

# The Spiritualist

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

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January 9th, 1874.

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**A** DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern 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.

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### THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

*The Objects of this Association are:—*

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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

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

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

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

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## SPIRIT TEACHINGS.\*

NO. XIV.

*In continuation of the communication printed in the Spiritualist, No. 95, June 19th, and in answer to my objection that the creed of Christendom was impugned by the teachings given, and that God would not be likely so to act, while it was easy to refer very much that passed for Spirit Teaching to a foolish and wicked source, it was written as follows:—*

ALL your fancied theories about God have filtered down to you through human channels; the embodiments of human cravings after knowledge of Him: the creation of minds that were undeveloped, whose wants were not your wants, whose God, or rather whose notions about God are not yours. You try hard to make the ideas fit in, but they will not fit, because they are the produce of divers intelligences in divers degrees of development.

Think! You say to us that we are not of God, because our ideas of Him made known to you are not compatible with some notions which you have derived from certain of the books in your sacred records. Tell us which is the God with whom we are at variance in our ideal. Is it the God who walked in human form with Adam, and is fabled to have wreaked direful vengeance on the ignorant creatures who are said to have committed what you now see to be a very venial fault? Or, is it the God who commanded his faithful friend to sacrifice to Him the only child of His love as an acceptable offering? Or is it the God who reigned over Israel as an earthly monarch, and whose care was feigned to be devoted to the enunciation of sanitary laws, or to the construction of a tabernacle, who went forth with the armies of Israel to battle, and issued bloodthirsty laws and regulations for the extirpation of innocent and unoffending peoples? Or is it, perchance, the God who enabled his servant Joshua to arrest the course of the universe and to paralyse the solar system, in order that the Israelites might revel a few hours more in gore and carnage? Or is it rather with the God who was feigned to be so angry with His chosen people because they wished for a visible monarch, that He visited upon them an elaborate revenge extend-

\* In the *Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhops 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.

ing over many hundreds of years? Or with which of the Gods of the prophets are we at variance? with Isaiah's God, or with Ezekiel's? or with the lugubrious Deity that Jeremiah's morbid mind imagined? or with David's Divinity; half father, half tyrant, cruel and yielding by turns, always inconsistent and irrational? or with Joel's? or with John's? or with Paul's calvinistic conception, imagined and painted with horrid phantasies of predestination, and hell, and election, and a dreamy listless heaven? Are we at variance with Paul, or John, or Jesus?

But there is no need to press the fact that Revelation has always been proportioned to man's capacity, and coloured by man's mind. The idea of God has been throughout the ages the conception, more or less vivid, of those who have been the media of revelation. The implanted idea has taken form and shape from the mental surroundings of the medium through whom it was given. Such portion of truth as the teachers have been able to impart has been moulded by the spirit of the medium into an individual shape. To none has complete truth been given, only so much of truth, such aspect of truth as was necessary for a particular age and people. Hence it is that the conceptions of God, such as those we have now alluded to, are various and divergent. Of course we and our God are not Joshua and his God: neither are we Paul and his God: though we challenge comparison between the God we know and reveal, and that God who was dimly shadowed forth to a people that knew Him not, by Him who knew Him best, and lived nearest to Him, the man Christ Jesus. He had received conceptions of Deity far clearer than any which His followers have grasped; His religion was simple, plain, and earnest. His theology was equally plain. The cry to "Our Father who art in Heaven," how widely does it differ from the elaborate dissertations on theology in which the Supreme is first informed of the character which man has assigned to Him, and then is requested to act up to it with especial reference to the wants or fancied wants which the ignorant worshipper puts forward!

God! Ye know Him not! One day, when the Spirit stands within the veil which shrouds the spirit world from mortal gaze, ye shall wonder at your ignorance of Him whom you have so foolishly imagined! He is far other than ye have pictured Him. Were He such as you have pictured Him, were He such as you think, He would avenge on presumptuous man the insults which he puts on his Creator. But He is other, far other than man's poor grovelling mind can grasp, and He pities and forgives the ignorance of the blind mortal who paints Him after a self-imagined pattern. He blames not the ignorance. That is no shame, so it be not wilful. But He blames the folly which hugs a low conception of Him, and will have no light let in on the dark and musty temple in which that idol is enshrined. He blames the lovers of darkness, the haters of light, who cling to the undeveloped fancies of the past, and can see no beauty in the simple moral grandeur of the God whom Christ revealed, but must needs graft on to that noble conception the anthropomorphic fancies of previous unenlightened ages. Of such there are not a few who cannot receive higher teachings yet. But of such are not you! When you rashly complain of us that our teaching to you controverts that of the Old Testament, we can but answer that it does indeed controvert that old and repulsive view of the good God which made Him an angry, jealous, human tyrant:

but that it is in fullest accord with that divinely-inspired revelation of Himself which He gave through Jesus Christ—a revelation which man has done so much to debase, and from which the best of the followers of Christ have so grievously fallen away.

If there be nought in what we say of God and of man's after-life that commends itself to you, it must be that your mind has ceased to love the grander and simpler conceptions which it had once learned to drink in. It must be that the machinations of the adversaries have availed to reach your spirit, and that the dark edge of that cloud which they have interposed between your world and its God, is resting with baleful influence upon you. We pray that we may be permitted to raise it, and to pour into your soul once more the beams of enlightenment and peace. We do not fear that any permanent harm will rest with you. Nor do we regret that you should try the foundations on which your knowledge rests. It will not be wasted time to do so.

Cease to be anxious about the minute questions which are of minor moment. Dwell much on the great, the overwhelming necessity for a clearer revealing of the Supreme: on the blank and cheerless ignorance of God and of us which has crept over the world: on the noble creed we teach, on the bright future we reveal. Cease to be perplexed by thoughts of an imagined Devil. For the honest, pure, and truthful soul there is nor Devil nor Prince of Evil such as theology has feigned. Evil comes not nigh him; the adversaries flee from his presence, and the powers of evil are powerless before him. He is guarded around by angel guards, ministered to by bright spirits, who watch over him and direct his footsteps. For him there waits a career of progressive increase in knowledge and in all that elevates and ennoble the intelligence. He need fear no Devil, unless he creates one for himself. His affinity for good draws around him influences of good. He is fenced around by guardians; nor can he, save by voluntary surrender, fall a final victim to the foe. His is no exemption from temptation, from the snares of the destroyer, or from the atmosphere which during his probation time he must breathe. The clouds of sorrow and anguish of soul may gather round him, and his spirit may be saddened with the burden of sin, weighed down with consciousness of surrounding misery and guilt, but no fabled Devil can gain dominion over him, or prevail to drag down his soul to hell. All the sadness of spirit, the acquaintance with grief, the intermingling with guilt, is part of the experience in virtue of which his soul shall rise hereafter. The guardians are training and fitting it by these means to progress, and jealously protect it from the dominion of the foe.

It is only they who by a fondness for evil, by lack of spiritual and excess of corporeal development, attract to themselves the congenial spirits of the undeveloped who have left the body but have not forgotten its desires. These alone risk incursion of evil. These by proclivity attract evil, and it dwells with them at their invitation. They attract the lower spirits who hover nearest earth, and who are but too ready to rush in and mar our plans and ruin our work for souls. These are they of whom you speak when you say in haste that the result of Spiritualism is not for good. You err, friend. Blame not us that the lower spirits manifest for those who bid them welcome. Blame man's insensate folly, which will choose the low and grovelling rather than the pure and elevated. Blame his foolish laws which daily hurry into a life for which they are unprepared, thou-

sands of spirits hampered and dragged down by a life of folly and sin which has been fostered by custom and fashion. Blame the ginshops, and the mad-houses, and the prisons, and the encouraged lusts and fiendish selfishness of man. This it is which damns legions of spirits, not, as ye fancy, in a sea of material fire, but in the flames of perpetuated lust condemned to burn itself out in hopeless longing till the purged soul rises through the fire and surmounts its dead passions. Yea, blame these and kindred causes, if there be around undeveloped intelligences who shock you by their deception and annoy you by frivolity and falsehood.

More of this hereafter. Already we have said more than we had intended. And for myself, I hear the call which summons me to the adoration of the Supreme, when my prayer shall rise to the throne of Divine pity that a rill of that consoling grace may trickle down to your vexed spirit, and may shed on it healing and peace,—the peace of God, the quietness of assurance and peace.

+ I. S. D.

