

We are no blind puppets in the hands of resistless Fate, but free sons of God, whose high privilege it is to be fellow-workers with our "elder brother" in joyfully doing the will of the Father from that filial love by which alone our highest freedom is attained. How we may best employ our powers in accordance with that law of liberty so as to bring Earth consciously nearer Heaven, though it be but in one human soul, making it, in however small a degree, a little more meet for its glorious inheritance of Eternal Life, is a problem which each must for himself determine. For our own part, we know of no way more effectual than that of habitually considering all subjects from the spiritual view of life; regarding as its chief end, not the attainment of outward advantages, but of inward blessedness; not as consisting in that which we possess, but in that which possesses us—in the principles and affections which govern the life and determine our character not for time only, but for eternity. These are our spiritual and immortal treasures, which neither moth nor rust can corrupt, nor thieves break into and steal.

This is the true "Philosophy of Spiritualism"—that highest application of it which includes every other. Certainly, there is in this nothing new: it is as old as Truth. But let us set ourselves resolutely to apply it to life and character, to public duties and social relations; and we shall find that it is ever fresh, ever new, and inexhaustible. Its eye is not dim, nor its natural strength abated; no, nor ever will be.

And now, courteous reader, whether thou art an old friend with whom we have long taken counsel as we have travelled on our way, or a new acquaintance with whom we hope soon to be on terms of closer intimacy—to one and all we say:—

Come hither,  
And lay our book, thy heart and head together.

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## THE SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

*(An Address delivered at the Beethoven Rooms, 12th December, 1870.)*

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IT has been one of the customary subjects of reproach against the Spiritualists that they have presented to the world no scientific method for investigating the phenomena of spirit communion. It is still an open question whether the Spiritualists as a body deserve this reproach, when it is remembered that upon those called spirit media the power has fallen unsought, and that they are rarely persons whose characteristics of mind, education or posi-

tion are such as to render it probable that they should be scientific investigators. Spiritualism appeals to the senses, and hence it demands no test either in the moral, the spiritual, or the intellectual regions of the brain. We do not arraign scientists, but if they claim to be the especial depositories of such intellectual wisdom as the world looks to for information, should we not rather appeal to them, and ask wherefore a set of phenomena that has actually taken captive the senses of millions should have so appealed successfully to the minds of millions of human beings? Such a fact, notwithstanding the disorderly manifestation of going outside the lyceum or the school, should have been sufficient to challenge the attention of the scientist, and to have demanded from him the most earnest and careful scrutiny. Assuming that there is some disability on the part of professed scientists for examining this subject, it is our purpose to present such features of the movement as will enable them to offer to those whose good opinion they would gladly secure, some methods of proceeding with a scientific investigation of Spiritualism.

Our first consideration relates not only to the communion of spirits, but to the nature of the force which is employed by spirits for the production of phenomena. It is obvious that the presence of an exceptional person, called a spirit medium, is requisite; that the conditions under which phenomena are produced vary with atmosphere and temperament, and especially with the mental and physical conditions of the medium; and that those conditions are also affected by the mental or physical temperaments of those who surround the medium. Vague and apparently unsatisfactory as these leading features of the phenomena appear to be, they might have formed a clue from which we could reason back into the causes which make spirit media, which vary their conditions, or which render those who approach them instrumental in promoting or neutralising the phenomena. Here at once is a clue which ought to have been carefully followed out. But we shall take a broader and a deeper position, and show you that in the fundamental principle of things the possibility, nay, the absolute necessity for investigation, belongs to the schoolman, and that until Science adopts such methods as will fathom the mystery of this life and its methods of communion with the life hereafter, she stands midway in her career, arrested, disgraced by a problem that is more easily solved by the humblest spirit medium than by the mightiest scientists of the schools. Our first position, then, for investigation, must be to ascertain what are the relations between mind and matter. The claim is set up in spirit communion that disembodied mind, preserving all the powers and functions that distinguish embodied mind, is the author of certain phenomena. To arrive at any

