

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 126.—(Vol. VI.—No. 4.) LONDON: JANUARY 22, 1875. Published Weekly; Price Twopence.

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January 9th, 1874.

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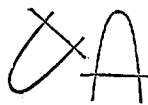
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The question of the more rapid and cheap dissemination of knowledge is one in which Spiritualists are deeply interested, in common with all others who desire the promotion of the civilisation of the race; and the greatest impediment to increasing the power of the printing press, by getting three times more news upon a sheet of paper of given size than is done now, is the want of knowledge of daily newspaper editors on the subject. The idea of using phonetic spelling or phonetic type they look upon as an impracticable vision, yet no reform in typography can be effected until the daily papers by mutual agreement determine to bring it about by the slow introduction of new letters—say one letter every three months. If smaller journals tried to effect the reform, most of the public would not know the meaning thereof, and would look upon their pages as eccentric, hence all improvement in typography awaits the time when daily newspaper proprietors shall band together to take up the subject. There is in Spiritualism at the present time seven or eight times more literary matter of good quality than can be published, and perhaps the same is the case in connection with other vigorous public movements, yet one of the greatest impediments to the dissemination of existing accumulated knowledge is the enormous waste of space and paper in newspapers and books, caused by the unwise shape of the letters of the present alphabet. They were arbitrarily designed by the Phœnicians in primitive times, and roughly represented objects common about farms. The letter A was originally a rough representation of the head of a cow as shown in the first figure in the accompanying cut; in process of time the cow's head was turned round and made to point to heaven, as shown in the second, that position being the most convenient. Ever since it was so placed, no further attempts have been made to economise space,





We think not, for the misery that it causes is so stupendous that man cannot choose but ponder on the mysteries it involves.

Starting upon the assumption that Sin is an unmitigated evil, men have formed certain views with respect to its origin which they are unable to reconcile with the Omnipotence and Love of God, and as a clumsy solution of their difficulty have devised a "Creator of Evil," and to him ascribed the "fall of man," and the miseries consequent thereon.

If, however, Sin be the work of the Devil, and not a beneficent means to some great end instituted by the Almighty, then it becomes at once a standing reproach to Him. All the misery, and pain, and death under which the world lies writhing must be the result either of His want of power, or of His insensibility to your sufferings.

Now, upon what ground have men adopted a belief which, carried to its true conclusions, must involve so awful an assumption? Because, forsooth, they read in certain ancient records, which they reverence as divine, a strange, irrational account of what is called the "fall of man," and which, without examination, they accept as infallibly true.

Not one man in ten thousand who thus abjures the use of his own intelligence could give you a sound reason for his belief, for inquiry is hemmed in on every side. The pious, who regard with horror any criticism of these "Scriptural Truths," are assisted by the idleness, ignorance, and carelessness of the mass of mankind, and hitherto they have preserved their gloomy stronghold comparatively intact. But they have had their day. Of the origin of sin we have nothing to tell you, nor does it concern us much to inquire into it; to do so would be to wander into the realms of vague speculation, and our labour could be productive of naught but unsupported surmises. Suffice it to say that we believe it to be coeval with good.

Let us now consider—

1st. What is Sin?

2ndly. What knowledge and appreciation of its true nature is possessed by man?

3rdly. What effect it had upon the spiritual and material welfare of man?

4thly. What capability of resistance thereto is inherent in the nature of man?

I.—In the first place, then, "What is Sin?"

We think it unnecessary to use many words in answer to this query, for most minds will be satisfied with the broad definition that it is the deliberate preference by man of his own will as opposed to that of his Creator; in other words, a wilful violation of the Divine moral sense bestowed upon every man in greater or less degree, and which, for want of a better word, you call "conscience."

We use the words "in greater or less degree," advisedly, because experience forces the expression upon us. Even among children, before time has robbed them of their innocence, you will find some few more highly gifted with this moral sense than their fellows. We shall touch again on this subject; but it is one which you must not hope at present can be fully explained to you. This difficulty, which meets us at the outset of our inquiry, is most valuable, as demonstrating that sin must be a relative, not a positive fact, dependent for its guilt entirely upon the moral consciousness of the sinner; for to blame the errors of an ignorant man in the same terms as would be justly

employed towards one of higher intelligence, is manifestly irrational.

II.—We will pass at once to our second query, "What knowledge and appreciation of the true nature of sin is possessed by man?" Men would seem to have brought but little intelligence to bear upon this point, for we find them endeavouring by every device of punishment to suppress the sins of violence and dishonesty, and ignoring complacently the more subtle sins of the inner man. We confess, however, that with the limited knowledge you possess, the error is but natural. It is true, indeed, that violence and the right of the strongest would render life unendurable were they left without repression; but whilst we acknowledge the necessity of vigorous laws to this end, we condemn the moral blindness which invests such forms of vice with exaggerated importance, and fails to perceive the greater danger to the community of such sins as selfishness, untruthfulness, want of charity, and pride. The grosser forms of crime are, for the most part, the result of ignorance; they are the endeavours of an animal nature, uncontrolled by spiritual knowledge, to gratify its wants and passions, and civilisation, in self-defence, has by her laws rendered impossible any wide-spread outbreak of such violence. Such forms of sin must vanish before the spread of education as snow before the sun. But mere knowledge is, alas! powerless to effect a change in the inner man.

History can show you how the highest civilisation is compatible with the vilest moral corruption; and a higher than mere intellectual education is needed to dispel the spiritual ignorance of mankind. Ere life on this earth can be aught but a martyrdom, you must learn to speak the truth, though it be humiliating to utter, and ruinous to your own interests; to forego an advantage that your less fortunate brother may profit thereby; to think kindly of the erring; to lend an eager assistance to the fallen; to count no man less beloved of God than yourself: in short, to walk through life with but one object in your heart, *viz.*, to improve the lot and to raise the moral standard of your fellow-men.

When such wisdom dawns upon men they will begin to realise that a neglected duty may be more disastrous to the community than a murder, and wise counsels unregarded than the theft of much treasure.

As we have observed above, Sin is a relative, not a positive fact; it is the mental capacity, the health, the motive. The education and surroundings must determine the extent of guilt which the commission of a given sin will entail. This consideration should teach you how utterly incompetent you are to sit in judgment on your fellows, for no analysis of your own faults, however profound, will enlighten you in relation to the sin of others. Although we conclude that man's appreciation of the true nature of sin must thus always remain imperfect, we consider you are thus in no way relieved from the duty of forming upon the subject the best judgment that lies within your power.

III.—We will now turn to our third query—"What effect has sin upon the spiritual and material welfare of man?"

Viewed by the light of human wisdom the prospect is indeed a gloomy one; but a consideration of the subject will show you that, even on this head, there is no ground for despondency.

Our object will be to show you that, although man

is grievously injured, both as to his spiritual and material welfare, by the inevitable penalty attaching to his misdeeds, it is, nevertheless, not difficult to discern throughout evidences of Divine love and purpose.

First as regards his spiritual welfare :—

We assume that you believe in a continued existence of the spirit after its separation from the body, and that you are sensible that such an existence would be uninviting, nay, unendurable, unless accompanied by an ever-increasing capacity for the acquirement of knowledge. We are, of course, unable to prove to you that such is the case, but, although it may be called an assumption, it is inseparable from the equal assumption of a future existence.

