

The Spiritualist

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1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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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.

THE LUNACY LAW REFORM ASSOCIATION will hold Public Meetings on Monday, the 25th of May, and three following Mondays, at Eight o'Clock, in Lawson's Rooms, Gower-street, to consider recent violations of the Lunacy Laws. DR. KENEALLY in the Chair. Admission, Front Seats, 2s. 6d.; Second ditto, 1s. Body of the Hall, Free.

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SPIRITUALISTS:

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 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.

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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, 88, 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.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

R. PEARCE, *Hon. Sec.*

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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26.—MISS KEEVES.

May 3.—MRS. BULLOCK.

" 10.—MISS KEEVES.

" 17.—REV. F. R. YOUNG, of Swindon.

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SPIRIT TEACHINGS.*

NO. XI.

I have thought very much of what has been said by you, and I have read some of it to a friend in whose judgment I rely. It is startling to find doctrines of Christianity, which we have been taught to consider as essential dogmas of the faith, denied under the symbol of the Cross. I cannot more strongly put my difficulty than by saying that though your statements command my assent intellectually, still the faith of Christendom which has lasted now 1800 years, and more, cannot lightly be upset by statements however reasonable they may seem to me, which are not authenticated by any authority that I can test. Will you state clearly for me what position you assign to Jesus Christ? what authority you can show which gives you any power to reverse or develop teaching which bears His name, and to substitute a new gospel for the old one? Can you give me satisfactory evidence of your own identity and of the reality of the mission which you claim? Evidence that would be accepted by plain reasonable men. I cannot undertake to accept what seems to me so revolutionary a change as of Divine origin and binding force, on the unsupported word of any angel or man, whoever he may be. Nor ought I to be asked to do so. Though the change is very gradual, I think I discover a perceptible difference in your communications. And there seems to be a divergence in teaching between some spirits who have communicated to you: while the bond which can unite a number of opinions which profess to come from such discordant sources must be slight.

Friend, it is to us a source of pleasure that we have so far stirred your mind as to draw from you so earnest and rational a series of questions as these. Believe us, so far at least as this, that no frame of mind is more pleasing to the Supreme than that which seeks earnestly and intelligently for truth; refusing mere dogmatic statements from whatever source they come; weighing all in the balance of right reason, and prepared honestly to accept the result. Far from wishing to quarrel with such a temper, we hail it as the evidence of a receptive and honest mind, which will not resign a former belief without substantial reason, but

* 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.

which, yet, is willing to learn new views of truth so they be authenticated by reasonable internal and external evidence. Such doubts and difficulties are worth far more to us than the credulous frame of mind which gulps down indiscriminately all that comes under specious colour; far, far more than that stagnant temper which no storm can stir, whose glassy surface no breeze can ruffle, and on whose impassive, uninterested content no word of spirit warning can make any impression.

We hail your doubts as the best evidence of our successful dealing with you; we welcome your arguments as the intelligent proof that you have seen the full proportions of the claims we make as the messengers of the Most High. Your difficulties shall be answered so far as we have power to answer them. There is a point beyond which it is impossible for us to present evidence. Of that you are aware. We labour under one great disadvantage, as compared with human witnesses; we are not of your earth, and cannot produce for you the kind of evidence which would weigh in your courts of justice. We can but state for your acceptance the evidence on which we ground our claims to your hearing and acceptance, leaving to your own mind in fairness to decide upon the points which we cannot clear up by evidence.

For our own statements must to a very great extent be unsupported save by statements of those who work with us. Many of us have told you of our earth identity, and have given to you proof that ought to be conclusive that we are fully acquainted with the earth lives of those whose names we bear, even in the minutest particulars. If that is not convincing to you: if you reply that such information might have been gained by false and deceiving spirits, who might have gathered the facts for the very purpose of deluding, we point to the tenor of our intercourse with you, and remind you of the standards of judgment set up by Jesus Himself, "By their fruits shall ye know them." Men do not gather grapes of thorns, or figs of thistles. We fearlessly refer you to the whole tenor of our teaching for proof that it is Divine.

It would not consist with the dignity of our mission were we to dwell longer on this point. We are not surprised that you should have referred to it; but if our reply be not convincing to you, we have nothing further which we can add to it, and must await in patient prayer the time when the evidence will come home to you. We would not have you to accept our words before. We will patiently abide the issue.

With respect to the union of spirits who were in their earth-life divergent in their views of God and the hereafter; who dwell in different climes, at different ages of the world's history, we could say much, and will at another season. For the present we point to a misconception which is inseparable from the state in which you live. You cannot see, as we see, the almost utter worthlessness of what you call opinion. You cannot know while yet the eye is veiled, how the veil is rent by the dissolution of the spirit from the earth-body; how the speculations that have seemed so all-important are seen to be but idle, baseless fancies; while the germ of truth that has underlaid the theological creed is found to be very similar in essence, albeit of divers degrees of development.

Ah, friend! religion is not so abstruse a problem as man has made it. It is comprised within narrow limits for the intelligence that is domiciled on earth. And the theological speculations, the dogmatic defini-

tions with which man has overlaid the revelation of God, serve but to perplex and bewilder, and to involve the spirit struggling up to light in the mists and fogs of ignorance and superstition. The groping after truth which has been characteristic of the progressive spirit in every age has been but the same story, different, indeed, in detail, but identical in issue: As with the blinded eye of sense, so with the spirit that gropes blindly to the light. The mazes of superstition bewilder it; the mists of human ignorance close around it. It staggers and wanders on its devious way, now here, now there, now cast down to earth and trodden under foot by the adversaries, but rising anon, and with outstretched arms struggling onward still. Those wanderings seem to you similar, and when confined within the limits of a single sect they are indeed alike, but to spirit gaze they have very many points of difference. The struggling spirits who in all ages have been groping their way through the maze of human opinion to the fount of light have pushed their way through tortuous paths which bear only a superficial similarity. To us the theological opinions which have characterised certain sets of men called churches are not so identical as you think. We see the inner points of divergence; and we know that to no two spirits yet created were precisely identical views of the unknown ever presented. They have framed for themselves ideas more or less like those of other spirits, but never identical with them. It is only when the veil is removed that the fog lifts; the speculations die with the body of earth, the opinions shift aside, and the purged eye sees what it has dimly pictured, and corrects by the quickened senses the impressions of earth. Then it sees how that the germ of truth is at the base, helped in some to progress by a receptive mind and a clearer spiritual vision; hampered and clogged in others by a cramped intelligence, and a debased earth-body. But in all cases of yearning souls thirsting for true knowledge of God and of their destiny, the opinions of earth rapidly fade, and the spirit sees how baseless and unreal they were. It is only when there is no desire for truth that error is permanent.

