

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 84.—(Vol. IV.—No. 14.)

LONDON: APRIL 3, 1874.

Published Weekly; Price Threepence

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January 9th, 1874.

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A DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern Spiritualism.

Ordinary experimental seances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX). Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.)

Rooms, 74, Navarino-road, Dalston, E. Seances on Thursday evenings. Library for use of members. Subscriptions.—Ordinary, 3s. quarterly; 5s. half-yearly; 10s. annual. Honorary, 5s. quarterly; Life Membership, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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

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

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

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

VOLUME FOUR. NUMBER FOURTEEN.

LONDON, FRIDAY, APRIL 3rd, 1874.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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SPIRIT FORMS.

BY WILLIAM CROOKES, F.R.S., ETC.

In a letter which I wrote to this journal early in February last, speaking of the phenomena of spirit forms which have appeared through Miss Cook's mediumship, I said, "Let those who are inclined to judge Miss Cook harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private *seances* with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by Katie will be kept."

In that letter I described an incident which to my mind went very far towards convincing me that Katie and Miss Cook were two separate material beings. When Katie was outside the cabinet standing before me, I heard a moaning noise from Miss Cook in the cabinet. I am happy to say that I have at last obtained the "absolute proof," to which I referred in the above quoted letter.

I will for the present pass over most of the tests which Katie has given me on the many occasions when Miss Cook has favoured me with *seances* at this house, and will only describe one or two which I have recently had. I have for some time past been experimenting with a *phosphorus lamp*, consisting of a 6 or 8 oz. bottle containing a little phosphorised oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

On March 12th, during a *seance* here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library, which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, "Come into the room and lift my medium's head up, she has slipped down." Katie was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me, and my raising Miss Cook on to the sofa from the position into which she had fallen.

On returning to my post of observation by the cur-

tain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me saying, "Now come in and see my medium." I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

On resuming my place, Katie very soon reappeared, and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and, taking the phosphorus lamp from me, she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying that she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp.

I pass on to a *seance* held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong, that the temptation to repeat a recent celebrated experiment became almost irresistible.

Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volekman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling," however) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend, who was skilful at shorthand, to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady, dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless. She did not move when I took her hand and held the light close to her face, but continued quietly breathing.

Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during

the *seance*. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down, so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet, and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth, both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible, and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

Miss Cook's health is not good enough to allow of her giving more of these test *seances* for the next few weeks, and we have therefore strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day.

20, Mornington-road, N.W.
March 30, 1874.

DIANA OF EPHEBUS.—Last Saturday week Mr. Chas. Thos. Newton, M.A., of the British Museum, delivered the second of his course of three lectures at the Royal Institution, on "Mr. Wood's Discoveries at Ephesus." He described the magnificent character of the temple at Ephesus, which in its day was the wealthiest in Asia Minor, and he exhibited a likeness of the great goddess Diana, to whom it was dedicated; she was described by him as an Asiatic deity. There were three chief classes of officials in the temple—first, the poet laureates, who composed verses in honour of Diana; secondly, a number of persons through whom the will of the goddess was made known; and thirdly, those who devoted their attention to theological subjects. The entire month of March was devoted to Diana; and during that time her worshippers did not clothe themselves in sackcloth and ashes, but the whole city was given up to festivity; also, on her birthday, a grand procession left the temple, entered the city by one gate, and, after making a circuit, left by another, to return to the temple, which was situated on marshy ground outside and not far from the present railway station. The preaching of St. Paul at Ephesus appeared to have made no lasting impression, for the worship of the goddess continued to flourish for centuries afterwards. It is stated that one of the early Christian bishops came out on the day of the procession and preached against it, which so infuriated the people that they stoned him to death in open daylight. Mr. Newton said that he was glad to be able to state that the stoning of Timothy appeared to have had nothing to do with the goddess of whom he had the honour to speak on that occasion.

SPIRIT TEACHINGS.*

NO. IX.

If you have rightly understood what we have previously put before you, we may now proceed to add further some words on the nature of revelation, and the character of inspiration.

We say then, to you, that the sacred books which make up your Bible, together with many others which are not included in it, are the records of that gradual growth in knowledge of Himself which the great and good God has given to man. The principle which pervades all these utterances is one and the same: identical with that which governs our intercourse with you. So much of truth is given as man can grasp; no more under any circumstances, but just so much as he can grasp, so much as suffices for his present craving. That truth is revealed through the instrumentality of a man, and is always more or less mixed with the thoughts and opinions of the medium. Nay, the communicating spirits are perforce obliged to use the material which is found in the medium's mind, moulding and fashioning it for their purpose: erasing fallacies, inspiring new views of truth, but working on the material which is already gathered. The purity of the spirit message depends much on the passivity of the medium, and on the conditions under which the message is communicated. Hence, in your records, there are traces here and there of the individuality of the medium; of errors caused by imperfect control; of the colour of his opinions; as well as of special peculiarities addressed to the special needs of the people to whom the message was first given, and for whose case it was primarily adapted.

You may see for yourself numerous cases of this. If Isaiah spoke to the people the words of the message with which he was charged, he impressed upon that message the individuality of his own mind, and adapted it to the peculiar needs of the people to whom he spoke. He told, indeed, of the one Supreme God, but he told of Him in strains of poesy and ecstatic imagery far different from the metaphorical and characteristic imagery of Ezekiel. Daniel had his visions of glory. Jeremiah his burdens of the Lord who spoke through him. Hosea his mystic symbolism: each in his individual fashion told of the same Jehovah, as He knew Him, but each told his message in his own style as it had been revealed to him. Singularly in later days, the characteristic nature of individual communications was preserved. If Paul and Peter found occasion to speak of the same truth, they almost necessarily viewed it from different sides. The truth was not less true because two men of varying minds viewed it from different points, and dealt with it in his own way. The individuality of the medium is palpable in the manner if not in the matter

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

of the communication. The inspiration is Divine, but the medium is human.

Hence it is that man may find in the Bible the reflex of his own mind, whatever the tone of that mind may be. The knowledge of God is so small: that which man has grasped of His nature is so little, that each person who lives on past revelations, and cannot or will not extend them, must find in the Bible the reflex of his mind. He goes to find his own ideal, and lo! it is mirrored for him in the utterances of those who spoke for persons on his mental plane. If no one seer can satisfy his ideal, he selects from many the points which please him, rejects the remainder, and manufactures his own revelation piecemeal. So it is with all sects. Each frames its own ideal, and proves it by revelations taken from the Bible. None can accept the whole, because the whole is not homogeneous. But each picks out its suitable pieces, and from them frames its revelation. When they are brought face to face with others who have picked out other passages, then comes the twisting and distorting of words, the explanation (so they call it) and the commenting on texts: the darkening of plain meaning: the interpreting of sayings in a sense never meant either by the communicating spirit or by the prophet or teacher. By this means inspiration becomes a vehicle for sectarian opinion; the Bible an armoury from which each disputant may draw his favourite weapon; and theology, a matter of private notion, backed up by false and misleading interpretation.

With a theology so framed, we are accused of being at variance. It is true. We have no commerce with it. It is of the earth, earthy; base and low in its conception of God; degrading in its influence on the soul; insulting to the Deity whom it professes to revere. We have no part in it. We do indeed contradict and disown it. It is our mission to reverse its teaching, to substitute for it truer and nobler views of God and of the Spirit.

Another reason why much that is false with respect to God is current among you, as derived from the Bible, is, that the assumption of infallible inspiration leads men not only to lay too much stress on words and phrases, but also to fall into the error of interpreting too literally that which was intended to be of spiritual and typical interpretation. In communicating to your mental plane ideas which are to you inconceivable, we are obliged to use expressions which are borrowed from your ways of thought. We ourselves are very frequently at fault in misusing such expressions; or they are themselves inadequate to convey our meaning. Almost all spirit utterances are typical. Especially when spirits have endeavoured to convey to men ideas of the great God of whom they themselves know so little, the language used is necessarily very imperfect, inadequate, and frequently ill chosen. But it is always typical, and must be so understood. To press to the end of *literal* accuracy any spirit-teaching about God is mere folly.

Moreover, the revelations of God have been made in language suited to the capacities of those to whom they were originally given, and are to be so interpreted. But they who have framed for themselves the idea of an infallible revelation applicable through all time, interpret every word literally, and so deduce erroneous conclusions. The hyperbole which was intelligible in the mouth of the impulsive seer who uttered it to an imaginative and enthusiastic Eastern hearer, becomes

overstrained, untrue, and misguiding when coldly interpreted in the light of comment and verbal exactness to those whose habits of thought and language are widely different or even totally dissimilar.

