

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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### THE purposes of the Association are:—

(1) The collection of well-authenticated facts affecting Spiritualism, through its own circle, or circles, and other available sources, so as to form a basis for sound judgment.

(2) By various means to offer facilities to investigators, and to induce others to give the matter careful inquiry, with a view to a better understanding of the phenomena and teachings of Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX.). Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

In addition to the weekly meetings and seances, members of the Association have the privilege of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the Rooms for the perusal of Members.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the Prospectus, Rules, Circle Regulations, and directions "how to form Spirit "Circles," with any further information, to be obtained on application to the Secretary at his private residence, 12, St. Phillip's-road, Dalston, E.

PERSONS in Oxford interested in Spiritualism are invited to call upon Mr. Stock, 14, Queen-street, with a view to the formation of a society for the investigation of phenomena and the discussion of theories in connection with Spiritualism and cognate subjects.

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## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become allied, are requested to communicate with the Assistant Secretary, Mr. John W. Haxby, 8, Sandall-road, Camden-town, London, N.W., of whom copies of the Constitution and Rules may be had upon application.

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**T**HE object of this Association is the discovery of truth in connection with Psychology.

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1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

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.

February, 1875.

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## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

At a MEETING, held on Monday, February 22nd, MR. SERJEANT COX in the chair, it was resolved unanimously:

That a Society for the promotion of Psychological Science be now formed,

That the Society be called the "PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN."

That the object of the Society be the scientific investigation of Psychology in all its branches.

That such investigation be by the collection of facts, by the reading of papers, and by discussions thereon.

That the purpose of the Society being to treat the subject solely as questions of Science, all theological discussion be strictly excluded.

That the Society shall consist of an unlimited number of members, to be elected by the Council.

That the Annual Subscription to be paid by members residing within twenty miles from London be *Two Guineas*, and by members residing beyond that distance *One Guinea*.

That the business of the Society be conducted by a President, four Vice-Presidents, a Council (not exceeding twelve members), a Treasurer, Auditor, and Secretary, all of whom shall be elected annually by the members.

That the Society meet periodically at such times and places as the Council shall appoint.

That the proceedings at the meetings of the Society be conducted in accordance with such rules and regulations as the Council shall from time to time direct. Three of the Council shall be a quorum.

That a General Meeting of the Society be held in the month of November next, for the election of the officers of the Society.

That F. K. MUNTON, Esq., of 21, Montague-street, be requested to undertake the office of Honorary Secretary, *pro tem*.

EDWARD W. COX, *Chairman*.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

**T**HE object of the Committee and of the Members generally is, to spread abroad a knowledge of the great and precious truths of Spiritualism. We unite and labour for this purpose, and earnestly hope for the co-operation of all who are solicitous that their fellow-men should become acquainted with the fact of spirit-life and spirit-communion.

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VOLUME SIX. NUMBER THIRTEEN.

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## FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—

1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

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## HEALING MEDIUMSHIP.

THE greatest healing medium ever seen in this country was Dr. Newton. When he came to London healing the sick in the highways and by-ways by the laying on of hands, free of charge, such a life was so much like that of the Apostles, that the churches and the newspapers abused him alike; he had to give up his intention of healing the sick poor on the London Fields, because information was conveyed to him that if he made the attempt, he would be taken into custody by the police. We followed him for two or three weeks in order to learn the nature of his mediumship, and ascertained what powers he really possessed by inquiring of the patients directly after they had passed under his hands what relief he had afforded them. Of doubtful cases no record was made; for instance, if a man said that "he had had a headache and Dr. Newton had cured it," no entry was made, because the assertion would depend entirely upon the word of a stranger; moreover, there was no telling how far imagination might have taken part in the matter, but when a man who went to Dr. Newton upon crutches, said that he had been cured by him, and was seen carrying away his crutches upon his shoulder, or when a woman who had been blind for years said that she had received sight, such cases were recorded, and the names and addresses of the cured persons taken. In this way a list of the names and addresses of between one and two hundred persons was collected and published in *The Spiritualist*. We found that Dr. Newton failed, or that no results worth mentioning were produced, in about four cases out of five, but every fifth case was a clear example of the healing of disease.

How can it be proved that these cures were not due to mesmerism? Dr. Newton was a medium; he sometimes passed into trances while manipulating the patients; he occasionally had clairvoyant visions; at other times he told his patients about their private affairs, although he had never set eyes upon them till that moment; further, when at home he could sometimes get spirit raps. These raps rarely came to him, but when they did so, it was usually by night, and to warn him of coming danger; the spirits would wake him up by rapping on the floor, and then warn him that there was trouble ahead, although they were not always able to tell him its precise nature. He could not bear to talk for more than five or ten minutes with strangers; their positive tone of mind tended to drive him into a trance so that he would become insensible; hence in his drawing-room at his house at Hampstead a printed placard was placed upon the sideboard requesting visitors not to remain talking after their requirements had been attended to. This remarkable man spent several hundreds of pounds of the money he had brought with him from America, in relieving the wants of the poor during his few months' stay in England. He was a great enthusiast, and did not take common-sense views of the ordinary things of daily life.



One afternoon while we were talking to him, he fell into a trance, and the communicating spirit said in effect: "You think that you are talking to Dr. Newton, but you are mistaken. Years ago Dr. Newton tasted all that he will ever know of death; he is now but one of a band of spirits engaged in controlling this bodily organism for the good of mankind." This is a vivid picture of the destruction of personal individuality incidental to powerful mediumship, and there are strong reasons for supposing that our more powerful mediums are commonly under the influence of some spirit or other, even while they are supposed by those conversing with them to be in their normal state.

Doing good in the public places of great cities, healing the sick by the laying on of hands, and relieving the poor and afflicted without money and without price, too strongly resembled the life of Christ to be tolerated in this professedly Christian land; in fact, if Jesus were to come back and to tell the deacons of any church or chapel in London to carry out His principles in their week-day business, the Church would turn Him out of its doors, and the *Telegraph* and *Daily News* would abuse Him in leading articles. As for the Bench of Bishops and the great landowners in Parliament, who have made laws to bring nearly all the means of subsistence in the nation into their own possession, they would look upon Him as a most dangerous character, and pass a special Act of Parliament to put a stop to His practices, supposing none of the existing laws were found adequate to meet the case.

During the visit of Dr. Newton, several Spiritualists deserted him when they found that he did not heal in a respectable way. He would work hard in his shirt sleeves instead of behaving with dignity. Among those who were true to him when others deserted him was Mr. Joseph Ashman, upon whom a portion of Dr. Newton's power afterwards descended; indeed at the present time Mr. Ashman is the best healing medium in this country. Another friend of Dr. Newton's who aided him to the last, and who at his open air meetings tried to keep the crowd in order, was Mr. Fabyan Dave, whose conciliatory words and gentlemanly manner had strong influence in making the heterogeneous masses of all kinds of people behave peaceably.

A little pamphlet of fifty-six pages has been published by Mr. Ashman, entitled *Psychopathic Healing*, and in the preface to this narrative he says:—

It may not be out of place, in this prefatory notice, to state how I had my attention first drawn to the subject of healing. Many years ago I was struck by seeing an unqualified person cure a horse of some ailment after all the veterinaries had failed, and I made a mental note of the fact. Subsequently I saw the same practitioner heal the pastern-joint of a horse by the same simple process. Nothing, however, in the line of this experience occurred to me until, in 1870, I read in the *Alliance News* that a gentleman had come over from America who was able to cure diseases by the simple imposition of the hands. The result was that I attended some of Dr. Newton's assemblies, and witnessed a number of his marvellous cures. I asked him if I could have the same power, and he said yes, and gave me one of his mesmerised *cartes de visite*. Armed with this talisman, I ventured on my first endeavour to relieve pain. Seeing one day a cabman with a swollen face standing by a police court ready to prosecute a man who had assaulted him, I asked him if, on condition that I healed him, he would forgive his adversary. He replied that he would, and we accordingly got into his cab together. Bringing out the mesmerised *carte*, I told him to look at it, and at the same time made a few motions over the swelling with my hand. I then left him feeling much better, and returned in an hour's time, when I found him taking a glass of beer with his antagonist, whom he had forgiven. I subsequently made several other cures in the same way. One day I met a man hobbling along with the greatest

difficulty by means of a stick and a crutch. I had then by some mischance lost my *carte* of the doctor, as also the mesmerised paper he had supplied me with before he left England. I nevertheless determined to try what I could do without these accessories. I got the man to sit down by the roadside, and placed my hand on his foot and knee, and in a few minutes he could walk away supported by his stick alone. This convinced me that I possessed the power myself, and I was thus encouraged to persevere. Since then I have made some thousands of cures, many of which were of severe cases, as may be seen from the testimonials appended to this work.

At the present time Mr. Ashman carries on what he calls a "Psychopathic Institution," at 254, Marylebone-road, London, and he is aided in his work by two or three assistants. He finds that some people who want to be cured of their diseases have a horror of Spiritualism, but do not mind mesmerism; they would rather pass their lives in pain than be cured by a medium. Others, again, consider both mesmerism and Spiritualism to be of the Devil, for by a strange inconsistency, the Devil is supposed to perform good works; but they do not object to the same treatment under the name of "medical rubbing." Who would have thought that there could be so much in a name? Mr. Ashman, as we have stated, calls his establishment a "Psychopathic Institution," and as the public are not quite sure what "psychopathy" may or may not be, and Mr. Ashman himself is not very clear on the point, the name gives everybody great satisfaction, since they can receive "psychopathic" treatment with a clear conscience, although mesmerism or Spiritualism would be wicked.