#### AN ADDRESS TO THE CLERGY ON SPIRITUALISM.

THE following is the close of Mr. Robert Dale Owen's "Address to the Clergy," which we quote from his valuable book on Spiritualism, *The Debatable Land*, published by Messrs. Trübner and Co:—

If revelation be the origin of all human religions, it cannot be a phenomenon restricted to a single century, or showing itself up to a certain period of man's history, and then disappearing, to be seen no more. It must be a guiding influence for all time; a permanent element of civilisation and of spiritual progress; as essential to vital religion among us who live now, as it was to the Jews of eighteen hundred years ago.

To deny that this revelation comes from God is to deny that the Book of Nature has God for its author. But, like everything else in this world, it comes to us *mediately* not *directly*, from Him: and so only must we receive it. Thus it aids Reason, not dethrones it: it appeals to Conscience, not coerces it. If everything that claims to be revelation were to be accepted as such, we should have to admit the whole Koran. Because men, by God's universal law, are fallible, and because the holiest truths reach us only through fallible men, Reason and Conscience, God-given guides, must sit in judgment on all alleged revelations—humbly, reverently indeed, but fearlessly also; for "perfect love casteth out fear." A captious spirit is especially out of place in such connection; yet it is our right, and our bounden duty, to prove all things, spiritual pretensions included.

If the general view I have here offered you of this subject be correct, then it will not suffer denial that, as clergy, most of you have hitherto too much restricted the circle of your duties. Overlooking what Christ said about the Spirit of Truth, which was to teach men, after His death, what He has left untaught, you have omitted to inquire whether there is a present revelation; and, if so, how far it is trustworthy—what are its character and claims. If, as Middleton said of spiritual gifts coming to light in earlier ages, these are still sometimes committed to children and to persons of indifferent character, this makes more imperative the duty to sift and to discriminate.

Many of your number are probably deterred from entering on this task by the idea that the (alleged) phase of modern revelation is anti-Christian in tendency.

If, after a varied experience of sixteen years in different countries, I am entitled to offer an opinion, it is, that if such spiritual communications be sought in an earnest, becoming spirit, the views presented will, in the vast majority of cases, be *in strict accordance with the teachings of Christ*, such as we may reasonably conceive these to have been from the testimony of his evangelical biographers. They touch upon many things, indeed, which he left untouched; but the spirit is absolutely identical. They breathe the very essence of His divine philosophy.

I speak here of those ideas as to which, in all trustworthy spirit-messages, there can scarcely be said to be variance of sentiment. As to side-issues and non-essentials, it would seem that the same variety and uncertainty of opinion exist in the next world as in our own.

The following may be taken as the great leading principles on which intelligent Spiritualists unite:—

1. This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to His eternal laws.

2. In strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition-slumber from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call Death is God's last and best gift to his creatures here.

3. The earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings cannot be neglected without injury to human welfare and development, both in this world and in the next. Even its enjoyments, temperately accepted, are fit preludes to the happiness of a higher state.

4. The phase of life which follows the death-change is, in strictest sense, the supplement of that which precedes it. It has the same variety of avocations, duties, enjoyments, corresponding, in a measure, to those of earth, but far more elevated; and its denizens have the same variety of character and of intelligence; existing, too, as men do here, in a state of progress. Released from bodily earth-clog, their periscope is wider, their perceptions more acute, their spiritual knowledge much greater, their judgment clearer, their progress more rapid than ours. Vastly wiser and more dispassionate than we, they are still, however, fallible; and they are governed by the same general laws of being, modified only by corporeal disentanglement, to which they were subjected here.

5. Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings—in a word, the moving spirit, or what Swedenborg calls the "ruling loves of man"—these decide his condition on entering the next world: not the written articles of his creed, nor yet the incidental errors of his life.

6. We do not, either by faith or works, *earn* Heaven, nor are we sentenced, on any Day of Wrath, to Hell. In the next world we simply gravitate to the position for which, by life on earth, we have fitted ourselves; and we occupy that position *because* we are fitted for it.

7. There is no instantaneous change of character when we pass from the present phase of life. Our vir-

tues, our vices; our intelligence, our ignorance; our aspirations, our grovelling; our habits, propensities, prejudices even—all pass over with us; modified, doubtless, (but to what extent we know not), when the spiritual body emerges, divested of its fleshly incumbrance; yet essentially the same as when the death-slumber came over us.

8. The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them, except only, as on earth, by the door of repentance. There, as here, sorrow for sin committed, and desire for an amended life are the indispensable conditions, precedent of advancement to a better state of things.

9. In the next world Love ranks higher than what we call Wisdom, being itself the highest wisdom. There deeds of benevolence far outweigh professions of faith. There simple goodness rates above intellectual power. There the humble are exalted. There the meek find their heritage. There the merciful obtain mercy. The better denizens of that world are charitable to frailty and compassionate to sin, far beyond the dwellers in this; they forgive the erring brethren they have left behind them, even to seventy times seven. There is no respect of persons. There, too, self-righteousness is rebuked and pride brought low.

10. A trustful, childlike spirit is the state of mind in which men are most receptive of beneficent spiritual impressions; and such a spirit is the best preparation for entrance into the next world.

11. There have always existed intermundane laws, according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is usually in the presence, or through the medium of one or more of these, that ultramundane intercourse occurs.

12. When the conditions are favourable, and the sensitive, through whom the manifestations come, is highly gifted, these may supply important materials for thought, and valuable rules of conduct. But spiritual phenomena sometimes do much more than this. In their highest phases they furnish proof, strong as that which Christ's disciples enjoyed; proof addressed to the reason, and tangible to the senses; of the reality of another life, better and happier than this, and of which our earthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise, they give us conviction, and assured knowledge for wavering belief.

13. The chief motives which induce spirits to communicate with men appear to be—a benevolent desire to convince us, past doubt or denial, that there is a world to come; now and then the attraction of unpleasant memories, such as murder or suicide; sometimes (in the worldly-minded) the earth-binding influence of cumber and trouble: but far more frequently the divine impulse of human affection, seeking the good of the loved ones it has left behind, and, at times, drawn down, perhaps by their yearning cries.

14. Under unfavourable or imperfect conditions, spiritual communications, how honestly reported soever, often prove vapid and valueless; and this chiefly happens when communications are too assiduously sought or continuously persisted in: brief volunteered

messages being the most trustworthy. Imprudence, inexperience, supineness, or the idiosyncrasy of the recipient may occasionally result in arbitrary control by spirits of a low order; as men here sometimes yield to the infatuation exerted by evil associates. Or, again, there may be exerted by the inquirer, especially if dogmatic and self-willed, a dominating influence over the medium, so strong as to produce effects that might be readily mistaken for what has been called possession. As a general rule, however, any person of common intelligence and ordinary will can, in either case, cast off such mischievous control; or, if the weak or incautious give way, one who may not improperly be called an exorcist—if possessed of strong mesmeric will, moved by benevolence, and it may be aided by prayer, can usually rid, or at least assist to rid, the sensitive from such abnormal influence.

In all this there is no speculative divinity. And I admit the probability that if, through spiritual source, you were to inquire whether the theological guessings, touching the essence of the Godhead, of Arius or of Athanasius come the nearer to the truth, you might get no reply, or perhaps the answer: "We are uninformed as to that matter;" with the remark added, it may be: "We do not entertain such discussions here."

Are they not in this, wiser than we? Up through the mists and horrors of the persecution-ridden Past, the common-sense convictions are reaching us that we have no conceivable means of settling any such controversy; and, again, that, if we had, its settlement would not influence by a hairbreadth the morals or the welfare of man.

Further than this, I have never, out of thousands of communications, received one that denounced any sincere religious opinion, whether Catholic or Protestant, Mohammedan or Hindoo. It is to be conceded, indeed, that, in these modern revelations, certain orthodox deductions from a portion of the Epistles, entertained by Calvin and Luther, find no countenance. But in the preceding pages I have taken some pains to set forth the grounds for my belief, that until these deductions are abandoned, there will be no religious progress; and that, so long as they are proclaimed from your pulpits, the Church over which you preside will stand still or lose ground.

I am sorry to believe that the failure of modern Spiritualism to indorse the doctrines of vicarious atonement and original depravity will cause many of your number, in advance of evidence, to condemn its influence, and reject its claims to be heard. Yet, if a Wise Man of old speak truth, "He that answereth a matter before he heareth it, it is folly and shame unto him."

Others may be staggered at the outset by the nature of its claims. The "gift of tongues," perhaps, may seem to them an incredible absurdity. Yet if it is not incredible nor absurd in the second chapter of Acts, or the fourteenth chapter of first Corinthians, at what time did it change its character?

Baden Powell deemed it an actual phenomenon, occurring under law at the present day.