Our point is, that the system of education essential to this progression is commenced during earth-life, for you there learn that there are certain states or conditions of the human mind which are conducive to happiness, and others which are inevitably productive of the reverse. The condition of mind which this experience shows to be conducive to happiness finds its expression in certain actions and qualities which men intuitively love, and the possession of which in others they will reverence, albeit themselves of opposite dispositions. The state of mind which tends to suffering is known, in like manner, by qualities and actions which men intuitively hate, and which they will condemn and despise in others, and even when emanating from themselves. These qualities and actions we will, for brevity's sake, call in the one case "Virtue," and in the other "Sin." "Virtue" we will typify by Love, and "Sin" by the converse, Hate.

What room, we ask, could be found for the active exercise of Love in its many forms of tenderness, pity, forgiveness of injury, gentleness, and patience, in a world where hate, as displayed by wrath, cruelty, revenge and clamour, did not exist?

The fact is that no quality of mind can be appreciable by the human understanding, and thus useful for instruction, unless demonstrated and explained by some experience of its converse.

Thus, to speak in terms of approbation of self-restraint in a society where self-indulgence was a sin unknown, and which no intuitive sense of evil had in the smallest degree revealed, would be to preach in an unknown tongue, conveying to the hearers no idea which could instruct or improve them. To enlarge upon this argument is unnecessary. We only desire to demonstrate to you that man's appreciation of virtue is alone rendered possible by the co-existence of sin. This appreciation, however, this knowledge of good and evil, is insufficient for man's guidance. The mere fact of any proposition being in itself indisputably true can lend to it no inherent attractiveness, and it will fail to exercise any general influence upon the conduct of mankind until they are convinced that their happiness is involved in a due regard of the lessons it conveys; and we wish you to realise that the main inducement to man deliberately to select virtue in preference to sin, is the conviction which earth-life will bring him that true happiness is incompatible with the latter. There are few moments in a man's life when he is not gathering this precious experience.

It may be said, "Why has the Almighty been pleased thus to create man; why not in His omnipotence have placed him at once on a more advanced plane of existence, and endowed him with a morality which would have rendered unnecessary this discipline of suffering?"

It would be easy to answer that such was the will of God, but we wish your reason to be satisfied that His provisions are, in this, as in all things, beneficent, and will therefore point out to you one or two considerations which should lead you to this conclusion :—

1. We believe it to be God's will that man should pursue a progressive path of moral and intellectual improvement, and, further, that he should take no mean part in his own progress and education.

2. That to teach him a lofty morality ere he had mastered the first principles for himself would be a violation of this system of education.

Finally, the objection is the result of ignorance; for were it possible that a man should suddenly attain a moral elevation tenfold greater than it has entered into your imagination to conceive, he would be found still gazing upwards into the immensity of the Divine perfection, still dissatisfied with his mental condition. He must still find follies to repent of, and weaknesses to deplore, and can you imagine that the deep sense of his own imperfection which this higher light would reveal to him would be one whit more endurable than the sufferings of earth-life? As the case now stands with him he is protected by experience against despondency. If his upward journey be slow, one backward glance into the valley below will satisfy him that progress has indeed been made, and fill his spirit with gratitude and patience.

Such, then, is the effect of sin upon man's spiritual nature, not alone a source of misery and degradation, but a means of instruction, a revelation of truth, a merciful correction and a divine consolation.

The effect of sin upon the material happiness of mankind is most distressing, and it is needless to dwell on the myriad forms of suffering which it entails.

It has pleased God to attach to each and all of His laws a penalty which must inevitably follow their violation; it is therefore self-evident that man's material welfare is entirely dependent upon, and commensurate with, the progress he may have made in the science of God's laws; but no suffering which the will of God inflicts can be purposeless.

To explain to you in a few words our meaning, we would remind you how violence and insecurity of life and property have led to the congregation of men for mutual protection, and how such societies have been subsequently consolidated into tribes and nations.

How gross oppression has been followed by revolt and consequent freedom.

How the injustice of the few has led to the formation of wise laws for the protection of the many, and finally how priestly tyranny has resulted in comparative freedom of religious thought.

We give you these instances, not as any complete exemplification of our meaning, but as finger-posts to the various roads of thought which lie open to you, and which you can pursue hereafter at will.

IV.—We have now arrived at our fourth and last query. "What capability of resistance to sin is inherent in the nature of man?"

There are few natures which will yield to a temptation which they know to be evil, without some show of resistance, some sense of shame, but this power of resistance to evil would appear to be very unequally distributed. It would seem but a simple matter to some men to live uprightly; they appear to resist without effort the temptations which assail them, and to be raised by their natural gifts above the weaknesses

common to their fellows. How peacefully they live and how calmly they can die. What a contrast is presented by the lives of others, who, from their very youth, are the victims of stormy passions and inordinate appetites. Often enough such men acknowledge and deplore their infirmities, and some few will combat them with all the fierce energy of their natures—but in vain. Whence arises this vast diversity of moral nature?

It is often suggested that it may be attributed to accidents of birth, parentage, education or surroundings, but although such incidents of man's career may, and doubtless do, greatly influence his character, we cannot accept them as a satisfactory solution of the difficulty, for what is more common than to find members of the same family brought up under influences absolutely identical, displaying tendencies diametrically opposed? We can see in this diversity of moral character no greater difficulty than is presented by the analogous diversity of talents, opportunities, and worldly position which fall to the lot of man, and it is practically as far beyond the control of the individual. You will not venture to assert that the peasant has, on the ground of his ignorance, a less happy prospect in the world to come, than the most accomplished scholar of your day, and you will be wise if you equally hesitate to pronounce upon the probable future awaiting the reckless sinner. God alone can know the peculiarities and idiosyncrasies of those He has created, and you may rest assured that no misfortune of temperament or disposition which perfect wisdom may have allotted to man, will be permitted to affect his progress in the mighty future.

The wise and holy Jesus surely grasped this truth when he said, "Many that are last shall be first, and the first last."

We have thus endeavoured to show you—

1. That "Evil" is a standard of excellence, a gauge without the aid of which you could form no estimate of what is "good."

2. That sin is a relative, not a positive fact, depending for its guilt entirely upon circumstances, and hence, that mankind is by nature incapable of forming any authoritative judgment upon it.

3. That it is an important part of what we believe to be the scheme of education laid down for man, and that the suffering it entails is the experience by which men learn to shun evil and to seek good.

4. That out of its disastrous consequences, has God in His love evolved beneficent results, in making them the stepping-stones to a higher civilization, and the means by which mutual sympathy and interdependence are developed among men. Can you still assert that sin is an unmitigated evil?

Mr. W. T. Coles, of Chicago, will occupy the platform at Goswell Hall, 86, Goswell-road, on Sunday evening next; and Mr. Wallace, the medium, will address the audience on the following Sunday, the 31st inst.

LAST Sunday evening Mrs. Cora L. V. Tappan began the new series of her weekly trance addresses, at the Cavendish-rooms, Mortimer-street, Regent-street, London; and this opening address was of excellent quality.

ALL local news is kept over till next week, from want of space, also all correspondence, including several interesting letters. No further communication has been received from Mr. Serjeant Cox in continuation of the important problems he began to ventilate in the last number of *The Spiritualist*.

## APPEARANCE OF MATERIALISED SPIRITS.

BY WILLIAM H. HARRISON.

LAST Saturday night an interesting *seance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. The medium was Miss Showers, and among those who observed the manifestations were Mrs. Gregory, and her guests, General Brewster, Mrs. Wiseman, Sir William Fairfax, Mrs. Showers, Captain James (late of Dover), Captain Campbell Fraser, Mr. Peele, Miss Lottie Fowler, Mr. Webster Glynes, Mr. Wedgwood, and myself.