There is an important question in connection with healing mediumship, namely, can one medium cure diseases over which another medium fails? Healing mediums are too few to put this to a practical test, but to approximately solve the question, we went some years ago to the mesmeric Infirmary and made inquiries whether one mesmerist could heal diseases, where another mesmerist failed. The information was given that it was a well-established fact that one mesmerist had power to cure where another could do nothing. If, as is probable, the same principle applies to healing mediumship, it is plain that a power exists in the world of curing one-half or three-fourths of the diseases in it; among the incurable remainder many may be due to hereditary causes, to bad legislation, to disobedience to natural laws, and to removable causes, so that bad as is the general state of the public health at the present day, there are great hopes for the future, when the clouds of ignorance and prejudice shall have been dispelled.

The following testimonials relating to the healing of diseases by Mr. Ashman may prove of interest; they are quoted from his pamphlet on *Psychopathic Healing*:—

No. 4. *Sub-acute Rheumatism.*

10, Stephen-street, Lisson-grove,  
March 20th, 1873.

In 1871 my son was taken with sub-acute rheumatism, and was in King's College Hospital three months. He continued very ill, and went to the Gladstone Home for one month, after which he was induced to come to you. I had no hope that he would be able to work again, as his arms and legs were quite set. After the first visit he began to improve, and has for nearly two years been able to work.

FRANCIS PRYOR.

No. 6. *Rheumatic Fever.*

94, Hereford-road, Dec. 30th, 1872.

Mr. Ashman.—Dear Sir,—I have much pleasure in bearing testimony to your powers of healing, as shown by my son's speedy recovery from a sharp attack of rheumatic fever, in February, 1872, for which you attended him. The effect of



your manipulations speedily removed the violent pains to which he was subject, and he has since enjoyed perfect immunity from the disease.—Yours faithfully,

P. T. SNOW, Lt.-Col.

#### No. 16. *Erysipelas.*

Mr. Frank Gaynor, 7, Victoria-grove, Bayswater, testifies to Mr. Ashman's power in relieving him of erysipelas, caused by a fall, which entirely closed one of his eyes. Mr. Gaynor was standing at his own door on June 2nd, 1872. Mr. Ashman passing saw the condition he was in, and walking up to the injured man made a few passes which enabled him to open the eye and see. Next day the symptoms had almost entirely disappeared.

#### No. 19. *Spinal Affection, Dislocated Shoulder, &c.*

21, Salisbury-road, Kilburn-park,  
Jan. 20th, 1873.

Dear Sir,—Having heard some time since of the marvellous cures effected by you, I was induced to give the subject my attention, and I am thoroughly convinced that what I heard was perfectly correct, having witnessed several cases, as follow:—

A child who had for some length of time being totally unable to walk, through an affection of the spine, and who had received medical treatment in different hospitals without being in any way benefited, after your treatment for a short time was enabled to walk, and is going on well.

A young man who was working with me fell down and dislocated his shoulder. He went to the doctor, who gave him some lotion, and told him that it would be several weeks before he could again resume his employment. I induced him to apply to you, which resulted in his being able to return to his work as a carpenter two days after.

Having received some instructions from you how to use this wonderful power, I have been induced to try it myself, and that with great success, having been the means of benefiting several. I believe that if this healing power were better known and practised, mankind would not experience one half the pain and the disease now experienced. Wishing you every success in your great work,—Believe me to remain, yours truly,

WILLIAM APLIN.

To Mr. Joseph Ashman.

#### No. 23. *Paralysis.*

The mention of Dr. Garth Wilkinson's name in connection with the following is ample guarantee of its truthfulness:—

In June, 1872, I was engaged by Dr. Garth Wilkinson, of 76, Wimpole-street, and 4, Finchley-road, St. John's-wood, to attend Mrs. Barton, 1, Boundary-road, St. John's-wood, N.W., who was paralysed on the left side. The lady being upwards of eighty years of age, the case might be considered hopeless. By the combined efforts of Dr. Wilkinson and myself, power of motion was produced in the affected part. In a few weeks the lady was able to walk about, and this continues to be the case, and there is no paralysis remaining; the improvement also in her general appearance being very striking. Dr. Wilkinson has since frequently employed me, and has introduced me to his medical brethren, who have availed themselves of my efforts in several difficult cases.

### THE FIRST EXPERIENCES OF AN INQUIRER INTO SPIRITUALISM.

#### NO. III.

THE following is a continuation of the paper read by Mr. W. H. Harrison before the Dalston Association of Inquirers into Spiritualism, narrating his early experiences in the investigation of the subject:—

#### HANDLING RED-HOT COALS UNDER SPIRIT INFLUENCE.

Mr. Home, still in the trance state, then paced up and down the room, after which he walked to the fire-place and placed his hand on the top of the fire in the act of plunging it in, when I gave a slight shudder. He snatched his hand away from the fire and said, "What did you do that for? You nearly burnt Dan then! You nearly burnt Dan then! Little faith! Little faith!" He walked up and down the room rubbing his hands, and muttering to himself in a discontented tone; then went once more to the fire and looked round at me, saying "Don't you do that again."

He next plunged his bare hand into the burning coals, and, after feeling about for a time, brought out a lump about the size of a cricket ball and returned to his seat at our table, holding the coal in the middle of his bare hand, palm uppermost, over the centre of the table and within a few inches of our eyes. We could feel the glow warming our faces, and I noticed that the coal was so hot down to the level where it touched the skin of his hand, that the light from the coal reflected from the surface of the skin made the skin itself appear to be incandescent at places. He held the coal in this position for two or three minutes, during which time he gave us a short lecture to the effect that "God did not care for great stone buildings with weather-cocks on the top, but the churches he loved were kind words, warm hearts, and loving deeds." After he had finished his discourse the coal was nearly black, except down in the cracks, from the depths of which a red glow still issued, when he remarked, "Perhaps some of you may think that it is not hot now. You may touch it if you like." Upon this, one gentleman present put out his hand, touched the coal, then drew his hand back with a shake, exclaiming, "Yes, by Jove, it is hot!" which was a somewhat irreverent remark to make in the presence of such a great manifestation of power. The entranced medium then drew back his hand, and said in a quiet, dignified way, "No, *not* by Jove!" upon which the first speaker looked considerably rebuked, and said, "Well Dan, I know I ought not to have said it. No harm has been done, I hope. I did not mean any harm," upon which the medium remarked, "Oh no, no harm to Jove," and continued his discourse.

#### THE ELONGATION OF MR. HOME'S BODY.

At this moment a rocking-horse at the further end of the room, belonging to one of the children, began to rock of its own accord, and continued to do so steadily for some time. Next Mr. Home, still entranced, rose from his seat, and came round to my side of the table, and as he stood by my left side, Mrs. Varley exclaimed, "Look! they are stretching him," and I noticed that the bottom of his waistcoat, and the top of his trousers were separating, so as to disclose a white garment underneath. All the time his heels were making half-second beats on the floor, to show that he was not standing upon tiptoe, and his body proceeded apparently to elongate, after which it contracted; but I thought to myself that if the power about him were to raise his waistcoat and let it fall in the manner described, there might be an appearance of elongation, without such really being the case, and I wished that I had observed whether the top of his head obscured the pattern of the paper on the wall behind while his head rose, thus making sure of the fact of elongation. Although I said nothing, this doubt of mine was apparently read, for the entranced medium put down both his hands, raised my hands from the table, and placed one of them over each of his hips; then, with his heels beating upon the ground as before, the top of his trousers and the bottom of his waistcoat again separated till they were clear of each of my hands, by about half an inch, above and below, and all this time I could see his rising head cutting off my view of more and more of the pattern of the paper on the wall behind, after which his body contracted again.

Lord Lindsay, Mr. H. D. Jencken, M.R.I., and others have testified to having seen the same very unbelievable manifestation in other places, and under such conditions that the elongation could be accurately measured.

#### THE FIRE TEST AGAIN.

I asked the controlling spirit how it was that the coal did not burn Mr. Home's hands while he was handling it? He replied that "all the time the coal was in the hand the spirits were sending a stream of some force, of which we knew nothing, down the arm and hand, and thus counteracted the influence of the heat; if the flow of that stream were to be stopped for an instant, the coal would have burnt his hand." Mr. Home then went to the fireplace once more, and after turning over the coals again with his bare hand, brought out the largest piece in the grate. It was a piece of coke having the shape of a rough pyramid; the base of it nearly covered the palm of his hand and the fingers, and it was about eight inches high. This lump of coke was so hot, that as he walked round the nursery with it on the palm of his hand, the light from the coke threw a glow over the walls of the room, which glow was clearly visible in spite of the fair amount of gaslight tending to obscure it. He carried this lump of coke in one hand for three or four minutes, then dropped it into the fender, and so ended my first and best seance with Mr. Home.



