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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of
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The usual Fortnightly Meeting will be omitted on Jan. 6th.
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Harrison, entitled "Hauntings."

On Tuesday, Jan. 4th, the ordinary Council Meeting will be
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mittee at 6 p.m.

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Nov. 18.—Mrs. Fitz-Gerald, "Experiences in the Home Circle,
No. 1."

Dec. 2.—Captain R. F. Burton, F.R.G.S., "Spiritualism in
Eastern Lands."

Dec. 16.—Mr. Stainton-Moses, M.A., "The intelligent Operator
at the other end of the Line."

Jan. 20.—Mr. W. H. Harrison, "Hauntings."

Feb. 3.—Miss Kisingbury, "Apparitions of the Living."

Feb. 17.—Dr. Carter Blake, "On the Nerve Ether."

March 3.—Dr. Wylde, "Christian Occultism."

March 17.—Mrs. Ellis, "Experiences in the Home Circle,
No. 2."

April 7.—Dr. Bloede, "Psychometry."

April 21.—Mr. C. C. Massey, "On some of the less-known
Facts of Spiritualism."

May 5.—Mr. D. Fitz-Gerald, M.S.T.E.L., "Recent Research in
the Phenomena of Spiritualism."

May 19.} These days are purposely left free for the discussion
June 2.} of any subjects of importance that may arise.

June 16.—Mr. Stainton-Moses, M.A., "Review of the Session."

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

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LONDON, FRIDAY, DECEMBER 27th, 1878.

THE MANAGEMENT OF SPIRIT CIRCLES.

THOSE who know nothing about the phenomena of Spiritualism should not begin by holding *séances* with a professional physical medium, even supposing they are fortunate enough to find a powerful one disengaged, but should form a circle in their own homes, with no stranger present, in accordance with the instructions printed on the last advertisement page of this journal.

Probably one-third of the spiritual movement in London is unseen by the public. Last season we attended as many strictly private *séances* as of those of which the community at large received information; and not unfrequently were the manifestations weakened by want of knowledge of "conditions" on the part of those who convened the little social gatherings.

When engaging a physical medium for ordinary dark circle manifestations, a primary point is to stipulate that he shall give no other *séance* previously on the same day, because if that *séance* is a strong one, so much vital energy will have thereby been drawn from him as to leave little or none to aid in the evolution of manifestations in the evening. If the sitting in the morning was not a strong one, it may have been cut short to leave a portion of power for the evening sitting, which means that two inferior *séances* were given in one day instead of a single thoroughly good one. These remarks apply to those *séances* at which solid objects fly about the room in the dark, and spirits make themselves visible occasionally by their own light, while the medium is held by both hands as he sits among the other members of the circle. Henry Slade could give a dozen *séances* or more a day, because vital energy was drawn almost entirely from his hands only, to produce the result of direct writing; but in the other class of manifestations energy is drawn from all parts of the body at once.

The next point is to take care that the medium feels thoroughly happy, and is satisfied with all the company present. Good manifestations depend much on the tranquillity of his nervous system; a man cannot comfortably pass into a trance sleep if he thinks that somebody present is thirsting for his blood; it is not in human nature. So the best plan is to have a regular circle of five or six thorough Spiritualists, who should first have two *séances* with the medium alone, till he and his spirits and the circle are thoroughly *en rapport*; even among friends the first *séance* is likely to be rather weak, but the manifestations grow stronger as mutual confidence is established. The medium should always arrange the sitters, and select his own place in the circle. After the first two sittings held to establish harmony, not more than two inquirers should be admitted at one time to the permanent circle. These inquirers should not be unwilling witnesses, dragged to the circle against their will by the unwise attempts to make proselytes of persons of no natural spirituality of character. Such observers merely annoy the whole circle; and however conclusive the phenomena may be, their order of mind will not permit them to accept even facts well proved before their own eyes. Only those individuals who possess natural spirituality, and who, of their own accord, have begged some half-dozen times to be admitted to a circle, should be invited to attend. Then all will pass off smoothly and happily, and converts made apace. The man who says it is all imposture, and that some day he may favour the "idiots" in the circle by sitting with them, should promptly be refused the great privilege of admission; he should be told that Spiritualists do not much care to proselytise, and feel no interest in what he believes or disbelieves; he should further be told that he is not shut out from Spiritualism by this decision that he is not worthy to attend a spirit circle, for he can form one for himself in his own home. Then give him instructions "how to form circles at home," and dismiss him with a benediction. We have often adopted this course with unspiritual would-be

judges; it does them a world of good, and puts a stop at the outset to much nonsense.

Cabinet *séances* should never be held in the presence of disbelievers; even when genuine the appearances are such that the clumsiest of conjurers can easily imitate them, and in the past such manifestations have driven away more people from Spiritualism than they have attracted, except when they were held under stringent test conditions. The best mediums can get materialisations in the open circle, while their hands are held, and without any cabinet at all; such *séances* should be encouraged. Cabinet *séances*, not held under stringent test conditions, are of a useless nature; they waste the time of everybody concerned, and usually prevent new inquirers from having anything more to do with Spiritualism. They expose the mediums to all kinds of suspicions, which suspicions are in the majority of cases unjust, but which the sensitives almost deserve if they expect the public to believe such a stupendous fact as materialisation, upon no evidence worth the name.

To sum up. To furnish good conditions for home *séances* with strong professional physical mediums—1. Have a guarantee that the medium has given no *séance* previously the same day. 2. Have a regular circle of five or six Spiritualists, all in harmony with each other. 3. Admit not more than two inquirers at a time, who possess natural spirituality of character, and who in their hearts are deeply anxious for information. 4. Let the medium arrange the circle and his own place in it. 5. Permit nothing in the shape of a cabinet *séance*, and hold both the hands of the medium from first to last.

There are already symptoms that during the coming season more *séances* than ever will be held in London, and compliance, as closely as possible, with the above conditions, will avert many a failure. The movement will gain considerably in standing and in dignity, if it promptly shuts out disagreeable people from spirit circles, and makes admission thereto the great privilege which it is in reality.

WHOM SHALL WE WORSHIP?

WE have received the following letter:—

To the Editor of "The Spiritualist."

DEAR SIR,—I notice a suggestion in the last number of *The Spiritualist* for united religious services among those who profess and call themselves Spiritualists; but there is a lion in the path of no phantom kind. Can we agree as to the Worthy One to whom we shall render this homage, or what form the rendering itself shall take? Are we to adore sublimated matter, omnipotent force, fortuitous concurrence, or limiting ourselves to become Pantheistic, Brahministic, awe-struck venerated of the angel "John King?" or fusing all minor differences, to be content with mystic gazing into the infinite moonshine of the future?

Are we to worship round a dissecting table, a spiritually wrecked music stool, a test-tube of blue sky, in an oak grove, before the unveiled Isis, or in Lamb's Conduit-street, on our heads or our heels? Are our prophets to be decently schooled, or is Milton to be allowed to have his grammar muddled, as I have too often heard it muddled, by "speakers with tongues," and "pythonesses," on various "progressive" platforms? Finally, if the guides Shakespeare and Milton should differ on "fundamentals," do we take our choice, or fight it out?—I am, sir, yours ever, No MATTER WHO.

Our reply to the above letter is, "Worship God."

If our correspondent asks for a more precise definition of The Master who is to be adored, the following committee might be appointed to give it—viz., the Archbishops of Canterbury and York, the Pope of Rome, the Sultan of Turkey, the Patriarch of the Greek Church, the chief representatives of the Brahminical and Buddhist Churches, and the President of

the National Association of Spiritualists, likewise those worshippers of the Unknown God, Professor Huxley and Professor Tyndall, whose "position" is that they are unacquainted with the Deity, and under no obligation to define Him. Furthermore, Mr. Bradlaugh might be appointed to represent Atheism. Our correspondent, after making affirmation that he has no undue prejudice or bias for or against any of the sections of religious thought represented by the rest of the members of the committee, should be appointed chairman.

If these heads of religious thought cannot agree among themselves as to whom we shall worship, even under the guidance of their unprejudiced chairman, why ask for a decision through the public press?

Would he repudiate the definition arrived at by this representative committee, and appeal for an answer to the multitude, to the tens of thousands of preachers in the tens of thousands of the pulpits of the world? Would he appeal to the myriads of teachers of those millions of different religions which probably prevail on other planets than ours? If so, a Spiritualistic preacher has perhaps as much right to be heard as any other, therefore we bring one of the inspirational sermons of Lizzie Doten, the American trance medium, to the front. Her text was, "And I saw no temple therein." (Rev. xxi. 22):—

'Twas the ominous month of October—
How the memories rise in my soul!
How they swell like a sea in my soul!—
When a spirit, sad, silent, and sober,
Whose glance was a word of control,
Drew me down to the dark Lake Avernus,
In the desolate Kingdom of Death—
To the mist-covered Lake of Avernus,
In the ghoul-haunted Kingdom of Death.
And there, as I shivered and waited,
I talked with the Souls of the Dead—
With those whom the living call dead;
The lawless, the lone, and the hated,
Who broke from their bondage and fled—
From madness and misery fled.
Each word was a burning eruption
That leapt from a crater of flame—
A red, lava-tide of corruption,
That out of life's sediment came,
From the scoriac natures God gave them,
Compounded of glory and shame.
"Aboard!" cries our pilot and leader;
Then wildly we rush to embark,
We recklessly rush to embark;
And forth in our ghostly Ellida,*
We swept in the silence and dark—
O God! on that black Lake Avernus,
Where vampyres drink even the breath,
On that terrible Lake of Avernus,
Leading down to the whirlpool of Death!
It was there the Eumenides found us,
In sight of no shelter or shore—
No beacon or light from the shore.
They lashed up the white waves around us,
We sank in the waters' wild roar;
But not to the regions infernal,
Through the billows of sulphurous flame,
But unto the City Eternal,
The home of the Blessed, we came.
To the gates of the Beautiful City,
All fainting and weary we pressed,
Impatient and hopeful we pressed.
"O Heart of the Holy, take pity,
And welcome us home to our rest!
Pursued by the Fates and the Furies,
In darkness and danger we fled—
From the pitiless Fates and the Furies,
Through the desolate realms of the Dead."
"Jure Divino, I here claim admission!"
Exclaimed a proud prelate, who rushed to the
gate;
"Ave Santissimo, hear my petition,

* The dragon ship of the Norse mythology.

Holy Saint Peter; O why should I wait?
O fons pietatis, O glorious flood,
My soul is washed clean in the Lamb's precious
blood."