During the first part of the *seance* raps, table motions, and some of the remarkable voice manifestations which take place through the mediumship of Miss Showers, and have been so often recorded, were the chief features. During the second part of the sitting, one part of the drawing-room was cut off by a partition and curtains, so as to form a dark cabinet, wherein Miss Showers was left by herself, whilst the witnesses sat in the room outside, in which there was moderate light. Soon Florence came out a little way for a short time, and talked to the company; she then retired, and was succeeded by Lenore. Temporarily materialised spirits of this kind, robed in white drapery, and bearing some resemblance to their mediums, but differing from them in height and in other particulars, have been severely tested in the instance of Miss Cook's mediumship, by the electrical and other experiments of Mr. Varley and Mr. Crookes, and have been authenticated by the testimony of several respectable people, including that of Mr. Crookes, who has seen the medium and the spirit together. In the case of the mediumship of Miss Showers, Mr. H. M. Dunphy, Mrs. Corner, Mrs. Ross-Church (editress of *London Society*), and others have given testimony to the medium and spirits possessing separate materialised forms for the time being. Although I had been present on many occasions during two or three years when such tests were given, I had never been asked inside the cabinet with any medium to obtain evidence of duplication of form, until two or three weeks ago, when, as recorded in these pages, Lenore led me for a few minutes into a cabinet which had been extemporised in a private house, and placed my hand on the beating heart of her entranced medium, Miss Showers.

Last Saturday she again asked me into the dark room used as a cabinet, leading me across it to the further end, where she said Miss Showers was entranced upon the sofa. I asked her to place my hand on the face of Miss Showers. She held my wrist and hand with both her hands (for I suppose she remembered that on the last occasion I had thus made sure where both her hands were), and she brushed my hand over something warm. I told her that I could not say that it was a human face, and asked her to leave more of my hand free, by taking one of hers away and placing it on my face instead. This she did, and while she was standing by my left side, with her arm on my shoulder and one hand on my face, her other hand had hold of my wrist, and guided my hand twice over a human face on the sofa near my right knee. The face was in a horizontal position, looking upwards, and the top of the head was towards my left hand. I twice felt the nose, lips, and teeth of a warm, living human face on that sofa, beyond all mistake whatever.

The philosophy of these manifestations appears to be that spirits divorced from material conditions, can by

will-power obtain partial mesmeric control of the body of a medium, and by means of matter gathered in some way from the hands and arms of the sensitive, can produce the materialised hands and arms that for so many years have been common at spirit circles. Later still they began to materialise heads and full forms, but where the drapery comes from and where it goes to are mysteries not yet solved, although mediums have been searched before and after materialisation *seances*, have been bound with tapes and sealed with signet rings, have had weak electrical currents passed through them all through the *seances* while the indications have been read off outside the cabinet on instruments; in short, they have submitted to all the tests that men acquainted by observation with the nature of the facts, could devise.

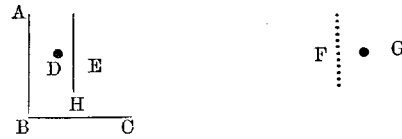
#### UNRELIABLE EXPERIMENTS AT THE ROYAL INSTITUTION.

THE circumstance that when men of science advocate the unpopular subject of Spiritualism in any degree, their brethren refuse to receive even their experiments, although no opinions may be attached thereto, as in the example wherein the British Association for the Advancement of Science, refused to hear the facts advanced by Mr. Crookes at Edinburgh, there is reason for an examination of the foundations upon which such an assumption of authority is built, especially as the ignoring of hard facts savours more of the theologian than of the lover of nature. When, further, unpopular experiments are even misrepresented, as in the instance when Dr. Carpenter—one of the chief members of the Royal Society—told a Chelsea audience that Mr. Crookes placed a vessel of water at one end of a balance instead of over the fulcrum, which was the reverse of fact, and when he severely censured Mr. Crookes for the alleged mistake, it is all the more the duty of Spiritualists to examine the unwritten claim to infallibility.

Last Friday night a lecture on Sound was delivered at the Royal Institution by its guiding star, Professor Tyndall, who is also president of the British Association; the chairman on the occasion was Professor George Busk, who once, it will be remembered, in his official capacity as president of the Anthropological Institute, made a violent attack upon Spiritualism, which was published in the *Daily Telegraph* and in these pages. The attendance last Friday demonstrated the popularity of the lecturer, for every seat was occupied by an educated and refined assemblage of ladies and gentlemen, such as a good evening lecture at the Royal Institution always draws together, so there were plenty of witnesses of the experiments to which attention is about to be called. Among the listeners present were Sir John Lubbock, Bart., M.P., Mr. William Spottiswoode, F.R.S., Lady Claud Hamilton, Sir F. Pollock, the Right Hon. Sir James Hannen, Lady M. Egerton, Mr. Serjeant Cox, Mr. H. D. Jencken, Mr. Warren De La Rue, F.R.S., Mr. Fritz Martheze, Professor Marcet, Colonel Grant, the African explorer, Sir Kay Shuttleworth, Bart., Mr. C. W. Siemens, F.R.S., Professor Carey Foster, F.R.S., Mr. John Browning, F.R.A.S., Professor Abel, F.R.S., Mr. Francis Galton, F.R.S., and Professor Frankland, F.R.S.

In the course of the evening Professor Tyndall exhibited many experiments in which sensitive flames

produced by a whistle, caused them to contract to but six or seven inches in length. At last the lecturer came to the experiment represented in the accompany-



ing diagram, in considering which the observer is supposed to be looking down upon the apparatus on the lecture table.

A, B, and B, C, were two very large square sheets of glass, placed between the spectators and the sensitive flame D, in order to prevent some of the stray currents of air in the theatre from disturbing the flame. G was a whistle blown continuously by means of bellows, and Professor Tyndall pointed out that when he placed a sheet of glass in the position denoted by the dotted line F, it cut off those waves of sound from the whistle which caused the flame D to contract, but when he took the plate of glass away from F, and placed it at E, where previously there had been nothing, then the waves of sound from the whistle contracted the flame. He said that he and others would have supposed, but for this experiment, that it would have been easier for the waves of sound to have passed to the flame when the sheet of glass was at F than when it was at E.

He forgot that the great sheets of glass A, B, and B, C, stood all the time in the position shown in the diagram (which was drawn at the time he made the experiment), and that when the glass screen was placed at E the waves of sound were caught at H and elsewhere by the sheet of glass B, C, and reflected directly upon the sensitive flame; some of the waves thus reflected upon the other sheet of glass A, B, underwent a second reflection, causing them to reach the flame D.

To make the matter worse, Professor Tyndall had exhibited an experiment at the beginning of his lecture, showing that he could catch waves of sound upon a sheet of glass, which then reflected them upon a sensitive flame, and caused the latter to contract.

On studying the diagram and considering the directions of the curves of sound, it will be seen that when the plate of glass was at F, the waves of sound had a worse chance of reaching the flame D than had the sheet of glass B, C, been absent, so that the first part of his experiment was also vitiated, though in a less degree than the second.

In another experiment he placed the whistle in his mouth, and when a small screen was placed close in front of the whistle, the flame did not contract, but when he placed the screen near the flame it did contract. During this experiment he had one of his sheets of glass A, B, behind the flame, so that the waves of sound were playing directly upon it, except where cut off by the little screen.

Perhaps in his laboratory experiments Professor Tyndall may have discovered that the sheets of glass A, B, and B, C, placed exactly as shown in the diagram, did not practically influence the results shown in his experiments; if so, he did not give his listeners the information, although they were entitled to it after he had shown them that a plate of glass would actually reflect waves of sound upon a flame, and cause it to contract. There is also no question that when the glass screen was at E, reflected waves from B, C, and

A, B, were playing upon the flame and helping it to contract, so that the experiment was an unscientific and not a fair one; if not altogether fallacious.

