

# The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.  
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### SPIRIT TEACHINGS.\*

#### NO. I.

*Question asked as to the present efforts made by spirits to bring home knowledge of Spiritual truth.*

Special efforts are being made now to spread a knowledge of progressive truth: efforts by the messengers of God, which are resisted, now as ever, by the hosts of the adversaries. The history of the world has been the story of the struggle between the evil and the good; between God and goodness on the one side, and ignorance, vice, and evil, spiritual, mental, and corporeal on the other side. Watchful as the guardians are, evil saps the citadel, and finds a home within. Then comes the struggle, bitterer and fiercer in proportion as the crisis draws near. So it is that at certain times, of which this is one, extraordinary efforts are made. The army of the messengers of God is massed in greater force: men are influenced: knowledge is spread: and the end draws nigh. Fear for the deserters, the half-hearted, the temporisers, the merely curious. Fear for them: but fear not for the cause of God's truth.

*Yes. But how are many doubting souls to know what is God's truth? Many look anxiously but cannot find.*

\* In the *Spiritualist* of August 15th, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Spear, 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 personal identity, and that the extracts 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.—Ed.

None anxiously look who do not find in the end, though they may have long to wait—yes, even till they reach a higher sphere of being. God tries all: and to those only who are fitted is advanced knowledge granted. The preparation must be complete before the step is gained. This is an unalterable law. Fitness precedes progression. Patience is required.

*Yes. The obstacles from internal dissension, from the impossibility of bringing home evidence to many, from prejudice, from many other causes, seem almost invincible.*

—To you. Why interfere with that which is God's work? Obstacles! Ye know not what they are compared with what we have had to endure in times past. Had ye lived on earth in the later days of Rome's imperial sway, when everything spiritual had fled in horror from a realm steeped in debauchery, sensuality, and all that is base and bad, ye would have known then what the banded powers of darkness can effect. The coldness was the coldness of despair: the darkness was the gloom of the sepulchre. The body, the body was all: and the guardians fled in dismay from a scene on which they could not gaze, and whose pangs they could not alleviate. Faithlessness there was indeed, and worse. The world scorned us and our efforts, laughed at all virtue, derided the Supreme, mocked at immortality, and lived but to eat and drink and wallow in the mire—the degraded, down-stricken animals that they had made themselves. Ah yes! say not that evil is invincible when the power of God and of His Spirits has prevailed to cleanse even such a sink as that.

*We are impatient. But the world so sadly needs such teaching as you give: so directly needs assurance of the future.*

God is giving it far more than you think. In all parts are springing up centres from which the truth of God is being poured into longing hearts, and permeating thinking minds. There must be many to whom the Gospel given of old is satisfying yet, and who are not receptive of further truth. With these we meddle not. But many there are who have learned what the past can teach, and who are thirsting for further knowledge. To these it is given in such measure as the Most High sees fit. And from them it flows to others, and the glorious tidings spread until the day comes when we shall be called on to proclaim them from the mountain top! and lo! God's hidden ones shall start up from the lowly places of the earth to bear witness to that which they have seen and known: and the little rills that man has heeded not shall coalesce, and the river of God's truth, omnipotent in its energy, shall flood the earth, and sweep away, in its resistless course, the ignorance and unbelief, and folly and sin which now dismay and perplex you.

*This New Revelation of which you speak: is it contrary to the Old? Many are exercised on that point.*

Revelation is from God: and that which He has revealed at one time cannot contradict that which He has revealed at another, seeing that each is, in its kind, a revealing of truth, but of truth revealed in proportion to man's necessities, and in accordance with his capacities. That which seems contradictory is not in the Word of God, but in the mind of man. Man was not content with the simple message. He has adulterated it with his glosses, overlaid it with his deductions and speculations. And so, as years go by, it comes to pass that what came from God is in no sense what it was. It has become contradictory, impure, and earthy. When

a further revelation comes, instead of fitting in reasonably, it becomes necessary to clear away much of the superstition that has been built on the old foundations; and the work of destruction must precede the work of addition. The Revelations are not contradictory; but it is necessary to destroy man's rubbish before God's truth can be revealed. Man must judge according to the light of reason that is in him. That is the ultimate standard, and the progressive soul will receive what the ignorant or prejudiced will reject. God's truth is forced on none. So for a time, during the previous processes, this must be a special revelation to a special people. It has ever been so. Did Moses obtain universal acceptance even amongst his own people? Did any of the seers? Did Jesus even? Did Paul? Did any reformer in any age, amongst any people? God changes not. He offers, but He does not force acceptance. He offers, and they who are prepared receive the message. The ignorant and unfit reject it. It must be so: and the dissensions and differences which you deplore are but for the sifting of the false from the true. They spring from unworthy causes, and are impelled by malignant spirits. You must expect annoyance too from the banded powers of evil. But cast your eyes beyond the present. Look to the far future, and be of good courage.

*Touching Spirit-Guides. How are they appointed?*

Spirit-guides are not always attracted to those whom they direct, though this is usually the case. Sometimes they are selected for their own fitness. They are naturally apt to teach. Sometimes they are charged with a special commission. Sometimes they are picked because they are able to supply what is wanting in the characters which they train. Sometimes they themselves select a character which they wish to mould. This is a great pleasure to the higher spirits. Sometimes they desire, for their own spiritual progress to be attached to a soul, the training of which is irksome and difficult. They toil upward along with the soul. Sometimes they are attracted by pure affinity, or by the remains of earth-love. Very frequently, when there is no special mission for the soul, the guides are changed as the soul progresses.

*Who are the Spirits who return to earth? Of what class?*

Principally those who are nearest to the earth, in the three lower spheres or states of being. They converse most readily with you. Of the higher spirits those who are able to return are they who have what is analogous to mediumistic power on earth. We cannot tell you more than that we higher spirits find it very difficult to get a medium through whom we can communicate. Many spirits would gladly converse, but for the want of a suitable medium, and from their unwillingness to prolong their research for one, they will not risk the waste of time. Hence, too, communications vary much at times. Communications which you discover to be false are not always wilfully so. As time goes on we shall know more of the conditions which affect communication.

*You have spoken of adversaries. Who are they?*

The antagonistic spirits who range themselves against our mission; who strive to mar its progress by counterfeiting our influence and work, and by setting men and other spirits against us and it. These are spirits who have chosen the evil, have put aside promptings and influences of good, and have banded themselves under the leadership of intelligence still more evil to malign us

and to hamper our work. Such are powerful for evil, and their activity shows itself in evil passions, in imitating our work, and so gaining influence over the deluded, and most of all, in presenting to enquiring souls that which is mean and base, where we would tenderly lead to the noble and refined. They are the foes of God and man; enemies of goodness; ministers of evil. Against them we wage perpetual war. We have but now returned from a great council of the angels and spirits of the blessed, wherein we have taken counsel and offered up solemn adoration to the Supreme. With one accord our voices swelled in an anthem of praise, and so we received the efflux of Divine aid, which shall support us in the conflict.

*It is very startling to hear of such a powerful organization of evil.*

Alas! alas! most sad is the abandonment of good and choice of evil. You wonder that so many evil spirits obstruct. Friend, it is even so, and it is not astonishing. As the soul lives in the earth life, so does it go to the spheres. Its tastes, its predilections, its habits, its antipathies, they are with it still. It is not changed save in the accident of being freed from the body. The soul that on earth has been low in taste, and impure in habit does not change its nature by passing from the earth sphere; any more than the soul that has been truthful, pure, and progressive, becomes base and bad by death. Wonderful that you do not recognise this truth! You would not fancy a pure and upright soul degenerating after it has passed from your gaze. Yet ye fable a purification of that which has become by habit impure and unholy, hating God and goodness, and choosing sensuality and sin. The one is no more possible than the other. The soul's character has been a daily, hourly growth. It has not been an overlaying of the soul with that which can be thrown off. Rather it has been a weaving into the nature of the spirit that which becomes part of itself, identified with its nature, inseparable from its character. It is no more possible that that character should be undone, save by the slow process of obliteration, than that the woven fabric should be rudely cut and the threads remain intact. Nay, more. The soul has cultivated habits that have become so engrained as to be essential parts of its individuality. The spirit that has yielded to the lusts of a sensual body becomes in the end their slave. It would not be happy in the midst of purity and refinement. It would sigh for its old haunts and habits. They are of its essence. So you see that the legions of the adversaries are simply the masses of unprogressed, undeveloped spirits, who have banded together from affinity against all that is pure and good. They can only progress by penitence, through the instruction of higher intelligences, and by gradual and laborious undoing of sin and sinful habit. There must be many of such, and they are the adversaries.

*Have they a Chief? a Devil?*

Chiefs many, who govern; but not such a Devil as theologians have feigned. Spirits, good and bad alike, are subject to the rule of commanding intelligences.

*Can you give any information as to spirits communicating through a circle: the means: the difficulties, and the like?*

It is not easy for us to explain much that to you seems strange and mysterious. Many things, indeed, are strange and unknown to us. There is in controlling spirits a sort of will power, or vital force, which enables them to control the elemental forces which are evolved

from the circle. A circle is composed of different organisms, each with its own aura, each with its own positive or negative condition: each giving off a different influence. The aura—call it what you please—of the medium is one which amalgamates with and binds the rest together, and enables us to use the influences. Consequently no circle without a medium is of use, though all the elements may be there. These are the forces. Now the spirits are as ye are. Some are born to command among you: some to obey: some are passive, others active agents in your world. So with us. We are intelligences of varying degrees of power and capacity and development: of varying measure of influential and impressive power. So we have varying work proportioned to our varying powers. Some command: others yield obedience. Some preside over sections of the work, others work under their direction. Each circle is to spirit gaze a centre of light, visible from afar, frequented by crowds who fain would talk with the denizens of earth. Some of these spirits are powerful in their ability to use the elements. They are, in truth, more powerful than highly-developed spirits. In proportion as we progress we become less able to wield the forces, and resort more to mental impression and distinct intellectual guidance and direction. It is the grosser spirits who most readily communicate. They are not evil in intent, but ignorant and undeveloped. They seize greedily all chances, and are the authors of false or foolish messages: erring partly through ignorance, partly through folly. They operate most banefully when obstinate tempers and disturbed mental conditions aid them. Communications so received are not trustworthy.

All circles are, as we have said, centres of light, and are watched by those spirits who regularly attend them, and guarded as the watch-fires of an army in danger of attack. Each medium is visible to spirit gaze; and spirits who have lately passed from you to us eagerly watch for means of establishing relations with such. And even though an intelligence may be able to speak once, having seized a favourable opportunity, it may find, when it tries again, that the chance is gone. It knows not the conditions which favoured it, and they cannot be reproduced. So it watches and waits through long, long, weary times, waiting for an opportunity. It learns by degrees that at certain seasons it can come near and speak. Or more frequently it finds that it is not on a harmonious mental plane with the medium; and so it departs in quest of other means: or its guides instruct it, and withdraw it to the spheres, or furnish it with an opportunity elsewhere. No spirit can become attached to a medium unless mentally it be on a harmonious plane with that medium. Reiterated relations are impossible otherwise.