So you see, friend, that truth is the exclusive heritage of no man, of no sect. It may and does underlie the philosophy of Athenodorus, as he yearned after the refining of the spirit, and the subjection of the flesh in ancient Rome. It was as really existent in the groping after union with his Master which enabled Hippolytus to endure the loss of earthly existence in sure anticipation of a real life, even though he only dimly saw its characteristics. The self-same seeking after truth elevated and ennobled Plotinus, and raised him, even in earth-life, above and beyond the earth-sphere. It dwelt in the breast of Algazzali, in spite of the errors by which it was dimmed. It—the same blessed germ of Divine truth—lightened the speculations of Alessandro Achillini, and gave force and reality to the burning words which fell from his lips. The same pure jewel shines now in one and all of them. It is the common heritage which enables them to be banded together in a common work and for a common end—the purifying of that deposit of the truth which man has from his God—and the ennobling and elevating of man's destiny by the outpouring of more spiritual views of God and of the destiny of spirit. To them their earth-opinions are of little moment now. They have vanished long ago, and have left behind them no trace of the prejudice which clouded the soul on earth and

hampered its progress. They have died and are buried, and over their grave no tear of sorrow is dropped. No resurrection awaits them: they are for ever done with: but the jewel which they once enshrined shines with ever-increasing lustre, and is imperishable and eternal. In its illuminating influences, in the aspirations which its presence inspires, lies the mysterious bond of sympathy which is powerful to unite in one work spirits who, in earth-life, were so apparently divergent in opinion.

This may serve to suggest for your consideration reasons why it may not be so strange as it now seems to you that we should be banded together for a common object, consecrated to a common work by one earnest desire to spread abroad the knowledge of a higher and purer religion, through an instrument chosen by us for special indications of fitness of which we are the best judges.

We are confident that continued thought will lead you to recognise the reasonableness of what we say. For definite proof you must be content to wait until you, too, have rent the veil, and stand with unclouded eye in our company. The most we hope for now is the gradual establishment of conviction. We desire that you should apply to us the same law by which the Master judged—the Divine law of judging others as you would yourself be judged. We ask no more.

Review.

Studies from the Spirit World (Studien über die Geisterwelt.) By Adelma, Baroness von Vay, née Countess of Wurmbrand. Leipsic: Oswald Mutze.

This book is as remarkable as it is interesting. It contains an account of the mediumship of the Baron and Baroness von Vay, and of their experiences since the year 1865, chiefly extracted from the authoress's diary, as entered at the time. The circumstances under which she first became acquainted with Spiritualism have been already related in these pages by the Baroness herself; we will therefore describe the manner in which she received the communications which led to her confirmed belief in the theory of reincarnation, and to her development as a healing medium of extraordinary power. The communications were given through the hand of the medium, who, being always unconscious of what was written was soon convinced that she was guided by some other intelligence than her own. The first of these communicating intelligences called himself "Thomas," and claimed to be a young man whom the authoress had known as a child, and for whom she had, in accordance with the teaching of the Romish Church, offered up prayers after his decease. He thanked her for her prayers, and assured her that they had helped him to progress. Thomas brought other spirits, who recommended the Baron to sit for drawing. This was done, and many remarkable pictures were produced, some of which are printed in the work before us. One is said to be the portrait of Alfred the Great, King of England; a cat and dog from the planet Mercury, drawn by the spirit Humboldt; a spirit travelling through space; Robespierre, Madame de Pompadour, &c. The explanations to the pictures were always given in writing through the hand of the Baroness.

By degrees more exalted spirits gave communications and teachings on the nature of the spirit-world and of spirit existence. Many of the teachings were incom-

prehensible at the time, and were only explained by the light of after-knowledge and experience; and those which are included in the extracts taken from the diary are necessarily fragmentary and unsatisfactory. The authoress has therefore gathered together in one chapter at the beginning of the volume the philosophy deduced from these teachings. This philosophy corresponds, as far as we are able to judge, with that taught by Allan Kardec and the Spiritist school; nevertheless the authoress assures us that the first knowledge of the doctrine of reincarnation came to her independently before she had seen Kardec's writings. Some of the spirits knew of the doctrine, others did not; but as soon as the medium came into direct communication with her guides, who gave the names of Buddha, the Virgin Mary, and St. Lawrence, and whose teachings with regard to this doctrine were confirmed by the experiences of spirits with whom she was in daily communication, she could no longer, she says, reject that which now began to approve itself to her understanding.

About three months after the writing begun, a medical friend came to ask whether advice could be obtained through the medium on a case which caused him great anxiety. A prescription was written by Hahneman. The medium knew nothing of homœopathy, but the doctor came again and again, the homœopathic treatment continued, and the patient recovered. The fame of the medium spread abroad, and the sick were brought from far and near, until the Baron's house became a complete homœopathic dispensary. Mesmeric passes were frequently applied and mesmerised water given; husband and wife both took part in the healing processes, though the prescriptions were always written through the hand of the Baroness.* The cases cited were chiefly persons affected with ague, epilepsy, typhus, and cramp in the limbs and vital parts, such complaints, in short, as are incidental to low-living, ill-drained districts, and ill-fed populations.

During a visitation of the cholera in Bohemia and Hungary in the year 1866 forty-three serious cases were cured by medial powers; only one man and two children of those treated did not recover.

The power of communicating with the spirits of those still in the flesh was tested in a remarkable manner during the war of 1866. A cousin of the authoress, called W—, who was in the campaign, professed continually to give accounts of himself through the hand of the medium while the body was asleep, which accounts always agreed with subsequent letters received from him. On the 4th July W—'s spirit wrote: "We have had a great battle. I am well, but so tired." On the 6th a letter came from W— [dated July 2nd]: "We expect a decisive battle to-morrow. I have a feeling that I shall not escape, but do not fret about me; my trouble will soon be over, &c." A day or two afterwards W—'s name appeared among the list of those slain in the battle of Königgrätz, which took place on the 3rd July. On the 9th, however, W—'s spirit again wrote: "I assure you I am not dead. I came safely through the fearful battle of Königgrätz: do not doubt my words; I will write you a letter in the flesh shortly." Three days later the Baroness received a letter from her cousin dated July 11th: "God and the good spirits

* For the better development of the healing power, the mediums were recommended by their guides to adopt a vegetarian diet, which was continued for nine months, with great benefit to their own health as well as the development of their medial powers.

protected me in that frightful carnage ; thousands fell ; 450 privates in our battalion, and two officers."

Another form of mediumship possessed by the Baron von Vay is that of clairvoyance, whereby she sees scenes and persons by gazing at a glass of water. She says :—

VISIONS IN CRYSTALS AND IN WATER.

The first time of looking I saw immediately all kinds of objects : first, a railway, a dog, and then forms resembling men. It seemed, at first, as if the water moved, then there came little clouds, or spots ; after that the water seemed to have a wavy motion, while the spots became forms, and developed gradually into distinct objects. I was during this time in my normal state, quite conscious of all I saw, and of all that was going on around me. But I always have a feeling of sympathy with what I see, whether of joy or sorrow, gloom or cheerfulness, comfort or discomfort, happiness, dislike, or vexation. The sight of high and pure spirits exalts me, whereas that of undeveloped or malicious spirits makes me feel bad-tempered. I am even cognisant of scents, of warmth and cold. . . . Sometimes the pictures appear much larger than the size of the disc would seem to allow. Sometimes they look like photographs, at others like chiaroscuros. Light blue, yellow, golden, reddish, lilac, and grey, are the colours I see. While I gaze into the water, I dictate what I see to my husband, and then give explanations mediumistically, generally under the influence of the spirit Laurence or Buddha."

