

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Louis Freeman, York-hill Farm, Loughton, Essex, of whom copies of the Constitution and Rules may be had upon application.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

AN ORATION will be delivered by MR. J. J. MORSE, under the influence of his Spirit Guides, on SUNDAY EVENING, 13th SEPTEMBER, in CLEVELAND HALL, 54, Cleveland-street, Fitzroy-square.

### SUBJECT:—MAN, HIS GENESIS AND DESTINY.

The doors will be open at 6.30, and the chair will be taken at 7 o'clock, precisely. Admission FREE to the body of the Hall. Reserved seats by ticket 1s.

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2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

## TO THE READERS OF "THE MEDIUM." Answer to William Howitt's Letter on the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. By ALGERNON JOY ("Iota.") Published by E. W. Allen, Ave Maria-lane. Price One Penny.

### THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

**A MEETING** of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

*The Objects of this Association are:—*

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

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**VERY** soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1869, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

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VOLUME FIVE. NUMBER TEN.

LONDON, FRIDAY, SEPTEMBER 4th, 1874.

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## SPIRITUALISM IN FOREIGN COUNTRIES.

SPIRIT-PHOTOGRAPHY and the healing of disease still continue to be "the signs which follow them that believe," on the Continent. Each month the *Revue Spirite* presents its readers with one of M. Buguet's best photographs, which is pasted on to the page it illustrates. In the August number the sitter claims the spirit, whose face is very distinct and uncovered, as his wife. A description is given by Madame Bourdin, a medium from Geneva, of the process of materialising for the purpose of being photographed, as seen by her in a glass of water in M. Buguet's studio.

Several pages of the *Revue* are occupied by the details of two remarkable instantaneous cures which took place at Chaumont. One sufferer, Madame Moulun, aged fifty-eight, had been afflicted with dropsy for fifteen years, and had lately undergone an operation, which brought her no relief from pain, and no rest at night, without sleeping draughts. One evening in February last the patient refused, without any apparent motive, the proffered draught, and shortly afterwards, while still conscious, though in a state of semi-trance, she saw distinctly the form of a woman, clothed in white flowing drapery, standing by her bedside, and heard her pronounce these words: "*Daughter, thou art healed!*" A current of air passed rapidly over the patient's body; she was raised in her bed, and, sitting up, exclaimed to her daughter, "I am cured." The next morning the husband and doctor were both completely stupefied, and only replied: "No one can understand it." In this case, and another, also related in detail, attested by names and dates, in the same paper, the patients had, previous to the cure, taken small quantities of the *Eau de Lourdes*.

The *Messenger* relates a curious experience of a spirit circle at Brussels. The sitting was held for the benefit of M. Stassin, who came to seek medical advice. A message through the table was rapped out that the remedy would first be brought to the circle, and directions for applying it would be afterwards given through the trance-medium present. At the conclusion of a prayer which followed, the attention of the sitters was suddenly directed to a solid, sparkling, brick-shaped object lying on the floor near to M. and Madame Stassin. It was formed of small particles of a gum-like substance mixed with herbs, the taste of which was quite unknown to all present. The results of the remedy, which is to be taken for one month, according to spirit directions, will be related in a future number of the *Messenger*. The *seance* took place in daylight at ten o'clock in the morning.

In Mexico the *Democrate*, a political journal, reproaches the Mexican public with ignorance and levity in their treatment of Spiritualism, and declares its intention of not imitating its brethren of the press without first being better informed than they appear to

be of a subject of such vast importance, and in which so many men of talent are deeply interested.

A Dutch correspondent writes the following from the Hague:—

“Some time ago, a very learned Protestant minister at Amsterdam, Mr. M.—, visited London, and saw Maskelyne and Cook’s humbug. On his return here, he published as his opinion, in a newspaper, that Spiritualism was all trickery, consequently that I and the brethren were fools. You can understand that we could not put up with this, and of course several among us proved to him that we still had common-sense, notwithstanding our investigating Spiritualism; in short, there was a general attack, from which Mr. M., according to some, has not yet recovered. Among other nonsense, Mr. M. said that *only* physiologists and neurologists could judge of spiritual phenomena; and this was how one of our fellow-investigators replied to him:—

1. I, M., say only physiologists and neurologists can judge of spiritual phenomena.

2. I, M., am not a physiologist nor a neurologist, but a Protestant minister.

3. Therefore I, M., cannot judge of Spiritualism.

1. I, M., cannot judge of Spiritualism.

2. I, M., have judged.

3. Therefore I, M., have judged a thing without understanding it.

1. Persons who judge of things they do not understand behave like fools.

2. I, M., have judged of a thing whereof I am not able to judge.

3. Therefore I, M., have behaved like a fool.

“A learned man of science, Mr. Hartogh Heys van Louteveey, at Assey, is translating articles on Spiritualism by Messrs. Crookes and Wallace, which he intends to publish with his own name, as well as his experiences with your medium, Mr. C. Williams. This will be a thunderbolt for his materialistic friends and the *savant* class in general here, among whom he is well known as a materialist and sceptic.

“Our society, *Oromase*, is extending, but experience has made us very cautious in accepting new members; we prefer a small number of real Spiritualists to a large one of persons moved only by curiosity.”

#### OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE “LIFE OF SWEDENBORG.”

If a Swedenborgian should say, “You know very well that Swedenborg lends no sanction to your statements concerning the future life, and it is disingenuous to cite him as if he did,” I should reply, that I am far from certain that we are at variance. It is not easy to acquire a clear understanding of Swedenborg’s mind on the larger relations of humanity in the Spiritual World. A reader of *Heaven and Hell* would naturally come to the conclusion that though his damnation differed from vulgar notions of damnation, still it was damnation, and as repulsive as incredible. In common with his predecessors and contemporaries, Swedenborg exhibits a serene acquiescence in disorder and suffering outside a circle of well-to-do. He describes infernal horrors with the composure of matter-of-course, and where we should exclaim, “Where’s the police?” he proceeds with a bland recital. Thereat a fossil Swedenborgian finds nothing to object. He reads and he assents. But a man inspired by divine mercy and reason cannot participate in such equanimity. He asks why hell should continue a repetition of the jails and

mad-houses of former days wherein cruelty and folly dwelt rampant, and what Angels are good for if they cannot make an end of such infamy and such phantasies. Since Swedenborg’s time a great change has passed over mankind. Christians used to be satisfied with the domestic enjoyment of holiness. Dr. Watts expressed their temper when he wrote—

“Whatever brawls disturb the street,  
There should be peace at home;”—

the multitude in the street being the foil to the felicity of the godly, who sang—

“We are a garden walled around,  
Chosen and made peculiar ground;  
A little spot enclosed by Grace  
Out of the world’s wide wilderness.”

Christians now-a-days are less complacent, and cannot feel at ease whilst their fellow-creatures are otherwise. As a good man demanded, “How could I rest in Heaven as long as there was a poor devil outside?”

Having conceded so much, I should be unjust if I allowed a reader to suppose that Hell is left blazing by Swedenborg as by Calvin. He did not shudder as we shudder over the conception of irremediable disorder and misery, but at the same time he makes a variety of statements which tend to more cheerful conclusions.

In the first place we have to remark that Hell is with Swedenborg an essential constituent of the Cosmos. In so many words he does not say so, but it would be difficult to conceive the working Universe on his principles without Hell, which he recognises and describes, as a geographer would Africa, in the most matter-of-course fashion. Thus he says—

“In the globe which is within or above our visible heavens are all who have died since creation; the good dwelling on the surface, which is called Heaven, and the evil at a great depth beneath them. The globe is one, but divided as it were into expanses, one below the other. There are six expanses. In the highest dwell the Angels of the third Heaven, beneath them the Angels of the second, and beneath these the Angels of the first. Below these again dwell the Spirits of the first Hell, beneath them the Spirits of the second, and beneath these the Spirits of the third.

“There are as many Hells as there are Heavens. Every heavenly society has its opposite in some infernal society to which it corresponds, which societies are innumerable. The Hells are arranged so distinctly according to the differences of every evil, that nothing more orderly and distinct can be conceived. . . . That the number of Hells is very great has been proved to me by the consideration that there are Hells under every mountain, hill and rock, and also every plain and valley in the Spiritual World, and that they extend beneath them in length, breadth and depth. In a word, the whole Heaven and the whole World of Spirits [that is Purgatory or the Intermediate State] are, as it were, excavated, and a continuous Hell stretches beneath them.

“All things are arranged in such regular order that the evil affections, which are Spirits of Hell, are held in bonds by the good affections, which are Angels of Heaven; the Spirits of the lowest Hell by the Angels of the highest Heaven, the Spirits of the middle Hell by the Angels of the middle Heaven, and the Spirits of the first Hell by the Angels of the first Heaven.

“From such opposition human affections are kept in equilibrium like the scales of a balance. The relation of Heaven to Hell and of Hell to Heaven is like that of

two opposites, which mutually act against each other, and whose action and reaction produce equilibrium, in which equilibrium mankind subsists. For it is well known that when two things mutually act against each other, and the resistance and reaction of the one are equal to the impulse and action of the other, neither of them has any force, because each neutralises the other, and therefore a third may act between them as if there was no opposition. Such is the equilibrium between Heaven and Hell.