#### CANON KINGSLEY'S IDEAS OF SPIRITUALISM.

At the opening of the winter session of the Working Men's College, in Great Ormond-street, Canon Kingsley is reported to have said, in descanting on what he called "the apotheosis of hysteria," that "it ran through every form of mind down to the persons who believed they could make the spirits of the dead answer them by rapping on a table." One would expect a minister of religion to be scrupulous as to the truth of what he seeks to impress on the minds of his hearers, instead of resorting to such misrepresentations as the above. Mr. Kingsley may be sufficiently ignorant of Spiritualism

—though in preaching against it he *ought* not—to imagine that Spiritualists believe that the spirits of the dead can be *made* to rap; but he cannot be ignorant of the fact that, instead of belief in communication with the spirits of the departed existing only in the lowest minds, it is, on the contrary, held by very many persons of superior intelligence and education, and by some men of eminence in science. Mr. Kingsley labours under the old difficulty—the difficulty of opening the mind to new ideas bearing no relation to our actual knowledge or vitiated fancies. Bacon comments on this impediment to progress. If, for instance, he says, before the discovery of the compass, and before that of silk thread, any one had predicted that an instrument would be invented by which the quarters and points of the heavens could be exactly taken and distinguished; that a material far surpassing in beauty anything then known would be discovered, people would have begun to conjecture means superior to, but of the same nature as those then known, and would have rejected as preposterous the idea of a metallic substance which should agree in motion with the celestial bodies, and the idea of a thread spun by a small worm, which should afford copiously rich material for dress and furniture.

In like spirit in the present day is communication by means of raps with the unseen world ridiculed, the idea being that were spiritual beings to descend on earth, it would be in grand and glorious style. Some would, doubtless, expect to see them with wings, crowns, and harps. On this point the words of the late Mr. Robert Chambers in his introduction to *Incidents in my Life*, by Mr. D. D. Home, are worth listening to. He says:—

"There remains a great stumbling block to many, in the manner in which the communications are most frequently made. It seems below the dignity of a disembodied spirit to announce itself and speak by little pulsatory noises on a table or wainscoat. It might, however, be asked if it be not a mere prejudice which leads us to expect that the spirit, on being disembodied, suddenly, and of necessity, experiences a great exaltation. Take the bulk of mankind as they are, and can we really say that there is anything derogatory to them in the supposition that, in any circumstances, they would talk by noise-signals? We must, moreover, remember that we know nothing of the conditions under which spirits can communicate. This may be the most readily available mode in most instances. Beyond doubt, in certain circumstances of difficulty, the most exalted of living persons might be glad to resort to such a mode of telegraphy. In 1823, Signor Andryane, the agent of an Italian conspiracy against Austria, was thrown into the prisons of the police at Milan. He tells us, in his very interesting memoirs, how, being desirous of communicating with the inmate of an adjoining cell, he tapped gently on the wall, and after some time had his signal answered. 'One, two, three—a pause, *a, b, c*, —it was *c*. Still listening,—one, two, three, four,—eight blows,—it was *h*; *c. h*. Slowly, but distinctly, nine blows were given; this must mean the letter *i*, &c.' After some difficulties, these two unfortunates succeeded in forming a system of communication, in the highest degree useful and consolatory to them, by raps on the wall, expressive of letters of the Italian alphabet—being precisely the mode of communication so largely (though not exclusively) adopted by the spirits—the favourite subject of ridicule to those who are so unfor-

tunate as to take only a superficial view of this subject, or so unfair as to select what, in their ignorance, they consider as the weakest point. If the disembodied find a sort of wall interposed between them and the living world with which they desire to communicate, what can be more natural than to resort to the expedient which was embraced in analogous circumstances by these two living prisoners? Short of the use of actual language written or spoken, what better possible mode of communication can be suggested?"

We are, indeed, as Mr. Kingsley says in regard to religion, "on the eve of a battle between reason and unreason;" but reason will never conquer until armed by a deeper science than rationalists yet know of, nor, in Mr. Kingsley's own words, until people "train themselves in the habit of thought which would make them face the facts to which evidence pointed, whether pleasing to them or not." J. H. D.

### THE ANGEL.\*

BY HANS CHRISTIAN ANDERSEN.

WHENEVER a good child dies, an angel from heaven comes down to earth and takes the dead child in his arms, spreads out his great white wings, and flies away over all the places the child has loved, and picks quite a handful of flowers, which he carries up to the Almighty, that they may bloom in heaven more brightly than on earth. And the Father presses all the flowers to His heart; but He kisses the flower that pleases Him best, and the flower is then endowed with a voice, and can join in the great chorus of praise!

"See"—this is what an angel said, as he carried a dead child up to heaven, and the child heard, as if in a dream, and they went on over the regions of the home where the little child had played, and they came through gardens with beautiful flowers—"which of these shall we take with us to plant in heaven?" asked the angel.

Now there stood near them a slender, beautiful rose-bush; but a wicked hand had broken the stem, so that all the branches, covered with half-opened buds, were hanging around, quite withered.

"The poor rose-bush!" said the child. "Take it, that it may bloom up yonder."

And the angel took it, and kissed the child, and the little one half opened his eyes. They plucked some of the rich flowers, but also took with them the despised buttercup and the wild pansy.

"Now we have flowers," said the child.

And the angel nodded, but he did not yet fly upwards to heaven. It was night, and quite silent. They remained in the great city; they floated about there in a small street, where lay whole heaps of straw, ashes, and sweepings; for it had been removal-day. There lay fragments of plates, bits of plaster, rags, and old hats, and all this did not look well. And the angel pointed amid all this confusion to a few fragments of a flower-pot, and to a lump of earth which had fallen out, and which was kept together by the roots of a great dried field flower, which was of no use, and had therefore been thrown out into the street.

"We will take that with us," said the angel. "I will tell you why as we fly onward."

"Down yonder in the narrow lane, in the low cellar, lived a poor sick boy; from his childhood he had been

bedridden. When he was at his best he could go up and down the room for a few times, leaning on crutches; that was the utmost he could do. For a few days in summer the sunbeams would penetrate for a few hours to the ground of the cellar, and when the poor boy sat there, and the sun shone on him, and he looked at the red blood in his three fingers as he held them up before his face, he would say, 'Yes, to-day he has been out!' He knew the forest with its beautiful vernal green only from the fact that the neighbour's son brought him the first green branch of a beech tree, and he held that up over his head, and dreamed he was in the beech wood, where the sun shone and the birds sang. On a spring day the neighbour's boy also brought him field-flowers, and among these was, by chance, one to which the root was hanging, and so it was planted in a flower-pot, and placed by the bed, close to the window. And the flower had been planted by a fortunate hand, and it grew, threw out new shoots, and bore flowers every year. It became as a splendid flower-garden to the sickly boy—his little treasure here on earth. He watered it, and tended it, and took care that it had the benefit of every ray of sunlight, down to the last that struggled in through the narrow window; and the flower itself was woven into his dreams, for it grew for him, and gladdened his eyes, and spread its fragrance about him; and towards it he turned in death, when the Father called him. He has now been with the Almighty for a year; for a year the flower has stood forgotten in the window, and is withered; and thus, at the removal it has been thrown out into the dust of the street. And this is the flower, the poor withered flower, which we have taken into our nosegay; for this flower has given more joy than the richest flower in the Queen's garden!"

"But how do you know all this?" asked the child which the angel was carrying to heaven.

"I know it," said the angel, "for I myself was that little boy who walked on crutches! I know my flower well!"

And the child opened his eyes and looked into the glorious happy face of the angel; and at the same moment they entered the regions where there is peace and joy. And the Father passed the dead child to His bosom, and then it received wings like the angel, and flew hand in hand with him. And the Almighty pressed all the flowers to His heart, but He kissed the dry, withered field flower, and it received a voice and sang with all the angels hovering around—some near, and some in wider circles, and some in infinite distance, but all equally happy. And they all sang, little and great, the good, happy child, and the poor field flower that had lain there withered, thrown among the dust, in the rubbish of the removal day, in the narrow dark lane.

DR. HUGH McLEOD will give a public address in connection with the St. John's Association of Spiritualists, on Sunday evening next, at Goswell Hall, 86, Goswell-road. His subject will be "The Science of Spiritualism," and it will be a continuation of the lecture on the same subject, which he recently delivered before the Dalston Association.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Mr. T. Everitt informs us that the second meeting of the Council of the National Association will be held next Monday, when office bearers will be appointed, rules drawn up, the number of members of the Council increased, and president, vice-presidents, and other officers appointed. The first meeting of the Council was held at Liverpool, after the close of the Conference there. Many of the leading and most active Spiritualists in London feel a warm interest in the Association, and the useful work which it will undertake.

\* From Andersen's *Household Stories*. Routledge and Sons. 1872.

## MR. CORNELIUS VARLEY.

MR. CORNELIUS VARLEY, the father of Mr. Cromwell Fleetwood Varley, the Atlantic Cable electrician who has done so much to promote the interests of modern Spiritualism, passed to spirit life on the 2nd of October, aged 91 years 10 months. He was well known in the scientific world, and even at his advanced age attended the meetings of the Royal Institution and other learned societies with considerable regularity last winter, where he was a kind of connecting link between the men of science of to-day and those of a past generation who had gone to their rest before him.

He was born on the 21st of November, 1781, and was one of a family of five. His elder brother was John Varley, best known as the father of water-colour painting, and his younger sister was married to the elder Mulready. His mother's maiden name was Fleetwood, and she was a direct descendant from General Fleetwood, who married Oliver Cromwell's daughter. He lost his father when he was ten years of age, and then his uncle, Samuel Varley, took charge of him, and taught him mechanics, optics, and chemistry. During the ten years he was with his uncle he worked at the manufacture of watch escapements, air-pumps, electrifying machines, telescopes, microscopes, and other kinds of philosophical apparatus. In 1794 his uncle and himself began a series of chemical experiments; and as they wanted a large room for the purpose, they took the celebrated Hatton House, which was vacant because it had the reputation of being haunted. Here they carried on their experiments, and founded a chemical and philosophical society. One day when his uncle was lecturing, and Cornelius Varley making the oxygen in another room, the retort exploded, and smothered him with black oxide of manganese, making him as black as a sweep. However, he carried in the gas for which his uncle was waiting, and from his appearance gained the name of "Varley's devil," a name by which he was known to some of the older members of the Royal Institution, when he was eighty years of age. They devised and constructed the first apparatus for charging water with carbonic acid under pressure, thus originating the manufacture of soda water. In Hatton House they also constructed a great electrical machine, with a conductor twelve feet long, with which they carried on some interesting experiments.

They devised the method of polishing lenses upon a mixture of beeswax and oxide of iron, the method almost universally employed by opticians at the present day. Cornelius Varley made several improvements in microscopes and lenses, he also made the first diamond microscopic lens, and exhibited it at one of the meetings of the Royal Institution.

In the year 1800 he joined his elder brother, John Varley, who taught him to draw from nature, and the Earl of Essex introduced him to his first pupils. He spent much of his time sketching in North Wales and Ireland, and he made atmospheric changes a matter of scientific study, contributing papers on the subject to the *Philosophical Magazine*.

In 1803 he and seven others, among whom was Turner, the painter, formed a sketching society, to meet at each other's houses. In 1809 he invented his "graphic telescope," an ingenious and very useful instrument. The Coliseum in Regent's Park was constructed to contain a painting of London as seen from the top of St. Paul's. Mr. T. Horner purchased three graphic telescopes, with which, from the top of St. Paul's Cathedral, he traced the panorama of London in true perspective. In 1804 Mr. Varley began to execute mechanical drawings for the Society of Arts, by the aid of his graphic telescope.

In 1821 he married Miss E. L. Straker, and had issue, seven sons and three daughters, four sons and three daughters being now living. In 1822, he was offered the governorship of some mines in Brazil. It was an honourable and lucrative position, and of considerable importance to him at the time. A ship was being fitted out for him, his family, and staff, when he discovered that slaves were to be employed in the mines; he then threw up the appointment in an instant—an act which was characteristic of him.