It is to this cause that we must attribute many views of the Supreme which are alike false and dishonouring to Him. The original language was inadequate enough; it has become coloured more or less by the medium through whom it has passed, and is then less adequate than before. But interpreted as we have pointed out, it becomes positively false; and is in no sense the revelation of God. Rather it is man's notion about a Deity whom he has framed for himself—framed as really as the image which the savage forms for his fetish.

With such views, again, we have no accord. Them, too, we denounce, and our mission is to substitute for them a truer and nobler knowledge. Moreover, in dealing with you, spirits always proceed in one uniform manner. They are sent to communicate through a human medium some portion of Divine truth. In the medium's mind they find a growth of opinions, some false, some partly true, some distorted and befogged by early prejudice and training. Are these to be eradicated before the truer ideas are suggested? Is the mind to be completely cleared of all preconceived ideas? By no means. It is not so we act. Were we to do so the work of eradication would be so tedious that we should risk leaving the mind bare of teaching altogether, and should have destroyed without being able to create. No; we take the opinions already existent, and mould them into closer semblance of truth. All have in some sort the germ of truth, or we destroy them. With such as contain truth, we strive to grapple, and to mould and form them to progress and advancement in knowledge. We know of how little worth are the theological notions to which men attach so much importance; and we are content to leave them to die in the brighter light to which we lead the soul, while we supply the needed information on important topics. Only we must eradicate dogmatism. That is all-important. Opinion, when harmless, we do not meddle with.

Hence it is that theological notions may remain very much what they were, only toned down and softened in their asperities. So men falsely say that spirits always teach that which a man has previously believed. It is far from being so. What we now teach you is sufficient proof of that. The spirit-guides do indeed work on that which they find already in the mind; but they mould and temper it, and imperceptibly change and adapt it to their ends. It is only when the views held are such as they cannot work upon, or of a positive and dogmatic type that the change wrought becomes plain to your eyes. You find a man who has denied the existence of God and of spirit, who has believed only what he can see and feel and handle; such a materialist you see converted to a belief in God and a future existence, and ye wonder at the change. But the spirit that has been tempered, and chastened and softened: that has been purified, and refined, and elevated: whose rude and rough beliefs have been toned and softened, of this change ye make no note, because it is too gradual and subtle to be perceptible to your senses. Yet such are the glorious results of our daily work. The crude is softened; the hard, and cold, and cheerless are warmed into loving life; the pure is refined; the noble ennobled; the good made better; the yearning soul satisfied with richer views of its God and of its future happiness.

The opinions have not been suppressed, but they have been modified and changed. This is the real existent spirit influence all around of which ye know nothing as yet: the most real and blessed part of spirit ministry.

When, therefore, men say that spirits speak only the medium's preconceived opinions, they are partly right. The opinions, in so far as they are harmless, are the previous ones, only moulded in a way not perceptible to your gaze as yet. When the opinions are hurtful, they are eradicated and destroyed.

When we deal with special forms of theological creed, we strive, in so far as we can, to spiritualise previous opinion rather than to eradicate it. We know—as ye cannot know—of how trifling moment are forms of faith, provided the faith be alive and spiritual: and we strive, therefore, to build on the foundation already laid. To this end, however, whilst the broad outlines, which are in themselves partially truthful, or which embody as much of truth as the intelligence can grasp, are preserved, much that is false and delusive must be cleared away. So the work of destruction precedes the work of construction. The soul is purged of gross error, and the truth is refined and purified as far as may be. Hence it is that we do usually teach a modification of the views of truth held by those to whom we speak.

And now, friend, you will see the bearing of this on your difficulty. We have endeavoured, not to uproot from your mind the views which you have entertained of theology, but to modify them. If you will recal the past, you will see how your creed has been gradually widened from a very narrow basis to a comprehensive and rational one. You have, under our guidance, been made acquainted with the theological tenets of many churches and sects. You have been led to see, in each, the germ of truth, more or less developed, is clouded with human error. You have studied, for yourself, the writings of the teachers of religion among the Christian world, and your own creed has been toned down and softened in its asperities by the divergent views of truth so let in upon it. The process has been long and gradual from the days when you were influenced to the study of ancient philosophies to later days, when systems of theology filtered through it, and left behind them that which you were able to assimilate. The fixed and changeless creed of the Eastern branch of the Christian Church, with its crystallised dogmas no longer living and breathing truths; the destructive criticism of German scholars who have dealt a much-needed blow to blind belief in the verbal exactitude of human utterances; the speculations of advanced thought in your own country and Church; the ideas of those external to it, and even to the creed of Christendom—of all these have you learned, and have retained from the several systems that which was serviceable to you. It has been a long and very gradual work, and now we wish to carry you further, and to show you the ideal truth, spiritual, impassable, but most real, which underlies all with which you are familiar. We would strip off the earthly body, and show you the real, vital truth in its spiritual significance.

We would have you know that the spiritual ideal of Jesus the Christ is no more like the human notion, with its accessories of atonement and redemption, as men have grasped them, than was the calf ignorantly carved by the ancient Hebrews like the God who strove to reveal Himself to them. We wish to show you, as you

can grasp it, the spiritual truths which underlie the life of Him who is known to you as the Saviour, the Redeemer, the Son of God. We would tell you of the true significance of the life of the Christ, and show you, as we can, how low and mean are the views of Him which we are striving to do away with.

You ask how the sign of the Cross can be prefixed to such teaching. Friend, the spirit truth of which that sign is typical is the very cardinal truth which it is our special mission to declare. The self-denying love which would benefit humanity even at the sacrifice of life and home and earthly happiness—the pure spirit of the Christ, this is what we would declare to you as the godlike spirit. This is the true salvation from meanness and self-aggrandisement, and self-pleasing and luxurious sloth which can redeem humanity, and make of men the children of God. This self-abnegation and incarnate love is that which can atone for sin, and make man like to God. This is the true atonement! Not, indeed, a reconciliation of sin-stained humanity to an angry and holy God, purchased by the sacrifice of His sinless son, but a higher and truer atonement in the ennobling of the nature, the purifying of the spirit; the making of the human and the divine one in aim and purpose; the drawing of man's spirit, even whilst incarnate, up nearer and nearer to the Divine.

This was the mission of the Christ. In this He was a manifestation of God: the son of God: the Saviour of man: the Reconciler: the Atoner: and herein we perpetuate His work, we carry on His mission, we work under His symbol, we fight against the enemies of His faith, against all who ignorantly or wilfully dishonour Him, even though it be under the banner of orthodoxy and under the protection of His Name.

Much that we teach must still be new and strange even to those who have progressed in knowledge; but the days shall come when men shall recognise the oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a more perfect knowledge; and they shall know that the sign under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time. This end it is our earnest endeavour to attain. Judge of our mission by this standard, and it is of God, godlike: noble as He is noble: pure as He is pure: truthgiving as He is true: elevating, and saving, and purifying the spirit from the grossness of earthly conceptions to the very atmosphere and neighbourhood of the spiritual and the divine.

Ponder our words: and seek for guidance, if not through us, then through Him who sent us, even as, in earlier days, He sent that exalted spirit of purity, charity and self-sacrifice, whom men called Jesus, and who was the Christ.

Him we adore even now. His Name we reverence.
His words we echo. His teaching lives again in ours.
He and we are of God: and in His Name we come.

+ I. S. D.

THE *Religio-Philosophical Journal* (Chicago), of March 21st last, republished from the *Spiritualist* some of the *Spirit Teachings*, also an extract from the last article contributed to these pages by Mrs. Showers. The *Banner of Light* (Boston, U. S.), has also quoted a recent report in the *Spiritualist* about the mediumship of Mr. Jencken's baby.

WHAT IS DEATH?

JUDGE EDMONDS has sent us the following interesting letter, which he published in the *New York Herald*:—

SIR,—The erroneous ideas on this subject which have for so long a time been inculcated by the theology of the day, and the consequently false opinions which have prevailed among men, will evidently require much time and many teachings to correct. Such teachings, however, are now (and for a quarter of a century have been) coming with increasing frequency, and it seems to me to be the manifest duty of those who receive them to give them to the world.