The pictures are said by the spirits to be produced by means of reflected light ; when the art of photography is more perfected, it will be possible to print them off by a proper intermediate arrangement of magnifying lenses ; this statement of theirs we need scarcely say appears at present to be thoroughly unreliable. The visions are probably psychological impressions, having no basis in physics. The medium often saw spirits who were present ; sometimes representations of inhabitants and scenes in distant planets ; sometimes past events of lives which are imprinted in the atmosphere. Future events are said to be shown in accordance with the conclusions drawn by the spirit present. The higher spirits can judge and show more truly than lower ones. She says :—

REINCARNATION.

Sept. 9th, 1868.—I see a female form, young, in a black woollen dress ; over her head is a gleaming golden star ; her hands are bound upon her back ; she carries a wheel. Two dark men are walking before her, two behind her ; these men are wrapped in great cloaks, and have broad-brimmed hats. Near her is a man with a forked tool in his hand, another with a scourge. The men with the large hats have masks, or iron visors. The poor girl is bound, and looks as if about to do penance. . . . I have a strange feeling of sympathy with her, as if she were myself ; it is something quite peculiar. Now she is lying on a black iron bed, with all her limbs tied down to it. Is that her torture ? A ray of light streams from the star above her head, and shines down into her heart. The men with the large hats point towards the light, which grows brighter and brighter. I see her soul leaving her body ; it is quite golden. Her hair is fair and long. A beautiful spirit receives her. The men fall trembling on their faces."

"While you were looking, you felt truly, for you saw your own former incarnation on the earth. You recognised yourself and your sufferings. In the year 1394, you were a maiden at Cologne, endowed to a rare degree with the gift of prophecy. When the priests found it out, they wanted to use you for their own purposes, but you held fast to God and the right. Then they proclaimed you a witch, and you had to pass through all the tortures of a witch's trial. While they laid you on the rack, you were so completely mesmerised by good spirits, that you scarcely felt anything of the torture and the fiery tongs. You foretold their priestly decline and death, and the Reformation. When your spirit left your murdered body, the prison shook ; the men heard a rustling sound, and your spirit stood shining before them, so that they fell trembling on their faces."

POLITICAL PROPHECIES FULFILLED.

3rd December, 1869.—I see a very rough sea. A ship is tossing amidst huge waves. A mighty angel is hovering over the sea, and spreads out his arms above it. Explanation :—"In this ship on the stormy sea is the Emperor Francis Joseph ; it must

run into Trieste, for there is a violent gale ; the archangel Michael protects the voyagers." The next day we read the following in the newspapers :—"News from Trieste, Dec. 3rd. His Majesty Francis Joseph continued his journey from Lissa in the midst of wind, rain and snow, and this morning, at 7 o'clock, after the rage of the elements had somewhat spent itself, the little squadron approached our shores."

13th December, 1869.—The imperial vault at the Capucines in Vienna ; a beautiful angel and a mourning gentleman stand near a coffin. The Emperor Napoleon III. with a tottering crown upon his head ; three great eagles are pecking the crown, and he fades gradually away.

Explanation :—"Next year a member of the imperial family will die ; the Emperor mourns by the coffin ; near him stands the pure and glorious spirit of the departed one. In the year 1870 Napoleon will lose his crown ; the double eagle of Russia and the single eagle of Prussia will take it from him." The death of the Archduchess Maria, who was universally beloved, was the unfortunate fulfilment of this picture. That concerning Napoleon needs no comment.

The second part of the work is called *The Book of Cures*, and constitutes about two-thirds of the whole volume. It by no means, however, partakes of the dry nature of ordinary records of this kind. Every case is given with the fullest details, and has a novel interest for reasons that we will endeavour to explain.

The medium had been taught by her guides that the subjects of long-standing chronic diseases are frequently kept back from recovery by undeveloped spirits, who take advantage of the weakness of mortals to haunt and persecute them. The first thing, therefore, to be done in each new case brought for treatment is to bring the obsessing spirit under the will-power of the medium. This is done by "evocation," which the spirit, being generally of a low order, is forced to respond to. Then a conversation ensues by means of writing ; the spirit is made to give an account of himself, is reasoned with and prayed for. Some of these spirits retire in a better frame of mind, some are refractory, but in the majority of cases they are grateful for the benefit they derive from contact with higher influences, and in the end become powerful coadjutors with the medium in helping those whom they formerly caused to suffer. No cures are effected without prayer, and the conversion of evil-disposed spirits. The medium kept a long list of those requiring the aid of her prayers, and every evening a certain time was set apart for such intercessions. Many proud intellectual spirits mocked at this practice, but the faith of the medium remained unshaken, and her steadfastness was in all cases rewarded.

CURING CASES OF OBSESSION.

The child of a friend having been attacked by epilepsy, the medium sought the advice of her guides.

"The guides wrote as follows :—The child is suffering from the influence of an opposing spirit ; if this were removed, she would recover. She is highly sensitive, and has a very excitable nervous system ; therefore she feels the presence of this spirit painfully. The child can only be healed by the evocation and conversion of this spirit, who is so material, that he bears the name of Raimund. In order to ward off an attack, call him to you at once by the power of prayer. Bind him here, that he may leave the child, and talk with you. We will go ourselves and attract him by our fluidic power. But as this spirit is still so material, he can hear your human words better than our spiritual communications."

The medium then begged the spirit Raimund to leave the child M. and to come to her. The pencil, which she held in her hand, was moved violently, and with some difficulty began in a heavy, coarse handwriting—"I am here ! Raimund."

Q. "Why do you go to M. ? Do you know that your presence injures her ?"

Raimund. "I am seeking my body, I am not tormenting the child ; it will not speak, and that annoys me."

Q. "We admonish you to pray, will you pray with us ?"

R. "What are you talking about ? I cannot pray ; I am a murderer, I am one of the condemned. All is dark to me."

I have been dead long, and only know evil. I am like a chained dog! Are you not afraid of me? I am quite wild!"

The pencil now moved in a different manner, the medium felt calmer, and the spirit of the child itself wrote in a beautiful handwriting. It was about 10 o'clock at night, when the child was asleep. We know that the spirits of mortals can make use of mediums while the organism is sleeping. The communication ran thus:—

M. "I come to speak to you, Raimund! I tell you solemnly, I forgive you all you have done to me; spare my parents now any further sorrow."