During the next ten years he made several improvements in microscopes, and studied the growth and construction of *Chara Vulgaris*, and many papers by him on scientific subjects will be found in the volumes of the Society of Arts. He was an active co-operator with the Royal Institution in its early days, and delivered the fourth Friday evening lecture there, on the 24th February, 1826. The first Friday evening lecture at the Royal Institution was delivered by Mr. Faraday, Feb. 3rd, 1826. By marriage, he was a family connection of the late Mr. Faraday.

Mr. Cornelius Varley was never a professed believer in Spiritualism, notwithstanding that many warnings of death, and other events occurred to himself, his wife, and other members of the family. His own father met with his death through an accident, which was foreshadowed to the mother of Cornelius in a dream. His uncle, who educated him, was a clever man who could turn his hand to anything, and who foretold several things by astrology. John Varley, the artist, was a great astrologer; he studied Blake's visions, and the visions seen in Lady Blessington's crystals, but Cornelius Varley attributed these things to imagination on the part of Blake, the same influence being seen more or less in drawings purporting to come from different spirits—a result which Spiritualists will recognise, as the well known influence of the medium. The late Cornelius Varley, for a time, also practised astrology, but when he became a Sandemanian he thought it wrong to attempt to anticipate the future. He also objected to Spiritualism on theological grounds, thinking that mediums were closely allied to the witch of Endor, who had been condemned by God for having dealings with the Evil One. Twelve hours before his death, however, he saw numerous spirits around him, not only in the room, but in the garden. He then said that "He was going home." He afterwards slept for twelve hours, and passed onwards to the land of the immortals.

He was a truthful man, having resolved at a very early age never to tell a lie, even to save his life. Always cheerful, his buoyant spirits charmed all who knew him. In his heart he bore enmity to no one.

An artist all his life, he was ever at work. His recreation was watching and forwarding the advance of science and art. His memory was wonderful, and brilliant to the last. Few could converse with him without receiving instruction. Adversity could never depress him, for his faith in the protection of his Infinite Father was boundless.

His separation from his earthly body was painless. In the evening, the day after he passed away, his daughter-in-law, Mrs. T. Varley, awoke out of a sleep, and saw him sitting upon a chair in the room, full of life and health. The vision was gone in an instant, but threw Mrs. Varley into such a nervous state, that she was much relieved when her husband reached home, as his presence gave her a feeling of protection. Neither she nor Mr. T. Varley believe in Spiritualism, and consider the incident to be a startling effect produced in some way by the imagination.

MR. J. M. PEEBLES and Dr. Dunn sailed from Liverpool for New York a week ago.

A PSYCHOLOGICAL Drama, *The Last of the Legends*, is now acting at Charing Cross Theatre.

SPIRITUAL IMPRESSIONS. — The last number of the *Athenæum* contains a long biographical article on the late Mr. Cornelius Varley, and gives a brief notice of his son, Mr. Cromwell Varley, F.R.S. The scientific career of the latter is well known, but it is not so generally known that being an expert swimmer he has saved five persons from drowning—three in the Hampstead Ponds, and two in the Regent's Canal. He has been presented with a testimonial by the Royal Humane Society in consequence. He was blown up on board the *Cricket* steamer in 1847; being at the time close to the centre of the vessel, he was covered in an instant with steam and red-hot cinders. Being a good swimmer he instantly rushed to the side and sprang overboard, sustaining no injury beyond the loss of a suit of clothes, which were torn and burnt by the explosion. This is the sixth life saved by his being a good swimmer. Of this circumstance Mr. Varley says, "My aged grandfather, who was very fond of me, but who had at the time no idea that I was on the *Cricket* steamer, nor that any accident had happened to it, had an impression that I was dead, and sent up to my father's house to ascertain if I were alive, so strong was the impression on his mind. This seems to have been a communication from me to him, because at the moment the explosion occurred I dropped my head, rushed forward, and sprang overboard, thinking I was dying. All was total darkness in consequence of the cloud of steam. The heat was intense, and I thought I should be boiled to death; I was also wondering whether I should find myself in hell or heaven. It is surprising what a flood of thoughts passed through my mind in that interval, which could not have been more than ten seconds; yet it seemed to me a long, long while before I felt the water which I was so anxious to descend into."



## WEEKLY PUBLICATION OF "THE SPIRITUALIST."

THE weekly publication of *The Spiritualist* will begin early next month, and the exact date will be fixed in our next. When the weekly publication begins, the price of the paper will be reduced to threepence.

In taking this great step, a fresh subscription list will be opened for a very short time, and the supporters of this paper are asked to rally round it, on the ground that for two or three years it suffered heavily in consequence of refusing to adopt and participate in the benefits of the subscription system, and for that period it competed single-handed, and without complaint, against heavy public subsidies. Then it unwillingly partially adopted the current system by opening a temporary subscription-list to produce a permanent result, and those who so generously aided, made a great addition to the literature of Spiritualism during the past year.

Further support is now urged, on the ground also that this journal has done its best to secure the formation of a National Association of disinterested and elected workers, to promote the welfare of Spiritualism, and to watch over the public interests of Spiritualists by a wise economy in the administration of public funds.

All subscriptions should be sent to the care of our publisher, Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and their receipt will be publicly acknowledged in these pages.

The circulation of this journal has been steadily, though slowly, increasing from the first. *The Spiritualist* was called into existence by the popular voice, at a time when there was no newspaper in England connected with Spiritualism; and in its first number the announcement was made that at a future time it would be issued weekly.

## ARRIVAL OF M. AKSAKOF IN ENGLAND.

M. ALEXANDRE AKSAKOF, of St. Petersburg, arrived in London last week. As he has, perhaps, worked more faithfully and perseveringly than any other living man to disseminate a knowledge of Spiritualism in Europe, the following extract from an article written by himself, and printed in *Human Nature*, Sept. 1st, 1869, will be of interest:—

Allow me now to tell you a few words about myself in particular. Desiring in my turn to make the Russian public acquainted with the phenomena of Spiritualism, I had chosen for that purpose the work of Professor R. Hare, and I had extracted that which principally related to the experimental part of the question. But the censor remained inexorable, and I have been obliged to have my translation printed at Leipzig, where it remains buried in the warehouse of M. Wagner, suffering the same fate as a Russian translation of Swedenborg's work, *Heaven and Hell*, which I had printed some years before. That our learned men are not behind yours in that contempt for Spiritualism, I can prove to you by the following example:—We have at the University here a professor of logic and psychology in the person of M. Vladislavlef, translator into Russian of Kant's *Critique de la Raison Pure*, author of *Doctrines Psychologiques Contemporaines*, &c. Wishing to direct his attention to the psychological phenomena of Spiritualism, I gave him my Russian translation of Hare, some numbers of *Human Nature*, and the autobiography of Davis in German. Reading this enraged him so much that his indignation was such he could hardly contain himself. "All that," he replied to me, "is only detestable humbug. Davis is an impudent man, Hare an unknown person. When I read it I believed I was at a tavern." This reply deserving immortality, I record it.

How much we are restrained in our literary pursuits, I can again show you by the following anecdote:—Lately I have been occupied in writing a critique on Swedenborg's *On the Doctrine of the Scriptures*, whose end was to prove the inconsistency of that doctrine by its own propositions. When I presented my manuscript to the spiritual reviser he sent me to the civil reviser, because I do not examine Swedenborg's system from an orthodox point of view, but only from the formal, logical side, like all other philosophical systems; and when I gave my manuscript to the civil reviser, he sent me to the spiritual censor, because my work, from the first page to the last, only treated of Holy Scripture!

Convinced in this way, by my own experience and that of others, of the impossibility of serving, at least for the present, the cause of Spiritualism in my own country, I found that in

awaiting more favourable circumstances I had nothing better to do than to transport my activity to a foreign land. In 1863 I learnt, for the first time, that a German translation of the works of A. J. Davis had been undertaken by the celebrated naturalist and philosopher, Mr. Von Esenbeck and his associate, Mr. Wittig; but all my attempts at having more information about this enterprise were fruitless until 1866, when I had the pleasure of becoming personally acquainted with Mr. Wittig, and the displeasure of learning all the difficulties he met with during the publication of his translations. I then offered him to become the editor of them, and immediately we set ourselves to the task. In 1867 appeared *The Reformer*, in 1868 *The Magic Staff*, and, in 1869, *The Principles of Nature and her Divine Revelations*, printed by Mr. Wagner, at Leipzig. More ample details of the *History of the Introduction of the Harmonical Philosophy into Germany*, the reader can find, in the last work of Davis, *The Memoranda*, in which he wished to give up a chapter to this subject. It might appear strange why we have commenced the publication of his works with *The Reformer*, without following the chronological order, upon which Davis himself particularly insisted; but it is because nearly all the manuscripts were at Bremen with Mr. Ruthman, who had begun talking about their publication, without having, however, caused the enterprise to advance during many years. This is why, without losing time, we had commenced by that which was ready at Mr. Wittig's. It is only lately that we have had the good luck, not without trouble and expense, to re-enter into the possession of all these manuscripts, and henceforth their publication can be re-established in chronological order. What reception the German public will give them, the future alone can decide. We cannot count upon immediate success, and we shall not deceive ourselves upon this head. The prejudice of German science against animal magnetism in general, and Spiritualism in particular, and, on the contrary, its predilection for materialistic tendencies, are, in the present time, too strong for us to expect a serious and impartial critique. On the other side, silence still less attains our end, and our first duty is to extricate the public from the ignorance in which they live as to the real value of modern Spiritualism. To attain this result the works of Davis appear to me the most suitable. Germany requires above all a philosophical system, which should be in a state to present not only an accordance of facts with a given doctrine, but even with the exigencies of actual science. From this point of view the harmonical philosophy has appeared to me entirely worthy of the attention of German thinkers. Many persons, knowing the works of Davis, have expressed sympathy with the undertaking of their publication into German. Thus, one of the best known and most respectable followers of Spiritualism in America, Judge Edmonds, in a letter that he wrote me in March, 1869, expresses himself on this matter in the following manner:—"In one respect A. J. Davis and I differ: he looks upon Spiritualism rather as a philosophy, while I regard it as a religion. Therefore it is that his works must be more valuable in Germany than mine can be. With us and our impulsive nature, the religious aspect is the most important; in Germany the rationalistic must be." As a psychological phenomenon, the person of Davis offers us one of the most remarkable types of the modern Spiritualistic movement, and under this head deserves to be deeply studied. In the German edition of his *Principle of Nature*, I made it a duty to collect all the proofs which had come to my own knowledge to establish the mesmeric origin of this work, and the further self-development of Davis, by way of pure intuition, like an incontestable psychological fact. While publishing his principal works, I had intended to cause some little treatise to appear after each volume, concerning the phenomenal side of Spiritualism, so that the German public should also take note of the most remarkable experiences and studies which have been made in this direction in America and England.

Since 1869 he has translated and published Hare's *Experimental Investigations*, Crookes's *Experimental Investigations*, extracts from the works of Judge Edmonds, the *Report of the Dialectical Society*, Owen's *Debateable Land*, and *The Physician* by Andrew Jackson Davis.

ATTENTION is invited to an advertisement, on another page, relating to a *soirée* at the Cavendish Rooms, for the benefit of Mr. Morse, who so well deserves public support.

## SPIRITUALISM IN DALSTON.

## LECTURE ON MESMERISM.

ON Thursday evening, September 25th, Mr. H. W. Howell delivered a lecture on "Mesmerism" to the Dalston Association of Enquirers into Spiritualism, at their rooms, Navarino-road, Dalston, London. The president, Mr. Alfred E. Lovell, occupied the chair, and there was a large attendance of listeners.