Acting under that impression, I have already made public much on the subject, and now add to the number the following which I have lately received from one of the victims of the late collision at sea between the steamer *Ville Du Havre* and a British sailing vessel.

Judge Peckham was a member of the Court of Appeals of New York—the highest Court in the State—and had acquired a high reputation as a jurist. He took passage with his wife in the steamer, and died in the bloom of his manhood and in the full vigour of his intellect; so that he was fully competent to comprehend and relate all that occurred around him. His spirit came to me lately, and identifying himself to my satisfaction, gave me the following communication, which I now transcribe in the precise language in which I received it.

J. W. EDMONDS.

New York, Feb. 14th, 1874.

MY DEAR FRIEND,—I shall waive all ceremony with you, and enter upon this, our interview, not assuming, but knowing that you are aware of my presence almost as tangibly as when I last met you in Albany, in the Court Room, where you and I had listened and tried to be still, out of respect to the majesty of the law. You left the Court Room in advance of me. I tried to see you again, but you left that evening. We meet again here under different circumstances. I will not say I am from the Higher Court to-day, for as yet I have found no court or sphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed links in our friendship, when we still sit in council with those we knew and loved.

Had I have chosen the manner of my departure from the body, I should not have selected the one to which I was obliged to succumb. However, I find no fault, now that I realise the life which has opened before me so suddenly, so strangely.

In the dying moments I lived my life all over. Every scene, every act passed before me as vividly as if written on my brain with living light. Not a friend that I had known in early or later life was forgotten. I saw, as I sank, with my wife folded to my heart, my mother and father. The former lifted me out of the wave with a strength which I can at this moment feel, and I have no recollection of suffering.

From the moment that I knew the waves would engulf us, I had no sensation of fear, of cold, or of suffocation. I did not hear the waves break. I parted with that which was my body, and, with my wife still in my arms, followed my mother whither she led me.

The first sad thought was for my dear brother. This my mother saw and felt, and at once said, "Your brother will soon be with you!" From that moment sorrow seemed to fade away, and I sat down to look about upon the scene through which I had so recently passed. I felt solicitude for my fellow-passengers; looked for them and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by love, would lift your drowning child from the great waves which would swallow him up.

For a time this appeared so real, that had it not been for the presence of those whom I knew to be dead, I should have believed myself acting as rescuer with the spirits.

I write plainly to you, hoping that you will send words of comfort to those who imagine that their friends suffered mortal agony in drowning. There was a fulfilment of that glorious triumph of faith, and the shadow of death became an illumination, which enabled so many to say that death's waves were swallowed up in the victory which love hath brought to light in the ministry of angels and spirits.

I need not tell you the greetings which awaited me when the many, whom you and I knew and loved, welcomed me to the realms of the life immortal. Not having been sick or suffering, I was ready at once to accept facts, and to move forward to the attractions which, if on earth's plane, have the power to charm away sorrow, how much more enchanting

here, where the scene has changed so quickly, so gloriously, that we do not murmur at the haste, nor think that it is disappointment or accident that summoned us unceremoniously hither!

I am aware that many will ask, if we could be helped to pass out of the body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely deceived in regard to the distance between the Loch Earn and his own vessel, that no power on earth, or that which the spirit-world could bring to bear, could have prevented it. Hence the collision was inevitable. There are conditions of sight, particularly on the water, when the water will seem to possess a power of deception almost marvellous and past belief. The ablest and best are liable to these conditions, particularly at just the position that these vessels must have been in. Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the caverns of the deep awaiting the final trump to sound, but that at all times they await and look for the proper channels through which to echo the unmistakable evidence of life immortal.

My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill,* and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish as I know you will—sacred as the love which makes us to rejoice in our great and all-wise Father, who doeth all things well.

Craving pardon for the length of my letter, I promise you and myself still further intercourse with your friend,

RUFUS W. PECKHAM.

PRIVATE SEANCES.

A SEANCE AT MRS. GREGORY'S—REMARKABLE PHENOMENA.

THE careful and conclusive experiments conducted by Messrs. Varley and Crookes with Miss Cook, seem to have demonstrated scientifically the independent existence of the materialised form. It is no longer doubtful whether in Miss Cook's case, the so-called materialisation be merely the presentation of the body of the medium in a state of unconscious trance. This point, so far established, is of such importance that any corroboration of it from collateral sources ought, it seems to me, to be noted. Such corroboration I am able to supply in some measure from the exceptional opportunity of observation which I enjoyed at Mrs. Gregory's *seance*, at 21, Green-street, Grosvenor-square, W., with Miss Showers, on Tuesday evening last. Mr. Noyes has already briefly drawn the attention of your readers to the general success of the sitting, but I had such rare opportunity for observation during a period of an hour and an half, that I can supply many details which no other present had means of observing. I do this not only in the interests of science, but also out of consideration for Miss Showers herself. Ready as she always is to submit to any test, still, as she ventures into the society of many who are utterly unacquainted with the A B C of Spiritualism, she does not escape altogether the fate that waits on all pioneers of a new truth.

The average intellect is startled by being brought face to face with so portentous a manifestation as the one I am about to describe. It is not able to grasp the reality, and jumps at once to the theory of deception. "My senses deceived me." That hypothesis satisfies some. And if not, the alternative is ready. "Well then, somebody or something did." I wish, if I can, to do the medium in this case the plain justice of

showing that no unconscious deception has been practised by her spirit guides, such as is involved in the idea that the body entranced was presented to us as the materialised form of Florence Maples.

Let me premise that a cabinet was made by partitioning off the back drawing-room with a thin framework covered with ordinary wall paper. In this framework was a door, and an aperture at which the spirit face usually appears. Within the cabinet was a piano, a sofa, and some chairs. There was no means of egress from the room, except by means of the door which led into the front drawing-room in which we sat. I will not dwell on what took place before the medium went into the cabinet. As soon as she entered, she herself—or the spirit "Peter," rather, speaking through her—proposed to Mrs. Gregory that a search for any concealed drapery should be made. This was declined. Those who know most of the delicate conditions which usually accompany these manifestations, will not consider that they would be likely to be improved by subjecting a lady to the indignity of being searched for the discovery of her implements of deception. Nor was it deemed advisable to tie her to the leg of a piano as, I am sorry to say, was once before done. We considered that such mode of testing was neither decent nor profitable. She was simply placed on a chair in the most distant corner of the room, and I left her sitting there with a black silk dress on, her hair loosely flowing over her shoulders. After the usual painful attempts at singing, which is the inevitable punishment in these cases, I heard the voice of the spirit Florence speaking within the partition near the door. My chair was within two feet of the door throughout the evening. The room having been partially darkened, I opened the door, and saw in the dim light a form clad from head to foot in white. By degrees it floated rather than stepped, through the door into the room in which we sat. The projecting framework over which she passed seemed no impediment, though it was six or eight inches from the floor, and was somewhat awkward to step over. The figure was now so close to me that I could touch it with ease. It remained within my reach for an hour and a half, during which time I scrutinised it with great care, and observed some very curious facts. Moreover, all the fourteen sitters came, saw, and touched it. It sat down in a chair which I handed to it, and otherwise comported itself as "one of us."

Now for the points to which I wish to advert.

1. The medium entered the cabinet in a black silk dress, with long flowing hair, and with high-heeled boots on her feet. The figure of Florence emerged from the cabinet, with a head encircled with drapery, and with a long net veil that covered her shoulders, and descended to her waist. The upper part of the body was covered by some very soft material—of wool apparently; the lower part by a linen garment, which trailed on the floor. After the *seance* the medium was found on the floor flat on her face, close to the chair on which I left her. The long hair was undisturbed; the silk dress, the boots were there, and no appearance of disorder could be detected. Will your lady readers say whether they conceive it possible that such alteration of dress could have been made in the dark by the most skilful actress; or whether such change, involving the pulling off and on of a silk dress could have escaped a sharp ear planted close to the partition? Probably the question answers itself.

* The allusion here is to N. P. Tallmadge, U. S. Senator, President Van Buren, and Nicholas Bill, formerly an eminent lawyer at Albany, all of whom have frequently communed with me.—J. W. E.

2. I noticed that the figure of Florence seemed taller than that of the medium, as it stood in the doorway. I therefore asked it to stand by my side. It did so, and the height was carefully observed. After the *seance*, I requested the medium to stand in the same position, and a difference of not less than four inches was found to exist between her and Florence.