## AN ATTEMPT TO OBTAIN DARK CIRCLE MANIFESTATIONS IN THE LIGHT.

Early in January, 1869, I tried some experiments at Mrs. Marshall's, at Paddington, in the attempt to abolish dark *seances* by the use of monochromatic light. I constructed a dark lantern, with a paraffine flame inside, the light from which flame was made to pass through glass troughs filled with various solutions, before the rays entered the room in which the *seance* was held; for example, in one glass trough I sometimes placed a solution of ammonio-sulphate of copper, a salt which is of a beautiful blue colour, and in the other glass trough I placed a solution of alum, which is colourless. Solutions of alum have the power of cutting off most of the heat rays which accompany light, but are not visible to the eye, for the dark rays from the sun and other luminous sources contain eight or nine times more warmth than those rays which can be seen by the eye. The alum thus cut off most of the heat rays; the warmest of the visible rays, namely, the red, yellow, and green, were interrupted and absorbed by the ammonio-sulphate of copper. Thus I obtained a rich blue light, so cool as to be incapable of producing a tithe of the molecular disturbance which is invariably set up in material substances by the action of ordinary white light. I first tried this light in the presence of a large circle of friends, among whom were Mrs. Varley, Mr. G. R. Tapp, a member of the Institution of Civil Engineers, and several scientific witnesses. Great shadows were seen moving over the walls of the dimly illuminated room while my lamp was standing on the floor behind us at one side of the room. So far the matter was thought to be a success, until I looked round to see whether anything caused these shadows, and I saw Mrs. Marshall's cat walking backwards and forwards before the blue glass, and rubbing against the front of my lamp as if it had been placed there for her special entertainment. We did not get the direct spirit voice from any part of the room illuminated by the flame, but once in the course of the *seance* I saw a guitar floating in the air, between my eyes and the illuminated part of the wall; this circumstance I now attribute, however, more to the harmonious character of the circle, than to the beneficial effects of the monochromatic light. I have since discovered that the supply of the right mental conditions at *seances* has infinitely more power in bringing about manifestations than any such physical modifications as these; in a circle with thoroughly affectionate and truthful people, where such a proposition as that of tying the medium or holding each other would be thought degrading to the character of everybody present, manifestations are witnessed in the light which cannot be obtained with equal power under other conditions. Those who wish to make headway in the investigation of the nature of spirit life and spirit power, should begin by reforming their own hearts and their own lives, instead of playing with pots and kettles, lamps, and ammonio-sulphate of copper.

## PAID MEDIUMS.

At this time, that is to say early in January, 1869, I visited all the mediums who advertised in the spiritual magazines, for there was then no newspaper in the movement; and I must say that I felt greatly indebted to paid mediums. I could not expect private mediums to sit for me whenever I desired to see manifestations, and I felt that to obtain practical proof of the reality of the life beyond the grave was worthy of any amount of expenditure. Consequently, if the vitality of the medium was exhausted, and his or her premises were used in displaying these phenomena, I felt that the mediums were as much entitled to recompense as the ministers or clergy of any denomination; indeed, rather more so, because mediums can prove that they actually possess some powers connected with the realms of spirit, whereas in the case of preachers, we have merely their own assertions backed by hereditary authority, which we are not allowed to examine or to question.

## MR. HERNE'S CLAIRVOYANCE.

In this month of January I first met Mr. Herne, and was the first person for whom he ever sat professionally. I find the following remark about him in my shorthand diary:—"Mr. Herne is a promising medium, about nineteen or twenty years of age. He says that he sees spirits; they are dressed in loose robes, drawn in round the neck and having a girdle at the waist. Some of these spirits are always near mediums, making passes over them and showering down flowers. Mr. Herne says that he sees coloured auras round all people; a green aura he does not like, for it implies there is something bad in the person. Blue is symbolical of wisdom, and red of love."

This first *seance* of mine with him took place at 3, Tyssen-place, Shacklewell-green, not far from the rooms in which we meet this evening.

## STRANGE MESMERIC PHENOMENA.

One evening this month of January, 1869, Mrs. Varley called upon my young German friend and his wife. After casting his eyes upon Mrs. Varley, and muttering a few remarks, he abruptly left the room, which was thought to be strange behaviour. He had never seen her before. After the lapse of about half an hour, he returned and fell down in a trance, in which state he remained all the evening. Mr. Tapp, and, I think, Mr. Keningale Cook were present on the occasion. A few days later the young German went to Mrs. Varley's by invitation, and had not entered the room above two minutes when he passed into a state of insensibility, and sank to the floor. It was thus accidentally discovered that he could never remain in Mrs. Varley's presence in a conscious state, although she had not made any attempt to mesmerise him, and nobody on the first occasion knew what was the matter with him. As he was rather sensitive to public opinion, he took it into his head that he was being laughed at because he could not enter Mrs. Varley's presence without losing consciousness, and this thought was intolerable to one who had been an officer in the Prussian army. He accordingly screwed up his courage, and paid a third visit to Beckenham, when he fell down insensible as before. He averred for weeks afterwards that on that occasion everybody else in the room went into a trance, whilst he was the only one who remained in a rational state. This third experience frightened him, and from that time he abstained from going anywhere where he thought he might meet Mrs. Varley. One evening he was at one of the Royal Institution lectures while she was present, but on the opposite side of the theatre: directly he saw her, the sleepy look came over his eyes, and he averted his gaze; after a time he rose from his seat, and went out. At subsequent meetings this power of Mrs. Varley over him gradually died away, until he was no longer mesmerically affected by her presence. I have never seen or heard of another case of mesmerism resembling this one.

## CLAIRVOYANT AND TRANCE MANIFESTATIONS.

On Sunday, Feb. 21, 1869, at one of the sittings of our private circle at Beckenham, Mrs. Varley passed into the clairvoyant state, and saw the departed relatives of some of the sitters present; it was a deeply interesting *seance*.

By this time I had discovered that high teachings or wise revelations scarcely ever accompanied powerful physical manifestations, so for some months I gave time to the study of trance mediumship, attending dozens of *seances*. At first I saw only the beauty of the messages, but as experience was gained, I discovered how much the communications were coloured by the thoughts of the medium, and I found that I could get no evidence of spirit identity, or of the presence of the spirits of departed persons known to me, from those mediums to whom I had access; and that the best ideas in the best messages had been equalled by writers upon religious subjects who had no medial powers. Consequently, after some months of such examination, I was obliged to go back to the physical manifestations, in the attempt to discover some of the laws and conditions governing spiritual phenomena; for the same laws and conditions, when discovered, apply to a great extent to the trance and higher forms of mediumship, but could not be discovered in the first instance by the examination of trance and clairvoyance, the effects of disturbing conditions and favouring influences being so much more intangible than when dealing with physics.

## SPIRIT IDENTITY.

I have already mentioned that notwithstanding the hundreds of *seances* I have attended with celebrated mediums, on only two occasions have I had any evidence coming home to myself of spirit identity. The first case has already been stated, so the second example may be introduced here.

One evening, about five years ago, at a *seance* at the residence of the Rev. J. Murray Spear, near Bryanstone-square, I met an American lady, Mrs. C. Anderson, who was well acquainted with many leading Spiritualists in the United States, and whose personal experiences, narrated to me that evening, were of considerable interest. She is the same lady who, a few months ago, published an account in *The Spiritualist* setting forth how a spirit light illuminated the road, as she and friends were driving home in the Isle of Wight, on a pitchy dark night.

After our first meeting she went to Heidelberg, and I saw



and heard no more of her for a very long time, until she returned from Germany, and one evening asked me to call upon her at Pimlico. She told me how she had been developed as a test writing medium, and in the course of the evening her hand wrote—"Your uncle James is here." I said that it was true I had an uncle James, but the spirits were out in their reckoning, for he was not dead. It was then written—"He was here a few minutes ago, while his body was asleep; he is dangerously ill, and it will be a narrow shave if he recovers." I replied that so far as I knew there was nothing the matter with him.

That Sunday night I narrated the circumstance at home on my return, and was told that my uncle James, who was a farmer in the country, was well enough when last heard from, so the spirits of Mrs. Anderson must be in error.

Next morning (Monday) a telegram arrived stating that he was dangerously ill, and before the night of Monday he departed this life.

Mrs. Anderson knew nothing of me or my relatives. I knew nothing of my uncle's illness, and he was not in my mind when the message was given, so this is a fair instance of spirit power revealing facts not previously in the mind of the medium, or in the thoughts of any of the sitters.

The recent revelations proving that the spirits of mortals can travel during the sleep of their bodies, tend still further to remove this case from the region of accidental coincidence.

