

# The Spiritualist

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## Contents.

Spirit Teachings ... ..	121
Other World Order] ... ..	123
Visions in Crystals ... ..	125
The Royal Institution ... ..	126
Spiritualism at the Victoria Discussion Society... ..	126
Evening Concert of the Marylebone Association ... ..	128
Correspondence—Internal Respiration, 129; The Value of Evidence ... ..	130
Spiritual Phenomena in America ... ..	131
Spirit Poetry ... ..	132
Paragraphs—The Testimonial to Mr. Blyton, 125; The London Anthropological Society, 131; Lunacy Law Reform, 131; Miss Faithful and Woman's Rights ... ..	132
Answers to Correspondence ... ..	132

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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.

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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.

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*There are points of difficulty which I should desire to have solved. The ideas which you have put forward seem pure, elevated, and noble; and the teaching is in itself, apart from all other considerations, beautiful; but it at once strikes me as being incompatible with that received by orthodox Christian churches. In short, it flatly contradicts Christian teaching, and seems to be inconsistent with what Christians have agreed to hold as de fide. Is not this so?*

That which has been told to you in its outline is so far correct; but it does not pretend to be a perfect delineation of truth. It is but a faint outline, blurred and blotted in many ways, but substantially truthful. Doubtless it contravenes much which you have been taught to believe as necessary to salvation. No doubt it seems to the unprepared spirit new and destructive of older forms of faith. But it is not so. In its broad outlines the spirit creed would be accepted by all who have thought at all on theological subjects without trammel of preconceived ideas, and without fear of the consequences of seeking into the truth. It would be commendable to all who are not hampered by old prejudices. We said that we must clear away much rubbish; that the work of destruction must precede the work of construction; that the old and unserviceable must first give place; that, in short, we must clear before we can build.

*Yes; but the rubbish which you seem to me to be clearing away is precisely what Christians have agreed in all ages to consider cardinal doctrines of the faith.*

No, friend; not quite so. You exaggerate there. If you will read the records which so imperfectly record the earth life of Jesus, you will not find that He claimed for Himself any such position as the Christian Church has since forced upon Him. He was more such as we preach Him than such as the Church called by His name has made Him.

*I cannot think so. And the Atonement: What do you make of that?*

It is in some sense true. We do not deny it; we do

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

but fight against that crude human view which renders God contemptible, and makes Him a cruel tyrant who needed to be propitiated by His Son's death. We do not detract from Jesus' work when we disavow the false and dishonouring fables which have gathered round His name, and have obscured the simple grandeur of His life, the moral purpose of His sacrifice. We shall have somewhat to say to you hereafter on the growth of dogma until an assumption becomes established as *de fide*, and its rejection or denial has passed for mortal sin. Were God to leave man to his own ends it would be held to be a mortal heresy, deserving of eternal burnings to deny that the Supreme has delegated to a man one of his own inalienable prerogatives. One great section of the Christian Church would claim infallible knowledge for its head, and persecute in life, and condemn in death, even to everlasting shame and torment, those who receive it not. This is a dogma of late growth in your very midst; but so all dogmas have grown up. So it has become difficult, nay impossible, for unaided human reason to distinguish God's truth from man's glosses upon it. So all who have had the boldness to clear away the rubbish have been held accused. It has been the story of all time. And we are not justly chargeable with wrong doing if from our superior stand-point of knowledge we point out to you human figments of error, and endeavour to sweep them away.

*Yes; that may be. But the belief in the Divinity of Christ, and in His Atonement can scarcely be called dogmas which are of human growth. You always prefix to your name the sign of the cross [+ I. S. D.] I presume, therefore, that in your lifetime on earth you must have held these dogmas. R., another communicating spirit, who also uses the sign of the cross, must almost if not altogether have died for them. Here then seems to me to be a contradiction. Suppose the dogmas to be unnecessary or mistaken truths—suppose them even to be false—what am I to conclude? Have you changed your opinions? Or were you a Christian whilst you lived on earth? or were you not? If not, why the Cross? If you were, why the change of sentiment? The whole question intimately concerns your identity. I cannot see how your teaching coincides with your belief when you lived on earth. It is pure and beautiful, but surely it is not Christian. Nor is it the teaching which one who uses the sign of the Cross would reasonably be expected to promulgate. So it seems to me. If I speak in ignorance, enlighten my ignorance. If I seem to be too curious, I must be excused, seeing that I have no means of judging you but by your words and deeds. So far as I am able to judge, your words and deeds are alike noble and elevated, pure and rational, but not Christian. I only desire such reasonable ground for forming an opinion as may satisfy my present doubts and difficulties.*

It shall be given in due course. Cease now. [June 16, 1873.]

[June 20, 1873.] I salute, good friend. We would now give you more information, touching points which have perplexed and distressed you. You would know how far the sign of the cross may legitimately be associated with our teaching. We will shew you of this.

Friend, the sign which is emblematic of the life and work of Jesus the Christ is one that cannot fairly be prefixed to much that now passes current for His teaching. The tendency of all classes of religionists has ever been to make much of the latter and to neglect the spirit; to dwell at large on expressions drawn from

individual writers, and to neglect the general drift of teaching. Men have gone with preconceived notions to search for the truth, and have found that which they expected. Single words and expressions have been drawn out of their context by those who have professed to comment on the texts of your sacred books until they have been made to bear a meaning which their writers never intended. Others have gone to the authors solely to find words to prop up a theory without even the poor pretence of seeking after the truth; and they, too, have been able to dig out something which has served their purpose. And so, by slow degrees, the edifice has grown, built up laboriously by men who delight to dwell on peculiarities of language and expression, and by men who, having evolved for themselves an idea, strive only that it may be confirmed. Neither class has any idea beyond the text of the sacred records which lies before him.

We said before, that much of what we should have to say to you would turn on what you understand by Divine inspiration.

Those who are known to you as the orthodox defenders of the Christian creed tell you that a mysterious person—one of the three individual persons who compose the Undivided Trinity—took possession of the minds of certain men, and through their organisms gave to your world a body of truth, which was whole, complete, and of eternal force: a system of Divine philosophy from which nothing might be removed under the direst ban; to which nothing would ever be added; and which was the immediate word, the very utterance, the mind and will of God, containing within it the whole body of truth, actual and potential, contained in divinely worded phrases and expressions. Not only are the sentiments of David and Paul, Moses and John, consonant with the will of the Supreme, but they are the very thoughts of Deity. Not only are the words divinely approved, but they are the very diction of the Supreme. In short, the Bible is the very Word of God, both in matter and form: every word of it Divine, and fit to be studied and expounded as such, even in that version of it which is translated into your language by men who, to complete the marvel, are again supposed to be in their turn the recipients of Divine truth and guidance in their work of translation.

Hence, you will see, that doctrines the most tremendous, and conclusions the most far-reaching may be founded upon mere words and expressions, for is not every word and turn of phrase the revelation of God divinely preserved from admixture of human error? These are they who have grounded a number of dogmas on phrases picked out at their pleasure, neglecting and passing over all that pleases them not. To such the Bible is the direct utterance of the Supreme.

Those who have abandoned this view have entered upon a process of destructive handling of the Bible, the only termination of which is the view which we shall put for your acceptance. They revere the sacred records which compose your Bible as being the records of God's truth revealed to man from age to age, even as it is still being revealed. They study the records as showing man's progressive grasp of knowledge of God and of the destiny of the spirit. They watch the gradual unfolding of this revelation from times of ignorance and brutal barbarism, when He was known as the friend of Abraham who ate and conversed at the tent door, or the Judge who governed His people, or the King who fought at the head of the armies of Israel,

or the Tyrant revealed through the medium of some seers, down to the time when He became known in His truer character of tenderness, and love, and fatherly kindness and compassion. In all this they see growth, and they will believe, if they pursue their investigations to the end, that such growth has never ceased; that such progressive revelation has never been closed; and that man's knowledge of his God is far from complete, though his capacity for receiving that knowledge is ever enlarging his means of satisfying the craving that is within him. And so the seeker after truth will be prepared to receive our teaching on this head at least. To such we address ourselves. To those who fondly fancy that they possess a perfect knowledge we say nothing. Before we can deal with them they must learn to know their ignorance of all that concerns God and Revelation. Anything that we could say would glide off the impenetrable defence of ignorance, self-conceit, and dogmatism. They must be left to unlearn hereafter in pain and sorrow that which has so retarded their spiritual growth, and will be so dire a barrier to future progress.

We will deal with this question at large hereafter: showing you of God's Revelation, and of our part in it.

#### OTHER WORLD ORDER.

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

WRITES a Friend: "I have read thy last paper, and fear that thou art too fond of paradox; and paradox I do not like in serious matters. What dost thou mean, for instance, in asserting 'that Hell is a Kingdom characterised by the most rigid propriety, where any infraction of order is severely repressed, and where manners and morals are developed in most exquisite perfection?'"

Perhaps my correspondent may be best answered by asking, Whether he would be pleased to hear that the Kingdom of Hell is characterised by universal disorder, and the violation of every form of decency? Also, Whether if any good is to be predicated of infernal life, it is not probable that it should be limited to such perfection of manners and morals? These questions may lead to the conclusion that my assertion requires only a little consideration to lose the paradoxical air that may hang around it.