3. When the figure first emerged from the cabinet, I asked it to shake hands with me. A cold, clammy claw rather than hand, was stiffly jerked from the side, as though a string had been pulled. I touched it, and found it to be unnaturally formed, cold to the touch, and unlike human flesh. I took several opportunities of touching the hand during the evening, and I found that it gradually acquired vital heat, lost its abnormal shape and feel, and became like a human hand, but always larger and longer than the medium's. When once it had got shape and warmth it retained it through the evening.*

4. Although the hands and arms are naturally formed and the body correctly shaped, the face never assumed a natural look, and during a part at least of the evening I believe that feet were wanting. I passed my foot under the figure, which seemed to be off the floor, and found no obstacle. I believe that no feet were there. The face presented throughout the evening a completely abnormal appearance. The complexion was pasty, and like bad waxwork: the lips compressed so as to give an appearance of pain: and the glassy eyes, with their perpetual stare, gave the face a most unnatural look. I tried all in my power to make the eyes blink, but in vain. The whites were unnaturally large, and no eyelids were perceptible. The face was inhuman throughout the night, though at other times I have seen it look natural and pretty.

5. I felt the breath from the mouth, and I saw the chest rise and fall as breath was drawn. Moreover, as the figure stood touching me, by my side, I could feel the beating of the heart. There was apparently a fully-organised body.

6. I handed the figure my chair and asked it to sit down, not very long after it first appeared. The process of sitting down was most peculiar. I apologise for my expression, but I can find no other. It simply *doubled up*, as though some one had touched a spring which caused it to bend. The legs were bundled underneath in some way, and the whole process was as unlike a lady taking a seat as can well be imagined. At a later period of the evening the process was easy, graceful, and natural.

7. During the whole evening the figure was in immediate contiguity to me. I could touch it at will. I was frequently between it and the cabinet. I could have gone through the door into the cabinet, or have grasped the figure at will. This scarcely savours of a tricking spirit, I fancy. Such would have been careful that it should not be at the mercy of any curious investigator, especially one who had shown such prying curiosity as I had.

I do not propose to offer any theory to account for the facts which I have recorded. I have none: and I must see much before I care to frame one. This form certainly stood more handling, inspecting, and probing than any I ever saw. Indeed, that a young medium who scarcely knew anyone in a room filled with fourteen people should have been able to evoke such a mani-

festation, argues the possession of medial power of a very rare order. The figure seemed quite reluctant to go, and departed apparently in better condition than when it first appeared.

I have already said that I applied my ear to the thin paper which alone separated us from the cabinet, after the *seance* was over: and it only remains for me to record my conviction, as a further test, that no movement of the medium in the cabinet could have escaped me. I heard no sound whatever. Complete stillness prevailed in the cabinet; and I entertain no doubt that the medium was lying, as we afterwards found her, deeply entranced on the floor.

M. A.

SPIRIT FORMS IN PARIS—MADAME LOUISE'S MEDIUMSHIP—
RECOGNISABLE SPIRIT FACES.

The following narrative is from the *Christian Spiritualist* of last Wednesday:—

About six weeks ago we received a letter from Mr. Samuel Chinnery, of Paris, of which the following is an exact copy:

To the Editor of the "*Christian Spiritualist*."

Paris, 52, Rue de Rome, February 13, 1874.

SIR,—Whatever the damaging facts against Mrs. Firman may be, as mentioned by your Manchester correspondent in your No. 2 of Vol. 4, and which are only alluded to in a general and sweeping manner, it is a remarkable thing that here in Paris she was thoroughly examined before the exhibition took place in my house, and in that of other people in this city. In one instance at a house where Mrs. Firman had only visited once, the figure of a beautiful boy came, who was so well recognised by his father that we had the greatest difficulty in calming him. This lad was his last child, and had been shot in the Commune time. He appeared exactly as in life; the figure was like his portrait, Mrs. Firman never even having seen the father or the portrait. At another sitting at the house of a friend, where Mrs. Firman had never been, the figure of a hard-faced military-looking man appeared, recognised by a Captain de M. as a deceased brother officer of his who committed suicide.

These persons are positive of the likenesses; nothing can move them. At the house of a Russian gentleman and military man, who had fought in the Caucasus, I distinctly saw a bust, face, and sort of quaint cap; the bust was decorated and the dress was coloured as though that of a military man; the figure, of Eastern look, scanned the host very closely. It would have been difficult for Mrs. Firman to have known the host's career, and accordingly to have improvised a figure which should fit into facts, especially in a city where she could not move out without some one to accompany her. There will ever be doubts thrown upon such wonderful things, and the melancholy fact, and really a phenomenal one, is that old experimentalists like myself realise, that it is not at all incompatible with good mediumship for the active agents to cheat and make up for what the spirits cannot do or do not intend to do.

SAMUEL CHINNERY.

It will be seen that the above letter was deficient in certain particulars. We therefore wrote the following paragraph in our last number:—"Mr. Samuel Chinnery, 52, Rue de Rome, Paris, has sent us a letter on Madame Louise's mediumship, of whom he speaks as 'Mrs. Firman,' although why we do not know. We would gladly have printed his letter, for the sake of some interesting particulars it contains, only that he has not complied with our 'Standing Notice' to give exact names, residences, and dates. Mr. Chinnery says, speaking of this lady medium, 'It is not at all incompatible with good mediumship for the active agents to cheat, and make up for what the spirits cannot or do not intend to do.' Would Mr. Chinnery kindly send us a fresh account of the phenomena mentioned in his letter, giving the exact particulars we need."

In response to the above we have received the following letter from Mr. Chinnery:—

To the Editor of the "*Christian Spiritualist*."

Paris, 52, Rue de Rome, 14 March, 1874.

SIR,—You claim for names and dates omitted in my last communication regarding Mrs. Firman, or Madame Louise.

She was called Madame Louise in America, as midwife and

* These "full forms," through the mediumship both of Miss Showers and Miss Cook, are always cold at first, but gradually grow warmer.—Ed.

female practitioner, her married name being Louise Firman: Firman being the name of her second husband.

The figure which appeared and was recognised as the likeness of a military officer deceased in Dublin, was pronounced by Capt. Montmorency, of 12, Boulevard St. Germain, Paris, to be like his comrade Burns, officer in the same regiment. This *seance* took place at Miss Anna Blackwell's, 66, Avenue d'Eylau, Paris, in March of last year.

The figure of the boy which appeared was that of the son of Monsieur Larcy, of the Rue Dronot, Paris. This occurred at Monsieur Gustave de Veh's, 26, Avenue des Champs Elysees, March of last year. Same date and place for the Eastern figure I alluded to. Mrs. Firman (Madame Louise) was well searched, and she had to appear in places strange to her.

S. CHINNERY.

SPIRITUAL CHRISTIANITY FROM A SWEDENBORGIAN POINT OF VIEW.*

BY WILLIAM OXLEY.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—BIBLE, JOHN III. 6.

ACCEPTING this statement as a truism, it is unnecessary to say that matter is not spirit, and spirit is not matter; they are quite distinct from each other, and have nothing in common, save that matter is necessary for the manifestation of spirit in the world of nature or on the earth plane.

In all forms of organic life the animating principle is spirit; while that which is so animated is called matter. Matter in, or by itself, is devoid of life, and can only be said to be living while it is associated with or used by the spirit, which gives it form and configuration, and uses it for the purpose for which it is intended for the time being; this use, in the human organism, is to enable the spirit to communicate with the world of nature outside, and with other spirits embodied like itself. For any other purpose, and for any other world than that of nature, matter is useless and *non est*.

But it is impossible for spirit to exist without *subsistence*, that is, *it cannot be, or exist, without something to exist in*. This "existence," in the sphere proper to the spirit, is an embodiment, not material, but substantial. As to what this substance is in itself is unknown, for, like matter, we only know of it in combination of form or forms; for, resolve or re-resolve it as we may, it still remains matter, and probably this is all we can say about it. So with spiritual substance; its composition, most probably, is as much unknown to spirits as matter is to mortals; but, be this as it may, the fact of spiritual embodiment and substantiality is proved beyond any doubt, not only by their testimony, but by the power possessed by some spirits to clothe their own proper forms with earthly matter for a time.

