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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE, ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

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Library Committee, at 5.45 p.m.
" " Experimental Research Committee, at 6.30 p.m.
" " Committee's *Seance*, at 7.30 p.m.
Tuesday, 18th.—Trance Address, at 8 p.m. Mr. W. J. Colville.
Wednesday, 19th.—Inquirers' *Seance*, at 8 p.m.
Friday, 21st.—*Seance* Committee, at 5.45 p.m.
" " Experimental Research Committee, at 6.30 p.m.
" " Committee's *Seance*, at 7.30 p.m.
Friday, 28th.—*Soiree* Committee, at 5 p.m.
" " Experimental Research Committee, at 6.30 p.m.

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The Offices of the Association will be closed from December 24th to December 26th, inclusive.

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Mr. Colville's Meetings, which have been changed from Saturday afternoons to Tuesday evenings, at 8 o'clock, are free to members and friends.

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The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER TWENTY-FOUR.

LONDON, FRIDAY, DECEMBER 14th, 1877.

SPIRITUALISM IN AMERICA.*

BY EMILY KISLINGBURY.

MR. PRESIDENT, LADIES AND GENTLEMEN:—It is impossible for me to find words to express the feelings of pleasure and gratitude with which I respond to your affectionate and hearty welcome, and to the kind greeting you have extended to me this evening.

I have been deeply touched, from the first moment of my landing in England, by the evidences of interest in my welfare, and anxiety for my safety, shown by innumerable friends, even by those from whom I could have least expected them, and I only wish I were worthy of half the kindness that you have lavished upon me. Much of the anxiety, though so kindly meant, was unnecessary, for I was favoured with very fine weather on my passage home, and my only source of suffering was the knowledge that my friends would be imputing all sorts of imaginary misbehaviour to the winds and waves, and would be distressing themselves uselessly on my account. Well, I rejoice to be amongst you once more, joining in the work in which I really delight, with renewed health and vigour. And let me take this opportunity of returning my sincere and grateful thanks to those who have carried on the secretarial work in my absence; especially to our friend, Mr. Algernon Joy, who has displayed even more than his usual efficiency and vigilance in keeping all branches of work, and all persons concerned, in the completest order.

I have been asked this evening to give an account of my spiritualistic experiences in America. Lest you should be disappointed with their paucity, let me remind you that my leave of absence was granted me solely on the grounds of failing health, and that I went away accompanied by warnings from my friends, and almost under a promise to some of them, not to enter into the pursuit of Spiritualism; and, above all, not to attend *séances* or public meetings. For some time after arriving in America, I had neither health nor inclination for any such pursuit, and I persistently refused all invitations to public receptions and platform-speaking. Nevertheless I had the pleasure of meeting and conversing with those honoured and distinguished representatives of Spiritualism who have long been so well known to us by their writings and their activity in our cause. From them I learned far more than I probably could have done in my two months' stay by personal observation, especially as at that time of year the dwellers in cities, as is the case with ourselves, are dispersed in the mountains and watering-places, and the mediums are absent from their accustomed haunts. Here and there, however, I had the opportunity of witnessing some interesting facts, which I will narrate further on.

The testimony of the majority of the Spiritualists with whom I came in contact, pointed to the conclusion that Spiritualism in America is, as a movement, on a much lower footing than with us in England. It may be more widely spread, it may have a greater number of mediums, presenting a greater variety of manifestations; but, alas! such is the disorder and disrepute into which blind credulity, objectionable teachings, and unchecked and untrained mediumship have brought it, that most persons of good sense and of high moral character, and who value the peace and purity of their homes, refuse to associate with Spiritualists as a body, or to identify themselves with the movement. Of course, some hold back, as with us, from fear of Mrs. Grundy, who is as well known in America, I found to my surprise, as in England. The most earnest-minded Spiritualists look to England, and to this Association in particular, to clear Spiritualism of its follies and errors, and to place the subject in its proper light before the inquiring world, as a

valuable, and, as Mr. Sargent wrote to me, a "demonstrable truth."

Of course there are in so large a country as America, and where Spiritualism is numerically much stronger than in England, a very large number of persons to whom the above remarks do not apply. What I wish to convey is that the movement has no adequate corporate representative before the world, no standard of public opinion within itself, no central point of attraction round which to shape itself and by which to preserve its own integrity.

Mr. and Mrs. Newton, those earnest friends who stand at the head of the Society of Progressive Spiritualists in New York, have been for some time anxious that local organisation should be attempted, if not upon the scale, at least according to the system, adopted by the British National Association; and they called a few friends together, to hear from me how the work was being carried on in England; but, beyond the evening's discussion, no result is likely to ensue. Some friends in the Western States, as represented by the Rev. Mr. Watson's *Spiritual Magazine*, are still hopeful of accomplishing organisation on a national basis, but their plans are, I think, likely to remain in the theoretic stage. In America national association is next to impossible, for geographical reasons; the country is too wide, the cities and centres are too far apart for any common action to be taken; but, at least, an establishment similar to our own might exist and prosper in each important city, if the right people could be induced to take it up. But I found few willing to join in such a work. One gentleman, with whom I discussed the subject very fully, and who has given it his best attention, assured me that he considered organisation impracticable, and that, if it were attempted, he should feel it his duty to refuse to join in the work, especially on account of the number of objectionable persons who are connected with Spiritualism in America, and with whose opinions and practices it has become identified.

At one time the American Spiritualists had amongst them a man eminently fitted to be their leader; one who had served and deserved well of his country, and who had shown himself capable of sacrificing his best worldly interests for the sake of principle; a man of varied experience and acquirements, a born orator, and one whose special talents for organisation and administration have been more than once recognised by the United States Government. I speak of Colonel H. S. Olcott. But the American Spiritualists did not know their best friend. When Col. Olcott perceived that Spiritualism was drifting towards imbecility from want of proper guidance, and that it was likely to founder from its own internal rottenness, he gathered together a remnant of faithful souls, and formed an association, or brotherhood, under the title of the Theosophical Society. The object of that society was to pursue the study of occult or psychical phenomena side by side with that of ancient and mediæval philosophy, and to seek for an explanation of the causes of such phenomena as are now presented in the wisdom stored up for thousands of years in the writings of Indian, Egyptian, and Grecian sages. In course of time, however, those members of the society who only cared for unlimited sensationalism in phenomena, and very little for philosophy, dropped off; the objects of the society were misunderstood and misinterpreted, and its leaders were regarded as the enemies of Spiritualism. Col. Olcott held steadily on his way, and the Theosophical Society, since reconstituted on a basis of secrecy, continues to flourish. Lately the work entitled *Isis Unveiled*, characterised by one of its reviewers as among the greatest literary wonders of the age, has been written and published by that society's learned and distinguished secretary, Madame H. P. Blavatsky. Among the many themes of which it treats, this book contains some

* An address delivered at the last *soirée* of the British National Association of Spiritualists.

theories concerning Spiritualistic phenomena of the deepest interest, and which I hope will ere long be studied and discussed by the members of this Association; such, for instance, as the powers of the embodied human spirit, a field almost unexplored by us as yet, and offering abundant material for research; the fallacy of ascribing certain presentations to the action of our departed friends; the part played by elemental and elementary spirits, terms at present confounded and totally misunderstood by those who have given public utterance to their opinions on the subject; the relation of mediumship to adepthood, and the comparative merits of each; the desirability of propaganda under the present conditions of Spiritualism, the necessity for more esoteric and recondite research, and many other points equally important. So that, though America has failed to take the lead in building up the Spiritualist movement as an organic whole, it has at any rate contributed, and will doubtless continue to contribute, valuable materials towards the structure, which the more critical and scientific English mind must hew and fashion, and fit into their exact and proper places.

I will now recount a few of the facts which came under my personal observation, and speak to you of some of the friends whose acquaintance I had the pleasure of making.

In New York, or rather Brooklyn, I will mention first and foremost our well-known friend and favourite author, Dr. Eugene Crowell. I stayed some days at his house, and found him a thoroughly earnest and sincere Christian gentleman, in the highest and best sense of both words. He admitted me to a short sitting with the medium Kelley, of whom he speaks in the first volume of his work, *Christianity and Modern Spiritualism*, and with whom he has held for six years a series of interesting investigations, some account of which he intends to publish in due time. Mrs. Crowell, who is in extremely delicate health, owes the extension of her life, Dr. Crowell considers, to the healing and mesmeric power conveyed through this medium. All the members of the family are strong Spiritualists, but their inquiries are conducted in the privacy of their own home. I was allowed the great privilege of visiting, in company with Dr. Crowell, a most interesting psychological "subject," known as the "Sleeping Girl of Brooklyn." This young lady was thrown about twelve years ago from a car, and dragged for some distance along the street. The results were an injury to the spine, which has kept her bed-ridden ever since, paralysis in the lower half of the body, and total blindness. The right arm remained bent, with the hand fixed to the back of the neck for many years. The left hand was also firmly closed. In process of time sight became developed in the forehead and other parts of the head, and it was found that the girl (Miss Fancher) could read letters, though her eyes were closed. She next learned to write with a pencil fixed in the tightly closed left hand. One day she asked for some leaves, and for some materials to make wax flowers, and by degrees she arrived at making the most beautiful specimens of this art that I think I have ever seen, colouring the flowers and leaves with the most delicate and finely-shaded tints. About seven years ago she was entranced for a whole fortnight, during which time she received no food. After this her eyes were opened, and she is now unable to shut them, but they are still sightless. Her right hand was also loosened from its position at the back of her neck, and she is able to use it now in her work of flower-making. Dr. Crowell hopes some day to be allowed to conduct a series of psychological experiments with Miss Fancher, but at present the doctor who has charge of her is averse to working professionally with a Spiritualist.

My slate-writing experiences with Mr. C. E. Watkins I have detailed elsewhere; I will only say here that I consider his mediumship of the most interesting kind, and especially adapted for scientific investigators, as all the phenomena take place in the light.

One experiment of a peculiar kind which I made with Mr. Watkins has not been published; I will therefore introduce it here:—

The subject of will-power, and of its probable influence on some spiritual manifestations, having been much discussed between Mme. Blavatsky and myself, I determined to try an experiment in that direction. I went alone to Mr.

Watkins, and I asked him to write some single word on a slate, and to turn the side of the slate so written on against the surface of the table, in order that it should not be seen by me. I, in my turn, did likewise. I then requested Mr. Watkins to hold with me my own double slate, between the folds of which I had placed a crumb of slate-pencil, and to will that his word should be written on it. I also willed that my word should be written. Mr. Watkins seemed rather incredulous over the business, and was genuinely surprised, on opening the slate, to find that the word I had willed should be written, was upon the slate. "Let us try again," he said. "Very well," I replied; "but suppose we write something more this time, a sentence of three words." Mr. Watkins wrote, as appeared later on, the words *God is love*; I wrote *Love is eternal*. Mr. Watkins took the folding-slate, with which we had before operated, into both hands, saying "I am impressed to hold the slate alone." Suddenly it struck me that he was stealing a march upon me, and I insisted upon taking hold of the other end, first satisfying myself that nothing had yet been written. We heard the pencil at work, and on opening the slate found two sentences written; one was, Mr. Watkins's, *God is love*; the other was *not* my sentence, but a third, *Truth is mighty*. I was immensely puzzled. "This is the effect neither of my will nor yours, Mr. Watkins; whose is the third will that has been at work?" "I think I can tell you," he said; "while you were writing your sentence on the slate, I, having finished mine, began guessing what yours might be, and I thought to myself 'truth is mighty; that is how I account for it.'" "I did not ask you to think, Mr. Watkins, but to will; however, this is an interesting experiment, and goes to prove still further the theory I have in my mind. Now, let us try another—" but a sitter was announced, and I had no further opportunity of testing the strength of my own will-power against that of Mr. Watkins.

I had also the pleasure of meeting, in New York, with Dr. Bloede, a frequent contributor to the *Banner of Light*; with Mr. Partridge, the publisher of the first Spiritual periodical in America, the *Spiritual Telegraph*; with Dr. Hallock, whom we all know so well and esteem so highly; Mrs. Slocum, Mr. Farnsworth, and others. The three last-named are, with Mr. and Mrs. Newton, faithful supporters of the Sunday afternoon conferences, which have been kept up regularly for twenty years, and of the morning and evening Sunday services in New York, at one of which I had the pleasure of hearing a very good inspirational speaker, Mrs. Nellie Brigham. In this connection I will also place Mr. and Mrs. Andrew Jackson Davis, who are now living in retirement in Orange, New Jersey, and who came to see me in New York. I found them both as bright, cheerful, and excellent as they are always represented to be by those who know them; full of good sense, and overflowing with the milk of human kindness. Like many others, Mr. A. J. Davis now takes no public part in the spiritual movement in America. Some other Spiritualists I had the pleasure of meeting, who, though unknown to fame as Spiritualists (for the reasons I have before mentioned), yet hold honoured places among the world's best spiritual workers, and whose acquaintance is among my happiest recollections of America.