The common definition of Hell as a place of eternal punishment has become incredible, and incredible even to those who professionally vindicate it. We are punished to desist from wrong-doing, and everlasting punishment must therefore stand for everlasting wrong-doing, and everlasting inefficiency of punishment. Now we all know that any manner of wrong-doing may be arrested by adequate punishment. Pain has only to accompany action with due poignancy and persistency to ensure inaction. A man might be starved if with every attempt to eat a pang was inflicted in excess of the satisfaction of his appetite. Hit a wrong-doer in the peccant spot, hit hard enough and often enough, and he will behave as desired. Consequently, as we can see no necessity for everlasting inefficiency, we cannot believe in everlasting punishment.

The conception of Hell as a place of perpetual torture was not unnatural in times when justice was maintained by terror, when master and slave was the general social relationship, when prisons and madhouses were surrendered to cruelty and stupidity, and when

divines described the shrieks of the damned as among the delights of the blessed. The notions concerning the future life which oppress us (and which cause many to feel that, were they true, paternity would be a crime, and Salvator Mundi some Gengis Khan or Napoleon who would most rapidly exterminate the human race) are derived from generations in whom sympathy with suffering was latent or feeble. The probability likewise is, that their words were in excess of their imaginations, and unending agonies were pronounced as a bucketful is sometimes described as an ocean, and scores as millions. Number and quantity are always exaggerated by children and primitive people in their ardour for emphasis.

It is the clear sense, begotten of experience with criminals, lunatics, and idiots, that all forms of human nature are amenable to treatment, that compels us, consciously or unconsciously, to distrust the legend of a hopeless hell. At the worst we perceive that with adequate punishments order is practicable anywhere; but it is an admission made with disdain. Cavour said, "Anybody can govern in a state of siege;" and with a whip dexterously plied a community of devils might be turned to good account and preserved in decorum; but with service and decorum the whip may be left to rest; for why should even devils be tortured if they cease to do evil? In a prison the governor is content if the felons pick their oakum with reasonable assiduity; and need we think of Hell as worse than a model penitentiary?

But whilst external constraint is preferable to anarchy, it is never otherwise than provisional and preparatory to an inward and more excellent order. We all occasionally marvel at God's forbearance, and implore His intervention; and when we are told that—

Though the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting, with exactness grinds He all;

—yet the query recurs, Why are God's ways slow? If sure, might they not likewise be swift? And to such inquiries there seems no more rational answer than that given by Swedenborg, namely, that God creates man to live *as of himself*, and that He will do nothing to violate man's sensation of independence, for in that consciousness of independence his humanity consists. Says Professor Huxley, "I protest that if some great Power would agree to make me always think what is true, and do what is right, on condition of being turned into a sort of clock, and wound up every morning before I got out of bed, I would instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it of me." If not in jest, the Professor prays to be dehumanised—to live not *as of himself*, but as a perfect mechanism driven by "some great Power." Such a conception reverses the springs of human happiness. It is not merely in being right that we find our joy, but in being right and from thence aspiring to further righteousness. Wiser was Lessing, who avowed that if offered all truth in exchange for the delight that attends the pursuit thereof, he would decline the satisfaction.

No: God will have order, and He visits disorder with persistent, inevitable and terrible penalties. We may read His sentence everywhere, "Fulfil My law, or be tortured and perish." But it is His method to secure

His end secretly under cover of our consciousness, through us and by us, we feeling all the while that our activities are spontaneous, the outcome of our own inward judgment and determination. He will, for instance, grant Huxley's prayer: not a doubt of it: but He will do so through Huxley, giving him to feel from first to last throughout eternity that he, Huxley, is working out his own righteousness.

That, I repeat, is God's method; and hence in the government of Heaven and Hell order is not impressed from without, but is an efflux from within, whereby those concerned have all the responsibility and merit of their own well-doing. Wherefore in asserting "that Hell is a Kingdom characterised by the most rigid propriety," I mean to say that such propriety is a natural development from the mind of its inhabitants.

"But how," it may be demanded, "can equity proceed from avarice, chastity from lust, truth from deceit, or mercy from malice? for when you speak of an orderly commonwealth of devils, so much has to be accomplished."

Admitted: so much has to be accomplished; and so much, I venture to believe, is accomplished.

And for the sake of illustration let us imagine a community of thieves, or rather, let me say in phrenological phrase, a community in which acquisitiveness is the predominant faculty—(and it is my assumption that after death all people of kindred character are drawn together, and set in their proper place in the Grand Man, that is, in Universal Humanity). It is obvious that such a community cannot go on plundering each other. They would be too sharp to endure such practice: hence our proverb, "Set a thief to catch a thief." Out of their very passion, I argue, must spring their order—an order of inflexible fair dealing; for every member would exact his due, and take care that his neighbour had no more than his due. In this chaotic world, thieves find their opportunity in the recklessness and confidence of the honest and indifferent; as indeed we know that offences against property are most effectually checked by watchfulness, by scrutiny, and publicity; in a word, by the removal of temptation and by certainty of detection.

We have also to remember that the acquisitiveness which is manifest in the world as theft and extortion is thus manifest by misdirection. Multitudes ruled by the love of gain have led useful and decorous lives. Ruled by the love of gain they might have been rogues or marauders, but educated and set in kindly circumstances, they gratified their passion in humane service and industry. What I therefore maintain is, that the offenders who molest and distress us only require to be appraised and understood in order to have functions assigned them wherein their special capacities would have occupation and satisfaction. Criminals are no more than forces misapplied, to whose utilisation our wisdom is at present unequal.

And if it were not mere repetition, I might go over other passions and show that they are mischievous because misunderstood, thwarted, misguided or unguided. And it really is of little consequence with what aberrations of human nature I am confronted, for though I might be perplexed to account for certain instances, I should fall back on the principle that all that is abnormal in man can be referred to its source in what is normal, and that whatever is normal is useful and blameless in its proper place and subjection. We are all of us pieces of Humanity, some larger, some smaller, and only when set truly in Humanity can any of us

enter into fulness of life and peace. As Mr. Hamerton observes, "We cannot be too frequently reminded that we are nothing of ourselves, and are only something by the place we hold in the intellectual chain of Humanity by which electricity is conveyed to us and through us."\*

But to return to the order and decorum of Hell; I would ask how much of the order and decorum of this world is due to the activity of the selfish passions? Who are the prosecutors of iniquity, the explorers of infamy, the accusers of infidelity? No one with any discrimination will answer the meek, the gentle, the generous. Does not our wise Swedenborg describe the case with much accuracy in these words:—

"Those who are in self-love see nothing but errors and perversities in man. It is otherwise with those who are in truth from love; these observe what is good, and if they see anything evil and false they excuse it, and as far as they are able, endeavour to amend it. Where there is no love, there is self-love, consequently hatred towards all who do not favour themselves. Hence it is, that such persons do not see in their neighbour anything but his evils, and if they observe anything that is good, they either regard it as nothing, or construe it into something evil. With such, also, there dwells a continual contempt of others, or a continual derision of others, together with a disposition to publish their errors whenever occasion offers. With those who are in charity it is altogether otherwise. And hereby these two kinds of persons are distinguished, especially when they come into the other life. Then, with those who are in no charity, a spirit of hatred appears in all they do. They wish to examine everyone, and desire nothing more earnestly than to discover what is evil, continually proposing in their minds to condemn, to punish, and to torment. But they who are in charity hardly see another's evil, but observe all that is good and true in him, and what is evil and false they strive to construe into good. Such are all the angels; and this they have from the Lord, who bends all evil to good."†

Does not everyone's experience yield illustrations of Swedenborg's statement? How often is the indefatigable investigator of scandal the very man who, given opportunity, would have committed what he denounces! How frequently are those who ascribe all duplicity and superstition to Jesuits, themselves mendacious and credulous! How seldom is a heresy-hunter really grieved with the error over which he shrieks! It is to him what a rat is to a terrier. Who are such sticklers for delicacy, as the impure! Did not Dr. Johnson hit the fact accurately when he pronounced—"A man of nice words a man of nasty ideas?" Of "dragons of virtue," the Rev. F. W. Robertson wrote:—"I do believe that a secret leaning towards the sin, and a secret feeling of provocation and jealousy towards those who have enjoyed what *they* dare not, lies at the bottom of half the censorious zeal for morality which we hear. I am nearly sure it is so with women in their virulence against their own sex; they feel malice because they envy them." Said an eminent Nonconformist divine to me, "The most contentious and cantankerous Christians I have met have been proclaiming that religion is nothing but love." A platform of the Peace Society has always impressed me as a platform of gladiators. And, indeed, of reformers in general, I agree with Henry James in saying, "They

\* *The Intellectual Life*, Part XII., p. 442.

† *Arcana Caelestia*, Nos. 1079 and 1080.

are very disagreeable people. They are at it hammer and tongs day and night, pressing the truth home upon you in season and out of season, driving you half demented with a sense of your personal responsibility for all the evil done under the sun; 'morose, impatient,' as Swedenborg says of Ishmael, 'opposing everybody, viewing all the world as in falsity, urgently rebuking, chastising, punishing.' They are the devil, but the devil divinely rectified, and put to such uses as the angel could never accomplish."

The last remark conveys the pregnant hint that Hell is no superfluity, and still less a blunder; but that involves a wider question. The point I have tried to make good is, that the selfish passions contain elements of order which, fully developed, must make of Hell a kingdom of propriety.