It is a property peculiar to disembodied or spiritual beings, that they exist in spheres in which time and space are *non est*, these latter terms being only applicable to certain appearances in the natural world; the relation of one event or action, or a set of events and actions, to the individual spirit, or a collective number of spirits, is determined, not by the effluxion of time, or distance in space, but by the changing of state; and as the progression of the spirit is advanced, the enjoyment and activity of life is intensified, just as with us, as we advance in years, the past fades away from the memory, and we live in the present, rather than in the past and future.

There is, however, a connection or a nexus existing between spirit and matter, and also between disembodied and embodied spirits. This nexus is the affluent life force, from its source the great first cause, through the spiritual spheres, into the world of nature, where it passes through man the head and chief of all organised forms of life, down through the animal, vegetable, and mineral forms, where it terminates. This affluent current of life is subject to a law of operation, and its effect is to produce all objects which are present within the range of our senses of sight, hearing, &c. So that the result is, viz., that all things, animate and inanimate, that exist outside of man, are the representations of that which exists within man, this again being the reflex of that which is existent in the world of spirits, and so on to the very highest spheres in-

* The object of this communication is to show that some parts of the Jewish and Christian sacred writings, commonly known as the "Bible," contain an "interior" sense, which is not apparent in the mere letter; and when so interpreted and understood, are subject to a law as demonstrable as any law in nature; and, further, that a knowledge of this law (let this law be called the Law of Correspondences) enables the mind to understand something of the phenomena of all "appearances," whether in the world of nature or of spirit; and also that, by the principles of this law, all the phenomena of Modern Spiritualism may be resolved into an exact science.

habited by angelic beings of (to us) incomprehensible intelligence and power.

The knowledge of this law of life must of necessity be by revelation, but when it is revealed, it is seen, not to be a question of metaphysical speculation, but positive knowledge, and is as demonstrable as any known law of nature. The principles of this law, applied chiefly to the interpretation of Holy Writ, are clearly laid down in the writings of Emmanuel Swedenborg, and a knowledge of the rules or principles necessary for the interpretation of the sacred writings will enable us to interpret all the phenomenal world of nature.

By the aid of this law we know that the spiritual structure has an organism, to which the bodily and natural one corresponds, but is only a correspondence, hence the fallacy of forming our ideas of spirit and spiritual substance, from natural and material things. They have nothing in common, each world and state possessing properties and qualities peculiar to itself.

Assuming or accepting the constant presence and activity of this law of correspondence, it will be admitted that if the Scriptures, or certain portions of them, are subject in all and every part of these certain portions, to the application of this principle of interpretation, then it follows that a revelation is made of that which is spiritual and heavenly, and as such, that they reveal or make known to us the things which pertain to the human spiritual organism; and although the mere letter or words appear to treat of earthly things, yet they inwardly treat of the things which belong to man as a spiritual being, or in other words, that they have especial relation to that part of man which is immortal. If this be so, and to many minds who have made this study the subject of careful thought and investigation, it has become absolute truth, it will be seen that the writings, known as the Gospels in the New Testament, have reference to states of the human mind, and are descriptive of these, rather than a historical or literal record of facts in the life of the Lord Jesus Christ; without Christ there could be no Christianity, and the question is whether the natural or material view, held by the generality of so-called Christians, is in accordance with the true spiritual facts, for it is well to remember that a spiritual fact pertains to intuition and not to natural history.

Let us examine the latter statement, and see how it bears upon human ecclesiasticisms, or churches, as they are called.

The root, or radical idea, upon which Christianity, and in fact, upon which all forms of religion is based, is *the idea of a Divine incarnation*, and every new form of belief or organisation, is but another effort to realise, or to give expression to this most interior thought. We know that this formed the chief feature of the ancient Egyptian, Chaldean, Buddhist, Braminical, and other religions; it is the same with the Christian religion. It is the attempt, at least in thought, to personify that which in its very nature is impossible to be personated, and, as a consequence, the supposed incarnation of divinity is the highest human ideal or conception of the perfection of life in form and shape.

The word Divine is by common consent only applicable to God, and as the attributes of God are infinite, comprehending omniscience, omnipresence, and omnipotence, it is obvious these cannot be predicated of the human being. These belong exclusively to the great First Cause, the sole, self-existent Being, who is life, love, and wisdom, and power, in first principles only. It must be admitted there cannot be two or more first principles, or first causes. It therefore follows, that the first cause is the Creator, and the action of the first cause or first form is resultant in the formation of all other forms which are created to be the recipients and expressions of the first form, which is necessarily invisible and incomprehensible as to its, or his, actuality, quality, and being.

For the Creator to incarnate Himself, would be to become Himself incarnated, for the infinite to become infinite, for the eternal to become located in time and space, and is in the very nature of things impossible. Spiritual Christianity teaches us that we are not to look outside of ourselves in time and space, to a supposed literal and historical event in a certain specified locality, but to look *within the human organism*, and when the qualities of the mind are manifested by purity of thought and intention, and in willingness to act out into life the Divine commandments, to love the Lord our God with all the mind and heart, and the neighbour as ourselves, then the consciousness of a higher and more interior kind of life will be made known to us; so that the words of Scripture may be fulfilled in us, "God dwelleth in us, and we in God."

Manchester, March 24, 1874.

MISS FOWLER IN GLASGOW.

The following, which we quote from *The Paisley Herald* of last Saturday, is part of an account written by a private gentleman, about a *seance* he had with Miss Lottie Fowler at the "Crown Hotel," Glasgow:—

"Have you seen the article in the *Mail* about me?"

"No, I have not; at least I have not read it."

"Oh, dear me, it is so funny. It writes me down, but I don't care. You should have seen the old beau who came to me. Quite a stiff old dandy; I could not like him; and his moustache was so prim, so pedantic! Are you on the Press?"

"No."

"Do you know Mr. —?" naming a leading newspaper man in Glasgow.

"I know him a little."

"Do you know Mr. —?" naming another.

"I have heard of him."

Satisfied at last that I was not a reporter come to entrap her, we talked on a great variety of subjects. At last suddenly she said,

"What is your object in coming here?"

"Well, to be candid with you, I came here to satisfy myself that Spiritualism is all humbug."

"Are you sincere in what you say?"

"Most assuredly."

"I like you for your candour. Does any one know you are here?"

"Not a human being save the waiter and boots, who saw me come in."

"Sure?"

"Certain."

"Then the spirits will be good. Do you wish a *seance*?"

"I came for that purpose."

The lady then drew her chair close to the couch on which I sat, took both my hands in hers, and we sat looking at each other. It was very funny. Her hands were delicately small and white, her fingers long and slender. I repeated the words, wishing to be gallant, "So tender and so fair a thing is woman's soft white hand."

"O dear, are you a poet?" and she laughed outright.

We continued holding each other's hands for, I should say, half-an-hour, chatting about all sorts of matters.

"And you don't believe in Spiritualism?"

"Not a bit."

"Then I shall make you."

"How on earth can you make a sensible man believe that you can divine the past. What is your theory?"

"I am a medium. Oh, you should read our books."

"But why you a medium any more than I?"

"Listen. I am a twin, and my brother died at his birth. I was given up, and the grave was kept open for three days to receive my little coffin. I got well, and the spirits selected me as a medium."

She mentioned some particulars of her birth, which partook of the weird witch blasted heath scene in *Macbeth*. My nerves remained unshaken. In a little her eyes gradually closed. Opening them, and looking at me, she said—

"I am getting sleepy, very sleepy."

And then a slight sigh, a twitching of the hands, a spasmodic pressure of mine, the eyes opening and closing, latterly nothing seen when open but an opaque white substance as if the balls were out. She then became to all appearance quite entranced. Still keeping my hands in hers, she began in a low and gentle voice—the voice of the spirit according to the theory—to speak. I kept cool, for the situation was a trying one. I resolved to say nothing, but allow the spirit full play. Plaintively said the spirit—"Ah! me, you are a happy man, happy to the world's eye, you are brave and bear up, but there is a secret grief at your heart. Is there not, is there not, am I right? You are a rich man, but nobody left you any money. Ah! what's that I see? Something, something. I can't distinctly see—yes, it is iron, and I see a place called the Exchange, you go in and out often, often. I see you distinctly, you are a speculator!"

Then she slowly, finger by finger, released her hands from mine, and rubbed her eyes, showing again the spectral opaque white.