Mr. Howell said that among the objectors to Spiritualism were some who took that position owing to erroneous conceptions, others believed it to be Satanic, and eternal perdition to be the result of practising it; these were uncomfortable people to deal with, and with such a glare before them they would not readily perceive mesmerism in any other light. Other opponents supposed that persons were sometimes killed or driven mad by mesmerism, or that a mesmerist could use his power over a patient for evil. Some of these ideas were partly false and partly true, but all were monstrous shadows cast from truths. Tennyson was right in saying:—

A lie that is half a truth is ever the blackest of lies,  
For a lie that is all a lie may be met and fought with outright,  
But a lie that is half a truth is a harder matter to fight.

The general popular ignorance of mesmerism was almost as great as the ignorance of an old lady who, hearing that mesmerism had been used to relieve disease of the lungs, said to him—"Dear me now, I did not know that mesmerism was good for the lungs, but many years ago, when I lived at Thaxted, I used to gather it out of the hedges before the dew was off it of a morning, and put it in a jug before the fire with water and loaf-sugar, and drunk a cupful, almost black, for the rheumatics, and it used to do me a world of good." He would endeavour to give his hearers more accurate ideas of the nature of mesmerism. He then explained the nature of polar forces, as exhibited in the phenomena of terrestrial magnetism; he asserted that mesmeric force had a polarity of its own, that it travelled much more slowly than electricity, and passed through various substances with varying degrees of rapidity; he did not show or describe any experiments to prove these interesting statements. He said that unlike electricity or magnetism, it showed no disposition to counteract the force of gravitation.\* He added that metals and crystalline bodies "exhibited mesmeric force," and their effects in relation to human beings were astounding to novices, also that they sometimes acted upon individuals when their influence was not suspected. Although all persons were doubtless more or less subject to mesmeric influences, on a rough average perhaps one person out of every four or five, was consciously sensitive to the influence of mesmeric operators. By simply approximating a crystal, a metal, or a portion of a living organism—say a freshly cut stick—to the forehead of a sensitive, a sensation of heat, cold, or a current of air is felt, and if the object is moved, say towards the chest, the sensations follow it. By continuing the experiment in a particular manner, sleepiness, restlessness, and other changes in the condition of the body of the sensitive may be produced, without fancy taking any part in the matter, as rigid experiment has demonstrated. Crystal vision is simply a mesmeric effect. He said that mineral rooms, such as those in the British Museum, were full of influences liable to affect sensitives.† He knew that nothing could be more easily demonstrated to a candid investigator than that mesmerism was, perhaps, the most potent of all known remedial agents in cases of disease or injury, and that, frequently, maladies deemed incurable, yielded to its power. Persons who did not feel any special sensations from mesmeric action could still derive benefit from mesmerism, if properly applied. Mesmerism, contrary to a general opinion, effects more cures in other than nervous diseases; and it was not true that only the weak were mesmerically affected. Marvellous benefits were sometimes received by strong patients, from operators inferior to them in strength of body and mind. He had seen healthy parents put to sleep, and sick ones relieved, by feeble children, and athletic men by delicate women. A crystal, or the human finger, pointed to any particular portion of the brain of the sensitive, rendered the functions of the part active or quiescent, according to the way in which it was applied; and this was the simple explanation of the whole of the phenomena of phreno-mesmerism. In what was called "Electro-

biology," various classes of mesmeric phenomena were confused. The discs or other objects given to the sensitives to fix their eyes upon, and the slow music, had no direct influence; they simply withdrew the attention of the sensitive from surrounding disturbing conditions, and induced the quiescent state of mind favourable to the reception of mesmeric force. The "Electro-Biological" state was known to mesmerists as the "sub-mesmeric" or "impressible" state, and the impressions under which the sensitives acted might be regarded as dreams, produced by external impressions acting upon persons apparently wide awake. Somnambulism was analogous to this state; so, too, were a great many cases of insanity. The subject of biological experiments often appeared to be wide awake and perfectly rational, except in regard to the one idea forced upon him. A mesmeric operator can make some of his subjects do certain things by merely determinedly willing that they shall do them. There are also cases of mesmeric sympathy, in which the subject thinks the same thoughts as the operator, or sees the same object, or tastes the same substance. Although he retains his own individuality, he may know what is in the mind of the operator, or there may be bodily sympathy without mental sympathy, or *vice versa*. He had heard, but did not believe, that a Vermonter had invented a new and cheap plan for boarding. One of his boarders mesmerised the rest, then ate a hearty meal, the sensitives being satisfied from sympathy. Many cases of clairvoyance were nothing more than a high degree of this sympathetic relationship. True clairvoyance, however, was a reality, but of rare occurrence, and a sensitive might occasionally say most truly,—

I feel an atmosphere of waving light,  
Brighter than chrysolite, more pure than flame,  
Round me and in me.

An instance of true clairvoyance was exemplified in the case of a person who sees how many pips are in each uncut pear or apple, taken successively at random from a heap of such fruit. Clairvoyance, like other mesmeric states, exists in various degrees in the same or different individuals, at various times; it extends from seeing through closed eyelids and opaque substances, to the perception of objects at greater distances, to the perception of microscopic objects, to the perception of the medicinal and other properties of various kinds of matter, to the perception of past history, to the perception of future conditions and events.

The more developed the interior law,  
The clearer things will brighten, till at last  
The whole world shines translucent.

Clairvoyance sometimes manifests itself without the agency of any human operator. In mirror and crystal seeing, the object may not merely concentrate the attention of the sensitive, but the substance itself may sometimes have a mesmeric influence. One question frequently put to him was, "Is not Spiritualism nothing else than mesmerism?" He regarded what was called Spiritualism as a thing which, whether true or false in its theory, demanded the most thoughtful investigation by all honest people, more especially by the teachers of science, law, and religion. It was too important a thing to be slighted—

A strange and shadowy place it seems, but full  
Of marvellous beauty, of departed worlds,  
Mysterious wonders, and Thessalian magic.

If the assertions of some of its witnesses were true, Spiritualism stood to humanity in an advanced life, as mesmerism did to it in this life. Mesmerism did, indeed, throw a broad flood of light upon the whole subject. They might say, "Yes, but is Spiritualism true?" In his experience of mesmerism he had found that there was a border-land of phenomena, in regard to which the mesmerist was left to depend upon his reason alone, for want of perception like that of his subject. The echoes from that border-land told of things and beings in other states of existence, and to all appearance forces guided by intelligence, beyond the control of the mesmerist, came from that unseen shore. He did not know of anything which disproved the origin of these echoes, but he thought that far more care and time should be devoted to the subject by investigators, before coming to conclusions as to possible revelations of other modes of existence. A knowledge of physics, chemistry, and phrenology, would form a good basis from which to begin the study of mesmerism, and whatever might exist beyond. (Applause.)

Mr. George Robert Tappin inquired under what circumstances the lecturer had experienced a foreign influence while experimenting?

Mr. Howell, in reply, gave several illustrations of an intelligent control superseding and opposed to his own.

\* Professor Gregory, F.R.S.E., in his book on Animal Magnetism, makes a statement on this head, directly the reverse of that made by Mr. Howell, and describes one or more experiments relating to the point.—Ed.

† Some interesting experiments by Mr. Enmore Jones, on the action of shells and minerals upon clairvoyant sensitives, were described in an early number of *The Spiritualist*.—Ed.



Mr. Thos. Blyton asked what origin was generally purported in such cases?

Mr. Howell stated that on questioning the sensitive, the answer came, "We are human spirits who have passed from earth life."

Mr. G. R. Tapp called attention to the experiences of Mr. and Mrs. Varley, which had demonstrated to Mr. Varley the fact of spirits communicating with mortals.

Mr. R. Pomeroy Tredwen put a question which Mr. Howell pointed out had been answered in his address.

A cordial vote of thanks to Mr. Howell for his instructive address was proposed by Mr. Tredwen, seconded by Mr. George Blyton, who spoke most favourably of Mr. Howell's abilities from an extended period of acquaintanceship with him, and the vote having been put to the meeting by the president, it was carried with acclamation. A vote of thanks to the president for occupying the chair closed the meeting.

## THE GOWER-STREET MEETINGS.

### THE PHOTOGRAPHING OF SPIRITS.

LAST Wednesday week, Mr. Enmore Jones delivered a lecture at Lawson's Rooms, Gower-street, on Spiritualism, illustrating his remarks by the aid of magic lantern pictures, projected on the screen by the aid of the oxycalcium light, under the management of Messrs. Horne and Thornthwaite. There was a charge for admission, and a large attendance of listeners. The most interesting pictures shown were a large series of spirit photographs, taken by Mr. John Beattie, of Clifton, and a full-length photograph of the spirit Katie, taken while illuminated by the magnesium light, and holding the hand of Dr. J. M. Gully; the likenesses of both Katie and Dr. Gully in this picture were excellent and clear; the picture was taken at one of Miss Cook's *seances*.

Last Wednesday a lecture was delivered at the same place by the Rev. F. R. Young, of Swindon. Mr. J. C. Luxmoore, of the Reform Club, presided. Among the gentlemen on the platform were Mr. Enmore Jones, Mr. Bielfeld, Mr. T. Everitt, Mr. T. Shorter, Captain Fawcett, and Mr. W. Carpenter. The admission was free, and the hall was filled to the doors by a body of listeners, who seemed to be much interested in the proceedings.

Mr. Luxmoore said that he had been invited to take the chair, and had much pleasure in doing so; he was no stranger there, for in that room he had presided over many conferences three or four years ago, and had again the pleasure of seeing before him the faces of many friends who had attended before. Recently great progress had been made in Spiritualism. At the time of the previous conferences various phenomena were common—such as raps, movements of solid objects, and the seeing and hearing of spirits by favoured persons. Still, the evidence of a man's own senses was better than the testimony of anybody else, and he had been present recently at many *seances* where spirits had appeared so as to be clearly seen and heard by every person present in the room, under such test conditions as could not be questioned by any reasonable man or woman of fair intellect. The medium had been tied with tape by him, and in some cases perhaps a little cruelly, and the knots sealed with signet rings. When a medium was willing to be tied, he thought it well to do it so securely that he or she should have the benefit of it; and Spiritualists were so used to the work, and had so studied the possibilities of tying and untying, that they usually bound mediums much better than sceptics did. An objection had been made by the opponents of Spiritualism, that the persons who attended *seances* were bioligised, and thought they saw spirits which were not present in reality. But there was an instrument which was very hard to bioligise, and that instrument was a photographic camera. A spirit had been photographed while leaning on his shoulder, and those who read the *Spiritualist* had seen an engraving copied from the photograph. He assured those present that there could be no question on the subject. If the original photograph were examined, one-half of his own face would be seen at one side of the picture. Two ladies searched the medium in a bedroom, while he examined the cabinet to see that there was nothing concealed in it; it was all nonsense his doing so, for he knew the cabinet and its contents as well as he knew his own drawing-room, but he carefully examined it for the purpose of being able to state publicly that he had done so. The medium was then bound with previously stretched tape, and the knots were sealed, and under the most absolute test conditions his friend Mr. Harrison was enabled to photograph the spirit by the aid of the magnesium light. The spirit

resembled the medium in some respects, but in size and height was materially different, and always appeared robed in white drapery. The facts were all attested in writing by six or seven respectable witnesses, and every sentence in the deposition was carefully considered by all the witnesses before the document was signed. A little was kept back, that nothing might be inserted which could not be sworn to; for instance, he believed that he saw the medium in the cabinet from foot to waist, while the photograph of the spirit was being taken, but it was not very light inside the cabinet. He believed the proportion of certainty to be twenty to one that he saw the medium and the spirit at the same time, while the photograph was being taken, but published nothing about the circumstance for the reason just mentioned. He hoped that he had not detained the meeting too long in making these introductory remarks. (Applause.)