#### VISIONS IN CRYSTALS.

A *seance* was held at No. 3, Landsdowne-terrace, East Western-road, Brighton, in the apartments of Mr. H. D. Jencken, barrister-at-law, of Goldsmith-buildings, Temple, on Sunday, the 1st of February last—present, Mr. and Mrs. Jencken; and Mr. James Wason, solicitor, of Liverpool. The following very remarkable Spiritual phenomena took place:—

The three observers above named had been requested by the spirits to hold a *seance* in the drawing-room on the first floor of No. 3, Landsdowne-terrace, and no sooner were they seated than Mrs. Jencken, by writing mediumship, wrote the following message:—

"MY DEAR HUSBAND,—I have given you this as a proof that you may know I am with you. You know, dear James, that Katie is free from all impressions from your mind. To-morrow I will give you a still greater proof through this nurse. You must give it to the world, and write it out in full for the *Spiritualist* and *Medium*. Dear James, we go to your room every night, and impress you, so while you are here you will receive new life. We will say no more to-night. Mr. Jencken, you are on the road to success. We will all be with you to-morrow."

Immediately afterwards we were instructed (by rappings) to go to the bedroom on the same floor, adjoining the drawing-room where we were sitting. The wet nurse of Mrs. Jencken's child, who can neither read nor write, returned with us into the drawing-room, carrying a crystal in her hand, and she then related to us that the crystal had been placed under the hand of Mr. and Mrs. Jencken's child, who was in bed, and asleep at the time; that a luminous glow appeared to arise from the body of the crystal. The nurse further stated she now felt a desire to look into the crystal, and there she said she saw a lady who described herself by the name of "Susan." This lady (Susan) answers the description of the departed wife of Mr. Wason—neither the name nor the description of her person was known to the wet nurse, who had only been known to Mr. Wason the day previously to the day of sitting—a middle aged lady, very nice looking and kind. The nurse then said she saw in the crystal another figure, with a high forehead and large blue eyes, who told her (the nurse) that "he had been blind, but could see now." He said Mr. Jencken would be very successful with Mr. — (giving the name in full, which was well known to Mr. Jencken) with whom he was having business transactions of importance.

Immediately after, the nurse stated that another

figure presented itself, who resembled Mr. Jencken, and stated himself to be his twin brother. Mr. Jencken had a twin brother who had departed this life many years ago, about whom the nurse could have known nothing.

The nurse then stated that another figure appeared in the crystal, who gave its name "Josephine"—a departed sister of Mr. Jencken. [N.B. Mr. Jencken had a sister of that name who in all respects answered the description given by the nurse.] The nurse then stated that she saw other figures in the crystal, but could not describe them.

Mrs. Jencken next took the crystal and looked into it. She described, firstly, the figure of Dr. Jencken, father of Mr. H. D. Jencken, and also the twin brother and sister before-mentioned, which descriptions perfectly accorded with the appearance of the parties when on earth.

The drawing-room had only the light of a fire, and those present could not see the face of the nurse, but she suddenly asked what was it they were talking about, and appeared totally to have forgotten all she had seen, done, and said. She was quite astounded at being told what she had said she had seen, done, and said. She had evidently been in a trance-state, and unconscious of what had been occurring.

Mrs. Jencken again took the crystal into her hand, and first described the figure of "Susan." The crystal then darkened, and the figures of Dr. Jencken the twin brother and sister appeared, all of whom Mrs. Jencken described, and Mr. Jencken recognised. The crystal was then snatched out of Mrs. Jencken's hand and flung on the floor, and on her resuming it it was again taken out of her hand and flung on the floor for the second time. The spirits then by raps told the sitters to have another *seance* on the following evening, when still greater proofs would be afforded.

On the following evening the same persons again sat for a *seance* in the same room. Mrs. Jencken was suddenly impressed to proceed into the nurse's room. On entering the landing between the drawing and bedroom, a figure met her carrying her child in its arms. Alarmed to a degree Mrs. Jencken took her child into her arms from the figure, the figure vanishing as it consigned its charge to Mrs. Jencken. Mrs. and Mr. Jencken then went into the bedroom where the nurse was found asleep on her bed; she appeared to know nothing of what had happened. This incident is of interest as being the first instance of a baby being carried by spirits.

SPIRITUALISM is now progressing in Canada more rapidly than it has done for some years past.

NEXT Wednesday Mr. Everitt will deliver a lecture to the Marylebone Association of Spiritualists, at 90, Church-street, Paddington, in the course of which he will give long extracts from his diary, relating to the Spiritual manifestations witnessed by him. The lecture will begin at eight o'clock.

THE TESTIMONIAL TO MR. BLYTON.—We have been requested to state that the subscription list will close on Monday, the 23rd inst., and that the testimonial will be presented to Mr. Blyton at the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E., at eight o'clock on the evening of Thursday, the 26th inst., when the attendance of members and friends is respectfully solicited. The list of subscriptions will be published in the *Spiritualist*. Subscriptions should be remitted either to Mrs. A. Corner, 3, St. Thomas's-square, Hackney; or, Mr. G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park, London, N.

## THE ROYAL INSTITUTION.

## THE MEDIUMSHIP OF MOHAMMED.

IN the course of his third lecture at the Royal Institution on Mohammed and the Mohammedans, Mr. R. Bosworth Smith said :—

Endless assertions as to what the Koran is, and what it is not, warnings drawn from previous Arabian history, especially the lost tribes of Ad and Thamud; Jewish or Arab legends of the heroes of the Old Testament, stories told, and, it must be added, often spoiled in the telling of them; laws, ceremonial and moral, civil and sumptuary; personal apologies; curses showered upon Abu Lahab or the whole community of the Jews; all this alternates with, or rather forms part of, sublime revelations of the attributes of the Godhead, bursts of admiration for Christ Himself, though not for the views held of Him by His so-called followers, flights of poetry, seathing rebukes of the hypocrite, the ungrateful, the unmerciful.

That the book as a whole is a medley, however it may be arranged, will seem only natural when we remember the way in which it was composed, preserved, edited, and stereotyped. Dictated from time to time by Mohammed to his disciples, it was by them partly treasured in their memories, partly written down on shoulder-bones of mutton or oyster-shells, on bits of wood or tablets of stone, which, being thrown pell-mell into boxes, and jumbled up together, like the leaves of the Cumæan Sibyl after a gust of wind, were not put into any shape at all till after the Prophet's death by order of Abu Bakr. The work of the editor consisted simply in arranging the Suras in the order of their respective lengths, the longest first, the shortest last; and, though the book once afterwards passed through the editor's hands, this is substantially the shape in which the Koran has come down to us. Various readings, which would seem, however, to have been of very slight importance, having crept into the different copies, a revising committee was appointed by order of the Kaliph Othman, and, an authorised edition having been thus prepared "to prevent the texts differing, like those of the Jews and Christians," all previous copies were collected and burnt.

Allusions to the monotony of the desert; the sun in its rising brightness; the moon in its splendour; are varied in the Koran by much more vivid mental visions of the Great Day when men shall be like moths scattered abroad, and the mountains shall become like carded wool of various colours, driven by the wind. No wonder that Labyd, the greatest poet of his time, forbore to enter the poetic lists with Mohammed when he recited to him the description of the infidels in the second Sura.

"They are like one who kindleth a fire, and when it hath thrown its light on all around him, God taketh away the light and leaveth them in darkness, and they cannot see."

"Deaf, dumb, blind, therefore they shall not retrace their steps."

"They are like those who, when there cometh a storm-cloud out of heaven big with darkness, thunder and lightning, thrust their fingers into their ears because of the thunder-elap for fear of death. God is round about the infidels."

"The lightning almost snatcheth away their eyes; so oft as it gleameth on them, they walk on in it; but when darkness closeth upon them, they stop; and if God pleased, of their ears and of their eyes would He surely deprive them; verily God is almighty."

And at the end of the same Sura, which, it is to be remembered, appeared quite late in the Prophet's life, at a period when it might have been expected that the cares of government would dim the brightness of the Prophet's visions, we find the sublime description of Him whom it had been the mission of his life to proclaim, and which is still engraved on precious stones, and worn by devout Mussulmans.

"God! there is no God, but He, the Living, the Eternal. Slumber doth not overtake Him, neither sleep; to Him belongeth all that is in heaven and in earth. Who is he that can intercede with Him but by His own permission? He knoweth that which is past and that which is to come unto them, and they shall not comprehend anything of His knowledge but so far as He pleaseth. His throne is extended over heaven and earth, and the upholding of both is no burden unto Him. He is the Lofty and the Great."

Almost equally well, too, as a proof of his poetic inspiration, might have Mohammed quoted that other description of infidelity also produced late in his life, and pronounced by Sir William Muir and by Dr. Deutsch to be one of the grandest in the whole Koran.

"As to the Infidels, their works are like the Serab on the plain, which the thirsty traveller thinketh to be water, and then when he cometh thereto, he findeth it to be nothing; but he findeth God about him, and he will fully pay him his account; for swift in taking an account is God;

"Or as the darkness over a deep sea, billows riding upon billows below, and clouds above; one darkness on another darkness: when a man stretcheth forth his hand he is far from seeing it; he to whom God doth not grant light, no light at all hath he."

Strange and graphic accounts have been preserved to us by Ayesha of the physical phenomena attending the prophet's fits of inspiration. He heard as it were the ringing of a bell; he fell down as one dead; he sobbed like a camel; he felt as though he were being rent in pieces, and when he came to himself he felt as though words had been written on his heart. And when Abu Bakr, "he who would have sacrificed father and mother for Mohammed," burst into tears at the sight of the prophet's whitening hair, "Yes," said Mohammed, "Hud and its sisters, the terrific Suras, have turned it white before its time."

Mohammedanism is a system in many respects unique, but in none more so than in this, that alone of the great religions of the world it does not, in its authoritative documents, rest its claims to reception upon miracles.

In the thirteenth Sura we read,—

"The unbelievers say, 'Unless a sign be sent down with him from his Lord, we will not believe. But thou art a preacher only, O Mohammed!'"