"Let me see, let me see. Have you a father? No, no, you have not. He is dead, long ago. (*True.*) Your mother survived him, but she is dead. Her name was —. (*Correct.*) You have a brother; he is living; his name is —. (*Correct.*) You have — sisters living, and — dead. (*One wrong as to latter.*) Wrong am I? One less? Oh, let me see. Did

one die very young, just a little child? No? So strange. I see her distinctly, but I cannot tell you her name. She is in the tenth sphere, and seems so little. She is far away, but she is looking at you at this moment. You have a sister called —; no, it is —. (*The latter correct.*) And you have another called —. (*Correct.*) The other names the spirit did not tell."

At this stage I consulted my watch. It was exactly nine o'clock, and the last train was 9.15 p.m., and the medium was still entranced. I felt at a loss what to do. To leave her so I was unwilling to do, so I resolved to cab it home, and see it out.

TESTIMONIAL TO MR. BLYTON.

ON Thursday evening, last week, at the ordinary weekly meeting of the Dalston Association of Inquirers into Spiritualism, at the rooms, 74, Navarino-road, Dalston, E., Mr. Alfred E. Lovell, president, occupied the chair. There was a large attendance of members and friends.

The Chairman announced that, before the ordinary proceedings of the evening commenced, it was intended to present a testimonial to their late honorary secretary, Mr. Thomas Blyton. (Applause.) He would invite Mr. Luxmoore to first address the meeting on the subject.

Mr. J. C. Luxmoore said—I have been asked to say a few words this evening about the presentation of this testimonial; although many think I do fighting better than complimenting, this subject is a very agreeable one to speak upon. I have not been able to attend the meetings of this Association so often as I could wish, as I live so far off, but I have seen enough of Mr. Blyton to think him one of the most indefatigable of men with whom I have had to deal with in business connected with Spiritualism. (Applause.) I think he takes almost too much trouble, and writes many letters he need not do, but that is a fault on the right side. All who know anything about the Dalston Society are aware how much he has done to establish it, and the fact may be stated without any disparagement to the other members who have worked with him, that it is chiefly owing to the exertions of Mr. Blyton that the Dalston Association has taken the lead of all the other societies in the metropolitan district. (Applause.) The members have therefore done well to resolve to present him with a testimonial as a mark of recognition of what he has done for Spiritualism in general, and this Association in particular. I am sure that he will not look at it merely in its money value, but that it will be a source of gratification to him as evidence that his efforts are appreciated. He has not been free from attacks from those who are not worthy of our notice; as we have all had our turn of abuse from that quarter, no disinterested workers can expect to be quite free; however, as we have met here for a harmonious purpose, I will say nothing further about the attacks of some persons on Mr. Blyton. I have no doubt that although Mr. Blyton has ceased to be secretary to this Association, he will do his best to support it, and will put his shoulder to the wheel whenever it requires assistance from him. I have to congratulate all the members of the society upon the success with which the efforts of Mr. Blyton have been crowned. (Applause.)

Mr. G. R. Tapp said:—After what has just been uttered by our kind friend, I have very little to add, and will simply give an account of my stewardship. When Mr. Blyton resigned office, it was thought that we must not let him go away from our midst without some mark of our regard. Many may not be aware that this Association owes its origin to Mr. Blyton; in 1870 he took the first steps towards forming it; since then he has always been foremost in advancing its interests, and in placing the best information before us; he has also done the routine work of the association, and it has really been a labour of love to him,—of love to the whole Spiritual movement, and not exclusively to this society. (Applause.) Even now he is working night and day in the interests of Spiritualism. I have been greatly aided by Mrs. Corner, and Mr. T. Wilks, the late president of the association, in getting up this testimonial. It was a matter of debate what form the testimonial should take; a presentation of the same kind has been given to Mrs. Hardinge, Mr. Peebles, and Mr. Morse; therefore in presenting Mr. Blyton with a purse of money, we are following an established precedent, and I may add, a good one, since many of us are not too rich in this world's goods. (Applause.)

Mr. T. Wilks said that he had worked with Mr. Blyton for three or four years, and had always found him to be energetic and self-sacrificing.

The Chairman then called upon Mrs. Wood to present the testimonial.

Mrs. Wood said—In the name and on behalf of the members of the Dalston Association, I have much pleasure in presenting you with this purse, containing twenty guineas.

Mr. T. Blyton said—I thank you in all sincerity for this unexpected testimonial; I have done my best during the short time I have been with you, and assure you that my labours have been poor in my own estimation. My reason for sending in my resignation was that I thought a wider field opened before me, giving me scope to do more good for the cause, in connection with the British National Association of Spiritualists now in course of formation. I thought that if there were a Central Association, the movement would be more consolidated, and the press would have more authority to fall back upon in making any statements. Since November last many meetings have been held to forward the work of national organisation, and the National Association has framed its rules and brought out its prospectus. In transferring my affections from the old love to the new, I assure you my efforts will not be abated, and that I will do the best I can for the movement. I hope not to lose sight of the Dalston Society, but to be with you always; and I feel that Mr. Greene, your new secretary, will be a more efficient worker than myself. The success of the Dalston Association has in a large measure been due to the hearty co-operation of the Council, and sometimes societies as well as public committees have their troubles. I again thank you in all sincerity, and desire to do so simply and plainly. (Applause.)

The Chairman asked whether anybody else would say a few words.

Mr. Tapp said—Will some lady speak? Spiritualists recognise the equality of ladies with the inferior sex. (Laughter.)

There was silence in the Dalston Association for the space of one minute.

Mr. Luxmoore then remarked that Mr. Tapp was unfortunate in not having invited the ladies to speak first.

Mr. Tapp said he did not wish to scare them at the beginning of the meeting.

Miss E. Kisingbury, one of the honorary secretaries of the National Association, said that as one of the representatives of that body, she had much pleasure in welcoming Mr. Blyton as assistant secretary to the new Association; what he had done for the Dalston Society he would no doubt do in his new capacity, and already he had been working with much energy and ability. The National Association was about to hold a public *soiree*, and she should be glad to see any of the members of the Dalston Society at it, whether they intended to join the National Association or not. The new Association did not wish to alienate anybody from the local societies to which they belonged, but hoped to see them working with both. (Applause.)

Mr. Tapp hoped that the Dalston Association would always maintain friendship with any organisation intended to further the same objects. Mrs. Wood had kindly, quite unasked, volunteered to make the ornamental purse for Mr. Blyton; it was a free gift on her part.

This part of the proceedings closed with a few votes of thanks, after which there was a *seance* at which Miss Showers kindly sat as medium, some of the usual remarkable voice and singing manifestations being the result.

The following is the list of subscriptions to the Blyton Testimonial Fund:—

C. Blackburn, Esq., £5; G. R. Tapp, Esq., £1 1s.; "A Friend," £1 1s.; J. C. Luxmoore, Esq., £1; Mrs. Corner, £1; J. McIsaac, Esq., £1; G. D. Peters, Esq., £1; M. Greene, Esq., £1; Mrs. Tebb, 10s. 6d.; R. P. Tredwen, Esq., 10s. 6d.; H. M. Dunphy, Esq., 10s.; A. Sulman, Esq., 10s.; Mrs. Wood, 10s.; A. E. Lovell, Esq., 10s.; H. Cook, Esq., 10s.; Mrs. Cook, 10s.; Miss Cook, 10s.; Mrs. Showers, 10s.; G. N. Strawbridge, Esq., 10s.; T. Wilks, Esq., 5s.; Mrs. Wilks, 5s.; "A Friend," 5s.; Miss Kisingbury, 5s.; G. Blyton, Esq., 5s.; Mrs. G. Blyton, 5s.; A. Joy, Esq., 5s.; H. Makeham, Esq., 5s.; G. F. S., 5s.; S. Gittins, Esq., 5s.; B. W. Pycok, Esq., 5s.; W. H. Harrison, Esq., 5s.; W. Bassett, Esq., 5s.; Mrs. Bassett, 5s.; J. Spary, Esq., 2s. 6d.; S. H. Hartley, Esq., 2s. 6d.; J. Hobbs, Esq., 2s. 6d.; J. McCormick, Esq., 2s. 6d.; total, £21 13s.

SEVERAL France lectures were delivered last week in Newcastle-on-Tyne, through the mediumship of Mr. J. J. Morse, of London, the society, for the fifth time, having engaged Mr. Morse for a course of five meetings. At three of the meetings subjects were selected by the audience, and at the remaining two the entire evening was devoted to questions and answers. The utterances of Mr. Morse's guides were well received by good audiences. A social meeting brought the week's labour to a close. The speaker is doing much active service in the north. Mr. Morse was the guest of the vice-president of the Newcastle society, Mr. J. Hare.