#### THE FOUNDING OF "THE SPIRITUALIST" NEWSPAPER.

In the spring of 1869, interesting conferences in connection with Spiritualism were held regularly at Lawson's Rooms, Gower-street, London. Some of the foremost workers in the movement, such as Mrs. Hardinge, Mr. Luxmoore, Mr. A. R. Wallace, Mr. Coleman, Mr. Enmore Jones, Mr. S. C. Hall, and others, addressed the public from its platform. Most of the interesting experiences related at those meetings are now lost, because no records were taken except shorthand notes of one or two by Mr. Tapp, which may or may not be now in his possession. Several of the speakers therefore complained from the platform of the want of a newspaper in the spiritual movement to publish records of such meetings, so as we had no newspaper at that time, there being nothing but monthly periodicals filled with magazine literature, I resolved to bring out a newspaper which should give news and reports of meetings, and furthermore should be adapted to meet the requirements of minds of a scientific order. *The Spiritualist* newspaper was accordingly first published in the course of 1869, as a fortnightly journal, with the announcement in its first leading article that it would be brought out weekly as soon as such a step was considered to be reasonable. Afterwards, in the natural course of events, other newspapers came into the field, but when the system was introduced by them into our movement of asking money from the public to keep them going, I held aloof from the subscription system because I did not like asking for money, and had never had anything to do with any newspaper which was a financial burden to the general public. The consequence was, that for three years thousands upon thousands of pounds of the money subscribed with the best intentions by Spiritualists were sunk in competition with me, without even my private friends being told what heavy financial injuries were thus inflicted on me, and I worked for and paid out for years single-handed all the expenses thus quite unintentionally and with the best of motives inflicted upon me. I do not say this by way of complaint against anybody, for if I had spoken of the injury the public were doing me, they would probably have provided a remedy, as a few kind friends have recently done. It was my own fault for not speaking out sooner; I kept silence for three or four years, in consequence of being full of utopian ideas about Spiritualism being too sacred a subject for the introduction of the grievances or sufferings of individuals.

#### NATIONAL ORGANISATION OF SPIRITUALISTS.

My later experiences are probably well known to most of you, because so many of them have been published. Two or three years ago I saw that dissension and disunion were springing up in Spiritualism, and that these might have been nipped in the bud had there been any public body elected by free vote to deal impartially with the questions at issue, since it was evident that the decision of solitary individuals on such matters would carry little weight. The existence of an elected court of appeal, should anybody ask for one, would be a protection to good workers, and a terror to evil-doers of all kinds, who previously could impute personal motives to any solitary individuals who might try to check any malpractices. Organisation also would strengthen the movement, and give

Spiritualists the power of managing their own public business.

In April, 1873, I accordingly published an article suggesting national organisation, and united friendly action amongst Spiritualists, sketching out much the same scheme which is now at work, and at the Liverpool Conference, towards the close of the same year, Mr. Chapman and myself read papers advocating the same views. The result of the proceedings of that Conference has been the formation of the British National Association of Spiritualists, which I believe to be one of the best steps taken of late years for the welfare of the movement, and to rest upon the solid foundations of honour, truth, and usefulness.

In the course of my narrative this evening, I have made reference to no more than a small fraction of the number of *seances* which I attended, while practically examining some of the foundations upon which modern Spiritualism rests, before throwing my life into the movement, and starting *The Spiritualist* newspaper. Records of many of those *seances* would be of no interest to you; in fact, a very large amount of time has to be sacrificed in observing tangled masses of phenomena, in order to gain a very small amount of newly discovered scientific law. Progress in building up a sound philosophy upon the facts of modern Spiritualism would be considerably facilitated if disbelievers and non-spiritualists were not admitted to any of the *seances* at which the more advanced phenomena are produced, until they have made themselves acquainted with the simpler facts of the subject, and fully understand the conditions to be observed at spirit circles. Would the Astronomer Royal place the great equatorial telescope at Greenwich Observatory in the hands of a man who knew nothing of astronomy? He would rather tell the tyro to begin his inquiry at home with simpler and rougher instruments, until he understood the conditions of working, until he was able to appreciate the value of better appliances, and could see the unwisdom of employing delicate and valuable instruments for the performance of rough elementary work.

#### THE DISCUSSION.

At the close of the reading of the foregoing paper, The Chairman, in a few complimentary remarks, said that the thanks of the meeting were due to Mr. Harrison for the interesting paper he had just read. He (Captain James) was but a recent investigator into the nature of Spiritualism, a subject into which he had been inquiring for eight months only, but he fully believed in all the phenomena which he had seen during that period. He had had great advantages in studying the subject, because during a large portion of his life he had made himself practically acquainted with the subject of mesmerism. When he first began to inquire into Spiritualism he asked who had the largest practical knowledge of the subject, and some one had told him Mr. Harrison and Mr. Tapp; he therefore thought that Mr. Tapp ought to have occupied the chair that evening, and he hoped that he would do so during the discussion.

Mr. Tapp said that his modesty would have deterred him from taking the chair, and he was sure that every one present was pleased to see Captain James presiding over the meeting that evening. He did not know, before the paper was read, that Mr. Harrison had kept such exhaustive notes of those earlier *seances*; he (Mr. Tapp) had been present at many of them. If it had not been for Mr. Harrison, he would never have inquired into Spiritualism at all; in fact, he kept no records of the earlier *seances* he attended, but after a time he discovered the vast importance of the subject, also its many difficulties, then saw the value of accurate records of facts; he had, therefore, made careful notes of everything he had seen during the last four years, and possibly his records would some day be published. (Hear, hear.) If Mr. Harrison were to go further with his account, and narrate the chief things he had witnessed during the past five years, the narrative would be so very startling to those who knew nothing about Spiritualism, that they would most likely consider it unworthy of belief; only those who had some practical knowledge of the subject and had been educated by experience to a certain point, could receive and appreciate the value of the more remarkable phenomena. After a very short experience he discovered there was no royal road to obtaining a knowledge of Spiritualism. Many people thought they only had to sit round a table, and their departed friends and relatives—the spirits of the just made perfect—would return to talk to them; that was very pretty in theory, it looked beautiful in print, and sounded grand when spoken from the lips of platform orators, but hard experience did



not bear out the truth of the assertion. Inquirers had to fight with many difficulties, some of which were even calculated to frighten and deter them, so that it required both courage and perseverance to proceed, and a great deal had to be observed before the first grain of truth was obtained, but when obtained, it was of all the more value, and served as a stepping-stone to the discovery of other truths; he wished therefore to impress upon inquirers that it was only by hard work and strict research that they could learn the real nature of these wonderful phenomena. What the spirits were, where they came from, and the means they employed to produce their manifestations were still matters of mystery, contravening what our men of science at present understand to be the laws of nature. Nothing conclusive was yet known as to the way in which the materialised spirit form was built up; the spirits said that they took some of the atoms composing it from the body of the medium, some from the sitters present, some from the atmosphere, but it seemed to him that the spirits were as much in the dark about these manifestations as were the mortal observers, so that knowledge had to be worked for on both sides. Many things were done in common life that could not be explained, such as the raising of the arm in obedience to the action of the will. It was only by painstaking research on earth, and the acquisition of knowledge by the spirits on the other side that the mystery could be unravelled. Inquirers should not be disgusted by first failures and difficulties, but have patience, and make careful observations. Mr. Harrison had given the last seven or eight years of his life in order to gain a large and unbiassed knowledge of the facts of the subject, and had stuck to his task well all the time, the work being on his part a pure labour of love, and every fact of value he seemed to have carefully recorded; consequently, he had a most extensive knowledge of the subject, and perhaps there was hardly anybody in the whole of the spiritual movement who knew so much about the proved facts of Spiritualism. He would therefore propose a vote of thanks to him for the excellent paper he had read. (Applause.)

Mr. G. W. Forbes Playfair said that he had listened with pleasure to the paper, and rose to second the proposed vote of thanks. The narrative given to them that evening had been clear and unbiassed. From what experience he (Mr. Playfair) had had in Spiritualism, he saw that its votaries had different religious beliefs, and he wished that Mr. Harrison had said something upon the religious aspects of the question. He should like to ask him whether Spiritualism did or did not tend to alter the current beliefs of the day. There seemed to be as many different sects and creeds inside Spiritualism as there were outside; had Mr. Harrison formed any opinions on this subject? He had much pleasure in seconding the motion.

The motion was then put by the Chairman, and it was carried unanimously.

Mr. Harrison, in returning thanks, said: My thanks are due to your society for the invitation to read the paper here this evening. The Dalston Association is the oldest and best-managed local society in London; it has managed its own affairs well, and has proved itself competent to deal with all the difficulties of the position, so that it has never been a financial burden to the movement. In reply to the question of Mr. Playfair, I think that Spiritualism has a powerful religious influence of a negative character; that is to say, that when people get thoroughly interested in its facts it tends to sweep away narrow-minded notions which previously were dying a slower natural death, and it leaves the mind free for the reception of new ideas. Thus it acts as a mental stimulus, and promotes freedom of thought, which in itself is a great blessing, for I lay it down as an unquestionable truth that every man ought to have the most unbounded freedom of thought, and that the more we permit other people to do our thinking for us, and to govern us as they please, the more shall we suffer, and the lower will be the level of national happiness. These principles hold good both with respect to nations and to individuals. But as to the positive teachings of Spiritualism, I think that many of the assertions uttered from our platforms in the name of Spiritualism cannot be substantiated by facts, and that some of the utterances can be absolutely contradicted by an appeal to the real circumstances of the case. Directly people begin to think freely, and to get rid of old notions, new ones spring up naturally in their places; these new ones are more adapted to the requirements of the age, consequently these "ideas of individuals" get put forward as "the teachings of Spiritualism." The messages through mediums are as a general rule tremendously coloured, quite unconsciously to themselves, by their own opinions; in

fact, if any spirit communicates who teaches what they think he ought not to teach, they drive him away and call him wicked. Through a teetotal medium the spirits teach teetotalism; through another medium, like Mrs. Marshall, for instance, they will recommend bottled stout, so in the middle of all this fog and perplexity, we have to separate that which comes from a spiritual source from that which comes from the medium, and long years of research will have to pass before this can be done with anything like certainty. The teachings through trance mediums are more true to nature and to the inner responses of the human heart than many of the artificial creeds of the day, hence they go home to the hearts of the listeners as infinitely superior to the ordinary sermons of this era. To judge by another standard, namely, the free-thinking utterances of the most intelligent minds who have reverently sought after religious truth by the exercise of their normal powers, the same teachings in better language, and supported by more cogent reasoning will be found in their books than in any of the utterances of trance mediums. Thus, I take it that the first religious effect of Spiritualism is to clear the ground of weeds, and to promote free thought, after which the facts of Spiritualism are too few at present to warrant much positive teaching; but a large amount of positive teaching which has sprung up arises from the exercise of normal common-sense thought, but very little of it from the spirits of the departed.