Mohammed replies, that God alone can work miracles; and, after specifying some of them, he says :—

"God alone knoweth that which is hidden, and that which is revealed. He is the great and the Most High."

In the seventh Sura the infidels ask why Mohammed had not been sent with miracles, like previous prophets? Because, replied Mohammed, miracles had proved inadequate to convince. Noah had been sent with signs, and with what effect? Where was the lost tribe of Thamud? They had refused to receive the preaching of the prophet Saled unless he showed them a sign, and caused the rock to bring forth a living camel. He did what they asked. In scorn they had cut off the camel's feet, and then, daring the Prophet to fulfil his threats of judgment, were found dead in their beds next morning, stricken by the angel of the Lord. There are some seventeen places in the Koran in which Mohammed is challenged to work a sign, and he answers them all to the same effect.

## SPIRITUALISM AT THE VICTORIA DISCUSSION SOCIETY.

ON Wednesday night (last week), a meeting of the Victoria Discussion Society was held at the Cavendish Rooms, Mortimer-street, Regent-street, to consider the subject of Spiritualism. The Victoria Discussion Society was formed by Miss Emily Faithfull, editress of the *Victoria Magazine*, for the purpose of enabling ladies to take part publicly in the consideration of all questions of vital interest to the community; the members also desire to advance all educational and industrial reforms. The Victoria Discussion Society has, in time past, brought together many influential and earnest workers. Under the leadership of the Earl of Shaftesbury, Lord Lyttleton, Lord Houghton, Sir George Grey, Sir Erskine Perry, Dr. Brewer, M.P., Dr. Elizabeth Blackwell, Mrs. Garrett Anderson, Miss Downing, and Dr. Drysdale, have given their experiences respecting the medical education of women; and among the other subjects discussed, that of emigration was brought before the society by Mr. Jenkins (author of "Ginx's Baby"). Mr. Herbert Mozley explained the unsatisfactory nature of the amendments introduced into the Married Woman's Property Bill. Temperance doctrines were advocated by Miss Le Geyt. Domestic economy by Mr. Phillips Bevan. Female Suffrage by Mr. Hoskins. Dr. Lankester insisted on the necessity of better sanitary arrangements and instruction. Mrs. St. John treated of the present position of women. Mr. Fuller on the duty of teaching the people the value of healthful rational play; and Miss Wallington argued against the old system of separate education for boys and girls.

Last Wednesday Mrs. Cora L. V. Tappan occupied the chair. Mr. James Thornton Hoskins delivered a short address for the purpose of opening the discussion, and Miss Emily Faithfull was also upon the platform.

Mrs. Tappan said that Spiritualism was one of the greatest questions of the age; that it was not dead in its birthplace,



America, as Mr. Bradlaugh had stated, but that it was spreading all over the civilised world with considerable velocity. At the present time Mr. Gerald Massey, the English poet, was travelling in America; he was an ardent Spiritualist, and was drawing large audiences to listen to what he had to say upon the subject; upon his return he would be able to tell them whether Spiritualism were really dead there or no. She had much pleasure in introducing Mr. Hoskins to the meeting.

Mr. James Thornton Hoskins said that Mr. Lewes had asserted that religion at the present day was tending either towards extinction or alteration; that it could not be kept much longer within narrow creeds or within the thirty-nine articles. He further stated that it must no longer present mankind with tests which are senseless in science, but must begin to teach men the supreme importance of human life, and the grandeur of the human intellect; in short, to meet the wants of the present age, it must be a religion based upon facts and not upon speculations. He thought that Spiritualism—and more particularly Christian Spiritualism—tended to remove the dissensions between science and religion, and that it met all the requirements of both; for it proved that men could, under certain conditions, hold communication with spirits who had passed out of material life. How was it that the principles of Spiritualism had spread so slowly? Modern Spiritualism was simply the revival of ancient truths, and since the year 1847, when the rappings and other phenomena first appeared in the presence of Miss Kate Fox at Hydesville, New York, it had made remarkable progress, but for all that it had had comparatively slow growth, considering its importance. In this country atmospheric or climatic conditions tended to retard its progress, the drier and more bracing climate of America being more suitable for the production of the manifestations. Another hindrance to the rapid progress of Spiritualism was the too great conservatism of the British mind; moreover, the prejudices of the clergy against anything which savoured of novelty or which appeared to be a new discovery in religion, were not favourable to the progress of truth. The speaker then entered into certain speculations as to the nature of matter and spirit; he also made some remarks about magnetism and electricity. Mr. Hoskins then stated the essential points of difference between Spiritualists and materialists; he said that the opinions of the materialists were by no means original; they had been demolished by Anaxagoras ages ago, for he had brought forth the theory that mind and not matter governed the universe; and Aristotle had argued, that to say that the world made itself, was as absurd as to state that chance built houses, and caused the stones and mortar to assume their proper places without any directing mind having taken any part in the matter. Epictetus had also demolished the views of the materialist; he should be sorry to endorse all the hard things that Epictetus had said, for materialists had their mission to perform, although that mission embraced a very humble part of the doings of the world. The speaker then uttered some speculative remarks as to the nature of matter and spirit, in the course of which he argued that spirit was of necessity essentially connected with matter, and that the molecules of matter were grouped into form under the direction of spirit. He then proceeded to speak of the phenomena of Spiritualism, and said that the vague vulgar idea that they were all due to electricity, had been smashed up by Mr. Varley and others. He then proceeded to state that Spiritualists were divided into two classes, and that although he held the utmost respect for what he would call the radical school of Spiritualists, he was by conviction and not by faith a Christian Spiritualist; he acknowledged that the facts and the miracles of the Bible demanded scientific confirmation, but he asserted that Spiritualism would give the required proof. Many people professed to believe in the Bible. He said to some of the believers, "Do you believe these facts, or do you not?" "Do you believe that the axe floated on the water, or do you not?" "Oh," they said, "they did not believe the miracles, but there was a certain amount of moral truth within them." But if the miracles were false, what was the use of founding moral truth upon a story which was imposture and falsehood? He believed that the Bible miracles were true, and not only were they true, but in the present day they were capable of scientific confirmation. Spiritualism only would explain the Christian miracles, including that of Christ walking upon the water, for—and he said it with reverence—Christ's body must have been more fluidic and more ethereal than the bodies of other persons, consequently must have been lighter, and thus have enabled Him to walk upon the water. To their everlasting honour the Roman Catholics had never denied the

reality of spiritual gifts, and had retained them in their church to the present day. He (Mr. Hoskins) did not believe everything that was told to him by spirits; for instance, suppose a spirit were to come to him and to say that the doctrines of Buddha were as good as those of Christ, he should not believe the spirit, but should take the advice of St. John, who told Christians not to believe every spirit. He then proceeded to speak of some of the phenomena of modern Spiritualism, and said that he went on Saturday, March 29th, 1873, to the studio of the spirit photographer, Mr. Hudson, in Holloway-road. Mr. T. Herbert Noyes accompanied him, and watched the photographic manipulations. Mr. Noyes had a good knowledge of photography, for he had practised it in Egypt. The medium was Mrs. Olive. He (Mr. Hoskins) after standing or sitting for several likenesses, obtained one in which the face of his mother appeared, who had been dead for some years. This was a startling proof in modern times of the reality of spirit intercourse. Prince Wittgenstein and Mr. Crookes had recently been testing the genuineness of the mediumship of Miss Cook, a young lady who had been most unjustly maligned, because in her presence spirits were enabled to make themselves visible. He thought that great credit was due to Mr. Crookes for coming forward and testifying that the young girl had been unjustly attacked.

Mrs. Cora L. V. Tappan said that ten minutes only could be allowed to each speaker. She hoped that some present would give facts rather than opinions, for philosophical speculations were not of much value among listeners, who were, for the most part, entirely unacquainted with the subject. It would be better to give facts than to state opinions. Would Dr. Davies address the meeting?

The Rev. C. Maurice Davies, D.D., said that Mrs. Tappan could not have made a more unfortunate selection than to call upon him to address the meeting. Several years ago, he read a paper at the Beethoven Rooms, Cavendish-square, the title of which was, "Am I a Spiritualist?" His attention, at first, was drawn to the subject in 1857, and he followed it up for many years until he delivered the address in the Beethoven Rooms, in which he stated all that he knew about Spiritualism; and after he had finished his paper, the assembly were divided in opinion as to whether he could be called a Spiritualist or not, and he did not think the question had been settled down to the present time. He was in a state of doubt. When he first began to inquire, he knew nothing whatever about the matter; he laughed at it as many others had done, and asserted that it could not be true; but after inquiring, he came to the conclusion that there was something in it. He did not think that it was well to trouble the meeting with the facts which had had so little influence upon his own mind. He had seen nearly every kind of manifestation, including those which took place in the presence of Miss Cook, and all he could say about the latter was that he had been thoroughly staggered by them, and what was the cause of them he was really unable to tell.