Mr. George Busk, who presided, made no comment upon the experiments, but looked as if they gave him special delight; the same may be said of the large number of members of the Royal Society, Royal Institution, and British Association present.

In an easy atmosphere of authority like that which characterises the Royal Institution, unreliable effects like these have a chance of escaping notice, and of being publicly submitted to intelligent observers; but in unpopular Spiritualism the breeze of criticism from outside is so persistently keen as to make experimentalists especially cautious. Consequently, the managers of the Royal Institution might do well to select a man educated in the more severe and bracing school of Spiritualism to examine all their experiments before they are submitted to their audiences, and to certify whether they are reliable or otherwise. We have put the present matter right for them, but cannot undertake to do so always; besides, it would be better for the Institution were glaring mistakes in its scientific experiments pointed out before instead of after submission to the public. That Professor Tyndall himself should have made the mistakes herein recorded is not a matter of pleasure, for he is very popular among Spiritualists, his address at Belfast having so tended to promote healthy free-thought on religious subjects. His abuse of Spiritualism in it was as harmless as if he had ridiculed the rotation of the earth, and has served the useful purpose of authoritatively defining to posterity his position in regard to some of the most wonderful scientific facts of modern times—facts which alone tend to practically explain the chief problems which he mooted in his presidential address, and admitted to be at present insoluble. In delivering that address he was in the position of a man who had closed the only window in the dark, cold, useful cellar of materialism, and boasted that he had done so, while arguing to those around him in his darksome crypt that there was no evidence of a sun in the heavens.

#### MR. VOYSEY ON IMMORTALITY.

LAST Sunday night the Rev. Mr. Voysey preached on Religion and Science, at the Unitarian Church, Stoke Newington-green. This church is one of the oldest belonging to the Unitarian denomination in this country, and in the past generation numbered among its supporters Samuel Rogers, the poet; Mrs. Barbauld; and Mr. Richard Price, F.R.S., the originator of life insurance.

During the first part of the service, the Rev. J. D. Hirst Smyth officiated. The first hymn sung, written by Dr. Watts, set forth the testimony to the existence of an All-wise Creator, given by the phenomena of nature. Of the general tenor of the hymn the following verse is an example:—

"In native white and red,  
The rose and lily stand;  
And free from pride their beauties spread,  
To show Thy skillful hand."

The Rev. Charles Voysey took for his text Job ii. 7, "Canst thou by searching find out God?" He said that he intended to consider the presidential address given to the British Association at Belfast by Professor Tyndall, whom it would be bad taste either to specially praise or blame, although the more he read his address the more he admired it; he also felt that the words of every speaker had a claim on the enlightened world, in proportion to his knowledge and his uprightness. Professor Tyndall's chief points were,—1. That there is no necessity for a Creator in the popular sense of the term. 2. There is no evidence of a soul in man as popularly understood, under the figure of an operator using a machine. 3. There is no proof of personal immortality. All these three

points were merely negative conclusions, and not put forward as dogmas. Changes in the position of molecules explained all the physical changes in nature, and placed creative jumps out of the question. Thus science did not say that there was no God, but that there was not a God constantly interfering with matter; and why should any religiously-minded man object to that position? When Darwinianism arose, he (Mr. Voysey) considered it to be full of wonder and interest; for even if man were descended from a snail, there was no honour or dishonour in what a man came from, but in what he was. In reference to Professor Tyndall's argument that there was no evidence of the independent existence of the soul, and that the soul might only be the product of the living brain, that was no proof that it was not immortal, and even within the human body there were traces of a force which eluded the grasp of man; consciousness of selfhood was a reality while it lasted, and could not be blotted out of human conception merely because it could not be weighed in scales or seized with forceps. He could not help feeling that there was some identity of nature, some connecting link between himself and his God, and that when he thought invisible thoughts, and experienced imponderable emotions, there was One in sympathy with him, One who responded to his feelings, yet at the same time he fully accepted the conclusion of Herbert Spencer, that his feelings were the results of the accumulated emotions of his ancestors. He admitted that the belief in a future state was founded only on imagination and hope, also that the existence of neither God nor soul could be demonstrated by scientific nor any other means, yet he believed in both. He then spoke of the concessions which science made to religion, as set forth in Professor Tyndall's address, but he did not see that it was imperative that some of the concessions should have been granted. He thought the general tenor of the Belfast address to be a severe blow at the atheism of the day, and at the coverings with which theologians had enwrapped true religion; long ago he had preached against that dread of science common to the theological mind, for all the revelations of science would but conduce to the glory of God, and save mankind from the pitfalls of ignorance and superstition. Religion had nothing to fear from science so long as science spoke the truth, and there were unquenchable flames in the emotional nature of man, which the understanding could never satisfy.

#### SPIRIT TEACHINGS.\*

NO. XXVI.

*As I attempted to put other objections, many of which occurred to me, I was stopped.*

We have something to say by way of summing up what has already been spoken. You do not sufficiently grasp the fact that religion has a very scanty hold on the mass of mankind; nor do you understand the adaptability of what we say to the needs and aspirations of mankind. Or perhaps it is necessary that you be reminded of what you cannot see clearly in your present state, and in the midst of your present associations. You cannot see as we see the carelessness that has crept over men as to the future state. Those who have thought about their future condition have come to know that they can find out nothing about it except that the prevalent notions are vague, foolish, contradictory, and unsatisfying. Their reasoning faculties

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

convince them that the Revelation of God which they are taught to believe to be of plenary inspiration, contains plain marks of human adulteration; that it will not stand the test of sifting such as is applied to works professedly of human origin; and that the priestly fiction that reason is no measure of revelation, that it must be left behind upon the threshold of inquiry, and give place to faith, is a cunningly-planned means of preventing man from discovering the errors and contradictions which throng the pages of that infallible guide which is forced upon him. Those who use the touchstone of reason discover them readily enough: those who do not, betake themselves to the refuge of faith, and become blind devotees, fanatical, bigoted, and irrational; conformed to a groove in which they have been educated, and from which they have not broken loose simply because they have not dared to think.

It would be hard for man to devise a means of cramping the mind and dwarfing the spirit more complete than this persuading a man that he must not think about matters of religion. It is one which paralyzes all freedom of thought, and renders it almost impossible for the soul to rise. The spirit is condemned to a hereditary religion, whether suited or not to its wants. It is absolutely without choice as to that which is the food of its real life. That which may have suited a far off ancestor, may be quite unsuited to a struggling spirit that lives in other times from those in which such ideas had force and vitality. And so the spirit's vital nourishment is made a question of birth and locality. It is a question over which they can exercise no personal control, whether they are to be Christian, Mahomedan, or, as ye say, heathen; whether their God is to be the Great Spirit of the Red Indian, or the fetish of the savage; whether his prophet be Christ, or Mahomet, or Confucius; in short, whether their notion of religion be that prevalent in east, west, north, or south; for in all quarters men have evolved for themselves a theology which they teach their children as of binding force, as supremely necessary for salvation.

