

# The Spiritualist

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## Contents.

Phases of Opinion among Spiritualists ...	193
The National Association of Spiritualists ...	194
Mrs. Tappan's Tour in the Provinces ...	195
Lavator's Letters to the Empress Marie of Russia ...	196
Recognisable Spirit Faces... ..	197
Private Seances—Seance at Mr. Luxmore's, Mrs. Jencken's Mediumship; Mrs. Bird's mediumship—Tranco and Clairvoyant Revelations ...	198
The Sunday Spiritual Services... ..	199
Poetry:—Violets on the Grave; Memory ...	200
Paragraphs:—The National Association Soiree, 197; Spiritualism in Brighton... ..	200
Correspondence:—Induction and Theory, 200; the Tappan Sunday Services' Committee, 201; Conditions influencing writing mediumship, 201; Christian Spiritualism, 202; The National Association ...	203
The Royal Institution... ..	203
The Rev. Charles Voysey on Spiritualism ...	204
Answers to Correspondents ...	204

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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

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

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

January 9th, 1874.

## EAST LONDON SPIRITUAL MEETINGS. — LECTURES

giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Blyton, 12, High-street, Bow, London, E., of whom copies of the Constitution and Rules may be had upon application.

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

President.—Mr. Alfred E. Lovell.

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A. M. Greene, Hon. Secretary.

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.

THE DALSTON ASSOCIATION, 74, Navarino-road, Dalston, E.—MR. THOS. EVERITT will deliver a LECTURE on THURSDAY EVENING, 30th instant, at the ROOMS of the DALSTON SPIRITUAL ASSOCIATION, subject: An answer to "What is the use of Spiritualism?" being extracts from a number of papers given by spirits by direct writing upon various subjects.

MR. E. DAWSON ROGERS will LECTURE before the Association upon "Mesmerism," on the LAST THURSDAY EVENING in MAY.

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A LECTURE will be given by

MRS. CORA L. V. TAPPAN,

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### THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

*The Objects of this Association are:—*

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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*Librarian.*—Mr. J. Cain. *Treasurer.*—Mr. J. S. Steele.  
*Honorary Secretary.*—Mr. Richard Pearce.

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

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

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

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

**T**HE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

R. PEARCE, *Hon. Sec.*

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

**T**HE following are the Speakers at Goswell Hall on Sunday Evenings up to the end of May:—

April 19—Mr. R. HARPER, "Reasons for being a Spiritualist."

" 26—MISS KEEVES.

May 31—MRS. BULLOCK.

" 10—MISS KEEVES.

" 17—REV. F. R. YOUNG, of Swindon.

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DR. SEXTON in the Chair.

R. PEARCE.

### NEWCASTLE SOCIETY FOR PROMOTING ENQUIRY INTO MODERN SPIRITUALISM. OLD FREEMASON'S HALL (WEIR'S COURT), NEWGATE STREET, NEWCASTLE-ON-TYNE.

*President.*—Mr. Armstrong.

*Treasurer.*—Mr. John Miller. *Secretary.*—Mr. F. Pickup.

*Seances* are held for Members and Friends on Sunday Evenings, doors open at 6.30, to commence at 7; and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8.

On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sitters who form the circle at the time of application.

*Tickets of Admission may be had of the Committee.*

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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Mr. C. White, 4, Gray-street, Manchester-square, W.

The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. *Seances* are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 90, Church-street, Paddington, at 8 o'clock.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FOUR. NUMBER SEVENTEEN.

LONDON, FRIDAY, APRIL 24th, 1874.

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## PHASES OF OPINION AMONG SPIRITUALISTS.

Two broad phases of thought which do not coalesce to any great extent, are discernible inside the spiritual movement. Many persons inside the ranks of Spiritualism take an interest in the manifestations only, caring little for the religious aspect of the subject, or of the teachings which it may place before mankind from the spirit world; these members of our body are known to their other brethren as "phenomenalists," it being a common remark, "He is not a Spiritualist, he is only a phenomenalist." In some cases the charge is just, for there are those who attend *seances* simply for the sake of the excitement of witnessing something wonderful, being attracted to them by the same motives which would induce them to attend a conjuring exhibition, and with no desire for the acquisition of knowledge, either spiritual or philosophical.

At the other end of the beam of the scale stands the enthusiastic Spiritualist, who cares little for the facts or the phenomena, but is interested solely in what he assumes to be the teachings of Spiritualism, and the influence those teachings will have in reforming what is not good in society. There are some connected with this phase of thought who are as open to adverse criticism as mere phenomenalists, and remarks about them to this effect are frequently heard, "Oh, they are enthusiasts, and believe everything; they think that everything uttered by trance mediums comes from spirits, and do not allow for the colouring given to the communications during their passage through the organism of the medium to the outer world. They accept all spirit messages as divine revelations, and are often led by their credulity to worldly or mental ruin."

The lowest phenomenalist is evidently in a better position in relation to Spiritualism than the enthusiast, for if he does not accept much that is true, he at all events does not, like his enthusiastic brother, swallow a great deal of error.

Between these two phases of thought, both of which have their uses, their merits, and their defects, it should be the endeavour of all of us to keep an even mind. Just as in astronomy or chemistry, so is the discovery of truth in relation to Spiritualism; there must be a great deal of preliminary plodding, unromantic, and difficult work, in laying bare and classifying the indisputable facts of the subject, before conclusions, either of a religious or philosophical nature, can be drawn from them with safety from error. To the enthusiastic mind this useful steady work is highly repugnant, although it by no means follows that those engaged in its consummation are blind to the higher aspects of the subject, or take less interest therein than their brethren. While the French inside Paris were full of passionate enthusiasm, vowing vengeance on the Germans outside, making fiery speeches, marching about with flags and music, and "demonstrating" generally, the quiet Germans were hard at work digging their

trenches, perfecting their means of attack, and they took the city.

When month by month, and year by year, this journal approached Spiritualism, just as the philosophical world now, in consequence of its past experience, invariably approaches any new subject, by collecting a mass of well-authenticated facts which in the end may be classified and furnish data on which to found sound conclusions, there were those who argued that the *Spiritualist* was a phenomenal journal. Sometimes the inquiry was put, "Why do you content yourself by collecting and observing so many facts? Why do you not print more of the teachings?" But what *are* the teachings? Are they to be found in the addresses of trance mediums or the revelations made by clairvoyants? We have of late distinctly proved that the messages through these do not come entirely from spirits, but are influenced by the mind of the medium, and to so great an extent in some cases as to be not only unreliable, but the reverse of truth. Nevertheless, through all these difficulties a certain proportion of teaching has found its way from the spirit world, and of late we have introduced a larger proportion of articles of a religious nature into these pages. Excluding exceptional examples, there is seldom any teaching in trance addresses which has not been thought out with more ability, and published in more beautiful language and in more concentrated form, by persons in their normal state. Most of the religious teachings of Spiritualism have been included in the free-thinking works on religious subjects published by Mr. Trübner, without the writers knowing anything about Spiritualism itself, but they have attained its leading religious ideas by independently searching after truth freely and reverently. One little book published by him, entitled, *The Religions of the World*, is a very good example of what has just been stated. Of course such writers have not so much of the seal of authority upon their utterances, as have the utterances of trance inspiration, but our point is, that judged by their literary and religious merits alone, that which may be obtained in the normal way is not unfrequently of the higher quality, and that the chief value of trance and other messages consists in their coming partly from spirits, so we must find out how to separate the spiritual from the earthly part of the revelations.

The building of observatories, the planing and turning of brass work, the grinding of lenses, necessary to be done before beginning real astronomical research, involve attention to prosaic details, held in light esteem, perhaps, by the speculative mind, which would prefer to draw all its opinions about the heavenly bodies from its own inner consciousness rather than from the accurate knowledge which flows from patient research. But the difference, in the long run, of the results of the two methods of acquiring knowledge is well expressed by Mitchell, who argued that if one of the Shepherd Kings who once watched the starry orbs from the plains of Shinar, were now to stand within a modern observatory, with all its magnificent appliances, and were to be told of revolving suns and systems, of the distances of the fixed stars, of the immensity of the visible creation, of the countless worlds ever speeding through the heavens, such news would fall upon him almost as revelations from God. So will it be in Spiritualism; there is much to be done before its revelations shall stand before us in their full majesty and power.

That is not the highest order of mind which feeds

upon the speculative ideas in trance addresses, and upon poetical language, with little power of criticising the reliability of the teachings, or indeed, with no desire to do so when the utterances harmonise with its own preconceptions. In the legislature, in the scientific world, in our universities, and wherever there is a great concentration of responsible intellectual power, mere beauty of language, although it is fully appreciated, is never allowed to exercise practical influence; everything is brought to the prosaic test of facts, by which means speculation is kept within legitimate bounds. Savages and primitive people like to be taught by poetry and song, so do children; if information has to be driven into the heads of obtuse agricultural labourers, the most efficient plan is to put it into verse, and sing it to them.