"Unless Man were between Heaven and Hell, he would have no power of thought, nor any will, and still less any freedom and choice; for all these flow from the equilibrium of good and evil.

"The order and connections of the Heavens and the Hells are known to the Lord alone, and are the work of His infinite wisdom and infinite power. Neither the Angels of Heaven nor the Devils of Hell have any power whatever of themselves. If they had the least power, Heaven would fall to pieces, Hell would become a chaos, and with them every man would perish. The reason that all power belongs to God is that God alone is life, and men and angels are mere recipients thereof."\*

In such passages, which might be extended to weariness, we have a doctrine of Heaven and Hell widely different from the common one—a doctrine, too, which it must be said Swedenborg never fairly faced. A Hell with functions such as he describes is not a Hell to be ashamed of or apologised for, unless by a Manichean. But Swedenborg was no Manichean. On the contrary, he denies the existence of a personal Devil, and boldly proclaims that God alone is King of Hell, and not only King of Hell, but its life.

"God the life of Hell!" exclaims a reader. Even so; and the assertion acquires force with explanation. The central idea of Swedenborg's philosophy is that God is the Life of the Universe, and that nothing does exist, or can exist, unless by instant derivation from Him; existence everywhere being perpetual subsistence from the Divine Son. Thus—

"Nothing exists, subsists, is acted upon or moved by itself, but by some other being or agent; whence it follows that everything exists, subsists, is acted upon, and is moved by the First Being, who has no origin from another, but is in Himself the Force which is Life."†

Here we have the secret of Swedenborg, and until the secret is appreciated in its proper scope, acquaintance with him must be superficial and confused; but when appreciated the unity of Creation is taken as axiomatic, and we read such remarks as the following without surprise, if not with acquiescence:—

"It has been frequently shown me as matter of fact, that no one either in Heaven or Hell thinks, speaks, wills, and acts from himself, but from others, and thus finally all and each from the common influx of life from the Lord.

"All alike, men, spirits, and angels think and will from others, and finally all and everyone from the Lord.

"All which man thinks and wills is from the Lord; neither can the wicked think and will from any other origin."‡

Yet alongside these assertions of the utility of Hell and its life from God, there occur excuses for its existence which might have been written by John Wesley or any other Arminian. Thus—

"The Lord is as far from cursing and being angry with any one as heaven is from earth; for who can believe it possible that He who is omniscient and omnipotent, ruling the universe by His wisdom, and thus infinitely above all infirmities, can be angry with such poor and miserable dust as men are, who scarcely know anything which they do, and can do nothing of themselves but evil?

"True doctrine declares that the Lord never turns away His face from man, never rejects him, never casts any one into Hell, and is never angry; and every one, whose mind is in a state of illustration, perceives this when he reads the Word, because God is goodness itself, love itself, and mercy itself; but goodness itself cannot do evil to any one, nor can love and mercy cast man out, because contrary to their very essence, and therefore to the Divine Nature.

"What more pernicious doctrine could have been devised, or what more cruel notion of God could have been conceived than that any of the human race are damned by a positive pre-determined decree? How cruel is a faith which maintains that the Lord, who is love itself, and mercy itself, can cause a multitude of men to be born, and devoted to Hell! or that thousands and tens of thousands are brought into the world with an inevitable curse on their heads, being in fact born devils and Satans!"\*

Beautiful sentiments, but strangely inconsistent; for of what avail is it to extol the Divine Goodness at the cost of the Divine Wisdom and Omnipotence! I remember a preacher in my youth who was accustomed to expatiate on the imbecility and depravity of mankind, in contrast with the greatness and holiness of the Creator, whereat I used to marvel, as an odd style of glorifying the Maker of mankind; as if discreditable workmanship could in any wise stand to the credit of the workman. And so with Swedenborg. He proceeds to assure us that though God is willing, Hell is unwilling; that "the Lord casts no one into Hell, but whoever goes there casts himself in," and that "the relation of the Lord to an evil doer is like that of a king, or a judge, or the law, none of which is the cause of punishment, because none compelled the criminal to do wrong"†—a treacherous analogy; for although it might be argued that neither king, nor judge, nor law is responsible for the criminal, certainly the Creator of the criminal must be, and especially the Creator described by Swedenborg, who is the life of all His creatures, and without whom "the Devils of Hell have no power."

The inconsistency is manifest; and if asked, How do you get over it? how do you account for it? I reply, that I do not get over it, and that I account for it by admitting it. In his ardour against Calvinism he forgot his own principles, forgot that he was himself a Predestinarian, teaching—

"That the Divine Providence exists in the most minute particulars of nature, and in the most minute particulars of human prudence, and, by governing these particulars, governs universally.

"Every man lives after death to eternity, and

\* *Athanasian Creed*, Nos. 34 and 35, and *Heaven and Hell*, Nos. 536, 537, 546, and 588.

† *Athanasian Creed*, No. 45.

‡ *Arcana Coelestia*, Nos. 2,556, 2,886, 5,847, and 5,936, and *Divine Providence*, Nos. 157 and 160.

\* *Arcana Coelestia*, No. 1,093, *Heaven and Hell*, No. 545, and *True Christian Religion*, No. 486.

† *Heaven and Hell*, Nos. 548 and 550.

according to his life on earth has a place assigned to him in Heaven or Hell.

“The Lord sees what a man is, and foresees what he desires to be, consequently what he will be. Now, as He foresees the states of all after death, and the places of those who are not willing to be saved in Hell, and the places of those who are willing to be saved in Heaven, He provides for the wicked their places by permitting and withdrawing, and for the good their places by leading them. And unless this were done continually from the birth of every one to his life’s end, neither Heaven nor Hell could subsist, but would lapse into confusion.”\*

Teaching likewise, that whilst we feel free and independent (and rightly so), the *reality* is limited to the *sensation*, the fact being exactly the reverse, we being parts of a common humanity, natural and supernatural, apart from which existence is impossible.

“No person whatever, Man, Devil, or Angel, is able to will or think from himself, but from others, and they again, from others, and all and each ultimately from the Lord.

“There are two Spirits from Hell and two Angels from Heaven associated with every man, and without such communication with Heaven and Hell, he would not be able to live for a moment.

“Man thinks and wills *as from himself*, but it is God alone who acts: He is the active to whom Man is the passive, Man, in reaction (likewise from God), acquires the sensation and appearance of independence, whereby his conjunction with God is effected.

“It is from the Lord’s presence that a man is able to think and will. Without His instant influx, he would be less than a beast, or even a stock or stone. In the Spiritual World the matter was once put to the test. The Divine Presence was, as it were, removed from a certain Devil, and he fell instantly prostrate like a corpse.”†

Throughout his works Swendenborg imagined that he had a controversy with Predestinarians; as, indeed, he had with such as held that God arbitrarily selects a minority for everlasting bliss and consigns the vast majority to everlasting damnation; but an enlightened believer in predestination, or, as Mr. Bray would say, in the Philosophy of Necessity, may read his multitudinous pages with assent, and draw from them innumerable illustrations and confirmations. Of course, such a philosopher would throw over his representations of Hell as a realm of established disorder and misery, as not only incredible, but irreconcilable with many of his own sentiments. We have seen the offices he assigns to Hell in the economy of the universe, and he tells us—

“The Lord secures his ends by means of the wicked as well as of the good; for He moves the wicked to do good to their neighbour, their country and the Church, by their own loves; for the wicked desire to be in eminence and to procure gain, and therefore they wish to seem upright and zealous; and from this desire, as from a fire, they are more strongly excited to activity than are the upright.

‡ “Suppose there was an infernal kingdom on earth in which self-love, which is the Devil, had full sway, would not every member do his duty with greater vigour than in any other kingdom? All would have in their mouths the public good, and in their hearts

nothing but their own good. Inquire everywhere, and see how many at this day are governed by aught else than the loves of self and the world. You will scarcely find fifty in a thousand who are moved by the love of God, and of these fifty only a few who care for distinction.”\*

And in order to do justice to Swedenborg, it is necessary to detach superstitious associations from the words Hell and Devil and their correlatives. With him they are synonyms for the love of self: whoever is governed by self-love is a Devil and a subject of Hell; as, on the other hand, whoever is governed by love of others is an Angel and a subject of Heaven. And even the infernal horrors which he depicts in prose, like that of Defoe, are susceptible of rational explanation. No student of Swedenborg should ever forget that prepossessions govern experience in the Spiritual World: what you are you see. “It is to be well observed,” he remarks, “that the notions one entertains on any matter are reflected to the life in the other world”†—an admission full of significance as regards his own descriptions of infernal society and scenery, which not improbably exhibit prejudices which his philosophy was unequal to overcome. He tells us, moreover, that vile as Devils may appear to Angels, “among themselves they are men, and, according to their phantasies, not without beauty.”‡ In describing the exquisite discrimination of angelic societies according to specialties of character, he relates how an Angel is distressed when he ventures out of his sphere, and ascends into Heavens more interior than his own; and how it sometimes happens, when an Angel gets separated from his comrades, “that he can neither think nor will, speak nor act, but lies helpless as a new-born babe until restored to his proper associates.”§ From a realm so regulated we can only listen to a reporter with considerable reserve, remembering how apt we all are to erect our likes and dislikes into universal standards, and to pronounce that heavenly which affects us agreeably, and that infernal which affects us painfully.