R. "No."

M. "Why not? Have you not worried me enough?"

R. "No; I want to have you with me."

M. "I cannot come. God is my salvation! Repeat that after me."

R. "God is my perdition!"

M. "Oh, Raimund! how you grieve me! Can you not pray?"

R. "I can curse."

M. "Oh, Adelma, help me! I want to get free from Raimund. I am chained to him, for I once neglected a duty towards him. Help me to convert him. God, give me strength for it!"

The medium besought R. earnestly to desist from his persecutions.

R. "I have told you already that I am seeking a body. I want to be M.'s brother, that I may persecute her still more."

The Medium: "Violent incarnations are against the law of God. Repent first, and then pray for this grace."

R. "I will not; the devil helps me."

The guides of the medium then wrote this prayer:—"Father! Thou Creator of All! Thou Lord of All! Thou End and Beginning! Hear our cry! We beseech Thee for R.'s deluded spirit. Oh, Father! let Thy grace and pity reach him! Send him a ray of Thy light, and lead him to repentance! Receive then his humble petition, for Thou art his Father. Amen."

A pause here ensued, and then was slowly written:

R. "My head swims. That prayer has done me good. If you will promise to talk to me often, I will not molest M. Ah, I can never be good! My God! I am sinful." (After another pause): "May God forgive me! My resolution is taken! I will go away from M. if you will pray for me every day."

The guides: "His repentance is sincere; he will improve. . . . We need not prescribe for the child. Tell her mother to give her ten mesmeric passes every day."

These conversations and prayers were continued first daily, then at intervals, for about two months, during which time the medium received news of the gradual improvement of the health of the child. Raimund made a full and free confession of the whole of his former life, after which he became completely converted, and was permitted to be reincarnated as he had desired. M.'s recovery was complete, the guides of the medium having prescribed various simple remedies throughout this period, which were made use of by the mother, though she did not believe in the spiritual origin of the prescriptions, and begged her friend to offer up no more "mesmeric prayers" for her child.

It is impossible to read this book without being struck with the arguments here presented in favour of the doctrine of re-incarnation and of the efficacy of true prayer. We are fully sensible that in the analysis and isolated portions here given, we have but presented our readers with dry bones, and that the subtle essence which is the life of the structure has escaped in the process of translation. As a literary composition we have no hesitation in saying that the book has little merit, but it has a higher claim on our regard. Its charm consists in an undescribable purity and loftiness which breathe from every page, and appeal to the highest feelings of the reader, and which are, in all probability, the simple but unconscious expression of the character or spirits of the writer.

MR. MORSE lectured in Oldham last Saturday, and there was a large attendance.

SPIRITUALISM IN FOREIGN COUNTRIES.

No. II.

THE May number of the *Revue Spirite* contains an account of a most successful *seance*, given with Mr. Williams as medium, on the 23rd April, in Paris, at the house of M. le Veh, 26, Avenue des Champs-Elysées, in the presence of eighteen persons.

The company present having refused to tie Mr. Williams to his seat, he was placed on a sofa in a recess, before which hung a curtain of very slight texture. In a few minutes John King issued from the cabinet, bearing his mysterious lamp, which he passed up and down his face, that his features might be distinctly seen by all present. Mr. Gledstanes then introduced him to M. Leymarie, whom John invited into the cabinet, and who testified, to the satisfaction of the assembled company, that he had seen the medium lying entranced upon the sofa, while the spirit passed the lamp over his sleeping form.

After an hour's conversation, during which John was seen by the light of his lamp to rise to the ceiling, he gave the parting word so well known to all frequenters of the Lamb's Conduit-street *seances*—"God bless you"—and retired behind the curtain. While he was in the midst of the table (as the writer expresses it), Mr. Williams was heard coughing in the cabinet, in tones at least an octave higher than those in which the spirit was at that moment conversing.

On the 3rd March last (the fifth anniversary of the passing away of Allan Kardec) three hundred persons, including Mme. Kardec and delegates from all the Spiritualist circles of Paris, assembled at the tomb of the founder of French Spiritualism, where, after crowns of *immortelles* had been deposited, discourses were pronounced by various speakers in praise of the "Master" amidst much enthusiasm.

In Madrid, also, the anniversary was observed with much ceremony. At a meeting of one of the societies, papers were read and poems recited, composed for the occasion, expressing admiration of the great Spiritist, and devotion to his teachings.

Spiritualism in Spain seems to be in a very flourishing condition, judging from the number of active centres and from the journals in circulation. No less than five of these are regularly advertised, published respectively in Madrid, Seville, Barcelona, Alicante, and Murcia, besides two in Mexico, also in the Spanish language. Much interest in the subject of Spiritualism has been created by an inspirational work entitled, *Pages de deux existences et pages d'outre-tombe*, written by a young medium, a member of the Spiritual Society of Saragossa. The founder, and some time president of this society, was a former Minister of State for War, General Don Joaquim Bassols, of Maranosa.

The president of the Spiritual Society of Madrid is M. le Vicomte de Torres Solano.

The *Revue Spirite* contains a photographic portrait of the spirit-photographer of Paris, M. Buguet.

The editors of *Psychic Studies* continue to present their readers with copious extracts from the *Spiritualist* and from the writings of Messrs. Crookes, Wallace, &c. Dr. G. C. Wittig writes thus on the subject to the foreign secretary of the National Association: "You will see how largely we have laid your scientific writers on Spiritualism under contribution in our journal, and I need hardly say how deeply we are indebted to them. Not that we are here without witnesses to the truth,

but the importance of their evidence sinks into insignificance in the presence of the searching investigations of English men of science. It is only from the scientific and sceptical stand-point that we can force our ship's screw through the density of German ignorance on this subject. You, however, will be able to read between the lines, and to follow the thread which will lead you through the labyrinth of our seemingly opposing tendencies."

CARLYLE ON TIME, SPACE, AND IMMORTALITY.

From Sartor Resartus.

DEEPEST of all illusory appearances for hiding wonder, as for many other ends, are the two grand fundamental world enveloping appearances, space and time. These, as spun and woven for us from before birth itself, to cloth our celestial Me for dwelling here, and yet to blind it—lie all embracing as the universal canvas, or warp and woof, whereby all minor illusions in this phantasm existence weave and paint themselves. In vain, while here on earth shall you endeavour to strip them off; you can, at best, but rend them asunder for moments and look through.

Is the past annihilated or only past; is the future non-extant or only future? Those mystic faculties of thine, memory and hope already answer; already through those mystic avenues, those the earth blinded summonest both past and future and communest with them, though as yet darkly and with mute beckonings. The curtains of yesterday drop down, the curtains of to-morrow roll up; but yesterday and to-morrow both *are*. Pierce through the time element, glance into the eternal. Believe what thou findest written in the sanctuaries of man's soul, even as all thinkers in all ages have devoutly read it there; that time and space are not God, but creations of God; that with God as it is a universal Here, so is it an everlasting Now.