just conclusion concerning the powers that this disembodied mind exerts, we must first ask what is embodied mind, and how it is related to matter. This brings us back, even from the point where we started into being at all, to matter itself. We find that there are two fields of observation: matter vitalised by mind, as in animated beings, and matter wholly unvitalised by mind. We shall invite your attention to the most rudimental primitive forms of matter known to the observer. It is now well understood, by the latest discoveries of the astronomer, that all the bodies in space emitting light possess a physical constitution which more or less resembles that of this earth. By the decomposition of the rays of light we arrive at the actual conclusion that all the bodies in space possess certain of the physical elements which make up this earth. From this point we follow up our investigations until we find that there are unseen relations between the bodies in space and our planet, for not only is our planet sustained in the midst of thin ether by an unseen force, but we find that all bodies in space are maintained in the grand harmonic march, which, from one eternity to another, the astronomer has been able to trace up, never ending, never beginning, by the same mysterious force—a force which has been vaguely called attraction, counter-attraction, and gravitation. Whatever term we bestow upon it, the noble discoveries of Newton convince us that it is by this force alone that the motion of all bodies in space proceeds, and that distances, equi-distances, and positions of bodies in what we vaguely call space are determined by the same mysterious—but all-potential—force. In view of this force, matter vanishes away, and all of power that we know consists in an invisible, unknown, intangible, impenetrable force.

Passing from the consideration of this magnificent field of observation, always remembering that this force operates in two ways only, by that attraction which draws bodies to a central point, and by that counter-attractive or repulsive force which maintains them in a special orbit, we next point to the fact that within this planet all the essence of forms that make up the planet is held in suspension between these two forces of attraction and repulsion. We find that the metallic veins deposited in the earth, the various minerals which poetry calls “the eternal hills,” the hardest crystal no less than the most rarified gases are everlastingly in motion; that there is no such thing as rest; that even in the slow progress of the formation of mighty crystallised masses, there is an inevitable period of growth, a culminating point of strength, an inevitable decadence, and a final death. From the lowest form of granitic rock up through all the different strata to the fine and mobile earth upon which we tread, through-

out the entire of the vegetable world, the same silent, restless, unseen force is the living instrument that cuts, carves, shapes, calls into being, destroys, and rebuilds forms. It is indeed the essence of things: the tool of that which we call creative wisdom, it is the only power that maintains in its integrity matter itself. This has been acknowledged. We are repeating platitudes and without the scientific phraseology which should make them acceptable. But pause. The position which science has hitherto assumed has been that whilst acknowledging the existence of this unseen all-potential force, whilst correlating all forces until at last we trace them back to this one primeval force, we have reason to believe that this alone is the parent and origin of all forces. Science has not absolutely determined, but has vaguely impressed upon us the belief that this force is an attribute of matter, that matter was never exhibited without it. To point to but one more position in relation to the field of observation in matter. There is living matter and dead matter. It is well known to the metallurgist that there are conditions in which metals lose entirely this concreative or attractive force, that the hardest rocks are decomposing beneath the ebb of this attractive power. That there is a period when earths, no less than plants, when rocks, and even crystals lose this life-essence, and the atoms that we call matter are incapable of re-formation until they are taken up again and assimilated by some other form of matter. But we may not pause upon this portion of our illustration, though we believe that we shall be defended in our assertion by careful scientists when we declare that there are conditions of matter which every atom ultimately arrives at, where the last point of attraction is reached, and repulsion sets in and disintegration follows,—and that is death, the death of physical forms; and in this process of disintegration, there is no recuperation, we repeat, until the atoms have been taken up and re-formed or re-assimilated with some other more vital form of matter. Now, if this be so, it is obvious that this life-essence is not always an attribute of matter—that there is a period when it ceases to be an attribute of matter; that in the mysterious process of death never yet explained, never yet fully defined, or in the condition in which even inert matter exists under the disintegrating action of death, there is no life-principle. It seems a platitude to say so, but remember we are defending our position, that this life-principle is a separate element from matter, that whilst it passes through, vitalises, and becomes the life and essence of matter, it does exist as a distinct element by itself. Thus much for the field of observation which the external or sensuous world affords. Throughout this vast and magnificent mass of machinery, though we gaze upon a car driven by the mighty engine that sits enthroned