Thus the position in Spiritualism of the phenomenalist is better than that of the enthusiast; however limited and low in its order the knowledge of the phenomenalist may be, it is sound and true as far as it goes; whilst those who patiently study the phenomena, not because of an unhealthy taste for the wonderful, but in order to learn the laws and principles governing the communion between spirits and mortals, are engaged in the most valuable work it is possible to undertake in connection with Spiritualism, and instead of being blind to the importance of the religious teachings of the subject, may have a keener love for them, and truer appreciation of their value than anybody else.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

LAST week one of the largest and by far the most influential of the public social gatherings of Spiritualists in London which has been held for many years, took place in the shape of the *soiree* of the National Association, and it was pleasing to see Spiritualists of every grade and shade of opinion meeting together in harmony, for the purpose of friendly united action in the future. As a social meeting it was everything that could be desired. In its business aspects little of importance was presented, the Council not having yet matured any definite plan of future action; consequently a few members of the Association expressed their individual opinions as to the work it ought to undertake at the outset, but the governing body itself has not come to any decision upon the point.

The first work of the National Association will probably depend to a large extent upon its income, and the growth of the income of a public body like this is always a matter of time. Everybody feels that the Association ought to have a local habitation as well as a name, but assuming, for the sake of argument, that the first year's income would only pay the rent of the premises and the salary of some responsible representative to take charge of the building and attend to the business, there would be nothing left for other purposes—a result which would be highly unsatisfactory to the subscribers. There might be "set offs" to reduce the balance of loss, such as the rent derived from letting a portion of the building. A public hall belonging to Spiritualists is much wanted; and if the building had a hall attached, part of the expenses might be recovered by letting the same for public meetings. If a club or reading room, accessible to members, where they could meet each other at any time, were to be opened upon the premises, it would be felt to be a great boon, and might, perhaps, be self-supporting. It may

be said that this is assuming a very low income, but in matters of this kind it is always safest to examine them in their very worst aspect. Much, it will be seen, depends for the sake of the honour and credit of the movement upon the members of the Association being liberal in their subscriptions; if every member feels this to be the case, it will make a very great difference in the accumulated funds at the command of the managers.

The Council perhaps feels that it cannot bring forward any certain plan of future action until it knows approximately what the income of the Association will be, and thus much time will be lost. Could it not, however, bring forward provisional plans? Could it not say, "If you only guarantee us £200 a year, we will do so and so; if you guarantee £400 we will do this; if you guarantee £600 we will do that." Assuming for the sake of argument, only £200 to be guaranteed, would the Council be justified in expending it in taking premises?

Experience has amply proved, as all provincial Spiritual societies can testify, that the maximum results for the good of Spiritualism are to be obtained for the minimum of expenditure, by the establishment of regular Sunday services. If the Association were to say to West-end, Brixton, Dalston, Marylebone, and Clerkenwell Spiritualists, "We will find you a hall every Sunday if you will carry on the services and find speakers," the population of London would be regularly worked upon from five different points; local Spiritualists would be brought more into contact with each other, and the expenses would be small. Mr. R. Pearce informs us that the Sunday meetings of the St. John's Association have of late cleared their own expenses, though they probably will not do so during the summer months.

Provincial Spiritualists will not object to the Association first devoting its attention to London, for they derive part of the benefit of what is going on here, in consequence of the proceedings being so fully reported in the newspapers. Moreover, they do not like to see the disorganisation in the metropolis, caused by London Spiritualists having hitherto had no opportunity of meeting together, as in the provinces, for friendly, united action, the most strenuous attempts to prevent such harmony and to sow dissension having been made for some years past, whereby the interests of the movement have suffered severely. Plenty of harmony and united action at headquarters will benefit the whole country; so it would be well at first if the Council were to confine most of its attention to London until everything here works with the same smoothness as the organisation at Liverpool.

Mr. Joy made a suggestion that the Association should publish works and essays. This would be most expensive and unremunerative work, such as has hampered the Anthropological Institute with nearly £1,000 worth of debts, whereby its influence and scope of action have been crippled for years. Moreover, whenever organised bodies take to printing to any great extent, the members at the same time usually take to quarrelling: the High Church Episcopalian demands High Church publications, the Low Churchman demands Low Church publications. The Society for the Diffusion of Christian Knowledge discovered by experience that its publishing functions gave rise to many internal dissensions. Some very angry meetings of the Photographic Society of London have been held in times past over quarrels about the contents of its official organ.

Could not the Association engage Mr. Gerald Massey to deliver three or four lectures on "Spiritualism in America," on his return to England? The results would probably be financially remunerative. At all events, the losses would be slight.

The president of the Association has not yet been elected; he may probably be somebody who will not often be able to attend. According to the rules, one or other of the vice-presidents who may be present, will then be voted into the chair at each of the Council meetings, and experience will soon show the member who is most fitted for the work. Good chairmanship is an art and science in itself, upon which books have been written; the guiding of meetings of public organised bodies at which financial matters and reports of committees are brought up is difficult work, to be successfully achieved only after long experience, and is altogether different in kind from the simple duties of a chairman who merely presides over a public lecture. The cutting short of irrelevant discussions the instant they begin, the preventing speakers from addressing the meeting on the same subject twice, the giving every member of the Council an opportunity of expressing his opinions, the putting of motions and amendments in their due order, is not so easy as it looks, and even the representatives of large and influential towns are sometimes years before they settle down to the transaction of their business in the most orderly manner, resulting in the least waste of time. Some years ago the Town Council of Swansea would get through twice as much work as the Town Council of Cardiff in the same time, simply from its good chairmanship and the greater capacity for public work on the part of its members, yet the management of the Cardiff Town Council was by no means inefficient. Time will show who among the members of the Council of the National Association has the experience and capacity necessary for this important work, which if properly done will enable the Council to definitely settle several different kinds of business in half an hour. Any member who habitually speaks on every subject brought forward, or who habitually speaks for more than five minutes at a time, ought to be looked upon by his brethren as an intolerable nuisance, delaying public work. We have never been to any of the Council meetings of the National Association, and these critical remarks are merely put forward in consequence of what we have learnt, by observational experience, of the advantage of conducting Council meetings in the strictest order; it saves time, adds dignity to the proceedings, gives greater weight to the speeches, and gradually trains the members until they gain the capacity of moving with credit in the higher and more responsible walks of public life.

#### MRS. TAPPAN'S TOUR IN THE PROVINCES.

MRS. CORA L. V. TAPPAN intends making a lecturing tour in the North of England, and perhaps Scotland, after the 22nd of May next, and desires to make arrangements with local societies and committees in advance. She is engaged to speak in Bradford, Yorkshire, on the 5th and 7th May, returning then to London for the following Sunday's lecture.

Letters for Mrs. Tappan should be addressed to her at 69, Great Russell Street, Bloomsbury, London, W.C. Her trance addresses are of a high order, and are sure to be pleasing to Spiritualists and to the public.

MR. L. MAKDOUGALL GREGORY and Mrs. Ross Church (Florence Maryat), have been elected members of the Council of the National Association of Spiritualists.

## LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

## LETTER VI (concluded).

*Letter from a deceased person to his friend on Earth, upon "The Link that Exists between Spirits, and those whom they have Loved upon Earth."*

My well beloved, there exist imperishable links between what you call the visible and invisible worlds, and there is incessant communion between the inhabitants of earth and those of the spirit world who know how to love; thus there is a continuous reciprocal and beneficent action of these worlds one upon the other. In meditating upon and analysing this idea with care, you will recognise more and more its truth, necessity, and holiness.

Do not forget, Oh, brother on earth! you live visibly in a world that is for you as yet invisible. Do not forget that in the world of loving spirits your friends will rejoice over the increase of your pure and disinterested affection. We are near you when you believe us far away; never can a loving being be isolated and alone. The light of love pierces the darkness of the material world to enter into a less material world.

Loving and luminous spirits are ever around affectionate and radiant natures. The words of Christ are literally true: "Where two or three are gathered together in my name there am I in the midst of them." It is also undoubtedly true that we can afflict the Spirit of God by our selfishness, and rejoice the Spirit by our true love in the deepest sense of these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." You loosen by egotism, and bind by charity; that is to say, by love. Nothing is more clearly understood in heaven than the love of those that love on earth; by love you approach us, and you separate yourselves from us. Nothing is more attractive to the happy spirits belonging to all degrees of perfection than the affection of the children of earth. You, that are still mortal, can by your affection make heaven descend upon earth, and you can enter joyously into a far more intimate communion with us than you at present can conceive, if your souls are opened to our influence by the spontaneous feelings of the heart.

I am often near you, my beloved one! I love to find myself in the sphere of your light. Permit me to address you still further in confidence. When you are angry the light which radiates from you becomes darkened; then I am forced to turn away and to withdraw from you, for no loving spirit can endure the darkness of anger. Lately I was forced to leave you; you were lost to sight, so to speak, and I approached another friend, for the radiance of his love attracted me. He prayed, shedding tears for the members of a family, fallen for the moment into the greatest distress, and who he was at the time unable to succour. Oh, how his earthly body appeared to shine! He seemed surrounded by a dazzling light; our Lord approached him and a ray from His spirit essence pierced this light. What happiness for me to be able to plunge into this atmosphere, and strengthened by this spiritual influence to be enabled to inspire Him with the hope of speedy help! He seemed to me to hear an inner voice saying to him, "Fear nothing, believe, and thou shalt taste the joy of being able to sooth and aid those for whose welfare you have just prayed

to God." The man arose filled with joy by this answer to his prayer, and at the same instant I was attracted towards another radiant being, also engaged in prayer. It was that of a pure virgin who addressed the Lord, saying, "Oh, God, teach me to do good, according to Thy will on earth." I was able to influence her, and I dared to inspire her with the following idea:—"Shall I not do well to send to the charitable man that I know of, a little money that he may be enabled even to-day to employ it for the benefit of some poor family." She received this idea with a childlike joy, she took it to her heart as she would have welcomed an angel from heaven. This pious and charitable woman then gathered together a considerable sum, and sent it with a touching letter to the address of him who had just prayed for power to help the poor family, who arose from his intercession for help with tears of joy and filled with a profound sense of gratitude to God for having so speedily answered his supplication, scarcely an hour having elapsed between the prayer and the answer to it. I followed the man, myself enjoying supreme delight, and fully entering into his increased happiness. He arrived at the house of the poor family. The pious wife said to her husband, "Will God have pity upon us?" "Yes," he replied, "God will have compassion upon us, even as we have had pity upon others." On hearing these words, he who brought the money was filled with joy, and opening the door (almost suffocated by emotion), he said, "Yes, God will have compassion upon you, even as you have had compassion upon the poor, and here is a pledge of the mercy of the Lord. God seeth the just, and heareth their supplications." All the actors in this touching scene shone with a brilliant spiritual light, and when after having read the letter, they raised their eyes and arms towards heaven, masses of spirits hastened to approach from all parts. How we rejoiced together, and embraced one another, praising God and blessing all, becoming more perfect in the holy atmosphere of love.