It is important that you ponder well this matter. The assumption that any one religion, which may commend itself to any one race, in any portion of your globe, has a monopoly of Divine Truth, is a human fiction, born of man's vanity and pride. There is no such monopoly of truth in any system of theology which flourishes or has flourished among men. Each is, in its degree, imperfect: each has its points of truth adapted to the wants of those to whom it was given, or by whom it was evolved. Each has its errors: and none can be commended to those whose habits of thought and whose spiritual necessities are different, as being the spiritual food which God has given to man. It is but human frailty to fancy such a thing. Man likes to believe that he is the exclusive possessor of some germ of truth. We smile as we see him hugging himself in the delusion, congratulating himself on the fancied possession, and persuading himself that it is necessary for him to send missionaries far and wide, to bear his nostrum to other lands and other peoples, who do but laugh at his pretensions and deride his claims.

It is, indeed, supremely marvellous to us that your wise men have been and are unable to see that the ray of truth which has shone even unto them, and which they have done their best to obscure, is but one out of many which have been shed by the Sun of Truth on

your world. Divine Truth is too clear a light to be tolerated by human eyes. It must be tempered by an earthly medium, conveyed through a human vehicle, and darkened somewhat lest it blind the unaccustomed eye. Only when the body of earth is cast aside, and the spirit soars to higher planes, can it afford to dispense with the interposing medium which has dulled the brightness of the heavenly light.

All races of men have had a beam of this light amongst them. They have received it as best they might, have fostered it or dimmed it according to their development, and have in the end adapted to their different wants that which they were able to receive. None has reason to vaunt itself in exclusive possession, or to make futile efforts to force on others its own view of truth. So long as your world has endured, so long has it been true that the Brahmin, the Mahomedan, the Jew, and the Christian has had his peculiar light, which he has considered to be his special heritage from heaven. And, as if to make the fallacy more conspicuous, that Church which claims to itself an exclusive possession of Divine Truth, and deems it right to carry the lamp throughout all lands, is most conspicuous for its own manifold divisions. Christendom's divisions, the incoherent fragments into which the Church of Christ is rent, the frenzied bitterness with which each assails other for the pure love of God; these are the best answers to the foolish pretension that Christianity possesses a monopoly of Divine Truth.

But the days are approaching when a new ray of light shall be shed on this mist of human ignorance. This geographical sectarianism shall give place before the enlightenment caused by the spread of the New Revelation, for which mankind is riper than you think. They shall be made to see that each system of religion is a ray of truth from the Central Sun, dimmed, indeed, by man's ignorance, but having within it a germ of vital truth. Each must see the truth in his neighbour's belief, and learn that best of lessons, to dwell on the good rather than on the evil; to recognise the Divine even through human error, and to acknowledge the godlike even in that which has not commended itself to his own wants hitherto. The time draws nigh when the sublime truths which we are commissioned to proclaim, rational and noble as they are, when viewed from the standpoint of reason, shall wipe away from the face of God's earth the sectarian jealousy and theological bitterness, the anger and ill-will, the rancour and Pharisaic pride which have disgraced the name of religion, and have rendered theology a byword amongst men. Alas! alas! that that divine science which should tell man of the nature of his God, and in telling should breathe into his soul somewhat of that divine love which emanates from Deity; alas! that it should have become the battle-ground for sects and parties, the arid plain where the pettiest prejudices and the meanest passions may be aired, the barren, cheerless waste, where man may most surely demonstrate his own ignorance of his God, about whose nature and operations he so bitterly disputes!

Theology! it is a by-word even amongst you. You know how, in the ponderous volumes which contain the records of man's ignorance about his God, may be found the bitterest invective, the most unchristian bitterness, the most unblushing misrepresentation. Theology! it has been the excuse for quenching every holiest instinct, for turning the hand of the foeman against

kindred and friends, for burning and torturing and rending the bodies of the saintliest of mankind, for exiling and ostracising those whom the world should have delighted to honour, for subverting man's best instincts and quenching his most natural affections. Aye, and it is still the arena in which man's basest passions vaunt themselves, stalking with head erect and brazen front over all that dares to separate itself from the stereotyped rule. "Avaunt! there is no room for reason where theology holds sway." It is still the cause for most that may cause true men to blush, for in its stifling atmosphere free thought gasps, and man becomes an unreasoning puppet.

To such base ends has man degraded the science which should teach him of his God.

We tell you, friend, that the end draws nigh. It shall not be always so. As it was in the days which preceded the coming of the Son of Man, as it has been in the midnight hours which precede every day-dawn from on high, so it is now. The night of ignorance is fast passing away. The shackles which priestcraft has hung around struggling souls shall be knocked off; and in place of fanatical folly, and ignorant Pharisaism, and misty speculation, you shall have a reasonable religion and a Divine Faith. You shall have richer views of God, truer notions of your duty and destiny; you shall know that they whom you call dead are alive amongst you; living, as they lived on earth, only more really; ministering to you with undiminished love; animated in their unwearying intercourse with the same affection which they bore to you whilst they were yet incarned.

It was said of the Christ that he brought life and immortality to light. It is true in a wider sense than the writer meant. The outcome of the Revelation of Christ, which is only now beginning to be seen amongst men, is in its truest sense the abolition of death, the demonstration of immortality. In that great truth—man never dies, cannot die, *however he may wish it*—in that great truth rests the key to the future. The immortality of man, held not as an article of faith, a clause in a creed, but as a piece of personal knowledge and individual experience, this is the key-note of the religion of the future. In its trail come all the grand truths we teach, all the noblest conceptions of duty, the grandest views of destiny, the truest realisations of life.

You cannot grasp them now. They daze and bewilder your spirit, unaccustomed to such a glare. But, mark well, friend, brief space shall pass before you recognise in our words the lineaments of truth, the aspect of the divine.

— IMPERATOR.

## THE MEDIUMSHIP OF THE EMPEROR VESPASIAN.

BY ST. GEORGE W. STOCK, B.A. (OXON).

SOME so-called miraculous occurrences, of a kind perfectly intelligible, or rather, I should say, perfectly familiar to Spiritualists, are recorded in the life of the Roman Emperor, Vespasian. The invisibles seem to have interested themselves in placing him on the throne of the Roman world. While still Emperor more in name than reality, and insecure in his new position, the usurper lacked that "divinity which doth hedge a king:" but, as a set-off against this defect, a prestige of no ordinary kind was supplied to him by his being used on a very public occasion as a healing medium. The following is

the account of this as well as another curious incident, given by the historian Tacitus:—

During the months, in which Vespasian was waiting at Alexandria for the set period of the summer breezes, when he would be sure of a prosperous voyage, many miracles took place, which were thought to show the favour of Heaven, and a special regard of the divine powers for Vespasian.

One of the common people of Alexandria, who was known to have a disease of the eyes, threw himself at the feet of Vespasian, imploring him with tears to heal his blindness. This was done by the advice of the God Serapis, an object of special worship among this superstitious race. The suppliant prayed the Emperor to condescend to wet his cheeks and eyeballs with his spittle. Another man who was diseased in his hand, was prompted by the same God to entreat that he might be trodden under Caesar's foot. Vespasian at first received them with ridicule and disdain. Finding them urgent, he was divided between dread of the imputation of vanity and hopes of success inspired by the earnestness of the suppliants backed by the voices of flatterers. Finally he called upon his physicians to pronounce whether such cases of blindness and disease could be overcome by human aid. The physicians touched on more points than one in their reply. In the former patient, they said, the sight was not irrevocably gone, and might be restored if the obstacles were got rid of; in the latter the diseased joints might be made sound again, if a healing force were applied. Perhaps it was the pleasure of the Gods to effect this, and the Emperor had been chosen to the divine office. Lastly, if the remedy were successful, the glory would be Caesar's; whereas if it failed, the ridicule would fall on the poor wretches themselves. So Vespasian thinking that his fortune could carry all before it, and filled with confidence in himself, assumed a joyous look, and performed what was asked of him, amid the excitement of the crowd of bystanders. Immediately the hand was restored to use, and the blind man saw again the light of day. Both facts are still related by the persons present, now that all motive for falsehood is gone.