With such allowances, it seems to me that Swedenborg’s view of the constitution of Humanity commends itself to common-sense. Broadly, it is asserted that mankind is divided into two sets, the first whose actions are governed by love of others (a centrifugal force), and the second whose actions are governed by the love of self (a centripetal force). Clearly recognising the necessary existence of these two sets for the perfection of Humanity, Swedenborg stigmatises the second set as Hell, and blames it for being Hell. In doing so, we have to remember his prejudices, and that he wrote in an age when it was considered philosophical to believe that men were born free and equal, that circumstances and education combined to form the character, and that mind and matter had no definite relations. We now know otherwise. We know that character is defined by physical organisation, that a man is what his brain is, and that his brain is a result of his parentage, and that whilst his physique may be modified by circumstances, it can no more be radically altered by the individual than by taking thought he can add a cubit to his stature, or make his hair white or black. I therefore conclude that what is called Heaven and what is called Hell are no more than names for the beneficent and selfish hemispheres of Human

\* *Divine Providence*, Nos. 201, 203, and 333.

† *Arcana Coelestia*, Nos. 2,886, 4,848, and 5,842; *Intercourse between Soul and Body*, No. 14; and *Invitation to New Church*.

\* *Arcana Coelestia*, No. 6,481, and *Divine Providence*, No. 250.

† *Planets and their People*, No. 158.

‡ *Arcana Coelestia*, No. 4,533.

§ *Athanasian Creed*, No. 46.

Nature, and that as reasonable beings we should recognise the fact without dismay or indignation. Said Margaret Fuller to a divine who was apologising for the existence of the Devil. "Talk not to me of the superfluity of evil: I accept the Universe."\* It is for us to try to do so likewise, instead of vainly attempting to coerce it into some fantastical theological box. The best of men has a selfish nature, but that infernal nature is reduced in him to the blameless service of his beneficent or heavenly nature; and if only the same operation is effected in universal Humanity, what more is there to desire? If the selfish part of humanity, born selfish, and continuing selfish, is in like manner subjected to the beneficent and heavenly part, what harm remains? Hell is only mischievous when left loose, out of place, and insufficiently mastered. If the selfish, as Swedenborg says, execute uses with extreme energy and delight, why should their existence be deplored either on their own account or on account of others? And to such subjection of Hell to Heaven, Swedenborg's philosophy gives not only hope, but warrant, to those who care to exercise their judgments upon it.

#### THE MATERIAL ASPECTS OF THE CREATION OF THE EARTH.

(From the "Belfast News-Letter.")

ATTENTION was recently drawn in these columns to the facts which have been discovered of late years relating to the sun, the fixed stars, and comets. To complete the picture, it may not be amiss to consider the nature and the history of our solar system, including the earth and the various other planets revolving round our sun, especially as some of these matters occupied the attention of the British Association during its present session. The nebular theory of the origin of our solar system is the one most generally supposed by philosophers to be true. According to this theory the sun once consisted of nebulous matter, and its diameter was so great as to more than fill the orbit of the outermost of the planets. Nebulae of similar dimensions may now be seen in space by telescopic aid. As the mass gradually cooled, it left planets or rings outside it; the rings would in time break up into planets in obedience to well-established laws. Thus, one after another, were the planets formed. That so much of the centre of our earth as we can get at had an igneous origin is certain; the lower rocks have evidently at one time been fused by intense heat. Indeed, at the present day, the lower we descend into the bowels of the earth by means of wells, borings, or mines, the hotter does it get; and the British Association Committee on Underground Temperatures spends its time and money year by year in ascertaining and registering the temperatures, which invariably increase steadily with increased depth. If the heat increases in the same ratio at depths which man cannot reach as it does in depths which he can reach, a temperature at which iron, granite, and all known solid substances would melt is reached at a distance of a very few miles below the surface crust of the earth. This is not a pleasant thought to dwell upon, but the facts and figures speak for themselves. Some men of science, arguing from mathematical data, think that the globe is too rigid to be composed interiorly of molten rock; but if it be solid in the centre, with a thin layer of molten rock everywhere not far below the crust, how came it to cool fastest near the middle instead of near the outside? The only way to get over this difficulty is to suppose that at some period of its history, after it had once cooled, it was heated again on the surface only; if it ever came into contact with a very great shower of meteorites, these striking it at planetary velocities would generate sufficient heat to account for the facts. As to the age of the globe as indicated by geology, in many a place in this country the sea has become dry land, and dry land sea again, by slow and peaceful changes; new orders of living animals and plants have succeeded each other; the cave lion and other wild animals now found only in tropical countries once lived in the United Kingdom, and

have left their bones behind to tell their own tale. Perhaps the lowest estimate of the age of the earth which any geologist has ever formed is fifty millions of years, though the great majority of them would consider that estimate to be as much under the truth as the sum of one shilling would be to the total amount of the National Debt. But to return to the central thread of our story. The sun having contracted to its present dimensions, how is its heat kept up? It is not supported by common combustion—that is to say, it is not burning as a coal fire burns. The size of the sun has been often measured, and if it were one great coal freely supplied with oxygen, it would burn out in a comparatively short time. This is known approximately with as much certainty as a chemist could tell by calculation how long it would take a ball of coal a yard in diameter to burn out. Most magnificent phenomena are going on in the sun; storms and cyclones of fiery matter agitate its surface, and clouds of condensed vapours above rain down storms of white hot metals upon other seething masses below. One great source of sustenance of the heat of the sun is supposed to be the constant raining down upon its surface of meteoric stones. When a hammer rains down blows upon a cold iron nail on an anvil, the nail may soon be made red hot with the blows, and motion is never suddenly arrested by the collision of any two solid bodies without the generation of heat. Even the waves of the sea warm themselves by tumbling over each other. Planetary bodies and meteoric stones move with velocities to which that of a cannon-ball is nothing; sixty miles a second is a common enough velocity for heavenly bodies. It is known accurately by calculation how much heat would be generated by the sudden stoppage of a body of known weight flying through space at a given velocity. Thus it is known that if the earth were to be suddenly arrested in its course the heat generated would be sufficient to melt the whole mass of it. If large quantities of meteoric stones were constantly falling into the sun, this fact would adequately explain whence the sun derives its fuel, and how its heat is kept up. The researches of astronomers during the past year or two tend, however, to show that it is very doubtful whether there is such a large supply of meteorites, and the chances are considered to be rather in favour of the hypothesis that the sun is a hot body, now cooling. If solar systems, like men, nations, seas, and continents, endure for a time, and are no more seen, it is supposed that the planets are very slowly drawing nearer to the sun; that in the course of millions of millions of years they will one by one fall into it, increasing its light and heat very greatly for a time; and after the last one has thus met its fate, the sun must cool down, and roll, a blackened ball, through space, until, perchance, it serves as food for some other sun. These hypotheses are no idle dreams. They are supported by a vast mass of known facts and of mathematical evidence, and have been most seriously considered in the books of Sir William Thomson, Dr. Balfour Stewart, Professor Tyndall, Mr. Norman Lockyer, and most of our leading physicists and astronomers, who say in effect in reasoning upon one or other of these matters—"We do not know whether the fact is so, but such is the state of the case so far as we know at present." These are noble subjects, worthy the closest attention of the mind of man. In the opening of Goethe's "Faust," which in the original German is one of the most sublime strains that ever fell from the lips or pen of mortal man, the very angels in heaven are pictured as viewing with awe the earth in majesty wheeling round the sun:—

"Earth's pomp and beauty circle on,  
Through light and darkness swiftly sped,  
A glory as of Eden's ground  
Wheels into darkness deep and dread;  
The sea is foaming wild and high  
Around the rock's eternal base,  
And rock and sea for ever fly,  
Revolving in the starry race."

MR. THOMAS BLYTON recently resigned office as Assistant Secretary to the National Association of Spiritualists, because he could not give sufficient time to the work. In fact, we regret to say that his incessant work for Spiritualism in his spare hours, coupled with arduous professional labours at other times, have been too much for his health, and at present he is laid up ill. It would be a good thing for the movement if Spiritualists could engage the whole of his time, but the public company by which he is engaged knows his value as a worker, so has just advanced him, and, moreover, placed greater facilities for future promotion within his reach. Mr. Blyton is now in Weymouth.

\* When this anecdote was related to Carlyle, he chuckled cordially, exclaiming, "Margaret accepts the Universe! Well done, Margaret!"

## THE BRITISH ASSOCIATION AT BELFAST.

*(From our own Correspondent.)*

BELFAST, Friday.