Mr. Hill said that he was in a nebulous condition about the phenomena of Spiritualism, and he confessed that, although he had attempted to follow Mr. Hoskins in his utterances about the planets, he was in a nebulous condition still. He should be glad if some lady or gentleman would apply to the remarks of Mr. Hoskins the same legal questioning which was applied to witnesses in courts of justice. He had listened with astonishment to the nature of his discourse about spirit photographs; the story had suburban characteristics which he did not like, and he should have preferred that the scene of operations had been laid in Albemarle-street, within the theatre of the Royal Institution, or in the School of Mines; he should have been glad if the phenomena had been examined by persons of experience in physical science. His friend, Mr. Hoskins, ought to have told the listeners that Mr. Herbert Noyes was as devout a Spiritualist as himself, consequently, the testimony of Mr. Noyes was no more satisfactory than the testimony of Mr. Hoskins; he would not for a moment dispute the honesty of either gentleman, but he should have preferred that these remarkable phenomena—phenomena of such a sacred character—had been witnessed by persons more unbiassed. He had met Miss Cook. He had sat with her for two hours at a refractory table, the leg of which was bandaged up; it certainly moved in a very mysterious manner, and an Irish family tutor who had departed this mortal life professed to communicate through this table to his friends. Many remarkable messages were rapped or kicked out; he rather preferred the word "kicked." The messages for the most part were unintelligible, and related to New Testament history. Some of

the messages were certainly remarkable. But the gentleman living in the house had given most of his mind to the interpretation of the New Testament, so it scarcely seemed strange that the messages should partake of this character, or that the messages of the spirits should reflect the dominant ideas of the gentleman who had entertained him. The name of the medium was Miss Cook, but he could not say that she was the same Miss Cook of whom Mr. Hoskins had spoken.

Mr. Thomas Shorter said that he was not at all in a nebulous state about the matter, for he had had eighteen years' experience in Spiritualism, and had been present at some hundreds of *seances*. He agreed with Mrs. Tappan that to uninitiated listeners facts were of more importance than theories; and he did not altogether agree with all that Mr. Hoskins had said. As regarded spirit photographs, he had been to Mr. Hudson's, and had obtained photographs of spirits, some of which had been recognised by the surviving relatives; he himself recognised upon one of the plates one of his earliest friends, also a relative well known to him; this latter portrait was recognised by the daughter of the spirit, and no portrait or picture of the lady, besides the one obtained at Mr. Hudson's, was in existence; moreover, the lady was quite unknown to the photographer. Mr. Hill had expressed his belief that the opinions of Spiritualists were of little value. Why so? Who had had so much experience on the subject as Spiritualists? Spirit photographs had been examined by his friend John Beattie, of Bristol, a gentleman who had actually written against the genuineness of Mr. Hudson's pictures. Mr. Beattie had been present at Mr. Hudson's, and obtained the portrait of a relative which was recognised by himself and by his brother in Scotland. These were not exceptional experiences; once he (Mr. Shorter) published a list of names and addresses of forty persons who had recognised the spirits upon the photographs; some of these persons were well-known men, one of them being Mr. W. Howitt. He had recently been with Dr. Sexton to another photographer, who had been getting spirit photographs, and they had obtained likenesses of spirits at times when it was too dark to obtain likenesses of mortals. Mr. Gledstones also had obtained in Paris some very good spirit photographs. He did not think that much good was done by discussion, the whole matter being really a question of experiment and practical experience. Once Professor Huxley had said to Professor Owen, "What is the use of arguing about the points of difference between us? Come to my operating room, and let us settle our differences by an examination of the facts."

After a few words from Mr. Todd, Miss Faithfull asked Mrs. Tappan to make a few remarks.

Mrs. Tappan then proceeded to narrate that at the outset she did not intend to take part in the discussion; in fact during the last fifteen years she had scarcely ever addressed a public meeting in her normal state. In nearly every case in which she had spoken in public, she was controlled by some outside power not her own; and from her earliest years she had been subjected to spirit influence; it came upon her unsolicited; she had never heard of Spiritualism, or trance, or inspirational mediumship, but was drawn into an unconscious state, and made to speak upon subjects of which she had no knowledge at the time. Since her fifteenth year she had never studied. She did not say this boastfully, but reverently, and her experience in this respect had not been singular, for there were many other trance mediums in America who had passed through the same ordeal. In England also there were many trance mediums in private life. They did not expect an astronomer to know all about the heavenly bodies by looking once only through a telescope, consequently it was not for the public to come to conclusions in consequence of experience which had been gained at one or two *seances* only. If the experience during the last twenty years of some millions of Spiritualists was not to be taken into account, then the best thing the public could do, would be to reject human testimony altogether, for surely those who knew most about a subject were more competent to speak about it than anybody else. She then proceeded to state that in England a great deal of proof of reality of Spiritual phenomena had been accumulated; she referred to the report of the Dialectical Society, and said that twenty or thirty millions of people in all parts of the globe who spoke the English language had become believers in Spiritualism. She said that from the first, Spiritualism had given no special favour to any religion or sect, and it was an important fact that women had been as freely elected as its advocates as men, and that in speaking before Spiritualists, they had not been obliged to contend with the

objections made against them by the general public, simply because they were women. In America women might go unquestioned everywhere, and advocate everything except their own rights. If Spiritualism tended to emancipate any class of people and to give them more freedom, it ought to be welcomed.

Mr. Hoskins said that Mr. Hill had asked for evidence about Spiritualism which would satisfy a court of law. He submitted that such evidence had been given, and what was the use of the other side bringing people to testify that certain things did not take place after intelligent people had come forward to demonstrate that they did take place? Consideration ought to be given to the quality of the witnesses. He then proceeded to speak of the value of the testimony of Professor Hare, of Philadelphia; of Governor Talmadge, of Wisconsin; and Judge Edmonds, of New York. He added that once Professor Hare had a *seance* and sent a message by his spirit mother to a medium a hundred miles off, telling her to transact certain business at a neighbouring bank and to bring back a reply. The medium was sitting at a circle at the time and receiving a message; a stoppage occurred in the message, and then the spirit sent by Professor Hare said what it had to say; the business was transacted at the bank, and Professor Hare was informed of the fact half-an-hour after he had sent the original message. If such things as these occurred in our own day, it tended to substantiate the reality of analogous occurrences in ancient times, for he held that the same laws which governed the growth of plants in Judca 2,000 years ago, govern the growth of plants at the present day in Kensington Gardens. The best guides which the public could find in connection with the subject of Spiritualism were the Spiritualists.

Miss Faithfull said that a subject had been brought before the society that evening upon which there were many differences of opinion, but she was sure that everybody in the room would feel much pleasure in returning thanks to Mr. Hoskins for the temperate manner in which he had brought Spiritualism forward that night, and that a similar vote of thanks would be extended with the same cordiality to Mrs. Tappan.

Mrs. Tappan thanked the listeners on behalf of herself and Mr. Hoskins, and the meeting broke up.

#### EVENING CONCERT OF THE MARYLEBONE ASSOCIATION.

THE members of the Marylebone Association of Inquirers into Spiritualism, gave an amateur concert on Wednesday evening, March 4th, at the Quebec Institute, Seymour-street, Portman-square.

The programme was well chosen, and the performance was listened to by a large and highly-respectable audience, who certainly cannot be said to have been hard to please, since almost every piece was encored.

Though it would be invidious to make critical distinctions where all were so kind as to give their services freely for the public entertainment, we would mention as particularly pleasing the two songs sung by Mr. Arthur Griffiths, "One happy year ago" (A. S. Gatty), and "Good-night," given as an *encore*. The part-songs, "Chough and Crow" (Bishop), and "Sweet and low" (Barnby), were also sung with very good effect, and it would be impossible to decide to which of the lady soloists the palm of merit should be awarded. The thanks of all are more especially due to the Misses Maltby and Miss Claxton, the chief promoters of the performance, and to Mr. F. Tindall, who played many of the accompaniments, and treated the audience, during the interval between the parts, to one or two of his own very pretty compositions. Altogether the concert was a most laudable attempt, and very successfully carried out, and it is to be hoped the members of the Marylebone Association will be encouraged to repeat their efforts, and that their example will be followed by Spiritualists in other parts of London.

Among those present were Mr. Cowper, President of the Association, and Mrs. Cowper.

THE prospectus of the British National Association of Spiritualists, has the following quotations printed upon the back of its title page:—"He that answereth a matter before he heareth it, it is folly and shame unto him.—*Proverbs* xviii. 13." "In Scripture we are perpetually reminded that the laws of the spiritual world are, in the highest sense, laws of nature.—*Argyll*." "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks a knowledge of the first principles of logic.—*Arago*."

## Correspondence.

<sup>1</sup> [Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

## INTERNAL RESPIRATION.

SIR,—The subject of internal respiration, which has been recently alluded to in the *Spiritualist*, is one of the utmost importance both to Spiritualists and others; but few seem to know much about it, or to have read the works of T. L. Harris, in which its spiritual nature is most fully described. The object of this communication is therefore to explain as far as possible its nature, its physical and spiritual phenomena, and its agreement with the prophetic writings of the Old and New Testaments; and finally to endeavour by quoting from Harris's writings, and commenting on the extracts, to remove some of the prejudice and misconception which have undoubtedly prevented many from fairly examining his teachings. Before discussing the phenomena of internal breathing, I must define it. What is meant by "Internal Breathing?" It is not the breathing of the spirit atmosphere by the spirit lungs, for this everyone must necessarily possess; neither is it that state in which the natural breathing becomes tacit or temporarily suspended, as in states of deep thought. It is something far more than this. *It is the breathing the atmosphere of heaven not only into the spirit, but into the body also.* To illustrate this more fully, I will endeavour to explain from Harris's writings the nature of man. Man is triune, consisting of (1) a soul germ; (2) a spirit; (3) a spiritual body; external to which latter is of course the material body for the use of this earth-life only. The creation of man is briefly as follows: the soul-germ is created by God; in its descent through the three heavens it becomes invested with a triune spirit; then in its descent to this or some other earth, it receives through the natural process of generation, a triune spiritual body (and of course the material body). On the other earth of the universe, where sin has never entered, man breathes the breath of heaven not only into the lungs of the soul and spirit, but into those of his spiritual body also. Hence the natural and spiritual senses are all at one, and whatever is perceived by the latter is perceived by the former also. On this earth, however, where sin has entered, the case is different; man breathes the spirit-atmosphere into his spirit only, his body being shut off from it; hence his natural and spiritual senses are separate. But now a change is coming. The men of the early world in the Golden Age possessed internal respiration, which lasted till the event typified by the Flood; at which time, on account of their wickedness, this spiritual gift was taken away to prevent them becoming utterly infernal by its perversion.\* The purely external condition of respiration thus began and continued till the Incarnation, when Jehovah assumed a humanity which possessed this ancient mode of breathing. Again it ceased, for the world was not ready for its restoration; then to Swedenborg it was again given so far as its earlier stages are concerned, in order to qualify him for his vast and important use; again it ceased for nearly 100 years, till it was again given to T. L. Harris, and afterwards to many others in various parts of the world. This is the beginning of the end; it will spread over the whole world, cutting off as to this natural life those confirmed in evil, and raising the good to states of absolute holiness, till this world is purified.