Vespasian, hereupon, felt a strong desire to visit the seat of the deity, in order to consult him upon affairs of state. Having previously issued orders that all persons should be excluded from the temple, he entered it himself, and was intently occupied in prayer when he caught sight behind him of one of the chief men among the Egyptians, by name Basilides, whom he knew to be lying sick at a distance of several days' journey from Alexandria. He inquired of the priests whether Basilides had come into the temple that day, and likewise of the people whom he met whether he had been seen in the town. Lastly, he despatched horsemen, and ascertained that at the point of time in question Basilides had been eighty miles off. Then he concluded that it must have been a supernatural appearance, and inferred the meaning of the response from the name Basilides.

We are fortunate in having another account of the same incidents, which I subjoin in order to impress upon the reader how strong is the historical evidence for them. It is from the pen of Suetonius Tranquillus, in his biography of Vespasian. It differs in certain slight particulars from that of Tacitus, just sufficiently to show that the two are independent, and consequently mutually corroborative:—

Accordingly he undertook a civil war, and despatched troops and generals into Italy, meanwhile crossing over himself into Alexandria, so as to hold the keys of Egypt. Here having a wish to take auspices as to the security of his empire, he ordered all persons to be kept away from the temple of Serapis, and entered it himself unattended. After engaging in deep prayer to the God, he at length turned round, and found himself presented with boughs, garlands, and offering-cakes, according to the custom of the place, by the freedman Basilides: though it was quite certain that no one had let him in, that he had for some time been suffering from a weakness of the sinews which interfered with his entering the temple, and that he was then at a considerable distance. Immediately afterwards there arrived a despatch announcing the overthrow of the forces of Vitellius at Cremona, and the death of Vitellius himself in the city.

Vespasian's authority was unlooked for and still fresh, and weight and majesty were wanting to it. These were now supplied. One day as he sat on the tribunal, one of the common

people who had lost his eyesight, and another who was lame presented themselves before him at the same moment, begging for aid against their maladies after a method revealed to them in their sleep by Serapis. "He would restore the eyes of one," they said, "if he would spit upon them, and impart strength to the leg of the other, if he would deign to touch it with his heel." Incredulous of success he scarce dared to try the experiment. At length, however, he gave way to the solicitations of his friends, and attempted both cures in a public manner before the assembled multitude, with complete success.

The following is the way in which Hume sums up the evidence for the above instance of healing mediumship:—

One of the best attested miracles in all profane history, is that which Tacitus reports of Vespasian. . . . Every circumstance seems to add weight to the testimony. . . . The gravity, solidity, age and probity of so great an emperor, who, through the whole course of his life, conversed in a familiar manner with his friends and courtiers, and never affected those extraordinary airs of divinity assumed by Alexander and Demetrius. The historian, a contemporary writer, noted for candour and veracity, and withal, the greatest and most penetrating genius, perhaps, of all antiquity, and so free from any tendency to credulity, that he even lies under the contrary imputation of atheism and profaneness. The persons from whose authority he related the miracle were of established character for judgment and veracity, as we may well presume, eye witnesses of the fact, and confirming their testimony after the Flavian family was despoiled of the empire, and could no longer give any reward as the price of a lie. . . . To which if we add the public nature of the facts, as related, it will appear, that no evidence can well be supposed stronger for so gross and so palpable a falsehood.

"So gross and so palpable a falsehood!" This is all that Hume has to set against his own formidable summary of evidence. He answers reason with stolid disbelief. It is melancholy to see so keen an intellect thus hopelessly clouded by prejudice. Yet it little becomes Spiritualists to blame Hume or his followers, since in nine cases out of ten their own difference of belief is simply due to the accident of experience. The fact is, it does not seem ever to have dawned upon Hume that miracles could be regarded in any other but an evidential light. To accept Christian miracles was with him to accept the Christian religion; and to accept the miracle at Alexandria would have been to accept the Egyptian religion. But Hume, although in error, was too strong for the Protestant divines of his day. They wished to maintain exclusively the early Christian miracles. He pointed to non-Christian and Roman Catholic miracles; among others, to the famous cures wrought in his own lifetime at the tomb of the Abbé Paris, and asked very forcibly, "If these miracles, as both you and I admit, are false, while yet they are so amply attested, why do you ask me to accept miracles resting on a weaker evidence?" The evidential view of miracles, however, has of late been pretty well knocked on the head. If we were to accept the teaching of the biggest miracle-monger, we would have some very queer prophets. Those who see in the appearance of the Madonna at Lourdes an attestation of the claims of the Holy Catholic Church cannot, of course, quarrel with others who may have a fancy to rehabilitate the faded divinity of Serapis; on the strength of the miracle at Alexandria. Let both sides enjoy their evidence. We, meanwhile, will enjoy both miracles, storing them up as data by help of which we may hereafter arrive at a comprehension of important psychological laws.

THE best *soirée* ever yet held by the National Association of Spiritualists, was its first one at the Cleveland Hall, but it is expected that careful preparations will cause the *soirée* of February 3rd next, at the Cavendish Rooms, to be the best of all.

#### A TRANCE ADDRESS BY MRS. TAPPAN.

THE following is a portion of a trance lecture publicly delivered recently in Birmingham, under the presidency of Mr. Councillor Heyden. There was a large attendance both of Spiritualists and non-Spiritualists:—

Mrs. Tappan rose and uttered the following invocation:—Infinite Creator, divine and perfect source of light, Thou to whom we turn for every blessing, and whose soul is the perfection of all knowledge, who in time past hast reared up prophets and sages to speak thy truth, who hast given to the world the revelation of Thy law and word, who art near to every heart as the pulsations of life, we would praise Thee for that Past which reveals Thy power and greatness; for that Present fraught with the results of Thy law, and filled with manifold blessings; for that Eternity lying before us wherein the soul is made glad and strong in the light of immortality. Oh Thou living spirit! Upon the altar of Thy love we lay the offerings of our devotion, and would praise Thee even as nature, praising Thee with manifold lips of life, lays all her offerings upon the shrine of the universe. The flowers with their sweet lips praise thee; the glad song of the summer birds is fraught with thankfulness for light; the mountain stream and the forests sing anthems, and the ocean for ever pours its monody of praise to Thee; the mountains in solemn grandeur point to heaven, and the voiceless stars keep time to the great beating of Thy Heart. Oh God! the soul of man endowed with intelligence, fraught with understanding, gifted with immortal aspirations, would praise Thee, harmoniously as nature does, singing glad songs of thanksgiving, striving to know of Thee and Thy truth, bursting the barriers of time and sense, and leaping forth to meet Thee in Thy essential element of light. Oh God! even as souls that are made glad and strong by death, grown free and unafraid in the pure light of Heaven, praise Thee with harps of love and golden anthems of rejoicing, so may Thy children praise Thee, basking in the light of Thy love, even in the midst of time, and change, and death. May they know that Thou art the God of all life and all changes, and that the morning and the evening, and light and darkness, and life and death, are all as shadows that change and pass, while the soul and Thou art immortal and dwell together in eternity. May we be ever conscious of Thy presence and love, uplifting, sustaining, guiding, and directing, and we shall praise Thee evermore. Amen.