Like the song of a bird that yet lingers,
When the wide-wandering warbler has flown;
Like the wind-harp by Æolus blown,
As if touched by the lightest of fingers,
The portal wide open was thrown;
And we saw—not the holy Saint Peter,
Not even an angel of light,
But a vision far dearer and sweeter,
Not brilliant nor blindingly bright,
But marvellous unto the sight!

In the midst of the mystical splendour,
Stood a beautiful, beautiful child—
A golden-haired, azure-eyed child.
With a look that was touching and tender,
She stretched out her white hand and smiled:
"Ay, welcome, thrice welcome, poor mortals,
O why do ye linger and wait?
Come fearlessly in at these portals—
No warder keeps watch at the gate!"

"Gloria Deo! Te Deum laudamus!"
Exclaimed the proud prelate, "I'm safe into
Heaven;
Through the blood of the Lamb, and the martyrs
who claim us,
My soul has been purchased, my sins are for-
given!
I tread where the saints and the martyrs have
trod—
Lead on, thou fair child, to the temple of
God!"

The child stood in silence and wonder,
Then bowed down her beautiful head,
And even as fragrance is shed
From the lily the waves have swept under,
She meekly and tenderly said—
So simply and truthfully said:
"In vain do ye seek to behold Him;
He dwells in no temple apart;
The height of the heavens cannot hold Him,
And yet He is here in my heart—
He is here, and He will not depart."
Then out from the mystical splendour,
The swift-changing, crystalline light,
The rainbow-hued, scintillant light,
Gleamed faces more touching and tender
Than ever had greeted our sight—
Our sin-blinded, death-darkened sight;
And they sang: "Welcome home to the Kingdom,
Ye earth-born and serpent-beguiled;
The Lord is the light of this Kingdom,
And His temple the heart of a child;
Of a trustful and teachable child,
Ye are born to the life of the Kingdom—
Receive, and believe, as a child."

A PRIVATE SEANCE.

LAST Saturday night a private *seance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. Mr. Rita was the medium. The guests present were seated round a table in the following order, with their hands interlinked:—Mr. Rita, Miss Mattie Houghton, Mr. Mayne, Mrs. Dunbar, Mrs. Ramsay, Mr. C. C. Massey, the Venerable Archdeacon Dunbar, Mr. W. H. Harrison, Mrs. Makdougall Gregory, and Mrs. Wiseman. In the dark, three chairs were almost noiselessly placed upon the small table; one of them was neatly placed upon the other two. A little musical-box tapped the ceiling a few times; a materialised form, in white drapery, was seen by everybody present four or five times, feebly illuminated by its own light, whereby the head and shoulders momentarily became dimly visible. Mrs. Wiseman and Miss M. Houghton testified that they held Mr. Rita's hands while the form was seen and the chairs placed on the table.

THE BIBLE AND MODERN SPIRITUALISM.*

BY C. J. SNEATH.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Proverbs xviii. 13.

UNDER this heading, ladies and gentlemen, I propose to consider three lectures on modern Spiritualism, recently delivered in the Church of the Saviour, by Mr. George St. Clair. I consider it right that the pulpit should from time to time take notice of modern Spiritualism. Some people might question its qualification to undertake the task; but although Mr. St. Clair has not devoted a lifetime to the study of Spiritualism, he has given some time to its investigation, evidently quite sufficient, in his own opinion, to qualify him for the office of a judge and guide. We live in an age in which every one is allowed to enjoy his own opinion, and I must say that after listening to the lectures in question with all the attention I could command, I found myself irresistibly forced to a directly opposite conclusion. I thought that the lecturer was incompetent to deal with the subject, not merely from his want of adequate knowledge of modern Spiritualism, but also from a want of critical information upon or, at any rate, a careful attention to those passages of Scripture to which he referred in the course of his remarks. I am aware that this is a strong statement, and I will therefore add, before proceeding further, that if I do not establish it to your satisfaction, I will retract it as publicly as I have now made it.

The subject of the first of Mr. St. Clair's lectures was the story of the Witch of Endor, as contained in the 28 c., 1st Book of Samuel, and its connection with modern Spiritualism. After briefly repeating the narrative, which had been previously read as the evening lesson, Mr. St. Clair proceeded to sift it—a plan which, he said, he always adopts with regard to any important fact coming under his notice. According to this sifting, the so-called Witch of Endor, we were informed, was simply an impostor. He said that she must have known Saul from the very first, in spite of her pretended ignorance; for although he came to her in disguise and by night, no disguise could possibly have deceived her, since it was said in an earlier part of the same book that "from his shoulders and upwards he was taller than any of the people." Knowing who he was, her first object was to ascertain the purpose of his visit. "Whom shall I bring up unto thee?" But could any one suppose for a moment that the great army of the mighty dead was at the command of this miserable trickster? She no sooner learns that Saul wishes to see Samuel than she pretends to see the deceased prophet. "I see a god or judge ascending out of the earth; he is an old man, and covered with a mantle." Saul thoroughly believed in witches, and no sooner heard the woman's exclamation than he bowed himself to the earth before the imaginary Samuel. The king then being in a satisfactory state of mind, the woman proceeded to imitate Samuel's voice—the very Hebrew word (*ob*) by which he is designated denoting that she was a ventriloquist—and she says, "Why hast thou disquieted me to bring me up?" giving us, in these words, another proof of imposture. For although the Jews of that time believed in *sheol*, a subterraneous place to which the soul passed at death, we know that no such place exists, and that Samuel must have known it also when he passed into the unseen world. Saul proceeded to state the cause of his distress, and to ask the assistance of the prophet. Then the woman, still personating Samuel, delivered the sentence contained in the narrative, informing Saul that he and his sons would be slain in the coming battle; that the Israelites would be taken captive; and that David would reign in his stead—a prediction by no means difficult to utter, when we bear in mind that she must have known all the circumstances connected with David, and that in the approaching battle the chances were ten to one against Saul and the Israelites. Moreover, it should be observed that Saul did not see Samuel during this interview. It was something like a *séance* amongst modern Spiritualists. It was true that the writer of the book informs us that Samuel spoke to Saul, and "that Saul was afraid because of the words of Samuel;" but he was, of course, a thorough believer in witchcraft, like all the other people of the age in

which he lived. Such, in a few words, was Mr. St. Clair's "sifting," from which I have not intentionally omitted a single point of importance.

I shall not weary your patience by replying to it in detail, but proceed to use it in a way which never seems to have entered the mind of the sifter, although I doubt not that to you it will appear perfectly simple and natural. Here, then, according to Mr. St. Clair, we have, in the so-called Witch of Endor, a woman who gets her daily living by cheating; that is, she does so whenever she can find a person foolish enough to be duped, and on this occasion she had a dupe in the person of the King of Israel. She knew perfectly well who he was; she knew that he was that man of whom David says that he "clothed the women with scarlet and other delights;" and she must have felt quite certain that he had a handsome present for her, if only she could comply with his wishes. She knew also that he had put all such persons as herself out of the land, consequently how dangerous it would be to thwart or contradict him. She was aware how he had hunted David almost to the death, how on one occasion he had thrown a javelin at him to destroy him, and how even his own son's life was in jeopardy for defending him; finally, she was aware that a battle was imminent, in which the chances were ten to one against Saul. And now, on the eve of the battle, this very Saul has come to her for the purpose of obtaining advice and assistance. I therefore ask, How would an ordinary impostor have been likely to have acted under such circumstances? Would he not have adopted the course followed by the false prophets of Ahab in after times? Would he not have said, "Go and prosper, for the Lord shall deliver thine enemies into thy hands?" Why did not the so-called Witch of Endor adopt a similar course? I must remind you that if she had done so she could have had nothing to fear, however the matter might turn out. If Saul came back victorious she would no doubt have been raised to the highest pinnacle of honour as his best counsellor; while if he fell in the battle, as he was most likely to do, "dead men tell no tales and do no mischief." Yet, with everything to fear and positively nothing to gain, we are expected to believe that a miserable impostor stands before the King of Israel, knowing all the circumstances connected with him, and imitating the voice of Samuel, to thus address him—"Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as He spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David. Because thou obeyedst not the voice of the Lord, nor executedst His fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me!"

We now pass on to the sequel. Saul has fallen to the earth, overcome partly by fatigue, and partly, so the sacred writer tells us, because of the words of Samuel. Now notice the woman's words and actions. "And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way."

She killed the fatted calf which was with her in the house and trod out her corn; she baked unleavened bread, and set the meal before Saul and his servants, all—so far as the history tells us—without the slightest fee or reward. She did everything in her power to alleviate the king's distress—everything except one, and that was the very thing of all others which an impostor would have been certain to have done. She does not say "Samuel has relented; the Lord shall deliver thine enemies into thine hand." No. The sentence remains unaltered and unalterable. In it we have a repetition of the words of Samuel when upon earth—"Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." But in her behaviour towards the king, in her affectionate, passionate sympathy, in her generous, disinterested hospitality, we have, unless I

* A lecture, recently delivered in the Temperance Hall, Birmingham, in reply to three lectures on the above subject, by the Rev. G. St. Clair.

am altogether mistaken in my estimate of human nature, the characteristics of a true and veritable woman. On the whole, therefore, I maintain with the writer of this book, that it was the apparition of *Samuel*, and no other, which appeared to Saul. Mr. St. Clair, on the contrary, holds that the woman was a mere cheat, the interview like a modern spiritualistic *séance* (very complimentary to Spiritualists, by the way), that modern Spiritualism is a superstition, mediums impostors, and Spiritualists under a delusion.

DREAMS, TRANCES, AND "SPEAKING WITH TONGUES."