Having thus endeavoured to briefly define and explain the subjects of my paper, I will now quote a few individual cases illustrating some of its physical phenomena.

The first case I will quote is that of Harris himself. It is quoted from p. 364 of Robinson's *Remembrancer and Recorder*, and is an extract from a letter by Dr. J. J. Garth Wilkinson. He says—"During many medical visits to Mr. Harris, it became necessary on one occasion to examine his chest; and I found it was peculiarly formed. At first sight it appeared weak and contracted; in fact, malformed; great depression about the sternum; the lower ribs folded in, and, as it were, packed away under each other. This was while the lungs were moving but little. The examination, and direction of his mind to the subject of the lungs, excited the deeper respiration; and now the depressions on the sternum were expanded, the ribs came forth and opened out, and the chest swelled to huge proportions. I never saw such capacity of respiration in any other person."

The next case is quoted from *The New Church Independent*,

\* The whole tendency of modern research is to teach that the human race has as a rule progressed, and that there has never been any general retrogression from an assumed more advanced state.—Ed.

1872, pp. 480—1, and is an extract from a book written by Dr. J. A. Gridley, of Southampton, Mass., U.S., in 1854, containing his own experience. He says—"It was by the central play of the spiritual lungs within the physical, inhaling and exhaling the Divine atmosphere, which first gave me evidence of a spiritual organism within the physical. For several weeks after the spiritual lungs began to breathe the new atmosphere, they seemed to expand to such a degree as positively to swell the physical lungs with spirit-life, so that the latter could take in the common atmosphere with the greatest difficulty, and a suffocating sensation was the consequence, which continued to increase till I was obliged to break off the communication for several successive days, as I thought, in order to preserve life. The next day, as I was lying on my back, surrounded by my family, the same current came again upon me, and the same suffocating feeling also, but this time with it the impression that it is God's work, and He knows how to modify and control it. My will responded 'Yes; and if I die, I shall die; I will not sever the holy cord.' For a couple of minutes every breath seemed my last, and yet another and another, and still the Divine current increased, till nearly it seemed that I had drawn the last gasp I should ever get in this world. At this instant my lungs, ribs, and the entire chest expanded as quickly and forcibly as if a blast of gunpowder had exploded within them. Nothing can make me doubt that the cavity of the chest has been larger by many cubic inches from that moment than at any former period of my life." The writer of the article in which the above quotation appears says—"We are in possession of other facts which utterly prevent us calling in question those just stated. This experience is more prevalent at the present time than most people are aware of, but, for prudence' sake, they are withheld from public knowledge."

The next I will give is the experience of a friend in Australia. He says in a letter dated 1871—"Seven years ago the Lord was pleased to bestow on me the gifts of internal breathing. I very much wished to have the gift, and prayed to the Lord if it was His will that I might receive it. For a long time I used to pray, but somehow my prayers wanted wings, they did not appear to me to rise, they appeared to have no life; but a few weeks after I had felt the hands—(these were spirit-hands which touched her head and clasped her hands in answer to a prayer that God would show her whether Swedenborg was right or not)—I had a visitor who stayed rather late. We had been reading and conversing on spiritual things. I felt very much impressed with my own unworthiness, and was longing for her departure that I might pour out my heart before God. I fell on my face, but could only cry, Mercy, mercy; I found I could not articulate the words; they appeared to be held back; I could not *respire the words out*, but they were held back; the breath was held back by a strong power and seemed to have another sound altogether from my own natural voice. I afterwards perceived a quickening life-giving power was over me, a strange lightness as if atmospheric pressure was removed; in fact, I was quite startled on reading Harris's 'Apocalypse' to read my own experience. When in the world engaged in business transactions, of course, we are in externals, but in a moment, if I raise one aspiration, the reply comes to the *region of veneration*; the breast appears to be drawn upwards, the breathing is deep and flows through the whole frame, expanding it much; the head also expands as if the skull yielded to the pressure within. It is a most delightful state, but a painful one for some time—at least it was to me—because every part must be penetrated, which was a very gradual process. You may remember a part in the Apocalypse where mention is made of the fays fighting and casting out those monsters which correspond to our evils. He says these monsters are cast out, and they pass down the nostrils—[see chap. iii. 522]. This to me was very remarkable, as I had often felt a large substance being gradually forced down the nostrils, sometimes the right one and sometimes the left; last week I felt one in the right nostril. But he does not mention the ears, and almost the first indication was my ears opening internally. [Harris does mention it under the name of *Auric Respiration*. See chap. iii., 536.]

"I am conscious of the presence of spirits; I feel their presence, and sometimes am touched by them; I feel their breath over my face. During my devotions I loose my clothes and take off my boots, that is when I am in a *most interior state*, as the whole frame expands, more sometimes than at others; there is the more joy; you feel a greater nearness to the Lord, and a deeper love; you feel as if every part of the frame was unbound; the state is most delightful, almost more than you can bear.

"When first I received the gift, I could not eat or sleep, so great was the change; all that I could do was to live in the Divine presence, to meditate in solitude; my frame became weak and prostrate, and the pain I suffered was intense. Although I did not know what it could be, I was trustful looking to the Lord; I could not speak to anyone; the Lord was all to me; but I was greatly assailed by bad spirits, almost to the extent spoken of in the Apocalypse. I dare say I suffered more than others may, because I had been for years afflicted by indigestion and a disease of the womb. Mr. — said the gift engendered disease; I am a living witness to the falseness of the assertion. I suffered for many years; the muscles seemed to contract, and I could not raise myself properly without pain; the spine was afflicted also; but now my body and limbs are as supple as a child's, and my health robust, save that I sometimes feel a weakness, after much exertion, about the womb and lower part of the spine. I never suffer now from indigestion or bile, and these were from childhood my constant companions."

In another letter, dated May 19th, 1872, she says, "When I am engaged in business, I do not perceive the slightest difference; but when my mind reflects on holy things, then I feel at once a change; I inspire a deep breath, and that one inspiration appears to penetrate to every part of the body; first, the lungs expand, then the brain; I do not mean that I breathe only once, but that I breathe afterwards at intervals, tacitly. Sometimes the body and head will expand to large proportions; you feel as if everything was unbound and unloosed; it is a most delightful state. I often think of those words, 'I will open the windows of heaven, and pour down a blessing that there shall not be room enough to contain it;' that truth has been frequently verified in my own experience. There are a great many passages in the Apocalypse treating of internal breathing (pp. 55—100), which will explain much; the lightness you speak of was more than in the chest; I felt as if the atmospheric pressure was removed; my body appeared almost ready to float in the air at times. I have been infested by demons, not to the extent as given at pp. 203—391, but in a great measure. I imagine I have received a new natural soul, but cannot say for certain. At the beginning of my state, when at my devotions, I used to feel a strong power over me, and it brought on dreadful perspiration; afterwards I was weak, prostrate, and full of pain. I am not conscious of the breath entering by any other way than through the lungs. At the beginning it does not appear to penetrate further than the lungs; little by little, day by day, year by year, it appears to find its way, attended by great pain and prostration; but you feel that you can suffer anything for the Lord. Now I am stronger and better in health than I have been for a great many years. I have felt my teeth moving and creaking as when being removed, which startled me very much at first, but that has not occurred for a very long time."

In the *Recipient*, Vol. I. or II., a case is mentioned which I can only quote from memory:—A miner fell down a mine, and was taken up apparently dead; after a while he recovered; he said, that though the natural breathing ceased, the spiritual breathing continued, and he felt that he had the power to restore the former or not as he pleased.

I have also read a letter from another of the *Brotherhood of the New Life*, which I can only quote from memory. In this ease, the breath, if I remember rightly, seemed to enter the abdomen and flow up to the throat, producing a cool sensation there, and causing it to swell at each inspiration. The direction of the breath in this instance seems peculiar, but it is explained by the following passage in *Apocalypse*, chap. i., 172, where Harris says, "When I respired among the natural angels, there was a motion imparted to that viscera in the lower portion of the abdomen; but when I was among the spiritual angels I respired above this; and there was, when I inhaled the aura of the celestial angels, a most interior breathing higher still." At p. 39 of *The Millennial Age*, Harris writes:—"I knew a man upon the other continent who, ten years ago this night, was preaching, according to the highest of his perception, to a cultured and highly gifted people. He was taken away from them at the sacrifice of every personal feeling, and interest, and pride. After undergoing mysterious experiences, which at that time he could not fathom, and perhaps in this world never may, he felt all natural respiration cease; felt the opening of the internal and spiritual lungs; felt the descent of the divine fire slowly into the external degrees of the body, and finally was re-established in this condition of internal or spiritual respiration, continual into the natural form. I know this to be a fact, and I also

know it to be a fact that the result of this was the opening of the internal and spiritual degree of the mind, of the internal and spiritual sense—the descent of the spiritual influences from the inmost of the body, to the very feet. I know it to be a fact, that the Spirit of God, working through that man, has overpowered demons—cast out evil spirits from persons who physically, and utterly, and helplessly, were under their control."