Again your light shone forth, and I was enabled to approach you. You had done three actions that gave me the power to draw near you and to rejoice with you. You had shed tears of shame for your fit of rage, and being seriously grieved, you had reflected on the best means of controlling your temper; you had sincerely asked pardon from him you had offended, and you were seeking for some means to please him.

This brought back calmness to your heart, vivacity to your eyes, and light to your body. You can judge by this example if we are always well informed of what the friends we have left upon earth are doing; you can see how much interested we are in their moral condition; you ought also now to comprehend the links that bind the invisible to the visible world, and understand that you can give us happiness or pain.

My well-beloved, you should ever bear in mind this great truth, that a noble and pure love is itself its greatest recompense, and that the joy of heaven is but the result of a more exalted sentiment; you should, therefore, hasten to purify yourself and to eschew all selfishness. Henceforth I can never write to you without referring to this subject. Nothing is of value without love. Love alone possesses the clear-sighted glance that sees justly, and penetratingly distinguishes what is worthy of being studied, and that which is eminently true, divine, and imperishable. In each mortal and immortal being, animated by a pure love, ye see, with an inexpressible happiness, God Himself reflected,



even as you see the sunshine gleam in each pure drop of water. All those who love on earth, even as in heaven, are one in sentiment. It is on the degree of love that the degree of our perfection, and of our interior and exterior happiness depends. Your love regulates your intercourse with the spirits who have left earth; it governs your communion with them, and the influence which they exercise over you; it establishes their intimate connection with your spirit. In thus writing to you, a sentiment of prevision which never deceives me, tells me that at this moment you are in a highly spiritual state of mind, because you are contemplating an act of charity. Each of your actions, of your thoughts, bears a particular stamp, instantly felt and understood by all disincarnated spirits.

May God be with you!

I have written you this the 16, xii. 1798.

FINIS.

### RECOGNISABLE SPIRIT FACES.

REPORTS of some *seances* at the residence of Mr. J. H. Mott, Knoxville, U.S., extracted from the *Religio-Philosophical Journal*, were published in the last number of *The Spiritualist*, and the following are quoted from the same source:—

Dr. S. Stevens was present three evenings at Mr. Mott's *seances*. He will not attempt to relate the half of the startling phenomena which he witnessed there. On the first evening the spiritual presence of James H. McCall was announced. Mr. McCall was a distinguished citizen of Canton, Fulton County, Illinois, who died last July or August. My acquaintance with Mr. McCall had been very pleasant and interesting for several years, and I responded to his call, but could neither see nor hear anything satisfactory, and returned to my seat, from which I was soon called by the same invisible intelligence. As I approached the door of the cabinet, my attention was attracted to a small ball or cloud of vapour near the door of the cabinet, and from this apparently illuminated ball of vapour was evolved the face and features of Mr. J. H. McCall. His face was a peculiarly impressive one. It would be difficult to mistake it for any other face. Then a hand and arm were instantly presented within ten inches of my face. There was about eight inches of an arm attached to the hand, and the arm was naked. The hand opened and closed before my eyes, then the hand passed up to my head, pressed and patted my head, then passed down over my face and patted my hand which was resting on the door of the cabinet. The hand then passed the fingers to the lips of the spirit and then extended them towards me in the form of a salutation. The vision or apparition slowly faded from my view. I think that nearly all the persons in the room saw the vision of the hand.

On Monday evening, after many interesting manifestations, an invisible intelligence said: "My father-in-law is present, and I wish to see him." The name of the invisible was inquired for, and it replied: "Nathan Goodell," which was the name of my son-in-law, who passed to spirit life in the year 1865. I passed up to the door of the cabinet, when I saw the appearance of the same slightly illuminated ball of vapour from which in a few seconds was evolved the face and form of Nathan Goodell, looking as natural and life-like as I ever saw

him in life. A smile of recognition illuminated his countenance, a hand was slowly raised towards his face, and he bowed towards me, and as I returned the same salutation, our faces nearly met. A living intelligence animated the face, and I felt that I was in the living spirit presence of my absent son. A hand was raised to his lips, and then extended towards me, which act was repeated five times, and then the words, "Thank the God of Nature, this is true," came from the form in an audible whisper, which expression was repeated twice and then the spirit form slowly faded out, as I was earnestly looking upon it, as were the Disciples upon their Divine Master when he had given them His last earthly benediction, "and was parted from them and carried up into Heaven." I was amazed; it seemed as if the grave were giving up its dead.

LORD LINDSAY<sup>1</sup> will send out a special expedition to observe the transit of Venus.

We are pleased to state that information has reached us that Mrs. and Miss Showers intend returning to London in a few weeks' time.

LADIES and gentlemen who have not yet paid for their tickets for the National Association *soirée* are requested to forward Post-office Orders to Miss Emily Kislingbury, of 93, Clarendon-road, Notting-hill, W., payable at the Notting-hill office, Archer-street.

On Saturday last "The Sterndale Bennett Scholarship" of the "Royal Academy of Music" was, after two day's competition, awarded to the youngest of all the candidates, Master Charles Templeman Speer. His musical friends in the spheres would appear not to have deserted him upon this important occasion.

*The Banner of Light*, of March 28th last, says:—"The Earl of Dunraven, late Lord Adare, who acted as correspondent for the London *Telegraph* from Versailles, during the Prussian occupation, and likewise served during the Abyssinian war as an army correspondent, has been spending some months in hunting excursions, and in travelling through the United States. He returns shortly to England."

THE NATIONAL ASSOCIATION SOIRÉE.—The decorations of the Cleveland Hall for this *soirée* were made with much good taste. The platform, which was erected specially for the occasion, was covered with carpets, lent by a lady from her private apartments. The front was draped with bright Turkey red cloth, festooned with garlands of ivy, which were fastened with bunches of daffodils, gathered a few days before in Somersetshire meadows. At each corner was an arrangement of palms, with flowering and sweet-scented plants of the choicest kinds, whose beauty and fragrance were the crowning charm of the decorations. The balcony overhead was used as a trellis for the freshest ivy, trailers of which hung drooping over the drapery of the crimson and white curtains, which, suspended from the balcony, formed the background of the platform. Above these hung the banner of the Association, with the monogram "B.N.A.S." in gold letters on a blue velvet ground. At the opposite end of the Hall, the musicians' gallery was ornamented in a corresponding manner with ivy, and with the illuminated motto of the Association, "He that answereth a matter before he hearth it, it is folly and shame unto him." The music, performed at intervals during the evening, was of the first quality, and formed an agreeable relief to the continued speech-making. A gentleman from Bristol kindly responded to an impromptu invitation to perform, and delighted the company by his masterly execution on the pianoforte. The Misses Withall gave the overture to "Masaniello" in faultless style, and the same may be said of the flute-playing of Mr. W. Edmiston. The rich full tones of Miss Claxton's voice, and the sweetness and expression with which Mr. Myers sang Sullivan's beautiful "Once again," left nothing to be desired but that the evening's programme had admitted of the same excellent singers being again called upon to delight the audience. It is to be hoped that they have not been heard for the last time in a Spiritualistic assembly. Mrs. and Miss Kislingbury, Mrs. Everitt, and Mr. E. T. Bennett were at work for many hours in carefully decorating the Hall, and all who were present can bear witness to the elegance of the results.

## PRIVATE SEANCES.

SEANCE AT MR. LUXMOORE'S—MRS. JENCKEN'S MEDIUMSHIP.

LAST Saturday evening there was a seance at the town residence of Mr. J. C. Luxmoore, 16, Gloucester-square, Hyde-park, W.; Mrs. H. D. Jencken (Kate Fox) and Mrs. Cora L. V. Tappan were present; also Mr. H. D. Jencken, of Goldsmith-buildings, Temple, E.C.; Mr. W. H. Harrison, of Wilmin Villa, Chaucer-road, Herne-hill, S.E., and several ladies and gentlemen whose names we have no permission to publish.

In the course of the evening, the first portions of the names of two of the departed relatives of a lady and gentleman present were spelt out, to their great surprise, as they thought that the message was intended for somebody else present; the message was given by raps. The raps through Mrs. Jencken's mediumship were at one part of the evening so powerful, that it sounded as if the drawing-room door were being beaten with a mallet.