Mr. Enmore Jones said that the present was the last of his series of four meetings at Gower-street. He had not advertised the meeting, as he wished it to be a quiet one. Next Wednesday [to-night] there was to be a tea-party for Spiritualists only, to talk over matters, and from 100 to 150 persons could be accommodated on the occasion. The relatives of persons living in London were dying right and left, and Spiritualists had knowledge which they thought would comfort the survivors; they all ought to be thankful to the Great Power for the blessing of spirit communion. There was not a person on the platform who had any money interest in the movement; they were all losers by it. They intended to make the facts known in different parts of London in a business-like way, and meetings would be held in the Gower-street Rooms regularly, on the first and third Wednesdays in every month.

### A MINISTER'S EXPERIENCES IN SPIRITUALISM.

The Rev. Frederick Rowland Young, of Swindon, then delivered a lecture on "Ministering Spirits." He said that he assumed that he was speaking to some who professed and called themselves Christians. Those who admitted the authority of the Scriptures, would admit that the Bible told of the existence of ministering spirits. He was not aware that anything was said in Scripture about the creation of angels, but much was said about their attributes and employments; they were stated to be interested in the welfare of man, for there was joy among the angels of God over one man who repented. Angels ministered to Christ, and they bore the spirits of the departed to the higher world. In all ages, and among all Christian nations at all times, instances were common of dying persons seeing angels around them, at the moment of their departure from earth to heaven. Human spirits were permitted to return to earth. He not only believed this, but he knew it with absolute certainty. He knew it; he did not think it—he did not assume it—he knew it. He intended that evening to speak only of what he himself had seen and tested. Spirits ministered to him sometimes by impressions; they suddenly put trains of thoughts into his head foreign to his own thoughts; he had acted upon these impressions, and they had never deceived him. He had been in a room alone, where it was morally and physically impossible that any human being besides himself could also be present, and a spirit had moved about in the room and spoken to him. For nine months he was entranced at prayer time in his own pulpit, and made to speak in a voice and phraseology not his own; also to express ideas quite at variance with his own theological convictions. (Laughter.) He would give an instance. He happened to be a Unitarian; and in the trance state he had been made to address his prayers not to God the Father, but to the Lord Jesus Christ, and to end his prayer with the words, "Father, Son, and Holy Ghost, for Christ's sake." Unitarians would think one of their preachers out of his mind for uttering those words in a prayer. While he was entranced in the pulpit he was unconscious, and did not know what he had been saying. A member of his family had taken down in shorthand what he had said in states of entrancement, and the records would fill many volumes. Some of his trance utterances were not complimentary to himself, but painted him as a most horrible and repulsive individual; so although he did not wish to be uncharitable, he hoped that those particular communications did not come from particularly good and truthful spirits. (Laughter.) Unconscious cerebration would not explain the facts. He had received messages and information quite foreign to his own knowledge, and had recovered money in consequence of information so obtained. He had often witnessed physical manifestations, and the Spiritualists present at the meeting were in the constant habit of seeing chairs and

tables moving about. Only the night before, he was at a village in Sussex, where a *seance* was held in the house of a brother minister whose name he had not permission to mention. An Independent and Wesleyan minister were present; also a few friends, and a Scotchman named Scott. The table not only answered questions intelligently, but with only the tips of the fingers gently touching it, it ran about the room like a spaniel dog. Spirit messages were sometimes received through planchettes and indicators. He had never yet been deceived by any message received through an indicator. He had talked with spirits whom he had known in the flesh, and of whose personal identity there was no doubt whatever. He made this statement in the presence of his Maker to whom he was responsible, and not to his listeners. Some years ago he was present at a *seance* at the house of the Rev. J. Page Hopps, where a refined and educated lady, respected by all who knew her, was partially entranced, and made to write on paper with twice the velocity at least that anything could be written by the swiftest writer in London. On examining the writing it was found that every word and sentence was written backwards, so that they had much difficulty in deciphering it. She said she knew nothing of what she had been writing, and he believed her. Some years ago he was at the house of Mr. William Howitt, who then lived at Highgate. He showed him some geometrical figures, saying that his hand had been suddenly seized and moved to do the drawings; he could not draw, and did not understand the diagrams after they were drawn; so he took them to the late Professor De Morgan, President of the Mathematical Society of London, who stated that mathematically and geometrically they were correct, and that they truthfully represented some most abstruse geometrical problems. He asked, "How did Mr. Howitt do them?" Mr. Howitt replied that "he did not do them; he knew nothing about them; spirits did them." Healing mediumship was another phase of Spiritualism. He (Mr. Young) had had the healing power for nearly a year, when it left him as suddenly as it came. Perhaps the foregoing facts did not suit some of his listeners, but their disbelief did not alter the facts. He remembered a narrative how two medical students smuggled a subject into their room, and while one of them dissected the body with a knife, the other read the description of the parts out of a book. "What is this?" said the one with the knife, as he laid bare one of the organs of the body. "There's nothing about it here," said the one with the book. "But here it is," said the one with the knife. The student with the book replied, "There's nothing about it here. It must be wrong. Cut it away." (Laughter.) Orthodox men of science treated Spiritualism in the same way; the facts were not in their book, so the facts had to be cut away. Why should not people believe in spirits? Every Sunday they professed in their churches to believe in good and evil spirits, but doubted it all the rest of the week. Thanks to the merciful Father of all, he believed that wherever there was an evil agency a good one stood by its side. How sad it was, whatever the theological belief of a man, to stand by the edge of the grave, to watch the descent of the coffin, and to feel, "There goes all that is dearest to me on earth." And as the robed priest stood by, uttering the words "Earth to earth," while the rattling clods descended, had they not felt a great lump rising in the throat, and a conviction that they were suffering the greatest of all possible losses? Let some person then prove to them that the departed one still lives—that he lives and therefore he loves—death is at once robbed of its terrors, and under the light of the revelations of Spiritualism men can say, "O death, where is thy sting? O grave, where is thy victory?" and one more evidence is added to the teaching of Christianity that God is not the God of the dead, but of the living. (Applause.)

#### MR. ENMORE JONES'S EXPERIENCES.

Mr. Enmore Jones said that Dr. Ferrier had lately proved by passing a feeble current of electricity through the brain of a cat, or dog, or other animal in a given direction, that a uniform movement of given portions of the limbs of the body is produced. Thus the current of electricity flowing through a convulsion of the brain of a cat, produces the well-known "paw" action; and so with the similar convulsion of a rabbit, a rat, a dog, a monkey. Well, electricity was ethereal and unseen as it passed through the brain; and those who know anything about spirit, acknowledge it as ethereal as electricity, so what the one can do, the spirit might be expected to be able to do. He doubted not that several in the room had by the psychic or mesmeric power of the finger on given convulsions or organs of the human brain produced the same effects. Thus the head is a box of keys, which will play any

kind of mental tune when judiciously handled, and one can see clearly how ministering spirits can, if they will, influence the human mind and the limbs of the body. He (Mr. Jones) was born in Wales, but had been brought up and educated in Scotland. Many years ago his wife was passing away, and a few days previously he heard a voice as clear as a bell, saying in the centre of his head, "The seventh—the seventh—the seventh—the seventh." He accordingly told his servants that something would happen on the seventh; he also told his two sons the same, and asked them to make a note of it; so that there were five witnesses to the prediction having been made. From the seventh to the day of her death, his wife was not herself. His children were once all taken ill with the measles one after the other, and cured most rapidly by means of a prescription written through his own hand. He did not understand all the prescription, but the chemist did to whom it was taken to be made up. None of the children were in bed with the measles more than three days. Of late he had been to *seances* where he and others had seen spirit hands and spirit forms. As the father of a large family, the help he had had from a higher power through spirits had been plain and distinct. Special providences had often occurred to him; also special guidance through a sudden heart appeal to the God of all Power. He hoped that Christians would lay hold on Monday of the principles they sang about on Sunday. The spiritual gifts enjoyed by the early Christians might be enjoyed by his hearers. What were those gifts? Conversing with angels; seeing "ghosts," obtaining help through them, as effective as any help people had from embodied friends in whom they had confidence. (Applause.)

#### MR. HOCKER'S EXPERIENCES IN SPIRITUALISM.

Mr. Hocker, of St. John's-wood, said that about four years ago he first attended a spiritual *seance*. Of course he knew all about it before he went, for had not the newspapers explained the truth to him? (Question). He knew that the *seance* was to be held in the dark; but to his great disgust he found that it took place at eleven o'clock on a bright sunshiny morning. The newspapers had also told him that the medium got the enquirer to read over the letters of the alphabet, and tipped the table at the right letters which the reader unconsciously emphasized. To increase his disgust, he found that an entire stranger to him was asked to read over the alphabet, and that the messages contained information about his own family matters, which nobody knew but himself. Afterwards he described the *seance* to a friend, a man in a large way of business in Oxford-street, who said—"Who went with you?" "Jack." "Then how do you know that Jack has not 'sold' you by going beforehand and telling the medium much about your affairs?" Of course the easiest way out of the difficulty was to accept this explanation; but as it involved belief in the lack of integrity of a faithful and truthful friend whom he had known for thirty years, he accepted the more troublesome alternative of working to find out whether Spiritualism were true or not. (Applause.) He formed a circle, at which his Oxford-street friend, to his own discomfort, discovered himself to be a medium. Once he was at a *seance* with two disbelievers, over one of whom the medium made mesmeric passes at the instant he was winking at the other; but the winking gentleman suddenly passed into the trance state, and delivered a spirit message from a departed friend of the other disbeliever. All persons should investigate Spiritualism, but not without carefully considering the consequences—namely, the stones and hisses with which the great Babel, the world, salutes all who fear not to tell the truth. (Applause.)

#### QUESTIONS ANSWERED BY THE LECTURER.

The Rev. F. R. Young said that he would answer any questions bearing upon the subject of his lecture. A piece of paper had been handed to him containing questions, one only of which related to his lecture—namely,

*Will Mr. Young present me with some proof of any of his assertions made here to-night? If not, why?*

Mr. Young said that he came to that public meeting to make a statement, not to bring a number of witnesses and documents. He was quite prepared to go into the matter of evidence another time. Was the question fairly answered? (Applause.)

*Does Mr. Young believe in the Devil? If so, can he tell us how to distinguish holy angels from evil spirits?*

Mr. Young said that his personal belief was rather in favour of the personality of the Devil, but he had had no such clear proof of the existence of the Devil, as of the existence of evil spirits, by whom he had often been attacked. How did

men distinguish what purported to be revelation from God, from any other statement or revelation? How did Christians separate the Bible from the other sacred books of the world? Of course by the exercise of reason. Sometimes he had been deceived by evil or neutral spirits, but the exercise of common sense would do more to keep off evil spirits than anything else. Mr. Howitt, in his early experiences, found that evil spirits deceived him over and over again, for the purpose of disgusting him with Spiritualism, but he knew them now, and was not deceived by them. If he (Mr. Young) doubted the morality of the source of any spiritual phenomenon, he was in the habit of saying—"I ask you in the name of God, and of the Lord Jesus Christ, do you come here with good intentions?" He had often found that this adjuration put a stop to the phenomena, but if they went on afterwards, he had always found the messages to be good and useful. Still, he did not say this was an absolute test; in fact, God had not furnished men with absolute tests to solve many a difficult problem. Common sense enabled men to tell good from evil spirits in the long run, just as in time they could distinguish a good from a hypocritical parson, unless they were suffering from "parson on the brain."