And seest thou therein any glimpse of immortality? O Heaven! Is the white tomb of our loved one who died from our arms and had to be left behind us there, which rises in the distance like a pale mournfully receding milestone, to tell how many toilsome uncheered miles we have journeyed on alone, but a pale spectral illusion! Is the lost friend still mysteriously here even as we are here mysteriously with God! Know of a truth that only the time shadows have perished or are perishable; that the real being of whatever was, and whatever is, and whatever will be *is*, even now and forever. This should it unhappily seem new, thou mayst ponder at thy leisure; for the next twenty years, or the next twenty centuries; believe it thou must; understand it thou canst not.

Again, could anything be more miraculous than an actual authentic ghost? The English Johnson longed all his life to see one, but could not, though he went to Cock-lane, and thence to the church vaults, and tapped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round him into that full tide of human life he so loved? did he never so much as look into himself? The good Doctor was a ghost as actual and authentic as heart could wish; well nigh a million of ghosts were travelling the streets by his side. Once more, I say, sweep away the illusion of Time, compress the threescore years into three minutes: what else was he? what else are we? Are we not spirits that are shaped into a body, into an appearance, and that fade away again into air and invisibility? This is no metaphor; it is a simple

scientific fact. We start out of nothingness, take figure, and are apparitions; round us, as round the veriest spectre, is eternity; and to eternity minutes are as years and aeons. Come there not tones of love and faith as from celestial harp-strings like the song of beatified souls? And again do we not squeak and gibber, in our discordant screech-owlish debatings and recriminatings, and glide bodeful and feeble and fearful, or uproar and revel in our mad dance of the dead, till the scent of the morning air summons us to our still home, and dreary night becomes awake and day? Where now is Alexander of Macedon? Does the steel host that yelled in fierce battle shouts at Issus and Arbela remain behind him? or have they all vanished utterly as perturbed goblins must? Napoleon, too, and his Moscow retreats and Austerlitz campaigns! Was it all other than the veriest spectre hunt, which has now with its howling tumult that made night hideous, flitted away? Ghosts! There are nigh a thousand million walking the earth openly at noon tide; some half hundred have vanished from it, some half hundred have arisen in it ere thy watch ticks once. Oh, Heaven, it is mysterious! it is awful to consider that we not only carry each a future ghost within him, but are in very deed ghosts! These limbs, whence had we them? This stormy force, this life blood with its burning passion? They are dust and shadow—a shadow system gathered round our Me, wherein through some moments or years the Divine essence is to be revealed in the flesh. That warrior on his strong war horse, fire flashes through his eyes; force dwells in his arm and heart; but warrior and war horse are a vision—a revealed force—nothing more. Stately they tread the earth, as if it were a firm substance. Fool! the earth is but a film; it cracks in twain, and warrior and war horse sink beyond plummet's sounding. Plummets? Fantasy herself will not follow them. A little while ago they were not; a little while and they are not; their very ashes are not.

So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the form of a body, and forth issuing from Cimmerian night on Heaven's mission *appears*. What force and fire is in each he expends; one grinding in the mill of industry; one, hunter-like, climbing the giddy Alpine heights of science; one madly dashed in pieces on the rocks of strife, in war with his fellows: and then the Heaven-sent is recalled; his earthly vesture falls away, and soon even to sense becomes a vanished shadow. Thus, like some wild-flaming, wild-thundering train of Heaven's artillery, does this mysterious mankind thunder and flame in long-drawn, quiet succeeding grandeur through the unknown deep. Thus, like a God-created, fire-breathing spirit-host, we emerge from the Inane; haste stormfully across the astonished earth, then plunge again into the Inane. Earth's mountains are levelled and her seas filled up in our passage. Can the earth, which is but dead and a vision, resist spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van. But whence? Oh Heaven! whither? Sense knows not; Faith knows not; only that it is through mystery to mystery; from God and to God.

"We are such stuff as dreams are made of, and our little life is rounded with a sleep."

MR. FOSTER, the test medium, has reached Australia; his seances in Melbourne are largely attended.

Poetry.

'LABOUR FOR LOVE.'

With twelve white eggs in a downy nest,
The old hen sits on a box in the shed;
And the children yesterday, stood and gossiped
Of the hopes that hid in her speckled breast,
Of the dreams that danced through her red-crowned head.
"She thinks," said the labour hating Ned,
"Of a land where the weasels are all asleep,
Where the hawks are blind, and the dogs are dead,
Where are heaps of corn as high as the shed,
And plenty of earth-worms for her to eat."
"She remembers the country fair," says Bess,
"And the prize she took at Hampton-town;"
"No, no, she don't," cried James the less,
"She dreams of her little ducks I guess;
She is wondering why they didn't drown."
And what say you, little curly pate
I see a thought in your merry eye,
"She finds," says the bright-eyed baby Kate,
As she lifts the latch of the garden gate,
"Dere'll be tickoms to sketch for by and by."
Three cheers for the wisdom of three years old
Who told you the secret, little pet,
That love is better than ease or gold,
That labour for love pays a thousand fold?
"Ooo finked it orself." Well, don't forget!

New York News Letter, Jan 1, 1874.

Correspondence.

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

MISS SHOWERS AND FLORENCE MAPLE SEEN AT THE SAME TIME.

SIR.—I trust that you will, in the cause of truth, allow me space in your journal to record the facts of a *seance* which was given expressly for myself and daughters under the following circumstances:—

Mrs. and Miss Showers came to our house to bid us "Good bye," as they intended to leave London next morning. I prevailed upon them to stay and take tea with us, during which we heard raps in different parts of the room. I expressed regret at not having an opportunity of bidding Peter and his companion spirits "Good-bye," when it was suggested that we should have a short *seance*, and probably Peter might come to us.

We accordingly (Mrs. and Miss Showers, my daughters Carrie and Nina, and myself) sat round our little "spirit table" in the light. Peter soon announced himself by movements of the table. I then took the opportunity of bidding him "Good-bye," when, instead of replying to me, he gave the following message to Mrs. Showers:—"You must not leave tomorrow, but give a *seance*, and I will try to show to Mrs. Corner, Florence and my medium at the same time." Mrs. Showers replied, "All arrangements for our departure are made, Peter." But Peter was inexorable; "You must stay." Mrs. Showers then said: "I suppose I must, and if you show the medium and Florence together, I shall be glad I have done so." He then repeated, "I will try." Peter afterwards favoured us with some vocal music (Mr. Corner being also present).

Next evening, I, accompanied by my daughters, paid our visit to Mrs. and Miss Showers. No other guests were present during the evening. We had a preliminary dark *seance*, and the power was very great. Materialised hands touched us frequently—one very large hand was placed on the top of mine, and took hold of my bracelet. I said, "The bracelet fits tightly round the wrist; you will not be able to remove it." Immediately greater strength was used by the fingers, and the bracelet was off! My daughter had a ring taken off her finger (we found them afterwards on the table). Peter and his friends then began to talk to us in twelve different and direct voices, he saying the power was so great that they did not require to use the organs of the medium. Each spirit gave his or her name, and in some cases said what they were when on earth, and each maintained a distinct individuality.