So again of prophecy. It may seem to us beyond belief that what is yet to be should ever be disclosed to fallible creatures. Yet in all ages, back to the days of Abraham and Melchizedek, certain men have been honoured and trusted as possessors of prophetic power. Is it incredible that the greatest of all earthly teachers should have been heralded, more or less distinctly, by

the ancient prophets as the anointed of God, who was to call mankind from darkness to light? Bunsen admits this.

Orthodoxy regards Baden Powell and Baron Bunsen as ultrasceptical authorities. Does it not occur to you that modern spiritual phenomena, which men so able and so little disposed to superstition admit as realities, may be worth looking into?

I remind you, in conclusion, that, aside from phenomenal evidence of this character, you have no certain proof, such as Thomas had, of the existence of another world. It is not sceptics alone who have alleged this and bewailed it—like Shelley:

Who telleth a tale of unspeaking death?  
Who lifteth the veil of what is to come?  
Who painteth the shadows that are beneath  
The wide-winding caves of the peopled tomb?

The most eminent divines have admitted a lack of certainty as to a life to come, in the absence of testimony from the senses. Examples abound, but I have space here for two only. Butler, in his *Analogy of Religion*, confesses: "I do not mean to affirm that there is the same *degree* of conviction that our living powers will continue after death as that our substance will."

And Archbishop Tillotson, in an argument against the *real presence*, says: "Infidelity were hardly possible to men, if all men had the same evidence for the Christian religion that they have against transubstantiation; that is, the clear and irresistible evidence of sense."

Hundreds of thousands feel assured to-day that they have had this "clear and irresistible evidence" for immortality. Think of such a living conviction! Consider how it stands out above all that wealth, fame, and every earthly good fortune can bestow—the blessing of blessings, which the world can neither give nor take away!

I think if we only realised in what deep earnest millions on millions have longed, with a longing past expression, for some sure token of another life, we should better conceive the sacred duty of investigation. With transcendent interests at stake, can we neglect such a duty without risk that, like the unbelievers in Gamaliel's day, we may haply be found fighting against God?

#### MR. H. G. ATKINSON AND SPIRITUALISM.

From the *Banner of Light*.

PASCAL, who, though he was not forty years old when he died, was one of those intuitional observers of human nature who anticipate the results of experience in their judgments, makes the following remarks:—"The will is one of the principal instruments of belief; not that it creates belief, but because things are true or false according to the aspect in which we regard them. The will, which is more inclined to one thing than another, turns away the mind from the consideration of those things which it loves not to contemplate; and thus the mind, moving with the will, stops to observe that which it approves, and forms its judgment by what it sees."

It is of course the study of the truly scientific and dispassionate truth-seeker to escape, as far as possible, from this subtle influence of the will, and to bring his unbiassed reason to bear upon any problem presented for his consideration. In a recent number of the *London Spiritualist* we find a letter from Mr. H. G. Atkinson,

and a passage from a discourse by the Rev. Mr. Voysey, and we were struck, in reading them, with the difference between a trained thinker, bent upon getting at one of Nature's truths independently of his will and his past predilections, and a thinker who is largely, though unintentionally, biassed by his emotions and his individual notions of what it is fit and becoming for Nature to do or permit.

Mr. Atkinson, who must be now approaching that period of life when the wise man is entitled to the appellation of a sage, has been for many years materialistic in his philosophy. By a strictly inductive process of reasoning, based upon carefully co-ordinated facts, he arrived at the conclusion, shared by so many scientific men at this time, that we have no sufficient assurance of a future for man. Carrying faithfully into practice the Baconian method, and ruling out all biases from the will and the emotions, he was landed in this result. His letters, published in concert with those of Miss Martineau, stand as the evidence of his ability and his fidelity to the cause of truth, as he understood it, freed from all the prepossessions of will. We do not say he was right or wrong in his inductions; though Kant, the great German philosopher, arrived by speculative processes at pretty much the same result, and finally was obliged to rest his only reasons for a belief in immortality on the somewhat narrow and questionable ground of a moral sense in man.

Mr. Atkinson took it for granted, as nearly all of us did, some thirty years ago, and as the scientific world in general does now, that all the stories, with which history and biography teem, of apparitions and phenomena called "supernatural," were merely old wives' fables, credited by superstition or enthusiasm, but fairly set at rest at length in the light of advancing science. It is true he admitted most of the phenomena of phrenomesmerism, in which he was one of the earliest experimenters, but these did not go far enough to satisfy him that there was a new and different field for induction transcending all that he had known in his mesmeric experience.

But now Spiritualism comes forth with its marvellous exhibitions of a power guided by intelligence, and manifesting a perfect mastery of material impediments; and Mr. Atkinson, in the true spirit of Bacon's teachings, and untrammelled by the past conclusions at which he had laboriously arrived, says: "I will frankly acknowledge that at first I did think that I could explain the phenomena in accordance with the conclusion that I had come to in relation to my discovery of phrenomesmerism; and in regard to the motion of objects, I think so still; but the progress of the phenomena makes me pause, and I ponder and hesitate, and consider that we are forced to accept paradoxes and at first seeming impossibilities."

"I am convinced," he says, "that the facts under the term Spiritualism, with their correlations, put us at last on the true path—paving the way to a true science of man and mind, and of course in answer to the question of 'What am I?' mesmerism and its collateral facts have heralded the way, as Spiritualists, as well as others, are now seeing. . . . The Spiritualists have the facts in their hands, and are masters of the position."

All this is creditable to the candour and good sense of one, whose former conclusions, based only on the received portion of the facts, were in direct antagonism to the notion of a survivance of the actual man after the phenomenal dissolution. Mr. Atkinson shows none of

that pride of opinion which a mind less large and liberal might show in announcing views not in full harmony with those he once entertained.

### M. BUGUET'S SPIRIT PHOTOGRAPHS.

BY THE EDITOR.

ON Thursday, last week, I was invited, with other friends, to observe the manipulations in the studio of M. Buguet, spirit photographer, of Paris, who during a temporary visit to London is taking pictures at 33, Baker-street. Mrs. Makdougall Gregory, Mrs. Ross Church, Mrs. Showers, Mr. Coleman, Mr. Ivimey, Mr. Martheze, and other friends, were present.

I offered to take the negative myself, he merely standing by to get the influence of his mediumship upon the plate. This he declined, saying that the manifestations were more likely to be successful if he handled the plates and chemicals throughout.

After trying one picture, on which no spirits came, he began to take another, as follows:—He cut a corner with jagged fracture off a bare plate of glass, and handed the little piece to the sitter, who was a friend of Mr. Coleman. The object of cutting off the piece was to show by the separated corner afterwards fitting the plate with its finished picture, that the plate had not been changed during the operations.

He then cleaned the plate and took it into the dark room. Some rare samples of glass will retain an invisible image after one picture has been taken, which will faintly reappear after the plate has been cleaned, re-coated with collodion, and exposed on another sitter, but the resulting picture in this instance was not one of that nature.

We then entered the dark room. I noticed that no diffused white daylight entered the room through cracks, nor was there any artificial light by which transparency printing on the negative plate might have been done. I examined the moveable bath, which was not a dipping bath, but a flat horizontal tray, in which the collodionised plate remained in my sight, face uppermost, while it was being sensitised in the nitrate of silver solution.

It was then put in the dark slide which I had previously opened and examined, and in which it was carried in my sight to the studio. I examined the camera and lens thoroughly, taking them to pieces to a considerable extent. I took part in the focussing, and saw only the sitter on the ground glass—no spirits.

During the exposure of the plate, M. Buguet stood near the camera, with his head leaning against the wall; he seemed to go into a semi-trance.

Afterwards I followed him, with the dark slide in his hand, to the developing room, saw the plate removed from the slide, the developer immediately poured over it, and two spirits make their appearance on the plate behind the sitter. Their features came out distinctly; it was not a good photograph, artistically speaking; the chemicals were working badly, and threw down much loose silver deposit.

The operations all through lasted from seven to ten minutes.

Invisible pictures may be painted on a background with sulphate of quinine, aesculine, or other fluorescent substance, which invisible pictures can be photographed so as to appear in any negative taken before that back-

ground. The photograph now under notice was not one of that nature.

The background was the ordinary wall-paper of the private room in which the photographs were taken, and all kinds of spirits appear in M. Buguet's pictures taken before the same background.

At the close of the operations the corner of the glass cut off was found to fit the plate on which the picture had been taken. The spirits on the negative and the finished prints, have not been recognised.

M. Buguet is a thoughtful, intelligent-looking man, creating favourable impressions by his appearance.

Obviously it is not possible to say much about spirit photography on the slender experience of observing one experiment, but I do not know how to produce by artificial means, a similar picture under like conditions.