*Is it derogatory to Christians to attend to messages received through the tipping of a table rather than through trance?*

Mr. Young said that whether it were derogatory or not depended on the motive of the seeker; he did not see anything derogatory in it.

*Are the angels you speak of, the spirits of departed human beings?*

Mr. Young said that viewed from a theological standpoint, great difficulties beset the question of the creation of angels. He thought that there was nothing unphilosophical in supposing an order of beings between God and man; but the spirits he had been speaking about that evening were departed human beings. Christ once said of the blessed—"They are as the angels of God"—which seemed to refer to the latter as a separate order of beings. This was only his own way of looking at the question; he did not say that it was the true one.

The President said that people often remarked—"Is it not wonderful that spirits should move tables about?" Was it wonderful that children should have to learn the alphabet before they could read? There was a tangible fact in the moving of chairs and tables, so that the circumstance was really the best means of beginning to prove that there was something real in Spiritualism, and if the enquirer afterwards investigated in a philosophical manner, he was sure to come out eventually as an intelligent and devoted Spiritualist. All dogma and sectarianism should be driven from Spiritualism, for one man's orthodoxy was another man's heterodoxy, and the more all dogmas were kept out of Spiritualism, the better would be the results.

The proceedings closed with the usual votes of thanks.

### THE "SPIRITUAL CHURCH."

SPIRITUALISM, whether as a sign of the last day, when some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, or, as some say, the great agent to recall a Sadducean generation to the belief of a future state or the claims of another world, is certainly in the England of to-day, in spite of the childish character of its revelations and the undoubted eccentricity of many of its professors, for good or bad, an accomplished fact. Last Sunday evening an immense crowd had assembled in St. George's Hall, double or treble that which was ever got together in the same building on the occasion of any of the lectures of the Christian Evidence Society. Not even when the chair was taken by a lord, or the lecturer was the highest and proudest of ecclesiastical dignitaries, was there anything like the gathering attracted thither by the announcement that an oration was to be given, under spirit influence, by Mrs. Cora L. V. Tappan, inspirational speaker, from the United States, and all this was the result of very little in the way of advertising, and may be accepted as a proof of the enormous floating population in London of a Sunday night—a population the chapels do not get, nor the churches either; but which is to be had, and taught, and impressed if you go the right way to work. At this time of year London, especially the West-end, is proverbially empty; and yet at St. George's Hall there was a dense crowd, and a large number had to stand almost all the while. It must be noted also that the male element greatly preponderated, and that the general feeling at the end of the service was one of approbation and esteem. It may be a silly

public that which met Mrs. Cora Tappan; but it was as well-dressed and as intelligent-looking as that to be seen inside any church, and it came there as to a church. The service of Sunday night claimed to be that of the Spiritual Church, the Church of the future—the Church we are almost all of us looking for—the Church which some of those in these days of revived mediævalism scarce ever hope to realise while in the tabernacle of the flesh.—*Christian World.*

### A TRANCE LECTURE.

LAST Sunday evening a lecture was delivered by Mrs. Cora L. V. Tappan, under spirit influence, at the Royal Music Hall, High Holborn, London, under the presidency of Mr. Thomas Slater.

The Rev. F. W. Monck gave out a hymn, written by Alfred Tennyson, after the singing of which

Mrs. Tappan passed into the trance state, and said: Our Father and Mother God, Thou infinite source of every blessing, of all life, of all knowledge, Thou one central spirit of light, from whom all souls emanate, and who dost illumine every remotest spirit with thine own radiance. O soul of life, by whatsoever name we call Thee, or wherever on bended knee the thoughts of mortals praise Thee, we would remember that Thy love fills every atom of the universe, that Thy spirit is within every soul, that Thou speakest to every child if it will only listen to Thy voice. We would praise Thee, O Father, even as the voices of Nature praise Thee. The spring time flower gives forth in its wondrous way, the utterance of prayer. The sweet incense from the morning altars of the earth rises like the songs of happy children. We would praise Thee as the stream and the ocean praise Thee—as the mountain in its solemn grandeur, or the deep, dark caves on the shore; these praise Thee with a solemnity which is all their own. The stars in their orbits praise Thee, and perform their revolutions in obedience to the great law of love with which Thou hast endowed them; they march on and on for ever, held in the circle in which they go by the law of Thy being. O, let us small atoms in the great sea of soul be held in Thy spirit, by the one subtle chain of love which binds us to Thee. Let us praise Thee for that life which is beyond death—for that newer and better world, that larger range of vision, that higher and more glorified state, where the soul of man, no longer in fetters, basks in the bright sunlight of Thy truth, and is for ever one with Thy angels. Let Thy ministering spirits bend above Thy children to-night, let them know that chain upon chain, and link upon link, is the endless line outwrought which binds them to the realm of soul, and that no angel is so high in heaven that he may not bend to earth, and drop a tear over the sorrowing ones below. We bring Thee offerings of our souls' devotions, and would, indeed, in words of loving-kindness praise Thee for evermore.

Another hymn was then sung, after which

Mrs. Tappan said, "*And there shall be no more death!*" When John, in the Isle of Patmos, beheld the vision of the New Jerusalem, and of the happy time when the earth should be free from sickness and pain, among other promises which the vision foretold, was the one just quoted, that in the New Jerusalem there should be no more death. To-day, in that regard, the vision is fulfilled. "Why, death is in the world," you say, "sin and wickedness abound, crime flaunts in the face of day, and the world is full of corruption." Aye, but let us see. In the light of ancient science everything died; matter itself was destructible; and it was believed that there would come a time when the world itself would be consumed. Do not the flowers die in the autumn time? Does not everything fade away when the frosts of winter come? Is there not death and destruction in every part of the material world? It is true that fire consumes; it is true that at the time of the changes of the seasons all forms of vegetable life change, and pass, and are forgotten. It is true that geology testifies that various orders of beings have sprung into existence and passed away, leaving only the impress of their existence upon rock and soil; it is also true that the proudest nations of the earth have risen, and then passed away. Yet in the light of modern science we find that matter is composed of certain atomic particles that are indestructible. However minute they may be, they cannot be destroyed; they only change their relations to each other and pass into other combinations. Geology tells that no form of life, except in its outward construction, has perished, but that new life has sprung from the old form. Science tells us that no fire of any kind can burn up the elemental substances

of nature; that which rises as smoke, falls again; that which goes off as vapour comes down as rain; and the food we eat goes off to a large extent as carbonic acid gas, to be absorbed by other organisms. Only the phases of the manifestations of matter change, not the matter itself. The gases you throw off have been many times absorbed by other living organisms, and no part or portion of nature is lost. The same limestone which makes the phosphates of the human system may have been trodden under foot by a proud nation in former ages, for there is no loss in nature, all her forces are conserved, no one can tell the beginning. All space is filled with life, denoting an intelligent purpose, denoting mind. Do your flowers fade? Then a hundred germs spring up after winter passes. Does the animal kingdom perish? Each atom of life is again restored to some inanimate substance, and new animals take the place of the old. In place of the monstrous animals of old, more useful living creatures have sprung up. It is the same with nations. One dies to be succeeded by another. By and by there will be a science to prove that the other planets are inhabited, that like yours they have passed through changes of organic life, and now have high and intelligent beings on their surface. In short there is no limit to scientific truth but that caused by ignorance and superstition. Without spiritual aid you can be made aware that there is no death, but that everything changes. Mind alone dies, according to the materialist; every other thing is cared for. Science says that man must die. We know the body must perish; but if every atom of the body is safe, what shall become of that intelligence, that mind which so distinguishes humanity? Science stops just at the point where she should show that man has higher powers than the physical; it is a region where the materialist may not enter without putting the sandals from his feet, and bowing in reverence before the spirit. The distinctive feature of mind is consciousness—identity—and if the human mind is to be swallowed up in a reservoir, then it is not mind, and you must get another name for it. We will begin at the other end of creation—mind and spirit alone are positive, eternal, indestructible. A congregation of atoms may change its form and pass away, but mind does not change its form, and does not pass away; it is ancient as God, coeval with His spirit, brilliant with His breath, living in His life; the soul of every human being is eternal, and is not the result of combinations of matter. A German philosopher once said, "Oh, there is no such thing as mind; it is only like a little effervescence in a bottle of champagne, or like the vapour which rises and passes away, and is seen no more." Without mind as its primal essence there can no more be matter, than there can be a rose without a rose-tree. All spirits are equally pure, why, then, have we criminals of all kinds? The soul sometimes alights on a stony soil; if it does not alight on right surroundings, somewhere or other God has provided means for its unfoldment. It has been demonstrated that the greatest idiots have a germ of consciousness. In Boston Dr. How has an asylum for idiots, and has brought some to consciousness who were supposed to be beyond the reach of human thought; some have been gradually awakened to consciousness by the aid of music, others by light, others by their affections. How do you inhabit the temple of the brain? Some, we fear, seeing no love and no God; some, clothing themselves with the dark mists of envy, hatred, and malice; then diseases creep in, and various forms of earthly appetite obscure the spiritual vision. The spirit requires purging of its external impurities; it aspires beyond matter, time, and sense, and, by intuition, claims alliance with Infinite Wisdom. This intuition has kept spirituality alive in ages of darkness, aiding the soul to rise above time and sense, to bask in the consciousness of eternal being. It is by the law of love that it claims allegiance to the Divine Mind. When death touches the form, you know that your friend is not dead; you feel that the casket is empty, that the bird has flown. By what law will the materialist account for that instant change? He has no answer. You then learn that it was not the form you loved, but the spirit within which loved and responded to you, and is still living in the subtle being of spiritual existence, with a frame all aglow with supernal life. Oh, when the materialist stands by the grave of the dear one, he seeks for the subtle law which links him still to the object of his love; then the nothingness of that science which excludes from science all that makes humanity what it is, comes home to the consciousness of the *savan*; he then finds that in the cold icy temple he has reared about him there is no life, no mind, no soul, no God. It is revealed to the consciousness of man that even this link is not broken in the

chain of creation; where material science pauses, and refuses to go further, there the spirit begins, with its wonderful wealth of lore, its revelations of the past and of the future. Thought never perishes, but abides for ever; it builds up the world immortal, and paves the way to the revelation of stages of existence of which you have no knowledge. Spiritualism is a new condition of mind on earth, which does not revel alone in the material, but lifts itself up to the things of the spirit. There is no death. The departed child waits near the door, waits only for its mother to bid it enter, and its little feet go pattering among the asphodels in the bright meadows of the spirit land. This Spiritualism is the nepenthe which the ancient philosophers sought, to prolong life for ever; you cast off your bodies like an old garment. The pathway of this new science is as clear to the spirit as the names of the constellations are to the astronomer. In the great realm of the spirit there is no room for death to abide; he has gone out with the ignorance, and blindness, and prejudice of the past, and life, only life, remains as your inheritance.