The subject of the second lecture was the trance visions of Peter and Cornelius, as contrasted with the trance mediumship of modern Spiritualism. Mr. St. Clair commenced his lecture by remarking that though he had no faith in the Witch of Endor, he had faith in Peter. But I regret to say that before the lecturer had proceeded very far, I came to the conclusion that I should be very sorry for any friend of mine to have a similar faith in me to that which Mr. St. Clair had in Peter. Although few persons would see any great difficulty in understanding the tenth chapter of the Acts of the Apostles, the subject was prefaced by an introduction, in order to guard us against certain errors in reference to dreams and fasting. Dreams, we were informed, whether by day or night, were the reflections of thoughts which had occupied the mind in the waking state, and were more or less confused according to circumstances; they were, in fact, the result of an overworked brain, or a bad state of health. Many people on recovering from a long illness, or after long abstinence from food, had seen remarkable things which, in reality, had no existence. The way being thus prepared, we were introduced to the history, or rather, to speak more correctly, to Mr. St. Clair's explanation of it. Peter, we were told, had been preaching to the Jewish proselytes; he was a mixture of Jew and Gentile, and this would naturally lead him to think whether it was not his duty to try to convert the Gentiles proper. But Peter was also a Jew, and imbued with the prejudices peculiar to his nation; consequently he would think of the command of Christ respecting their conversion. After the morning service was over he went upon the house top, probably with these very thoughts in his mind; he became hungry, and while food was being prepared he fell asleep, and saw in a dream a vessel, as it had been a great sheet let down from heaven, upon which were wild beasts, and creeping things, and fowls of the air, and he heard a voice, "Rise, Peter; kill and eat." He had these dream experiences, said Mr. St. Clair, because he was hungry; the dream was but a confused reflection of his waking thoughts. "Not so, Lord; for I have never eaten anything that is common or unclean." Here we have the reflection of Peter's Jewish prejudices. "What God hath cleansed, that call not thou common." Here, again, we have the reflection of Peter's better nature. But no one else on the house top could have seen or heard anything. There were no beasts, no sheet, no angel. The dream was the mere reflection of Peter's waking thoughts. The case of Cornelius was even more easily explained. He was a Roman centurion, but evidently very attached to the Jewish form of worship. He had heard of Christ, perhaps had even listened to Him, and probably often listened to Peter. Ought he to embrace Christ's religion? Should he send for Peter? He has been fasting until a late hour in the day, fell into a trance, and saw an angel who said to him, "Cornelius, thy prayers are heard, and thine alms are had in remembrance in the sight of God: and now call for Simon, whose surname is Peter." He had been praying and thinking of Peter, consequently the angel in his dream said, "Thy prayer is heard; send for Peter." This dream is again but a reflection of waking thoughts. No one can deny that this explanation is clever. It has, in fact, only one fault, and that is, that it has not a shadow of foundation in the original. It is not the tenth chapter of the Acts of the Apostles pure and simple, but the tenth chapter of the Acts of the Apostles revised and corrected by Mr. George St. Clair. There is no reason to think that Cornelius was at all favourable to the Christian religion. He had doubtless heard of Christ and Peter, perhaps even listened to them, but there is no reason to suppose that he had the slightest intention of becoming a disciple; he does not even appear

to have been what the Jews call "a proselyte of righteousness." All we hear of him is that "He was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway;" and that he saw in a vision, *evidently* at about the ninth hour of the day, an angel of God coming in to him, and saying unto him, "'Cornelius.' And when he looked on him he was afraid, and said, 'What is it, Lord?' And he said unto him, 'Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.'" This is rather a connected message I think to emanate from a half-awake brain. It may be said that Cornelius was well acquainted with Peter, and was even thinking of sending for him. But where is the proof? It is hardly likely that a Roman centurion would have been so intimately acquainted with the poor fisherman as to have known both his names and the exact place of his abode. Yet in the dream these are given with as much accuracy as though they had been actually copied from a modern Post-office directory. We now turn to Peter. There is not a shadow of proof that he had ever once thought of converting the Gentiles. It is true Christ had commanded that the Gentiles should be converted, but the Apostles seem to have forgotten this command as completely as they forgot His promise to rise from the dead, of which they had to be reminded, first by an angel, if there be such a being, and afterwards by the Lord Himself. Of course there was no sheet, or beast, or creeping thing. The dream was evidently an allegorical one, for the purpose of teaching Peter a great truth, as we sometimes teach children and savages by means of pictures; and in this sense Peter evidently understood it.

We now notice the dialogue of the dream. "Rise, Peter: kill and eat." "Not so, Lord; for I have never eaten anything that is common or unclean." "What God hath cleansed, that call not thou common." Was this a mere conversation between Peter and Peter? If so, it was a remarkable one under the circumstances, for no sooner does Peter wake than he finds that three men are actually standing before his gate and inquiring for him. And the Spirit said unto him, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." The "spirit" said to him. What sort of spirit? An angel? Oh, dear no! Peter's spirit, of course; for if Peter could talk to Peter while asleep, surely Peter could talk to Peter when awake. "Nothing doubting, for I have sent them." Nothing of the kind; *Cornelius* sent them. The dream caused him to do so, and that has already been satisfactorily explained. But Peter did go with the men, and when he entered the house of Cornelius and found his friends and kinsmen assembled together, he thus addressed them—"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

"God hath showed you?" No! Peter; you have made a mistake. Do not you recollect how you had been thinking of trying to convert those poor Gentiles, and that you neglected to take your food at the proper time; you were only a little out of sorts, that is all. But Peter believed in dreams, and his faith was soon rewarded, for we read that as he spake the "Holy Ghost fell on all them which heard the word, and they spake with tongues and prophesied." But we have not yet done with the matter. The believing Jews were angry with Peter; their prejudices were shocked. "Thou wentest in to men uncircumcised and didst eat with them." And what did Peter say in reply? What he ought to have said would have been something of this kind—"Really, my brethren, I have done very wrong, and I hardly know how to account for it. The fact is, I have been thinking about those poor ignorant Gentiles, and wondering if I could do anything to enlighten them; I had been fasting as well, and I fell into a sort of dream, or reverie, or something of that kind, and saw a great many strange things which I mistook for a Divine revelation. While I was thinking about it three men came to me from Cornelius, the Roman centurion, to fetch me, so I went with them, and actually succeeded in

converting him and a number of his friends. But I see now that I was labouring under an insane delusion, and I am very sorry for what I have done." This is what Peter should have said, but somehow he did not say it. No; he rehearsed the matter we read from the beginning, and expounded it by order unto them. They were not merely satisfied with the explanation, but even glorified God, saying, "Then hath God also to the Gentiles also granted repentance unto life." How they might have acted if they had heard Mr. St. Clair's lecture on the subject I must leave you to decide.

I pass on now to the consideration of modern trance mediumship, which we were told differs very widely from the trances mentioned in the Bible. Thus Balaam fell into a trance having his eyes open; but modern mediums, after going through a variety of contortions (of which the lecturer attempted an imitation), pass into a trance, if it be a trance, having their eyes shut. But does this make any very great difference? A lady who came from Hastings a few months ago told me that they had a celebrated preacher there, a Dr. Jones, who always preached with his eyes shut; but he preached a sermon, nevertheless. Mr. St. Clair seems to lay great stress on the case of Balaam, for he read the account of his trance as one of the evening lessons. I may, however, just remind him of a circumstance which seems to have escaped his notice, namely, that trance speaking with the eyes shut seems to have been common even in the time of Balaam, or he would hardly have laid such stress on the fact that he himself fell into a trance having his eyes open. But the "trances of Cornelius and Peter were involuntary," whereas modern trance mediums seem to go into the trance state when they like. Does this prove modern mediums impostors? Sleep is involuntary to most people, yet Southey tells us that John Wesley could go to sleep at will, like a dog, and no one doubts that his sleep was genuine. Mediums advertise to deliver addresses in the trance state at a particular time and place. Yes. But they usually add one other particular, namely, that the subject of the address will be chosen by the audience, thus not leaving themselves a single moment to prepare their remarks, and I engage to say that there are very few speakers indeed who would venture to undertake to deliver a public address under the same conditions, even with the additional advantage of a perfect acquaintance with the works of Max Müller and others, which mediums are said by the lecturer to read and palm off upon Spiritualists as coming from the other world. Of pulpit orators it may be said: No doubt "ye are the people, and wisdom shall die with you." There were several other objections to trance addresses in the lecture, but as they have been made and answered over and over again, it is unnecessary to refer to them this evening. We now come to a statement to which I hardly know how to reply—viz., "That Spiritualism has given to the world nothing new or wonderful, and in fact the spirits seem to know nothing which the medium does not know." I thought that this remark came strangely from the lips of Mr. St. Clair, for whatever merits his lectures may have had, they certainly did not possess any large amount of originality. There was indeed one new objection to modern Spiritualism which I must not omit to notice, viz., a fear on the part of the lecturer lest, if Spiritualism became prevalent, we might again have a repetition of that criminal intimacy between witches and devils which Luther affirms to have taken place in his day. This was hardly a delicate remark to address to a mixed congregation; still, as applied to modern Spiritualism, I believe the objection to be a perfectly new one, and I wish to give the lecturer every credit for its discovery; but, as I should be sorry to raise a blush upon any cheek this evening, I shall make him a present of the objection without offering the slightest reply. Spiritualism, he says, has given to the world nothing new or wonderful. Spirits seem, in fact, to know nothing which the medium does not know. The shortest way to meet this statement would be by a plain contradiction; but as that would hardly be courteous, I will adopt another plan. It is a fact which can be overwhelmingly proved that many persons in the trance state have spoken various languages which they have never learned. The late Judge Edmonds assures us that his own daughter, who only understood English and a smattering of boarding-school French, was in

the habit, while under spirit influence, of speaking in nine or ten different languages for more than an hour at a time with the ease of a native—Greek, Latin, Italian, Portuguese, Polish, and Hungarian were among the number. He informs us that it was not an unfrequent occurrence for foreigners to call at his house in order that, through her mediumship, they might converse with their departed friends in their own tongue, of which he related particular instances. He further informs us that during his investigations into Spiritualism he would go into his own room, and deliberately write down a number of carefully prepared questions which he would place in his pocket, yet on reaching the circle those questions would be correctly answered, and in the very order in which they were written, although he had never taken the memorandum from his pocket, and no one but himself was aware of its existence. He further assures us that purposes which he had formed in his own mind, but told to none, and even his most secret thoughts, which he had never revealed to man or woman, have been publicly told to him at a spirit circle in a similar manner. Here then there is no room for mere imagination; either we must believe that Judge Edmonds—against whose moral character no one has ever whispered a suspicion of deceit—attempted to palm on the world a tissue of cruel, wicked, and unmeaning untruths, or else that Spiritualism has given to the world something new and wonderful, and something far beyond the capacity of the most extraordinary medium in the normal state. Moreover, justice compels me to add that while Judge Edmonds devoted twenty-three months to the investigation of the subject, bringing all his legal knowledge to bear upon the matter—and he is admitted to have been one of the greatest lawyers of the day—Mr. St. Clair considered himself perfectly justified in preaching against modern Spiritualism from the Church of the Saviour platform, at the very time when he was holding *séances* in his own house for the alleged purpose of ascertaining whether it was true. What would be said of a man of science who acted in the same way in reference to anatomy or electricity? I might mention many other facts equally remarkable did time permit, but will content myself by referring those who wish for further information upon trance or inspirational mediumship to the works of Andrew Jackson Davis, the orations of Mrs. Tappan, the poetical works of the Rev. T. L. Harris, the poems of Lizzie Doten, and last, but not least, to that remarkable work, entitled *Hafed, Prince of Persia*, given through the mediumship of David Duguid, the well-known trance and painting medium of Glasgow. It is a sad sight indeed to see a minister of religion, whose business it should be to assist his people in the search after truth, standing before his congregation and publicly making the assertions we have been considering, when it must have been perfectly evident to any one who had the slightest acquaintance with the subject that he had scarcely touched the very fringe of the skirt of Spiritualistic literature. I can quite believe that Spiritualism has not taught him anything new or wonderful; but I must at the same time remind him of the advice of a Hindoo philosopher—"Never utter these words: 'I do not know this, therefore it is false.' One must study to know, know to understand, understand to judge."