THE SOIREE OF THE NATIONAL ASSOCIATION.

THE British National Association of Spiritualists, now in course of formation, will hold a public *soiree* on Thursday, April 16th; many of the leading Spiritualists in London will be in attendance, and the aims and uses of national organisation be stated by the speakers. It will be one of the most important meetings which has been held in London in connection with Spiritualism for many years. Further particulars are given in an advertisement on another page.

Directly the Association is fully formed, and all its officers elected, we believe that it is the intention of the Council to call a general public meeting, to which the admission will be free.

Some of the leading advantages of the Association are that it will give Spiritualists the power of electing our own officers by vote by ballot, of managing our own affairs, of controlling our own expenditure, of commanding the attention of the public and the press by the exercise of that influence which a powerful organisation always wields, and of furthering the interests of the movement by the economical administration of the large income at the command of such an Association. It will be useful for mutual protection, to influence legislation, and for many other purposes.

Two dangers might threaten the welfare of the Association. One is, the introduction of theological differences, but it is formed on the distinct understanding that it shall not interfere with the theological opinions, and the members are bound in honour not to intrude their private opinions on those points at its meetings. If the Association runs into debt, its influence will be weakened and its permanency endangered, so steps should be taken to guarantee to the members that the Association will live within its income, whatever that income may be.

The *soiree* will be held in the Cleveland Hall, and not at Cannon-street Hotel as previously announced; the Cleveland Hall is not by any means the most elegant which might be desired, but there is plenty of room in it, and can be had for the purpose on moderate terms.

Mr. S. C. Hall will preside at the *soiree*.

Prince Wittgenstein has entered his name and has been elected as an honorary corresponding member of the National Association.

TESTIMONIAL TO MISS FAITHFULL.—At one of the meetings of the Victoria Discussion Society (established by Miss Faithfull), a testimonial, in recognition of her public services, was presented to her by the Hon. A. Kinnaird, M.P., who, in a highly congratulatory speech, in which he spoke of his acquaintance with Miss Faithfull's family and his personal knowledge of her from childhood, made the presentation in the name of the subscribers, many of whom are well known in art, science, literature, and philanthropy. Amongst them we may mention the Earl of Shaftesbury; Lady Franklin; Lord Lyttelton; Sir C. Dilke, Bart., M.P.; Lady Goldsmid; Sir John Swinburne, Bart.; Sir T. Erskine Perry; Hon. P. Stanhope; Mr. Goldsmid, M.P.; Sir John Bowring; Lord Talbot de Malahide; Right Hon. Sir H. Storks; the Governor of the Bank of England; Mr. Montefiore; Mrs. Brassey; Mr. Russell Sturgis; the treasurer (Hon. A. Kinnaird, M.P.); and other members of the Victoria Discussion Society. The testimonial consisted of a silver tea and coffee service, kettle, and salvers, of exquisite design, and a magnificent epergne, designed by Mr. Benson, of Old Bond-street. The scroll, beautifully illuminated by Mrs. Fleet, on vellum, bears the names of the subscribers. The inscription on the base of the epergne is as follows:—"Presented to Emily Faithfull, for her valuable services in promoting the industrial and educational interests of women."—*London Post*.

Correspondence.

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

SERJEANT COX'S "WHAT AM I?"

SIR,—In your review of my book, "What am I?" you complain that I pass without notice phenomena which I must have witnessed, and which are apparently inexplicable by the theory of psychic force.

My reason is sufficient. I am engaged in a scientific investigation. I assert nothing as a fact which I have not satisfied myself to be such by experiment and test, which, therefore, I can offer to others, not merely as my own convictions, but as being proved by positive evidence that would be accepted in a court of justice.

The phenomena to which you allude have been witnessed by me many times, but never under such test conditions as to give perfect assurance to my own mind, or which I can with confidence offer to others. The materialised form, for instance, can only be proved to the satisfaction of any reasonable mind by some test that should place beyond all question the fact the medium was in the cabinet while the form was out of it. There are many simple and sure tests by which this most important phenomenon might be established beyond possible doubt. But they are not applied, and when suggested, some excuse is always given for not trying them; as, for instance, a mark made upon the medium's forehead with a burnt cork, or some Indian ink; a piece of silk tied round the waist, and the end held by some person in the circle; a hook attached by a thread to the gown, by which it could be drawn away if taken off; throwing some red ink over the spirit hand; and many others that could not possibly interfere with the conditions.

With respect to what are called the mental phenomena, such as speech, writing, and other communication, it is very difficult to prove that they are not what they appear—the expressions of the mind to which the larynx and the head belong, and which are moved in the process, and nothing less than clear proof can be accepted for any scientific purpose.

All I assert is that, so far as the facts may be taken as proved beyond reasonable doubt, there is nothing that may not be explained by the action of psychic force, that is, the force which the soul or spirit of the man exercises in the direction of the bodily organs, but which in certain abnormal conditions can do without the body, what in the normal condition of their relationship it can do only through the body.

When I am satisfied by sufficient tests that the other phenomena, or any of them, are proved to be true, I shall either endeavour to explain them by my theory of a psychic force, or frankly admit that some strange intelligence has taken the direction of that psychic force, or is acting independently of it.

EDWARD W. COX.

36, Russell-square, 30th March, 1874.

SPIRIT MESSAGES AND PHYSICS.

SIR,—I think your correspondent, Fritz, has been too severe upon the contents of my letter. Upon such matters as I treated of, the human mind can only arrive at a decision after a careful balancing of probabilities. I do not know that convincing reasons can be given in regard to them; and again, reasons that appear convincing to one person do not seem so to another. As to the *credibility* of the statements of spirits who act the part of instructors, I can only assert that a long connection with the spiritual world causes me to believe that the characters of human beings in the spirit, are much the same as they were when in the flesh; therefore, that they are not always perfectly trustworthy. St. John, indeed, implies this in directing us to "try the spirits." I believe also that in general they are prohibited from giving any true information as to the nature of the spiritual world, and that such statements as they make concerning it, have usually religious objects in view. His chief objection to my letter rests, however, apparently on the fact that it admits the possibility that there may be perhaps no absolute spiritual immortality; but why should there be any such state? Peter, the spirit who manifests at Mrs. Shower's *seances*, recently said that spirits require to eat, drink, and sleep. The declaration of some other spirit, recorded in spiritual literature, was that even angels could be destroyed by being deprived of sleep. Why should they not then die from cold or fire? But arguing from analogy only, can he give me any reason why spiritual men

should not kill each other [in the spirit, in the same way as men kill each other in the flesh?]

Holy Writ says that a certain number of mankind only are predestined to salvation; and tells us to fear not man, but only him who is able to destroy both soul and body in hell. [I interpret *him* to be the Church.] The statement I made that heaven is a state or condition, and not a locality, Fritz will find confirmed by spirits in page 149 of *The Spiritualist*, and in connection with it I must say that St. Paul's declaration in Hebrews certainly appears to me to be much more easy to understand if we believe that the "general Assembly or Church of the first-born" exists upon the surface of our earth, than if we suppose that the spirits who assist us in casting off the old Adam and putting on the Lord from heaven (1 Cor. xv.), who "mortify the works of the flesh and our earthy members" (XXXIX Articles), have to fly backwards and forwards, up and down, vast distances, with enormous velocity. In conclusion, I may as well remind him that in the Old Testament the Jewish God promises to dwell in the midst of His people; he will find also another text to the same effect in St. John xiv. 23. If what I have said above does not satisfy Fritz, we must abide by the old saying—*Tot homines tot sententia*. P.

TRADE INTERESTS IN SPIRITUALISM.

SIR,—Will you please kindly allow me to state, through your columns, that the advertisements of the British National Association of Spiritualists have been regularly sent to the Editor of the *Medium* and *Human Nature*, though they have not appeared in those periodicals.

ALGERNON JOY, Hon. Sec.

25, James-street, Buckingham-gate, 30th March, 1874.

[Messrs. Beveridge and Co., printers, inform us that when the *Spiritualist* was first published weekly, they sent an advertisement to the *Medium*, and tendered payment for several insertions, but Mr. Burn's refused to print it on any terms.—Ed.]

SPIRIT FORMS.