Another hymn having been sung,—

Mrs. Tappan rose to deliver her address. She said: The subject of this evening's discourse has been left for our own decision. We have chosen the following subject, "The possibilities of communication between the spiritual and natural worlds; and what is it the spiritual world has revealed by modern Spiritualism?" We have chosen this subject, because, whenever the decision of the subject is left to an audience who assemble to listen to a spiritual discourse, the audience invariably, after choosing a subject of another kind, desire to hear something about Spiritualism; and if the subject be chosen by the audience, and left to the majority, it generally bears upon that subject either in the question itself, or in those which follow; and of course it is not the purpose of the speaker or her guides to simply discourse upon scientific or historical subjects, which may be received from other lecturers. The object is to give you proof that these lectures are given impromptu by some such address, and then to acquaint you with what is the belief concerning modern Spiritualism, since intellectual gymnastics is not considered, even by the most abstruse and profound man of science, as his particular province; and Spiritualism is not for the purpose of displaying any especial cleverness; but what is known upon the subject is that which most people desire information upon.

Spiritualism as a science (and we choose to call it such) or a system of ethics, has been in the world about twenty-five or twenty-six years. During that time it must be admitted by all who desire careful investigation that it has advanced most rapidly so far as the number of its believers is concerned, but what it has evolved for the general benefit of mankind, and what its facts are concerning the future state may be most interesting to the careful and inquiring mind. And these facts would be of importance if there were only ten believers in the world instead of some twenty millions. It therefore is our province to-night to state what is the logical basis of communion between the spiritual and natural worlds, and in what manner this philosophy of Spiritualism supplies the connecting link between man's spiritual nature and the material world.

A most ancient philosopher said that no one could presume

to tell that which is possible with the gods until he shall know himself all that the gods know. So it would be well for men of science to remember when they state that certain facts or phenomena are impossible, that no one upon earth can presume to tell that which is possible or impossible, unless he or she is familiar with the entire laws that govern the universe; and this statement goes very far to answer the assumption that such and such manifestations cannot possibly occur, since they are contrary to the laws of nature. No man of science understands the entire laws of nature, and it is contrary to the established ethics of science to assume to dictate what is possible and what is impossible in the universe of matter. But whatever occurs, it is a scientific axiom that there must be some law for its occurrence, and it is the business of science and intelligent minds to watch the manifestations of nature and of the universe, wherever these manifestations take place, and gradually arrive at the laws whereby they are governed, by the manifestations themselves. Spiritualism, as we have stated, is but a quarter of a century old, yet it has revealed facts which, if taken in the aggregate, would prove any known science in the world. More facts have been published in connection with the manifestations of Spiritualism than have ever appeared in connection with chemistry, geology, or even astronomy itself, and these facts it is necessary that every inquiring mind should acquire. To say that these facts have never come to you is no answer. Many of the most manifest performances of nature never come to a special individual. These manifestations of Spiritualism have established first, that certain very remarkable phenomena occur entirely beyond the ordinary processes of nature, and without the instrumentality of any known law of nature. For instance, occult sounds are heard, and have been witnessed or heard by many thousands of individuals at different times, with no palpable cause of production of these sounds. Vibrations of furniture and other ponderable bodies have taken place without the intervention of any known mechanical appliance or physical force. Tables, pianos, articles of furniture have been levitated, contrary, as the scientific man says, to the law of gravitation, but in reality by some unseen force which science has not probed. Various other manifestations, such as the appearances of materialised spirit forms palpable to sight and touch, palpable to photography, have been produced. Other performances, such as the seizure of a person's hand automatically, and making it write without any conscious effort on the part of the individual; or such as the vocal expression through the organs of individuals of words, sentences, and thoughts that have no connection with their own brain; other phenomena, such as manifestation by inspired visions—all have taken place within the period of time that we have alleged; and the most singular fact to be presented to the scientific mind is that in each and all of these instances, wherever they occur, whether in the remote wilds of Australia or in the centres of civilisation in Europe and America, the intelligence dictating and controlling them claims to be that of departed spirits.

Now if science should say that sounds may be caused by some law in nature with which the scientific world is not familiar, it certainly would be accepted; but when sounds occur consecutively, and manifesting intelligence, the scientific mind is bound to determine whether that intelligence be from the embodied mind of the persons present, or from the only other source of intelligence, which is disembodied mind. There can be but two sources of intelligence, the mind which is embodied in human form, and possessed of human attributes on earth; or disembodied intelligence, such as is supposed to belong to spirits, and to the Divine Mind itself. When a sound occurs claiming to come from a disembodied intelligence, manifesting attributes of intelligence and qualities of thought peculiar to individuals, giving also evidence of identity, as such thought always must, then it is the business of science to disprove this, or to show in what manner an occult force, an impalpable something, can assume the guise of an intelligent and conscious entity. Again, wherever these manifestations have occurred under certain conditions that prohibit the possibility of fraud (since human beings who are members of the same family are accustomed not to deceive one another, and since these of course have admitted that the facts do occur), when the communications of intelligence expressed are characteristic of the individual persons whose names are given, and these are names of persons that once lived upon earth, occupying intelligent and conscious forms, and they now claim to inhabit the spiritual world,—the first thing to be considered is not, we think, whether it is possible for there to be a spirit world, since the fact itself establishes

that possibility, even if it had not been dreamed of in the world of mind before. The fact of such an announcement proves its possibility, and there is nothing in the realm of science to disprove it.

Again, the spirits communicating with mortals always say "We are the spirits of your departed friends; we are not dead but living; we inhabit a world that to us is as tangible and real as your world; we are endowed with qualities like those possessed upon earth; we retain our thought, our intelligence, our love, our affection—every quality that made us conscious and sentient beings. The only difference between your world and ours is that ours is one degree less material or manifest; that it is composed of substance, that we inhabit spiritual bodies, that these bodies are governed by laws, and that the spiritual world is in itself composed of substances that to the spirit are as tangible as material substances are to the human body." This again is strictly in accordance with the hypotheses of science. Let us see. We know that rock, and soil, and tree, and the various forms of external matter that are most palpable to the senses, are not the only substances in the universe. Science proves that everything which controls and acts upon matter in the atmosphere—the gases, the elements of the air which you breathe—are all material, and are composed of atoms of matter which, in their original dimensions and qualities, are just as tangible as the atoms that compose the wood, the stone, the soil of the earth; that the only difference is in the combination of the atoms. It is also in accordance with the hypotheses of science that those things, which are not visible except in motion, or except when coming in contact with grosser substances, are the most subtle. Electricity, which is a force generated among atoms, and produces the most violent results when coming in contact with certain conditions of atmosphere or earth, is in itself impalpable unless so brought into contact. All the finer elements of the human body, such as the nervous force; are scarcely to be determined by scientific analysis, yet are admitted to be as material and powerful as the most solid substances in nature, so called. If science has revealed that oxygen, and carbon, and nitrogen, and hydrogen constitute some of the vital elements of life that are impalpable except when they are analysed by experimental chemistry; and if, as science admits, there lie in the unexplored regions beyond scientific inquiry at present vast other elements that may be discovered, then the hypothesis is most natural that there must be another realm altogether of mind which science has not yet penetrated, but which, therefore, may be just as real and palpable as the atmosphere which you cannot see, but without which you cannot live for one instant of time.