At dinner time a gentleman of high intellectual capacity, said that he felt as if an icy cold living form were standing between himself and Mrs. Jencken. During the seance afterwards in the drawing-room upstairs, he again sat next to Mrs. Jencken, and was soon deeply entranced. In this state he was made by the spirits to utter a few words in solemn tones, and some peculiarly heavy raps or thuds were heard near him. After being entranced for half an hour he woke up considerably surprised to discover that he could be influenced at all at a spirit circle.

MRS. BIRD'S MEDIUMSHIP.—TRANCE AND CLAIRVOYANT REVELATIONS.

The following messages were given a few days ago at a private circle, through the mediumship of Mrs. Bird, of 11, Park-grove, Shepherds'-lane, Brixton, and taken down in shorthand by Mr. W. H. Harrison. Death had visited the house, and the funeral was to take place on the morrow. The communicating spirit said:—

That clay affects me, although I have left it; although I have fully and completely disentangled myself from it, it affects me again to-night; it prevents me from clearly expressing myself through another. It has stood in my way to-night, and I would thank you to remove it before I try to communicate again. I have left it altogether, yet I had to stumble over it in order to get here to-night. For three days it gave me pleasure, but now it is in my way. I cannot speak much, but I will stay with you a little, and you have not heard the last of me yet.

*I hope not. I hope not.*

I can only come step by step, and just one step more. This physical element impedes me; there is no fear of its waking up again, but I cannot control the medium without feeling it.

*It will be no barrier after to-morrow.*

J. is here. A complete and full vision of my release shall be given to you; I shall find the right time to give it you in full. It cost me a great effort to get near this medium last Sunday night; the first information that the circle was sitting was given me by strangers, and not understanding it made it more difficult for me to communicate. Oh, I shall have so much to say. I am guided to-night just as a child's hand is guided with its pencil, to say this much, but I shall improve. I must learn my letters first. Take hold of M.'s hand, and then bring your hand back. Now join hands all round.

That is it—that is it! It strengthens me. I know who are in the circle now, and I did not know before. The influence is pleasant and grateful to me.

Tell M. that I cannot take her hand, because it would break this feeble control—not that she is weak, but only in this particular sphere. I feel as if I should ascend, and I cannot balance myself. I shall not attempt to give messages to-night, but I shall give them first to the medium, and perhaps tell you by-and-bye. I showed her what I wanted her to say, but

she said that it was like a long letter which she could not read, and so it was withdrawn to-night. I know it is best as it is, but I have two homes yet, one here, and the other above, and I feel that it is kind of you to sit for me.

*No, not so!*

I am pleased with all you have done, and while the last remains of the connection between the spirit and the body lasted, I moved within a circle without fully freeing myself, and all your arrangements were grateful to me; but now I have freed myself. Join hands again. The medium will now have a vision. I will not go far, but seat myself on the old sofa; I am coming very often to tell you how real it is.

*Here there was a long pause, after which Mrs. Bird said:—*

I see a water-lily—such a beauty! There has been a shower upon it; there is either a fountain close by, or there has been a shower of rain. Such beautiful crystal drops! My throat is dry and my mouth is parched. Although I have not tasted this water, I feel that it cools me, so I will sit here and look at it. Something has excited me very much, and I am faint. How refreshing it is to sit here and look at the beautiful green leaves and pure white flower. Ah! there is some one laughing at me behind one of the leaves. She says that I cannot be thirsty, and that it is all nonsense; but I am thirsty, and I am faint. "So was I," she says, "a few days ago, and perhaps I have communicated it to you in some measure." Oh, it is Mrs. —; I thought that it was a sofa early in the evening, but it is a water-lily now; there is no sofa, she is sitting by a beautiful piece of water playing with the water-lily leaves. It is warm; there is no cold wind, but a soft warm—

It seems as if I have taken a long journey. I must rest a little.

*Another influence here controlled Mrs. Bird.*

I want to speak to you. Can't you help me, some of you? If I could materialise myself I would have a cap made; I feel as if I want to throw my cap up; I cannot give expression to the joy I feel at finding that I can be here whenever I like. I dare say you will account me selfish, but now I will try and talk sensibly. I am J.; I cannot speak through the medium as mother has urged me to do to-night; I want somebody I can be jolly through to give expression to my feelings. I will not attempt messages to-night; you will not get much to-night; we are excited, and the medium has not her usual guides. We are controlling her instead, and doing the best we can. Break up for a short time, and then we can arrange ourselves so that she can see us.

*At this point the seance was discontinued for half an hour, after which Mrs. Bird went into the clairvoyant state, and said:—*

I shall see presently when I get the dust out of my eyes. It is a large room; I will not try to measure it—it is very spacious. I cannot describe the furniture; there is a soft and beautiful carpet, and opposite me is a lady at an open window, with her head turned as though she were musing, looking far away, and it is as though the evening sun fell upon her. She's thinking. She is sitting upon a chair; I can see a portion of the back, which is like ivory; falling from her shoulders, drooping about her feet, is a beautiful —. I have seen that before. I do not know what to call it; it is silvery; it is something that has been wrapped about her; it has fallen from her now, and she will soon need it no longer; it is not a shroud, it is more like a white garment. I can see her shoulders as well as her head. How beautiful that light is that is falling upon her. There is a pencil in her hand; it looks like a piece of coral, pale red, and there is paper. She has evidently been writing. I am trying to find out what she is looking at. She has not looked at me, but keeps gazing far away, and every now and then she turns and writes something on the paper, something that she sees or hears; I wish I could see what she is looking at. I'll try. It is very difficult to get nearer to her. There! I know now! She is the inhabitant of another sphere, and she is looking into ours; she has been looking into it for the last hour. What has she been writing about? I'll speak to her. It is Mrs. —, and she says that she has been watching what you have been doing during the last few days, and that is why she is sitting alone, because it was only by separating herself from those in her sphere, and taking up the position she shows me to-night, she could know what you did and what you thought, and keep up the connection between herself and you. And here she writes and makes notes, putting down messages while she looks at you; she will treasure them up till she can find an opportunity of giving them to you. She will go on separating herself, and fixing herself in this —



Somebody calls me. I must wait. There, she has thrown off that white robe, and she is looking for somebody. Oh, it is J——, and she shows him what she has been writing. They have been talking together, and she holds up to me a little strip of paper on which she has written something. I will read it presently. Oh, she says she'll watch all the proceedings at the funeral to-morrow. I wish I could get nearer to her. This room seems so large, and we are so far off; I cannot get clearly to understand what she would convey to me. It is very strange that she has attempted to give these two visions of herself and failed. What is the reason? That room is filled, grouped about——

I cannot get into the room; I can only take all this in in little bits. I don't think I can get anybody here to help me; though I see her, I have no power to describe all; everything is heavenly. I am losing it. You must not feel disappointed; the room is there, but something fails; either I failed, or the spirit trying to show it; I don't know which. It is elevated, I can't get up to it; I never got into the interior of that room, and I am outside now. I cannot tell you what sphere she is in, but I shall do so. I shall tell you some day what the white tinselled robe means; I cannot think why she has shown it to me so many times. I am going to wake up, unless it comes freely and correctly; I had better not make mistakes. I feel that this room is a long distance from me, and that she is attempting to show me the sphere in which she rests; I cannot reach it to-night. She separates herself from her spirit friends above, in order that she may be *en rapport* with her friends on earth, and see and record. She can see her friends interiorly by sitting thus alone, and she will find a happy moment to communicate before long, when I am clear and can understand.

There has been a strange—totally strange—influence to me in the room—a male spirit, who has exhausted me so that I feel quite faint. I think if he could have found an opportunity, he would have tried to say something, and it has worried me. It is not a disagreeable influence, but depressing, and makes me feel as though I could cry; at first, I thought it was the circle. I shall get rid of it presently. I thought you were all weeping. I do not think he comes to disturb; I am inclined to think that he is somebody who knows our family, not yours, that we shall hear again from him, and that he has lately passed away. His influence is icy cold, and very depressing. Make a few passes over my eyes, Mr. —; I cannot get my eyes open.

#### THE SUNDAY SPIRITUAL SERVICES.

LAST Sunday evening Mrs. Cora L. V. Tappan delivered an inspirational address at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. J. Ivimy. There was a large attendance.

A hymn was sung, and Mr. Ivimy read a chapter from the Bible, after which—

Mrs. Tappan went into the trance state, and uttered the following inspirational prayer:—Our Father, who art in heaven, Thou Spirit of Light and of Love, Thou perfect and beautiful soul, to whom all spirits turn with thanks and praise, Thou that from the past to the future eternity art the same, to whom time, and death, and space, and all things of the senses are as nought, but who dost live for ever in the perfect abode of thought, transcendent and supreme, encompassing all and comprehending all, we praise Thee! The spirit that is like unto Thee would praise and bless Thee. We would know of the spiritual world and judge of its vast and comprehensive beauties. We know that the firmament is spread out before the gaze of man, filled with the splendour of those laws wherewith Thou dost govern matter; we know that the stars roll on in their orbits in obedience to law, but the spiritual universe—that vast vale beyond the pale of matter—of that Thy children know nothing. O let us gaze with the eye of the spirit, let us turn to the understanding of the thought world of the soul. Let us penetrate to that vast kingdom where every deed and word becomes a thing of beauty. We praise Thee for those glimpses of that realm of light which have been revealed to Thy children; we praise Thee that even now with other senses than those of matter, we can perceive the presence of Thy soul vibrating even within our hearts. Thou dost fill every atom of this enchanted room, and bear us up on wings of aspiration and prayer, to that region wherein the angels perform their deeds of loving kindness, and sing for ever praises in the melodies of the summer land. We would build up on earth an expression of the temple of Thy spiritual kingdom.