amidst ten thousand worlds; though we gaze upon a chariot whose wheels are made up of worlds; though we contemplate a road strewn with star-dust even to the bounds of infinity; though we do all this, we still fail to discover in the midst of this magnificent scheme one single fragment of will. There is no evidence of volition; worlds, suns, systems, earths are nothing but an obedient mass of moving matter, guided, directed by and writing the name of intelligence, but never manifesting its form, never betraying one single atom of that higher and more wonderful element which we call thought. It is only when we enter upon the nature of animated forms that we have an exhibition of this new, third, and grandest of all elements manifest in a single word in that which we call will. Supreme and triumphant as is this element of will, we shall not now invite your attention to it, or give it more than a passing notice, as we find it associated with life; for our purpose is to invite your attention especially to the quality of the power and the possibilities resident in the life principle. From the moment when we enter upon our observation of the very lowest forms of life, even in the gelatinous masses that float in ancient seas, a new element of will begins to be exhibited; but the two other elements are still there—matter as the external mould, and the life-principle still ebbing and flowing, still throbbing and palpitating, still by attraction gathering up the means of building the form, by repulsion throwing off waste matter, and at last, repulsion prevailing over attraction or waste over repair, the final point is reached; attraction ends, disintegration sets in, and that too is death: no more death to the mightiest man than death to this fabric; the two perish alike; as soon as disintegration sets in and the vital principle is gone, both become equally mere effete matter; there is no difference between the two, and in the process of time both alike shall be resolved into the primordial conditions from which they can only be gathered up, the man and the fabric, by re-association with vital acts.

Now we find, in inspecting still more closely the magnificent field—dotted over, crowded in on every side, thronged, we may say, with the mass of living objects—that there are, notwithstanding, very few organs and functions that may be numbered up in the noblest of them all—man, no two creatures of whom, out of all earth's millions, are the exact duplicate of each other. When we attempt to search into causes, we may trace many antenatal conditions. Complexion is determined, it is said, by climate, by moisture, by atmosphere, no less than by inheritance. At the back of all, the cause of causes still remains to be discovered, and that is the mystery of this life-principle acting with special energy upon some portions of structure, and failing in

others ; and when we search at last into the primeval causes that determine the difference of temperaments and external appearances, we shall find that it is the action of this energetic tool of life—this formative instrument by which colour, stature, temperament, strength, weakness, and all the varieties of form are carved and shaped. Even so phrenology has shown us by the appearances on the cranium—even so of that still more influential portion of the structure that determines character. We have been informed, and probably upon the best grounds to which we are now able to reach, that the character or the mind expresses itself through a particular organ called the brain, which, acting through the nervous system, informs the whole organism of the nature of will. The will is not enthroned in the brain, but uses that as its instrument, and the nervous system has its telegraphic wires or messages. According then to the formation of the brain, we are told by phrenology that the various powers and purposes of the spirit are hindered or expanded. If the brain do not afford a suitable instrument for the expression of the spirit, that expression is limited and narrowed ; if the contrary, it is broad and expansive. What then is the cause of growth in the brain ? That which is the cause of growth in the flower ; that which lays down mineral veins ; that which concretes rocks, that which binds worlds, suns, and systems, and holds them in the mighty grasp of life, each one in its orbit ; that which forms the concrete power that binds together the atoms that compose the sun, and that which sits enthroned in the midst of the astral system, and throws off worlds and deposits the scintillating fires that sparkle in the midnight heavens. It is one and the same universal principle, one and the same universal element ; we call it by many names ; it is exhibited in one mode, and that is in the unrest, the eternal and ceaseless flow of motion, with its tidal methods of attraction and repulsion ; and in proportion as the tidal waves of force flow through the fine and wonderful mobile atoms of the brain, so is character determined ; and in proportion as the nervous system affords to the brain suitable means for telegraphing to every portion of the frame, so is will expressed ; and where this life principle clusters around certain portions of the brain, certain characteristics of mind are externalised. We do not find, as we have said, two human beings the duplicates of each other, and yet all possess these elements of matter, of mind, and of life ; and it is unquestionably according to the specialty or energy of the life principles in certain portions of the organism that the force used in spirit communion is given off in excess, and constitutes that peculiarity that we call spirit mediumship. When we speak of a specialty we mean that the life-principle resident in every human being