In Boston I found our good friend and valued writer, Mr. Epes Sargent, full of interest and activity in the cause, but, I regret to say, in a very indifferent state of health. He inquired with great eagerness after the friends and workers on this side of the Atlantic, saying that he looked to them to lead and shape the movement, and to put it on a proper scientific footing. Mr. Sargent was giving much attention to Mr. Watkins's mediumship, of which he has published several circumstantial accounts, and to that of Mrs. Boothby, a materialising medium, whom I was unable to visit. He is, I find, well known in America, as the author of several school manuals on scientific subjects, which are much esteemed.

At the *Banner of Light* office I met and conversed with Mr. Colby, whom I found very genial and enthusiastic; ready to make any exertion for the spread of Spiritualism, and to assist deserving mediums. I also met Miss Lizzie Doten, a most charming and sensible person, and our old

English friend, Mr. Robert Cooper, who was so good as to arrange a *séance* for me with Mrs. Thayer, with the kind consent of Mr. and Mrs. Houghton, at whose house she was staying, and who gave me a most hospitable welcome.

At Albany I was very kindly received by Dr. and Mrs. Ditson, with whom I passed some very happy hours. Dr. Ditson is the author of the foreign articles in the *Banner of Light*, and is a man of considerable learning. His habits are of the most ascetic kind; he seems to live only on a few biscuits, with grapes and pears from his own garden, and an occasional cup of tea. At Dr. Ditson's recommendation I made a *détour* on my journey home from Niagara to visit Mrs. Mary Andrews, formerly of Moravia, now living at Cascade, near Auburn, who was the first materialising medium in America. I am glad to say that she is one of the bright exceptions to the general depravity of American physical mediums; every one spoke well of her, and the impressions I gathered from my one day's stay were all of a favourable kind. At the only *séance* I was able to attend with her, there were no manifestations worth recording.

And now I think I have told you all my lesser experiences—at least, those relating to Spiritualism *so called*. The greatest and most wonderful experience, perhaps, of my whole life, one of which it is impossible for me to speak here in adequate terms, is my acquaintance—my friendship—a friendship to last I hope for life and for ever, with the being called Madame Blavatsky. I can designate her neither as a woman nor a man, for she combines in her nature the noblest attributes of both. For the proofs of her astonishing wisdom and her exhaustless stores of knowledge, I can only point you to her great work, *Isis Unveiled*; and when you have fathomed some of its depths, I will ask you to imagine what its author can be like. The geniality, richness, and generosity of her character, joined to its uprightness and severity, are only equalled by the breadth, freedom, and boldness of her thought; by her magical power I have seen her produce, irrespective of the hour, company, or place, some of the effects for which mediums require certain given "conditions," and others which are unlike anything I have seen in the presence of mediums. Those who have known Madame Blavatsky longer than I have done, have related to me many striking instances of her marvellous power; but as a rule she objects to exercise it for the mere gratification of her friends. Two instances will, perhaps, suffice for the present occasion.

A gentleman (who related the fact to me) had been writing at a little table in Madame Blavatsky's room, and had laid his handkerchief at his side on the table. After a time he observed that there was a movement under the handkerchief. He raised it up, and there darted towards him with a hissing sound a small snake, apparently of a venomous kind. In his surprise and terror, the gentleman started backwards so suddenly that he fell over, with his chair, on to the floor. On rising he saw no more of the snake, and it was nowhere to be found. How did it come? Where did it go to? Was it an illusion? Whatever it may have been, Madame Blavatsky claims that it was a magically produced phenomenon. The *modus operandi* is the magician's secret.

The other instance is of mesmeric power exerted upon myself. I was reading, in a position from which I could see into a mirror on the opposite side of the room, and I remarked to Madame Blavatsky that the wall which was reflected in the mirror appeared to be moving up and down. She said, "That is an atmospheric effect," and went on reading her Russian newspaper. I then began to watch the mirror intently, and I saw Madame Blavatsky look at me once or twice. I was aware that she had her eye upon me, but that was all. I continued to gaze, and presently the mirror became clouded and I saw distinctly, though momentarily, two different scenes. The first was that of a sea in motion, covered with ships, and might have been a port or harbour. This faded out, like a dissolving view, and was succeeded by a picture representing a group of men in Eastern costume, turbans and long garments, such as is worn by Hindoos.

The men seemed as if alive and conversing together. When I told Madame Blavatsky what I had seen, she said, "That is right; that is what I wished you to see; I am sorry I did not write it down, that you might have had the

proof to carry away with you." Now, I have very slight mediumistic powers of any kind, and have never been *clairvoyante* in my life. It would seem, therefore, that some very strong power must have been exercised by her in order to produce such an effect the first time of trying.

And now, as to my conclusions in regard to that which I saw, heard and read in America. I think, first, that we may congratulate ourselves that certain wholesome checks have operated in England to prevent such catastrophes in Spiritualism as are enumerated in an article in the last number of the *Chicago Religio-Philosophical Journal*; checks to be traced, I fancy, to the different social conditions existing amongst us generally, and to the more severe standard of criticism amongst English Spiritualists. Secondly, that we must continue rigidly to sift and probe our own facts, and to institute such measures as shall protect our mediums from the public, the public from the mediums, and the mediums from themselves. Thirdly, that we must not rest content with explanations hitherto given and received, but must examine and question every new theory which promises to throw light on the sources of the phenomena, and above all that we must *mistrust* all communications which we have no means of verifying, coming from sources which have often proved to be deceptive and illusory; and lastly, I feel more strongly than ever that the phenomenal side of Spiritualism as we know it now, separated from the Spiritualist philosophy as it has been known from the most remote ages, is but a new form of materialism, and that the worst danger we have to guard against is a divorce between these two.

On the other hand, I am more than ever convinced of the important nature of our inquiry, of the worthiness of its pursuit by the best minds, of the necessity for their application of the best methods, and of the ennobling effect on human character of the truths brought home to us even by its objective facts, when these are seriously studied, rightly presented, and applied in the direction of self-culture and in the service of the spirit in its struggle for the complete ascendancy over every form of matter.

A CLERICAL VIEW OF SPIRITUALISM.*

BY THE REV. C. MAURICE DAVIES, D.D.

I AM going to offer you to-night the most egotistical lecture to which you ever had the misfortune to listen. I warn you beforehand that I am going deliberately to use the first personal pronoun a good deal; not because I like to do so, but because it is simply unavoidable.

It is now rather more than twenty years since I first began my examination of Spiritualism. I do not mean to say that I have been all that time studying it, as I study it now, and hope to study it still more devoutly for the future. But twenty years ago I saw enough to convince me that there was "something in it," and ever since that time I have irritated both my friends and my enemies by persistently refusing to say *what* I thought that something was. Some of them thought me insane, and a good many more thought me wicked for looking into the matter at all: that is, I have reason to know, the opinion of a good many still. But on the other hand, those of my friends who were themselves Spiritualists, held that I ought to make a formal confession of faith. I differed from them, because I had never put myself in a position which demanded any such explanation from me. Perhaps I had not altogether made up my own mind; but, in any case, I kept my counsel, for the sufficient reason that no one had the smallest right to ask me to do otherwise; and I am not generally inclined to put my crude ideas forward unnecessarily. Now, however, the case is different. I recognise the necessity for telling you, as far as I can, exactly where I stand in the graduated scale of belief. I am not, pray understand me, claiming any undue importance for my own personal opinions; but I have asked some of you to join me in the continuous study of what I call to-night "Devotional Spiritualism"—what I called last week "Christian Positivism"; and, having done so, there is nothing for me but to make a clean breast of it, and tell you exactly what are the present results of my twenty years' investigation. It would be obviously unfair to ask any of you to join me in such a study, unless I tell you first of all what conclusions I had arrived at, and left you to judge how far your sympathies and mine would be likely to go together.

Hence you will see the necessity for that ever-recurrent first personal pronoun with which I threatened you.

It was either in the latter part of 1856, or the beginning of 1857, when we were living in Paris, that I got the first intelligent answer to a question through the mediumship of my wife. It was quite clear to me then that, let the people say what they may, let them laugh at the claims of this modern mystery as I had, up to that time, laughed, there was, as I said, "something in it." I am puzzled to think why it was, having gone so far as this, that I did not set earnestly to work and try to discover what that something was. Well, I was twenty years younger than I am now, but I was even then in holy orders, and the answers to the two questions which I proposed and kept closely concealed from the

* An address delivered on Wednesday, last week, at a public meeting at the Salisbury Hall, 429, Oxford-street, London.

medium, claimed in the most direct way to be a revelation from the spirit world, and also to be given as an evidence of the great truth underlying Christianity—underlying, in fact, all religion—the existence of God Himself.

True, I had, at that time, sent forward no one person into the spirit world for whom I had cared in this life. I have seen a very great many pass away since then; but even so it is strange to me that I did not prosecute the subject as an evidence of Christianity. The subject took at once a great hold upon me, but more, I fancy, as a curious mystery which I felt I should like to solve, than—which was a later form it assumed—a belief that it was either a gigantic imposture or the most important matter that could possibly claim attention.

It would take me too long to tell you the manifestations we got, nor would there be any object in doing so. I have put them on record, and many of you have read them in print. Some of my friends, as I said, felt irritated that I then gave them all my premises and no conclusions. Now I reverse the process. I give only the conclusions, and not the arguments by which I arrived at them. I always felt that when anybody asked me the question, "Do you believe in Spiritualism?" they asked what it was impossible to answer in a monosyllable, or even a single sentence, because the reply involves at least three stages of belief. It might mean, Do you believe in the phenomena of Spiritualism? to take only one form; Do you believe that the table moves? or Do you say that it *seems* to move? Well, not being a philosopher, I could have returned quite a satisfactory reply to that demand. I am prone to believe in the evidence of my senses, and that was perfectly conclusive so far. Then comes the much more important question, What is the source of the phenomena? And here it was I hesitated. Even now, looking back over that long space of time during which I was, I believe, in the true honest meaning of a much mistaken word, a sceptic, I cannot regret any hesitancy. I cannot think the time spent in investigation wasted. It appears to me that the only way to approach so difficult and delicate a subject is in the true spirit of inductive philosophy: to collect and sift evidence, and on such evidence to found your belief. I know this course does not suit the impulsive people. One friend of mine (some of you will know to whom I refer) passed through all the stages of implicit belief and utter incredulity in a week, and then wrote a book to show how he had done it. He was a Frenchman. I am a more or less phlegmatic Briton, and do not believe in doing serious things with a hop, skip, and a jump: Lastly, there comes the great question of identification of spiritual agency, supposing the broad fact of such agency established.

Now, what I used to ask my interrogators when they demanded, Do you believe in Spiritualism? was just this, What do you mean? Do you ask me whether I believe in the phenomena? or whether I accept the spiritual explanation of them? or whether, accepting that, I believe that the communicating spirits are our departed friends, as they so constantly claim to be? I do not think that was unfairly answering one question by asking another. I really did not, and do not, know which they meant; and, moreover, I have a shrewd suspicion that they are not quite certain on that point themselves.

But now, to-night, still keeping to that threefold division of the subject, which is simply a necessary one, let us see where we are. Let us gather up the conclusions at which I, and, perhaps, one or two others who think with me have arrived, 1st, on the phenomena, 2nd, the spiritual source of them, 3rd, the identification of the communicating spirits with those who were associated with us here, and who have passed on one stage in the journey along that road where we are following them.