Mrs. Tappan, still in the trance state, said that in one of the Spiritual newspapers some questions had been asked as to the manner and nature of Spiritual life. There was a variety of opinions upon these points, even among Spiritualists. When spirits say that the next world is tangible to them, investigators therefore sometimes erroneously concluded that they meant that it was material; but materiality and tangibility were two very different things, for things might be tangible to the spirit which were not within the ordinary range of the human senses, and which were not subject to material laws. Some men of science think that they can judge of the nature of the spirit world by the aid of the laws which govern matter, and expect to find the same trees, rocks, and water there. Is the spirit scenery the counterpart of the scenery of earth? No man of science could analyse the substance of which thought was composed, yet thought was palpable to the spirit; spirits could perceive the quality of the thoughts of men just as clearly as men could see their own garments. Thought was one of the most tangible of spiritual substances. There was something in spiritual existence which for spiritual purposes corresponded to flowers, trees, birds, landscapes, and valleys, and these existed not only in the atmosphere of the earth, but in the space beyond. Upon earth the scenery was outside the spectator, but in the next world this condition of things was reversed, and that which was objective to man, offered no impediment to the approach or departure of spiritual beings; the hall in which she was speaking was to spirits no more than so much vapour, while the thoughts of the listeners were to the spirits tangible realities. The spirit was surrounded by just such scenery in spirit life as the quality of his thoughts could create and draw around him, and vast numbers of spirits upon the same plane of thought and affection associated together. Chemical affinity was one of the laws of matter, and by analogous laws in spiritual life, spirits were draped, and clothed, and surrounded by external conditions in obedience to their thoughts; thus, the geography of the spirit world was not fixed like that of earth. Lofty souls could so govern spiritual conditions as to make vast pictures and plains, temples and valleys, mountains and living things in response to their desire. It was said that in ancient times the spirit of God descended in the form of a dove, and at spirit circles seers often beheld flowers, birds, and symbols of various kinds. Were these realities? They were not earthly realities, but they were spiritual realities. If a spirit desires to present a flower to another, it can do it at once simply by the power of thought. All these things were governed by law, but not by the laws which govern matter. Although spirits materialised themselves, that was no proof that they possessed gross forms; they were obliged to express themselves through earthly forms, because that was the only way they could reach the senses of mortals, but the spirit world itself was one in which thought presided—where thoughts and intelligence took visible form. Languages were employed by spirits in conversation with mortals, but there was no necessity for the use of feeble words or written messages between spirits, the thought itself passing from the one mind to the other. It had been said that the spiritual form resembled the human form, but the functions of the spirit form were spiritual, and expressed the highest form of thought that the spirit had attained, wherefore all forms of disembodied beings were represented as being more beautiful than they were upon earth. If there was no necessity for the organs of voice, hearing, and so on, why did the spirit possess the prototype of the human form? Every organ and feature of the human body represented also a spiritual power; the sense of the soul of man was but one, but the expressions of that sense were many; therefore when a man loses his sight, his sense of touch becomes more acute, and so on. As in spirit life and in clairvoyance, there was the power of reading thought, why should spirits adopt a slower method, and one which rendered their meaning more imperfectly? Where, also, was the necessity for earthly forms of nourishment? Did the spirit hunger and thirst? Yes, but its food was spiritual and not material. She had no hope that her utterances on these points would be understood by the materialistic order of mind, but they would be understood and appreciated by those who had studied spiritual things. The food of the spirit was thought, and it obtained it by volition. Its garments also were similarly composed of the spiritual life about it, and were of high quality in proportion to its purity and its knowledge. If they would consider the growth of the lilies of the field, it would be noticed that they developed from within; the germs unfolded impalpably to the senses of man, then the leaves

appeared, and all the time the rays of the sun had been silently obeying the summons of the power at work within the germ of the flower. Transcendantly above this was the soul of man. Men did not inherit their spiritual habitations; no large tracts of land were awaiting them there in obedience to the laws of primogeniture; they would have nothing there that they had not themselves created; it was only by the culture of the highest and noblest attributes that man could imagine what the power and the purposes of spiritual existence might be.

Mrs. Tappan then delivered the following inspirational poem:—

From the sowing of the seed,  
To the bursting of the shoot,  
And the beautiful rare flower  
That receiveth from the root,  
The warmth and strength of life,  
One pang must be endured,  
One pang must pierce the seed,  
And separate its life  
From the life that is indeed,  
For the seed must surely die.

From the bursting of the bud,  
To the opening of the flower,  
One pang must pierce the shield,  
One subtle potent power  
Must burst the bud in twain,  
And divide it, ere again,  
The life of the fair flower  
Shall its highest wealth attain,  
The bud must surely die.

And from the full blown flower,  
To the ripening of the fruit,  
When the golden balance holds  
All its life from stem and root,  
From branch and bud, and flower—  
Behold another dower—Death has given  
One pang must pierce the flower,—  
Through and through its head be riven,  
Ere the golden fruit can come  
For which all its hopes have striven,  
For the flower must surely die.

From the bursting of the chain  
That binds your thought to God,  
Whereby you seek again  
The path your souls have trod,  
One subtle shaft must come,  
One pang and pain of death,  
To show your highest home,  
Even while you here have breath.

When man is born—he dies,  
The earth encases him,  
And the soul that is of God,  
All that is ever Him  
Must be burst and rent in twain  
By the subtle shaft of Death,  
Ere home he comes again,  
Ere he breathes the spirits' breath—  
When man is born he dies;  
When man is dead, he is born.

**SPIRITUALISM IN BRIGHTON.**—The discussion on Spiritualism is still going on in the *Brighton Daily News*, in which journal a long series of letters on the subject by Mr. J. Thornton Hoskins is in course of publication. An anonymous writer in the *Brighton Daily News* of last Monday says:—"My wife had suffered for many months very grievous pain, arising from rheumatic neuralgia, the consequence of dislocation of the shoulder; marked alleviation of the pain was obtained by rather large doses of the sedative liquor of opium, and though this was effectual and no evil consequences ensued, it was always adopted with reluctance, and not taken if sleep supervened without it. This was the condition of things on the night of October 26th, last year; when wide awake, with great pain, and contemplating the taking of the laudanum, she felt a hand placed in the middle of her back, and another hand mesmerising the shoulder and arm. This continued for some minutes; the pain ceased; and she has not had any return of it since that time. We afterwards found, through mediumistic writing, that the beneficent effect was produced by my old friend Dr. Elliotson, who also gave, through the writing, some valuable advice. These are facts, and, with twenty-one years' experience in the pursuit of the truth of Spiritualism, I could give many other instances of the benefits to be derived from the investigation. With facts like these, to be proved by any one for himself who enters sincerely into the search for the truth of the matter, it is simply a waste of time to discuss hypothetical notions as to the cause of a table moving. Facts are the only real ground on which to construct a theory. A wise man has said—'He that answereth a matter before he heareth it, it is folly and shame unto him.'"

## Poetry.

### VIOLETS ON THE GRAVE.

"Violets! She has loved them on earth best,  
Violets that grow on the cool mossy bank;  
Behold where the sweet flowers of heaven rest,  
She has gathered them there fresh and dank,  
Over there by the river of life."

### MEMORY.

The following verses about St. Bride's Bay, written by the editor of the *Spiritualist*, were originally printed in the *Cambria Daily Leader*, which at that time was the only paper published in Wales:—

Lost in thought, oft I wander to scenes that are fading,  
To scenes where bright hope and high thoughts were entwined,  
And often in silence fond memory lingers  
O'er moments with bright recollections enshrined.

When all joyous I gazed on the haven's bright waters,  
As sunset bedecked them with glories untold,  
When the cave and the headland, the cloud and the billow,  
Seemed robed in a mantle of crimson and gold.—

When on Druidstone sands in rollicksome gladness,  
We chased the short hours in that glorious light,  
Till the glare from the far Bishop's Lighthouse was streaming,  
And the pale stars above told the march of the night.—

When the moon shed her beams on the slumbering waters,  
Which in purity mirrored her image beneath;  
When faintly the lights in the far hamlets glimmered,  
And the winds murmured low o'er the brushwood and heath.—

When the surge of the waves by the caverns re-echoed,  
Emitted a moan all weird-like and high,  
As the incoming waters in ripples were breaking,  
Or streamed o'er the rocks with a sorrowful sigh.

Dear to me ever, ye wild scenes of beauty,  
For life with its changes was happier then,  
Away from the clamour and care of the city,  
The clang of the hammer and bustle of men.

## Correspondence.

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

### INDUCTION AND THEORY.

If these statements startle, it is because master has been deified and maligned by philosophers and theologians, who were equally unaware that it is at bottom essentially mystical and transcendental.—TYNDALL.

SIR,—To assume something to account for something else Mr. Serjeant Cox well knows to have been the unscientific proceeding of all time. Facts may suggest a theory, and if that theory be verified by facts, you are all right. But, to assume the world to be a vast loadstone in its interior, to account for gravitation, is not science, any more than to assume a soul to account for vitality. The presence of the spirits of the dead may demonstrate the necessary existence of the living soul, but the assumption of a soul cannot be allowed to account for the appearances supposed to be spirits, or the performances of spirits: we must interpret facts, and not anticipate reasons. Mr. Cox's assumption is not in accordance with received scientific ideas, founded on observation and the interrelations of the physical man, and I say that, independently of the facts of Spiritualism, Mr. Cox has no more conclusive reasons for believing in a human soul, as a separate being—like a bird in a cage, for instance, or as the man moving the puppets in Puneh—than for a similar soul in his cat; and many philosophers, to be consistent, have furnished the brutes with souls. The pious and benevolent Bonnet even promised them immortality.