Mr. Parkes then proposed a vote of thanks to Captain James for the able manner in which he had occupied the chair. This was seconded by Mr. T. Blyton, and carried with acclamation. The meeting then broke up.

MESSRS. PECK AND SADLER, mediums, of Cardiff, have dissolved partnership, and Mr. Sadler has set up as a professional medium at 157, Bute Docks, Cardiff.

MESMERISM IN INDIA.—A gentleman writes from India—"Mesmeric phenomena are plentiful among all classes of natives, but the subject requires digging up and arranging, and few in India have time for such things, even if they had the desire to investigate. We generally work longer hours than you do at home, urged by the ever present desire to get away from the country as soon as possible, yet the climate on the whole is not unhealthy."

PICTURES OF SPIRITS.—Miss Adelaide Claxton, who has no personal knowledge of Spiritualism, is nevertheless the best painter in this country of pictures relating to supernatural subjects. The Constable of the Tower of London recently gave her facilities for sketching the interior of the Torture Chamber there, the result being that she has peopled it with the shades of the departed, including Queen Elizabeth, Lady Jane Grey, William the Conqueror, and nearly twenty other celebrities, all of them accurate historical portraits. This painting is now on view at the Dudley Gallery, Egyptian Hall, Piccadilly; it has been purchased by Mr. Charles Blackburn, and will probably be exhibited at one of the *soirées* of the National Association of Spiritualists, before it is sent home to him at Manchester. *The Queen* newspaper describes it as the best picture in the Dudley Gallery exhibited by a lady artist. It says:—"Of the very large contingent, over seventy in number, of lady exhibitors, Adelaide Claxton exhibits the most remarkable work in No. 450, *A Warder's Dream in the Tower of London*. In the left foreground of the picture the warder is seated, with head thrown back, clasping his knees, and fast asleep, whilst in his "dream" pass before him in odd medley those historical characters whose names are so indissolubly connected with the grand old Tower where he performs his duties; on the left the cruel and crafty King Richard III. is pushing forward the two unhappy little princes into that Tower, from which they were never to depart alive; in the centre is Lady Jane Grey in thoughtful attitude, and in the centre also are the block and axe, which have played so conspicuous a part in the Tower annals. On the right are the sensual and powerful monarch Henry VIII., his ill-used queen Katharine of Arragon, Anne Boleyn; whilst a host of other notabilities—kings, princes, and nobles,—appear as if by magic as one peers into the deeper shadows in the picture. Irrespective of the interesting historical associations which throng to the mind in a subject of this kind, a very considerable amount of technical skill is necessary in the management of the light and shade in such a work; and Miss Claxton has really made quite her own the peculiar branch of art comprehended in what may be termed ghost-painting."



## THE EXPERIMENTAL SITTING WITH MRS. FAY.

BY EDWARD W. COX, SERJEANT-AT-LAW.

I HAVE read Mr. Crookes' account of this very interesting scientific experiment, and confirm it in every particular. I am not sufficiently acquainted with electrical apparatus to be enabled to verify the sufficiency of the test machinery, but the men of science present, who know it well, and examined it with care, affirmed it to be perfect, and I can answer for it that the indicator gave no sign of the slightest movement on the part of Mrs. Fay until she fainted in her chair, and then the fact was instantly shown to us by the motion of the ray, thus apparently confirming the accuracy of it previously. But my present purpose is to direct attention to a most perplexing fact.

Mr. Crookes states, in his excellent report, that the full form was seen by myself and another. It was so. When my book was handed to me the curtain was opened to an extent that enabled me to see distinctly the outline of the figure by whom it was presented. It was the perfect form of Mrs. Fay—the hair, the face, the blue silk dress, the arms bare below the elbow, and the pearl armlets! At that moment the instrument gave no signal of any break of contact with the wires her hands were grasping, and the form appeared on the side of the curtain opposite to that where she had been seated, and distant at least eight feet from her chair, so that if it were taken down by herself she must have parted from the wires for the purpose. Yet did they betray no sign of broken contact. Another witness also saw the blue dress and the armlets when his book was handed to him; and neither of us named what we had seen to the other until after the sitting, so that they were distinct impressions upon each mind separately.

Here is the mystery, of which I should like to receive some rational explanation. Plainly the form was either Mrs. Fay herself or her double. But then the duplication of the dress is a grave difficulty. If her double and not herself, it goes far to support the suggestion I have made in another place, that the phenomena are produced by the spirit of the medium. But suppose it to have been herself, as I am strongly inclined to conclude, the question comes how the communication was maintained between the wires so as to exhibit no disturbance of contact. Can it be that her spirit-arms (if I may be allowed the term) maintained the electrical connection while her body was moving about? Difficult as this may be to comprehend, it appears to me more probable than that there should be a double of a blue silk dress and pearl bracelets. At all events, the fact itself is one of great importance, on which opinions of thoughtful investigators would be desirable.

I may add to Mr. Crookes' narrative that a large clock was taken from under the glass case on the chimney-piece, and handed to us, and that the three books presented to their three authors were shelved in different parts of a large library. Mine was on a shelf only to be reached by standing on a chair. It had, however, the name on the back of it, and therefore could have been found readily by a person looking for it with a good light, though not easily in the dark. But the little volume on *Spectrum Analysis* has not the author's name on the back, but only on the side, and any person looking for it would have required to take down all the books on the shelves and examined each separately, and there were some hundreds of them. As

for the book of the traveller, it was published by him many years ago, and the fact was forgotten by all of us and almost by himself, for he has since devoted himself entirely to scientific literature of another kind, and it is not at all probable that Mrs. Fay, to whom he was a perfect stranger, knew better than his friends present what he had published in his early youth. It is further to be observed that these three books were taken from three different shelves, and selected from among a multitude in darkness and not in light. It would have occupied any of us half an hour with a lamp to find what was produced to us in the dark in about three minutes. At the conclusion of the experiment, we found in each place the vacancy in the rack of books from which the three volumes had been taken. Experiments should now be directed to ascertain if the body of the medium remains in the chair during the phenomena. Could not her feet be shown outside the curtain as they are in her cabinet sittings?

EDWARD W. COX.

15th March, 1875.

## SPIRIT TEACHINGS.\*

NO. XXIX.

*The argument previously printed was continued without intermission.—*

We have shown you what to the enlightened mind is the true attitude of the spirit. This fearless thinking out of the way to God by those who are enabled to attempt it, will infallibly lead to what we unceasingly proclaim, a spiritual, refined, and elevated religion, in place of a literal, dogmatic interpretation of the words of your sacred records. For all utterances of spirits through man have a spiritual interpretation as well as the material one which meets the eye. And it is this spiritual interpretation which is entirely missed by a materialistic age. Man has gradually built around the teachings of Jesus a wall of deduction, and speculation, and material comment, similar to that with which the Pharisee had surrounded the Mosaic law. The tendency has increasingly been to do this, in proportion as man has lost sight of the spiritual world. And so it has come to pass that we find hard, cold materialism deduced from teachings which were intended to breathe spirituality, and to do away with sensuous ritual.

It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualise their meaning, and infuse into them new life. Resurrection rather than abolition is what we desire. We say again, that we do not abolish one jot or one tittle of the teaching which the Christ gave to the world. We do but wipe away man's material glosses, and show you the hidden spiritual meaning which he has missed. We strive to raise you in your daily life

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



more and more from the dominion of the body, and to show you more and more of the mystic symbolism with which spirit life is permeated. They take but a shallow view of our teaching who pin themselves to the letter. We would raise you from the life of the body to that which shall be to you the fit approach to the state disembodied. There is but a glimpse possible as yet; but the time will come when you will be able to see, as we cannot explain to you in your present state, the true dignity of man's higher life even on the earth sphere, and the hidden mysteries with which that life is teeming.

Before you can reach so far you must be content to learn that there is a spiritual meaning underlying everything; that your Bible is full of it; man's interpretations, and definitions, and glosses being but the material husk which enshrines the kernel of divine truth. Were we to throw away this husk the tender kernel would wither and die. So we content ourselves with pointing out, as you can bear and understand, the living verity which underlies the external fact with which you are familiar.