1. The phenomena *do* occur. That is a matter on which everybody can exercise their senses. They may be simulated. Tricks may be played; true: and it would be very difficult to find out any domain in which tricks could not be, and are not, played. Spiritualism would be a much more wonderful thing even than it is, if it were impossible to counterfeit it. We live in an age of adulteration, but this is not saying that there is no such a thing as a genuine article. Believing in the phenomena of Spiritualism is very different from believing in every medium who pretends to show them to you. I have been very much censured for writing freely, when I believed that mediums were tricking; but I know that those do best service to Spiritualism who try to divest it of shams. I believe in Christianity; but that is not the same as saying that I pin my faith to every parson. This phenomenal aspect of Spiritualism is one where you are bound, *volens volens*, to exercise your judgment. I did so, and, at a very early stage in my inquiry, was convinced that there was a large margin of manifestations which could not be covered by trickery or even explained by the much more amiable method of referring them to psychic force, unconscious cerebration, or rapport of minds. I have fully gone into all these, and relegated some of the phenomena to those causes as their possible source; but I find, as Professor De Morgan says in his admirable preface to the book *From Matter to Spirit*, that any or all of these explanations are insufficient to cover the facts. A substantial body of them remain, which are undoubtedly genuine. The phenomena *do* occur.

But does not the fact of trickery living on side by side with the genuine fact disturb you? No more than the fact that the magicians could do the same miracles as Moses, or the sons of Sceva as Paul. If Maskelyne did everything that mediums do that would not startle me, because the phenomena occur to me when no professional medium is present—nobody who could deceive, if they would. I therefore repeat that, at a comparatively early stage in my inquiry, I became convinced that the phenomena *did* occur, and if they occurred they certainly demanded further investigation as to how they occurred, and why they occurred. What was their source? Recollect how they came to me at first—claiming to be revelations from departed spirits, and to be sent as special evidences of God's existence. It was impossible, I will not say for a clergyman only, but for any thinking man, to ignore the claims of such phenomena to further investigation, when he has once convinced himself by sufficient study that they did occur. This really

is the attitude assumed by the Dialectical Society in their admirable report on the subject. I myself was a member of the investigating committee; and I think I may say that the full conviction that the phenomena did occur was settled in my mind midway between my first examination of the subject and the present time, perhaps about 1866. Nobody can say I jumped at conclusions. It was the old story of the tortoise and the hare running the race. I certainly did not represent the hare.

I am glad, I repeat, when I thus look back, and reflect that I did proceed so leisurely in this matter. Even if I never read these retrospections to anybody, it would be a satisfaction to me to know that I had, to the best of my ability, *thought out* this preliminary portion of my subject. It may, I feel sure, help those who are still lingering on the threshold, to know that it is not so hopeless as it may seem that they shall one day arrive at a reasonable conclusion. That is what I claim to have done. There is my first article of faith (remembering my definition of faith as conviction based on reasonable evidence). I *know* that the phenomena of Spiritualism do occur, just as I know any other fact which has come under the direct cognisance of my senses.

2. I said last week that to call these phenomena spiritualistic was to use a question-begging epithet; and I still think that the term Christian Positivism is a better one, and the one I hope to adhere to in subsequent studies of the subject. But now I wish to tell you that, in my own mind, the use of the word Spiritualism does not involve any *petitio principii*—does not beg the question—because I claim to have discovered, by the same patient method as I adopted in the case of the phenomena, that the source *is* spiritualistic.

Taking the genuine phenomena (with the others I have nothing to do), my reasonable conviction, based on observation and experiment, is that—again to use the word given to me by Professor De Morgan—the source is pneumatological, and not psychological: they are objective, and the vast array of evidence shows me that they are simply what they claim to be, manifestations from departed spirits—the communication between the two worlds, in which I had professed my belief every time I said, in the Apostles' Creed, that I believed in the communion of saints.

I must, you know, by the necessity of my position, look at these things not only with my Bible, but with my Prayer-book, too, in my hand. I believed in the communion of saints. What did I mean? Well, I meant the communion and fellowship between those two sections of the church, the church militant here on earth, and the church expectant in paradise; or, let us leave out the word church, and say the saints on earth, and the saints in the unseen world. I believed (in the glorious words of Wesley's hymns) that these made but one communion.

But what was *my* church, my congregation of faithful ones? Who were my saints? The Bible saints? the saints in the Church calendar? Yes; but far more those who, during these twenty years, I have been sending on and seeing go from me into the unseen world. If I read in my New Testament that it was *possible* for Lazarus to go back to the house of Dives, was I to believe that it was *impossible* for one of mine to return to me; for some spirit out of this body to communicate with me *in* the body? Where was the line of demarcation? I could see none; and so, you perceive, all antecedent improbability—all incongruity of such an idea with full faith in my Bible and Prayer-book were removed, and my inquiry came to be a pure matter of evidence, just as it had been in the former instance.

I cannot, as I said, pause to tell you how in all these years the evidence has come to me bit by bit. I can only tell you it *has* come. Few and far between have been the salient facts. They have required much piecing together, and dovetailing into one another. The Spiritualists have said that I was a hopeless sceptic, because I resolved to labour and *to wait*. The other people said I was dabbling with a tabooed subject—as, I confess, I was. In fact, up to a certain point, I acted out the allegory of the "Old Man and his Ass." I pleased neither party, because I was not a partisan. But I pleased myself. I have satisfied myself by this long, patient investigation. I *know* I have not jumped to any conclusion. I know that I have neither forced belief, nor allowed prejudice to scare me away from an unpopular subject; and now it boots not to say when, any more than to tell you precisely *how*, I feel I have come out of the darkness into the light. I claim to have established on reasonable evidence—as alone a Christian Positivist can do to satisfy himself—

1. That the genuine phenomena of Spiritualism *are* Spiritualistic, and not psychological; are objective from without, and not subjective, or the product of one's own mind; and,

2. That these Spiritualistic revelations are not destructive of any previous belief in Bible or Prayer Book, but, on the contrary, confirmatory of such belief that they make present and vital that faith in Christianity which before was very much of a dead letter (being based only on uncorroborated evidence), and wholly a thing of the past. It is so no longer. To the Christian Positivist theology is as purely an experimental science as geology to the geologist, or chemistry to the chemist.

I am not asking anybody to accept this testimony of mine. I should be false to my own principles if I claimed to be dogmatic. I repudiate it utterly. I ask you to take nothing on trust from me. What I ask you to do, if we shall follow out these meetings for the study of Christian Positivism, is to patiently investigate the matter here with me, and at home by yourselves. If you can come to the same conclusion as I have arrived at, you will find that the aid it gives to your ordinary religious life is immense. I care not what the particular form of religious conviction may be—church-life or chapel-life is utterly irrelevant in face of the great fact which is thus brought home—literally home to your consciousness that our two worlds—the seen and the unseen—are *not* two worlds, but one; that the land where your beloved ones rest after life's fitful fever is not a land that is very far off, but one that

stands related to the one we see around us, only as the summit of the mountain stands related to the lower valley, from which mists and clouds a moment hide the higher planes of life and light.

3. Then you will say to me—That is the one point on which I want to be certified. Granted that the phenomena are genuine, and even the source a spiritual one, are the spirits *my* spirits? Is it *my* departed ones who speak to me?

Here, I think, comes in the case of those persons who hold that the phenomena are genuine, but the intelligence is evil. This is the diabolical theory, which has never given me one moment's trouble, but has, in fact, encouraged me to go on investigating, because I saw that a large number of serious-minded, earnest persons conceded two out of the three positions I was interested in. They allowed the phenomena; they acknowledged that the source was a spiritual one; but the spirit was the Devil.

Now my experience of life shows me that there is never unmixed evil, seldom, perhaps, unmixed good, to be met with here. The normal condition of things is that the evil is mixed with the good, and that the responsibility lies upon us all to use the judgment God has given us so as to choose the good and avoid the evil.

Applying this principle to the question at issue, I think it most likely that the manifestations will be of a mixed character. What is the result when I pass from theory to practice? Simply that my previous judgment is confirmed. I will call this, not a third article of faith, if you like, but an article of hope. The line where hope and strong assurance pass into faith is no rigid one.

My firm hope—nay, why should I not, under my previous limitations, say, my firm *belief*—is, that I have been brought into communication by the means of Spiritualism, not only with strange spirits (why should these gravitate towards me at all?), but to those who were bound to me by the ties of kindred or sympathy here, and who, if they have not altogether lost their personality in the process of death, *must* retain that sympathy in their new exalted nature.

Experiences of this kind would probably be too sacred, too delicate for one person to communicate to another; but I submit this to you, that, if we allow the reality of the phenomena, and concede the spiritual origin of them, the third position almost stands as a corollary to the other two. If spirits are able and willing to communicate with me, whom should I expect to avail themselves of the privilege? Not the devil—at least, I hope not. Not evil spirits, towards whom I feel no attraction—but just those friends, those second selves, with whom my feelings and interests were closely identified here, and for whom my affection is not destroyed—nay, is intensified—by death and separation. Do you think our appetency towards them is not met by appetency towards us on their side?

Accepting, then, this brief and meagre sketch of my own state of mind, I ask you, what is the only logical conclusion to which it can lead? Surely we all desire to know as much as we can of what lies before us in that new and untried sphere of existence to which we are passing—they have passed—on.

They are, we assume, anxious to communicate with us. Our subsequent examination supports such an assumption with congruent facts. What should be our attitude?

We desire communion—I ask you to note that word—communion and fellowship with those who are invisible under ordinary conditions to the eyes of sense. Is there anything at all to guide us as to the conditions of such communion and fellowship? In plain words, did a departed one ever come back to those who desired such communion, and, if so, under what conditions? Open your Bible at the record of the forty days after the resurrection, and you will see that Jesus came back when the broken circle of the disciples were—doing what? Sitting in circle, breaking bread, as He told them, “in remembrance of Him.” There we have, depend upon it, the very highest sanction for what we find set down in our Prayer-books as *the Communion*. What a reality it lends to the dead letter of a sacrament to find that it is the very means of communion with those in the great home beyond!

I believe that when we have gone a little more deeply into this matter of Christian Positivism, or Devotional Spiritualism—call it which you will—this is the form our devotions will spontaneously assume. We shall put ourselves literally in the position of those to whom Christ reappeared when sitting in circle and breaking bread in His name. Sacramental communion will hallow every *séance*; and no doubt the greatest results will follow now, as they followed then. Then the loved One stood in the midst so substantially as to satisfy the sceptical Thomas. Why not now? Why, at all events, should we not try the experiment? Once or twice, timidly and furtively, we have done so, and not without result. We want to do so regularly; just a few of the *most* earnest, the largest-minded of us. If the simple ritual did nothing else, it would hallow the subsequent *séance* as nothing else could do. Why should there appear anything incongruous in the conjunction? Why, indeed, except that we do not look upon Spiritualistic manifestations as the solemn thing we ought to do, if our previous positions are certified; and, therefore, we shrink from associating them with what is always regarded (sometimes superstitiously so) as our highest act of worship.

Mr. Haweis claims a mesmeric character for sacramental grace. So do I; but I go a step further, and call it, not mesmeric, but spiritualistic. Never, I believe, do the earthly and heavenly horizons so blend as in that one act of ritual which alone we owe to Christ Himself, but which has, with so many of us, sunk to a mere formality.

In course of time it is very likely that some of us may be inclined to let this service, at all events, take its turn with others in the simple ritual of Christian Positivism. Last week I asked you to join me in a brief exercise suggested by the memory of that great man, Chevalier Bunsen, the anniversary of whose birth into the better life we were keeping. We even concluded our prayer in the words he left us. Today is the death day (so called) of Mozart; and—believing, as I do,

that all inspiration, musical as well as otherwise, *is* inspiration, I should have liked to commemorate that departure with a service of song.

We shall incorporate some of that great artist's melody into our devotions; but the form of service we are going to use is a little modification of that ancient evening service of the church called *compline*. The very word is musical. It signifies the fulfilment—the rounding out of the religious exercises of the day. “The custom of godly men,” says Hammond, “hath been to shut up the evening with a *compline* of prayer.” It will not diminish your interest in this particular office if I tell you that the last time we cited it—being the occasion for which I compiled it—was around the coffin of one who had newly gone from us then, and who was very dear to more than one of us now present.