may be so regulated as to enable every creature to become a medium. Normally every creature is so; for were we now speaking of the grander and nobler instrument of spirit communion—inspiration, we should be enabled to show you that there exists not a creature, not even a clown who digs the earth without thought, the automatic and obedient servant of any will that would control him, who is not the subject of inspiration. All living creatures are spirit mediums, because spiritual essence is the daily bread of the soul. Without it the soul must inevitably fade and dwarf, and all but perish, just as surely as the body would fail without the elements of matter which are made up in food. The relation, then, of spirit and matter is this:—Spirit or will controls as if in habit the form of matter through the subtle medium of life, and this universal element, which we have shown you to reside in the world of matter, is the only medium which binds the spirit and body together. Now, if man is, as we believe, the microcosm of creation, do we not inevitably look for a soul of this world, a soul world, a vast totality of spiritual life and existence, permeating this world on a grand and universal scale, just as surely as we look for a spiritual existence to permeate this body? The individual is the microcosm of the general scheme, and therefore the general scheme holds the same relations as the individual man. Somewhere there is a grand man; somewhere must be everywhere; and the relations of spirit and matter, therefore, are just as inevitable with the spiritual and natural worlds as with the spirit and the body associated together before you.

We proceed a step further to show that this life-essence can be exhibited in many ways apart from matter—though we perceive its effect in the lodestone, though the whole of our system of navigation is dependant upon its exhibition in that fine point of metal that constitutes the mariner's compass. We can impart it in the physical world; we can project it from batteries; we can project it from the mineral into the vegetable kingdom; we can pass it from one kingdom into another. It cannot be an element of matter—it cannot be an attribute of matter, for it can be transfused from one body to another. The whole range of electrical phenomena proves the fact that electricity, if generated in matter, can also be transfused from body to body. Now, this life-principle in the human being operates in the same way. It is transfused into this fabric. This fabric (a pocket handkerchief), is not part of my organism, but the life-principle is there; it has passed from the organism. It is not an attribute of this fabric normally. It was a portion of me; it ceases to be so. What is it, then, now? Not a nonentity. There is a phenomenon called psychometry, and

those who have ever witnessed its experiments know, absolutely that any sensitive, coming in contact with this fabric, though should be removed from me by the distance of thousands of miles shall accurately describe the organism from which that life-principle flowed out; character, physical temperament, and all the conditions of mind and matter shall be represented, and that subtle force which you cannot feel, nor see, nor smell, nor taste but is an existence, and this obtains in all our acts and deeds. Our life-principle is writing out itself in living characters on the wall around us, and the ground beneath our feet. The air vibrating of our whereabouts; and if the eye of the spirit were opened to behold the inscriptions that are written by us with every breath we draw, the secrets of our heart would be made manifest even in the sighing of the summer winds. And thus we see constantly by the spheres of those who are not in our presence, but who are approaching, or even thinking of us—by the letter, which is not the person, but yet conveys the sphere—by the approaching thought, the thought fixed upon the distant point, carried by magnetism, and sometimes taking even the tangible shape of the personage from whom it has been withdrawn, manifesting the oft-repeated phenomena of the living spirit—a phenomena exhibited only within a few days by your speaker in a far distant part of this country. Then this magnetic life which is the force, the reality, the essence, passes out of our bodies and maintains an existence independent of us. The whole fabric then, based upon the assertion that this life-principle is an attribute of matter, is shattered into pieces. Denial is of no avail in the face of the stubborn facts of these spiritualistic phenomena, for spiritualistic they are. We are spirits, we are in eternity, we are immortals as much as we ever shall be, and we are even now dealing with the functions of our immortal spirits, as the one speaks and the other listens.