This was the mission of the Christ. He claimed for Himself that fulfilment of the law, not its abolition or abrogation, was His intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of Pharisaical ritual, the glosses of Rabbinical speculation, and laid bare the divine truth that was beneath all, the grand principles divinely inspired which man had well-nigh buried. He was not only a religious but a social reformer; and the grand business of His life was to elevate the people, spirit and body, to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and to make man free by virtue of that truth which He came from God to declare. "Ye shall know the truth," He told His followers, "and the truth shall make you free: and ye shall be free indeed."

He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by the one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent; and He set before them a living example of the life which He preached.

He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry and selfishness, and narrow-mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of his teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tyrant in matters political. He taught liberty in both; but liberty without license; the liberty of a responsible spirit with duties to God and to itself; of a spirit corporeally enshrined with a corresponding duty to its brethren in the flesh. He

laboured to show the true dignity of man. He would elevate him to the dignity of the truth, the truth which should make him free. He was no respecter of persons. He chose His associates and His apostles from the mean and poor. He lived amongst the common people of them, with them, in their homes; teaching them simple lessons of truth which they needed and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of His listeners with a yearning for something nobler, better, higher than they yet possessed; and He told them how to get it.

The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

We continue to preach that same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as apostles of this heaven-sent gospel. We declare truths the same as Jesus taught. We preach His gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualise that which man has hidden under the heap of materialism.

We would bring forth the spirit truth from the grave in which man has buried it, and would tell to the listening souls of men that it lives still; the simple yet grand truth of man's progressive destiny, of God's unceasing care, of the spirit's unslumbering watch over incarnated souls.

The burdens that a dogmatic priesthood has bound upon men's backs, we fling them to the winds; the dogmas which have hampered the soul, and dragged down its aspirations, we tear them asunder, and bid the soul go free. Our mission is the continuation of that old teaching which man has so strangely altered; its source identical; its course parallel; its end the same.

+ IMPERATOR.

*I inquired whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ.*

You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. \* \* \* Jesus Christ is now arranging His plans for the gathering in of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past.

*I have heard something of this from other sources. Is this then the return of Christ?*

It is the spiritual return. There will be no such physical return as man has dreamed of. This will be the return to His people, by the voice of His Messengers speaking to those whose ears are open; even as He himself said "He that hath ears to hear, let him hear; he that is able to receive it, let him receive it."

*Is this message coming to many?*

Yes, to many it is being made known that God is now specially influencing man at this epoch. We may not say more. May the blessing of the Supreme rest on you.

+ IMPERATOR.

Mr. J. J. MORSE has written to the editor of *Common Sense*, San Francisco, announcing his intention to pay a second visit to the United States in 1876, in company with Mrs. Morse.



## Review.

*Son, Remember.* An Essay on the Discipline of the Soul beyond the Grave. By the Rev. John Paul, B.A., Rector of St. Alban's, Worcester. H. K. Lewis, 136, Gower-street.

THERE are but a few indications of the fact that the thinkers in society, begin to suspect that there is more in our spiritualistic researches than they at first gave credit for, or than the unthinking still believe. Among medical doctors, Messrs. Richardson and Radcliffe favour us with their speculations concerning the spirit body within us and around us—speculations which hover so closely over the facts of Spiritualism as to render it clear that those very facts have set the writers speculating in the direction of the spiritual nature of man in opposition to the theories which explain all his affections, hopes, fears, and intelligence by brain ganglia and their cerebation.

Whilst welcoming these lagging thinkers into our circle, we cannot but remark on the moral cowardice which rendered them so quick to ignore and so slow to inquire, and which, even in their tardy inquiry, exhibits itself in the cautious avoidance of all reference to the subject which gave them the food for their speculations, and some of their facts. Dr. Radcliffe's paper in the *Contemporary Review* is a paper strongly asserting all that Spiritualists hold, and have for twenty years held, concerning the existence and functions of the spirit body as a distinct and surviving attendant on the flesh body, but Dr. Radcliffe carefully avoids even the slightest reference to Spiritualism and Spiritualists, who taught him to think at all about his subject; for Dr. Radcliffe must make believe that he is original, and, as a presumed man of science, he stands in dread of the laughter of his ignorant compeers of science.

The theologians also have in some instances hovered about the subject, of which the Rev. Mr. Bickersteth's *Hades*, published three or four years ago, is an instance. But no writer on the religious question of man's life beyond the grave, has handled the subject so courageously and acutely as the author of the volume which is here introduced to our readers. Premising his knowledge that the doctrine regarding man's future life is at variance with that commonly accepted by English Churchmen, he boldly maintains that Holy Writ, and all the indications which can be drawn from the observation of God's ways in nature generally, and in man specially, point to the continued living of the human soul in a state of progressive improvement for an undefined time before the final judgment is passed upon him, and his place in the mansions of eternity is fixed; that, in short, this life is not the only life of probation. In a preliminary paragraph the author speaks thus of the aim of his publication:—"This essay is based altogether on teaching of Holy Scripture. Groundless speculation is avoided. It is designed to prove that man's eternal destiny is not definitely fixed at the hour of death; that the disembodied soul retains its consciousness, and therefore memory; and that the persistency alike of the habits of thought and feeling contracted in the flesh, and of the unvarying designs of God indicate a condition where the selfish shall realise that they have sown to the flesh, and the earnest Christian shall attain to that perfect holiness, without which no man shall see the Lord."

The body of the work consists of an "Introduction,"

in which are exhibited the beliefs held concerning the fate of the soul after departure from the body by the various churches. Then follow chapters headed thus:—"Death merely a Dark Tunnel;" the "Manifold Wisdom of God," in which the existence of what we call "evil" is most ingeniously explained; in the chapter on the "Analogy of Nature" the probabilities of our continued identity and life after death are dwelt upon eloquently and positively; then follows a chapter on the "Intermediate State," which will delight all high-thinking Spiritualists; the chapter "What is Written" is a spiritualistic reading of the passages in Scripture which seem to involve the *immediate* decision of the soul's fate after death, concerning which believers in the mediæval creed on this subject will be astonished to find how much the author has to say *per contra*; the "Soul's Discipline" is the heading of the sixth chapter, and is at once most cogent in argument and touching in development; the "Conclusion," forming the seventh chapter, is designed to meet objections made to the doctrine of continued life and progress after death, and to demonstrate the good influence it is calculated to exert. The entire work is written in the best style of statement and argumentation; the author's meaning is given with complete lucidity and absence of turgidity, and—what so often attends the exposition of proofs drawn from Holy Writ—cant. Such a work will be warmly welcomed by all Spiritualists, and especially by those who seek or find in Spiritualism a firm basis for moral and religious teaching.

## AN ORIENTAL TRANCE MEDIUM.

BY KENINGALE COOK, B.A.

PERHAPS some day, when the accounts of modern mediumship slacken a little, so as to leave you with a corner of your paper to spare, you may be able to find room for the following interesting narrative. It is some three-and-twenty centuries old, and is to be found in *Plato's Republic*, Book x., c. 16.

I will tell you the story of a brave man (Erus), the son of Armenius, by descent a Pamphylian, who happening on a time to die in battle, when the dead were on the tenth day carried off, already corrupted, was taken up sound; and being carried home, as he was about to be buried on the twelfth day, when laid on the funeral pile, revived; and being revived, he told what he saw in the other state, and said, that after his soul left the body, it went with many others, and that they came to a certain mysterious, hallowed place, where there were two chasms in the earth, near to each other, and two other openings in the heavens opposite to them, and that the judges sat between these; that when they gave judgment they commanded the just to go on the right hand and upwards through the heaven, having fitted marks on the front of those that had been judged; but the unjust they commanded to the left, and downwards, and these likewise had behind them marks of all that they had done. But when he came before the judges, they said he ought to be a messenger to men concerning things there, and they commanded him to hear and contemplate everything therein; and that he saw there, through two openings, one of the heaven and one of the earth, the souls departing, after they were there judged; and through the other two openings he saw, rising through the one out of the earth, souls full of squalidness and dust; and through the other, he saw other souls descending pure from heaven; and that on their arrival from time to time they seemed as if they came from a long journey, and that they gladly went to rest themselves in the meadow, as in a public assembly, and such as were acquainted saluted one another, and those who rose out of the earth asked the others concerning the things above, and those from heaven asked them concerning the things below, and that they told one another,—those wailing and weeping, whilst they called to mind what and how many things they suffered and saw in their journey under the earth (for it was a journey of a



thousand years); and that these, again, from heaven explained their enjoyments, and spectacles of amazing beauty.

To narrate many of them, Glaucon, would occupy much time; but this, he said, was the same, that whatever just actions a man had committed, and whatever injuries a man had committed, they were punished for all these separately tenfold; and that it was in each, according to the rate of a hundred years—the life of man being considered as so long—that they might suffer tenfold punishment for the injustice they had done; so that if any had been the cause of many deaths, either by betraying cities or armies, or bringing men into slavery, or being confederates in any other wickedness, for each of all these they reaped tenfold sufferings; and if, again, they had benefited any by good deeds, and had been just and holy, they were rewarded according to their deserts. Of those who died very young, and lived but a little time, he related other things not worth mentioning; but of impiety and piety towards the gods and parents, and of suicide, he told the more remarkable retributions.