Now, I think that my letter in the *Spiritualist* of this day may be taken in anticipation, as a reply to Mr. Cox, showing that I have no disposition to lay down the law, but am bent on investigating facts, let them lead where they may. And what is the haste? I have no anxiety about reconciling my views with the new facts, but only to learn what is true.

When I wrote my letters to Miss Martineau, and my previous essays in *The Zoist*, the phenomena of Spiritualism had not arrived, but I referred to all those correlated matters then known, as being the real and fundamental element of a true science of man and mind, and I never opposed the new phenomena, as Dr. Elliotson and the late Mr. Jackson, of *Human Nature*, did in *The Zoist*, even to giving drawings to illustrate how the tables were moved.

I am convinced that the facts under the term Spiritualism, with their correlations, put us at last on the true path—paving the way to a true science of man and mind, and of course in answer to the question of "What am I?" mesmerism and its collateral facts have heralded the way, as Spiritualists,

as well as others, are now seeing. I wish to interpret and not to anticipate, and after the method and advice of a great lawyer too, one well versed in the proceedings of the courts of law, even Francis, Lord Bacon, and who cautioned us against theories as emphatically as Newton did afterwards.

Mr. Cox asks me to reconcile my scientific convictions with the new facts, but will it not be enough to assure him that I am trying to do so, or rather to learn what is the truth? Had he read my published letters with attention, he would have perceived that I was always at least as much a Spiritualist as Materialist, and, like Bacon, attributing all power and all action to spirit and a spiritual medium. But matter and spirit are but different conditions of a fundamental substance—"Conjure with them, the name of Brutus will start a spirit as soon as Cæsar."

For all the loose talk of many, the only real question then is as regards spirits, or the return of the dead "from that bourne from which," we are told, "no traveller returns." But people are so prone to settle things off-hand with this theory or with that, according to old habit of thought, or first appearances, or as they may desire the fact to be. Psychic force is but another word for vital energy, and does not help us in the least; and we cannot attend to notions unexplained about a psychic and a new force, to account for these deeply important phenomena, on which, without applying it in the least to Mr. Cox, "Fools rush in where angels fear to tread;" but the Spiritualists have the facts in their hands, and are masters of the position.

Being abroad, I had not seen Serjeant Cox's book, but no doubt it is "full of wise saws and modern instances;" in other words, deeply interesting as a handbook to the matter in question. But as Mr. Cox wishes me to be explicit, I will frankly acknowledge that at first I did think that I could explain the phenomena in accordance with the conclusion that I had come to in relation to my discovery of phrenomesmerism; and in regard to the motion of objects, I think so still; but the progress of the phenomena makes me pause, and I ponder and hesitate, and consider that we are forced to accept paradoxes and at first seeming impossibilities. As, for instance, who can say how the physical action of light goes clean through seemingly solid glass, or how a million of lines of light pass, and in opposite directions, in the same point, without interference; or how, in fact, of a hundred other matters we any of us might name, of accepted and familiar truths, not yet explained, and seeming impossibilities, us quite inconceivable by the human intellect.

Boulogne,

HENRY G. ATKINSON.

#### THE TAPPAN SUNDAY SERVICES' COMMITTEE.

SIR,—Last Sunday week, being in the chair at Cleveland Hall, as a member of the above committee (though my name has not hitherto been published in connection therewith, for certain private reasons), I thought it due to the supporters of the present course of lectures, and to the public, as well as to the cause of truth generally, to make certain statements, which I prefaced by observing that I had "reduced them to writing, in order to hand them to the reporters present, so that there may be no possible mistake hereafter as to what I have said."

The utterly incorrect version which has appeared elsewhere of this simple preface, which I had not reduced to writing, shows how necessary my precaution was.

The written statement was as follows:—

"An article has been published lately reflecting on the dealings of this committee.

"I am authorised to inform you that the more important statements in that article are as incorrect, as the reasoning in it is unsound.

"This is clearly neither the time nor the place to enter fully into details, but I may perhaps be allowed to allude briefly to one or two points.

"We started this course of lectures because we were informed that the manager of the previous course did not intend to continue, and that consequently Mrs. Tappan was disengaged.

"We made no conditions with the said manager, nor had any dealings whatever with him, beyond giving him certain work to do, for which we paid him.

"We are therefore no more responsible for the debts or losses consequent on his mismanagement, or ill fortune, than we should have been entitled to claim his surplus if he had realised one.

"On the other hand, we were bound to consult our subscribers as to the disposal of the funds with which they had

entrusted us. We did so with reference to our surplus, and all but two (out of thirty) protested against our using it to pay the alleged loss of the manager of the previous course of lectures.

"The author of the article alluded to suppressed a letter from one of the committee, which would have helped to put matters in a truer light. This letter he characterises as 'defamatory,' because he was told in it that if our subscribers approved of our making him a present of any surplus we might realise, we should require to see his vouchers. I can assure you that there was nothing more defamatory in it, for I wrote it, and gave my true name and address, though the person in question thought fit to call the letter anonymous."

ALGERNON JOY.

25, James-street, Buckingham-gate, S.W., April 20, 1874.

#### CONDITIONS INFLUENCING WRITING MEDIUMSHIP.

SIR,—May I be permitted, for the information of your correspondent "Mentor," to say that I have satisfied myself, beyond all question, that it is not necessary that the medium should know anything of the subject about to be communicated, nor is it necessary that he should know even the rudiments of the language in which the message is given. Further, I am of opinion that it is not necessary that the controlling spirit should have been able either to read or write, prior to its departure for "the higher life."

My reasons for holding this opinion are that the spirit of my child, who died on her seventh birthday, and whose identity has been fully established, has influenced adults (in and out of the trance), as well as her little brother, five and a half years old, to write messages to us of a childlike and affectionate character, she herself being, from an affliction, unable, at the time of her death, either to read or write, while her brother has only just learned his alphabet, and can spell words of two or three letters at most.

Throughout the communications given by each of the mediums there is the same independent internal evidence of truth and identity, one great peculiarity being that all letters formed with a "bowl" and an up or down stroke, are written from left to right, or, as we should say, backwards.

During the time my little boy writes, he talks to us freely of the thousand and one things that a child only could think of.

CREDENTI.

SIR,—There are two kinds of writing mediumship—impressional and automatic. In the former the medium is conscious of each word as it is being written; in the latter he is not conscious of it. In impressional writing the spirit operating has only an imperfect control over the muscles of the hand. He imparts to the medium the idea he wishes to convey, and the medium's hand more or less accurately expresses it in writing. It is true the medium is conscious of the words as he writes them; but he feels an impetus given to his hand not his own, and occasionally writes the first letters of words before he is conscious of the words themselves. The mind of the impressional writing medium, during writing, is rather active than passive; not that he is consciously framing sentences, or straining for ideas, but is excited through influx of ideas. The automatic writing medium, on the contrary, is altogether passive, so far as relates to the subject matter given through his hand. It would appear, in the case of the latter, that the controlling spirit can guide his hand as he pleases, without imparting to him the ideas he wishes to express. Automatic mediumship is related rather to the physical than to the mental manifestations; and the impressional to the mental rather than to the physical.

The more a medium develops impressional writing, the further he gets from automatic mediumship. The converse of this, however, does not necessarily hold good, for the more we exercise mediumship of any kind the more impressionable we become to spirit influence. The better test medium is the automatic writer, for through him the spirit can express himself in his own words, whilst the impressional medium obtains only general ideas. Thus, through the latter, "sun," in the mind of the spirit, might be written "light," "black" "darkness," and so forth; but through the former the words *sun* and *black* themselves could be written.

Through the automatic medium alone are spirits likely to give tests of names, unless the medium be familiar with the words desired to be written. For instance, the proper names White, Black, Miller, Blackman, and all others having corresponding general ideas and already existing in the mental repertory of the impressional medium, might be

more or less correctly written through him. There would always, however, exist the possibility of the idea Blackman being rendered *nigger, sweep, &c.*; Baker—some particular baker, as Brown or Buzzard, the medium's baker, and so on.

With an impressional writer the efforts of a spirit are confined to the mental stock-in-trade of the medium. If there be not the type to set up any particular idea, then the nearest approach to it which the material at disposal will furnish must be resorted to. And, moreover, the spirit's work is at any moment liable to be destroyed by the medium himself calling into consciousness any word or idea at variance with that set up, or about to be set up, by the spirit.

It thus appears that impressional writing mediums are more likely to give descriptions, the matter of conversations and the like, as tests, than anything more precise or singular. By writing mediums is meant here those only who feel their hands moved to write, not those who wait for impressions, and having found them, consciously and of their own will, make a note thereof.