SPIRIT FORMS AND SPIRIT HANDS.—THE LEVITATION OF THE HUMAN BODY.

The subject of the third lecture was "Materialisation." The lesson was taken from the fifth chapter of the Book of Daniel, containing an account of the materialised hand seen in the palace at Babylon, and the text was St. Luke, chap. 24, vv. 36 to 43, containing an account of our Lord's first appearance to His assembled disciples after His crucifixion. The lecturer commenced with a long introduction on "matter." We were told that matter was governed by certain known laws which were absolutely unalterable. Thus matter could not go through matter; you might knock your head against a brick wall but you could not get through it. Matter was indestructible; you might weigh a quantity of coal, and if, after burning it, you could gather up the fragments and gases of which it was composed, they would be found to weigh exactly as much as the original piece of coal. Then there was the law of gravitation; a balloon did not rise in the air of itself as it appeared to do, but simply because the air underneath it was heavier and forced it up. All this I knew before,

but I did not know until then that Mr. St. Clair held the old materialistic theory that a spirit was not material, and consequently could not be seen. I had always imagined that there was only one pure Spirit, "Whom no man hath seen nor can see;" but that all other spirits were clothed with some kind of material body, although of a purer substance than our own. Armed with the knowledge of the unalterable laws of matter, and with the consequent possibilities and impossibilities of nature, we were introduced to the subject of levitation. Mr. Home, we were told, is said to have been many times levitated. Once at Ashley House, in the presence of the Master of Lindsay and Lord Adare, he was levitated and floated out at one window and in at another, without any human support, at a distance of 85 feet from the ground. Now this is an awkward statement, because if it should turn out to be true, it destroys Mr. St. Clair's materialistic temple as completely as Sampson is said to have destroyed the temple of Dagon. Hence it is of the greatest importance to get rid of it as quickly and effectually as possible; so we were reminded that levitation is no new thing, it is merely an old story revived. He remarked that St. Francis d'Assisi and St. Theresa are said to have been levitated, that the facts were confirmed by persons who profess to have seen them in that position; but this being contrary to the laws of gravitation was therefore impossible. He could quite believe that those pious persons thought that they were so levitated. And as for the people who professed to have seen them standing in mid-air, we know how easily people are deceived. We have not forgotten how, once upon a time, a wag took up his position in front of Cumberland House, and after fixing his eyes for some time on the lion that once stood at the top of it, at length exclaimed, with befitting solemnity, "By Heavens! it moves!" and how he actually succeeded in deluding a number of persons into the belief that they positively saw the metal lion on Cumberland House wag its tail. We have lately heard a great deal about this lion's tail; but as we are not now in a position to examine the people who professed to have seen it wag, and as we have received no special information respecting it from a gentleman well skilled in the natural history of tails, we must dismiss the narrative from our consideration. But I cannot so easily dismiss Mr. St. Clair's argument. I always thought that when any extraordinary phenomena occurred at the present day, supposing it to be well-authenticated, that it was always understood to give a certain amount of probability to any similar occurrence alleged to have taken place in the past. But this common-sense reasoning seems to be reversed in the argument now before us, for we are told, in effect, that Home could not possibly have been levitated, because several other persons are said to have been similarly levitated before he was born. This reasoning is so very strange, that I must illustrate it. A house is broken into in an extraordinary manner, but the thief is detected on the spot, carried to prison, and in due time brought up for trial. What would be thought of a magistrate who under such circumstances should address the prisoner in the following manner—"You stand here charged with having broken into a house; several persons here present have sworn to the fact and to your identity: still, I do not feel justified in passing sentence upon you. I was reading the other day an account of how a number of persons had been deluded by a wag into the belief that they saw the lion on Cumberland House wag its tail. Hence it seems to me quite possible that the witnesses in question may be mistaken as to the alleged fact, or as to your identity. Furthermore, as my own great-grandfather's house was broken into, I feel bound to give you the benefit of the doubt and acquit you." Such a magistrate would hardly keep his seat long, and I fail to understand why we should have one kind of logic for the police-court and another for the pulpit. The matter before us is one of simple evidence. Mr. Home is said to have been many times levitated. Is this statement true or false? Now, there are at least fifty respectable, intelligent persons in London at the present time who are prepared to swear that he has been levitated in their presence; and there are a number of persons on the other side of the Atlantic who are equally ready to bear similar testimony. The following example I take from Dr. Crowell's *Primitive Christianity and Modern Spiritualism*, vol. 2, page 24. On the 8th August,

1852, several gentlemen were assembled at the residence of Ward Cheney, Esquire, Manchester, Conn., where in the course of the evening very remarkable demonstrations occurred. One of the editors of the *Hartford Times* was present, and from his account of the exhibition, as published in that paper, I cut the following paragraph:—"Suddenly, and without any expectation on the part of the company, the medium, Mr. Home, was taken up in the air. I had hold of his hand at the time, and I felt his feet; they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear, which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves." Moreover, this phenomenon is perfectly common in India at the present moment. There, under the blaze of a noonday tropical sun, a so-called juggler will take his seat on the ground in front of an hotel, cover himself over with a cloth, and, after a few minutes, on removing it discover himself to the assembled crowd suspended cross-legged in mid-air. No restriction is placed on the bystanders; any one who chooses may thrust his arm or a cane under his body, so as to satisfy himself beyond the possibility of a doubt that the juggler is supported by no visible agency. For some time so-called men of science denied this fact as being contrary to the laws of nature; but facts are stronger than theories, and I cannot help thinking that if Mr. St. Clair had known how extremely well this phenomenon was authenticated, he would hardly have classed it among the many impossibilities of modern Spiritualism. I admit, however, that levitation is no new thing; that it is merely an old story revived; for we read in the eighth chapter of the Acts of the Apostles, verses 39 and 40, that after Philip had baptised the Ethiopian eunuch at Gaza, the spirit of the Lord caught away Philip, and the eunuch saw him no more. But Philip was found at Azotus, thirty miles away. Here we have not mere levitation, but transportation into the bargain. In the third chapter of Ezekiel, verse 14, we read, "So the spirit lifted me up and took me away;" and in the time of Elijah levitation appeared to have been somewhat common, for we read in the 18th chapter, 1 Kings, verse 12, that Obadiah said to him, "And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab, and he cannot find thee, he shall slay me."

(To be continued.)

MR. LAMBELLE AT LADBROKE HALL.

LAST night I found my way to Ladbroke Hall, in the Ladbroke-grove-road, London, where Mr. Lambelle is delivering a series of Sunday evening discourses. The room is a spacious one, and the couple of score of persons, including children, who were assembled there last night hardly redeemed it from an appearance of desolation. At ten minutes past seven Mr. Lambelle, a young man, appeared on the platform, accompanied by the gentleman who acted as chairman, minister, and master of the ceremonies during the evening. For the comfort of those persons who may have been alarmed by a truculent notice in *The Spiritualist* to the effect that the doors would be closed punctually at seven o'clock, I may mention that this measure was not taken till 7.25, when Mr. Lambelle passed into the trance, and commenced his part of the proceedings with a prayer to the Father of spirits. The preliminary service consisted of a portion of Scripture read by the chairman, and two hymns, one from the *Spiritual Lyre*, the other from Moody and Sankey's collection. In the former the audience took part; the latter, for want of books, was performed by the chairman's son, assisted by the kind offices of certain young ladies. The portion of Scripture selected for the evening was the 91st Psalm, in which immunity from epidemic diseases is declared to be the privilege of the righteous.

The services, both of the chairman and of his son, who plays the harmonium, are contributed voluntarily out of goodwill to Mr. Lambelle, and a desire to spread the teachings of Spiritualism. When Mr. Lambelle passed from prayer to preaching, his voice changed from a tone of solemnity to one of heartiness verging on jocularity. His discourse occupied an hour, being full of tedious repetition and un-

necessary emphasis. But though tedious, it was not rambling. There was a clear line of argument laid down at starting, and adhered to consistently throughout. If Mr. Lambelle were to acknowledge himself as the author of his own discourse, one might be inclined to offer a few friendly suggestions. But where is the use of lecturing the denizens of another world upon the rules of rhetoric? Without pretending to reproduce the exact words that fell from the lips of the speaker, I will now present the readers of *The Spiritualist* with the main points of the discourse in a very abridged form. Any shortcomings that may be observed by other hearers will be kindly set down to weakness of memory.

Of all sayings that have ever been uttered, none is perhaps so pregnant with wisdom as that of the ancient sage who laid down for the guidance of life the brief maxim "know thyself." If this principle had always been strictly borne in mind, the world would have been spared most of the miseries, and would have avoided most of the errors into which it has fallen. But at the present day religion, science, and philosophy all combine to debar you from this self-knowledge, which is the only true way of salvation. Religion has issued her fiat—"Hitherto shalt thou come, but no further." She will not tolerate free inquiry into the conditions of existence in the world of spirits. Science has declared that man is a cunning mechanism, and that nothing exists but matter; and philosophy has set her seal to the conclusions of science. All Christians indeed believe that there is a future life; but they believe it only as an article of faith, and do not realise it as a fact of existence. Strange the indifference with which men contemplate the journey which all must take, and the land whereto all must come! If you were about to emigrate to a foreign country, you would not display this lack of interest. You would buy every book from which you could extract information, and you would eagerly seek opportunities of conversing with those who had sojourned therein. But about that solemn journey, which is the only one whereon *all* must go, you do not care to inquire. Why there should be such a lack of curiosity on this subject among mankind we cannot tell: only we think it must be in part due to the numbing influence of your religious ideas which renders the contemplation of the future distasteful. It is to help you in freeing yourselves from the triple oppression of your religion, your science, and your philosophy that we have come hither to-night. The help we bring is by making known to you the true conditions of spiritual life, as far as we are enabled to do through the medium of an artificial language.