The French Academy, appreciating the vast magnitude and variety of subjects that come under the unclassified headings of human thought and investigation, were prone to admit that in order to account for all the manifestations existing in humanity, another sense must be added to those senses already in existence (which are five), namely, the sense of intuition. If there is a sense of intuition there must be something for that sense to perceive, since nature never bestows faculties that are not intended to be used. In the Mammoth cove of Kentucky, the fishes have no eyes, because there is no light for them to see. If there were no subjects, or thoughts, or materials for the sense of intuition to act upon, humanity would not have that sense. (Applause.) And this sense of intuition means, we take it, all that activity of mind which lies beyond the simple seeing, hearing, feeling, tasting and smelling; and whatever other faculties or thoughts humanity possesses that cannot be traced to one or all of those five senses must be traced to what the French Academy has denominated intuition, the sixth sense of mankind; and to act, this sixth sense must have a region of matter and a region of thought exactly adapted to it, and it must be finer than the sense of smell, or the sense of touch, or the sense of hearing, or any of the physical senses proper, since it deals with finer qualities and with mind itself. And what we mean by this sixth sense of intuition is this, that those who possess it in a great degree are qualified with powers, perceptions, attributes, that other persons do not possess, and cannot, perhaps, ever cultivate. Mozart at the age of three years played the thirds and fifths, and composed simple melodies which other persons not endowed intuitively with the sense of music could not compose at the age of fifty or sixty, and never perhaps. What we mean by intuition as applied to special faculties of mind is, that some persons are endowed with those attributes and know them without ever having heard or been taught, or by any method of education received them. These are called geniuses, but no one has ever told what a genius is or to what

particular order of beings a genius belongs, who can improvise music when another human being, who looks almost the same, cannot play a single note. No one has ever classified and arranged humanity into orders, as the zoologist has the various animals of creation. Yet these distinctive orders exist, and every individual is aware of possessing some other faculty than that which is manifested merely by the external senses to which we have referred. The spiritual or inner substance of nature is that substance upon which intuition acts, and to respond to this sense which science has given to man there must be an inner or intuitive sphere of nature which science has never reached, and into which she has not yet dared to penetrate. This inner nature is the spiritual nature. This inner structure is the spiritual structure, and it is just as much possessed by persons embodied as by disembodied persons. It is a mistake to suppose that because you inhabit a material body you therefore have no spiritual body. The truth is, that your spiritual body inhabits your material body, possesses it, infuses its life into it, and constitutes the inner You, of which the outermost is expressed by your physical form or covering; and the outward body is no more your spirit than is your coat or the garment that you wear. Intuition deals with this inner spiritual body. It is this body that you take with you when you die. It is not visible to your physical senses, but nevertheless it permeates in its atoms and particles every portion of your physical body. It inhabits the nervous system; it pervades and fills every faculty and fibre of your existence, and without it there can be no expression of life through your physical organism. This spiritual body is the covering of the spirit, as the garment is the covering of your physical body; and when you pass through the change which is called death you take with you, not the worn-out garment or coat, but the spiritual body only; and that spiritual body it is which the sense of intuition can discover, and which seers, clairvoyants, mesmeric subjects and persons endowed with spiritual vision rightly perceive; and it is that spiritual body which inhabits the spiritual world, and that spiritual world is made up of the same kind of substances that the spiritual body requires, and are related to the spirit as the material world is related to your body.

(To be concluded.)

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THIS Association celebrated its fourth anniversary, on Thursday evening last, with a *soirée dansante*, at the Luxembourg Hall, Dalston. Notwithstanding the unfavourable state of the weather, upwards of 100 members and friends of the Association assembled.

Mr. A. M. Greene read a letter from the president, Mr. Alfred E. Lovell, explaining that unexpected business necessitated his presence in the north; he therefore regretted his inability to preside.

Letters were also read from Mr. William Crookes, F.R.S., Mr. J. M. Gully, M.D.; Mr. J. C. Luxmoore; Mrs. Showers; Mrs. Fitzgerald; Mrs. M. E. Tebb; Mrs. C. Berry; Miss Houghton; and others, wishing every success to the Association.

Dr. George Sexton was unanimously voted to the chair, and in his opening speech he referred to the satisfactory advances made by Spiritualism in the district.

Misses Maltby gave a duet, *Les Diamans de la Couronne*, upon the pianoforte with considerable ability.

Mr. George W. Forbes Playfair, in congratulating the members on the success which had attended their efforts, stated that he had but a short time since joined the Association as a sceptic, and felt bound to acknowledge the courtesy exhibited by his fellow members. He was also much impressed by the good feeling which prevailed amongst their body, while his increased knowledge tended to induce a better feeling towards the matter than he originally entertained.

Miss M. A. Sparey then sang a song, entitled "The Spirit Voice," which elicited applause. A recitation by Miss Sexton of "Ivan the Czar" followed, in which she exhibited considerable elocutionary powers and dramatic ability. Miss Maltby then sang "Sing, Sweet Bird," with pleasing effect, meeting with warm applause at the finish.

Miss Kislbury, one of the honorary secretaries of the British National Association of Spiritualists, spoke on the question of "conditions," of so much importance, in the phenomena of Spiritualism, and stated that no little credit was due to the members and friends in overcoming that even-

ing the very unfavourable "conditions" of weather and distance, which showed that they were determined to ensure success.

Mrs. Major and Mr. G. Haxby then gave a selection of music on the piano and violin, which was heartily applauded. A trio, "The Pilgrim of Love," by Miss and Mr. Alfred James and Henry Sparey, upon the piano, cornet, and violin, followed, the execution of which reflected the highest credit upon the performers. Miss Maltby was then called upon, and sang "I Love My Love" in her accustomed style, and met with considerable favour from the assembly. Miss Sexton gave the song "Home They Brought Her Warrior Dead" with almost professional ability. The Misses Maltby again played a duet "Le Cheval de Bronze," with much taste. A cornet solo, "The Last Rose of Summer," by Mr. Alfred James Sparey, was splendidly rendered. The programme was then brought to a conclusion by a short but effective speech by the chairman.

A vote of thanks to the chairman for presiding was proposed by Major Owen, seconded by Mr. Thomas Blyton, and carried unanimously; after which, Dr. Sexton, having transferred his powers to the M.C., Mr. Bishop, he vacated the chair. Dancing was then commenced to the strains of an efficient band, and was continued until an early hour the next morning. Refreshments of a superior character were provided throughout the evening by Mr. Bishop (the proprietor of the hall), who paid every attention to the assembled guests.

**MATERIALIZED SPIRIT HANDS.**—A few weeks ago we published a description of a public *seance* with the professional mediums, Messrs. Bastian and Taylor, 2, Vernon-place, Bloomsbury-square, W.C., and narrated how materialised spirit hands appeared in the presence of Mr. Bastian. He invited one of the observers to sit alongside him, on the two slight chairs placed in one corner of the room; a shawl was then pinned from wall to wall across them, so that their heads and shoulders were visible over the shawl, behind which the spirits had the partial darkness necessary for the manufacture of materialised hands. Soon living bare hands and arms came over the shawl in different places, and picked up bells and other objects placed near in various positions by the observers, and the two sitters were seen not to move at the time. Since then we have again met the second gentleman who sat behind the shawl, and who testified that the medium sat entirely motionless; the witness was Captain James (late of Dover), now of 1, Jersey-villas, Tottenham. He is an old and experienced student of mesmerism, and a friend of the late Dr. Elliotson, the founder of the Mesmeric Infirmary.

#### BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.

**THE COMMITTEE** beg to announce that a **GENERAL MEETING** will be held at Mr. S. S. Lingford's Baths, Clyde-terrace, on **SUNDAY EVENING**, the 24th inst. Chair to be taken at six o'clock.

The committee cordially invite all Spiritualists in Town and District, who are interested, and have a desire to spread the glorious cause, as business of great importance will be brought before the meeting.

JOS. GIBSON, Hon. Sec.

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

"Professor Huxley and Mr. George Henry Lewes, to be invited to 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 us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew, above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane London E.C.