PROFESSOR TYNDALL'S opening address has evidently given general satisfaction to Spiritualists, for I have received many letters about it, expressing pleasure at the great influence it has had in promoting free-thought on religious subjects, independently of priestly or creedal influence. Mr. Cromwell Varley wrote to me for several copies of it to send to friends on the Continent. Professor Tyndall's attack upon Spiritualism in it is felt to be a minor matter. Spiritualism being founded upon the facts of nature, is as insensible to abuse as is the rotation of the earth, and Professor Tyndall has merely committed himself in the eyes of posterity by abusing the only subject which can throw light upon the problems mooted in his address, and in relation to which his mind is necessarily in such a state of unrest.

Nearly all the ministers in Belfast preached against Professor Tyndall's address last Sunday. Mr. James Wason, president of the Liverpool Psychological Society, and one of the vice-presidents of the National Association, called on me last Sunday evening to go with him to hear a preacher who, he was informed, intended to fly at the presidential address "as a turkey-cock flies at a red rag." On our way there, Mr. Wason suggested going to hear the Rev. Professor Jellett instead, but to this I demurred, arguing that I had had enough of sensible orations all through the week, and that as he had brought me out to hear a furious sermon, I was in the position of the irate deacon, who said to his new and merciful pastor, who would not advocate eternal torments—"Sir, I pray you to give me plenty of hell fire, as I have a right to have it." But after all we were disappointed. The wrong man preached, in the shape of the Rev. William Park, who said a great deal about "the pride of science," and the worship of "the Unknown God." He censured British Association utterances, and said a little about "that future about which all of us are so anxious to know," little dreaming that plenty of direct information about it awaits thoughtful inquirers, who are governed neither by orthodox scientific utterances, nor by orthodox pulpit teachings. If the preachers would take up Spiritualism, they could beat physical science with its own weapons, namely—facts.

Mr. and Mrs. Joseph Shepherd of Liverpool, also Mr. and Mrs. Guppy, with their friend Mr. Volckman, have been here during a large portion of the British Association meeting.

Mr. Wason will spend some days yet in the north of Ireland, and I parted with him this morning on his way to the Giant's Causeway.

Mr. Varley could not come to the British Association meeting, because he had arranged to take a party of literary and scientific friends down the Thames, to witness some new experiments with apparatus to quickly join up broken screw shafts, in such a way as to render them serviceable. Mr. Crookes was on board among the witnesses to the experiments.

Yesterday the Mayor of Belfast got up an excursion by sea, on board one of the mail packets, to the Giant's Causeway, and the arrangements were all of the most superior description. Among the leading philosophers on board was Dr. Huggins, who witnessed Mr. Crookes' earlier Spiritualistic experiments, and who has made great discoveries relating to the nature of comets. He

expressed to me his regret that so much vague and utterly erroneous information about comets should have recently been uttered through the lips of a trance medium at York, and afterwards published. Such errors are calculated to prejudice educated readers, of whom there are many in a place like York, but serve to prove that there is much connected with trance mediumship which is not yet understood.

## SPIRITUALISM IN NEWCASTLE-ON-TYNE.

*(From our own Correspondent.)*

NEWCASTLE, Tuesday Morning.

AT the recent National Conference of Spiritualists, Mr. J. J. Morse spoke favourably of the energy displayed by Spiritualists here, and a number of remarkable *seances* which have taken place in this town have attracted a considerable share of public attention, so I have been for some days collecting information about Spiritualism in Newcastle.

HISTORY OF THE RISE AND PROGRESS OF SPIRITUALISM IN  
NEWCASTLE.

Towards the end of 1853, rumours about certain extraordinary spiritual phenomena, which were then creating considerable excitement in the United States of America, reached Newcastle, the result being that the common table-tilting and table-rapping manifestations were sought for and obtained at several private family circles in the town. The first public notice relating to such facts appeared in the *Newcastle Chronicle* in January, 1854, in the shape of two letters from Mr. T. P. Barkas, F.G.S., on *Supposed Communication with the Inhabitants of the Spiritual World*, the result being that experiments for the purpose of evolving the phenomena were increasingly tried throughout the district. *The North of England Advertiser* and other journals entered into the discussion, the majority of the writers, as might be expected, being disbelievers.

Shortly afterwards information reached Newcastle about the wonderful manifestations which took place at the house of Mr. Rymer, a solicitor residing at Ealing; \* the medium was Mr. D. D. Home. These occurrences were witnessed by Mr. Edward Loraine, who still resides in the Newcastle district; he was a guest for some weeks at the house of Mr. Rymer, and took notes of the facts he observed; the manuscript is still in his possession. A condensed account of what he saw was published in the *North of England Advertiser*, and gave rise to a considerable amount of controversy. From that time until about twelve years ago, the phenomena were quietly investigated here and there, but none of the observed facts were publicly recorded.

In 1862 Mr. Barkas went to London, and carefully observed the manifestations then taking place through the mediumship of Mrs. Mary Marshall the younger, and her aunt. On returning to Newcastle, Mr. Barkas narrated what he had seen in the pages of the *North of England Advertiser*, and kept up a controversy on Spiritualism in that journal for twenty weeks. Towards the end of 1862 Mr. Barkas delivered a course of six lectures on Spiritualism, in the Lecture Room, Nelson-street, Newcastle-on-Tyne, each lecture being followed by a public discussion. The lectures were largely attended, and awakened much general interest and enthusiasm. Shortly afterwards Mr. Barkas published

\* Where is Mr. Rymer now? He left England for Australia years ago. The early *seances* in England which took place at his house are often referred to by the pioneers of the Spiritual movement in this country.—Ed



a little book, entitled *Ten Years' Investigation into the Phenomena of Modern Spiritualism*.

#### A CURIOUS OCCURRENCE AT A SEANCE.

As this book is an interesting one, written by a clear-headed observer, I make two quotations from it, in which Mr. Barkas narrates some of the more remarkable facts he observed. Towards the close of his description of one of Mrs. Mary Marshall's seances he says:—

Mr. Coleman and I arose to depart. When we were about to leave the room, and were at a considerable distance from the moving table, he said, "I'll make a suggestion to the spirits to put one of these candles out." There were two candles burning on the large table. I said, "Do so, but do not express yourself so that any one in the room can know what you want done." This was agreed. Mr. Coleman and I then went to the party round the table, and he said, "Spirits, will you please to do what I have suggested to this gentleman I would ask you to do?" Three affirmative raps immediately followed. Mr. Coleman said, "Do it, then." The table immediately began to dance across the room; the people touching it appeared surprised at its actions, and it gradually came nearer the larger table. When it reached the table, I, unsuccessfully, endeavoured to anticipate the means by which the candle would be put out. After the table had moved uneasily for about half a minute, it rose into the air, glided over the edge of the table, where the candle was burning, and coming suddenly down on the wick of the candle, knocked the wick into the grease, and then gently glided down to the floor. Thus ended the second seance, and I walked to my lodgings with abundant food for reflection.

#### THE POWER OF A MESMERIST OVER A MEDIUM.

All careful students of Spiritual phenomena have seen that there is so much thought-reading, and so many effects are produced by the action of one mind over another at seances that it is not safe to ascribe to the spirits of the departed, many revelations which are given. In articles in back numbers of the *Spiritualist* this has often been pointed out aided by striking illustrations. Still, a large residuum remains which I cannot explain save by the spiritual hypothesis. The following most valuable incident recorded in Mr. Barkas' book, shows how a spirit in the body controlled a medium, while that medium was awake, in his normal condition, and not conscious that his acts were willed by another instead of by himself. Facts like these may be used by Spiritualists as illustrations of the theory of guardian angels, and the way in which they influence the thoughts of all men; they may also be used against Spiritualism, in favour of the hypothesis that the concentrated thoughts of all the members of a spirit circle so act upon the mesmeric sensitive, known as the medium, as to produce certain phenomenal results independently of his own knowledge or volition. Here is the narrative, and it is a pity that full names and addresses are not given:—

I now quote a few cases of absolute mental and physical control and sympathy, when the patient was quite awake, and out of sight of the operator. We shall find that "There are more things in heaven and earth than are dreamt of in your philosophy."

The operator I shall designate Mr. R., the patient Mr. B. Some years ago, Messrs. R., B., and myself met in a Temperance Hotel, in Newcastle-upon-Tyne, the subject of conversation being mesmerism. Mr. R. professed to be able to control Mr. B., when in his waking condition, without either speaking, seeing, or making signs to him of any kind. In order to test this statement, I took Mr. B. to a distant part of the house, and, returning to the room where Mr. R. sat, I shut the door, and sat near the fire-place, with the mantel-piece on my right, and Mr. R. on my left. I took a small pipe, which was lying on the table, and hiding it behind some chimney-piece ornaments, I said to Mr. R., "In order to test your powers over Mr. B., will you please to rest your hands on your knees, and look to the floor near your feet. When I touch you, will Mr. B. to enter the room, walk across to where I sit, take down

the pipe from behind the ornaments, look at it, lay it on the table, and then walk out, without speaking a word." At the end of three minutes I touched Mr. R.; he immediately willed Mr. B. to enter. Mr. B. almost instantly entered the room, and did precisely what I requested Mr. R. to will him to do. I said to Mr. B., "Why have you done this?" He replied, "I don't know: I just felt that I had to do it."