### SPIRITUALISM IN BRADFORD.

From the Bradford Chronicle, June 22nd.

YESTERDAY, Mrs. Cora L. V. Tappan, whose "inspirational" discourses at the Mechanics' Institute we noticed some time ago, gave two addresses in Pullan's Music Hall. That in the afternoon was well attended, considering the nature of the subject. Mrs. Tappan gave an address of which the subject was "Ancient and Modern Spiritualism." She held that all truth was coeval with God Himself. She denied the prevalent idea, as she alleged, that truth was an especial gift to the present age, arguing that if science was able to teach man what was formerly unknown, much formerly known was now unknown. She urged that students of truth should look to the bibles of all nations, whether heathen or otherwise, and pointed out that among the Brahmins and similar races, there were records of spiritual teaching giving an idea of spiritual truth. It would require a long study to find a more refined idea of the Divine Essence than that of the Brahmins. Among those nations were to be found the powers of divination and casting out disease. Among the ancient Egyptians there was a belief in the one God, under the name of Osiris, who had revealed Himself through the creative power, Isis. Of all the primary forms of faith, there was not one which had not fallen into idolatry as time had progressed, but originally all were purely spiritual; and in all ages they found that the mysterious process of carrying on converse with the spirits of the dead had been practised by the learned. Turning to the Jewish dispensation, she alleged that Jehovah was really the veiled Osiris of the Egyptians, and that it was in order to conceal this that the Jews were forbidden to speak the Sacred Name. In Jehovah they had the past, present, and future, inasmuch as *Je* meant the past, *ho* the present, and *vah* the future. Throughout the Jewish records they found the spirits of the dead mentioned as walking on earth in human form, and beyond the teaching so obtained, and that gained from the Egyptians, there was a special revelation from the Deity. Christ, the Truth-teller, had promised greater spiritual gifts to those who believed, and it should be remembered that the witchcraft condemned by the Scriptures was not the inspiration of Spiritualism, but the unspiritualistic imitations by Persian sorcerers, who only imitated that which was allowed. The Witch of Endor had been condemned because it was feared that she had dealings with the Persian sorcerers, whereas there could now be no doubt that she had true and beneficial inspiration, which ought not to have been condemned. Moreover, Spiritualism was the fulfilment of that ancient form of inspiration which was foretold by Paul, the apostle, who promised the gift of prophecy, and even of unknown tongues. Plato, Confucius, Aristotle, Socrates, and others, had all taught Spiritualism. So among Roman Catholic saints and priests, who had had true inspiration, amid the superstitious mummeries of that form of faith. If Luther, Calvin, Melancthon, and Knox were not inspired, or led by the spirits, then there was no foundation for Protestantism. Wesley—"dear old man!"—knew that he was spirit-led. She appealed to all to break through the barriers of the flesh and of Church and State, and become believers in Spiritualism, which was not new, but simply a restoration of olden purity.

Subjects for an extemporaneous poem were then handed in, and from these "The Efficacy of Prayer" was chosen, and, an excellent poem having been recited, the proceedings concluded.



## Review.

*Drawings Descriptive of the Spirit's Life and Progress.*  
By a Young Girl—twelve years of age. Edited,  
with an introduction, by J. M. Gully, M.D. London:  
E. W. Allen. 1874.

THIS is the first series of certain drawings which describe the history of the human spirit from its primary liberation from the body of flesh, to its exaltation to its highest destiny in the unalloyed feelings and exercise of faith, hope, charity and love. Preceding the delineations of the birth and progress of the spirit, which form the present series, is a sheet of engravings of objects, to each of which is attached a statement of its emblematical meaning, so that in the subsequent drawings it may be clear what is intended when any of these objects is introduced. Thus, we are told, opposite to an outline drawing of a boat that it is the emblem of hope; of a lily that it is the emblem of purity; of a leaf that it is the emblem of earthly love.

The present series, as we have intimated, includes pictorial descriptions of the birth of the spirit, of the growth of the spirit, of its wonder at its freedom and distance from earth, of its meeting with other spirits, and so on, the drawings reaching the number of twelve. They are copied by photography, and then by lithographic engraving, from pen-and-ink sketches, and they exhibit a power of description which is more than extraordinary, even were they not connected with a history of their origin, which is given by the editor in his introduction.

That history is as follows. In the year 1865 a young lady of only twelve years of age, began to sketch with a pen the scenes herein given. She had never seen a corpse or beheld a dying scene, nor had she taken any interest in Spiritualism as a subject of investigation; and, in fact, she took no interest in the drawings themselves which form the subject of this publication, but rather required to be urged to try, after the first three or four of them, to take the pen in hand and see what would come. When several of them had thus been sketched it happened one day that after drawing some of the emblematical figures a written message came, and it came signed with the name of one whose relations with the young girl-artist were these:—Long years ago he had been the devoted admirer of her grandmother, who married some one else, and left a daughter, the mother of the author of the sketches; to that mother he had been a kind friend during her life, but as regards the sketcher herself he had only seen her a very few times. Some months before the production of the first of these sketches he passed away at an advanced age, and it was not until the message above alluded to came signed with his name in full, that any one had the least suspicion of the source of the subjects given by the pen and ink. It is presumed that the sympathy of the spirit for the mother and grandmother of the sketcher had induced him to make known to their child, in this manner, the history and the mystery of the spirit's life on leaving its earthly envelopment. Be this as it may, the artistic inspiration continued in this manner for over two years, until, as is stated in the letterpress introduction to the drawings, these reached the large number of two hundred and forty-eight. From the same source we hear that their character went on increasing in symbolical intensity and transcendental

meaning far beyond the probable powers and imagining of a girl so youthful as the author, even had she dedicated herself to the subject for years before. Of these unpublished sketches the editor speaks in terms of wonder, in which we may possibly one day share, as he intimates that if the present series is successful with the public, others will follow. All we can say is that they deserve to be successful, and that they constitute a valuable addition to spiritualistic literature. As is seen by the heading of this notice, the work is brought out under the editorship of Dr. Gully, who tells us that he has been the intimate acquaintance of the young artist for the last fifteen years; that she moves in the highest social circles, and that he holds himself responsible for the truth of the origination of the drawings as above described. We must add that the lithographer has done his part of the work excellently, and the production, both as regards subject, cartoon, and getting up, is well worthy the attention of all Spiritualists.

### EXTRAORDINARY MATERIALISATIONS IN AMERICA.

IN America, as in England, the more advanced manifestations of Spiritualism are matters of fierce contention before they are finally accepted, and the genuineness or otherwise of the phenomena at the *seances* of the Eddy family has often been a subject of comment in the *Banner of Light*. A description of one of these *seances* written by Mrs. A. N. Tupper, of Potsdam, N.Y., is published in the *Banner of Light* (Boston, U.S.), of April 18th, 1874. It does not begin by giving a very clear description of how the members of the circle and the media were arranged, but contains the following very extraordinary statements:—

*Jan. 22nd.*—Light circle:—"Honto," an Indian spirit, came dressed in Indian style, and danced with a lady present until her (Honto's) clothing began to disappear, when she went into the cabinet to materialise; she did this four times. Mother came, then my darling Hattie, dressed in pure white, with a wreath of roses around her head, and gave a beautiful piece of poetry; she remained standing just so that I could see her, while an old lady stood on the other side of the shawl talking to a young man present. Then my aunt Hannah Cogswell came, with black silk dress and white necktie, with all the scrupulous neatness which she used to observe in life. I could hear the rustle of her dress as she passed through the door. Then her son came, looking the perfect gentleman he always was in earth-life.

*Jan. 23rd.*—Light circle:—Honto came again out into the room, and danced with a lady present, but had to return behind the shawl occasionally to gain power; she did this four times; she grew smaller each time. She was dressed in pure white, and her dress shone like silver. Then an old lady came and talked beautifully a long time. She told them to play something lively so that a little girl could come. Hattie came and gave a long piece of poetry; it was most beautiful; I could hear every word. The old lady said she would try and give a piece so slowly that we could write it down. A gentleman's mother came into the room and was recognised fully.

*Jan. 24th.*—Light circle:—Honto came in from the dining-room, opened the door, walked in across the floor, went behind the shawl, called for more light, came out and picked up something from the floor: it was a thin shawl, which she shook out and held close to me. I thought it must have been lying there. Soon she came back and picked up another in the same place; then came and got another from under a lady's dress; then took one from a plain wall; then went to the glass and combed her hair; said she would go to the door. Mrs. Cleveland asked her to go down the steps. She did so, but it was almost too much for her. When she came from behind the shawl she was as tall as I am; when she returned she was about the size of a little girl eight or ten years old. Hattie came again and gave some poetry. A gentleman took it down in shorthand. The above is only a portion of what I saw, but I will not weary you.