And now we proceed to carry you another step forward beyond the living structure, with this wonderful vital principle, maintaining the integrity of the atoms, and making up the outward form of the man; and the day comes when the processes to which we have called your attention shall all be sped, fully sped—they shall be ended. The mysterious shadow has advanced across the threshold, and laid his formless mark upon the organism. It ceases to be man, it is a mere clod of clay: where is the life-principle now? If it was the attribute of matter, and has passed out of matter, it is obvious there is some period when matter exists without this life-principle. These atoms are disintegrated, and all the power of the scientist cannot reform them. The myth of the German Frankenstein is indeed but a hollow mockery upon the power of finite man,

pointing even by the impossibility of the legend to the fact, that from the moment when the charnel house has claimed its own, when the broken casket is put aside as a loathsome, worthless lump of clay, it is because the life is gone, the magnetism, electricity, the galvanism, the attraction, the gravitation—call it by what name you please; call it simply life, and you call it by that which is included in all these terms. Then matter exists independently of this life-principle, when this life-principle operates independently of matter.

Now we have gained one point, we advance to another—what has become of this life-principle? Here again we would earnestly call the attention of every true scientist to the position which Science has seemed compelled to assume. When a solution to the many problems of life and being has been demanded she has alleged first, that the life-principle is an attribute of matter, and she is therefore compelled to assume that when the peculiar change called death sets in, the life-principle has no longer form or being, because the atoms are incapable of supporting it. This we believe is the position usually adopted by those who do not believe in the continued existence of a soul. The machinery is stopped by want of fire. We do not ask the scientist to review his position, and tell us how it comes that the machinery only existed through the action of the fire; that it was the fire that called the machinery into being; we do not ask him to tell us why the fire should stop, why it should be quenched. First of all the machinery is the cause of the fire, and then it is the effect! This is not very philosophic; but we will not review these positions; it is enough for us to appeal once more to our facts, pending the speculations of those who question what has become of the life-principle? We are now brought face to face with a set of phenomena, which clearly demonstrates that that life-principle still maintains an existence, and a formative one; that in leaning to the mystery of the will or spirit, it has accompanied the spirit, it has formed an embodiment around the spirit, and it returns by hundreds by thousands, and by millions of individualized entities, and repeats all the functions of life, all the powers which the real man possessed, repeats all those various appeals to the senses which made up individuality and identity, and proves that the real man, though invisible and imponderable, still exists. The life-principle is discovered. It is of no use to chop logic with those who deny it, and repeat, or attempt to reason in a circle their tale about the life-principle being an attribute of matter. It has passed out of matter; it has become a separate and individualized existence.

But now for the methods by which it re-acts upon matter. We find that so long as this life-principle inheres in the human

body, we can rap, move objects, produce lights, perform various chemical feats which involve all sorts and varieties of changes; but we observe that the spirit with its spiritual body disembodied, we may say disenthralled from matter, is unable to do this,—it requires a medium. That medium must still be the life-principle, but also the life-principle associated with matter; and thus it is that the spirit requires for the manifestation of its presence a material body. It finds that material body in the organs of the certain exceptional persons we call media,—exceptional only in relation to the peculiarity of the life-principles and the surplus which they possess. By the aid of this life-principle, a *rapport* is formed with the spirit through the medium of the physical organization; the spirit is enabled to act again upon matter. Now, this is no hypothesis. If we can silence the rappings, extinguish the lights, bid the floating forms be still, and hush the involuntary speech of those upon whom the tongues of spiritual fire have sat by hundreds and by thousands, we must have the arms of a Briareus twice ten thousand times told, and even then the human hand that has been stretched out to quench this fire has most commonly returned again to the side with the sword of the spirit in it. And so no power of man has yet availed to crush out these manifestations, and that shows that the spirit and the spirit-world and spiritual forces are the real strength, the real power, the controlling will, the universal soul of this planet, and that as the soul of man is the force within him, the soul-worlds of being are the potential forces of earth, and these are the relations between spirit and matter.