On another occasion, I took Messrs. R. and B. to the residence of a friend, who still resides in Newcastle, the object being to test the powers of Mr. R. over Mr. B. The following experiment was tried at my suggestion. I obtained a large blanket, and got two gentlemen to hold it at arm's length across the room. On the window side of the blanket Mr. B. was placed, and on the dark side Mr. R. I then went with two gentlemen to a distant part of the room, and on a long slip of paper we each wrote three or four instructions to the operator—such, for example, as "Place your thumb upon your nose, and extend your fingers." "Lift your right leg, and scratch your left knee." This paper one of the gentlemen took to Mr. R. and said, "Will you please to do what you are instructed to do by this paper, and let each act be done without speaking or noise of any kind?" Mr. R. on one side of the blanket did all that he was instructed by the paper to do, and Mr. B. on the other side of the blanket repeated every act exactly in the manner they were performed by Mr. R.

#### ORGANISATION OF SPIRITUALISTS IN NEWCASTLE.

To return to the thread of my narrative. After the publication of the book by Mr. Barkas, the investigation of Spiritualism continued quiet for some time, but about two years ago a local association was formed, under the title of "The Newcastle-on-Tyne Society for the Investigation of Modern Spiritualism." This society has taken the old Freemasons' Hall in Weirs-court, Newgate-street, and holds meetings twice a week. At first the members of the society were few in number and had had little experience, but after steadily pursuing their inquiries, knowledge was gradually acquired, and several good mediums were developed.

#### NEWCASTLE MEDIUMS.

As yet I have only seen one of the leading mediums here, two of the others being away on a short visit to Bishop Auckland. Among the chief media are Miss Wood, Miss Fairlamb, and Mr. Rankin; these all possess moderate power as physical mediums at dark seances, but do not yet get the direct spirit voice with strength. The two ladies have recently given a series of materialisation seances at the house of Mr. Mould, corn-merchant, of Newcastle-on-Tyne; these seances were fully described by Mr. Barkas in *The Newcastle Chronicle*, and gave rise to most of the great contention which has recently attracted so much public attention. A man turned a light suddenly upon them at a dark seance when one of them was entranced, and, of course, the sudden shock while in that sensitive somnambulist state made her very ill; the perpetrator of this disgraceful act then summoned Mr. E. J. Blake and another local Spiritualist who detained him, for an assault, but the magistrates dismissed the case. One non-Spiritualist said that one of the mediums was out of her chair when the light was flashed, which statement was flatly contradicted by other witnesses.

The general action of Newcastle Spiritualists has displayed great inexperience as to the nature of the phenomena, and the best way to protect mediums as well as themselves; they would have saved themselves much trouble and expense had they taken warning by the recorded experience of London materialisation mediums who have passed through severe ordeals. In the first place, incipient materialisation phenomena, when genuine, are surrounded by suspicious appearances, calculated to repel rather than to convert unfriendly observers, so that forcing them prematurely on

the attention of the public, does more harm than good as far as proselytising is concerned; it also subjects the mediums to annoyance, and checks or stops for months the development of manifestations of considerable scientific interest. Disbelievers should be told to form circles in their own houses; if they decline to do this, they should be informed that if they take so little interest in where they are going to after their bodies are laid in the grave, they have no right to expect others to be more concerned about their future than themselves. People whose mental nature needs Spiritualism cannot be kept out of the movement; those who are antagonistic to it, cannot be dragged forcibly into it; they had better be left to their own devices, and not allowed to worry sensitive mediums. Newcastle Spiritualists have begun to buy experience in these matters, and to lock troublesome people out of their *seances*.

They have nevertheless been unwise enough to consent to the appointment of an "Investigating Committee" of nine gentlemen and two ladies, to sit in judgment upon two of their unhappy mediums; only three of the eleven observers are Spiritualists. The first law of good spiritual communion is that all the members of the circle and the mediums shall be bound together by the affections, that they shall be thoroughly comfortable and happy, and meet together with the love of God and His angels breathing in their every word and thought. We believe that these conditions are not complied with by the Newcastle "investigators;" that they are trying to reduce Spiritualism to mechanics; that they tie and search the mediums, and put them in a cabinet, then sit patiently waiting for the denizens of another world to submit to their judgment. This power comes to the world to rule and not to obey. A spiritual circle would get the physical tests the Newcastle inquirers are seeking, with little or no delay, but the present circle may either fail in its efforts, or bring the veriest demons from the lower regions about the mediums, for only such spirits can enter inharmonious circles in which love, religion, and prayerful aspirations are absent. These low spirits can produce very powerful manifestations; in haunted houses they can make disturbances without the intervention of any medium at all, they being still so closely allied to material conditions, but some great crime has nearly invariably been committed in a house before it is haunted—the spirit of the murderer clings to the scene of his misdeeds. It is a notorious fact, well known to experienced Spiritualists, that some of the powerful American physical test mediums who once visited this country, and who could get test manifestations in the face of antagonistic mental influences, were often surrounded by spirits of the very lowest order. As all these points have been fully argued out long ago in the *Spiritualist*, I need say no more about them now. There is nothing of a personal nature in these remarks, for unless Mr. Barkas is a member of the investigating committee, I do not know even the name of any person connected with it, and have not yet seen the mediums. There was some talk of arranging for me to be present at the investigating *seance* last Monday; but as enough had been told me in gossip of how these *seances* were managed, I knew it would be waste of time, or that the mediums would suffer if successful results were obtained under the conditions, so I said so, and at once elected to be absent.

The position of Mr. Barkas, in consequence of his nobly bearing testimony to that which he knows to be true, is not exactly a bed of roses, so far as popular abuse is concerned. He is lampooned in some of the newspapers, is sometimes caricatured at the theatre in burlesques and pantomimes; and only last Saturday there were some doggerel verses in a local print, given as "An Inspirational Poem by Mrs. Rappin, to be sung to the tune of *The King of the Cannibal Islands*." This effusion begins:—

Come, Dinah dear, and sit thee down,  
To hear the news I have from town;  
The spirits have from Heaven come down  
To talk to Thomas Barkas!

Hokee, pokee, winkee wum,  
Thick and fast the spirits come,  
Hark! how they play the fiddle and drum  
In praise of Thomas Barkas!

The above are the only lines in the effusion worth quoting, and I have had to improve the metre a bit to make them at all passable. Mr. Barkas is philosophically indifferent to newspaper abuse, which he estimates at its true value.

I hope to give next week some of the results of my personal observation of manifestations through Newcastle mediums.

#### THE INFLUENCE OF THE MIND OF THE MEDIUM UPON SPIRIT MESSAGES.

THE following communication has been sent to us by the gentleman through whose mediumship the "*Spirit Teachings*," occasionally published in this journal, are given:—

The question of the influence of the mind of the medium on the communications which are given through his organism, raised by "An Inquirer after Truth," is one that is of some importance. Several stray notes on the subject have appeared from time to time in the pages of this journal, and the present is a favourable opportunity for summing up facts so far as we know them, and removing some misconceptions.

Let it then be frankly admitted that the subject is beset with difficulty; and that difficulty, one which enters very largely into the whole subject of intercourse between the world of spirits and the world of matter. So little at present is known of the conditions under which communication is possible that it is wise to speak with caution. So much, however, as this may be affirmed.

There are various kinds and degrees of communication which purport to come from spirits. Of these "An Inquirer" instances three—"Glimpses from a Brighter Land," "Spirit Teachings," and "Inspirational Communications," two of which have been lately printed in the *Spiritualist*.

With respect to the first of these, the lady through whose hand the communications were written would be the last to claim for them any special authority. They stand on the same basis as do the opinions freely expressed in familiar conversation among friends on earth. They are the affectionate utterances of personal friends, and claim no more respect than such expressions of opinion would naturally receive. The intelligences who communicate speak rather from the plane of affection than of wisdom, and do not claim to be charged with any special mission for the promulgation of truth. Neither do they in any way profess to have extraordi-

nary means of arriving at knowledge. They are simply friends who, from their present sphere, speak across the gulf to a friend yet on earth; and they speak only "that which they do know, and testify that which they have seen."

Inspirational mediumship presents another phase. It usually occurs only after a long course of preparatory training during which the mind has become the passive recipient of spirit influence, and has learned to yield itself up to the development of any idea which may spring up within it. Most generally such ideas are the product of the mind itself, and are fostered and nurtured by spirit guidance. The normal ideas are trained and developed by spirit influence; and so fresh views of truth are evolved in proportion as the mind is able to receive them. The result is rather an *evolution from within* than a *communication from without*. Communications so developed are valuable according to their intrinsic merits.

An entirely different kind of communication is that which has been used in giving the Spirit Teachings. Whatever else they may lack they possess the merit so appreciable by the mass of men, of coming demonstrably from an external source. For a period of a year and a half these communications, some of which are of too private a nature for publication, have been written out with unfailing regularity. With a precision that is absolutely automatic, each communicating spirit preserves its style of communication, and even of writing. This never varies: and the covering of the hand with a handkerchief, or the occupation of the mind by reading, produces no change. The communication is written out to the end under any circumstances. Here, then, is *prima facie* evidence of external agency. This evidence is supplemented by the character of the communications themselves. They are, in very many cases, the very opposite of the opinions which I should express. Those who have followed them will know that they take the form of an argument in which I combat the conclusions which my hand has written, but which assuredly my brain did not originate, nor my judgment, at the time, approve.