Jan. 26th.—Light circle: Honto came and danced with Mrs. Cleveland, who is a near neighbour of the Eddys; materialised a thin shawl three times, then danced again till the clothing was gone to her knees. I could see her feet and limbs. Soon they, too, were gone. She floated toward the shawl, but sank to the floor and disappeared before she reached the cabinet. I could see some of her clothing for a moment, then it vanished. Then a tall, straight Indian came. They called him Santum. He danced, but I could not hear his steps. Webster asked him to stand beside the door, so that he could take his measure. He was one inch taller than the door. He had to hurry to the cabinet, and was nearly gone before reaching it. He got his head under the shawl, and that was all.

### APPARITIONS.

A NEW book on Apparitions by the Rev. Bourchier Wrey Savile, M.A., has just been published by Messrs. Longmans and Co., and in the course of the first chapter the author says:—

If, as St. Paul teaches in writing to the Corinthians, there go to make up as the personality of man "a natural body and a spiritual body;"\* if the Bible declares that these co-exist, while life endures, in each one of us; if the same apostle intimates that occasionally the spiritual body can and does detach itself, to some extent or other for a time, from the material flesh and blood with which it is so closely allied, as he says himself, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven;"—and if death be but the going forth of the spiritual body from its temporary associate; then, at the moment of its exit, it is that spiritual body, which through life may have been occasionally and partially detached from the natural body, and which at length is thus entirely separated from it, and passes into another state of existence, waiting patiently for the morn of resurrection, when, as the Psalmist teaches, it will awake up from the sleep of the grave to be satisfied with the likeness of God. (Ps. xvii. 15.)

If, then, Scripture teaches that the spiritual body, while still connected with its earthly associate, may, under certain circumstances, appear distinct from the natural body, and perceptible to human vision, if not to human touch, why should not the same spiritual body, after its final emancipation from the trammels of the flesh, be permitted to appear again on earth and show itself to man? The improbability arising from the rareness of such an occurrence is no disproof of the fact. One true and well authenticated report of the appearance of a departed person may give birth to many false reports of similar incidents; but universal and unconcerted testimony on behalf of a supernatural manifestation of the dead cannot always be untrue. Such a prodigy is too singular in its nature to become the subject of general invention. It will scarcely be possible for those who are uninfluenced by popular prejudice to believe that apparitions would have been vouched for in all countries had they never been seen in any.

Between two and three thousand years ago we find Homer recording the apparition of Patroclus as it appeared to his friend Achilles:—

"Hush'd by the murmurs of the rolling deep,  
At length he sinks in the soft arms of sleep,  
When, lo! the shade before his closing eyes  
Of sad Patroclus rose, or seem'd to rise;  
In the same robe he living wore he came,  
In stature, voice, and pleasing look the same."

*Iliad*, B. xxiii. 76.

No differences in race, religion, language, or civilisation—no argument or reason has uprooted from the heart of mankind in general this deep-seated belief of the occasional appearance of departed spirits to persons living in the natural world. The patriarch Job and the Roman Brutus professed to have seen spiritual beings; and similar manifestations have been made to men in every age. The belief in them is equally an element in sacred, classical, and modern literature. That the spirits of departed persons might, and occasionally did appear was a doctrine held by some of the wisest and most devout men that ever existed.

Baxter, in his *Saints' Everlasting Rest*, part ii., ch. vii., observes on this subject:—"For my own part, though I am as suspicious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very

inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions. . . . The writings of Gregory, Augustine, Chrysostom, &c., make frequent mention of apparitions, and relate the several stories at large. . . . Lavater, a learned, godly Protestant divine, who hath written a book (*De Spectris*) wholly on apparitions, tells us that it was then an undeniable thing, confirmed by the testimonies of many credible persons, both men and women, sometimes by night and sometimes by day, have both seen and heard such things; confessing they were the souls of such and such persons lately departed.

Addison, in the *Spectator*, while justly reprobating an excessive credulity concerning the supernatural, remarks: "I think a person who is terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the report of all historians—sacred and profane, ancient and modern—and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. I might add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity have favoured this opinion."

Dr. Watts, in his essay on the *Proof of a Separate State of Souls between Death and the Resurrection*, observes, "I cannot help taking notice that the multitude of narratives which we have heard of in all ages of the apparitions of the spirits or ghosts of persons departed from this life, can hardly be all delusion and falsehood. Scripture seems to mention such sort of ghosts or appearances of souls so departed. Matt. xiv. 26: when the disciples saw Jesus walking on the water, 'they thought it had been a spirit;' and Luke xxiv. 37: after His resurrection they saw Him at once appearing in the midst of them, and they supposed they had seen a spirit. And our Saviour doth not contradict their notion, but argues with them upon the supposition of its truth: 'A spirit hath not flesh and bones, as ye see me have.' And in Acts xxiii. 8, 9, the word *spirit* seems to signify the 'apparition of a departed soul,' where it is said, 'The Sadducees say there is no resurrection, neither angel nor spirit;' and ver. 9, 'If a spirit or an angel had spoken to this man,' &c. A spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body."

In the last century belief in the fact of departed persons having appeared to others in the flesh was held by such men as Judge Blackstone, Doddridge, Goldsmith, and Johnson, and many besides. The latter, in his well-known *Rasselas*, puts into the mouth of the wise Imlac these words: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of another world would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."

On this remarkable admission of the sage of the 18th century, Byron, who occasionally under the mask of levity gave utterance to the deepest feelings of his heart, wrote:—

"I merely mean to say what Johnson said,  
That in the course of some six thousand years,  
All nations have believed that from the dead  
A visitant at intervals appears.  
And what is strangest upon this strange head,  
Is, that whatever bar the reason rears  
'Gainst such belief, there's something stronger still  
In its behalf, let those deny who will."

And so Boswell relates that once, when speaking with Johnson on the subject of Apparitions, the great philosopher remarked: "It is wonderful that 6,000 years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it, but all belief is for it. The idea of the deceased revisiting the scenes on earth, where in the flesh they had either suffered or rejoiced, seems to have been grafted in the human mind by the Creator."

And in order to show the superiority of faith to reason, Dr. Johnson assured his audience that he knew a man, old Mr. Edward Cave, the printer of the *Gentleman's Magazine*, at St. John's-gate, who had seen an apparition. "Pray, sir," asked the inquisitive Boswell, "what did he say was the appearance?" "Why, sir," replied the doctor, "something of a shadowy being." Goldsmith, who was present, added that

\* 1 Cor. xv. 44. The phrase is not a "spirit," as generally so called, but "there is a spiritual body," as well as a "natural body."

he was assured by his brother, the Rev. Mr. Goldsmith, that he had also once seen an apparition. And General Oglethorpe related that a Captain Prendergast, when serving under the Duke of Marlborough, had mentioned to many of his friends that he should die on a certain day—that upon that day he was engaged in action (the battle of Ramilles, May 22nd, 1706) against the French, that after it was over, and the captain still living, some of his brother officers jestingly asked him where was his prediction now. Prendergast gravely answered, "I shall die, notwithstanding what you see." A little later there came a shot from a French battery, to which the orders for a cessation of arms had not reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocket-book the following entry: "Dreamed or ——\* that on May 22, 1706, Sir John Friend meets me." Prendergast had been intimate with Sir John Friend, whose execution for high treason during the reign of William III. is so fully recorded by Macaulay in his History of England. General Oglethorpe said he was with Colonel Cecil when Pope came to inquire into the truth of the story, which made a great noise at the time, and was then formally confirmed by the colonel.

### LIFE AND ITS LAWS FROM A SWEDENBORGIAN POINT OF VIEW.

BY WILLIAM OXLEY.