SIR,—Unfortunately I was not able to be present when my communication on Spiritism and Spiritualism was read before the London Anthropological Society, and perhaps you will allow me to make a few additional remarks on the subject through the medium of your journal. The only criticism advanced at the meeting which requires a reply is Mr. Lewis's statement, that "if a medium divided himself into two, spirits would still seem to be acting upon him, to enable him to do so." For my part, however, I see no such necessity. If man be really a dual being, I can well suppose that under proper conditions (whatever those conditions may be), the individual may become separated into himself and his "double," without the aid of spirit agency. There is nothing improbable, however, in the supposition that the so-called "double," when at death finally and completely separated from its outer material covering, may continue to act in the production of some of the phenomena of Spiritualism. Nevertheless, the more I read on the subject the more convinced am I that most of these phenomena are dependent solely on the medium himself. In the last number of *The Spiritualist* is reprinted an article by the special commissioner of the *Glasgow Daily News*, giving an account of his experiences with Miss Lottie Fowler. These are most convincing of the reality of Miss Fowler's powers, but I see nothing in them but the exercise of a strongly developed faculty of clairvoyance and mind-reading, the spirit Annie being merely the medium's second self. The only difficulty on this hypothesis is the apparent presence of the spirit of the clergyman, but this spirit, certainly, did nothing to *aid* the medium in her communications; and it may have been merely the image in the enquirer's own brain, on which the medium, by mistake, bestowed an actual existence. The evidence of Mrs. Everitt, also given in the last number of your journal, seems to me to furnish the key to all such phenomena as that of the appearance of Katie King. Mrs. Everitt states that, when entranced, she has seen her own body in a chair, and been struck with the circumstance; and she adds, that in the case of such a temporary separation between the spirit and the body, these are united by a magnetic cord. We have only to imagine that when Mrs. Everitt was entranced, her spirit became visible to the persons at the *seance*, and we should have the exact phenomenon produced at Miss Cook's *seances*. Moreover, the fact of the so-called spirit and the body of the medium being visible at the same time, which has been thought to prove that they are perfectly distinct persons, thus loses its apparent

significance. If Mrs. Everitt's spirit and the body which she saw belonged to the same person, so may the spirit seen at Miss Cook's *seances* belong to Miss Cook herself; an inference which is supported by the fact, that when the former disappears, it is absorbed into Miss Cook's own organism. The magnetic cord which Mrs. Everitt refers to as uniting the spirit and body while these are temporarily separated exists also, so far as I can judge from the published reports of the *seances* between Katic and Miss Cook.

While fully believing that the explanation I have offered is applicable to many of the phenomena of Spiritualism, I cannot but admit that some other explanation must, at least according to our present knowledge, be sought for the remainder. What this is I do not presume to say. It may or may not be natural, as distinguished from the popular notion of the "supernatural." The phenomena which my paper endeavoured to explain will afford ample scope for scientific enquiry for a long time to come, and in my opinion they are well deserving of study on the part of Anthropologists.

Hull, March 30th, 1874.

C. STANLAND WAKE.

SPIRITUALISM IN ST. JOHN'S WOOD.—Mrs. Cora L. V. Tappan recently delivered an excellent inspirational public lecture on Spiritualism, at the Assembly Rooms, "Eyre Arms," St. John's Wood. The meeting was held under the auspices of the Marylebone Association of Inquirers into Spiritualism. Dr. Sexton presided, and there was a large attendance of intelligent and apparently well educated listeners. The questions put to Mrs. Tappan at the close of the lecture were chiefly of a theological nature. The meeting so nearly cleared its expenses that the Association will probably be encouraged to convene another, and those residents in the neighbourhood or elsewhere who desire to aid in so doing, should communicate with Mr. Arthur Maltby, of Hanover-place, Regents-park, N.W. Mr. Maltby takes a very active part in diffusing a knowledge of Spiritualism in that part of London.

UNCLE SHIPPEN ON MARRIAGE.—"What business have people to marry, and bring into the world a lot of miserable short-lived children. I don't care how pretty, and how plump, and how strong, apparently—I say miserable children, who will grow up in a lot of short-lived adults. What right have they to do it, without any regard to the ultimate regeneration of the human race? There ought to be laws against it; society ought to make laws against it; it ought to be so, and I have no doubt that it will be so in time, that a poor, plain girl, whose grandfathers and grandmothers have averaged threescore-and-ten all around, will be as much sought after in matrimony as a scrofulous *belle* with two or three millions is now. And what will be the reply of a considerate father to one of your short-lived young fellows who comes to demand his consent? 'Sir, you have deceived my daughter, or she would never have referred you to me; you have concealed the fact from her that you never knew a grandfather or a grandmother; they all died before you were born. But, worse, sir, your father was a dyspeptic all his life, and died of gout in the stomach, as the doctors call it, but a real wearing out of the apparatus; and your mother is nearly blind from senile atrophy affecting the crystalline lens, at fifty. I make no measurements, sir, but I can see, at a glance, all the indications are against you; distance between the parietals, distance between the nasal sulcus and orifice of the ear; distance of said orifice below a circle cutting the head through the eyebrows and the occipital protuberance; circumference of the chest, combined with length of trunk, showing the space occupied by the respiratory organs and the chylipoetic viscera; all, all, are against you. I am very sorry, sir, but I cannot give you my daughter. I don't like your constitution; it is a deception and a fraud! Morally, that is not your fault, at least so long as you keep single; but physically, it is an insuperable objection. You are, I know, a young man of excellent character, and at present in apparently vigorous health; you have a good social position and an immense estate, but, sir, all that is as nothing when the question comes to be looked at in the light of our duties to humanity, and the obligation that rests upon every one to make any sacrifices for the physical regeneration and improvement of the human race. I cannot, sir, give my consent, and I know that my daughter will fully concur with me, when I explain the reasons of my decision.' That's the way they'll talk, and until it comes to that, there is not much hope for any great improvement in society, and progress of all kinds must continue infinitesimally slow."—*Never Again*, by W. S. Mayo, M.D., 1873.

SPIRITUALISM IN EDINBURGH.

SPIRITUALISM is progressing very favourably in Edinburgh, the visit of Miss Fowler having been the means of inducing a good number of people to begin investigating it, but the Psychological Society is not doing much at present; the meetings are not so well attended, and few of the experimental sub-committees are sitting. The society has just lost the earthly co-operation of two very useful members, Mr. Keith and Dr. McFarlane. Mr. Keith was the senior vice-president and one of the most enthusiastic Spiritualists in Edinburgh. He had seen a great deal of the phenomena, and he was as satisfied of the truth of spirit communion as he was of his own existence, or of that of the external world. He always advocated the spiritual theory at the meetings of the society, and it will miss his presence very much, as his kind genial manner endeared him to all who knew him. He is now enjoying the results of his long and well-spent life. Mr. Keith was an artist of good position, his pictures finding a good place in the exhibitions of the Royal Scottish Academy and other artistic corporations.

Dr. McFarlane was an ardent investigator; he strongly advocated the reality of the phenomena. Although he did not adopt the spiritual theory, yet he was fast coming round in that direction. He first saw the phenomena when he was Dr. Clark's colleague in the Maternity Hospital last year, and was developed as a physical medium. When he became resident physician in the Royal Infirmary he introduced the subject to the other residents. There are eight resident medical officers in the Infirmary, and one or two of them became developed as mediums also. He was a firm believer in the curative power of mesmerism, and it is said that it was his intention to read a paper to one of the medical societies on a number of cases of epilepsy treated very successfully by mesmerism. He also was much respected. His body was followed to the grave by some hundreds of medical men and students.

Mr. HERNE is getting powerful and satisfactory physical manifestations at Brighton, and the local daily papers are giving very fair reports of the *seances*.

A POST CARD has reached us from Mr. Blyton with the following mysterious announcement on the back:—"10.50 p.m.—30-3-74—Daughter! All well!" This appears to relate to one of those events usually published in newspapers under the heading "Births." Still, there is nearly as much brevity in the announcement as in the Quaker correspondence, where the father sent a sheet of paper with a "?" only on it, meaning "Have you any news?" and the son in reply sent a blank piece of paper signifying "No."

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

“Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

“George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq.”

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

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

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

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

One of the sub-committees of the Dialectical Society reported:—

“Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture.”

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean “Yes,” one means “No,” and two mean “Doubtful,” and ask whether the arrangement is understood. If three signals be given in answer, then say, “If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?” Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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