After sitting about half-an-hour, Mrs. Showers relighted the lamp, and Miss Showers went into the back room, which was separated from the room in which we sat by damask curtains in the place of folding-doors. We soon heard Peter's voice, instructing the medium what position she was to take for entrancement. He then asked my daughter Carrie for music. She played some light airs on the piano, which Peter accompanied vocally. This continued for about a quarter-of-an-

hour, when the further side of the curtain was drawn back, and the materialised form of Florence appeared. After remaining a few minutes, during which she closed the curtain two or three times, she came into the room, and allowed us to surround and closely scrutinise her. I had seen her three times previously, but her pensive style of beauty and graceful attire greatly surpassed her former appearances. The head-dress, I am certain, could only have been arranged on earth by an artist, and it would have been impossible for a young girl of seventeen years of age to have accomplished such a task in a dark room. The dress hung in the beautiful graceful folds peculiar to Florence, and the train was half a yard on the ground; her appearance realised the ideal of a spirit. During our scrutiny, the height of Florence was discussed, when she said she would stand by my side before the looking-glass, and measure her height by mine. (I am five feet seven inches.) On this being done, we found she was about two inches shorter, giving her a decided advantage over Miss Showers of some inches.

Florence then sat down and the following conversation took place: "Mrs. Showers, I am so hungry." "What, Florence, can you eat?" "Yes, Mrs. Showers." "Well, I can only give you a biscuit, and shall have to leave the room to get it." "You can go, Mrs. Showers." Florence remained talking to us during the absence of Mrs. Showers, and on her return took the biscuit and began to eat it. She was sitting opposite to me, about eight feet away. I begged her to come nearer so that I might be able to see her eat more distinctly. She immediately came and stood before me and continued eating; the action was perfectly natural, and after consuming half the biscuit, she put the remainder on the mantel-piece. I may here add the crumbs were found after Florence departed.

We then asked the spirit to favour us with some music. She readily assented, and played some pieces in a masterly style, Mrs. Showers saying, neither she nor her daughter know them, and agreed with Florence, when she said, "I can play better than my medium." On leaving the piano she said, "Now, Mrs. Corner, go with me into the dark room and I will try to show you the medium; I do not think you will like to see her, for she is—." I lost the word, for Mrs. Showers hearing partly what was said, exclaimed, "What is that you say, Florence?" when she replied, "Oh, she may not be very much unlike herself." She then took my hand and we went into the room together. The bed stood across the room, so that we went straight to its side. Mrs. Showers opened the curtains a little, but Florence was much afraid of the light falling on the medium, I found Miss Showers lying on the outer edge of the bed farthest away from the light; Florence reclined on the bed, and I leaned over it, resting on my arms, both of us looking at the face of the medium. The light was dim so that I could not distinguish the features, but the face was sufficiently lighted up to present a corpse-like appearance. After remaining in this position for about ten minutes, the medium to all appearance dead, and the spirit form and dress mingling with my own, I must say a feeling of awe began to come over me, and I asked Florence if she would allow my daughter Carrie to come to us. She consented, and I retired from the bed, but remained in the room, my daughter taking my place close to the spirit. While she was looking at the medium, Mrs. Showers, at the request of Florence, opened the curtains, but this time much wider, so that a stream of light fell upon the medium's face, and my daughter saw that it was, as Florence had foretold, much altered in appearance. The spirit then took my daughter's finger and passed it down the face of the medium. Mrs. Showers expressed a wish to see her daughter; but one look was sufficient; the ghastly face was too much for her; she turned away exclaiming, "How horrible." We then left the room, each feeling very anxious to again see Miss Showers. We had not been many minutes, when the well known voice of Peter told us to take a light and see the medium. We gladly availed ourselves of the invitation, when we found Miss Showers still entranced, but restored to her original appearance, much to our relief. The spirit Florence had vanished. Shortly after Miss Showers joined us, unconscious of all those marvellous things that had transpired.

3, St. Thomas's-square, Hackney, AMELIA CORNER.

May 18th, 1874.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

SIR.—During the last two years I have been interested in Spiritualism, and have taken such opportunities as I can of investigating it, although, living some eighty miles away from London in a small country town, my opportunities have been few.

Having read of Miss Fowler and seen her advertisement, I resolved to pay her a visit, and did so on Friday last, and the result to me was unexpected and gratifying.

After a little conversation, in which I gave no hint or clue of who I was, Miss Fowler granted me a *seance*. She gave me her hand, and after a time I noticed a strong throbbing in my arm. Miss Fowler then took both my hands, and very soon passed into what is termed a mesmeric state.

I knew that she did not feign this, because I have mesmerised personal friends, and the upturned eyes, and the change that comes over the face of one in such a state, are, as far as my experience goes, unmistakeable.

Miss Fowler, in a different voice altogether, said there were spirits round me, and one was my father, who, she said, died a few years ago suddenly, in his chair of a fit, and she added he was lame in the knee, and walked with a stick some years before his death. This was true and somewhat astonished me, but it was but the beginning, for Miss Fowler next told me correctly the number of my brothers and sisters, and the fact of one being dead; and she then described minutely the personal appearance of my deceased father, and that correctly.

She then passed on to my mother, who, she stated, was living; and described two ailments she is subject to, one being a tumour on the right side, and touching on her own side the spot. In all this she was right.

Returning to my father, she said he had when living something the matter at the back of the neck; this I did not know, but since arriving home, I have questioned my mother, and found that long before I could remember, he had a complaint on that part from which he suffered much, and had to be cupped.

She then described the appearance of my grandfather and uncle, both of them dead. After this she appeared to wander somewhat in her remarks, and I could not follow her, but soon she was clear again, and making myself the subject, she startled me by her knowledge of my life and character. This is but an outline of what took place; I was simply too astonished to remember all. Now, I am simply an investigator—an honest one I hope, and this *seance* has decided me to go on and endeavour to ascertain more.

I don't presume all are so successful as I was with Miss Fowler; but having read your journal carefully, I did all I could to put her at her ease before the *seance* began; indeed, I told her if I had any tests I should be pleased, and if not, I should think no more about it. It may be this influenced the result.

I must think the *seance* was genuine; it is impossible for me to account for what occurred on any other ground. I am quite sure Miss Fowler never saw or heard of me before. I, therefore, have great pleasure in stating these facts. To some of your readers they may be interesting, and to vouch for them I give you my name and address, which will satisfy you that I can have no motive in misrepresenting anything that occurred.

REGISTRAR.

May 7, 1874.

MISS SHOWERS' MEDIUMSHIP.

SIR,—I consider it my duty, in the interest of truth and Spiritualism, to give my testimony as to the honesty and integrity of Miss Showers.