Before proceeding to that, however, I should like to read to you the conclusion of Mr. S. George Stock's article in the *Westminster Review* for October, 1875, to which I referred last week, and which so thoroughly expresses my own views on this subject:—

“Instead, therefore, of involving ourselves any longer in needless and endless perplexities by reducing the Supreme Power, whose effects alone we know, to our own level, clothing it in the limitations of our natures, and by so doing rendering it amenable to the human standard of right and wrong—a standard which forces us to condemn what we know of its proceedings—let us commit ourselves with confidence to a creed which contains all the ennobling elements of the old one, and which, harmonising with the highest results of thought, will terminate the distressing dissension so common at present, between heart and head. If the emotions quail at the prospect of the step now, they will rejoice to have taken it hereafter. The fault of the creed, if a fault there be, is not really that it is too low, but that it is too high for poor selfish human nature; for even if we believe in the holiness of right, in the loveliness of virtue, in the progress and ultimate triumph of man, and of a heaven on earth in the ages yet to come, our hearts may ask the further question, ‘How is it with men? Can the individual be born—and we know that he is so born at times—doomed to wretchedness of mind and body, merely for the welfare of his race?’ If we look not beyond the world of sense, we must reply that this tragedy has been enacted again and again, and that many and many a soul has been crushed under the Juggernaut of human progress. The idea has been calmly faced by thinkers of our own day; it is not, therefore, intolerable. But if we fear it there is a way of escape—a door of experience, or of pseudo-experience, opened just when the door of authority has been shut, and, whether we seek it or not, it seems we are destined to have thrust upon us the belief in a world where the crushed flowers may bloom again.

“For, let none imagine that by such speculations as the foregoing he is building up the religion of the future, or that Comte and Strauss will be the prophets of the coming age. Religions are not made, they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not mere products of the intellect, but manifest themselves as physical forces too. The religion of the future is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scoring the barriers of Nature's laws. Yet, however irresistible its effects, they are not declared on the surface. It comes, veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to nought things that are; for it seems certain that, whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.

“Meanwhile, it is the absence of oneness of feeling that really needs to be regretted. We have seen that all the essentials of religion can be retained by the so-called Atheist. Might it not be expected that professors of orthodoxy, persons whose religion is their boast, when they find in such a man a love for his fellows, no less disinterested, an effort after advancement no less earnest than their own, would rejoice to join with Theodore Parker, and every truly enlightened Theist, in claiming him as really at one with them, despite intellectual differences? But no; they stand at the ford of Jordan, and if the passer-by cannot frame his lips to pronounce their shibboleth, they slay him, though all the time he was an Israelite and a brother. And yet the war with evil demands that the forces which make for good should be united, nor is there any element wanting to human unity except the recognition of it. We are all of one kindred—children of mystery; all of one language—the voice of Nature; all of one creed—the creed of ignorance, that mighty Catholic church to whose tender bosom every thought-weary wanderer is folded at the last.”

PSYCHOLOGY IN HACKNEY.—Mr. Charles R. Williams, secretary to a local society in Hackney, informs us that public meetings are held at 6, Field-view, London-fields, London, every Monday evening, at eight o'clock, and that on Monday, January 7th, a lecture will be given there by himself, on “The Method and Utility of Mesmerism, or Electro-Biology, with Experiments.” On Monday, Feb. 4th, Mr. W. Reed will deliver an address at the same place, upon “Dreams.”

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

MR. SERJEANT COX'S POSITION IN RELATION TO SPIRITUAL PHENOMENA.

At a recent meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

Mr. Serjeant Cox opened a discussion on the subject of "Trance," and allied phenomena, by describing the physiological symptoms. He added, that in that state the body could live for a long time with scarcely any food, and that the case of the "fasting girl" in Wales was a shameful one, in the matter of the parents having been punished, in consequence of the ignorance of medical men about such abnormal states. Where there was so little drain upon food for muscular exertion, more sustenance than might be supposed was possibly derived from the air, as in the case of orchids. As to the mental and physical phenomena presented by mediums in and out of the trance state, the more he saw of the phenomena, the more convinced was he that they originated with the spirit of the medium in another state of consciousness. The communications were just those which the medium would be likely to give; and the descriptions of "heaven" and the next world, always agreed with the particular ideas of the particular sensitive. He had seen materialised hands and arms coming from a medium whose hands were held; they were like those of the medium, and he believed that they were produced by himself in some abnormal way.

Mr. Desmond Fitz-Gerald pointed out that the chemical conditions which sustained plants in air were the opposite of those which would sustain the life of animals.

Mr. W. H. Harrison admitted that Mr. Serjeant Cox's theory fitted the phenomena observed at a certain proportion of *seances*, but thought that Dr. Carpenter's example of straining one hypothesis to cover everything should be avoided. He should like to know how the phenomena in those haunted houses in which no mediums were present, could be explained by the "spirit-of-the-medium" theory. Lord Townsend's once-haunted house at Rainham might be taken as an example. And if Mr. Serjeant Cox were alone in a haunted house, and witnessed the phenomena, who should he conclude to be the medium?

Mr. Serjeant Cox said that he had spoken only of the phenomena through mediums, and not those of haunted houses. The latter might, perhaps, be produced by some order of sub-human spirits; at all events, if they knew more than men they were very clever in concealing their knowledge. (Laughter.)

Mr. Harrison wished to know, supposing the various guests at Rainham to have recognised the ghostly "Brown Lady" as a person who once lived in the house, would Mr. Serjeant Cox think her to be the spirit of that person, or a ghostly "counterfeit presentment" industriously manufactured by sub-human goblins.

The President reminded the listeners that he was only speaking hypothetically. He did not admit the reality of haunted houses; before doing so he should like to see one. (Hear, hear.)

Shortly afterwards the proceedings closed.

SLATE-WRITING PHENOMENA, OR "PSYCHOGRAPHY."

At a meeting of the Psychological Society held on Thursday last week, Mr. F. K. Munton, honorary secretary, read from *The Spectator* Mr. Alfred R. Wallace's letter on some remarkable slate-writing phenomena he had witnessed, which letter has already been published in *The Spiritualist*.

The Rev. W. Stainton-Moses, M.A., in opening a discussion on the subject, suggested that the word "psychography" should be adopted to describe writing produced without human hands, in the presence of Dr. Slade and various mediums. There was no doubt as to the reality of the phenomenon. Their president, Mr. Serjeant Cox, had recorded in *The Spiritualist* how he heard, felt, and afterwards saw writing upon the under side of a slate which he had cleaned, and laid in broad daylight over a crumb of pencil, placed on the top of Dr. Slade's table. Mr. Adshead, of Belper, Derbyshire, had recorded how he had obtained writing in Dr. Monck's presence on a locked folding slate, placed inside a box, the lid of which was fixed on by means of a number of nails hammered in by various sitters. Then, again, Miss Kinsbury had obtained slate-writing in America, under unexceptionable test conditions.

Mr. Hensleigh Wedgwood, M.R.I., stated that he once cleaned and tied together two slates, with a crumb of pencil between them; he did not let them go out of his sight, yet in Dr. Slade's presence obtained upon them a long quotation in Greek, a language which he believed that Dr. Slade did not understand.

The Rev. Thomas Colley, late Curate of Portsmouth, said that on the previous evening he and four other sitters had two slates apiece, upon which they wrote questions beforehand, then tied the slates together. None of the questions had been seen by the medium, yet all were correctly answered in writing between the slates. One pair of slates was at request taken through a closed door and placed upon a particular step in the passage, while Dr. Monck, the medium, remained in the room. Mr. Wedgwood, who was present, asked that a slate and a card with names on it, should be carried two miles and slipped into the letter box of his house; this was done, two of the sitters remained with Dr. Monck, while the other three went in a cab to ascertain the result. The writing in Mr. Adshead's nailed box answered questions previously written out, and in Mr. Adshead's pocket at the time they were answered.

Dr. Carter Blake remarked that he had had many *seances* with that most honourable man and excellent medium, Dr. Slade. (Loud applause.) One gentleman had obtained writing in Dr. Slade's presence upon a slate fastened round with a strap, and padlocked by himself. He (Dr. Blake) bought a book-slate, with heavy tinned-iron covers and heavy hinges, and put a fragment of his own pencil between the covers; that slate was never in Dr. Slade's possession, and never out of the possession of himself (Dr. Blake), who held it in his own hand, without Dr. Slade touching it, and in twelve or fifteen seconds a message was written lengthways on the slate. Once a friend of his obtained writing

in Spanish and Portuguese, of which languages he believed Dr. Slade to know nothing. Between Slade's phenomena and conjuring tricks performed by ordinary men, there was a vast chasm, which he hoped the Psychological Society would never attempt to bridge over. (Applause.)

Mr. Munton.—Were you in the room when Spanish and Portuguese writings were obtained?

Dr. Carter Blake.—No. I was in the next room.

Mr. Munton.—Can you speak those two languages?

Dr. Carter Blake.—Yes. I am one-quarter Spaniard.

Dr. George Wyld said that once he held a slate in his hand, which he would not let Dr. Slade touch; he put it on the table, under his own arm, and upon it there came a message to his two brothers, signed with the names of his father and mother. (Cheers.) He did not believe implicitly that the message came from his father and mother; he thought that it was written by Slade's spirit, unknown to the living man. Lankester argued that there was no time to write a message before he found one on the slate. He (Dr. Wyld) returned to Slade to "sit for time," and after two or three trials obtained in three-quarters of a second the words "Let this convince you," words which it takes human beings three seconds to write.

Mr. C. C. Massey never heard Slade's name mentioned, without rising to say that the writing was not produced by the trickery of the medium. He thought the word Spiritualism objectionable as applied to this phenomenon, and that the word caused a vast amount of unnecessary prejudice; he thought that the spirit of the medium had a large share in the production of the writing. At the same time he was a Spiritualist, and believed that certain other phenomena gave evidence of the presence of the spirits of the departed.

Mr. Serjeant Cox said that there was no doubt as to the reality of the fact of this abnormal production of writing. He first witnessed it with Forster; afterwards with Slade, in the manner already stated. A lady in private life, who would not let her powers be generally known, because of the outrageous abuse showered upon mediums—and he did not blame her—had obtained quantities of writing while quietly eating her dinner, and holding a slate briefly under the table with one hand when requested. A conjuror might get writing under these conditions, but not a lady in private life. He believed that the writing was produced by the spirit of the medium.

The discussion was then adjourned.

The hall, at this meeting, was full to overflowing; some of the listeners had to be accommodated with seats outside the open door.

"THE SPIRITUALIST" FOR 1878.

SUBSCRIPTIONS for *The Spiritualist* for 1878 may now be sent in to the branch office of this paper in London. The charge free by post to any part of the United Kingdom is 10s. 10d., and to all parts of Europe, India, Australia, and the United States, 13s. It is posted in London every Thursday evening, consequently should reach subscribers in nearly all parts of the United Kingdom on the Friday.

"THE BANNER OF LIGHT" FOR 1878.

SUBSCRIPTIONS for *The Banner of Light*, Boston, United States, for the year 1878, can now be received at the branch office of *The Spiritualist* newspaper in London. It brings the earliest news of Spiritualism in America. *The Religio-Philosophical Journal*, published further inland, at Chicago, can also be supplied. Price of either journal, free by post to any part of the United Kingdom, fifteen shillings a year.

We are obliged, from want of room, to postpone till next week the publication of several letters and matters of interest.

SIR CHARLES ISHAM, Bart., of Lamport Hall, Northampton, has just brought out an enlarged edition of his illustrated pamphlet on Vegetarianism, cleverly drawn and lithographed by himself.

TO-NIGHT (Friday evening), at eight o'clock, those true friends of Spiritualism, Mr. Dietz and Miss Ella Dietz, will give another public entertainment, in the shape of recitations, at the Langham Hall, Portland-street, Regent-street, London, and should be well supported.

ON Sunday next Mr. J. J. Morse will deliver two trance addresses in the Temperance Hall, Grosvenor-street, All Saints, Manchester. Afternoon at three o'clock; subject, "Spiritual Democracy;" evening, at 6.30; subject, "Scepticism, its Cause and Cure." Monday, Dec. 17th, a special chamber lecture; particulars to be obtained at either of the above meetings. On Tuesday and Wednesday, Dec. 18th and 19th, Mr. Morse will deliver trance addresses at Belper, Derbyshire.

MR. W. J. COLVILLE will give his last evening trance address at the Langham Hall next Monday, when it is to be hoped he will be well supported, since he has been doing his utmost to establish regular inspirational public addresses in London. Next Sunday, at 11.15 a.m., and 3.15 p.m., he will give trance addresses at 429, Oxford-street, London; admission free. Last Sunday his guides lectured against the views of the Theosophists, as laid down by Colonel Olcott.

THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—At the fortnightly discussion meeting of this Association, to be held at 53, Sigdon-road, Dalston-lane, London, E., on Monday evening next, 17th inst., at a quarter past eight o'clock, Herr Christian Reimers will open the adjourned discussion on "Casts of Hands and Feet, with General Experiences of Materialisation Phenomena." At the same meeting a paper will be read by Dr. C. Carter Blake, entitled "Passage of Matter through Matter." Members and others interested in the study of Spiritualism are invited to attend. The attention of members is called to the fact that the Council invite reports of any personal experiences, or contributions of original papers, with the view that the same may be brought before the Association.—T. ELYTON, Hon. Sec.

MAN AS A SPIRIT; AND SPIRITUAL PHENOMENA AS
PRODUCED BY THE SPIRITS OF THE LIVING.

BY GEORGE WYLD, M.D.

WE are often told that in Spiritualism our great first duty is to accumulate facts. So, indeed it is; but in this paper I shall, being thoroughly satisfied of the reality of the facts, take them for granted, and attempt to maintain a theory as to their nature.

Briefly stated, my theory is this: Man is a spirit; therefore, if the phenomena we call Spiritual are produced by spirits, there is no reason why the operating spirits should not be those of the living beings present. I wish it to be distinctly kept in mind that I do not say that all the phenomena we are acquainted with *are* so produced; I simply say and believe that all the phenomena we have yet obtained *might* be produced by the spirits of the living.

Secondly: I say that inasmuch as we, as spirits, know we are present, but have no absolute proof that the spirits of the departed are present, the presumption is that our spirits, known to be present, are the operators.

Thirdly: The presence of a medium is almost always necessary to the production of the phenomena; therefore the presumption is that the spirit of the medium is the chief operator.

One day, in the year 1853, I met my old artistic and mesmeric friend, Mr. Collin, who, knowing me to be interested in psychological phenomena, asked me if I had seen Mr. Home, the wonderful American medium, who had just arrived in London. I replied that I had not, when he said, "Then lose no time in making his acquaintance, for you will find that Spiritualism is a fact, and that it beats mesmerism into fits." He then narrated to me what he had seen and felt, namely, the production of spirit hands, which to the evidence of the senses were identical with human hands.

I replied, that I had believed in mesmerism since the year 1839, and was therefore mentally prepared to receive almost any mystery; but he must excuse me if I declined to believe in his narrative until I had witnessed the facts with my own eyes.

Mr. Collin admitted that I was quite right, but, at the same time, assured me that I had only to witness the phenomena to be at once convinced of the solid reality of the facts.

A few days later I had the good fortune to secure a sitting with Mr. Home, when sure enough a hand became visible, and grasped my hand with a reality as palpable as this I wear, "compelling an instantaneous belief," Mr. Home being about ten feet distant from me, and every hand at the table being joined together.

Mr. Home afterwards passed into a trance, and said to me: "I see Isabella," a cousin of mine, who had shortly before passed into spirit life. That he saw Isabella mentally I felt convinced, because he gave me the most positive evidence, by mimicking the gestures and actions which in one minute detail I have never seen repeated in any other woman. Being well acquainted with the phenomena of mind-reading and clairvoyance, I at once, in my own mind, secretly concluded that Home was a clairvoyant; but no sooner had this idea entered my mind, than Mr. Home replied to my thought by saying, "You think this mind-reading, but it is not; I see Isabella;" and I felt that I could not have obtained a better proof that the vision was one of mind-reading.

I did not at that time see how my theory applied to the production of palpable hands, but this revelation so astonished me, that, when I awoke the following morning, I had some difficulty in believing that the whole had not been a dream.

Home, as we know, on certain occasions became elongated several inches, but it is much easier to believe that his own spirit, the master of his own body, exercised his disintegrating spiritual organic chemistry, than that a foreign spirit performed the operation.

Home also floated in the air, but we do not find any necessity to call in the aid of foreign spirits to accomplish this feat. Home also might have been repelled from the earth, just as two bodies positively electrified repel each other; or his irradiating or levitating spirit may have rendered his body specifically lighter than the atmosphere; and this view

I would rather suggest, as the motion of Home floating through the upper part of the room, and in and out of window, had a close resemblance to the gliding, floating actions of the fish in water, moving here and there as by volition.

I did not at that time continue my investigations, because events occurred which showed to me that the subject was one the investigation of which might involve terrible consequences.

Some years later Miss Hardinge came to London, and delivered those powerful orations which purported to be the dictations of wise spirits from the spirit-land.

Here again I received the impression that these orations were not the dictation of departed spirits, but the improvisations of her own partially entranced, and therefore clairvoyant spirit.

I had on former occasions seen very plain, common, and uninteresting women, when entranced, become at once, as it were, transfigured in both mind and body, and speak and act in a manner far beyond their natural powers; and why should not Emma Hardinge, with her educated and powerful mind, in her partially entranced condition, deliver orations transcending her natural abilities?

Mr. Dove and I urged this view on Miss Hardinge, and she admitted that she believed it might often be so, at least to some extent.

These views I expressed at the meeting held in the Harley-street Rooms, to discuss the question of Spiritualism, and Mr. Coleman has printed them in his interesting little book, *The History of Spiritualism in England*. It was objected to my views that communications were received on subjects either forgotten, and therefore not in our minds, or on subjects beyond our knowledge. To this my answer was, that to the entranced and clairvoyant spirit, all minds and books were open for inspection and instruction; and that, although subjects had faded from our memories, there yet remained their impress on the tablets of our minds.

Afterwards the Davenport brothers arrived and astonished us, and asserted that their bandages were untied by spirits, and that spirit hands assisted them. No doubt the Davenports were released from the most perfect tying, and no doubt spirit hands and arms were multiplied; but I said, if departed spirits can do this work, why not spirits present in our own bodies?

Regarding this theory I received what seemed to me a strong confirmation, when, on asking Mr. Everett if he could give me any idea how he was liberated from the most perfectly secure handcuffs, as applied by the most experienced police-sergeants, he replied that he did not know how it was, but that at the moment the act took place he felt himself entranced. This confirmed me in my belief that the hand-cuffs were removed by the chemical superiority of his own spirit over solid matter.

Lastly arrived Dr. Slade, and, with regard to slate-writing, I would observe that there is no order of spiritual phenomena which impresses me more powerfully. Slade and his slate-writing were to me objects of absorbing interest. All was done in the light, and above-board, and the evidence that the writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming. When, therefore, brutal and intolerant ignorance seized Slade, and dragged him into a police-court, I felt prepared to run any risk, and incur any responsibility in his defence.

Slade believed that the writing was chiefly produced by the spirit of his deceased wife; but I believed that it was produced by his own partially entranced spirit; and this view has recently received a strong confirmation by the admission of Mr. Watkins, the most surprising of the slate writers, that he is convinced that his own spirit frequently produces the writing, as he feels a something go out of him as the writing is being done, and a something returning into him as the writing is finished.

But it is objected, how can an ignorant medium write Greek. My reply is, that the spirit of the medium may instinctively know Greek, or receive a vision of it, or find it in the brain of those present, or in books.

Swedenborg tells us that spirits can summon to their presence any simulacrum desired. If so, why should Slade's

spirit not desire and see Greek texts written out on the mind's eye?

Let us apply these views to form manifestations. Mrs. —, a common, uninteresting woman, goes into a cabinet, and has her *black* dress nailed to the floor of the room. Shortly afterwards out walks the form of a fine young lady dressed in *white*, and, by permission, a bit of the white dress is cut off. The cabinet is now searched, but Mrs. — has disappeared. The young lady form in white returns to the cabinet, when shortly afterwards out walks a big man with a beard, which, on examination, is found to be not glued to but *growing* out of the skin of his face. The cabinet is again searched; Mrs. — is not there. This bearded man returns to the cabinet, which is again searched, and there sits Mrs. — in her black dress nailed to the floor, with a bit cut out, which is found exactly to correspond to the bit cut out of the white dress of the young lady form.

Here we have an astounding narrative, subjecting the believer to the risk of being shut up as a lunatic; but what necessity does there exist for calling in the assistance of foreign spirits? Mrs. C. is a spirit, and her body belongs to that spirit; which can by a spiritual chemistry disintegrate it and reform the materials in any shape which it may then desire.

Let us now consider the most recent and the most astounding of all the spiritual phenomena which have occurred in this country.

Dr. Monck is entranced, and in lamp-light, and under the close inspection of Mr. Colly, Mr. Stainton-Moses, and others, a mist seems to emanate from his body, near the region of his heart; this mist becomes columnar; it gyrates on its axis, when gradually there is evolved the solid frame, make, and character of the deceased Samuel Wheeler. So exactly does this being resemble Samuel Wheeler, in both soul and body, that his oldest friends assert that the figure is absolutely Samuel Wheeler returned to the flesh.

I have not been permitted to witness this astounding apparition, and I admit that those who have been so privileged are better entitled than myself to make assertions regarding it. But Mr. Stainton-Moses has recorded his impression that the apparition seemed to him to be an automaton, and this is the view I, in the absence of experience, now hold.

The fact that the figure revealed a secret known only to one individual is, to my mind, no proof of identity, for in the spirit-life the secrets of all hearts are open for inspection. Nor does the absolute conviction of others, as to the identity, convince me. The fact that the figure is sometimes materialised only to the waist, gives one the idea of an automaton; and as to the conviction of friends, we know that spirits can almost "deceive even the elect," and have we not, to the minds of accomplished ladies and gentlemen, Arthur Orton presenting himself as Roger Tichborne; but more incredible still, unknown quantities, X.Y.Z., returning from the colonies and claiming to be lost husbands long reputed as dead, are as such joyfully received by sad and solitary widows. To this it may indeed be said that the wish was father to the thought. Such illustrations are, however, not necessary to my theory, for if spirit has, as Swedenborg says, the power to create a physical simulacrum, why should it not have the power to create a simulacrum of that individual's soul.

When I read that on one occasion Dr. Monck awoke out of his trance, and seeing Samuel Wheeler, the two rushed into each other's arms, I was at first puzzled how to reconcile this fact with my theory that the medium must be entranced when the spirit-form is materialised. But on reflection I find that the facts of the double explain this difficulty. A young lady friend of mine on one occasion, as she was proceeding homewards on a cold day, strongly desired to be at home, and in the kitchen warming herself; at that moment two servants in the kitchen saw the handle of the door turn, the door open, and the young lady walk in and warm herself at the kitchen fire. They regarded her as identical with their young mistress, even to the minute detail of a pair of new green kid gloves; but suddenly she disappeared, and in about a quarter of an hour, the young mistress actually appeared in the body. Here we have the double although the original is awake, and unentranced, beyond the stage it might have been of mere absence of mind. But further we

know that there are individuals who can project the double at will in the waking state, and converse as with another distinct individual. If so Dr. Monck may be one of these persons, and may have the power of projecting his spirit in the form of himself or of any friend he or his spirit may desire. I am confirmed in this idea by the figure having on one occasion addressed Mr. Wedgwood thus, "Mr. Wedgwood, I am *Monck's* Samuel Wheeler." To my mind these words do not suggest an independent identity, but rather a subordinate creation. But again I say I offer this theory with deference before the superior experience of Mr. Colly and other witnesses.

But the Spiritualist replies, it may be with anger, "Why should you deprive us of the greatest comfort of our lives, the belief that we are in daily communion with the spirits of those we loved on earth?" and very far indeed is it from my desire to do so, but I would say that in memory I can love the departed as much as if they were present. Again, it is said the outcome of the science of the nineteenth century is atheism; but grant the return of one single spirit from the eternal shores, and immortality is at once established. I grant this, and say that the spirits of the departed have a thousand times reappeared as ghosts, before taking their final leave of this world. Ghost stories are established beyond all question, and the impression produced on the mind by these spontaneous ghosts is far more solemn and profound than that which is produced by those spiritually *manufactured* or produced by mediums.

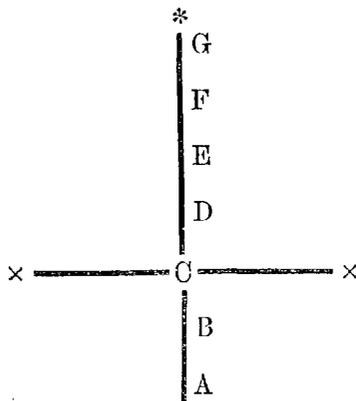
Further, the double demonstrates the existence of the spirit outside the body, and so far independent of the body. No one, I conceive, could behold a ghost or a double, and not *feel* that man is a spirit, and an immortal being.