Now, it only remains for us to show you by what methods we may utilize this form of communion, and control it. The two great obstacles with which we have to contend are these:—First, the wonderfully subtle character of the force;—so very subtle is it, that it seems liable to any disturbance from without, but chiefly to disturbances of a mental character. All the phenomena of which we spoke in our previous address may be neutralized by the will, the silent will of one individual. This is the position of extreme difficulty with which the scientist has to contend in examining this subject. When we remember that we are not dealing with the physical world alone, that we must enter into that unknown realm where the forms of spirit people are moving; that up to this period we have had no conception except a vague faith, the ideal dream which age after age has repeated; the beautiful and holy traditions of religion to convince us that a spirit had an existence at all. Are we not upon an untrodden field, grand and beautiful as it is, although we tremble at the threshold, and withdraw the shoes of our materiality from off our human feet, feeling that we

are treading on ground made holy by the presence of the Mightiest. Though all this baffles, and constantly turns us back, it is obvious that there are scientific leadings in this communion which we can follow out. We are speaking now of one of the chief obstacles—the fact that these powers are controlled, sometimes neutralized, and sometimes energized by will. There are other difficulties in the way, and one of the most powerful is the fact that hitherto all attempts at scientific investigation have been conducted upon physical formulæ; that those who approach this subject approach it with their well-worn theories, and their stereotyped methods of dealing with physics, and physics only. But they are not going to deal with physics; they are entering upon an untrodden field, and just so long as they persist in assuming that the life-principle is an attribute of matter, they will never advance one step. We shall show you presently what methods we do propose. In the meantime, we will pile up mountain high before the vision of the scientist the obstacles with which he has to deal. Let him turn back if he will, the Spiritualist knows there is no retreat with his spirit friend ever at his side; ever carrying the sword of the spirit to cut the Gordian knots of all human obstacles, we fear not!

This book was presented some time ago by a gentleman of much scientific research to a lady highly gifted with mediumistic powers, who was requested by him to preserve it for a time in her residence, in the hope that the kind visitants from the spiritual world, who favoured that dwelling with many marvellous tokens of their presence, would write upon the broad margin of its pages some of those philosophical sentences that have been given by the hands of spirits themselves. The book remained for many days, or weeks, we believe, in the possession of the lady. Within a few days, a number of persons were gathered around the circle table of this medium, your speaker and many of her friends being present—amongst them the gentleman who had owned the book. During the *séance*, his unspoken wish was that that book had been present, in the hope that the kind invisibles whose presence was forcibly demonstrated would take that occasion for writing on its pages. No sooner had the wish been formed than the sound as of rushing wings fluttering like a large bird was heard overhead, and the book fell upon the table. There are the best—the most perfect—the most undeniable reasons for believing that the book a moment before was in an upper chamber, the doors of communication in every part being carefully closed. The book was then subjected to examination, and the eyes of all present, by the aid of the light, fully scrutinised its pages, every one of which were blank. The moment the light was again put out, a very sudden and

rapid turning of the leaves was heard, and a rapid scratching of a pencil, and in ten seconds—counted by one present—five or six of these pages were covered with marginal writings, by the hands of whom we know not—by no human hand. No human hand could have executed one single sentence—and there are many—in that space of time.