Mrs. Tappan then paused. After a moment's silence she delivered the following inspirational poem:—

O beautiful white mother Death,  
Thou silent and shadowy soul,  
Thou mystical, magical soul,  
How soothing and cooling thy breath!  
Ere the morning stars sang in their spheres,  
Thou didst dwell in the spirit of things,  
Brooding there with thy wonderful wings,  
Incubating the germs of the years.  
Coeval with Time and with Space,  
Thy sisters are Silence and Sleep;  
Three sisters—Death, Silence, and Sleep,  
How strange and how still is thy face!  
In the marriage of matter to soul,  
Thou wert wedded to young fiery Time,  
The now weary and hoary-haired Time,  
With him thou hast shared earth's control.  
O beautiful spirit of Death,  
Thy brothers are Winter and Night;  
Stern Winter and shadowy Night,  
They bear thy still image and breath.  
Summer buds fall asleep in thy arms,  
'Neath the fleecy and soft-footed snow,  
The silent, pure, beautiful snow;  
And the earth their new life-being warms.  
All the world is endowed with thy breath,  
Summer splendours and purple of wine  
Flow out of this magic of thine,  
O beautiful angel of Death!  
What wonders in silence we see!  
The lily grows pale in thy sight;  
The rose thro' the long summer night  
Sighs its life out in fragrance to thee.  
O beautiful angel of Death,  
The beloved are thine, all are thine!  
They have drunk the nepenthe divine,  
They have felt the full flow of thy breath.  
Out into thy realm they are gone,  
Like the incense that greeteth the morn,  
On the wings of thy might they're up-borne,  
As bright birds to thy Paradise flown.  
They are folded and safe in thy sight,  
Thro' thy portals they pass from earth's prison;  
From the cold clod of clay they have risen,  
To dwell in thy temple of light.  
O beautiful Angel of Life,  
Germs feel thee and burst into bloom,  
Souls see thee and rise from the tomb,  
With beauty and loveliness rife.  
On earth thou art named cold Death,  
Dim, dark, dismal, dire, dreadful Death,  
In heaven thou art "*Angel of Life*."  
We are one with thy spirit, O Death;  
We spring to thy arms unafraid,  
One with thee are our glad spirits made.  
We are born when we drink thy cold breath,—  
Oh, Angel of Life, lovely Death.

The concluding hymn was then sung, after which Mrs. Tappan uttered the following benediction—"May the peace of

the loving spirit of the Heavenly Father and His angels abide with you, and the life that knows no death bear you on to the immortal world."

### MISSTATEMENTS CORRECTED.

A LEADING article of a censorious nature, published in *The Medium* newspaper, of Sept. 19th, 1873, says of the reporter of *The Spiritualist*:—"From his earliest essays at criticism his acridity has been more amusing than painful. His recent distemper has taken the form of ignoring certain phases of our existence to the exaggerated extension of others, and recently he has introduced a new feature into our character—viz., that of telling lies. He charges us with misstating the number of persons at the Liverpool Conference for 'trade purposes.' Now, we did not happen to make any misstatement, and we could not have been above fifty wrong even if we had said there was no Conference at all. But the 'trade purposes' fairly puzzle us, and apparently have been such a nut to our contemporary that he does not even himself attempt to crack it. This is not the extent of the evil. Following a visit of our editorial friend, the same distemper has been communicated to certain parties at Liverpool." In answer to this, the number of persons who signed their names in the visitors' book at the Liverpool Conference was ninety; the total number of persons who attended we do not know, but at the *soiree* of the Conference the hall was crowded to the doors, several hundreds of Spiritualists being present. Our reporter did and said nothing whatever to anybody at Liverpool to promote ill-feeling of any kind towards anybody, and somewhat neglected his duty by not publishing a part of the proceedings, because it would have tended to be detrimental to *The Medium* newspaper, namely,—When the various votes of thanks were being proposed at the close of the Conference, the editor of *The Medium* rose and spoke of the Conference as a great success; he added that he therefore proposed a vote of thanks to the editors of the various Spiritual periodicals, who had contributed to the successful results by calling public attention to the forthcoming Conference. There was a moment's silence, and the Conference proceeded with the next business of the meeting, nobody seconding the motion of a speaker who proposed a vote of thanks to himself. Of course the unusual act created much gossip at Liverpool, but our reporter printed no notice of the circumstance, because he believed Spiritualism to teach men to throw a kindly cloak over each other's errors, rather than to parade them before the world. The editor of the *Medium*, after thus speaking his conviction publicly to several hundreds of people that the Conference was a success, returned to London and printed articles describing it as a total failure. At the close of the leading article in *The Medium*, now under notice, the editor says:—"There are scavengers in every community, and why should the Spiritualists not have dealers in dirt?" If he intended this remark for our reporter, as well as the other persons abused in the article, perhaps independent observers will scarcely think it just. Our reporter has never hitherto spoken either in public or private of the work he has done for Spiritualism during the last four years, therefore a statement on the point may not be out of place. There are three daily newspaper shorthand reporters only in London who have had a scientific education, consequently the demand for their services is in excess of the supply, and the average commercial value of their work is very high. Our reporter voluntarily withdrew from this work, to report *seances* and meetings, four or five evenings per week, for *The Spiritualist* newspaper, from which he has never had any salary. To make up the loss to some extent, he began to do literary and reporting work in the day time, but much of his time in the day has also been absorbed by Spiritualism, so that during the last four years his income has been all along reduced to at least one-half what it was before, and out of the remaining half he has paid large sums of money in connection with work in Spiritualism, for when Spiritualists, in 1869, asked from public platforms for a newspaper, he supplied the want, and promised a weekly supply of news in the future. These expenses were further increased, when the *Medium* newspaper afterwards came into the field, and introduced the subscription system into spiritual literature, because through getting enormous sums of money by incessant requisition, the *Medium* used them to undersell all its neighbours, and greatly increase their expenses by subjecting them to unfair competition, for, as the editor of the *Medium* recently printed in a leading article, every paper he sells for a penny costs three-halfpence. On all these grounds we claim that the charges brought against our reporter in the *Medium* newspaper, will, in the eyes of unbiassed people, appear to be without reasonable foundation.

### Poetry.

#### DEVOTION AND NEW BONNETS.

A FOOLISH little maiden bought a foolish little bonnet,  
With a ribbon, and a feather, and a bit of lace upon it;  
And that the other maidens of the little town might know it,  
She thought she'd go to church on Sunday morn to show it.

But though the little bonnet was scarcely larger than a dime,  
The getting of it settled took up some little time;  
So when 'twas fairly tied all the bells had stopped their ringing,  
And when she came to church, sure all the folks were singing.

So this foolish little maiden stood and waited at the door,  
And she smoothed her ruffles out behind, and smoothed them down before,  
"Hallelujah! Hallelujah!" sang the choir above her head—  
"Hardly knew you! hardly knew you!" were the words she thought they said.

This made the little maid feel so very very cross,  
That she gave her little mouth a twist—her little head a toss:  
For she thought the very hymn they sang was all about her bonnet,  
With the ribbon, and the feather, and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,  
But pattered down the silent street and hurried up the stair,  
Till she reached her little drawer, and in a bandbox on it,  
She hid quite safe from critic's eye her foolish little bonnet.

What pains the little maiden is that you will ever find,  
In every Sunday service but an echo of your mind,  
And that every little head which is filled with little airs,  
Will never get a blessing from sermon or from prayers.

Whilst in "idiotic fringe" in front and chignon stuck behind  
In size proportionate, a want of common sense you'll find.  
The wonder is that silly things can take such daily pains  
To publish to the world at large how much they lack in brains.

American Paper.

### Correspondence.

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

#### DR. McLEOD'S "LOGIC OF THE SPIRIT."

SIR,—The great majority of Spiritualists do not appear as yet to have acquired any very definite ideas on the subject of Psychology; and, with all the experimental data almost in their exclusive possession, they are hardly, perhaps, in a position to discuss the question of the dichotomy or the trichotomy\* of man. Yet it is undoubtedly through mesmerism and Spiritualism that this subject and this question are to be clearly elucidated. The assertion that most Spiritualists are thoroughly materialistic in their notions or in their philosophy, may sound strangely paradoxical, yet it embodies my experience. In their reasonings on the stupendous phenomena of Spiritualism, which are urged upon their attention in so many ways, most Spiritualists employ only those mental organs which relate them intellectually to a material world. Though privileged to know some of the greatest phenomenal truths, they have not yet exercised the metaphysical or spiritual faculties sufficiently to be able to realise the existence of anything that is not material—i.e., related to the temporary organs of sense by which we are adapted for earth-life. Recently, a scientific Spiritualist assured me that nearly all Spiritualists would agree with him that God and matter have co-existed from all eternity—that they are equally increate. Are we to conclude from this that the present tendency of most Spiritualists is towards a modified yet not very elevated pantheism, or simply that they require to be educated in those bearings of Spiritualism which are not merely phenomenal?

The lecture of Dr. McLeod, as reported in your columns, has probably done good service in stimulating philosophical inquiry amongst Spiritualists. I am, therefore, thankful to him for it, even whilst attempting to carry forward his work in the capacity of an objector. My objection is to the materialistic views and to the dichotomy which are exclusively brought into evidence by the lecturer. Were it not that Dr. McLeod assures us that he has made a really laborious and exhaustive study of his subject, we might suppose him to be wholly unacquainted with the Paulian trichotomy, and with the writings of such men as Roos, Schubert, Olshausen, Beck, Haussmann, Oehler, Hofmann, Göschel, Von Rudloff, Delitzsch, Ellicott, Alford and Heard, who have corrected the dichotomy of the Latin Fathers, and seized upon the true distinction between Pneuma and Psyche. His psychology is that of Plato and Philo, the Latin Fathers, St. Augustine, and the mediæval churches. He speaks of "soul or spirit," and refers to the pneuma only in the sense of the Schools, as a subdivision of the psyche. He wholly ignores both scriptural

\* Dichotomy—the doctrine of the dual nature of man, as *soul* and *body*.  
Trichotomy—that of the tripartite nature of man, as *spirit*, *soul*, and *body*.



psychology and the Greek Fathers—Irenæus, Justin Martyr, Clement of Alexandria, Origen, Didymus of Alexandria, Gregory of Nyssa, and Basil of Cæsarea—who all note the distinction between spirit and soul. For my own part, I should find no cause for complaint in the fact of Dr. McLeod having utterly neglected all the authorities I have named, had he at the same time ignored the materialistic dogmas of St. Hilary, and the “three sorts of souls” of the ancient Greeks, and attacked the question solely from the standpoint of scientific Spiritualism. But the lecturer, whilst endorsing a dichotomy which is as old as philosophy itself, leaves us in doubt whether he is not *au fond* a materialist first, if a Spiritualist afterwards. As I have stated, he mentions the *pneuma* and the *psyche* (the *spiritus* and *anima* of the Romans, and, perhaps, the *ruach* and *nephesh* of the Old Testament), but confounds them together as *soul*, for which he uses the word *spirit* as a synonym. He speaks without protest of “spirit parted and unparticled,” and tells us that its “composition” may never be known. Then he informs us that “the spirit of man is not, it would appear, a combination of any of the chemical elements known to us;” and immediately afterwards, speculates as to what constitutes “a likely body for the soul,” presumably after it has left its earthly tenement. Is this the psychology that is to guide Spiritualists to a right interpretation of the phenomena they witness?

So far as my own experience extends, Spiritualism confirms and elucidates the dictum of Justin Martyr:—“The body is the house of the soul, and the soul is the house of the spirit;” the trichotomy of Paul and his blessing: “I pray God your whole *spirit* and *soul* and *body* may be preserved blameless; and the fact of the existence, beyond the *psyche*, *anima*, or *soul* (which *may* be regarded as material) of the Divine and divinely human *Pneuma*, *Spiritus*, or *Spirit* (whose active faculty is Will), which, from a material point of view, is *nothing*, and, from a spiritual point of view, *everything*.” In my view:—All things save God are embodiments of God’s will; but man has been made in the image and likeness of his Creator; his spirit is eternal, he is surrounded by God’s will as with a garment; but, by God’s gift, he has a sphere in which his own will-power may be exerted.