Moreover, the entranced man can see without eyes objects five thousand miles distant. He can hear without ears at distances beyond all natural acoustics. He can taste without contact with the food. He can see the past, the present, and the future. To him the secrets of the heart are open. He can heal the diseases of others, and for his own body you may cut it limb from limb, and his spirit will regard the mutilation with entire indifference. You may burn his body with fire, and he will only rejoice in his victory over matter. Is not this a physical demonstration that spirit is independent of matter?—a *unity*, therefore, indivisible, and therefore incapable of decay, and therefore immortal? But I hold that the universal belief in a future state is a demonstration of the fact. All error produces sin and misery, and all truth produces, sooner or later, health and happiness. The belief in a future state is productive of health, strength, and happiness, and therefore I hold that this demonstrates the harmony of this belief with man's nature, and thus demonstrates the reality of a future life. Miracles I define as the action of spirit over matter, and thus miracles I hold demonstrate the immortality of the soul. The spiritual man by faith can shut the mouths of lions, and quench the violence of fire; cast out demons, and raise the dead to life. Of matter itself spiritual phenomena go to prove that *per se*, it has no existence, matter being only form assumed by spirit. Granting, for convenience, ultimate atoms, spirit takes these and builds them into any form it may desire or imagine. Just as a certain acid seizing on a certain alkali may produce a white triangular crystal, so a stronger acid will displace the weaker, and produce with the same alkali a red hexagonal crystal, and so on *ad infinitum*.

Read in this light spiritual chemistry, or form materialisings, are profoundly interesting, and go to prove that the spirit of man has, like the Spirit of God, dominion not only over the fowls of the air and the beasts of the field as Adam had, but over the elements of matter. The idealist exercising his hands can with clay or marble mould or chisel the divinest forms. The spiritual man can create or materialise those forms by the mere force of his spiritual nature. The whole universe is only the materialised thoughts of the Divine Mind.

I have spoken much of entrancement, and I may say that my Spiritual theory is mainly founded on that most profoundly interesting fact that man, when he becomes entranced, is not only above and beyond matter, but he becomes the controller of matter. He reveals the hidden angel, and demonstrates that "the kingdom of heaven is within him."

I beg to draw your attention to this diagram. It is a simplification of one my late most laborious and enthusiastic friend, Mr. Dove, employed to illustrate his psychological and alchemical views.



A to C represents the earthly or soul life. C to G the spirit life. x x represents the middle wall of partition, or river of oblivion, which divides the earth-plane from the spirit-plane.

A represents the ordinary life of self-consciousness and reason and vigilance. B represents the plane of reverie or day-dreaming. C represents the position, the *point* intermediate between the earth or spirit-plane. D represents the plane of spirit reverie and spirit-dreaming. This I conceive to be the region of elementary and evil and foolish spirits—the spirits which chiefly infest our dark *séances*: and this may be the position occupied by our spirits when infested in sleep by foul and evil dreams and vampires. E represents the position of spiritual lucidity or clairvoyance, or inspirational speaking in company at times with higher departed spirits. F represents a more intense lucidity and clairvoyance; and here, the spirit, escaping from the influence of the lower plane, is controlled by the “Holy Spirit of the Lord” at G, and hence the form of oracle is, “Thus saith the Lord.” To this position I conceive St. Paul ascended when he was caught up into the seventh heaven, and saw things “impossible to utter.” G represents the position to which Christ from time to time ascended, and thus being, as it were, absorbed in God, could say, “I and the Father are one,” and became entitled to the name of “the only-begotten and well-beloved Son of God.”

I have been often asked, if those phenomena are produced by our spirits, how is it that we are ignorant of the fact? I reply, Man is only half known to himself. The man awake has no knowledge of the man asleep, nor the man asleep of the man awake. The somnambule has no knowledge of the normal man, nor the normal man of the somnambule. The chrysalis has no knowledge of the butterfly, nor the butterfly any remembrance of the chrysalis. We know that the ordinary man is ignorant of the entranced man, and the entranced man on returning to soul-life, has at once lost all knowledge and memory of the entranced man, who one minute before astonished us by his scientific knowledge. My diagram may help you to see how this is so. It shows the earth-plane and the spirit-plane as two states, separated by the wall or river of oblivion.

I desire, however, here to add that Christ, as I conceive, dwelt daily both on earth and in heaven, and was for ever conscious of both lives, and thus He obtained power and applied titles to himself presumptuous to mere man.

Of course this is only a diagram, but some thirty years ago I had a curious corroboration of the idea of a door leading to the other life. At the time when Sir James Simpson introduced the use of chloroform as an anæsthetic, medical students amused themselves by experimenting with it on their own bodies. One day a friend of mine of Oriental blood, took chloroform, and described his sensations.

He said he felt himself whirling round and round in ever-diminishing circles, when at last he perceived a small round hole through which he darted and became oblivious.

I believe the action of anæsthetics is to entrance the man. On one occasion, after taking chloroform for the relief of an intense pain, I distinctly found myself outside my body.

It is a fact well known to physicians that certain feeble

and diseased persons will tell you that they get no good sleep, but only horrid and disgusting dreams, and that when they awake in the morning they are weaker and more tired than when they went to bed. This I would explain by suggesting that in sleep they merely reach the portal, as it were, and there become infested or possessed by the low spirits prowling about; and hence the myth of the vampyre. Some mediums would appear to be in an analogous position; their bodies are unstrung, and their mental powers become somewhat soluble; and although, in a scientific point of view, it is interesting to know that the clothes of Dr. Monck rot quickly, yet this contrasts curiously with what we are told of the children of Israel, who, after wandering forty years in the desert, “yet was their raiment not worn, nor the shoes waxed old on their feet.”*

Physical mediums are generally more or less feeble, but of angels we read that “they excel in strength.”

But the wholesome and good man or woman who falls asleep after a good day’s work, passes rapidly through the doorway and ascends beyond the reach of these evil spirits and vampires. If so, it must be a matter of profound importance to our bodily and spiritual health that we, especially when we are composing ourselves to sleep, allow no evil food to vex the body, or evil thoughts to perplex the mind. “Let not the sun go down upon thy wrath,”† but in prayer commend the keeping of your spirit to your Father, who is in heaven. In this light, those who have watched the loveliness of the innocent little child asleep will be able to feel the pathetic power of Christ’s words, when he says of these little ones, “Verily I say unto you, that the angels do always behold the face of my Father, which is in heaven.‡

Hence the profound sleep rising into the true spiritual life may become prophetic, and “Your old men shall dream dreams, and your young men shall see visions.”§

Furthermore, that soul which nightly passes into this profound sleep and thus sups with the angels, is nourished by that spiritual food which is the direct antagonist of the decay of this earthly life. The man so nourished may live to a green old age, sleep being, as Shakespeare says, “Sore labour’s bath; balm of hurt minds; chief nourisher in life’s feast.” And here the question presents itself, might it not be true that in the primitive age the Adamite man lived daily on earth, and nightly in Paradise, and thus “making the best of both worlds,” prolonged his life to 1,000 years. The myth of Castor and Pollux each dying daily for the other may be an illustration of this double life.

Some lower races of men may be illustrations of Mr. Darwin’s theory of development from the ape, and, if so, such races may be destined to become extinct. Not so the Adamite man, formed of the clay of the ground, in whom the breath of God created a living soul.||

Does this myth not suggest that possibly the Adamite man was a materialised angel, and who gradually fell more and more under the dominion of matter and his own lusts and putrescences?

It may be so; but, if so, man being, nevertheless, a spiritual child of God, has that within him which, if sought, will be found; and will be sought and must be found, and again resurrect the inhabitants of this earth to their former angelical condition.

Spiritual phenomena, although to me they are chiefly interesting in a psychological and scientific point of view, must yet, in a religious point of view, be regarded with the profoundest respect; not because there is anything in our ordinary *séances* which leads to this, but because, if we contemplate the subject in its relation to matter, we at once arrive at the conviction that materialism is a vulgar superstition, as our Mr. Harrison has put it; and yet this materialism is the outcome of the science of the nineteenth century. But science means knowledge, and the highest science is the knowledge of what man is, and of this divine science the materialist is as ignorant as a savage.

True Spiritualism is the highest of all the sciences, because it reveals to us a knowledge of the world which now is, and that which is to come, demonstrating that the spirit of man is supreme over matter, and therefore immortal.

We are told in the Bible that those who live the life shall

* Deut. xxix. 5.

† Eph. iv. 26.

‡ Matt xviii. 10.

§ Joel ii. 28.

|| Gen. ii. 7.

know the doctrine,* and the most ancient religions, philosophies and experts tell us the same thing. Man they say is a spiritual being, and should have, if in his right place, the control over matter, and they teach that to obtain this control over nature we must, in the first place, obtain a perfect control over ourselves. We must live a severely pure life, and by contemplation, fasting and prayer, develop our spiritual powers. That many in olden times possessed these powers is clearly proved; and that especially in the East there are still many possessed of these powers, is known beyond all question by those who have devoted themselves to the examination of this subject. If any doubt this they must read that masterly book, just published by Madame Blavatsky, *Isis Unveiled*. The paper I am now reading was composed before I had read a single page of that powerful book. I have as yet only had time to read the first volume, but I have been continually startled by the corroboration it affords of the views I have held on these subjects ever since my late friend, Mr. Dove, opened my mind to the conception of the nature of entrancement, and my brother's book, *The World Dynamical and Immaterial*, convinced me that matter is subservient to power or spirit.

In olden times, in the Middle Ages, and in our day, there have existed side by side the white and the black magic, just as in the Bible we have angels of light and of darkness. Both possessed spiritual power over matter, but whereas those who practised white magic did so as a philosophy and religion, and as a means to good ends, those on the other hand, who practised black magic did so merely to obtain power over human beings for the gratification of their own diabolical selfishness.

Even with the best and greatest, the possession of these spiritual powers must subject the possessor to most dangerous temptations, so much so that even of Christ we read that being led by the spirit into the wilderness, and after fasting forty days and forty nights, and no doubt then with intense prayer to God his Father, obtaining divine and miraculous gifts, he was yet tempted of the devil, to convert stones into bread, to cast himself from the pinnacle of the temple, and to aspire to the kingdoms of this earth. This may be regarded as showing the crucial turning point of Christ's life. But he made no hesitation, replying to the tempter, "Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."†

A belief in the capabilities of man's spirit over matter is profoundly interesting, but how few could thus become spiritualised, and exercise these gifts without danger; for even the angels kept not their first estate, but, as Milton says, by "ambition, that last infirmity of noble minds," fell.

In *The Spiritualist*, of the 7th of December, there is a most interesting exposition of the views of the Theosophists, by Colonel Olcott, but I regret to find him saying, "We Theosophists of the inner ring adhere to the Oriental religious philosophies, as better guides to happiness than the Christian theology."

I suppose Colonel Olcott must mean the *priestly* interpretations of Christ's doctrines, not the teaching of Christ Himself, because I cannot conceive of a higher religion and morality than that of Christ; for in him there is placed before us a life and an example, by following which we shall reach the truest life which now is, and that which is to come.

As with the Theosophists so Christ teaches the severest self-discipline as necessary to man's own salvation,‡ but he as emphatically teaches that to love, and work, and even die for others, if need be, is our highest privilege.§

Selfishness is not only shown to be the essence of all sin, but directly or indirectly the cause of almost all disease, both acute and chronic, and love and unselfishness are shown to be the great cure for sin and most diseases.

The entire unselfishness of Christ was the cause of His entire sinlessness, and the power by which He cured the bodies and souls of men, was the power of unselfish love.

Thus "Christ crucified"¶ becomes the sublimest philosophy. It signifies "the crucifixion of our affections and lusts which war against the soul."¶ It signifies the daily death of the body, necessary to the daily resurrection of the

spirit,* and "all who have this faith will purify themselves as Christ was pure;"† and thus it is that "Love to God and love to man" are the sum and substance of all the law and the prophets, the essence of all religion and of all morality.‡

All who beheld Stephen as he, the first Christian martyr, testified to the truth, "saw his face as it had been the face of an angel,"§ and Jesus Christ "talking with him (as those witnesses) Peter and James and John went up into a mountain, and as he prayed the fashion of his face was changed, and shone as the sun, and his raiment became as light."¶ And yet this Being, although possessed of all power, for our example submitted to death, and thus by the total abnegation of self, by the renunciation of the devil, by "the crucifixion of those affections and lusts which war against the soul," became as "Christ crucified, dead in the flesh but alive in the spirit."¶ And He who spent His life in care and sorrow, and with the perfect foreknowledge of a fearfully cruel death, yet went about continually doing good, healing all manner of diseases, forgiving His enemies, casting out devils, opening the eyes of the physically and spiritually blind, raising the bodily and spiritually dead—first was transfigured, and ultimately, as "Enoch who walked with God," was carried up into the presence of "His Father and our Father, his God and our God."***

Having at one and the same time been a dweller on this earth, and an inhabitant of heaven, He thus "the well-beloved Son of God," and the perfect, divine, and miraculous Son of Man, becomes the Saviour of the world, not by His righteousness being *imputed* to us as some say, but by our adopting His righteousness, "the way, the truth, and the life" for ever and for evermore. Thus†† it is I conceive that the pure in heart shall see God, and thus it is that God in the centre and in the circumference is the key to man, and Christ to earth and heaven and to universal law.