These facts will probably be held to establish a strong claim to the absolute external intervention of an unseen agency. That agency invariably authenticates itself by a full statement of facts, names, dates, and particulars of its life on earth. Without a lonely exception those facts have been found to be true; and in all cases they have been unknown to me previously. Hence my argument is advanced a step. This unseen intelligence, communicating *ab extra* facts unknown to me, is, as far as I can test it, truthful and accurate.

One more step. It is not only this, but it teaches me doctrine which is elevated and pure, which breathes a noble and high morality, and is as far as possible removed from bigotry, narrowness and sectarianism. If I had none other than internal evidence I should be fain to believe that such words have their origin in calmer and holier spheres than this.

The claim invariably made by this intelligence is that God is now teaching man as He did of old—in proportion as he can bear it: and that His messengers, now as then, are the ministering spirits who delight to do His Will. In the spirit land there are divers agencies, each with its capacity and its work: and men, I am told, will learn in time not to expect that Spiritualism is to reveal to them eternal truth without any labour on their part. They will learn too, it is to be hoped,

to be discriminating as to the sources from which they look for information. And when they have learned all they can learn here, they will find that reason is the standard; that they must judge all and everything by that Divinely implanted rule, and by none else. On each man rests the ultimate responsibility of accepting or rejecting what is revealed to him, whether that revelation comes by automatic writing as evidence of external agency; by the voice of the spirit to his soul, scarcely discernible from its own questionings; or by the familiar converse of departed friends who speak only what they may have seen during a short residence in the summer-land.

If a spirit claims unquestioning obedience on irrational grounds, reject that spirit, be it Pope or Pretender from beyond the grave. It is not of God, assuredly. But, when the words spoken are words commendable to right reason, imbued with elevated and holy sentiments, and calculated to benefit those who can receive them: then we may be thankful that they are so conveyed as to give us a further assurance that they do not originate on earth, but come as a testimony of life beyond the grave.

## Poetry.

### LONGFELLOW ON "SPIRITUAL VISITORS."

"All houses wherein men have lived and died  
Are haunted houses; through the open doors  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floor.

We meet them at the doorway, on the stair,  
Along the passages they come and go,  
Impalpable impressions on the air,  
A sense of something moving to and fro.

There are more guests at table than the hosts  
Invited; the illuminated hall  
Is thronged with quiet, inoffensive ghosts,  
As silent as the pictures on the wall.

The stranger at my fireside cannot see  
The forms I see, nor hear the sounds I hear;  
He but perceives what is, while unto me  
All that has been is visible and clear.

We have no title-deeds to house or lands;  
Owners and occupants of earlier dates,  
From graves forgotten, stretch their dusty hands,  
And hold in mortmain still their old estates.

The spirit-world, around this world of sense,  
Floats like an atmosphere, and everywhere  
Wafts through these earthly mists and vapours dense  
A vital breath of more ethereal air.

Our little lives are kept in equipoise  
By opposite attractions and desires;  
The struggle of the instinct that enjoys,  
And the more noble instinct that aspires.

These perturbations, this perpetual jar  
Of earthly wants and aspirations high,  
Come from the influence of an unseen star,  
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud  
Throws over the sea a floating bridge of light,  
Across whose trembling planks our fancies crowd  
Into the realms of mystery and night,—

So from the world of spirits there descends  
A bridge of light, connecting it with this,  
O'er whose unsteady floor, that sways and bends,  
Wander our thoughts above the dark abyss."

ENGLISH SPIRITUALISTS will regret to hear that Prince Wittgenstein, who has done so much in publicly certifying the truth of Spiritualism, is so unwell as to be confined to his bed.

MR. GEORGE FARMER, of 4, Kingsgate-street, High Holborn, London, W.C., is the only dealer in spiritual literature in London who will supply all the spiritual periodicals weekly, in one parcel, to country newsvendors and local societies. The latter, by sending their orders to him, can thus avoid the unnecessary expense they have borne so long, of paying carriage for separate weekly parcels, and can help to remove restrictions on the dissemination of spiritual literature which have been imposed for a long time by private trade interests.

## Correspondence.

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

### PROFESSOR TYNDALL'S ADDRESS TO THE BRITISH ASSOCIATION.

SIR,—Professor Tyndall, in his recent address, reduces us to atoms. May one be allowed, on behalf of poor humanity, to suggest the possibility of these atoms being spiritual in their nature and origin—emanations from a Supreme Intelligence, directed by a Supreme Will? Does not this hypothesis grant all that science needs? Professor Tyndall's method is undoubtedly scientific, and he is led by it as far as it will carry him, viz., to the plausible theory of the evolution of matter (molecular structure) and mind (thought) out of atoms, which are the foundations of the universe and its inhabitants.

"Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past."

We are thus reduced by the laws of thought to postulate a cause adequate to the production of effects which manifest, by wondrous adaptations and developments, the attributes of mind.

To believe that matter is self-originating surely involves that "rank materialism" which Professor Tyndall appears to repudiate. If, then, matter—which, it may be allowed, may contain, potentially, the possibilities of mind—be not self-originating, and if, as it has been suggested, matter, in its essential atoms, is the outcome or manifestation of mind, is it not reasonable to suppose that the scientific investigation of psychological phenomena—especially in their abnormal developments—is calculated to throw more light on the momentous problems raised in Professor Tyndall's address, than is possible by the pursuit of mere physical studies?

Professor Tyndall casts a sneer at modern Spiritualism, yet it is difficult to see how, with a due regard to modesty, asserted facts, attested by such men as Mr. Wallace, Mr. Crookes, Mr. Cromwell Varley, Mr. Serjeant Cox, and others, can be ignored, or attributed to mere "phantasy." This, however, by the way. It is doubtful whether a further acquaintance with the phenomena upon which the Spiritual theory is based might not lead to the conclusion that—independent of the puerility and grotesqueness of many of the so-called spiritual manifestations—there is a basis of truth underlying these phenomena, the scientific investigation of which might possibly afford an insight into the sphere of causation unapproachable to the mere physicist, and lead to issues pregnant with interest to the future of humanity.

W. W. CLARK.

Dorking, August 25th, 1874.

### MATERIALIZED SPIRITS AT BARROW-IN-FURNESS.

SIR,—The following is an account of a *seance* with Mr. Tom Eves, medium; and I send by this post a newspaper, the editor and manager of which was at the meeting. The *seance* was held on the 19th instant, at the house of a well-known gentleman in Barrow, and was attended by more than twenty ladies and gentlemen, all of whom are endowed with common-sense, and whose powers of discrimination and discernment are certainly not below the average of the species, but inclined the other way.

After the circle was arranged, the gas was turned out. We had not been sitting many minutes; ere beautiful brilliant spirit sparks were seen floating from the table upwards, while the medium's hands were held by a lady and gentleman on either side of him, which condition was observed throughout this part of the *seance*. We had the usual demonstrations with the tubes in the dark, after which we were told to rub some phosphorus upon one of them, so that we could see its movements; this was done, when some extraordinary gyrations took place on the part of this particular tube, still in the dark, but which it was impossible for the medium to do, held as he was; the sitters in the room also had their hands held by each other, so that the test was perfect.

After a short interval, we sat for materialisations; the cabinet was formed in a corner of the room, by large curtains reaching from the ceiling to the floor. An invitation to inspect the cabinet was given, and a gentleman pulled the curtains apart so that all could see inside, but nothing that could assist the medium was there. In fact, the medium had seen neither the cabinet nor the room before. He invited a search of his person, but to see him is a sufficient guarantee. The sitters were arranged in three rows in front of the curtains; they had not long to wait ere a large mass of light was seen to come

through the curtain into the room; it was nearly round, and about the size of a dinner plate, but no feature or human form could be seen; this appearance was said to be a young lady trying to show herself.

George Holt, a spirit, who was a Manchester bricklayer 139 years ago, and who is the medium's principal guide in these matters, then tried to show himself to us, but not with such success as most of us desired; the features were observed by two or three; most of the sitters saw the outline. I saw the outline of a small man who appeared about 5 ft. 3 in. in height; he appeared to us several times, and once I caught a glimpse of his beard, which was white. He usually appeared elevated above the sitters, and his dress, as I saw it, emitted a lunar-like light. On one occasion he nodded his head thrice; he wore a peaked cap, the peak being round and inclined downwards.

Lastly, we had the exhibition of his lamp, with which he touched most of the sitters. It was some time ere I could scrutinise it; he then kept it still for half a minute within three inches of my face, and I looked into it at the sides, in front, and down the top. I could see a luminosity which was covered with a piece of coarse white muslin, the threads being as coarse as crinoline muslin. I also noticed the materialised thumb holding the lamp, but I could not fairly discern the fingers beneath. George gave me two rubs on the most prominent part of my face with his lamp, and my nose felt a hard substance, but I cannot say whether the substance was the lamp or the materialised thumb; for those of the sitters who were touched as well as myself, declare that the lamp was soft. I can safely say I felt something hard touch my nose.