There are three questions which present themselves to our consideration to-night:—

1. What is spirit?
2. What is the nature of the spiritual world, and where is it?
3. What are the relations that exist between the spiritual world and the material?

And first, "What is spirit?" Christians talk glibly enough of the existence of their spirits after death. But what is spirit, and how are we to conceive of it? Is it a cold abstraction, to be conceived only by negations? No. If spirit exist at all, it must be a substance. But when we say that spirit is a substance, we are not saying that spirit is matter, or that matter is spirit. Nor are we using the word "substance" in any abstruse metaphysical sense. By "substance" we mean those essential qualities out of which anything or entity is made up, just as this table is made out of wood, which is known to us only by its various qualities. This world is made up of various things or substances made known to us by our physical senses. Take away those substances and there is no world—the hills and the valleys, the atmosphere and the rivers are gone; and without these and the like, where would be the world? Even so, if there be a spiritual world, that world can only be made up of spiritual substances. That you cannot perceive the world of spirit does not prove that it cannot exist. For your senses are only constructed to perceive those things to which they stand related: they can bring you no knowledge of anything beyond these. How, then, are these spiritual substances to be perceived? Why, of course, by the spiritual senses; just as physical substances are perceived by the physical senses.

But it is not enough to say that the spiritual world has substance, unless we acknowledge also that it has form. Try to imagine a world which has substance without form! You cannot frame any idea of it. For what is an idea but an image? And what is an image but a certain definite form? A world without volume and shape would be no world at all. Yet such is the world which your religion has taught you to expect. Things, if they exist, must have substance and form. A world devoid of these would be the mere absence of existence—it would be nothing. Do you imagine that in the spirit-world there are no hills and valleys, no atmosphere and rivers, no variety of forms as there are here? There are all these, only they are spiritual and not material. It has been the fashion hitherto to represent spirit as the opposite of matter. But by a series of mere negations, you cannot form any idea of existence: you will arrive at extinction and not reality. Spirit is not the antithesis, but the correlative of matter.

And yet how inconsistent is the language which your religion teaches you! All Christians believe in angels; they believe that the Lord sits in Heaven upon His throne; they speak of the blessed as clothed in white, with crowns on their heads, and playing on harps of gold; and they draw a picture, too, the reverse of this, too doleful for us here to contemplate, of souls tortured in fire for ever and ever—and all this in a world where there is no substance, no shapes, no sizes, nothing! What does the hymn say?—

"Sweet fields beyond the swelling floods
Stand dressed in living green."

What kind of fields are these that exist in a formless and insubstantial world?

We come now to the question which stood second in our proposed order of treatment—the nature and place of the spirit-world. Its nature we have already explained in speaking of spirit. It is a world as real and as palpable as this world in which you dwell. It has an earth, and rivers, and mountains, and hills, and valleys, and a sun, and light, and all that your world contains. Perhaps it will be said that this is materialising the spirit-world. Well, it would be so if spirit were not a substance distinct from matter, with subtler properties and a higher function. Because matter and spirit are both substances, it by no means follows that matter is spirit and spirit matter, unless there can be no difference between one substance and another. But between spirit and matter there is all the difference between the transitory and the eternal. Your world is fleeting, perishing; nothing in it is the same one moment with another. If your sight were fine enough you would see every object surrounded by an aura—by a stream of particles perpetually passing away from it. Your very bodies are gone before you can call them your own: not in every seven years, nor in every three years, but at every moment do they change in some part of their structure. It is not so with the spirit-world: that is the true substance, the one reality; your world is but the shadow which it brings into being.

And now that we have spoken of the nature of the spirit-world, we shall be asked, "Where is it?" Is it in some far-off region of space, somewhere above us, in some planet or star? No. You might travel for ever into space, and never find it. To the question, "Where is the spirit-world?" we answer, "It is here." You are in the spirit-world now as much as you will ever be. For around you and about you is the spirit-world; and around and about each material world there is an envelope encircling and enfolding it, which is its spirit-world: so that the inhabitants of each may say, "The spirit-world is here;" and may look up, also, and say, "The spirit-world is above us." Only it must be seen with the eyes of the spirit, not with those of the flesh. (Here I expected to hear the familiar lines of Longfellow—

"The spirit-world around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.")

But because the fleshly eye cannot see it, men think it is not there. And yet when science tells you that around this earth of yours there are two mighty oceans, two currents running contrary ways, which you cannot see, her word is implicitly believed. But when the spirit-world comes to you, and proclaims its own existence, you set aside the testimony, and it seems to you as an idle tale. And this merely because that world is to you invisible! As if a blind man did not really exist in a world of light, because the light fails to reach him! Or as if a man asleep did not exist in the material world, because he is for the time oblivious of it! You may take that man and place him on some giddy precipice, where one step would hurl him into destruction, and he will not heed it; but when he is recalled to his waking state, he will start back with horror. And so, when the shackles which bind the soul fall off, and man is roused from his spiritual lethargy, he discovers that he has been in the world of spirits all along, although he knew not of it. Yes: you are in the spirit-world now, and that world acts upon you and influences you in ways that you dream not of. It was a spiritual impulse that brought each one of you here to-night; and you came in obedience to a mandate which had not its origin in yourselves, and over which you could exercise no control.

We come now to the last division of our subject—the relation of the spiritual to the material world. Briefly we may say the spiritual world stands to the material in the relation of cause to effect. It is prior to the material world, and independent of it. The spirit-world would still exist if the world of matter, and all that is therein, were destroyed; whereas the world of matter has only a dependent and derived existence. Without spirit the material world would be lifeless; for one of the principal attributes of matter is inertia. But you will say you see matter, and you know that that exists, whereas you do not see the spirit that is said to move it. Why, neither has any one ever seen a man, not the real man—but only his clothes. (Are these the same spirits that prompted Herr Teufeldreuck? Or did Herr Teufeldreuck on this occasion inspire the spirits?) The real man is a spirit even now; and the senses have no relation to the spiritual world. Do not imagine that anything is explained when you say that material phenomena are produced by law. They are not produced by law, but only in accordance with law. Law is but the order that we observe among them. The law of gravitation, for instance, is nothing but a series of effects; and the cause of these effects is spirit. Matter has no power inherent in itself. There is no earth that can construct itself into houses, nor any food that can transform itself into an organic world. And as the spiritual world is the source and cause of the material, so God is the cause of the world of spirit, and the fountain from which it flows. Oh! remember that it is your high privilege to form part of this grand hierarchy now. Remember that you are in your own nature spirits, and that an eternity of consciousness is in store for you.

Such was the substance of Mr. Lambelle's discourse. For the information of any persons to whom the ideas contained in it happen to be new, I may mention that a clear and forcible statement of precisely the same line of argument is to be found in a little book called *The Nature of Spirit*, by the Rev. Chauncy Giles, a Swedenborgian minister in America.

St. GEORGE STOCK.

December 21st, 1878.

WELL-PROVED CLAIRVOYANCE.

(Continued from page 294.)

A STRING OF ANECDOTES.

Professor Charles E. West is principal and proprietor of the Brooklyn Heights Seminary, at 138, Montague-street, and he is widely known throughout the city as a scholar, a man of science, and a Christian gentleman. It was in his institution that Miss Fancher obtained her education. Immediately upon hearing of the accident to her, a favourite pupil, he went to see her, and barely a week has elapsed since that time in which he has not visited her. She has ever been delighted to greet him, and has confided to him, as much as to any other, her sensations, her joys, her sorrows, her religious beliefs, her secrets. "I have been there by day and by night; have called unexpectedly; have remained there for hours at a time," he said yesterday, "and I have kept complete memoranda of what I have seen and heard. I never knew a more truthful, sincere, and intelligent girl than she has proved herself from the very first of our acquaintance. I have spent my life in study, and I have devoted very much of it for the past twelve years to Mollie Fancher's case. She has been a revelation to me. I think I have recorded every change in her mental and physical condition. I have all the results. It would take you half a day to read what I have written about her, and even then the wonderful things she has done are scarcely touched upon. I have been very anxious that a commission of such men as Tyndall and Huxley and Agassiz be made up to prosecute a most searching inquiry into her condition. Indeed, I had arranged with Professor Wyman, of Harvard University, to come to New York, and, with some one else—we had Agassiz in mind—spend weeks with her. As he was about to start Mollie was taken worse. She was then in the most death-like condition that we had seen her, and we all thought that she must soon pass away. It was deemed better to postpone Professor Wyman's visit until she was better able to have investigation made. But in a few weeks the Professor died, and Agassiz also soon was gone. She outlived both.

"I have taken clergymen and physicians to see her. She mystifies every one. They are charmed by her cheerfulness, her vivacity, her Christian faith. It is impossible not to admire her; yet when they see the beautiful works of art that she fashions without the aid of the natural eye, and when they get a glimpse of her wonderful power of so-called second sight, they become mute. I have seen persons who were afraid of her as they might be of a veritable ghost or supernatural apparition. None in all the hundreds whom I have seen at her bedside have I heard express a suspicion that she is an impostor. To see her seems to carry conviction. There is no more doubt that she does these wonderful things than that we sit here. I have seen her do them. I have sat in the twilight of a summer evening and watched her make fancy-work articles in colours, her right arm bent back of her head and resting upon a pillow, the hand capable of being slightly bent at the wrist, her fingers clenched and almost immovable. To this hand she carried the work in her left one, of which she has had the full use, and then the needle danced in and out of the canvas drawing every thread to its proper place and tension, every colour to the exact spot. I knew she was absolutely blind; but even though she had vision she could not have seen her work while it was held in that position.

MISS FANCHER'S PERCEPTION OF COLOURS.

"She distinguished colours with an accuracy that made the rest of us ashamed of ourselves. One evening a physician was there, and he boldly said that he believed she could not detect the different shades. Mollie had a ball of worsted thread, in which were probably ten or twelve colours. She asked the physician to select one, and he pulled out a piece. Mollie's face was turned from him, but he had no sooner separated it from the others than she cried out, 'Brown.' It was dark in the room, and he went to the window, pushed aside the shutter, and examined the worsted.

"You are wrong," said he, "it's black!"

"It's brown, most assuredly," reiterated she.

"The physician supposed he was right; so he said with the utmost confidence, 'For once you are in the wrong; it is certainly black.' Miss Mollie quietly reached for the ball of

many-coloured worsteds, and pulling therefrom a thread said, 'Here is a piece of black—that you have is dark brown.' The physician compared the two, and then saw that he was in error and that she was correct.