We are informed by an eminent philosopher upon spiritual things, that there is but "one life," and all existing organic forms are receptacles of that one life. This is equivalent to affirming that that principle, or most interior source of life, is what mankind by common consent call Deity or God. A knowledge of the operations of this deific principle, enables us to unravel the mysteries of the human organism, and also to interpret the phenomena of nature. The question here presents itself, Is it possible for us to obtain any certain knowledge of that which exists in the interior of nature, or are such alleged spiritual facts the mere "flight of imagination," resting on no surer foundation than "the baseless fabric of a vision?" To my mind it is clear, that if such a thing exists as exact science in reference to nature and the laws which govern, or appear to govern, all its operations, then there must exist somewhere, or somehow, an exact science pertaining to Spirit, and to what is spiritual. That the human mind possesses a capability of penetrating into the secrets of nature and the natural universe, is in itself a proof that man possesses what may be termed a spiritual power; for I hold, and trust to be able to show, that all which is contained *within* nature, must be termed "spiritual," so that the proper distinction may be maintained in our thoughts upon the subjects. To the man of science, or to the one who is in pursuit of knowledge, is soon presented the great problem of life, and he deals with it as best he can, satisfied with the superficial knowledge relating only to the phenomenal, or content to leave the mystery unsolved, or what is not an uncommon result, he confounds cause and effect, and continues a fruitless search for natural causes, as productive of natural effects; the truth is, that nature itself, in all its endless varieties, is but the resultant of Spirit; or, if we prefer, the natural world is the embodiment of the spiritual world.

That there is a spiritual world, distinct from the natural world, is admitted by all Spiritualists. It is to these I speak chiefly, trusting to be able to throw some light upon the law which is made manifest in the production of what are called "spiritual phenomena."

I have no doubt but that most, if not all Spiritualists, who have taken part in *seances*, and witnessed the wonderful display of spirit force and power in the physical manifestations, have felt a secret dissatisfaction, and that in time these have failed to give the pleasure and delight which the first experiences yielded; hence some, who have only been attracted by curiosity, tire of *seances*, and give them up in disgust. Even to the most enthusiastic Spiritualist, and to those who are patiently investigating and recording the facts of Spiritualism, there arises in the mind a desire to know the how, the why, and the wherefore.

The great end and object of those spirits who are now

operating in nature, is by the exhibition of the phenomenal to excite the minds of mortals to the contemplation and study of spirit, and spiritual life; hence the great variety in the manifestation of spirit force, from the simple A B C of table-turning and rappings, to the X Y Z of full materialised spirit forms, gifted, in appearance, for the time being, with every faculty pertaining to the human mortal. The operating spirits are, as they confess, subject to law as inflexible on their side, as we are on our side. Few of these, it may be, know what this law is, but all admit being under the direction and control of some higher intelligences than themselves; these higher intelligences are those in possession of superior knowledge and wisdom, hence they use the lower spirits as intermediates, who modify and adapt the communications to suit the capacities of those to whom such communication or revelation is made; for, as water cannot flow into channels or receptacles higher than its source, so neither can truth, which is spiritual water, flow into minds, unless these are prepared and opened to receive high and spiritual truths.

This preparatory state must be furnished, and is now in process of formation, and as the desire to receive higher and purer truths is awakened, then the means or vessels are provided, into which high and pure spiritual truth can and will flow. It is a mistake to suppose that knowledge can flow in without effort on our part; the effort must be made to acquire sound and exact science, and to do this we must make ourselves acquainted with the rules or principles which apply to the spirit. Now, I maintain that these rules or principles *are in existence*, and they only require to be known to be appreciated by those who wish to have truth above all things else. These principles or rules of interpretation, or, in other words, the knowledge of what is and what is not true, are clearly laid down in the writings of Emanuel Swedenborg, who may be characterised as the philosopher of spirit.\* What Euclid is to the mathematician, who can by his rules resolve any problem in which natural numbers, weights, measures, distances and densities are involved, so Swedenborg is to the Spiritualist. By the rules he gives, any and every problem pertaining to the human spirit, whether embodied or disembodied, may be resolved, that is, it may be known. Noble and magnificent is the work Euclid has done for the sciences and arts, and the results could not have been developed into their present proportions without Euclid; yet it was years and centuries before the value of his propositions was appreciated, and the capabilities of his system tested by their inherent power to demonstrate any mathematical problem which the mind of man could or can conceive. So it is that the writings of Swedenborg, with the profounder rules of spiritual philosophy, are as yet but very little known, and still less appreciated, although I am bold to affirm that there is no problem in spiritualistic and natural phenomena, which is unresolvable by the rules he has given to mankind in his philosophical and especially in his theological works. In these there is contained a complete and exact science of metaphysics. And not one question that engages the mind of man, in reference to his spiritual or immortal organism, but what is there anticipated, in one form or another. At least, this is the result of my observation in reference to the great questions agitating the scientific and religious worlds in the past and present centuries. I know of but one Euclid, and I know of but one Swedenborg; and when the names and persons of both recede into oblivion, the principles enunciated by each will never die, simply because the principles are true, and truth cannot die, for truth is life manifested in form, so that every existing form of organised life is the outward expression of some underlying truth. The question, and the problem presented by such appearance, is to know what truth is expressed thereby. This knowledge is gained by the "Science of Correspondence," that is, the understanding of the flow of life from the spiritual into the natural world, which causes all the things in nature to be presented to our vision, in the forms in which they appear in the three great divisions of the animal, vegetable, and mineral kingdoms. But, as I have trespassed too far on your space, the illustrations of the operation of this law must be, by your permission, reserved for another and future communication.

Manchester, June 18th, 1874.

\* Boswell says that the blank might be thus filled up, "was told by an apparition"—the writer being probably uncertain whether he was asleep or awake, when his mind was impressed with the solemn presentiment with which the facts afterwards so wonderfully corresponded.

\* The writings of this illustrious man are common property, and were so intended by the author. I hope the time is not distant when some private and enterprising firms (as is the case in America) will publish them on their own account. The original MSS. have been photo-lithographed, and copies are deposited in the leading national libraries of this country and the Continent, so that when the mind of the public becomes awake to the fact of such treasures of literature being in existence, a demand will arise, which will be best supplied by carrying out the above suggestion.—W. O.

## EXPERIENCES IN SPIRITUALISM.

No. VI.

BY THE LATE J. W. EDMONDS, JUDGE OF THE SUPREME COURT, NEW YORK.

"It is an electricity, but more perfected than that with which you are familiar, that which you term electricity.

"The first or lowest quality which pervades the human system has an essential promotion to its formation, and is what may be termed the *vegetable motive element*. This is a better term to use than electricity, because you would otherwise associate it with electricity, as you see it in its common form, and that would give you an erroneous idea. This is one grade above the common electricity. Its sphere or function is to give involuntary growth or action. It therefore is a most essential element of all the plant creation. It is to the vegetable creation what the soul is to the human creation. Nearly all nature has a greater or less degree of this element or quality.

"The next may be termed the *animal motive element*. This is still another grand grade or perfected form of electricity, and is that substance which is called *odid force*. It is that which pervades the nervous system, and gives voluntary motion. It is that which gives life to the nerves, and which gives us sensation. This element is but one grade below the soul, and is that through which you receive instinct. Animals through this element show instinct which seemingly almost amounts to impressions. Still they are not impressions in reality, though nearly allied. The mind does not grasp the idea, but receives the instinct, and acts accordingly, but not from reason. As the vegetable element is the soul of plants, so this is the soul of animals. You will understand that I do not mean to convey the idea that plants or animals have organised, individualised souls, that will ever exist. Its organisation is necessarily confined to organised bodies, and when the body becomes disunited, this element must be disorganised with it.

"Next is the *soul motive element*, which is the grand microcosm of all below the divinity. This is an element which baffles your efforts to analyse, as self cannot investigate self. It is that element which forms man, and constitutes him an ever-existing, individualised being. It is superior to the animal element, and therefore exists independently of the physical body. It is the function of this element to individualise man, and gives to each one those peculiarities which may distinguish him from all others.

"The soul of the plant is positive to the plant, and negative to animals.

"The soul of animals is positive to animals, and negative to man.

"The soul of man is positive to man, but negative to God.

"The three elements of the extended universe combine to form man.

"This is man physically. He is superior to the lower organisation of nature, because their superior element is his inferior element. The animal's positive is man's negative.

"These three qualities are with, or a part of, the soul after leaving the body. As we spiritually are formed much as you are physically, and as the vegetable is necessary to the growth, and the animal to the motive power, it must exist in the spiritual world, though much more refined and elevated."

In the course of my examination, I asked if I might not know how this *odid force* was used? I was told that it would be explained to me; and it was afterward attempted through the same medium by whose instrumentality I received the teaching which I have just written.

The manifestations on that occasion were of a very extraordinary character. I give them in the Appendix in the language in which he recorded them. If my readers knew him as well as I do—if they were as well acquainted with the simplicity and uprightness of his character, they would be aware how firmly they might rely upon his integrity and intelligence. For my own part, I have never doubted the truthfulness of his statement.

This is as far as I have been able to advance in answer to this question. My attention was soon drawn to other matters, namely, to the moral character of the teachings, and I was compelled to leave that inquiry to others. I have related all I know on that subject, in the earnest hope that some one may pursue the investigation until we shall be able to understand it as well as we now do the steam-engine or the magnetic telegraph, for surely it must be that the knowledge is equally attainable by man.