Another of the physical effects, as I have heard from several, is the ability to execute a much greater amount of work than before without fatigue.

One of my patients, who has been for years spontaneously open to spiritual influences, has lately, on one occasion, felt as if too much air was flowing into the lungs. Another mentioned that the air has felt lighter, and that during prayer her breathing became deeper, which latter phenomenon seems to belong to the inner breathing. (See *Breath of God with Man*, pp. 14—15.) Another whom I know has not only felt this deeper breathing during prayer, but has sometimes felt a breath flow into the lungs when thinking of heavenly matters, giving him increased strength, and producing at times a feeling as if he had grown taller. All these latter seem to me to be the incipient symptoms of internal respiration, so far as I can judge. I must now conclude this long paper, and in my next I will give some quotations from Harris's works, chiefly the *Arcana of Christianity*, to illustrate the subject further, especially as to its spiritual phenomena; the first I will allude to being the power of the *discerning*, or testing the character of spirits.  
E. W. BERRIDGE, M.B. (Lond.)

#### THE VALUE OF EVIDENCE.

"Every one who accepts as facts, merely on the evidence of his own senses, or on the testimony of others who partake of his own belief, what common sense tells him to be much more likely the fiction of his own imagination—even though confirmed by the testimony of hundreds affected with the same epidemic delusion—must be regarded as the subject of a 'diluted insanity.'"—*Principles of Mental Physiology*, by Dr. W. B. Carpenter.

SIR,—It is a horrible thought, but there is no further room for doubt, I am a "diluted maniac." I not only believe in things which contradict Dr. Carpenter's common sense, but I believe them on the evidence of my own senses, as well as on the word of thousands of my fellow sufferers from epidemic delusion. I have seen; I have heard; I believe on the same evidence as that which hangs John Jones the murderer, and consigns Arthur Orton to Newgate. Nay worse; not only hundreds, but thousands, hundreds of thousands, millions of my fellow sufferers have testified that my eyes are straight and my mind clear. Therefore what am I? Serjeant Cox! what am I? A doubly, trebly, ten-fold "diluted maniac." Or does the progression go the other way? A maniac I am clearly; but how far does the diluting extend? One-half, one-tenth? I cling to the "diluted." It is the one crumb of comfort left. I hope I am *moderately diluted*. I have seen terrible things. Not only have tables behaved themselves in a most improper manner in my presence when I have touched them—that of course is ideomotor agency, or unconscious muscular action—but they have been reckless enough to run about when no human hand was near them. What am I to think of that? Alas, it is too clear. I am a "diluted maniac." I *thought* I saw. I was biogised. My unfortunate propensity cropped out, somewhat diluted, but still rampant. To be sure I was eating my roast mutton at the time, and it tasted well enough; but no doubt it was diluted too. Happy thought. Why have any butcher's bills at all? Try the effect of a diluted insanity on mutton as well as tables. It might pay.

Reaction has set in, and I feel better. I even begin to think that my senses are as trustworthy as unconscious cerebration and ideomotor force. I decline altogether to bow to egotism rampant. When the celebrated gentleman who has just enlightened the world on mental physiology was president of the British Association, it was proposed to create a new section for his especial behoof. Sections A, B, C, were occupied, G and H were full; it was felt that one letter only could satisfy the conditions, and symbolise the claims of the great egotist. "I" was the place for him to dwell at length on the congenial pronoun which is so often in his mouth. He has gone accordingly to Section I, and, according to latest advices, he intends to remain there.

As for me, I must be

"A DILUTED MANIAC."

MISS LOTTIE FOWLER is now in Glasgow, but will come to London in a few days.

## SPIRITUAL PHENOMENA IN AMERICA.

From the "Banner of Light," February 21st.

THE name of Mr. M. Tubbs, former lessee and landlord of the National House, Haymarket-square, Boston, is well known to the readers of *The Banner of Light*. His brother, Mr. Russell Tubbs, of Deering, N. H., was recently a transient guest at the house, during which time the interview about to be described took place. Mr. Tubbs is a gentleman somewhat past middle age, a man of sober judgment and determined will, and not in the least given to mesmeric susceptibility. Therefore the wonders he relates cannot be ascribed to that source. He also bears among his friends and neighbours the reputation of a kind friend, good citizen, and honest man. Therefore the hypothesis of intentional deceit in his case must fall to the ground. The facts related by him are based upon over one hundred private *seances* at his own house, and borne witness to by many of his friends and neighbours. The mediums are three in number—Neal Codman, residing at Hillsboro', N. H., some fifteen miles from Deering; the other two, Nathan Peaslee and Luther Buxton, being citizens of the latter place. They are all young men, about twenty-three or twenty-four years of age. Some three years ago these individuals began to be mediumistically developed, clairvoyance being the primary phase.

Among the feats executed by the invisibles through Mr. Codman, were the ring and coat tests, so well known to those who have attended the dark *seances* of Charles Read and others, with this addition, that while a sceptic, who volunteered to hold Mr. Codman's coat on, stood grasping both the medium's hands in his, the coat of the medium was taken off and placed upon the sceptic, while his coat was put upon the medium; at the same time an iron ring was passed upon the sceptic's arm. The individual who volunteered in this case went into the trial very sure that he could prevent the manifestation, but was obliged to own himself fairly beaten, and to acknowledge to the company that Mr. Codman had not stirred a muscle during the strange operation.

The interest extended in the neighbourhood, and Messrs. Peaslee and Buxton continued their experiments till, like Mr. Codman, both became developed in an extraordinary degree as physical mediums. They would be tied with extreme severity, and loosened with the utmost celerity, and solid iron rings, not large enough to pass over their heads, were repeatedly put around their necks in the dark circle. Once an iron ox-ring, from a yoke, was put around the neck of one of these mediums, necessitating several sittings before the uncomfortable ornament could be removed. The same style of ring would often be brought by neighbouring farmers, wishing proof incontestible that nothing of trickery was connected with the manifestation; and in every instance, where it was desired, the new comer was satisfied by seeing the ring he had brought put either upon the arm of the particular medium or upon his own as he held his hands.

The cabinet *seances* of Messrs. Codman, Peaslee and Buxton have been interesting in the extreme to those who have been privileged to attend them, for as yet these mediums have not sought much publicity.

Mr. Tubbs assured the reporter that he—in company with many residents of the vicinity—is satisfied, by actual proof, of the fact that two of these mediums (it being a matter of indifference which two of the three young men are selected for the experiment), can, by lying down, the one upon one side the highway and the other on the opposite, and obtaining the condition of darkness, by placing their faces in their hats, stop the regular mailcoach on its journey through the town. The coachman has, on several occasions, become seriously frightened by the action of his horses when reaching the spot where the mediums are lying—they refusing to proceed, the wheels of the vehicle appearing to become suddenly locked, and the body of the carriage swaying from side to side. When this occurs the "boys" become deeply entranced. The same experiment has been successfully tried by them upon various teams which passed that way, until the matter has become a settled fact in the minds of many people even who reject the spiritual hypothesis for its explanation with ridicule.

Popular rumour asserts that, in the case of these Granite State mediums, the spirits controlling them on one occasion sought in like manner to reach the material sensibilities of a clergyman in the vicinity who was particularly opposed to the manifestations, and to exhibit to him in a tangible way an appeal for justice at his hands. The mediums were impressed to go to the minister's residence at night, and to lie down by its side, on their faces, when they became entranced, and the

material contents of the abode were seriously shaken and disturbed. To such a degree, indeed, did the unseen power act in his house, that the clergyman became the subject of great alarm. The troubles, however, ceased when the mediums regained their consciousness and went away.

A steel rake-tooth made into a ring was on one occasion brought to a dark *seance* held by these mediums by Thomas Harriman, the stage-driver before referred to, who had had the implement prepared as a test to satisfy himself. The ring was deposited in the lap of Mr. Peaslee, the light extinguished, and upon Mr. Buxton's calling for a light, the ring was found to be put around the neck of Peaslee. The company examined it and found it unharmed, and declared that no one present could remove it. The medium's hat was then placed on his head, and while the stage-driver held the said hat firmly in its place, the ring was removed by the invisibles from the neck of Mr. Peaslee, much to the astonishment of all the party, and particularly that of Mr. Harriman. Handcuffs have no terrors for the spirits working through these media (who have been clairvoyantly seen by Dr. Woods, of Washington, N. H., and others), but they easily remove them from the wrists of either of the young men in the dark circles.

Both in the cabinet and dark *seances* the mediums have been tested most thoroughly, their feet being marked around with a pencil and pennies placed upon their shoulders and knees, and in no case could any perceptible movement be detected.

These young men (Codman, Peaslee, and Buxton), at various times during cabinet *seances*, have been securely tied by the invisibles, while the ends of the rope were outside the box and held by a sceptic; and when the door has been opened all the knots have been discovered to be placed behind the one so tied. On one or two occasions the person holding the ends has worked over half an hour to untie the knots, and then given up the effort as impossible of accomplishment, when, upon closing the door, the invisible agents, seizing the opportunity afforded them by the condition of darkness, have performed the operation of unbinding in an instant of time. Sometimes, during the "spirit tie," the hand of the medium operated upon will be found fastened close under his throat; at others chairs are introduced among the ropes by the unseen power, to present conclusive arguments in proof that the medium has borne no part in the transaction of tying. Codman is gifted as a test medium, and describes spirits and gives names with accuracy, in addition to his physical development.