"I sat in the room another night," went on Professor West, warming up with enthusiasm, "after it had become dark. Mollie had lost a pet bird—somehow all her pets die very soon; she seems to draw the life right out of them—and a friend had sent the skin to be mounted by a taxidermist. The stuffed bird was on the mantelpiece. We opened the door of the cage in which was a live bird, and as Mollie called to it, it flew to her. She fondled with it for a few minutes, and then it flew from her. We paid no attention to it, but soon the girl called it to our attention that the live bird was on the mantel, curiously inspecting the dead one. It was so dark that we could not see it at all, and Mollie's face was turned from the mantel. We made a light, and sure enough the canary was in a brown study over the bullfinch. The girl was absolutely blind, you must remember. The light was extinguished—for light seems to make Mollie uneasy—and our conversation went on. After a half hour I asked her what had become of the bird, and she answered, 'Why, don't you see him there on the mantel, fast asleep?' We lighted up again, and there the bird was, its head under its wing.

PHOTOGRAPHS RECOGNISED.

"She does all sorts of little things that fill you with astonishment. Sometimes I have carried to her a photograph of some one whom she knew before the accident. She always saw and recognised it before it was taken from my pocket. I know of many instances in which she has read letters while they were in an envelope in the pockets of gentlemen. As for books and newspapers, she reads them readily, no matter what part of the room they are in. When first taken she seemed to read by sense of touch, which, by the way, was for many months the only sense she possessed. Drawing her thumb over the printed lines with great rapidity, she was able to tell for a long time thereafter just what the text was. Her memory of things that happened while she was in that rigid condition was astonishingly accurate. I took her a book one day, and she drew her thumb rapidly over the title-page and began to laugh. Of course I asked the cause of her merriment, and she answered that —, mentioning the name of a very dear friend, had two years before given her the same book; and with that she gave me a running sketch of its contents in a highly intelligent and surprisingly accurate manner.

"She soon ascertained, however, that it was not necessary to touch the words to understand their meaning, but absorbed the contents of printed or written matter. She knows whenever the newspapers print anything about her before it is read to her. The two things that she seems most to dread are, first of all, any notoriety through public prints or through the gossip of her friends; and, second, the being classed in any manner with clairvoyants or second-sight seers or Spiritualists, and these dislikes alone should go far toward making the public believe that she does not attempt imposition. Her excessive sensitiveness to all notoriety, and her sincere desire to keep all knowledge of herself from the public, remove every motive for deception. To my knowledge she never has had a penny by her gifts, although having many opportunities to do so. Many persons thinking that she is a clairvoyant, have called to consult with her, and many young men and young women have desired her to tell their fortunes, but she has not allowed them to be admitted to the room. She knows who her visitors are long before they are ushered into the hall below, and she allows them to see her, or refuses, just as the whim takes her. I took Kossuth's sister there just before her departure for the Old World. Miss Mollie refused to see her. Afterward I asked Mollie for an explanation. 'Why, I didn't like her looks when she entered the door,' was the reply. The door is on the floor below. Another time I took a gentleman of reputation as a scholar. She directed that he be kept from her room, for the same reason—she did not like his looks. While she was blind, I took a large man with a great black beard to her, and said, 'What do you think of this little man with a smooth, sharp chin?' and without turning her face, which was from us, she answered, 'He is very large and has full

whiskers; I can see him.' She knows what is going on all over the country, but whether from her marvellous sight-seeing or because she reads it, I am unable to say. She is not willing to talk to visitors about her gifts. The topic is painful to her. To her friends, however, she is more free, and she is quite willing, at times, to explain her sensations. She tells them where she goes, and what she sees.

"She has revealed things to me of which I had no conception—mainly while we were talking upon religious topics. She is as earnest a Christian as I ever knew. What she sees only makes her faith the stronger; and I believe that her reason for longing to die is that she may go to heaven. I think she has glimpses of the other world, if she has not indeed been there. I cannot tell you that strangely interesting part of her experience. After she is dead it will be known; but it's more of a revelation than that seen by John from the Isle of Patmos."

"Does she see friends who have gone before her?"

"Yes" (speaking with great reluctance). "She sees many of them. She sees her mother. She longs to be with her mother. She says her mother comes to her." And the Professor wiped his eyes, nor did he speak thereafter for many minutes.

A COMMITTEE OF CLERGYMEN.

"Tell me more of the strange things she does."

"Why! bless you! they would fill a book. The trouble with your printing them is, no one will believe them. I have told this girl's history to hundreds; they laugh at me. I told it to Dr. Irenæus Prime. He laughed at me. But I brought him over to Brooklyn to see Miss Mollie, and he went home convinced, but mystified. At the next meeting of the Chi Alpha, the secret society of New York clergymen, Prime, after things began to lag, said, 'Do you want to hear an improbable story?' and they all shouted, 'We do.' Well, Prime began to tell them the facts about Mollie Fancher, and he had not more than fairly started before they cried, 'Hold—enough—that's too much.' 'Hold! yourselves,' cried Prime, 'didn't I say I was going to tell you an improbable story,' and he made them hear him through. Then they discussed it at great length, and appointed a committee to investigate. Over to Brooklyn came the committee, and straight for me, and I read them from my memoranda for an hour and a half, and then they went up and saw Miss Mollie. They reported to the Chi Alpha that all the wonderful things Prime had told them were true, but it was a case beyond their understanding.

"I don't blame folks for not believing; it's past belief. Why, Dr. — was for ever making fun of Dr. Speir and myself for believing what the girl does, so one day I took him up to see her. 'I'll warrant she'll perform none of her miracles while I am there,' he said, while on the way. We were not fairly seated before the postman's rap was heard, and down went Mollie's aunt, Mrs. Crosby, for the letter. 'It's from my friend So-and-so,' said Mollie, when her aunt was half way down stairs. Back came Mrs. Crosby with the letter, and Mollie began to tell what was in it. 'Take the slate,' said I to the unbelieving physician, 'and Mollie will dictate the contents of the letter.' Mrs. Crosby held on to the epistle, and the doctor took the slate, and Mollie began to repeat the letter. She did not take it in her hand, and she was not within eight feet of it. After the doctor had filled two sides of the slate, Mollie asked Mrs. Crosby to open and read the letter aloud. This she did, while the doctor examined what was on the slate. The letter was exactly the same as Mollie had dictated. The doctor went home convinced of the girl's marvellous powers.

"Yes," said Professor West, in concluding, "I want to see a commission of the scientific men of the country investigate this strange case. The girl is simply a miracle. She says she is a miracle, and I know she is one. The entire scientific world should know all about her, and I hope the time will come when it will."

THE TESTIMONY OF PHYSICIANS.

From the first, Dr. R. Fleet Speir, of 162, Montague-street, Brooklyn, has been Miss Fancher's physician. He has watched her case with unrelenting vigilance, and has made full memoranda of every symptom and every change. After she had declared that she could not partake of food, that it was nauseating and distasteful and worthless, he introduced

nourishment through a silver tube. When she was to all appearance dead—pulsation gone, respiration gone, warmth gone—he worked over her and restored her. He has known of her wonderful physiological condition, and of her singular mental phenomena. One day he received a note from this curious patient, warning him that an attempt was to be made to rob him. He paid not more than passing attention to it, but next day some one entered his house and took therefrom a valuable case of surgical instruments. When he has rung the door bell Miss Fancher has almost invariably called out, "Aunt, please go down and let in the doctor." Once or twice he has halted on the landing at the stair-top while some other visitor who accompanied him entered the room with Mrs. Crosby. Miss Fancher, after greeting the new comer, has said, "Why does the doctor wait outside? Ask him to come in." She has been aware of his presence in the neighbourhood, and has told, when he was starting from his Montague-street residence a mile away from her, that he was going to call upon her. Dr. Speir has taken Dr. Mitchell, Dr. Kissam, Dr. Cranc, Dr. Ormiston, and many others of Brooklyn's best known physicians to see Miss Fancher.

It was Dr. Speir who, in the earlier stages of Miss Fancher's illness, tested whether she had partaken of food by going in suddenly upon her and administering an emetic. The drug gave her much pain, while the result was convincing that her stomach was empty. The nature of the medicine was well known to Miss Fancher, although it had been carefully kept from her. This event was just before she went into the rigid condition that lasted nine years. As soon as she emerged from this condition into that of relaxation, three years ago, her memory of the happenings of nine years was gone, and she remembered only incidents of previous years. So nine and a half years after the administering of the test, as Dr. Speir entered the room Miss Fancher broke out with, "You thought I didn't know why you gave me that medicine, but I did. You wanted to see whether food was in my stomach, and you learned that none was there. It made me feel very sick. You won't do so again, will you?"

Dr. Speir was asked: "Did Mollie Fancher ever warn you that you were to be robbed, and next day after you received the warning were you robbed?"

"Yes."

"Do you know of her doing many other equally astonishing things?"

"I do."

"Do you think it possible for Miss Fancher to have deceived you?"

"I never detected the least attempt at deception; nor have I ever suspected that deception was practised by her; I am convinced that there has been no deception. At the same time please understand me that I am not a believer in supernatural things. I think there must be an explanation for everything that happens upon this earth; possibly many of them are beyond our comprehension in the present condition of the world's enlightenment, but they are sure to be made plain in time."

"Is it true that Miss Fancher has continued for many hours in a condition resembling death, with no pulse and no breath?"

"Yes, it is. Her condition has been, I may say, most remarkable. But Miss Fancher's case I regard as a professional secret. She desires me not to talk about it, and I must respect and follow out her wishes."

"Is it true that she has not partaken of food in all these thirteen years?"

"No; I cannot say that she has not. I have not been constantly with her for thirteen years; she may have taken food in my absence. Her friends have used every device to make her take nourishment. Food has been forced upon her, and artificial means have been resorted to that it might be carried to her stomach. Nevertheless the amount in the aggregate must have been very small in all these years."

"You have considered the case of such extraordinary importance as to take many physicians to see it?"

"I have, and it has excited very much of attention. I have letters about it from far and near, and the medical journals have asked for information."

HOW DOES SHE LIVE?

Dr. Robert Ormiston, who has been one of Miss Fancher's

physicians from the first, who has seen her constantly in all the different conditions of her system, said yesterday that he was convinced that there could be no deception. He could find no motive for it, and he did not believe that she attempted it. As to her not partaking of food, he had with Dr. Speir made tests that satisfied him that she ate no more than she pretended to, and in the aggregate it had not, in all these years, amounted to more than the amount eaten at a single meal by a healthy man. Dr. Ormiston narrated many curious incidents of the girl's illness, and verified the facts of her physical condition as narrated elsewhere.

"Can you explain why she does not die?" he was asked.