We desire to illustrate our statements by facts, and now we call upon the scientist to observe where his chief difficulties lie. Spirit and spirit power operate wholly independent of space, time, or the obstacles of matter. These are bold statements to make, were we not justified in the assertion by thousands of phenomena equally well attested and far more marvellous than this. Objects, physical in their nature, but vitalised by the life-principle—objects like this book, which according to the law of physics must occupy a portion of space which no other object can occupy, in the hand of the spirit occupies no space. The ceiling—all the particles of matter which intervene between the passage of this object and the circle table—are as naught; the object itself is as naught; it passes through physical matter like unto itself—by what law? Again, what is time with the spirit? That which would occupy the hand of the mortal during a given period of time is executed wholly independently of time by the spirit. This is not with a view of heaping up against science the impossibilities of investigation, but rather to ask her to approach this subject with that child-like humility which acknowledges that it is entering now upon a temple where the foot of mortal has never trod before; that if it would become a learner in this great, new, and wonderful lyceum, it must forget all the formulæ, and all the hedge of laws, and all the bounds of mere mundane wisdom, by which it has been hitherto guided, and be content to sit at the feet of the great Spirit, and learn. From no doctor, from no schoolman, from no metaphysician can you ever derive a solution of this problem—independent of time, space, and matter. O, scientist!—if any such be present—when you attempt to compare the formulæ of physics with this new and wonderful condition, to enter upon a field of investigation where that which you are searching into moves and operates independent of time and space and matter, how shall ye ever succeed? There are but two conditions. It is not only by the observation which you can make at the spirit circle; we can all observe, but we may not advance beyond. The spirits are either not empowered to instruct you or are not enabled to instruct you. They are not going to fill up the niche in your brain which nought but effort can succeed in filling for yourselves, or they cannot find the language in which to impart their knowledge. You must com-

mence your studies, therefore, even from the very first or rudimentary forms of matter, and that not by inspecting the external or outward alone, but commence, like Galileo and Newton, with the mystery of this ever-moving force. Searching into that, bring no pre-conceived theories of that force being an attribute of matter, but study it alone, study its action, study its limitations, study its variations, and study its various modes, from the grand astronomical plane of the shining stars—from the fiery Scriptures where it is written in its boundless magnificence in the skies, to the humblest forms of dust and the grains of sand by the sea-shore: in all and each you will have one of the letters in this universal gospel of life. Commence your studies thus; carry them forward into this exhibition of life in the vegetable world. Already you have made some advance in that direction, and shown that electricity is in some way analogous to the mysterious force of life in the plant, by the wondrous growth of plants under the stimulus of electricity. Carry them forward into that plane of observation but very briefly skimmed on the surface by Reichenbach, into that plane of observation where by the eye of clairvoyants and by repeated experiments there has been recognised the living flame shooting forth from various physical forms. Carry it forward into that still more subtle and grand field of observation—animated forms. Study them first in those where the will is not active, in the lower forms of life. Pass on from point to point; tread humbly with Nature up the various gradations of form, until you arrive at the noblest and grandest. Turn not back as you meet obstacles of will. You will soon find that there are laws and hindrances bounding the human will, in the shape of character, that will oppose no actual obstacle to you but that of your own ignorance. Already it has been shown, by the application of the electric battery to different organs of the brain, that the various physical disabilities of the body, and with them the peculiar characteristics which accompany those disabilities, can be called into prominence.