It was the generally expressed opinion that the manifestations were not fraudulently accomplished, but as to their spiritual origin some doubted, although I did not hear any one doubt the integrity of the medium.

The Barrow friends are making arrangements for another *seance* with this celebrated medium. I think it a 'great pity, sir, that a society is not formed here. I am a member of the Liverpool society, and am trying hard to persuade the Barrow friends to form one here, and shall not cease trying until we have a society.

THOS. HICKLING.

76, Dalton-road, Barrow-in-Furness, Aug. 24th, 1874.

### THE DALSTON ASSOCIATION AND NATIONAL ORGANISATION.

SIR,—In your columns of the 21st inst. is an article on the action of the Dalston Association of Inquirers into Spiritualism in declining affiliation with the British National Association of Spiritualists.

Will you permit me as a member of the Council of the Dalston Society to point out some inaccuracies contained in this article?

It is stated that our half-yearly report (published in your journal, page 80) "certified that 'Florence Maples,' who appeared through the mediumship of Miss Showers, is a materialised spirit," and that this "official document certifies the reality of materialised spirits." I beg to say the report makes no such statement. It simply recommends for the society's perusal the evidence of certain of its members, who testify to having at *private seances* witnessed manifestations of this character—evidence naturally more valuable to the members in forming their opinion than would be the evidence of strangers. Miss Showers not having sat at the rooms of the Association for materialisations, the Council could not of course commit the Society to any opinion respecting such phenomena—nor do they—and the less so as several different theories obtain among Spiritualists themselves to account for them, e.g., Mr. B. Coleman's quondam "human double theory."

I do not wish to imply that every member of the retiring Council may not be convinced by evidence *privately* obtained that the materialisations are the work of spirits, nor that the majority of the half-yearly meeting had not the right to put on record any opinion it might entertain as to the origin of any of the phenomena of Spiritualism, but I merely desire to point out that the report adopted *nem. con.* does not commit the society in the way you represent, and thereby render inconsistent their declining to affiliate with the new Association.

While dissenting *toto celo* from the arguments advanced by my friend Mr. Tapp, in his letter read from the chair, and which found no echo in the meeting, I believe they were suggested solely by his zeal on behalf of a *working* society, by which the facilitating of inquiry is more sought than the organisation of Spiritualists.

The reasons which induced the Association to postpone the

question of affiliation *sine die*, were solely those stated by the ex-president, Mr. Wilks, one of the founders of the society, and by myself; viz., that the association being one of *Inquirers* into Spiritualism and not a Spiritualist Society, ought not to endanger its usefulness under its present title by becoming affiliated to the British National Association of Spiritualists, however much the members individually may sympathise with the objects of the latter.

The character of the Dalston Association must undergo a great change before it will be found using the "eastern message" so charitably suggested to it, or either treating discourteously the British National Association or petitioning for help from whatever large funds it may become possessed of.

Hitherto our members have proved themselves sufficiently *Spiritualist* to assist liberally when their work on behalf of Spiritualism required pecuniary support.

40, Claverton-street, S.W. R. POMEROY TREDWEN.

SIR,—Your strictures on the Dalston Association in your last issue are not based upon facts, for if you refer to the report of the meeting published by you on the 14th inst., you will find that Mr. Wilks's amendment was, "That the subject be deferred *sine die*;" the meeting, therefore, had not the opportunity of expressing an opinion upon Mr. Tredwen's objections to the proposed affiliation. In reference to Miss Showers' mediumship the Council, in its report, merely states the experiences of some of the members, consequently, as such, not binding upon the Council or the Association. I shall be glad if you will notify these corrections in your next issue, to prevent the intention of the Council and Members of the Dalston Association being misunderstood. GEORGE BLYTON.

[These two letters imply that the last report of the Dalston Association Council, did not, like most of its predecessors, commit the Association to the spirit theory. We append some quotations from the last report, and put the words now the source of contention, in italics; it will be noticed that the word "spirit" is never given between inverted commas as a quotation, but is the word used officially by the Council itself:—"They (the Council) hope that the share taken by the Association in disseminating a knowledge of Spiritualism—with its attendant phenomena, and with this knowledge a higher sense of the whole duty of man—may not have been in vain. . . . During the past term, among which your Council would specially mention those at which Miss M. Rosina Showers attended in the months of January and February last, the phase of mediumship observed on. The medium remained in her normal condition during the production of the voices in question, while the number and distinct individuality of each of the voices were most marked, and were the means of exciting a very considerable amount of attention. With reference to the materialisations characterising her mediumship, your Council note that several members of the Association have had frequent opportunities of observing and forming their opinion upon this phase of Spiritualism, and would recommend for your perusal the printed evidence of certain members, who testify to having seen the spirit Florence Muxes and the medium, Miss Showers, at one and the same time. . . . Many direct spirit writings, obtained through the mediumship of Mrs. Everitt, were examined by those present. . . . A number of very interesting specimens of spirit photography has been given to the Association by Mr. F. M. Parkes."—ED.]

#### NATIONAL ORGANISATION AND LOCAL SOCIETIES.

SIR,—In your remarks on my letter on this subject in your last issue, you state that my difficulties arise through my "not separating the realities of the case from mere words," and you rather plainly class me amongst those who have "not arrived at the stage of education which would enable them to distinguish the difference between words and realities." I am quite willing to waive this point. As I intended to state, I am quite of opinion that a close and friendly alliance should exist between all local societies and the National Association. I expressed my objection, however, to the kind of connection solicited, as shadowed forth by the word "affiliation." As an individual Spiritualist I should not hesitate to speak in favour of affiliation, putting aside my objection to the phrase, seeing that the thing meant was good; but as a member, and especially as an officer of a local association, I could not do so whilst such an objectionable expression is used. With your permission I will show how it is that I am, in the latter capacity, thus constrained in my action.

You admit that the word "affiliation" is a bad one. I know as a fact that it would be injurious to a local association did the society "affiliate" itself to the National Association. So many members would fail to see (or refuse to admit) that the thing meant was good, that dissensions would at once arise, resulting, perhaps, in the break up of the society. Also, and I again speak from experience, Spiritualists not now members of a local association, would refuse to join such did it enter into a connection which (to them) would imply the surrender—the declaration to the contrary notwithstanding—of its independence as a separate society working within a definite area for certain specified purposes; and the individuality of the local society being thus absorbed by the National Associa-

tion, so also, they would say, all credit would be given to, and perhaps arrogated by the latter, one of whose objects is to "promote the establishment and affiliation of such (local) societies." The above difficulties, I submit, are among the "realities of the case," although they arise from the construction put on "the mere words." I regret that such opinions should be entertained, but as they do exist,\* I hold that the term employed towards local associations should be altered before officers of these societies can see their way clear to recommend the desired alliance. In face of the above difficulties I was prepared to speak against affiliation at the annual meeting of the St. John's Association in May last; but had there then been any discussion I should have felt it incumbent on me to communicate my ideas to the Secretary of the National Association. As it was, I hoped to have had the pleasure of participating in the recent Conference, and of then expressing my views on the subject; but, unfortunately, I had to leave town suddenly, just before the Conference met.

I desire to point out that there is nothing whatever in the rules of the National Association to define the connection which it is proposed should exist between it and local associations, nor is anything said as to the advantages or benefits the latter, as local workers, would derive from the solicited alliance.† There are four long rules devoted to the privileges, responsibilities, &c., of members; surely it would be well to have a separate rule defining clearly the nature of the alliance sought, and pointing out the support, moral and otherwise, to be derived from such a union.

There are many persons who have either no ideas at all, or very erroneous ones, as to what the National Association really is, and the objects for which formed. I should like to see the Council draw up a circular, addressed to members of local societies, and have a large number of the same distributed, in order that better information may be given, or wrong impressions removed. It would also be of much use if they began the proposed work of promoting the formation of local associations, by drawing up a plan or basis of action for the guidance of the same, defining the objects they should have in view, with suggestions of the best modes for their realisation. Advice could be given for dealing with certain contingencies, and as to the best means of influencing various classes of minds; also recommendations to pursue a more scientific investigation of the phenomena than is frequently followed, and to more carefully register attained results, and under what conditions, or the probable causes of failure, and so on.‡

I forbear to say more on these matters, as I fear I have already occupied more space than you will be willing to allot me. R. PEARCE.

Wood-green, August 31, 1874.

SIR,—I am vexed to see the squabbling of the small local societies; they ought to be proud and happy to join the National Association, if by so doing they can in any way promote the general good. I thought one or two of my friends had better sense than to miss the spirit and quarrel with the letter. E.

\* If people invent, believe, or circulate things which are not true about the National Association, the latter cannot help it. Much that was not true was invented and circulated about the honourable Spiritualists who gave their time and energies to carrying through Mrs. Tappan's meetings in London so successfully, and much that is not true has been invented about the National Association, but truthful Spiritualists have nothing to do with these things; local societies, in like manner, have only to deal with the facts of the case, which it is the duty of their officers to inquire into and lay before them accurately.—ED.