MR. J. H. GLEDSTANES is now in London, and will remain for some months.

MR. W. G. HANBY, physical medium, has just resigned a permanent appointment in the Post Office, to devote himself wholly to mediumship.

NEXT Wednesday evening, at eight o'clock, Dr. Maurice Davies will lecture at 429, Oxford-street, London, on "Spiritualism: the Guide in Christian Morals."

IN *Fraser's Magazine*, this month, is an able article by Mr. A. R. Wallace, exposing some more of Dr. Carpenter's misrepresentations, and his incapacity to weigh evidence.

A NOVEL MODE OF TESTING SPIRITS.—Mr. J. M. Peebles, in the course of a letter written from Ceylon, to *The Harbinger of Light*, Melbourne, says:—"Spiritualists must test controlling spirits more thoroughly in the future than they have in the past. And spirits who object to being reasonably tested reveal at once their moral unsoundness and spiritual unfitness to be the controlling guides of earthly sensitives. Inasmuch as the heavens and hells are both open to earth; and inasmuch as these immortal intelligencies stand behind the screen; or, apostolically speaking, behind 'a glass,' that even the most lucid clairvoyants see through but 'darkly,' would any good spirit, after the *séance* had been opened with reading, singing, and invocation or prayer demur at some such test as this:—"In the presence of God, who is here and everywhere; in the presence of the Christ-spirit of love and truth; in the presence of angels and ever-attending spirits; in the presence of these mortal friends now assembled; and in the presence of, and before the judgment seat of *my own soul*—I solemnly affirm that I am the spirit of the person, who, when living in an earthly body, was known by the name of _____, residing in _____."

MEDIUMSHIP.—Mediums, being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's especial ministers, as were many of the prophets and seers of old, or they have been accused of being in league with the powers of darkness, and the willing instruments of Satan, for the enslavement of mankind. It is part of the mission of Spiritualism to assort and place them in their true positions—to prove that they are God's instruments, only as all men are; all differing in degree, as channels for the communication of His will. That they are no better, nor worse than ourselves; and that they are so organised, that the inhabitants of the spirit-world which is all around us, can through them communicate with us; and thus they fill posts of usefulness that no others can; and we are indebted to them in proportion to the honesty of purpose, devotion, and success with which they perform their duties. As a class, no people in the world have suffered as have mediums. A few have been honoured, though always misunderstood; but the majority of them have been proscribed, or imprisoned, or abhorred as Satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace; while angels looked on in sorrow and pity for the victims, and in disappointment that these, the only channels which they could use to enlighten mankind, should be closed through ignorance and prejudice.—*Crowell*.

* John vii. 17.

† Matt. vi. 10.

‡ Matt. x. 38, 39; chap. xvi. 24. Mark viii. 34. Luke ix. 23; chap. xiv. 27.

§ John xv. 13.

¶ 1 Cor. i. 23.

¶ 1 Peter ii. 11.

* 1 Cor. xv. 31.

† 1 John iii. 3.

‡ Matt. xxii. 37; Mark xii. 31; Luke x. 27.

§ Acts vi. 15. ¶ Matt. xvii. 2. ¶ 1 Peter iii. 18. ** John xx. 17. †† John xiv. 6.

FORM MANIFESTATIONS.

WE have received the following circulars. With regard to the signatures, one is that of Mr. Cranstoun, of the Tyrol; another that of Mr. Colley, late curate of Portsmouth; another that of Mr. Adshead, of Belper, Derbyshire; and a fourth that of Mr. Wedgwood, one of the Middlesex magistrates:—

THE EVOLUTION OF A MATERIALISED FORM FROM A MATERIALISED FORM.

WE, the undersigned, attest to the following facts. On Friday evening, December 7th, we sat with Dr. Monck for materialisation. First we thoroughly searched the smaller room leading from the *séance* room in which the sitting was held, and sealed up window and door, affixing private marks to enable us to verify the fact that no admission thereunto from without could take place; and it may at once be stated that at the conclusion of the night's most wonderful events for us to report, the seals were intact as we had left them.

We sat round a small table placed within a yard of the black curtain that separated the smaller from the larger room, and Dr. Monck standing before the curtain about two feet from the table, soon passed under control of Samuel. The light from two gas jets, was, at this time, about the power of one candle. Under these conditions we all very clearly saw a tall, white-robed figure grow out of Dr. Monck's left side; and Mr. Colley, desiring more light, was permitted to increase it, so that we all plainly saw the figure, in process of development, issue from the medium's body, bound to him, as has before been described, by a spiral attachment that appeared to be part of the figure's robe and right hand, and thus stood as separate individuals before us, both medium and figure.

But presently from *this form*, a female figure rapidly grew into being (just as the first form grew from Dr. Monck), and stood at the left side of the first form, even as the male figure stood at the left side of the medium. So the three, which before were one in the person of Dr. Monck, stood before us thus:—1st. Medium; 2nd. man spirit-form; 3rd. woman spirit-form; the latter being still fibred to the second in the same way that the second has been fibred to the first.

The female form was as much shorter than Dr. Monck as the man form was taller. Her face was beautiful, and her white garments, like those of her companion, seemed to be of exquisite texture. She smiled, bowed, kissed her hand to us, and affectionately addressed one of our company in a voice low and exceedingly sweet, while accents, tone, and articulation were recognised by Mr. and Mrs. Colley, as belonging to one so-called dead, with whom they have been familiar, through various media, for some years. A fabric of the most delicate structure covered the face of this materialised spirit, which added grace to its appearance, and in no way impaired our view of her lovely features. Long streaming masses of dark hair fell over her shoulders behind, and one curl hung over neck in front. Then, after she had passed backwards and forwards, now behind, and now again at the side of our first visitor, thus retiring and advancing, the two mysterious living beings stood forward for the closest inspection, not a yard from us; while Dr. Monck left them, and turned up the gas to the full, so that nothing whatever was wanting that might better enable us at any time to recognise the faces of these strange visitors anywhere.

Then, after a time, the female figure seemed to be absorbed by the male figure (just as he in turn was at last absorbed by the medium), and a great access of power on his part seemed to be the result.

For now, with the gas turned on full, *this form* came with Dr. Monck round the circle, and at request, lifted three of our company, one after another, completely out of their chairs. He also took up a chair and twirled it round, and flourished it about to show the perfect anatomy of hand, wrist, elbow joint, and other powers of the arm. Then placing the chair in front of us, the embodied spirit sat down, and permitted us to handle and leisurely inspect its hands, arms, and feet, and scrutinise very closely its features, moving its eyes and eyelids at our request, affording us in many ways every facility for most thoroughly making its acquaintance in every way desired. Dr. Monck, still under control of Samuel, standing apart, and aiding us in every way possible to get the fullest and complete knowledge of our mysterious visitant. Further, this strange addition to our number wore a sort of head-dress bound round with a chaplet of golden leaves and other ornaments: its arms were bare and very lean, but perfectly natural both as to appearance and touch. Very audibly, also, under instruction of Samuel, while the medium's closed lips were pressed on the back of Mrs. Colley's hand, did the figure speak, and addressed us, saying, "All hail."

And now, an experiment, very unique in its outcome, was suggested, namely, that the form should drink a glass of water, and though Samuel, on behalf of Dr. Monck, objected to the experiment as net a nice one, in its expected conclusion, yet Mr. Colley, for good reasons, persisted; and the result was that, as the figure drank the water visibly and audibly before us, the water so consumed was, in quantity corresponding to what the materialised spirit swallowed, instantly ejected from the medium's mouth, demonstrating by another proof, added to former proofs, that there is, at times, if not always, great community of taste and feeling between the psychic forms and the mediums from whom they take birth.

Thus, after many experiments, and a stay with us of nearly an hour, the medium all the time, and throughout the whole *séance*, never once out of our sight, the embodied mystery began to lose power, till at last Dr. Monck, drawing near, received the form back into himself, the figure sliding, as it appeared, gradually into his left side, leaving only a patch of white, misty, luminous vapour on his black coat. This, too, disappeared, but the lappet of his coat, by chance being moved aside, we all saw beneath, on the waistcoat, about the place of the watch-pocket, the same flickering patch of misty light, which Mr. Adshead tried to arrest, placing one hand at the back, while with the other he explored the inner vest, feeling all round in vain for its cause, which *ignis fatuus* presently died out, or was drawn within; and with a spasm Dr. Monck awoke and sat down with us, apparently unconscious of the mighty wonders we had witnessed, and feel powerless to describe.—WILLIAM S. ADSHEAD; AGNES S. CRANSTOUN; ALEXANDER J. CRANSTOUN; LILLIE COLLEY; THOMAS COLLEY.

A SPIRIT-POSTAL OPERATION.

WE, the undersigned, attest to the following facts:—

On Wednesday night, Dec. 5, in full gaslight, we sat with Dr. Monck, and each in turn tied two new slates together, with a crumb of pencil placed between, having previously, in secret, written a question or message on the inner surface of one of them, the joined slates being placed by us, in turn, at our feet under the table. This was, by each of us, done twice; so that ten slates were written on, the invisible scribe correctly answering, on each slate, its particular question.

Further, at request, one pair of slates was taken from the room, through closed doors, and placed in a particular way asked for on the fifth step of the staircase outside going down. Dr. Monck being left in the room with one of us, while we went out to see if this had been done, the slates were found placed on the step desired, and in the way directed.

Another pair of slates was also in the same unaccountable manner taken from the closed room, and on the door being opened a little, one of our company was instructed to advance, and take them from a hand that held them. The hand in question, very natural in appearance, was seen by all, on one of fingers of which a ring also was observed.

Then one of our number took a small unframed pasteboard slate, and wrote thereon a request that it should be taken, then and there, to his house, nearly two miles off, and dropped into the letter box of his front door. To this we all appended our names, and, moreover, loosely tied a card (on which also we had written our names), to the same slate, which we placed at our feet beneath the table.

In answer to our request that we should hear the sound of the slate in the process of its mysterious abstraction from the room, we heard a faint thud, and were told that the matter looked for was accomplished. So leaving two of the undersigned with Dr. Monck, three of us started off in a cab for our friend's house. On our arrival there (and it was now past midnight), we opened the door, entered the hall, and with the card tied up exactly as we had insecurely fixed it, there in the letter box lay the slate.—THOMAS COLLEY; LILLIE COLLEY; HENSLEIGH WEDGWOOD; GEORGE ARNSEY; WILLIAM P. ADSHEAD.

FORM MANIFESTATIONS THROUGH A PRIVATE MEDIUM.

BY CHARLES BLACKBURN.

ON Sunday evening, the 2nd December, I went alone to have my last *séance* with Miss Katie S. Cook, at Hackney, before returning here. Mrs. Cook, with the two younger children and myself, were the only sitters. The medium during the previous week had not been well, therefore was unfitted to lose much vital power.

The *séance* room is excellently adapted for the purpose. It has two windows with venetian blinds, one facing to the front and the other facing the back; so that when the gas is put out, and the venetians opened, the gas in the street casts a diffused light, and we can all see each other. The room has double folding doors, which are wide open during the *séance*, but two green baize curtains hang over the opening; the medium sits on a very low chair just within the curtains. On the occasion now under notice she had on a pink woollen dressing-gown for warmth, over her black silk dress and ornaments. The room is carpeted all over, and the doors I locked myself, to avoid any interruption.

After the medium seated herself she became very restless; she kept leaning first on one side and then on the other in her chair. The spirit "Lillie" called me into the cabinet, and told me to hold both the medium's hands, as this would soothe her. My chair was close to the curtains, so I rose and went inside and sat close to her, taking hold of both her hands. She soon became calmer, and "Lillie" ordered me back again to my chair, which order I obeyed, but I left a little of the curtain open, so that I could peep in as I sat. I called to Katie, whom I saw in her pink dress, "I wish 'Lillie' would be quick; nor do I want you to go into trance." She replied, "I am not in trance, and 'Lillie' is formed, for she is now doing something with the venetian blind."