"I cannot; it sometimes seems incomprehensible to me how she lives with no nourishment except occasional drops of fruit juices. Her stomach instantly rejects food if food is forced into it. At times she has lost all her senses, and her body has become cold as though she were dead. Then she has rallied, and has become better. She has had many ailments that of themselves were sufficient to have caused death in an ordinary person. Last month she had hay fever, and just now she has a sort of bloating of face and body. She is at times intelligent and sharp-witted, and is entertaining in her conversation. She has the worst spasms I ever saw a person recover from, and is a victim to the most violent attacks of hysteria. She has not exhibited to me much of her power of second-sight, yet I am aware that she is capable of most astonishing things. I have known of remarkable tests that she has withstood."

DR. MITCHELL'S TESTS.

Dr. Chauncey L. Mitchell, of 129, Montague-street, one of Brooklyn's oldest and most trusted physicians, said that he had known of Miss Fancher's condition for many years, and had been interested in it. He had called upon her several times with Dr. Speir, and at the request of her friends and brother physicians, and to satisfy his own curiosity, had made some very severe tests. He added: "While all the circumstances and surroundings from the first disarmed me of the suspicion of deception, it was nevertheless difficult for me to believe that the young woman could subsist upon as small a quantity of food as I was assured she had received. Her mind, too, was capable of such astonishing flights as to absolutely compel one to doubt; hence I was careful in my tests. I may say that they convinced me that Miss Fancher was not practising or attempting deception. They were perfectly satisfactory, and they have left me at a loss to account for, or to understand the laws by which her mind and her body are governed. These tests were at an early stage of her sickness, and I have not repeated them. We physicians are as a class inclined to look with suspicion upon any case in which nature's known laws are for a long time disregarded, yet, I believe that, so far as human testimony can prove it, it is proved that Miss Fancher lives without partaking of food to any considerable amount, and that she possesses in an extraordinary degree the gift of so-called clairvoyance. I am not able to explain how she lives. Her case is very generally known to the physicians of New York and Brooklyn, and I have talked with many of them about it, but I never have heard given a satisfactory explanation of how she can continue to live so long in such a condition."

Dr. George G. Hopkins, of 375, Grand-avenue, said that the physicians of Brooklyn generally knew that Miss Fancher was living from year to year without partaking of enough nourishment to sustain life under ordinary circumstances; also that with her change in body came change in mind, and ability to make second-sight manifestations. He had not seen her himself, but from many conversations with physicians and others who had, he did not doubt the genuineness of what was pretended for her. He had not heard a hint that she practised imposition.

HER PRESENT PHYSICAL CONDITION.

Miss Fancher's present condition is blindness, the eyelids closed, the pupils sightless and staring; laxity of body save in her right arm, that remains rigid and doubled as above described; inability to take nourishment, with no desire for it except at long intervals, when she puts a bit of fruit or candy in her mouth for a short time and then rejects it; torpidity of the system, with sluggish pulsation and not vigorous respiration; cheerfulness, with increasing sensitiveness to being made the theme of public gossip, and to receiving strangers;

enlargement of the heart, and soreness in the ribs that were broken by the fall from a horse; rheumatic and neuralgic pains; frequent changes in bodily state, with tendency toward pulmonary troubles; power of speech and of hearing.

Miss Fancher longs to die, yet she tells her friends she is afraid she cannot die. "There is nothing of me to die," she says. Once, after a most death-like trance, in which it required hours of vigorous efforts to restore her, she uttered: "Why did you not let me alone? I think I might have died, had you allowed me to."

Before the accident she was a worshipper in the Washington-street Baptist Church, and had there made a profession of religious belief. To those who have questioned she has answered that her experiences in her sickness have simply strengthened her faith; she believes in a material heaven, with gates of pearl and pavements of gold. Her visions have ever been of the good and the pure. Asked whether she ever saw disagreeable persons or things, she answered that she shuns them. She has said that she desires to die that she may go to heaven.

Some of her friends have seriously said: "If death is the parting of the spirit from the body, and if Miss Mollie's spirit has been released from the bondage of the flesh, can she indeed ever die?"

SLATE-WRITING PHENOMENA.

MR. EPES SARGENT, the American author, in the course of an article in the *Spiritual Magazine* of December, 1877, said:—

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I fully believed in the testimony in his behalf; but I wished to be able to say that I had myself witnessed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report my experience.

Tuesday, September 18th, 1877, I bought a new slate enclosed in covers at the store of Messrs. Nichols and Hall, of Broomfield-street, Boston, and proceeded to No. 46, Beach-street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me upstairs into his modest sleeping-room, fronting on Beach-street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! sceptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noonday light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no watching the end of my pencil), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of super-sensual vision; but, as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.

Mr. Watkins then permitted me to take my own fresh slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me to hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it.

Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light, which streamed in at two uncurtained windows, the outer blinds of which were thrown back, and Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of "expectancy and prepossession" than I am at this moment; and consider also the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing.

Under these simple conditions, the fairest, simplest, and most convincing that could well be imagined, I held out the slate. First came the name, "Anna Cora Mowatt." This name I had written on one of the pellets. A second time I held out the slate, and there came the words, "My dear brother, your own Lizzie." This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium), and there came the words, "My dear son, God bless you.—Your father, who loves you dearly, Epes Sargent." This name had also been both unwritten and unspoken by me. It was my father's name.

Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium,

asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate-pencil on one of the slates, and then, placing the other slate on the top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, "Finished," and taking one slate from the other, I saw one side filled with a message containing fifty-four words, and signed by the name of my deceased brother.

Now, if any of my readers can explain these phenomena, so direct, explicit, and unequivocal, by any theory excluding that of the operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlightened.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

At the last ordinary monthly meeting of the Council of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mr. Reimers, Mr. Pearson, Mr. Dawson Rogers, Miss Houghton, Mrs. Edwin Ellis, and Mr. R. Pearce.

The minutes of the last meeting having been read and confirmed,

Three new ordinary members were elected, and Professor Zöllner, of Leipzig, expressed his pleasure at accepting the honour of becoming an honorary member of the Association.

The following letter from Mr. Williams was then read:—

61, Lamb's Conduit-street, Nov. 21st, 1878.

DEAR MISS KISLINGBURY,—I must beg to return my card of membership; and ask that my name be struck out of the list of those who belong to the British National Association of Spiritualists. I perhaps should have done this sooner, except that I desired to watch the proceedings of some who have called themselves my friends.

I have tried to render good service to the Association, and it is with some considerable sorrow that I return this card; but as a gentleman I can never belong to any Association where my word is disbelieved, and my honesty as a medium is discredited. There are many of its members who I still respect, and who, as well as yourself, I shall ever be pleased to welcome.

With every good wish for the success of the organisation, and to all others who are fellow-workers in this common cause, I remain, yours very truly,

CHARLES E. WILLIAMS.

The Secretary of the British National Association of Spiritualists.

Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Edwin Ellis, Mr. Dawson Rogers, and Mr. R. Pearce voted that the resignation be accepted; Mr. Pearson and Mr. Christian Reimers voted that it be not accepted. It was therefore accepted by a majority of three.

No report was given in by the Finance Committee, sufficient members of it not having met to form a quorum.

The report of the General Purposes Committee was received and adopted. It recommended changes in the hours during which the public reading-rooms should be open during 1879. The committee also resigned, on the ground that it had finished the work for which it was appointed.

On the motion of Mr. Rogers, seconded by Mr. Harrison, it was unanimously reappointed, because of the useful character of the work it took in hand.

A letter from Mr. J. J. Morse was read, after which, on the recommendation of the *Soirée* Committee, it was resolved to discontinue the monthly *soirées* for the present.

Mr. Harrison moved—

That this Council is of opinion that if it does not inform the members of the Association how each councillor has voted in divisions relating to public questions, yet asks the members to vote for or against him at annual elections, the members are thereby placed in a false position; so this Council pledges itself to adopt measures to let them know how their representatives perform their duty.

He said that there was scarcely a town in the kingdom in which a riot would not be raised if the Town Councils announced that they would cease to record and permit to be published how every member had voted at all divisions. But the Council he was addressing had already declined to order all votes to be recorded, so as an inferior measure he, in the above resolution, asked only that votes relating more to public questions than interior management should be recorded and published. It had been said that some of his recently proposed measures were impracticable; but he desired to state that he had attended about two thousand meetings of organised bodies of various kinds, and that nearly all his recent motions, some of which had not received support even to the extent of seconding, would merely have had the effect of checking an inferior system, and substituting one in common use by the best organised public bodies everywhere.

The motion was not seconded.

Mr. Harrison next moved—

That the General Purposes Committee is hereby instructed to consider and to report to the next Council meeting the best method of keeping the members of the Association informed how each of their representatives on the Council does his duty.

This was seconded by Mrs. Maltby.

Mr. Dawson Rogers objected to the resolution. At present the members did not vote blindfolded at elections, as they knew pretty well from *The Spiritualist* reports what the members were doing; besides, if any member of Council called for it, the votes at divisions were recorded.

Mr. Fitz-Gerald was in favour of votes being recorded at the

option of the Council; not that the recording all votes should be obligatory.

Miss Houghton said that it was not necessary to publish the votes, for the last election took place over only one person, who was in excess of the number to be elected. Besides, they could not go to the expense of printing a volume explaining why the votes were given.

The Chairman questioned whether the public took any interest in the records of the votes.

Mr. Harrison replied that it was a true and common saying that a Radical when in power was often the greatest of tyrants, and some of the members of the Association had discovered from the recorded votes, that those members of the Council who daily talked most about defending the public liberties, were generally the very men who on that Board had all along acted in the direction of restricting the public rights. He knew that some of the members of the Association had discovered this, and to do so they must have been reading the votes with interest. In reply to Miss Houghton, the public did not want the explanations; let them have but the dry record of what each member had actually done; they could form their own opinions as to the value of the work. The present system of recording only an occasional vote when a member chanced to ask for it would leave the details of many interesting divisions unrecorded, and it was wrong in principle to impose one of the chief duties of the whole Council upon any private member of it.

The votes were then taken. For the resolution, Mr. Harrison, Mrs. Maltby, and Mr. Reimers. Against it, Mr. Dawson Rogers, Miss Houghton, Mrs. Desmond Fitz-Gerald, and Mr. R. Pearce. The resolution was consequently lost by a majority of one.

Mr. Desmond Fitz-Gerald then moved—

That the Rev. Thomas Colley, who is known to be the author of an anonymous letter in *The Medium* of Nov. 1st, be invited either to withdraw or to formulate into a distinct charge, and to substantiate what appears to be an imputation of a disgraceful character against what Mr. Colley calls "the authorities of the Association," which imputation is contained in the letter in question.