After they arrive here, it is necessary for them to go direct to Lachesis. Then a certain prophet first of all ranges them in order, and afterwards taking the lots, and the models of lives, from the knees of Lachesis, and ascending a lofty tribunal, he says:—"The speech of the Virgin Lachesis, the daughter of Necessity: Souls of a day! The beginning of another period of men of mortal race. The demon shall not receive you as his lot, but you shall choose the demon; he who draws the first, let him first make choice of a life, to which he must of necessity adhere. Virtue is independent, of which everyone shall partake, more or less, according as he honours or dishonours her: the cause is in him who makes the choice, and the Deity is blameless." When he had said these things, he threw the lots on all of them, and each took up the one which fell beside him, except himself, for he was not permitted; and when each had taken it, he knew what number he had drawn. After this he placed on the ground before them the models of lives, many more than those we see at present; and they were all various, for there were lives of all sorts of animals, and human lives of every kind; and among these there were tyrannies also, some of them perpetual, and others destroyed in the midst of their greatness, and ending in poverty, banishment, and want. There were also lives of renowned men, some for their appearance as to beauty, strength, and agility; and others for their descent, and the virtues of their ancestors. There were the lives of renowned women in the same manner. But there was no disposition of soul among these models, because of necessity, on choosing a different life, it becomes different itself. As to other things, riches and poverty, sickness and health, they are mixed with one another, and some were in a middle station between these.

At that time, therefore, the messenger from the other world further told how that the prophet spoke thus: "Even to him who comes last, if he chooses with judgment, and lives consistently, there is prepared a desirable life, and by no means bad. Let neither him who is first be negligent in his choice, nor let him that is last despair."

Of the water of Lethe all of them must necessarily drink a certain quantity, and such as are not kept by prudence drink more than they ought, and he who from time to time drinks forgets everything. And, after they were laid asleep, and midnight was approaching, there was thunder and an earthquake, and they were thence on a sudden carried upwards, some one way and some another, approaching to generation like stars. And he himself was forbidden to drink of the water. Where, however, and in what manner he came into his body, he was entirely ignorant, but suddenly looking up in the morning, he saw himself already laid on the funeral pile.

THE new offices of the British National Association of Spiritualists at 38, Great Russell-street, Bloomsbury, W.C., are now being furnished by the Offices Committee, and will be ready for occupation in a few days.

THE Lord Rayleigh lectured recently at the Royal Institution on "The Dissipation of Energy." Among the listeners present were Lady Clara Rayleigh, Mr. William Crookes, F.R.S., Earl Stanhope, Mr. R. Hannah, Mr. Serjeant Cox, Mr. H. D. Jencken, Lady Claid Hamilton, and Mr. W. H. Harrison. Professor George Busk, F.R.S. presided.

## PHOTOGRAPHING INVISIBLE OBJECTS.

(From the "Revue Spirite," March.)

MY DEAR MONSIEUR LEYMARIE,—On the 15th of this month my familiar spirit begged me to go to Buguet's on Wednesday at eleven o'clock, desiring, so it asserted, to do something for me in broad daylight. At the hour fixed I arrived at Buguet's with the medium, not knowing what was to take place. My idea was that it would be a materialisation of my familiar spirit to give me her portrait. I asked the spirit, "What are we to do?" The spirit replied through the medium, "Buguet will pose you as usual." Before commencing, Buguet said to the spirit: "Have you anything to say to me?" Answer: "I shall be able to come very well to-day, and shall make a beautiful present to my good Julien, for I love him much; I am adorning my head, in order to look my best." When all was ready, I sat. The operation terminated, Buguet and I went down to develop the negative. What was our astonishment at finding no appearance on the plate, the size of which was very large indeed. Not only was there no spirit, but my portrait and the table on which I was leaning ought certainly to have made an appearance. We asked through the medium the cause of this? Answer: "Because what we wish to offer to our good Julien—Clarita and I—was not then sufficiently materialised, and I obstructed the light before the lens entirely, so that nothing should appear. We are working at this moment to finish our present."—"Will the present be ready at the moment of my pose?"—"Yes." The operation was finished, and at the moment that Buguet put on the cap, there fell from the roof of the glazed chamber, touching my head in its fall, a beautiful crown of exquisite flowers, fifty centimetres in diameter. The spirit had thrown it on me as soon as the sitting was over. On the development of the plate, I obtained a magnificent proof of the presence of my familiar spirit; her hair is floating and she carries her beautiful crown in her hand. I have had the model which she left me photographed. This is a very interesting case, in this sense:—1st. This beautiful crown was materialised by the spirit, was held near my head during the sitting, and yet was not seen by any one. 2nd. This crown not being ready at my first sitting, the spirit shut out the light entirely, so as to hinder the reproduction of the objects placed in front of the lens; which fact, I imagine, can only be conceived to have taken place through the light being excluded by an opaque body.—While awaiting the time when they may please to enlighten us, let us be content to admire the power accorded by God to superior spirits.

I have since found that the present was this fine portrait of the spirit, she holding in her hand a beautiful crown of real flowers, which she left for me at parting, and which I shall always preserve.

Feeling sure that this fact will interest you, I hasten to impart it, leaving you the liberty of publishing it if you think fit.—COMTE DE BULLET, Paris, Feb. 19th, Hotel d'Athenée, Rue Scribe.

THE *Progressive Spiritualist* (Melbourne) has ceased to exist, after doing much useful work.

DUPPLICATION OF THE HUMAN FORM.—Mrs. J. Martin, of Cairo, Illinois, has published a letter in *The Banner of Light* of March 6th, describing seances through the mediumship of Mrs. Stewart, of Terre Haute, Indiana, and in the course of the letter she says:—"Her cabinet is erected on twenty-inch trestles, under, above, and around which the investigator can keep a watchful eye. The doors of the cabinet form the whole front, and we could find nothing in its structure, or in the seance-room, hinting, remotely even, of trickery. A circle of three dozen persons, of every shade of scepticism, composed the audience that saw the medium enter the cabinet alone. The lights were then turned down to a mellow tint, and the music-box turned on, and we waited developments. In a few moments a voice from the cabinet complained of the ill-health of the medium (who was suffering from a severe cold and cough), but promised to do all she could for us. Soon the door opened, and two figures were visible to the spectators. Advancing and retiring several times, they (two figures, one certainly the medium, the other a form arrayed in a snowy wrapper, belted loosely to her form) walked out three or four feet upon the platform, smacking their hands, and using their limbs with as much apparent ease as ordinary persons. Re-entering the cabinet, the doors were thrown open again, and the apparition was seen standing beside the medium. The medium was then seen in an exhausted condition, and no trace was found of her spiritual companion.



## Correspondence.

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

## SPIRITUALISM ILLUSTRATED.

"Most willing spirits that promise noble service."—CYMBELINE.

SIR,—We perceive by recent numbers of *The Spiritualist* that ideas are afloat respecting a new pictorial magazine or newspaper that shall reflect the heavens as well as the earth, and thus blend lights and shadows, causes and effects, more prominently and vividly than hitherto. The conception seems noble, important, and fascinating; but where are the artists and subjects to come from, and how is identity to be preserved and verified? Queries may arise as often and as confounding as some of old, which Divinity suggested to baffle and silence both sophistry and cunning. For if you say such a scene and such a face is a transcript from above, or the third heavens, who will believe it? And if from the earth only, where lies the novelty, the grandeur, or the transcendentality?

Genius, imagination, and conception will not satisfy the claims made under such high pretensions; nothing inferior, in fact, to a direct influx from a spiritual origin. If this be permitted and obtained, then the grand antitype of all things will be blazoned before us, and shadows will melt into comparative obscurity and gloom. As to the ways and means of commencing in this "High Art," some trifling assistance by way of background or contrast may possibly be obtained, by watching and reflecting over the dark touches and gothic vagaries of Dante, Doré, and even the mad Martin; but the nearest approach to supernal imagery amongst departed geniuses will probably be found in Flaxman. As to the more modern inspired artists now said to be drawing all their power and conceptions from the skies, we are utter strangers; but read with intense interest the names of Everitt, Houghton, Wilkinson, and several others, who have long preserved their high privilege and great reputation. If the power, gift, or skill be not wanted in this new Spiritual flight, but all is ready for action (saving a suitable subject, landscape, face, or scene), I know of no word-painting seeming so true, grand, captivating, beautiful, and yet terrible as may be found in Swedenborg's *Heaven and Hell*, and in the various *Memorable Relations* scattered throughout his *Arcana Celestia* and *True Christian Religion*. And the wonder is that the Society (representing their favourite master and seer), has not ventured in this great pictorial age to illustrate some of his paradisiacal and diabolical regions, before which the dark abodes and fanciful scenes in *The Curse of Kehama* and *Vathek* are but fairyland. I trust therefore the prospectus of the new spiritual illustrated serial will be carried out and succeed, for the name implies perfection, originality, and beauty; and anything not bearing the goldsmith's stamp, or one at least of the above qualities as a heavenly imprint from the Courts on high, will be condemned and despised as spurious or a lie. Presuming that clairvoyance is a fact, and spiritual sight and influx no dream, it is difficult to conceive the amount and *finale* of these beautiful and brilliant transcripts; and even if *actuality* be not always approached, still if Burke's idea of the "Sublime and Heavenly" be more than eclipsed, something will be gained for art, and a new flower for the present stunted and limited conservatory. Imagination swoons and reason topples at the bare conception of the project being carried out, and when thinking of the gallery and phalanx of living portraits and subjects that will be reflected from the worlds above to the globe beneath. Of course no "castles in the air" that the poets and the timid have erected, no "music of the spheres," nor flights of the angelic or "shining ones," nor even "the man in the moon" (if he still retains his lunar domicile) will escape the telescopic and gifted vision of the favoured limners and mediums of the 19th century.