THE LONDON ANTHROPOLOGICAL SOCIETY.—Next Tuesday evening the following papers will be read before the new Anthropological Society, at 37, Arundel-street, Strand, W.C.:—"Spiritism among Uncultured Peoples compared with Modern Spiritualism," by C. S. Wake; 2. "Opinions of the Brahmins respecting Spiritism and Supernatural Phenomena," by G. Tagore, Esq., formerly a Brahmin. Spiritualists who desire to be present should apply at once to Mr. A. L. Lewis (secretary), 151, Church-road, Essex-road, N. The proceedings will begin at eight o'clock.

LUNACY LAW REFORM.—A public meeting in connection with the Lunacy Law Reform Association was recently held in the Plymouth Mechanics' Institute, for the purpose of considering certain alleged abuses connected with the Lunacy Laws and their administration, and to petition Parliament for an investigation into the same. Mr. E. R. Brown occupied the chair; Mrs. Lowe, the hon. secretary of the society, attended to promote the objects of the Association, and there was a large attendance. After Mrs. Lowe and others had addressed the meeting, the Rev. Mr. Freckleton said that he thought that full cause had been shown for an inquiry, and he gave instances of the mode of conducting asylums in America, in which he said they knew of cruelties that were practised, but in this country they did not know what was being done. (Hear, hear.) He then gave figures which showed conclusively that lunacy was on the increase in England. We had not kept pace with science in the cure of lunatics, and these things showed that the whole system required remodelling. He then read a petition to the Houses of Parliament, and moved, "That this meeting, having heard the statement of Mrs. Lowe, and the form of the petition to both Houses of Parliament, resolve that such petition be adopted by this meeting, and signed on behalf of the meeting by the chairman, and be forwarded to one of our local members for presentation." Dr. Skelton seconded this with much pleasure, and on being put to the meeting it was unanimously carried. A vote of thanks to the chairman closed the proceedings.

## Spirit Poetry.

### ETERNAL LOVE.

THE following lines, given through the trance mediumship of Mr. T. L. Harris, are quoted from the *Lyric of the Golden Age*. Published by John Thomson, 39, John Street, Glasgow:—

The world needs a new theory of crime  
And retribution, based on all the facts,  
And fixed in all the reason of the race;  
As full of hope as Christ's great heart of love.  
Men never yet were hunted into Heaven  
By howling devils barking at the rear.  
The sheep will follow where the Shepherd leads;  
Christ calls His flock and all shall follow Him.  
Men, in the absence of their Christ have sinned,  
And, most of all those claiming to be known  
As His professed disciples. Not in vain  
He groaned and wept and died and bore our sins,  
Through rapport with the universal race.  
He flung his own great heart into the scale  
Against the ponderous load of human pain,  
And conquered the world's enmity by love.  
That one example, that one influence,  
That Holy Spirit, felt and realised,  
When it hath time to work, must ultimate  
In universal righteousness. No man  
Is mightier in his hate than God in love,  
Stronger in falsity than God in truth.  
O the divine persuasiveness, the speech  
Of everlasting tenderness, the voice  
That is God's heart, in music running o'er,  
Informing all the barren waste of night,  
Transforming all its darkness into day,—  
Worlds hear it, and they clothe themselves in flowers;  
Suns hear it, and grow opulent with worlds;  
Heaven hears it, and each angel leaps to song,  
And every heart melts in its kindred heart,  
And all the universe melts into God,  
Reposing in His bosom like a bride.  
No man, no spirit can resist that voice,  
Renewing and restoring; yea, though hell  
Had made its base all Nature, and its spheres  
Of discord like the pebbled beach around  
The ocean of immensity, whose drops  
Are constellations, still that harmony,  
That voice divine, in mild, persuasive speech,  
Like rain upon the desert, would transform  
Hell into Paradise, and every sphere  
Make full of love, as roses of perfume.

Earth is an atom floating in the light  
Of summer sunshine with its kindred stars;  
A dew-drop shaken from God's blossomed thought,  
He suffers evil in it for an end;  
This end is like Himself divinely good,  
And pure and sweet and infinitely free  
From pain. All men are parts of one great whole;  
Let but a dust-grain burrow in the eye,  
And consciousness is tortured till that eye  
Is freed from it, and harmonised again.  
Humanity is many minds in one,  
And many hearts and many lives in one.  
All men and Angels find their place within  
The universal human race, that dwell  
On every earth, in every spirit-sphere.  
Were one world in the universe a hell,  
Were one soul in the universe a fiend,  
Damned hopelessly to everlasting pain,  
'T would be the torturing atom that inflames  
The vision. Every world and every sphere  
Would weep in woeful sympathy with woe.  
The consciousness of all created life  
Would yearn and grieve and anguish. God Himself,  
Who in the universal consciousness  
Dwells throned and radiant, would receive no joy,  
But only grief from His fair universe.  
Angels deprived of love would retrogress,  
Since every Angel draws his life from God.  
An angry God would make man retrogress,  
Because His wrath their source of life would be,

And, drawing in the breath of life from hate,  
Hate would become the world's necessity.  
A cruel creed makes men, in seeming, fiends;  
A patient, kind, and loving Father makes  
His children kind and lovely like himself.

MR. GERALD MASSEY is now lecturing in the Western States of America, Chicago being his head-quarters.

NEXT Monday evening, the Council of the British National Association of Spiritualists will meet at Lawson's Rooms, Gower-street; there was no meeting last Monday.

SOME correspondents have written objecting to an advertisement in last week's *Spiritualist*, which described a planchette as a means of amusement, but it is not our business to interfere with the contents of advertisements, except in extreme cases.

IN Sandhurst, Australia, spirit voices, forms, and hands are now obtained at some of the *seances*. The spirits who produce the physical manifestations give the names of John and Katie King, and "Peter."

MISS FAITHFULL AND WOMAN'S RIGHTS.—Emily Faithfull is the youngest daughter of the late Rev. Ferdinand Faithfull. She was born at Headley Rectory, Surrey, in 1835, and educated at a school at Kensington, where she showed that singular firmness and independence which have since characterised her. She was presented at Court, and entered for a time into the gaieties of London life, but becoming interested in the condition of women, devoted herself to the extension of their remunerative spheres of labour. In 1860, she collected a band of female compositors, and, in spite of great difficulties, founded a typographical establishment, in which women (as compositors) were employed, and for which she obtained the approval of Her Majesty. Among many other specimens of first-rate workmanship produced, is the *Victoria Regia*, dedicated, by special permission, to the Queen, who was pleased to signify her approbation, by giving a warrant, appointing Miss Faithfull printer and publisher in ordinary to her Majesty. In May, 1863, Miss Faithfull commenced *The Victoria Magazine*, in which the views she seeks to advocate, and the claims of women to remunerative employment, are earnestly set forth. In the spring of 1868, Miss Faithfull published a novel, entitled *Change upon Change*, which ran into a second edition within a month of its publication, and was received with great favour by the press, as "abounding in clever pictures of social life of the higher class." Shortly after this Miss Faithfull made her *début* at the Hanover-square Rooms as a lecturer. She has achieved a marked success in this capacity, and frequently lectures in our leading literary and philosophical institutions.—From *Routledge's "Eminent Men of the Time."*

#### ANSWERS TO CORRESPONDENTS.

LY. C.—It is not clear whether you desire us to publish your requirement or our reply; please send word, that error may be avoided. You do not give your address in full.

#### TO ENQUIRERS INTO SPIRITUALISM.

ONE of the most compact, and well-considered masses of evidence that Spiritualism is true, is No. 59 of *The Spiritualist*, price 4d. or 4½d. post free. It is a number compiled specially for the information of enquirers, and will give them a very large amount of information at a cheap rate. This number of *The Spiritualist* is of special value for sale at the doors at public meetings connected with Spiritualism, so copies should be kept on hand by psychological societies in all parts of the United Kingdom. London: E. W. Allen, 11, Ave Maria-lane, E.C.

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**MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER**, having successfully treated several cases, is again open to engagements.—194, Cornwall-road, Notting-hill, W. (Hammersmith line). Please write.

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**HYMNS OF MODERN MAN.** By Thomas Herbert Noyes, jun. B.A., of Christ's Church, Oxford. Author of "An Idyll of the world," and "Lyrics and Bucolics," &c. London: Longmans, Green, and Co., Paternoster-row.

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"There is a certain freedom and swing in these translations, which not only more resembles the brisk spirit and ringing tone of the original, but is truly refreshing after the stiff rendering which had been generally made of Horace's choicest composition."—*London Review*, Feb. 15th, 1868.

"The Translations from Horace are spirited and musical. His Night Epicureanism and gay Stoicism are happily hit off."—*Daily News*, March 2d, 1868.

"Mr. Noyes' Version of Virgil's Pastorals may fairly take its place by the side of Mr. Conington's translation of the *Æneid*. The lovers of such poetry have here as pleasant a bouquet as can well be set before them."—*Speculator*, March 7th, 1868.

## TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed or to his private residence, Warwick Cottage, Old Ford, Bow, E.

## 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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London: Simpkin, Marshall and Co.

### 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. Bergheim, 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. Dye, Esq., M.I.C.S.; Mrs. D. H. Dye; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gammon, 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.I.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swenson, 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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