At the time the medium was speaking I saw her in her chair, and I saw another form, whom we call "Lillie," at the window blind; it came to the front of the curtain, and said to me, "My medium must go into trance, if only a few minutes, as it will benefit her, and I shall be more 'solidified,' so I will go to her." "Lillie" returned to me very quickly, and I said, "Now, 'Lillie,' I want you to let me tell my Manchester friends I have seen you materialise whilst I held the medium." She replied, "I'll try, but my medium is so worried. You must not let her clutch or writhe, for that stops or impedes my coming. When I do, you feel how her heart will bump; it is that which I act through." I replied, "Must I come now?" She said, "Yes." So I rose from my seat, went inside the curtain, and woke up the medium. But "Lillie" had fled. The medium asked me what I had come for, and I told her I was to hold her whilst materialisation went on. So my right hand took her right; my left hand was placed on her heart; her left hand was on the back of her chair with her head in it, as she had a headache.

In a few minutes she began twisting and trying to get out of her chair, and out of my hand, and became only half conscious. A voice said (not far from her head on her left side), "Hold her very fast, as I have begun." I did so, and felt her heart beating violently. I noticed her lap full of shining mist, which accumulated and travelled down her left hip to the carpet, when suddenly a white draped form rose from the floor, and came close to our faces. The medium shouted, "Keep away! Don't let that thing touch me!" Its face was covered, but it spoke and said, "My medium is conscious, and I am not properly formed." It then suddenly vanished, but as suddenly reappeared a head taller. The medium almost fought with me to get away, whilst I kept asking the form to touch my face with the drapery, which was done, and beautifully "soft finish calico" it was; it then pressed its forehead against mine, pushing my head considerably backwards, and said, "Good night." As it quickly sank and vanished near my feet, I suddenly let go the medium's right hand and tried to lay hold of the drapery, but I was too late. I but touched the medium's pink dress, which then was all shining beautifully. The medium jumped up from her seat, saying how tired and unwell she was, &c.

I now leave your scientists to ponder over facts they ridicule so much. It is useless to try to admit dogmatic sceptics, who worry mediums, to see such wonders. I, for one, will not.

Mr. E. Rondi, of 22, Montague-place, Russell-square, London, has had frequent *séances* at his rooms with Miss Cook, somewhat varied, but highly satisfactory. These he, I daresay, will report, and show that it is not necessary for the medium to be at her own home.

Parkfield, Didsbury, near Manchester, December 6th, 1877.

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.]

THE LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—I have the pleasure to report that, in response to Mr. Peterson's appeal on behalf of the Library of the National Association of Spiritualists, viz., that the sum of £30 should be raised by donations of £5, Mr. Peterson himself heading the list, I have received a request from Mr. Calder that his name should be added to it.

As the list has to be completed before the 1st January, I shall hope to receive four other names before the end of the year, and will ask you to aid us by giving publicity to this announcement. E. KISLINGBURY,
Secretary to the British National Association of Spiritualists.

PROBLEMS.

SIR,—It is hardly worth while to encumber your columns with any notice of Mr. (or is it Mrs.?) La Roy Sunderland's strange fancies; but, to avoid misrepresentation, I will ask to be allowed to say that I have never "confessed my inability to solve any problems," save those that trench on the domain of Omniscience. I did but mildly hint that my querist was asking questions which are (in the strict etymological sense of the word) impertinent, and which, moreover, were phrased in language which even their author, I should think, could not comprehend.

M. A. (OXON.)

SPIRIT DRAPERY.

SIR,—Mr. Coleman is right about the drapery. Some of it is undoubtedly brought in, but whence? Some, again, is apparently woven on the spot, but how? I suspect, if I were permitted to cut off a piece from the drapery which I saw evolved under my gaze with Monck or Eglinton, that I should find it very like Manchester goods. The forms have very various qualities of drapery, and at private *séances*, where no public medium was present, and where no materialisation was presented, I have felt drapery that varied with the conditions from the substance of the finest lawn to that of a Turkish towel. I have a bit, cut off from a very fine specimen, so presented, and it is permanent enough, though the remainder vanished. Does that prove it to be "a fabric of earth"? We do not know as yet.

As to the weight of the forms, Mr. Coleman must remember, I think, an experiment recorded by Col. Olcott, when Katie King varied in weight very considerably, and apparently at will. The weight in some cases was quite at variance with the size and stature of the form. I think similar experiments have been made by other investigators, but until they have been frequently repeated, we cannot say anything definite on the weight of these figures.

What effects the mighty magician can produce? and what material he uses? whether from the sitters anything? and if so, what is taken? whether the forms are wholly fabricated as our bodies are? and if so, how? and of what matter they are structured? what the method of building up? and who is the artificer?—these are questions that remain for solution. W. STANTON-MOSES.

MR. RITA'S MEDIUMSHIP.

SIR,—On Sunday evening, the 9th inst., a *séance* was held at Mr. Cocker's, Dalston-lane, London, through the mediumship of Mr. Rita, an unassuming young man, who seems to possess great power. The circle, when formed, consisted of six persons, viz., Mr. and Mrs. Cocker, Miss Cocker, Miss Lizzie Thompson, and myself. The room was a small parlour at the back of a shop, and the hour, soon after seven in the evening. We sat round a small table, with two gas burners over our heads; there was a pianoforte in the room, also a guitar in one corner; the strings of the guitar were nearly all loose. The gas was put out, and almost immediately the medium became entranced. On the table had been laid a kind of "improvised speaking trumpet," made on the occasion by Mr. Cocker of a roll of music. We joined hands, and knocks were soon heard. The first spirit who announced his presence was one who calls himself "Tim," and alleges he was an Irish farmer, of Waterford, who died (not altogether in the "odour of sanctity") some twenty-two years ago. After answering a number of questions which were put to him, several other alleged spirits controlled the medium, but after this the most extraordinary manifestations took place. We sang several verses from well-known hymns, and then a spirit spoke through the paper speaking-tube, announcing himself as Charley Barry, the once well-known clown. Almost immediately the guitar (a very large one) was heard, at first as if the strings were being fastened, and then it floated over our heads, playing and keeping time to our singing. It struck the gas glasses without doing them any injury, and then it played on the top of my head; afterwards it touched every person in the room, and then it was placed at the back of Miss Thompson's chair by the invisibles. I asked Charley if he remembered Baron Nicholson (once of Judge and Jury celebrity), and was immediately answered, in a comical voice, "Of course I do;" he then gave me three blows on the side of my face with the paper speaking-trumpet. Now, all the time these marvels were taking place, the continuity of the circle was not once broken, Miss Cocker having hold of the medium by one hand and Miss Thompson by the other. I had hold of Miss Cocker's hand on one side, and of Mrs. Cocker's on the other. Mr. Cocker had his wife's hand on one side, and Miss Thompson's on the other, and the last-named lady had hold of the medium, as already stated.

All at once "Charley" asked Mr. Cocker for twopence, but as none of us had coppers to that amount, Mr. C. placed sixpence on the table, asking what it was wanted for. Charley replied that he would take it to a shop.

Shortly afterwards the voice of "Charley" asked Mrs. Cocker if she

liked grapes. She replied "Yes." A fine bunch of white grapes then soon made its appearance; how brought there not one of us could tell. Mr. and Mrs. Cocker both declared, as well as their daughter, that they had not such a thing as a grape in the house, and that as for the medium his hands were never unloosed all the time, either by Miss Thompson or Miss Cocker. I partook of the grapes together with the rest of the sitters. Presently a shower of very fine broken rice came down upon the table. After thanking "Charley," who must have brought us nearly a pound of grapes, Mr. Cocker asked if he could suspend a chair on one of the sitters' arms, which, it appears, had been done on a previous occasion when I was not present. He said he would try. Presently a small voice came close to my ear and whispered "I say, old fellow, "Would you mind placing the chair on the table?" I rose up and complied with the request, and remained standing, we still keeping up the chain of hands. Immediately I heard the chair removed from the table, and in a few seconds Miss Cocker called out that it was on her arm, and that it had been there placed without her ceasing to hold the medium, so that here, as in the case of the grapes and rice, we had matter passed through matter.

This closed our *séance*, and the gas was turned up. We then found the guitar in a different part of the room to what it had been at first, and the strings well together. I was the first in the room, and can solemnly affirm there was no chance of any conjuring. No one but we six were in the house during the hour and a half I was sitting in the circle. There was only one door to the room, and that shut all the time; the room was in darkness, but we had hold of hands the whole period. Several times warm spirit hands touched us. The medium never left his chair, and was entranced the greater part of the time. He is not paid by any one, he is a private friend of Mr. Cocker, and shrinks from trading on his marvellous powers. Can such things be without our special wonder? R. H. MARSH.

14, Wilton-road, Dalston, London, 10th Dec., 1877.

We certify the above to be a perfectly correct account.—R. F. COCKER;
E. COCKER; M. M. COCKER.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Last Tuesday night, at a meeting of the Council of the British National Association of Spiritualists, Mr. E. D. Rogers was, in the absence of the President, voted into the chair. The other members present were Mr. Morell Theobald, Mrs. Maltby, Mr. D. Fitz-Gerald, Mr. Stainton-Moses, Mr. C. C. Massey, Mr. A. Joy, Mr. C. Pearson, Mr. E. T. Bennett, Mrs. Maddougall Gregory, Mrs. Wiseman, and Miss Houghton. Fourteen new members were elected, and there were four resignations. Miss Lizzie Doten, of Boston, U.S., and Mr. H. J. Newton, were invited to become honorary members. A vote of thanks was given to Mr. Joy for his efficient performance of the duties of secretary during the absence of Miss Kisingbury in America. The three-years guarantee fund, contributed to strengthen the hands of the Association during its infancy, coming to an end this year, a discussion took place as to the best means of successfully conducting the financial business of the Association during the year 1878, and resolutions were passed in relation thereto. It having been recently determined by the Council to discontinue the monthly agenda because of its costliness, it was now resolved to continue it for another three months, and to increase it by the publication therein of news not previously passed by the Council. Mr. Dawson Rogers suggested that instead of Miss Kisingbury drawing up the agenda as heretofore, Mr. E. T. Bennett should be appointed to help her in the editing, but this was not moved or seconded. Mr. Fitz-Gerald reported that electro-magnetic apparatus had been fitted up, in order to ascertain whether any sensitives could see Reichenbach's odic flames from magnets, but that as yet the few who had tried so to do had not been decisively successful. Very valuable presents to the library of the Association, by M. Constant, of Smyrna, and Madame Blavatsky, of New York, were announced; also presents from Dr. Crowell, Colonel Olcott, Mr. La Croix, Mr. Berkeley, Mr. J. J. Morse, Mr. Luther Colby, and Mr. W. H. Harrison. After the transaction of some other routine business, the meeting came to an end.

MRS. WOODHULL IN LONDON.—Last Saturday Mrs. Woodhull gave her second lecture in London, in St. James's Great Hall, which was about two-thirds full. The listeners, as before, were quiet and good-tempered, but two or three of her points elicited special marks of approbation. One of these was that men ought in all honesty to be judged by society, by religion, and by law, by the same moral code as women. Another point which brought forth the warm applause of the whole house was her truthful description of match-making mothers. She said that the woman who made her daughter sell herself for a title or for wealth, was no better in any way than a woman who sent a girl into the street to sell herself for what price she would fetch, and that the church ceremony at the end of the former trade transaction did not alter the insult it offered to religion and morality, nor the injury it inflicted upon posterity. She said that she hoped the public would judge her for themselves, and not by what the newspapers said, and she opined that she was not well received in this country because she was an American. This suggestion was received with exclamations of "No! No!" The fact is that Mrs. Woodhull is better received than if she were an Englishwoman, but her lectures are not fairly describable as "orations" in this land of great actors and actresses; moreover, judged upon their merits from various points of view, they do not come up to the expectations which had been raised. Nevertheless, she broaches various very important questions which ought to be examined, and which she claims to put before the public from a deep sense of duty, and as an act of personal self-sacrifice. She says that in consequence of so doing she wears a "crown of thorns," which she hopes will prove a "crown of roses" to her daughter, when the value of the work she (Mrs. Woodhull) is doing is recognised in future years.

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