But I see a dark shade in the etching, that I am not impressed nor feel inclined to reveal, for if the past may become pictorial, and hang like a horrid dark cartoon before the eye, there are scenes that are sad to review, and we fain would blot out for ever. For we are told by the gifted ones that every act, thought, and scene is reflected and fixed, and may be reproduced from the registers and scrap-books above, when rebellion and unbelief challenge the exposure, and pride and hypocrisy boast of humility and sanctity. So that Spiritualism when illustrated will put us on our guard, lest its revelations when retrospective bring shame and sorrow to our remembrance.

W. L. SAMMONS.

Cape Town, South Africa, Feb. 10th, 1875.

WE have received several books, and reviews of them will appear in the next number of *The Spiritualist*.

It is probable that the next *soirée* of the National Association of Spiritualists will not be held at the Cavendish Rooms, but in another place at the West End.

**SPIRITUALISM IN EAST LONDON.**—Last Sunday Mr. Cogman's quarterly tea meeting was held at 15, St. Peter's-road, Mile End. He stated that the Sunday collections during the last three months averaged about five shillings each, whilst those on the Wednesday evenings averaged less than sixpence each; the meetings therefore did not clear the value of the rent of the rooms. He and Mrs. Cogman kept the public work for Spiritualism going in that locality, out of the proceeds of their labour. Mr. Burns made a speech setting forth the value of the *Medium* newspaper to the movement, and stated that he gave away five hundred free copies of it every week. Miss Keeses, Miss Eagar, Mr. Blunderfield, and others addressed the meeting.

**BRIXTON PSYCHOLOGICAL SOCIETY.**—A Council meeting of this society was held on Tuesday last week, at the temporary offices, 6, Loughborough-road, Brixton. Present, Mr. Desmond Fitz-Gerald, Mr. James Deane, Miss E. D. Ponder, Miss Withall, and Mr. Arthur E. Rendle. Mr. Fitz-Gerald presided. Dr. Gully was unanimously elected a member. The Rules Committee gave in their report, with draft of rules for ratification by a general meeting. The next Council meeting is to be held on the 30th instant, at the above address, one hour before the first general meeting, viz., 6.30 p.m., to arrange business to be laid before the said meeting. The honorary secretary, Mr. Arthur E. Rendle, has asked us to inform members, and persons generally interested in the cause, that the first general meeting is to be held on Tuesday, the 30th instant, at Mr. Desmond Fitz-Gerald's, 6, Loughborough-road North, and a large muster of members, and those wishing to join the society is desired.

**AN ORTHODOX OPINION.**—The Revd. John Graham, of Sydney, says:—"How different is the dark *seance*, with the priestess's hands held for hours in the male consulter's, all alone within locked doors, or the circle round the planchette or table, from Moses in the Mount with God, while the people see him go and come, and 'hear the trumpet and the voice of words!' How different the history of Paul and Peter, with their daylight discourses and miracles, and 'great plainness of speech,' in Athens, Jerusalem, and Rome, from Spiritualists in darkened rooms, awaiting inarticulate knocks or shadowy apparitions! I marvel at the credulity and unbelief of Spiritualists. Mr. Tyerman ridicules the fable of the first human pair created perfect, and then tempted by 'a talking snake.' Yet he devoutly believes that spirits from eternity knock on tables, and write by the insensate deal-board called a planchette!"—*Harbinger of Light*.

**LIVERPOOL PSYCHOLOGICAL SOCIETY.**—On Sunday last, the 21st inst., the speakers were again Dr. William Hitchman, and Mr. John Priest, who have now given joint courses of lectures on the science and ethics of Spiritualism, from the standpoints of literature, philosophy, and experimental observation, in ancient and modern times. Dr. Hitchman's address was entitled, "Our Present Position," in which he reviewed the local history of Spiritualism in Liverpool and its vicinity, advocating "yet greater earnestness and more vigorous co-operation on the part of those wealthy sympathisers with this stupendous movement, in order that Spiritualists may soon be in possession of the finest temple of truth, that self-improvement in spirituality of soul, together with mental culture and the advancement of science can justify; embellished, moreover, with lofty minds and loving hearts, and all that pure reason, true poetry, and æsthetic taste can provide." In the face of powerful obstacles the rooms of the Liverpool Psychological Society are now inconveniently crowded with large and respectable audiences, who evidently appreciate the unfettered speech of trance mediums and normal speakers, and their own equal right to accept or reject, at will and pleasure, whatever is not conformable to conscience, reason, and experience. Steps are under consideration which may result in the purchase or erection of a handsome building for Liverpool Spiritualists, with every accommodation for lectures, *seances*, *soirées*, and Sunday services, or public meetings. A desire has been expressed that Mr. and Mrs. Nosworthy will again favour the Spiritualists of Liverpool with one of their choice literary and dramatic entertainments, at the annual assembly on the 2nd April.



## THE ARCHBISHOP OF TOULOUSE ON SPIRITISM.

SEVERAL journals having discussed the tenor of the mandate of the Archbishop of Toulouse, we here give an extract which recapitulates the sentiments of this pastoral; it is taken from *The National* of February 10th, 1875:—

"The Archbishop of Toulouse acknowledges with grief that the mysticism of the Spiritists comes into painful competition with Catholic mysticism.

"He then demonstrates that Spiritism falls under the anathemas of the Church:

"1st. Because Spiritism consults the souls of the dead, in lieu of invoking them, as does Catholicism, if they are in the enjoyment of eternal joy, of succouring them if they are in expiatory flames.

"2nd. Because Catholicism alone has the monopoly of the supernatural; and every other doctrine can only pretend to the marvellous, the marvellousness of imposture.

"3rd. Because the Spirit of God reveals itself to Catholics only: and because, if the evocations of Spiritism are not *seances* of conjuring, they are satanic evocations, communion with demons.

"4th. Because private revelations are of no value if not certified by the Church, guaranteed by the infallible control of the Church.

"5th. Because Spiritism borders on Idolatry.

"6th. Because Spiritism produces hallucination, and because the frequent result of Spiritist practice is a sort of giddiness, and mental exaltation.

"7th. Because the partisans of the Spiritist doctrines do not admit that Adam is the sole father of the human race.

"8th. Because Spiritism does not acknowledge the eternal punishment of hell, but believes that after death the duration and the severity of chastisement will be in proportion to the faults committed during life.

"9th. Because Spiritism alleges that all religions are equal in the sight of God, who judges man solely by the purity of his heart.

"10th. Because Spiritism affirms that the indissolubility of the conjugal bond is a law contrary to nature, and that under certain circumstances divorce might be a necessity.

"And Monseigneur, the Archbishop of Toulouse, concludes thus: 'Let us burn the books that treat on Spiritism. Let us never listen, on subjects of faith, to the voice of any other society than the Church.'"—*Revue Spirite* (March).

## ANSWERS TO CORRESPONDENTS.

P.—Certainly do not act upon the advice of the spirits in opposition to your own convictions, or the dictates of common sense. In the first place the messages are all coloured before they reach you by the channel through which they pass; in the second the spirits who have the most control over common matter, are not always good or intelligent. Mr Koons, who had the most wonderful of the early physical manifestations in America, was brought to ruin and disgrace by allowing the spirits to control his business affairs. The Rev. J. Murray Spear suffered much by blindly attempting to make machinery under their instructions. Dr. Dec, the astrologer of the days of Queen Elizabeth, was ruined in mind and body through following advice, or rather "orders" given by spirits through the medium Kelly, and could we remove the veil from private life, deplorable instances of the shipwreck of the happiness of families from the same cause could be given much nearer the present time. If spirits come to destroy our individuality and independence, and to make us blind tools in their hands, their mission must be a bad one. A high spirit in or out of the body, would say that he had no right to govern any other spirit, or to do more than to give advice; men have enough to do to be responsible for their own lives and actions, without being responsible for the deeds of others.

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No.	Companies.	Income for one year.	Claims Paid.	Excess of Income over Claims.
		£	£	£
24	British .....	5,404,825	2,938,141	2,466,684
24	United States.....	5,337,811	2,681,029	2,656,782
24	Continental .....	5,170,768	2,327,048	2,843,720

Balance available for dividend and expenses, £7,967,189.

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Name.	Premium Income.	Excess of Premium Income Over Claims Paid.	Dividends Paid Last 2 Years of Return.
	£	£	
Alliance of Vienna.....	86,636	61,404	17½
Security.....	247,272	142,632	26½
Swiss .....	37,022	14,667	16½
Vienna .....	97,253	66,609	17
Magdeburg .....	114,504	41,287	7½
Pannonia .....	115,808	63,597	20
Frankfurter .....	25,054	11,498	9
Aachen .....	31,244	12,897	33½
Cologne .....	82,572	37,585	6

The Formation Expenses of the Corporation were unusually small, and no Promotion Money has been paid.

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

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

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

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

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

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

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

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

"3. That 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.

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

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

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

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

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

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

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

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

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

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

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

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

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