The question remains, How may impressional writers acquire automatic mediumship? The answer is, by refusing to write by impression; by sitting regularly alone; by getting the mind into as passive a state as possible, being quite indifferent as to the matter about to be written. Inasmuch as the success of a spirit's attempt to write what he wishes, depends upon his power of guiding [the medium's hand whithersoever he pleases, and inasmuch as the hand is more easily moved to produce some letters than others (for instance O than K), it follows that a spirit before he can converse freely through a writing medium must be able to write by his hand all the letters of the alphabet with equal facility. The first step then for an individual to take who is desirous of cultivating automatic writing should be to encourage the spirits to practise the alphabet through him, writing the letters forwards and backwards. The process of development in most persons must be so tedious that, apart from the difficulty for the medium of having the patience to sit time after time without obtaining any intelligible messages, the operating spirit, unless conscious that his instrument is determined to persist in his development as an automatic writer, could scarcely be blamed for growing tired of the task of mastering the A B C, when by resorting to the impressional method of communications he would probably hold a pleasant conversation, accurate enough for ordinary purposes, with his friends in the flesh. For that reason then that development in mediumship is oftentimes a slow and laborious process. Spirits require great encouragement at the hands of would-be mediums to undertake of two methods of communion the more difficult one.

D. H. W.

#### CHRISTIAN SPIRITUALISM.

SIR,—It is not without regret that I observe the division which at present exists amongst Spiritualists from the difference of their views in regard to Christianity—some doubting the very existence of Christ, some holding absolutely to His divine mission and mediumship, if not to the actual divinity of His person. I think I should be doing service to the cause of Spiritualism by endeavouring to show that we ought to view the Christian religion, like all other religions, as a mystery, and that it ought to stand or fall by its merits or demerits. I will not take up useless space in your paper by doing more than advert to the contradictions between the statements contained in the Book of Genesis and the laws of nature as demonstrated by modern science, for they must be known to all intelligent Spiritualists; as well as the discrepancies between the two genealogies of Christ as given by St. Matthew and St. Luke, and referred to by St. Paul in the words "folies and endless genealogies;" meaning fictitious pedigrees of which, without doubt, many were invented to prove Christ to be the descendant of King David, though only two have come down to us. I scarcely need point out the inharmonious statements to be found in the accounts of the resurrection of Christ as recorded by the four Evangelists, which, differing as they do from each other, though they form the foundation of all Christian hope, would be rejected as evidence in any court of justice by an honest judge and an intelligent jury.

The Jewish objection to the Messiahship of Christ must also be known to most of your readers—their expectation that a *man* would be sent to them by divine appointment, and not an incarnate God, as St. John represents Christ to have been. But one of the strongest objections to believing the Bible to be the inspired Word of God the Creator, is founded on the consideration of the meaning of the word "God" in various parts of the Old Testament Scriptures, in which its

sense is clearly that of such a spiritual organisation as we now call a Church, in its two divisions of visible and invisible. I cannot here quote in detail all the texts relating to this subject, but can merely refer to them, giving one only as a specimen—"For all people will walk, every one, in the name of his God, and we will walk in the name of our God for ever and ever." (Micah iv. 5.) See also Exodus viii. 11; Jeremiah ii. 11; Judges x. 6; Joshua xxiv.; Isaiah xxvi. 13; 2 Kings v. 17, 18; and Deuteronomy xxxii. 7, 12, and 17. St. Paul, who must have been acquainted with these passages in the Old Testament, uses the word "God" in the same sense in his First Epistle to the Corinthians: "For though there be that are called Gods, whether in heaven or on earth (as there be gods many and lords many), but to us there is but one God," &c.

As it would be quite unreasonable, after duly weighing and considering all these different objections, to regard the Scriptures as inspired, I contend, then, that we have nothing left but to confess that the Christian religion must be a mystery. Volney conjectures, in a note to his book called *The Ruins*, that the Gospels were pious romances, founded on the mysteries of Mithra, which constituted part of the worship of the ancient Medes and Persians. Most of the ancient nations seem to have had their mysteries:—those called the Eleusinian, which prevailed amongst the Greeks, and were afterwards adopted by the Romans, are the most generally known from the accounts given of them by ancient authors. Though we do not meet with the word "mystery" in the four Gospels, St. Paul uses it repeatedly in his Epistles in regard to Christianity. He directs Timothy, as a bishop, to hold the mystery of the faith in a pure conscience; and in Ephesians he prays that utterance may be given to him that he may open his mouth boldly to make known the *mystery* of the Gospel.

The resurrection of the dead is, as St. Paul describes it to be, a *mystery*. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. The first man is of the earth, earthy; the second man is the Lord from heaven." There is a passage corresponding to a certain extent with the above in the Book of Psalms, which also evidently relates to a mystery. "Though ye have *lien among the pots*, yet shall your wings be as silver wings, and your feathers like gold." Christ declares that the Pharisees, the sect of the Jews to which St. Paul belonged, were full of "dead men's bones and all uncleanness," yet this uncleanness is probably the same as what is called corruption in the account of the resurrection.

It would be weakness of mind, indeed, to consider the operations referred to above to be anything but *mysterious*. The Established Church in one of her collects uses these words—"We, the stewards of these Thy mysteries;" thus showing that her views are similar to mine. Lastly, there is a passage in St. John's Gospel which it is impossible to understand literally, and which also must be understood mysteriously: "Jesus answered and said unto him, if a man love Me he will keep My words, and My Father will love him, and We will come unto him and *make Our abode with him*." We cannot imagine the two principal divisions of God neglecting the affairs of the universe and taking up their abode with Christians, leaving the third part at home to keep house in heaven; but most Spiritualists, I dare say, know very well, as I do myself, what it is to have the spiritual world in constant intercourse with them, and they will say that the invisible Christian Church must be what is here meant. This interpretation harmonises with what has been said before in regard to the word God, for as we have seen that it does not mean the Almighty Father, there can be no divine Son.

In regard to religion, therefore, people of all denominations should endeavour to ascertain, as far as possible, the advantages and disadvantages of that to which they determine finally (if indeed circumstances allow them to have a power of choice) to adhere. Let us now consider a little the peculiar characteristics of Christianity. It is declared by St. Paul to be a religion of liberty. It freed its followers from the burdens and restraints of the Jewish ceremonial law, for Christ, he says (Colossians ii. 14), "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," &c. This was no inconsiderable relief; but it also conferred upon those who were duly initiated, a peculiar liberty which enabled the spirit to leave the body at pleasure in the manner de-

scribed by Christ in St. John's Gospel. This peculiar privilege and advantage, if we may rely upon St. Luke, would have been given them in infancy if brought up in the Christian Church (Luke i. 2; and ii. 40). St. Paul says: "Now he that hath wrought us for the selfsame thing is God, Who also hath given us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and be present with the Lord" (2nd Corinthians v. 5, 6, and 8; also Colossians ii., 5). This earnest of the spirit I conceive, according to the ordinary meaning of the word earnest, to mean the assurance of spiritual life after death, which spiritual freedom during life would give. St. Paul, in his Epistle to the Galatians, contrasts the two dispensations, or, as he calls them, covenants, saying, "The one from Mount Sinai gendereth bondage, and answereth to the Jerusalem which now is, and is in bondage with her children; but the Jerusalem which is above is free, which is the mother of us all. So, then, brethren, we are not the children of the bondwoman, but of the free. For, brethren, ye have been called unto liberty, only use not liberty as an occasion to the flesh." St. Peter says, "As free, and not using your liberty as a cloak for maliciousness, but as the servants of God." It seems that this spiritual liberty was obnoxious to the Jews, for he speaks in Galatians ii., of false brethren unawares brought into the church, "who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you." And he gives this command to his disciples: "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

Certainly it would appear from First Epistle to Timothy, vi., that the early Christians shared with each other some great spiritual advantage, which levelled social distinctions, and bound all classes together in a brotherhood of love, having for its chief object mutual assistance and support. We read as follows: "And servants that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved, *partakers of the benefit.*" What could this benefit have been if not spiritual liberty. The following texts refer, I suppose, to this "benefit."—"He that is spiritual judgeth all things, yet he himself is judged of no man;" "Godliness with contentment is great gain;" "Godliness is profitable unto all things, giving us the promise of the world which is, as well as of that which is to come." But in another passage he says, "Great is the *mystery of godliness.*" Alas! all is *mystery*.

Modern Spiritualism, unfortunately, has not proved the above statements to be true, nor shown them to be untrue; but if we are to trust to St. Paul's declarations it would be absurd to call ourselves Christian Spiritualists if we live in spiritual bondage, if we have not the earnest of the spirit, and if we do not partake of the rights and privileges that the Christian religion has the power of bestowing. People of all religious denominations might unite for the secure enjoyment of ascertained religious advantages, and refuse to make any sacrifice, pecuniary or otherwise, unless they received proportionate compensation. On such a foundation all Spiritualists could agree.

T. E. P.

#### THE NATIONAL ASSOCIATION.

SIR,—I have hitherto declined all invitations to join the British National Association of Spiritualists, for reasons which seemed to me conclusive. I did not think the time had arrived for the organisation of a truly national association on a sound basis. I thought that indispensable conditions of success were still wanting; also that no organisation was entitled to proclaim itself national which was not truly representative, and conducted by representative men, whose names would carry weight, and be recognised by the public as their national leaders. I also was influenced by the arguments brought forward by my valued friend, Mr. Howitt, and his friends, against any organisation in the matter of Spiritualism. Not feeling the need of it myself, I thought I could carry on my own work independently of any organisation. I failed to perceive or consider its utility to my neighbours. I believed that if an organisation was desired by the spirit world, they would be sure to bring it about in due time, and that no aid of mine was required in the work. But I am now bound openly to confess that my objections have at length been shaken by the representations which have been

made to me, and by the arguments with which Mr. Howitt's position have been attacked. I begin to perceive that the advantages of organisation may be considerable to those who are less independent than myself. I can scarcely avoid seeing that the plans and purposes of the Association are regarded with favour by the invisible world, and inasmuch as I have long desired to do all that lies in my power to further the cause of Spiritualism, and to disseminate the blessed knowledge of its glorious truths among the many who still are unenlightened, I feel that I cannot longer withhold my name and what little influence I may be able to exercise, from an Association which, however humble in its origin, aspires to be an instrument of usefulness, and which I trust will yet be strengthened to do a good work by the aid of God's ministering angels.