† *Invited*, not "solicited." The tone of this remark implies that the persons who have worked so hard to promote national union and goodwill, are the "natural enemies" of local societies, with whom a hard bargain should be driven, or something got out of them if possible, or as if they had some personal selfish interest in asking all the local associations in the kingdom to declare themselves in friendly alliance with each other. If the National Association asks no control over, and nothing at all from, a local society, but gives that society some little control over itself, why raise the question, "What can we get out of the National Association in return for doing it the great favour of accepting its free gift?" Or, "If we honour ourselves by deciding in favour of national friendly united action, instead of national dissension, what can we get out of the hard-working members of the Council of the National Association, if we confer a favour on them by thus doing our duty?" In reality, the true question at issue is one of mere friendliness, and is summed up in the words—"Can Spiritualists work together as a united body, or can they not?" This problem is now in course of solution, and we hope it will be such as to redound to the honour of the movement. The public are the judges and the observers. Local societies are already much indebted to the National Association for the powerful way in which it recently influenced public opinion by the Conference, and had those societies then been officially working with it, the good done would have been greater.—ED.

‡ Local societies should send a representative to propose all these things. Why are the present members of the Council, who have sacrificed so much of their time for the good of Spiritualism, to do all this work for the good of local societies, supposing the latter to remain inactive.—ED.

## PRAYERS FOR THE DEAD.

SIR,—You ask in a foot-note of the *Spiritualist*, August 21st, "Why cannot unhappy spirits pray for themselves?" and you allude to the fact that spirits frequently request mediums to pray for them. There are few points that M. Kardec more strongly urges than the necessity, as well as the efficacy of prayers here for unhappy spirits. A spirit interrogated on this question answered, according to M. Kardec (as far as my memory serves, for I have not his book with me), that unhappy spirits prefer seeking the sympathy of incarnated, to that of higher spirits, for the reason that they are somewhat afraid of the latter, because the latter can only speak to them in the name of God, and that frightens them.

Several years ago when "John King" spoke through the Marshalls, he was asked in my presence, "Why do unhappy spirits ask us for our prayers?" The answer was, "Well, it gives them relief—they cannot pray themselves—but there is progress." Believing myself, that sympathy is the chief magnet between the two worlds, I believe also, that it is sympathy which may benefit them; at any rate, whatever may be our own shortcomings, we are nevertheless not debarred from offering up prayers to God, as long as we are tabernacled in the flesh. As regards the efficacy of the prayers of a man of high principle for the dead, according to the spirits in M. Kardec's *Heaven and Hell*, greater stress is laid upon that efficacy than one could naturally believe to be possible.

AN OLD SPIRITUALIST.

Weymouth.

NEXT Wednesday, the Marylebone Society will have a public discussion on National Organisation. See advertisement.

TRANCE LECTURE BY MR. MORSE.—Mr. Morse, the well-known trance medium and inspirational speaker, has nearly completed a successful lecturing tour in the north of England. He intends proceeding to the United States early in October, and will stay there some little time. He will, however, spend a few days in London before sailing, and the National Association of Spiritualists has secured his services for Sunday evening, 13th September, as will be seen in our advertising columns. He will speak in Cleveland-hall, and as this will be the last opportunity for some time of hearing a lecture from him in London, the Council has made arrangements to reserve a number of seats near the platform to enable those who make an early application for tickets to obtain a good position, for, as admission to the main body of the hall will be free, it is expected that there will be an overflowing audience.

DR. W. HITCHMAN "ON THE SPIRITUALITY OF SOUL."—This lecture at Liverpool, in the Psychological Society's Rooms, on August 2nd, 1874, gave great satisfaction to a large audience, and contained, *inter alia*, the following passages on the Science of Spiritualism. "Spirit is a force which division can never diminish, either in quantity or intensity. Phenomena of mind are not, of necessity, connected with cerebral organisation alone. Each portion of an animal low in the scale of existence, whose nervous force is transmitted 60 millimetres in the 0.0020 of a second, as planaria, polypi, and annelids—e.g. the Nāides and Nereides—may be divided again and again, and yet each sub-division has clearly evinced a separate and independent will, together with certain special desires, &c., thus showing that the mental or psychical principle (whatever may be said of its precise nature) is not only in a limited sense obviously divisible, but quite as conclusively, not wholly dependent on the presence of cerebrum, cerebellum, or medulla oblongata, for its physiological action in a world of matter." . . . "I assert, from the testimony of Materialism itself, that the mental principle is not confined to brain in man or animals, but is present generally throughout each body. This statement is philosophical, and the more wonderful when you reflect upon the influence of physical agents on organic life; for example, from a chemical composition so closely akin to that of substances wholly innocuous, the abstraction or addition of a single component molecule, or atomic equivalent, makes the sole difference between an aliment and a poison." . . . "Spirit forms may, I think, consist of minute particles, *sui generis*, and so extremely subtle, as not to exhibit the properties of matter, yet in a sense material. Such emanations from certain bodies are really luminous, travel with amazing velocity, and passing through organic substances, potentially effect sensation, thought, vision of soul, by exciting vibrations or undulations in the electric force of brain and nerves."

THE *Pioneer of Progress* has been enlarged in size and improved in appearance; it also now comes out regularly every Friday, and contains much provincial news relating to Spiritualism.

MR. AND MRS. THOMAS EVERITT, of Holder's-hill, Hendon, N.W., intend shortly to make a tour in the north of England. Probably, if invited, Mr. Everitt would lecture to local societies, on some of his interesting home experiences in Spiritualism.

SWEDENBORG'S SPIRITUAL DIARY.—The Swedenborgian Society takes steps to disseminate Swedenborg's works at a cheap rate, with the exception of the most valuable book of the whole—namely, his *Spiritual Diary*, in which his psychological experiences were recorded by himself. The society seems to like the opinions of Swedenborg founded upon the facts of his mediumship, better than it likes the bare facts themselves, which ought to be closely studied before the reliability of any teachings flowing from them is endorsed. The Dalston Association had an order on the Swedenborgian Society entitling it to a supply of books, so it applied for Swedenborg's *Diary*. The answer was—"The *Spiritual Diary* not being the property of the Swedenborgian Society is not available on account of your order."

## ANSWERS TO CORRESPONDENTS.

Letters too late for this issue have been received from R. Dale Owen, New York; J. C. Luxmoore, Dartmouth; Epes Sargent, Boston, U.S.; Luther Colby, Boston, U.S.; B. Honeywood, Lac de Como, Italy; H. G. Atkinson, Boulogne; Dr. J. Treat, New York; and several friends in England. Dr. Treat is informed that we have more edifying subjects to consider in this journal than the Beecher-Tilton scandal, even when news is supplied from head-quarters.

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## MARYLEBONE SOCIETY OF INQUIRERS INTO SPIRITUALISM.

6, BLANDFORD-STREET, BAKER-STREET, W.

THE next monthly social meeting of the society, will be held at the above address on Monday evening, September 7th, at half-past seven, when it is hoped every member will be present. Friends also desirous of joining the Association, are cordially invited to attend. Admission Free.

Discussions will also be held here on the following subjects, viz.:—  
*Wednesday, Sept. 9th.*—Will the establishment of a National Association of Spiritualists be beneficial to the cause and progress of Spiritualism?  
*Wednesday, Sept. 16th.*—Are the phenomena of modern Spiritualism similar to those related in the Old and New Testaments?  
*Wednesday, Sept. 23rd.*—Are the teachings of modern Spiritualism in harmony with those of the New Testament?  
*Wednesday, 30th.*—Is modern Spiritualism calculated to benefit humanity?  
To commence at 8 o'clock. Admission 2d.  
Non-Spiritualists and Inquirers are especially invited to take part in these discussions. CHARLES HUNT, Secretary.

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

“H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, 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 Volkman, 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., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq.”

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

“1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls 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 shall be no interruption for one hour during the sitting of the circle.

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

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

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

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

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

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

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

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

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

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

## AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from Mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,  
HENRY LORD, Union street, Beech,  
Sowerby-bridge, Yorkshire

July 14th.

List already promised.

	£	s.	d.
Mrs. Cora L. V. Tappan...	5	0	0
Twelve other friends £1 each ...	12	0	0
A Friend at Oldham ...	1	0	0
A Ditto at Manchester ...	1	0	0
H. J. L. ...	20	0	0
National Association of Spiritualists, London	5	0	0
John Lamont, Liverpool ...	1	1	0
E. Broadbent ...	1	0	0
J. G. ...	2	0	0
Three Friends ...	1	12	6
J. Milner ...	1	0	0
J. C. and J. S. ...	7	6	
Wm. Jackson ...	2	0	0
E. Holt ...	1	0	0
Benjamin Swaine, 3rd Donation ...	1	0	0
A Bath Friend ...	1	0	0
Two Spiritualists ...	4	6	
Proceeds from Mr. Tappan's Oration ...	5	10	0
	£61	5	6

A parcel of 8 Books and Tracts from James Raistrick, Leeds.

Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

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