But the law was universal in its action; and therefore it had probably displayed itself ere this, and now would allow the communion with inferior as well as superior spirits, and through mediums whose physical organisation would allow it, whatever their moral condition. Thus it was I argued, and facts seemed to support the position.

In the first place, I found that both sacred and profane history were full of accounts of what we are now witnessing. I need not refer to all that is written on that subject in the Bible. It will be enough that I refer to Hagar, Genesis xvi.; to Abraham, Gen. xviii.; to Lot, Gen. xix.; to Jacob, Gen. xxxi.; to Moses, Exodus iii.; to Balaam, Numbers xxii.; to Gideon, Judges vi.; to Elijah, 1 Kings; to Zachariah, Zach. i.; to the two Marys at the sepulchre, Matthew xxviii.; to the Virgin Mary and to the Shepherds, Luke i.; and the opening the door of Peter's prison, Acts v.; and to John in Revelations xxii.

The history of the Primitive Christian Church agrees at least in this, that for three or four hundred years after Christ, spiritual intercourse was frequent among the believers, and its general diffusion seemed to cease only when the Church began to lose its purity by being united with and fostered by Government, when it was so affected by that union that it was difficult to tell whether it was Christianity paganised, or paganism Christianised, and when it plunged into the dark ages that followed the eruption of the savages of the North, and slumbered for a thousand years amid their gloomy light.

Yet even then, if we may credit the traditions and private histories of the Catholic Church, it was occasionally manifest.

After the Reformation, and the minds of men began to be somewhat freed from the restraints which the religious domination of centuries had imposed upon them, spiritual intercourse began again to display itself. But mankind, in their ignorance, knew not how to deal with it. Instead of meeting the intelligence rationally, as is now done, and asking whence and why it came, it was met with prayers and fumigations, and exorcisms in a dead language—nay! with the fagot and the scaffold. About 200 years ago, under the administration of one of the wisest of the English judges, hundreds were tried and executed for the crime of witchcraft. The Act of 1 James I., ch. xii., against witchcraft, was passed when Lord Bacon, one of the greatest minds that England has ever produced, was a member of the House of Commons, and Lord Coke, one of her most distinguished judges, was Attorney-General, and in the House of Lords, was referred to a committee which contained twelve bishops. And Barrington, in his observations on the statute of 20 Hen. VI., says that 300,000 people were burned for witchcraft within 150 years.

## Correspondence.

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

## WRITING MEDIUMSHIP OF A BABY.

SIR,—I happened to write to a friend, giving a further account of the development of our little boy's medial powers; at his suggestion I will, so far as I am able, repeat what I communicated to my friend.

The power of writing through the instrumentality of this little fellow continues. Some few days ago, late in the evening, his eyes sparkled, and the restlessness of his hands warned Mrs. Jencken that he wanted to write. A large sheet of paper, the only one at hand, was then placed before him. He wrote a long, long sentence, covering the sheet of paper. The message was of a private character, or else I would transcribe its contents; it contained, however, a prophecy, which, as I have kept the record, I shall have the means of verifying.

On another occasion, the infant-boy wrote a short message, drawing some figures, a cross, and signing the paper with his initials, F. L. J.

On the same evening Mrs. Jencken was from home. I took my child, to play with him. As he kept trying to catch my gold chain, soft raps came, messages were spelt out, warning me of the ever-watchful presence of those beings who appear to surround us, unseen, but still present, and acting upon us by a power we, as yet, so little understand.

At times Mrs. Jencken tells me that she has quite a struggle to stop her child from writing; but his tender age needs the watchful care of a parent, who would rather disobey the spirit-power controlling the child than imperil his infantine strength.

H. D. JENCKEN.

Goldsmith-buildings, Temple, E.C.

REICHENBACH'S *DER SENSITIVE MENCH.*

SIR,—Your correspondent of June 5th, Mr. R. Wipprecht, will be pleased to hear that an abridgement of Reichenbach's work, *Der Sensitive Mench*, was published in the *Zoist*. I cannot tell the volume, as I do not possess the work.

E. W. BERRIDGE, M.B. (Lond.)

4, Highbury New-park, N., June 19th, 1874.

## MISS SHOWERS' MEDIUMSHIP.

SIR,—Mr. Sergeant Cox in his letter of the 5th inst., in commenting upon Mr. Dunphy's evidence when speaking of Miss Showers, apologises to him "for having mistaken for his Mr. Coleman's statement that he saw the medium with her face covered with a shawl." This is a mistake on the part of Sergeant Cox, my remarks applied to a *seance* with Miss Cook. I had never seen Miss Showers. But in correcting this small error, it affords me the opportunity of telling Sergeant Cox that I have now by the courtesy of Mrs. Makdougall Gregory had the pleasure of meeting Miss Showers at a *seance* on the 17th inst.

As Sir Charles Isham was present and took notes, he will doubtless give all necessary particulars, and describe to you the principal incidents of that evening. I will merely relate as briefly as possible the points which arrested my attention, and proved conclusively the entire integrity of all concerned.

Mr. Dunphy conducted the *seance*, and showed, in the first place, the impossibility of confederacy in any shape. Miss Showers, whose speaking voice in ordinary conversation is low and gentle, was dressed in a dark silk evening costume, with lace trimming.

Shortly after she had entered the inner room, used as a cabinet, there came forth from behind the curtain a full-formed female figure, dressed in pure white, with a turban on her head, and with long sleeves. This figure was some inches taller than Miss Showers, and showed her naked feet.

I thought there was some likeness to Miss Showers, and her gentle, quiet tone of voice and sedate manner seemed like hers. I asked the spirit if she would show me her teeth (which could not be seen when speaking), and she opened her lips for an instant to do so. There was no hair visible, and she wore a short gauze veil around her face. This was the spirit known as Florence Maples.

I am bound to say, were I witnessing this part of the *seance* as a septic, without any previous experience, and especially if I were a real man of science, or one pretending to some scientific acquirements, I should have hesitated before giving in my adhesion to the reality of what I witnessed, but I hope at the same time I should have had the good sense not to condemn on insufficient evidence.

Had this been my position on this occasion, which I need hardly say it was not, I must have banished all doubts on the appearance of the spirit calling herself Lenore.

Here was at once presented a distinct individuality differing in many ways from either the medium or Florence. Her dress and turban were white, and her feet were naked, but she differed from the other by having a long veil, which did not cover her face. She had a quantity of hair falling over both shoulders, her arms were bare, and she was several inches shorter than Florence.

The difference, too, of temperament was very marked. She was extremely vivacious and coquettish in manner, with features smaller and more refined than the other, and when speaking, she showed a *somewhat prominent set of teeth*. This fact alone is enough to compel scepticism to yield, whatever there may appear suspicious in other respects.

I am sorry Serjeant Cox, who claims to be in search of "the very truth," whilst implying that Mr. Crookes and other men are not, will not have the opportunity of seeing the indisputable, convincing facts, which satisfy me and others. I think he has been entirely wrong in his conduct to Mrs. Showers and her daughter, and to uphold his false position, he has, by implication, charged all others with being dupes, or confederates to support a fraud. What wonder, then, that he should have excited the indignation of at least one hundred intelligent men and women, who will not in future care what Mr. Serjeant Cox may say or think on this or any other subject.

Upper Norwood, June 19th, 1874.

B. COLEMAN.

## SPIRITUALISM AND CONJURERS.

SIR,—A letter, signed "A Spiritualistic Humbug according to Messrs. Maskelyne and Cooke," is printed in your issue of last week; and although I object to answering anonymous communications as a rule, I reply, in this instance, thinking

that I may perhaps give your readers some information upon the question at issue. Your correspondent asks whether my high priest (a new name for my friend, Mr. Maskelyne), "will go to an unknown private house by invitation, give his word of honour that he has no apparatus of any kind about his person, indeed, anything that can be turned to account; and will he also, if requested, allow himself to be searched as a professional medium will. And then will he sit at a circle of investigation, and allow each foot to be tied to the legs of a chair, or placed against the side of a foot of each person between whom he shall sit, and by whom his hands shall be firmly held? If so, what phenomenon will he undertake to produce." Without wasting time and space in criticising the ungrammatical and awkward construction of your writer's sentences, I will proceed to deal with his meaning. If "Spiritualistic Humbug" has at any time been one of the "gaping crowd," to use his own dignified description of the audiences at the Egyptian Hall, he must be aware that Mr. Maskelyne tells his audience that all they will witness will be accomplished by trickery, and not by supernatural agency. Then, why does your correspondent ask me such absurd questions? whereas it would only be reasonable on my part, were I to require of him the presence of his pet medium at the Egyptian Hall, and place him or her under the same conditions as "Humbug" asks Mr. Maskelyne to submit to. Human ingenuity is limited, but we expect from spirit power something beyond the grasp and power of man. The unusual epithets (if there be any) contained in our advertisements, generally apply to paid and professed media; my own personal experience is entirely confined to the doings of these people; and I have never witnessed any manifestations where money or worldly gain has not been the root of it. "Humbug" charges me with publishing untruthful advertisements, and insulting the common-sense of the clergymen who have sent congratulatory letters. I cannot admire the holy, spiritual charity here displayed; and allow me to tell this good man that I am the author of the advertisements, and that they are *true* and not false. In conclusion, I may add that I am open to conviction, and if some of the much talked of spiritual phenomena are produced in my presence where the sitters are absolutely beyond the reasonable possibility of trickery, I shall alter my position with regard to what I now term a false doctrine.