My wife and I attended a *seance* by the invitation of Mrs. Showers, at that lady's temporary residence, some three or four weeks previous to her leaving town, we being the only visitors. Peter's voice was heard shortly after our sitting at the table, and after a little vocal performance by him, he invited Miss Showers into the cabinet. In a very few minutes he desired my wife and me to go in, and see that the medium was properly tied and secured. Having examined the knots, which were sealed with wax, we returned to the room we had left, which was separated from the cabinet by long curtains pinned in the middle. We waited, perhaps, from five to ten minutes, when the curtains opened, when the figure of the spirit calling herself Florence Maple appeared, and told us to come close to the curtain that we might see for ourselves that it was not the medium. We accordingly approached. Her dress, which was pure white, appeared to me to be made of fine calico, her head-dress of fine muslin. She was very affable, allowed us to shake hands, to feel her dress, and the muslin on her head. We were in conversation perhaps five minutes, when Mrs. Showers had occasion to open the door. Florence immediately said that the conditions had been disturbed, and that she must go, and almost before we could bid her adieu, she appeared to me, not to walk, but to fade away. In two minutes Peter invited us into the cabinet. We found the medium, who was

dressed in black, in the same state as we left her with regard to the tapes, knots, &c., but in a deep trance, and I can vouch for it that it was physically impossible for her to change her dress, to untie the knots and reseal them again, in the time, even supposing her capable of attempting to do so.

With regard to the truth and sincerity of Mrs. and Miss Showers, I am as fully satisfied as I am of my own existence, and I am only very sorry Serjeant Cox did not stay his hand before giving publicity to a statement (very far from conclusive) calculated to give pain and annoyance to two ladies, whose only reward in the cause of truth and Spiritualism has been their self-sacrifice and devotion.

THOS. WILKS,

*Late President of the Dalston Association
of Inquirers into Spiritualism.*

The Library, Dalston-lane, London, E.

SIR.—The controversy going on in your columns between Mrs. Showers and Serjeant Cox would seem [to lie] in a nutshell. He himself has nailed his colours to the mast; he has written two volumes, with the object of proving a theory, apparently arrived at after a very limited experience of the so-called spiritual phenomena, and by that theory he seems determined to abide, *coute que coute*. Mrs. Showers has hit the nail on the head when she says, in her letter, "I was enticed into the house with one object, and one alone, that of forcing testimony to contradict Mr. Crookes." The bed of Procrustes will not fit the captives, and so they must be cut down to fit the bed. "The facts militate against your theory," said a *savant* to his brother (*pseudo?*) *savant*. "Then so much the worse for the facts," was the complacent rejoinder; *sic* apparently, Serjeant Cox.

OBSERVER.

May 15th, 1874.

A SEANCE WITH MR. MORSE IN MANCHESTER.

SIR.—Perhaps it may be interesting to your readers to have a short account of an agreeable evening a few Manchester Spiritualists spent in discussing the following questions of interest:

Mr. Morse's guides first delivered a short but very interesting address upon the Darwinian, the scientific, and the religious theories of the origin of the human race, in which the speaker professed to believe that they might all be considered to contain some truth, but that none of them were *per se* satisfactory. The Darwinian theory, he said, was perfectly true so far as regarded the origin of the physical nature of man, but failed utterly to account for the spiritual element—the origin of that element in man which distinguishes him from the animal. The spirit Tion contended that at that period in the development of animal life on this globe, when the human species had become as regards the body so highly developed that the latter became capable of being the receptacle of the spiritual principle, that the latter was then "inspired" from the spirit world, and thus a sort of *creation* actually did take place, and that this inspiration of the spiritual principle, which has since continued to manifest itself on earth, took place in different parts of our globe about the same time. Thus he accounted for the varieties of race, black and white; a distinction which no heat of sun or its absence could alone ever have produced. In reply to a question, he stated that beings were sometimes even now born of men, whose bodies were not sufficiently developed to render it possible for them to absorb this spiritual principle from the spirit world, and they were accordingly known as hopeless idiots—mere animals, in fact, who could never preserve any individuality or identity hereafter. He differed from Andrew Jackson Davis in the belief that the human race was originally black, or was the result (spiritually) of a gradual evolution of the spiritual principle, although he did not mean by any means to say that men were not now much further advanced in spirituality than formerly.

The nature of Jesus Christ.—He said that he did not know the individual called Jesus of Nazareth, but had seen Him at a distance, and knew others who did. He did not consider, nor did those who knew Christ, that He was more divine in His origin than other spirits in His own sphere, which, however, was a very advanced one, and if the various degrees of advancement in spirit life could be represented by twenty figures, Christ might be said to be in No. 20. Christ was supported and had the co-operation of numbers of advanced spirits who saw the need of His teachings. The world was ripe for the reception of new ideas; whenever that was the case a mind would be developed capable of receiving them. There was an

analogy between the spiritual and the material growth of the world.

Future punishment and forgiveness of sins.—There was no possibility of avoiding the natural consequence of spiritual wrong-doing by forgiveness any more than there was for physical wrong-doing; the consequences ensue just the same, whether the breach of the laws of nature occurs through the ignorance of the sinner or his wilful act. As regards those who sin in ignorance owing to the circumstances in which they are placed, the responsibility will rest heavily on those who are placed in the position of teachers of their fellow-creatures, and who neglect their duty.

Prayer.—Should prayer be continued, i.e., daily, or only on special occasions? Prayer should be a continual aspiration towards that which is divine. He prays best who lives best. The use of formal prayers meant nothing, unless as the actual expression of an inner aspiration.

Not being a shorthand writer I cannot vouch for the literal accuracy of the above report, but in substance it correctly represents the answers given by the spirit.

FRITZ.

Manchester, May 18th, 1874.

EXPERIENCES IN SPIRITUALISM.

No. III.

BY THE LATE J. W. EDMONDS, JUDGE OF THE SUPREME COURT, NEW YORK.

At the same time, I was seeing in the newspapers and hearing from others, whose testimony I could not, as a rational man, disregard, accounts of transactions in various parts of the country, of similar general character, differing only in detail.

To make "assurance doubly sure," I instituted the scientific inquiries mentioned in my published address. The gentleman whose aid I had on that occasion, was an officer of rank in the army, a graduate at West Point, and at one time an assistant professor there. He was one of high attainments and character, affording them to me, as they would now to others, if I could venture to name him, most satisfactory evidence of skill and integrity in our researches.

Now, under all these circumstances, what was I, as an honest man, blessed with common sense, to do? Had I a right to disregard the evidence of my own senses, enlightened by patient inquiry and the deductions of my own deliberate judgment drawn from that evidence? Aware as I was of the state of feeling which would make the reality of this thing so acceptable to me, and thus guarded against self-delusion, could I rationally overlook the fact that the same deductions flowed from the same facts in minds not liable to such a bias? Could I reject a weight of evidence that was allowed to prevail in all human transactions, and without which the earth would be a bedlam? If I did, on what was I to rest my judgment? What, indeed, but caprice, or arbitrary will, or the opinion of others! No, I could not thus trifle with my reason. The responsibility was too great, and I therefore brought to bear on this subject the same faculties which were daily at work within me, in passing judgment on the life, liberty, or property of my fellowmen, and the result at which I arrived was an inevitable one. And I venture to say, from all my observation in this matter, that such must be, as such has been, the result in every candid mind that will give the subject an impartial examination. It is this which daily causes hundreds who are convinced against their will, and in defiance of all preconceived opinions, to wheel into the spiritual column. It is this which causes the tide of Spiritualism, fed from these thousand rills, to swell rapidly against the barriers of error and superstition. It is this, among other things, which tells me to beware lest these revelations be of God, and it be impiety to doubt them.