Here is one great step reached. We find the connection between the external and the internal in this respect. The electrometer has not yet done its work; all the meters by which we can measure the magnetism, electricity or imponderable force of other physical objects can be and must be applied to the human system. Go forward, yet further; we shall not only measure the quantity, but determine the quality. That has measurably been done even in electro-biology. We realise there the possibility of transfusing magnetism and will from body to body—the possibility of transfusing these mysterious forces: and in all these experiments are multitudes of suggestions, leading

ideas, all pointing to the solution of the first great problem by which knowledge becomes power. What is this life-principle? How can we measure it? How can we gauge it? How can we classify its varieties of organisms? This accomplished, knowledge is power, and our knowledge will enable us to control it. The very elements of good upon which we build up the structure, the atmospheres by which we are surrounded, the garments we wear, are all more or less charged with force and influence. Where then are the real obstacles to science? Mastering this life-principle, we commence to follow its exhibition beyond the grave, and study it in its disembodied states. After we have arrived at the point when we have realised and explored its manifestation within ourselves, we shall find that it has gained new powers, new functions and enlarged spheres of possibility in the spirit-world; that the spirit, whose knowledge seems to be commensurate with its disembodied state, by comprehending the laws of its being is enabled to operate with far more marvellous effect, rapidity, and power as a disembodied than as an embodied being. This is the second field which we have to study, and in doing this we will once again remind you that though we have not this night attempted to analyse the mystery of spirit or the physiology of will, we claim that there are as many laws and hindrances that make determinate bounds and limitations to will as there are to matter, and one of the most potential evidences of this is the fact that this same attraction and repulsion, or positive and negative, is exhibited in will as in the life of matter. We realise this in all our actions. It is obvious, then, that when the mind brings to the spirit circle that positive will which we call antagonism;—that positive condition of mind which already builds up for itself a favourite theory and determines that no disturbance shall occur—we bring the power that neutralises at once the effects of life and the possibility of exhibiting it in matter. It is evident therefore that for the true and scientific investigation of this subject we must put off realisation of former theories; that we must forget for the time being the laws that we have laid down for the rule and guidance of physics, and be content to enter upon a field of investigation where all is new, where all is beyond us, where the laws of the spirit-country have to be learned, where the powers, functions and possibilities of spiritual existence have all to be tried over and over again with deep humility, with the most earnest purpose to search for truth and not for falsehood; not with that cold cruel predetermination that that which we are about to witness or to task is false, but with the earnest resolve to put ourselves in the hand of this mysterious spirit-world, learn of the teachers that are vouchsafed unto us through the evidences that they manifest. Thus shall we neu-

tralise this powerful antagonism of will, and permit the free play of the manifestations. One of the great sources of the failure which scientists have experienced in producing phenomena is the stubborn and determined antagonism with which they have approached the subject. They have plumed themselves on the possession of an unseen power by which they can destroy the manifestations; assuming in their littleness and pride, or rather, their utter ignorance of the subject, that no such manifestation can occur, and therefore determining that they shall not occur. The spirit of the true scientist must unquestionably be positive;—accustomed to search through the positive law of physics, he has become crystallised down to those laws. This crystallisation must be broken apart, and those who would approach the subject must come in the spirit of the little child. When this is done, when the phenomena of Spiritualism beyond the grave are compared with the phenomena of life, and we retrace our steps back to the sources of life, and forward again through all the shining footprints which God and the angels have made both on earth and in the world beyond, we shall have arrived at the scientific method of investigating Spiritualism.

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## REMARKABLE MANIFESTATIONS.

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### MUSIC BY SPIRITS.

A PARTY of eighteen ladies and gentlemen met at the house of Mr. Guppy, 1, Morland Villas, Highbury Hill Park, on November 25th last (the anniversary of that gentleman's birthday). After tea, a *séance* was held in a darkened room—so closely packed that no one could move from his place without it being at once discovered. A guitar, a tambourine, and an octave of Turkish bells were placed on the table. These instruments soon were heard as though played on over our heads, and floating in the room. "The Last Rose of Summer," and other tunes were played, according to the request of one and another of the circle. Once or twice a single note was struck on one of the bells, signifying a negative in answer to a question. The bells were struck with great force. A note would be sounded and another, and then as this died away, another, until the room was filled with the vibrating harmony of the notes, softening and blending into one another.

### REPRESENTATION OF A WRECK AT SEA.

Miss Georgiana Houghton, the lady to whom this manifestation seems to have been more particularly addressed, thus