W. MORTON.

Egyptian Hall, June 16.

SIR,—A Spiritualistic Humbug, according to Maskelyne and Cooke, will find the question as to whether or no these gentlemen are likely to submit their profession of posing Spiritualism to a fair test, completely disposed of in the correspondence published under the title of "£1,000 Reward, by Iota," and advertised in your columns. *EXPERTO CREDE.*

June 14th, 1874

## THE TEACHINGS OF SPIRITUALISM.

SIR,—In a recent article in the *Pall Mall Gazette*, entitled "The Moral Philosophy of Spiritualism," it is asserted that Spiritualism "supplies no new motive to cultivated believers in immortality, while it deprives uncultivated superstition of its one redeeming quality"—that is to say, and as is said in a former part of the article, that the brutal man "will only be encouraged by the abolition of a physical hell." There is something very reckless in the assertion that cultivated believers in immortality acquire no new motive for morality by a belief in modern Spiritualism. It is much the same as saying that Mr. Fawcett, the well-known Member of Parliament, has lost nothing by his blindness. I suppose Dr. Johnson was a cultivated believer in immortality, and yet what did he say to Miss Seward, on her ridiculing the idea of an inquiry into the reality of an apparition? With solemn vehemence he said, "Yes, Madam; this is a question which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding." After this, who can doubt what course the noblest mind of the age would have pursued with regard to the phenomena of Spiritualism? Then take Byron's vague views of the soul's infinitude, invisibility, passionlessness, and omniscience, portrayed so eloquently and so beautifully in his sublime rhapsody commencing with

"When coldness wraps this suffering clay,"

can we suppose that the more sober and juster views of the hereafter of the spirit taught by Spiritualism, if received and believed in, would not have acted healthily on his moral being, and spared humanity its grief and shame over one of the most gifted of her sons?

The process of evolving a future out of our own consciousness may be very attractive to a certain class of minds, but hardly, I should have thought, to the practical writers of the *Pall Mall*, nor should I have thought them likely to have assigned a greater motive power to the results of such a process than to the influence of positive, well-attested facts—facts, indeed, made evident to the senses. With the Apostle John, we base our claim to belief on what we have heard, what we have seen with our eyes, what we have critically examined, and what our hands have handled; and with greater force than John could, we add, what you may see for yourselves, what you may test, and your hands may handle, that your conviction may be certain, and your joy full.

Now, these results may be attained without "the necessity for having mediums and manifestations in every nursery and every school." I have now, for upwards of twenty years, been conversant with the literature of Spiritualism. Having been long convinced of the strong probability of the truth of the alleged facts, by the variety and extent of the testimony and the nature of the evidence, I have had opportunities, at various times, of convincing myself of the truth of the main facts by personal examination. Out of this process has grown a living faith, which, compared with my previous speculative belief, however "cultivated" it may have been, is as light to darkness. Every good thought and feeling that spring up in my mind I associate with some loving spirit who has impressed it there; and abstract speculation has given place to grateful and living communion. The doctrine of mediumship is the secret of all true religion and spirituality. The Bible is full of it. Christians are the temple of God, and are filled by his spirit. As it may be objected that this is not said of any created being, we answer, that the influences of ministering spirits is spoken of. This cannot obtain without the person influenced being mediumistic to the influencing person. Our Saviour only opposed and destroyed injurious obsession. The gifts of the early Christians were, in the majority of instances, beneficial obsessions. The spiritual gifts of the early Christians are being revived in this nineteenth century—a fact certainly ignored by those who speak of diabolism as being the source of the modern manifestations. As then, so now, there are gifts of healing; there is speaking in tongues; there is transference from place to place, levitation, and the loosing of bonds. Now, as then, the secrets of the heart are made manifest, and unbelievers convinced by the fact. Now, as then, the same apparatus for the regeneration of mankind by the personal influence of ministering spirits is being exercised. Now, as then, to a greater extent, and with much greater rapidity, the nations of the earth are being softened, elevated, and enlightened. Millions now for thousands then, vast districts and mighty kingdoms, instead of limited areas and comparatively small principalities—and this in about one-eighth of the time—so that in a quarter of a century there hardly remains an important section of the civilised globe which has not felt the influence of Spiritualism. On the American Continent Spiritualism has abolished slavery, for the votes of those millions of Spiritualists—every Spiritualist, by virtue of his belief in Spiritualism, an anti-slavery man—placed Abraham Lincoln in the presidential chair, and thus necessitated the struggle which ended in the freedom of the slave. In Russia Spiritual influence, commencing as far as we know with Madame Krüdner's intimacy with the first Alexander, continued among other members of the Imperial family through the mediumship of Home and others, took practical shape in the persuasions of the spirit of the Czar Nicholas to induce Alexander the Second to decree the emancipation of the serfs.

In the face of these facts we are asked to believe that Spiritualism has added no new force to the moral influence of a "cultivated belief in immortality."

What did the "cultivated belief in immortality" of the sages before the coming of Jesus do for humanity during the preceding centuries? Their vague speculations bore no fruit in practical morality; and not till the gentle virtues, the loving utterances and deeds, the spiritual gifts and the actual appearances after death of the Saviour had awakened mankind from its torpor, did men find out how near heaven was to earth, how easy communion between the worlds, and produce the fruits of their faith in corresponding deeds. We love, because we are first loved. This, of course, is not the only ground of love; self-sacrifice for others induces love towards them; but the force of the reasoning remains unaltered, which is that personal intercourse and acquaintance with facts is more a moral power than abstract speculation. And this is only known through personal ministrations; healthy moral

action has its only true and natural basis in love—personal love; this factor Spiritualism supplies. In this, philosophy with its "cultivated belief in immortality," utterly and hopelessly fails. If you think this rather lengthy letter, Mr. Editor, worth insertion, I may be tempted shortly to trouble you with another.

ROCHDALE.

THOMAS HAYLE.

In some of the earlier numbers of *The Spiritualist* issued last week the engraving was not well printed, and did not look well, but in the majority of cases, including nearly all those now in stock, this fault is absent.

MR. GEORGE FARMER has opened a shop at 4, Kingsgate-street, High Holborn, near Southampton-row, for the sale of books and periodicals connected with Spiritualism. Complaints about the difficulty and uncertainty of getting the *Spiritualist* in that neighbourhood have been common for several years past, but by the opening of the above business the difficulty is removed.

SPIRIT PHOTOGRAPHY.—Mr. W. H. Gilbert Tate, photographer, of 45, Cheapside, desires us to state that if any photographer or medium who claims to obtain genuine spirit photographs, will attend at his studio, and work under his notice, he (Mr. Tate) will, in the event of any success in obtaining results, guarantee the genuineness of such pictures. Mr. Tate, some time back, made a similar offer to the above in our columns, when several well-known mediums and Spiritualists responded, but without any successful results.

SEANCE AT MRS. MAKDOUGALL GREGORY'S.—On Thursday, last week, there was a seance at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London. Miss Showers was the medium; it was not a test seance; the manifestations were of the ordinary description, and Mr. Coleman gives some particulars about them in our correspondence columns. The guests present were Mrs. Showers, Sir Charles Isham, Bart., Mrs. Ross Church, Mr. Helmore, Mrs. and Miss Ramsay, Mrs. Vaughan, Lord Rayleigh, Mr. Lewis, Mr. Fuller, Mr. Coleman, Mr. H. M. Dunphy, M. Gustave de Véh, and Mr. W. H. Harrison.

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

“George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. 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.

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

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

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

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

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

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

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

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

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

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

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

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

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