I send you this earliest intimation of my adhesion to the Association, with permission to make what use of it you may deem proper.

LISETTE MAKDOUGALL GREGORY.

21, Green-street, Grosvenor-square, W.,  
April 18th, 1874.

SIR,—From your report of the speeches made at the *soiree* of the National Association, I find you overheard the caution of the venerable chairman to be "very brief" in speaking of the resources of the Association, and have faithfully acted upon it. You have done right. In a report of a gathering held for the social converse only, the less said about money requirements the better, or it might be thought that the object of the meeting was to secure the attendance of as many wealthy Spiritualists as could be induced to respond to the invitation, and then to ask them for money. And a more weighty reason is that, as far as I am aware, every speaker spoke on Thursday evening upon his own authority, for the Council has not yet, to my knowledge, formulated any programme of action.

I may, however, now be permitted to say, through *The Spiritualist*, what I wished on Thursday last to press home to all, viz., that it does not appear to me possible for the Association to carry out effectively even the primary purpose for which it was established—which is to make known by every available means those facts now daily presenting themselves, which give sensuous demonstration of immortality—unless those members who can afford to do so, give more than the 5s. membership subscription. If, therefore, the monied friends who were present on Thursday have confidence in the executive of the Association, they will enable them to carry out the work of the Association efficiently, by sending such donations as they can spare to the treasurer or secretary.

April 21, 1874.

C. W. PEARCE.

#### THE ROYAL INSTITUTION.

PROFESSOR W. RUTHERFORD, M.D., delivered the second of his course of six lectures on "The Nervous System," at the Royal Institution, Albemarle-street, on Tuesday last, and illustrated his remarks with several experiments on the living nerves of frogs. Chloroform had been administered to the frogs, so that they felt no pain.

Dr. Rutherford said that the positive pole of a galvanic battery lowered the excitability of a nerve, whilst the negative pole increased it, and he proved this by experiment, although not without difficulty; in reference to these difficulties he remarked that variable conditions were incidental to physiological experiments, it being always impossible to know beforehand the precise condition of any animal tissue, for which reason neither physiology nor medicine could ever become an exact science. He then proceeded to explain the nature of the action of various drugs upon the nervous system, and stated that hemlock, the poison with which Socrates was killed, lowered the excitability of the terminations of the nerves, where the nerves came into contact with the muscles and other organs, so that they then lost the power of stimulating those organs to action. Why hemlock should act thus upon the ends of the nerves was not known. Belladonna had a like power of paralysing the ends of the nerves; there was one nerve through which impulses were continuously sent down from the *medulla oblongata* to check or rein in the action of the heart, consequently, when the lower end of this nerve was paralysed by belladonna, violent action of the heart was set up. Nicotine, the active principle of tobacco, would produce palpitation of the heart in the same way. Calabar bean had exactly the reverse action; it would check the action of the heart; belladonna and Calabar bean could be used to



neutralise the action of each other. Strychnia acted upon the spinal cord, and its tendency was to produce tetanus. Chloral is now much used to give sleep to nervous persons; chloral and chloroform suspend the excitability of a portion of the brain, sleep being the result. Deficient nutrition increases nervous excitability, and then loud sounds, bright lights, or pain, have a disagreeably strong influence over the sufferer. Nervous people are annoyed by slight things, they are generally irritable, and not very steady, and nobody knows exactly what they will do next. The velocity of the motion of nerve force was very slow, not faster than a bird could fly or a stone could be thrown, and its speed varied somewhat with varying conditions; at low temperature its speed was very much diminished. Electricity passed with different velocities through different conducting wires; in one experiment its speed was 87,500 miles per second, hence it was infinitely more rapid in its motion than nervous energy. Electricity would pass freely along a frozen nerve through which nerve energy would not pass at all, and this he believed to be absolute proof that nerve force was not electricity; the nerve was not killed by being frozen, for it would recover its vitality afterwards.

PROFESSOR J. R. SEELEY, M.A., is delivering some lectures at the Royal Institution, on "The Age of the French Revolution." He gave the first of them last Saturday, and dealt with the argument that Buonaparte was a blessing to Europe, and promoted freedom, because since his advent, Parliamentary and free institutions have flourished over the Continent, to an extent which they never did before. Charlemagne propagated Christianity by the sword, even as Omar propagated Islamism, why then should not Buonaparte be credited in the same way with propagating freedom? But Charlemagne was a Christian, and Omar was a Mohammedan, whereas Napoleon was a bloodthirsty tyrant, who hated freedom. The nations of Europe saw that their princes could not stand against Napoleon, so lost confidence in them, and went out to fight him themselves, the result being that their rulers were of necessity forced to enlarge their political liberties. Thus it was the "Anti-Napoleonic revolution of Europe" which promoted the freedom of the nations. It would be time enough to begin to deify Napoleon, when they began to worship the cholera, because of the sanitary reforms brought about by their resistance to the scourge.

### THE REV. CHARLES VOYSEY ON SPIRITUALISM.

On Sunday, April 12, at St. George's-hall, Langham-place, the Rev. C. Voysey took his text from Psalm xxxix. 8, "Now Lord, what is my hope. Truly, my hope is even in Thee."

In the course of his remarks he said:—Perhaps I need scarcely say that I am one of those who do not believe that a future life has ever yet been demonstrated. Hitherto, as far as I am persuaded, we have had no voice from the tomb, no resurrections, no angels or spirits to tell us a single word as to the state of the departed. But I wish to draw a line here and admit that, so far as I know, it is possible that the future life may yet be demonstrated. It would be arrogance indeed to affirm the contrary, or to put any limits to man's capacity of knowledge. All I now say is that, in my opinion—and I may be wrong—the instances of alleged communication with the spirits of the dead have not been satisfactorily proved.

I cast no slur upon the good sense or good faith of the many friends who assure me of the facts of Spiritualistic phenomena—phenomena which I do not even question—but I am not satisfied with the explanation given of them. We require, I think, a great amount of evidence of a different kind to that usually offered before we can accept the phenomena as demonstrations of the life beyond the grave.

The contempt which is too often exhibited towards those who believe in Spiritualism I entirely forswear. It is deplorable—even to those who disbelieve in it—that men of science, with few exceptions, refuse to investigate it—to expose the fallacies of it, if it be fallacious; and to account for the phenomena, if they can be accounted for, by natural agencies. Mere unbelief and contemptuous refusal to notice it will not do much to eradicate it if it be a superstition; whereas, if it be true, the men of science ought to be the first to discover its truthfulness, and to bear their testimony to the world. Will it be believed that there is in London, at this moment, a medium who presented, in a West-end drawing-room, as the spirit of a deceased person, one "Florence Maple," who "stepped out" from some cabinet, and suffered a party of ladies and gentlemen to feel and shake her by the hand, she freely conversing with them, sitting down in a vacant chair,

and allowing herself to be measured in order to prove that she was not the medium disguised? She then gathers the autographs of the company, and disappears. Will it be believed that all this is said to have occurred in this very city, a few weeks ago, and no more notice is taken of it than if it were a matter of daily occurrence? Now, we cannot use half-terms in speaking of this alleged fact. If it really occurred—if a person who was once dead has been seen alive, and in costume, moreover, of manufactured material, and handled and heard to speak by a room full of ladies and gentlemen, and then as suddenly has disappeared—then it is unpardonable to show apathy upon a subject of such supreme importance to mankind. But if it really did not occur, it must have been a monstrous and wicked fraud, practised by, or upon, the parties who say they witnessed it. Such a fraud is a scandal to our country and to the enlightened age in which we live. It deserves our deepest execration; yet no one seems to care to settle so momentous a question, or even to clear the character of their neighbours by some attempt at investigation.

I say nothing here of much that is repulsive in the so-called revelations of Spiritualism, and which only lead me to hope most earnestly that it may not be true. I have only alluded to it at all because it is necessary—absolutely necessary—to our purpose this morning, to shew on what grounds we rest our hopes of immortality. Spiritualists appeal to a vast portion of mankind, who prefer seeing to believing, who are ever hankering after signs and wonders, and whose materialistic notions of God, and soul, and heaven compel them to seek satisfaction in visible proofs. We come into the field with very different weapons. "The weapons of our warfare are not carnal." And if we cannot hold our ground with these, we refuse to adopt an inferior mode of warfare, or pander to what seems to us a morbid craving for hidden mysteries.—*Eastern Post.*

### ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell 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 mediums 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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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend *seances*, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

## THE ALLEGED IDENTIFICATION OF THE ENGLISH NATION WITH THE "LOST HOUSE OF ISRAEL."

By A. L. LEWIS, Honorary Secretary, London Anthropological Society. Being a Paper read before the British Association for the Advancement of Science (Brighton Meeting), and before the London Anthropological Society, with the Discussions thereon. Reprinted from *Anthropologia*, No. 2 (by permission of the Council of the London Anthropological Society). With the addition of an Appendix on the alleged Scriptural Evidence. The whole showing that Englishmen are not Israelites.

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