DESMOND G. FITZGERALD.

6, Loughborough-road North, Brixton.

#### SUPERSTITIONS OF THE KOORDS.

SIR,—Perhaps the following extract from Major Millingen’s *Wild Life among the Koords* will interest your readers.

“Superstition has a far stronger hold on the ignorant minds of the Koords than religion. They believe in the *Pirs* (Holy Protectors), in whose power and intercession they trust. Their fear of the *Idjins* is childish and ludicrous. The *Idjins* and the *Pervis* are the malicious and the benign spirits whose action over mankind is, according to the Koran, all-powerful. To these supernatural agents the *Sheyts* must be added. Under this denomination the Mussulmans comprise all the martyrs of Islam, those that have fallen in the defence of the faith of Mohammed. The tombs of the *Sheyts* are considered holy, and the miracles performed by them, as well as their apparitions before the living, are believed to be phenomena of common occurrence. In the belief of the Koords these troops of wandering spirits form a kind of fluctuating population, as nomadic in their tastes as the living inhabitants of the country. Their mission seems to be to wander about the valleys and the mountains, either coaxing or bullying poor mortals. . . . The superstition of the Koords is not limited to their belief in the existence of spirits. . . . In every tribe there are lots of *Khodjas* and *Shekhs* of both sexes, who are considered first-rate mediums, endowed with great spiritual and magnetic powers.”

ROSALIE WILSON.

New Wandsworth, S.W., Oct. 6th, 1873.

#### ANSWERS TO CORRESPONDENTS.

So many private letters are sent us by entire strangers that we are not able to reply promptly to them by post, and can only answer them in this portion of the journal.

THE signature “S. L. Cussons,” at the end of a letter in our last, should have been “K. Cussons.”

MISS HAY has sent us a letter complaining that the *Medium* having introduced matter affecting the private character of Mrs. Woodhull, apart from her theories, has refused to give a fair hearing to the other side of the question. We have no desire to open the question for discussion in these pages, so do not print Miss Hay’s letter, but make her grievance known.

THE DALSTON ASSOCIATION.—The Council of the Dalston Association of Enquirers into Spiritualism, recently, in the absence of its secretary, Mr. T. Blyton, passed a resolution awarding him a small regular salary, the hard work he had done for some years towards establishing the Association on a substantial basis being proverbial. When Mr. Blyton was informed of the circumstance, he respectfully declined to accept any salary, on the ground that it would be better for the Association that it should grow in dimensions and strength for some time longer, before incurring any expenditure not absolutely necessary.

THE LATE MR. EDMISTON.—Mr. Edmiston, of Beckenham, Kent, a conscientious supporter of the Spiritual movement, passed to the higher world on the fourth of this month. He had been seized with paralysis three weeks previously, and died quite suddenly, of heart disease apparently. On the day he passed away, at Fountain House, Cromer, Norfolk, the doctor left him in a quiet state, with a good pulse. About ten minutes afterwards, the nurse noticed a change, and sent after the doctor. Just as he entered the room, Mr. Edmiston breathed his last. Throughout his illness he suffered little. Very recently we had to record the passing away of the kindly Mrs. Edmiston. The separation of both parents from a large family of sons and daughters, leaves the survivors to that alleviation of sorrow which Spiritualism alone can give.

TRADE INTERESTS.—Up to the present time there has been but one bookselling agency in London for the exclusive dissemination of works and periodicals on Spiritualism, and the proprietor has been liberally supported by public subscriptions to carry on the good work. But he happens to be the proprietor of two of the periodicals, and not of the other three. Consequently, during the past three years complaints have frequently reached us of the obstructions placed by the proprietor of our solitary agency, in the way of the circulation of periodicals in which he has a lesser trade interest. To mention only facts coming under our own observation:—After complaints about his irregular, uncertain, and insufficient supply of this journal to a large town in the Midland Counties had been attended to, the secretary to the Liverpool Psychological Society, Mr. Chapman, some months ago, tried to get copies in the weekly parcels of the agency. He ordered a few dozen, to begin with; but, after waiting a fortnight, received neither papers nor reply. He tried again, and received some many days after date. After several ineffectual attempts, he found it necessary to get them to Liverpool, as at present, by special separate parcels. Most of the orders from the provinces sent to the agency for the *Spiritual News* were regularly quashed; and Mr. Wallace, the medium, of Islip-street, Kentish-town, was forbidden to sell it at the doors of meetings under the control of the trade agency. It was thought better to submit to the loss than to exhibit signs of dissension in the Spiritual movement by calling public attention to the circumstances; therefore silence was kept, and has been kept for some years, about a matter which would be insignificant were it not that there is but one general establishment for Spiritual literature in London, and in that one the restrictions are put on in an indirect way. In like manner, at all the bookstalls set up at public meetings by the trade agency, there has been for some years past a quashing of those journals in which the owner of the agency had not a special trade interest, as all the Spiritualists in London see constantly, though all along he has asked for and obtained subscriptions, on the ground that he was serving the public interests. Some time since we considered the question of opening a publishing business in connection with the *Spiritualist*, to counteract the restrictions placed on the sale of Spiritual literature; the step would have been commercially beneficial, a good central place of business and many assistants being already on the spot, so that no new expenses, but all clear profit, would have resulted. This was not done, because it would probably have shut up the other agency, and stopped the usefulness of an energetic worker, who, despite his subserviency to trade interests, has done a preponderance of good work in the cause. But now, as a matter of self-defence, with this journal about to come out weekly, it is necessary to remove long-standing impediments to the circulation of one branch of Spiritual literature. At present there is no intention of beginning a new publishing business, since there is no desire to cross a path another worker has marked out for himself; but if within a few months the trade interest restrictions which now exist are not removed, nobody will have just cause for complaint if another publishing business in connection with Spiritualism should appear in London.



## ANNIVERSARY SOIREE AND CONVERSAZIONE.

IT has been decided to hold an ANNIVERSARY SOIREE, commemorative of the mediumship of Mr. J. J. MORSE, the well-known trance and inspirational medium. The soiree will take place at the CAVENDISH ROOMS, Mortimer-street, W., on the evening of WEDNESDAY, Oct. 23, 1873. Many objects of interest—such as spirit paintings, pictures, drawings, writings, &c., will be on view. The loan for the occasion of such objects is respectfully solicited. Refreshments will be served from 6.30 to 7.30 p.m. The proceedings then taking the form of a Conversazione. The Royal Osborne Hand-Bell Ringers will be in attendance, and will perform selections on the exquisitely-toned bells. Tickets now on sale: can be procured of the Secretaries of the local spiritual societies, at the office of the *Medium*, of Mr. J. J. Morse, Warwick Cottage, Old Ford-road, Bow, E., and also of Mrs. Maltby, 8, Hanover-place, Regent's-park, W., to whom all communications are to be addressed.

The above soiree is intended to be a benefit to Mr. Morse in a pecuniary point of view. The price of the tickets are, for soiree and refreshments 2s. 6d.; for soiree only, 1s. 6d.

## SPIRITUALISM.

## SPECIAL FUND

For establishing and conducting a regular series of

POPULAR SUNDAY SERVICES,

And opening a Spiritual Institution for the Midland Counties.

The minimum sum required for establishment and general expenses for the first year is

TWO HUNDRED AND FIFTY POUNDS.

The following donations have been secured, each donor guaranteeing to pay the promised amount as follows:—One fourth on 1st October, 1873 (or as soon after as demanded), and one eighth, monthly, until the whole amount is paid.

\*.\* Donations may be paid in, at once, at the option of the donor.

## DONATIONS PROMISED.

Miss Williams, £3; Mr. Franklin, £2; Mr. Hill, £2; Mr. Richardson, £2; Mr. Sunderland, £1; Mr. Barratt, £1; Mr. E. Valter, £1; Mr. Wilford, £1; Mr. Norris, £1; Mr. Groom, £1; Mr. W. Jones, £1; Mrs. Giffard, £1; Mr. Morris, £2; Mr. Collier, £2; Mr. Taylor, £1; Mr. H. W. Jones, £1; Mr. Judd, £1; Mr. Huskinson, £1; Mr. Chirm, £1; Mr. Hawkes, £1; Mr. Watson, £1; Mr. Timbs, 10s.; Mr. Porks, 10s.

Further Donations are earnestly solicited.

## THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President.—Mr. R. Barber.

## Committee.

Mrs. Barber, Mr. R. Howorth,  
Mr. W. Cotter, Miss Ranger,  
Mr. Warner Thompson.

Librarian.—Mr. J. Cain. Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearco.

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

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

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

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

## 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.

## MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—13, Fitzroy-street, Fitzroy-square.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 10 to 5. Terms, One Guinea. Address, 85, Islington, Liverpool.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

President.—Mr. Alfred E. Lovell.

## Council.

Mr. George Blyton, Mr. Joseph Stephens,  
Mrs. Amelia Corner, Mr. Thomas Wilks.  
Mr. E. J. Wilson.

Secretary & Treasurer.—Mr. Thomas Blyton.

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

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

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

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

## INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

"The prayer over he commenced an eloquent and philosophical address on modern Spiritualism."—*North-Western Daily Times*.

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance delivered a discourse on Spiritualism."—*Liverpool Daily Albion*.

"For nearly an hour and a half the orationist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—Humanity; its Nature and its Needs—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery.... He never paused except when a pause was necessary for rhetorical effect!"—*South Wales Press*.

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium*.

"The address given through the lips of Mr. Morse was of a very philosophical and high-class character."—*Spiritualist*.

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept crowded audiences intently listening each evening for above an hour and a half to his certainly most powerful and accomplished addresses."—*Darlington and Richmond Herald*.

"He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience.... As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged."—*Glasgow Herald*.

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.

SIBYL, Seeress, Clairvoyante, and Test Medium, 53, Great Coram-street, Russell-square, W.C. Hours—12 till 6. Terms, —5s. each person.

DR. HUGH McLEOD acts in conjunction with SIBYL for the Treatment and Cure of Disease, at the above address. Terms, for consultation, 5s. Visits, to any part of London, 10s.

SIBYL—Owing to the press of work she has to go through, Sibyl proposes to have two special days of rest in each month; and, therefore, friends will please notice that she will receive no visitors on the first and last Thursdays of the month.

53, Great Coram-street, Russell-square, Oct. 10, 1873.

A FRENCH GENTLEMAN, LL.D., Professor of the French Language, is open to Engagements, and would be glad to read and translate with his Pupils the French works on Spiritualism by the late Allan Kardec. Apply by letter, LL.D., Scadding's Library, Belgrave-road, S.W.

A DOMESTICATED LADY seeks an ENGAGEMENT as HOUSEKEEPER in a quiet family, where one servant is kept. The lady is a Spiritualist, holding no sectarian views, and, with the privileges of a cheerful home, no salary will be required.—A. B. Reynolds's Library, 67, Loughborough-road, Brixton.

WANTED.—A SHORTHAND CLERK or REPORTER who has a portion of his time at liberty. A resident in the neighbourhood of Brixton preferred. Apply in own handwriting, and giving references. A. B., *Spiritualist* Newspaper Office, 11, Ave Maria-lane, E.C.

## EVIDENCE THAT SPIRITUALISM DESERVES A INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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 tilts 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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