This was carried unanimously, and the meeting broke up.

A MAN SCOURGED BY SPIRITS.

WALCHER, the second Prior of Malvern, a man whose word William of Malmesbury tells us it was irreligious to disbelieve, relates as follows:—

Fifteen years previous to the time when he wrote, a contagious disease had attacked and destroyed the first prior and many of the monks. The survivors, filled with alarm, exercised themselves in prayer and more abundant distribution of alms. In course of time, however, their fears abating, their charity also abated. The cellarer, in particular, publicly laughed at the late panic, exclaiming that his stock of provisions was inadequate to the charitable consumption—that considering that there had been so many funerals amongst the members, he had anticipated some reduction of expense, &c. One evening, after the toils of the day, retiring somewhat late to rest, a remarkable circumstance occurred. He beheld in the chapter-house the prior and the brethren who had died during the year sitting in the order in which they had departed. The cellarer, affrighted, endeavoured to escape, but the spirits had physical power enough to detain him by force, and to freely inflict on him the monastic punishment of the scourge. In addition to this, the prior-spirit gave the culprit monk good advice on the folly of seeking profit by another's death, seeing that all men are subject to one common fate; on the crime of a monk grudging his pittance of pay for a single year after his death, who had passed his whole life in the service of the Church; and finished by telling him that his death would take place shortly, and by the advice to endeavour by his example to correct those whom he had corrupted by his language.

In proof of the veracity of his story, the penitent cellarer exhibited the recent marks of his scourging *tam recentibus plagis*, besides which he shortly afterwards died, fulfilling the prediction of his early decease.—*From an old Malvern Guide-book.*

READERS in the United Kingdom who receive this journal from London by post, are again reminded that their subscriptions expire to-day, and that 10s. 10d. for the supply during 1879 is due before next Wednesday.

THE Psychological Society will hold no meeting on Thursday next, January 2nd. On Thursday, January 16th, Professor Plumtre will read a paper on "The Religious and Psychological Ideas Revealed in the Sacred Poetry of the Hebrews, Hindoos, and other Oriental Races."

THE fortnightly meetings of the British National Association of Spiritualists will not be resumed until Monday, January 20th, when Mr. W. H. Harrison will read a paper on "Hannings and Apparitions." He will be glad to receive references to cases which tend to prove spirit identity.

DR. ROBERT S. WYLD, of 19, Inverleith-row, Edinburgh, writes to us:—"I will willingly give £50 to any London medium who can obtain for me a single word written between closed slates, tied by myself, with a bit of pencil betwixt; and I shall be very glad, indeed, to purchase faith at this price."

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

SPIRITUALISM AND SPIRITUALITY IN GLASGOW.

SIR,—A dense fog hangs over the city; cold, miserable, and wretched as it is, it but faintly portrays the gloom and sadness in the hearts and homes of thousands. The numbers of the known poor are daily increasing, the industrious artisan, the mechanic, and clerk swelling the ranks. It is to be feared that there are thousands more, whose distress and poverty will never be known this side of the grave.

Bad as this is, it seems but the outward and visible sign of a denser fog in the mental and spiritual atmosphere. The fog of materialism is made deeper still by the mists of sectarianism hanging over the minds of men, benumbing the intellect, distorting the vision, and starving the spirit.

The wonder is, not that there is so little known of Spiritualism, but that there is so much known. Robert Owen, the socialist, George Combe, the phrenologist, Professor Gregory, late of the University of Edinburgh, and J. W. Jackson, the mesmerist, however diversified their views, have each unconsciously aided to prepare the way for the advent of modern Spiritualism here.

It is but a short step from the broad humanitarianism of Owen to the ethics and moral philosophy of Spiritualism; from the facts of mesmerism to the phenomena of Spiritualism. Other workers have laboured in the field; the hardy soil of this northern clime is slowly but surely being prepared; and Spiritualism will take root, like heather on the adjacent mountains, a plant of sturdy if stunted growth—healthy, hardy, if not beautiful in the gaze of the canny Scot.

Mr. J. J. Morse has just completed his yearly engagement with the Glasgow Spiritualists' Association. His lectures on Sunday, the 7th, and Monday, the 8th inst., were well received, presenting, as they did, rocks of facts, as well as flowers of eloquence.

On Friday evening, the 12th inst., a *soirée* was held in the Glasgow Spiritualists' Association Rooms, in honour of Mr. Morse. After tea Mr. Robertson, the secretary, who occupied the chair, paid a graceful tribute to Mr. Morse and his guides for the manner in which they had laboured for the cause in Glasgow, in the face of the most disheartening opposition, during the last five years. But the gathering there that evening was an evidence that their (Mr. Morse and his guides) labours had not been in vain. An excellent programme of songs and recitations was admirably rendered by friends and members of the Association. The most pleasing event of the evening was when the chairman, on behalf of the members of the Association, presented to Mr. Morse a handsome gold locket, with a suitable device on it, as a token of appreciation of his work and conduct by those members of the Association in whose name it was presented. Mr. Morse (to whom the presentation was a surprise) was much affected; he made a feeling reply to the observations of the chairman. Then two of his controls made some well-chosen remarks. A few short complimentary speeches were made by Messrs. Robertson, Campbell, Birrell, and myself, and the happy evening's reunion was terminated by the company singing "Auld Lang Syne."

I lectured in the rooms on the 14th inst.—subject, "Is Man Immortal?" and made an attempt to answer the question in the affirmative, sustaining my arguments from facts culled from the realms of physiology, pathology, natural and artificial somnambulism, dreams, death-bed scenes and kindred material. Mr. Walker, the venerable vice-president of the Association, will read a paper on "Man's Responsibilities" next Sunday. J. COATES.

SPIRITUALISM AND RELIGION.

SIR,—I hope you will grant me space to make a few remarks on a subject suggested by Mr. Stainton Moses' magnificent paper on the "Intelligent Operator," read by him at the last fortnightly meeting at Great Russell-street. I did not venture to speak on that occasion, partly because of the length of the proceedings and the number of other speakers; partly because I was reluctant to say a word of dispraise, or to strike one discordant note at that happy meeting; and, lastly, because the subject I am about to touch upon is of too vast an extent to be compressed into a couple of questions, or disposed of in a few cursory remarks.

Both Mr. Moses and Professor Cassal alluded to the "universal instinct" which, apart from all external manifestation, furnishes good *à priori* grounds for belief in a future life, to my mind the best "proof presumptive" of man's immortality. But then Mr. Moses went on to say that this belief in immortality constituted the "sole code of personal religion." It is to this astonishing statement that I intend to demur. Indeed, I am not sure that Mr. Stainton Moses has not hereby furnished the key to the puzzling question, "How is it that Spiritualism, with all its pretensions and with all its proofs, does not take the place of religion, does not supply any real spiritual food to the hungry and thirsty soul?"

Question after question rises in my mind the longer I contemplate. Is the "sole code of personal religion" a belief in immortality, as demonstrated by Spiritualism? Will it save a man's soul to know that he lives for ever? Or does not religion rather consist in this—that man, knowing himself to be immortal, seeks the means whereby he shall purify his soul, and render himself worthy of that higher life to which he aspires? The burning questions in Spiritualism are not—Shall I renew my earthly affections, however sweet and holy, in that farther life? not, Shall I know my long-lost brother, the companion of my early years, the sharer of never-to-be-forgotten influences? but—Will it teach me anything new of the relations of my soul to God? what has it to tell about the doctrines of sin and forgiveness, and many other impor-

tant and vital points in man's spiritual history and development? So far from Spiritualism inciting men to a higher self-sacrifice, to greater self-abnegation, to a more complete possession of their souls in awe and patience, to a more perfect detachment from the things of sense and of matter, I see Spiritualists who believe (oh, yes! thoroughly believe) in their soul's immortality act as though both this life and the next were one great tea-garden or happy hunting-ground, in which they can disport themselves endlessly, and at will, instead of a stern training school for better states of existence. They say that God is not a hard taskmaster, and that He wishes us to be happy, forgetting that the greatest Spiritualist who ever walked the earth has taught that "strait is the gate, and narrow is the way, that leadeth unto life." They think that immortality is theirs by right, not that it has to be won by hard fighting with the powers of this world; forgetting that spirituality, not Spiritualism, is the end and aim of our striving. Does any one tell me that progress is the law of life? I say, that life has another law, and that law is death. To pass from death unto life, by which I mean from spiritual deadness to spiritual awakening and growth, is what we seek and wrestle for. And how is this to be furthered? How is our spiritual life to be sustained, if not by worship, by contemplation of the Infinite, by communion and union with God, in the person of His Divine and Eternal Son? Instead of this, we see the majority of Spiritualists forsaking worship for "wonder-hunting" at *séances*, for trance addresses, spirit-teachings, and communications.

Some will answer—"If Spiritualism is not a religion, it is nothing." I think its mission is best described in the words of Mr. Stainton Moses himself, that it is a "sledge-hammer for breaking the skulls of materialistic sceptics;" also, it is an aid to religion in enabling us to understand conditions and doctrines of which it gives a reflection; its progressive spirit spheres have an analogy with purgatorial states, its intercourse with spirits with the Church's communion of saints; its trance conditions prefigure religious ecstasy and inspiration; it shows to our sight a portion of that which we must still for the greater part hold by what theologians term faith. More than this experience has taught me not to expect from Spiritualism; and so far from encouraging all persons to form spirit-circles in their own homes, I would rather, as I have often said before, see the subject confined to a few qualified individuals, "pure in heart and sound in head," who should "report progress," and give to the world whatever may appear to them to be for its benefit.

If Spiritualism is teaching us to put spirits in the place of God; if it is to abrogate the rule of Christ and His Apostles, that we must overcome the world, and the flesh, and whatever else to us and in us is Satanic, then it is failing of its mission, it is a false prophet, a thing to be cast out and trodden under foot. Let us take heed to our ways, that we be not found fighting on the wrong side, and encouraging that very state of mind in ourselves which we profess to combat in others.

The whole tone of Mr. Moses' paper is so admirable, that I am grieved to have to appear in the character of a dissident to anything therein contained, or which he may have spoken. But the words which I have taken as my text are, to my mind, fraught with issues so tremendous, that I should deem myself unfaithful if I did not raise my voice against them, even though it be the solitary voice of (as Mrs. Hollock has said) "one crying in the wilderness."

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the Quarterly Journal of Science, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. B. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half-a-dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

- 1. Let arrangements be made 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 in subdued light, but sufficient to allow everything to be seen clearly, 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 of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. 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.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should 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 raps 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.
7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.
8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

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