There was, however, another element in the phenomenon which had immense influence with me, and that was the intelligence displayed by this unseen power. That was almost always manifested at every interview, and the question that obviously presented itself on the very outset was, whether that was from the mind of any mortal present, or from some other source? So that, even if it had been established that the sounds and physical manifestations of which I have been speaking were produced by mortal agency, still the question remained, whence came the intelligence that was displayed? For instance: What was the power that read the thoughts which I had buried for a quarter of a century in the depths of my heart? What was the power that knew my interrogator?

the instant it was formed in my mind? What the power that read the questions which I had written in the solitude of my study? What the power that revealed my secret purposes to the bystanders, and the purposes of others to me?

Before those questions could be answered satisfactorily, to me at least, the whole character of that intelligence, and all the phases and forms in which it displayed itself, must be understood. It seemed to me that it would have been rash indeed to have attempted to pronounce a judgment on one or two or a few exhibitions of it only. Nor did I; but carefully for months, aye! and now for years, have I watched it, and there is no possible solution of it that I can imagine that can bring it to any other complexion than that it is out of and beyond mere mundane existence—in other words, that it is super-terrestrial.

To enable others to judge, however, whether my conclusion was right, I must, even at the hazard of being tedious, detail some more instances of its manifestation.

The answering of mental questions and the statement of facts, which, there is every probability, are known only to the interrogator, are, and for four or five years have been, of such frequent occurrence, and have been witnessed by so many thousands and tens of thousands, that it is idle to dwell upon those topics, especially when the opportunity of everybody's examining and witnessing for themselves is abundant all around us. He who ventures to deny their existence may as well deny the existence of the Crystal Palace, because, forsooth, he has not taken the trouble to go and see it. His wisdom is that of the driven sheep, which leaps over an unreal object because another sheep has just done it before him; and of him, at least, it cannot be truly said, "Never does nature open her breast before a worthy mind only that it may behold, and then fall asleep."

Other instances, however, of a kindred character may as well be mentioned. I will take as an instance the fact of my friends in New York being informed in regard to me, while absent last winter in my journey to Central America. The first time they heard of me, I had been at sea four days in a steamer. We were 800 miles from home, and in long. 70° 2' W., off the coast of Florida. We had spoken no vessels since we left our port, so that there was no possible way, by earthly means, by which people in New York could know how I then was, and what I was then doing; yet, at half-past nine o'clock that evening, the circle of which I had been a member being assembled, asked, "Can any spirit inform us of the condition of Judge Edmonds?" and it was answered, "Thy friend is well and doing well. His passage thus far is favourable, and his mind has been favourable. He is now thinking of the circle, and now enjoying conversation about you. I see him laughing and enjoying himself with the passengers," &c. I knew nothing of this till I returned home four months afterward, and then, having learned it, I compared that statement with the entries in my journal, and it was literally true, even to the hour. Four days afterward, while I was still at sea, no ship having yet been spoken, it was said with truth, through the same medium, "Your friend the Judge is not so well as usual, and he wishes himself in his own home again. He has been writing considerably, and it has brought on his old distress." Three days afterwards they again heard of me, that I had "left the vessel, was on terra firma, recruiting from the voyage," &c. Our voyage had terminated the previous day, and I had penetrated the interior about ninety miles. Twenty-two days afterward they heard of me again, among other things: "He is now travelling slowly, not being yet sufficiently inured to hardship to travel very rapidly. His head aches at present." On referring to my journal, I found that on the two previous days I had travelled one day four leagues, and the other day eight, and that at the very hour when that was said in New York, I was confined to my bed with a sick headache, more than 2,000 miles distant.

Now what is to be said about this? What solution is to be given of it? It was utterly impossible that that could be done by any mortal means that I know of. And whence came the intelligence that thus conveyed the verity of things then actually existing 2,000 miles distant? Will it be said that it was guessing? If it was guessing, it was, indeed good, for it was done seven times during a period of four months—every time exactly right, and never twice alike.

I will give another instance. My daughter had gone with her little son to visit her husband's relatives at Ogdensburg, on the St. Lawrence River, more than 400 miles from New York. During her absence, and about four o'clock in the morning, I was told through this spiritual intercourse that the little fellow was very sick. I went to Ogdensburg after him,

and found that at the very hour when I received that intelligence he was very sick, his mother and aunt were sitting up with him and were alarmed for the result. Was this also guessing, or my own imagining? When I was so told, I was not thinking of the boy, and yet the information I received was true.

I mention these things as happening to me, because I am giving my own testimony; yet I will confess that if they had happened to me only, I should hesitate in relating them, lest, perhaps, there might be some mistake about it; but we have accounts of many other similar instances within the last three or four years, and from reliable sources, so that if human testimony is to be credited, they must be true.

Often have I witnessed this unseen power keep time to music that we were making; and once by rapping on my forehead with a hair-brush, and at another time by rapping on a violin which I held in my hand, and keeping time to my singing, and changing the time as I changed the tune and the measure, which I did several times, and occasionally as abruptly as I could.

Once when we formed a circle, the first thing that was said was, "Now, Judge Edmonds, about your trouble?" I inquired what trouble? and it was answered by referring to a matter which had indeed been worrying me.

During the last illness of my revered old friend Isaac T. Hopper, I was a good deal with him, and on the day when he died I was with him from noon till about seven o'clock in the evening. I then supposed he would live yet for several days, and at that hour I left to attend my circle, proposing to call again on my way home. About ten o'clock in the evening, while attending the circle, I asked if I might put a mental question. I did so, and I knew that no person present could know what it was, or to what subject even it referred. My question related to Mr. Hopper, and I received for answer, through the rappings, as from himself, that he was dead! I hastened immediately to his house, and found it was so. That could not have been by any one present, for they did not know of his death; they did not know my question, nor did they understand the answer I received. It could not have been the reflex of my own mind, for I had left him alive, and thought he would live several days. And what it was but what it purported to be, I cannot imagine.

So on one occasion I was warned as to the character of a person in whom I was disposed to place a good deal of confidence. I thought there was some mistake, and I disregarded the warning, yet after some time, during which the deepest cunning was displayed, I became indeed well satisfied the premonition had been correct.

The warning which Governor Tallmadge received, and which is mentioned in the following papers, is another instance. He was in my library in the city of New York, and was told of events which would happen, and which actually did happen after his return to his home in Wisconsin.

So I was told before sailing for Central America last fall, of several events which would occur during my journey, and which did occur.

So the destruction of the steamer Henry Clay, and the accident to the Reindeer on the Hudson River, last year, were both foretold before they happened.

On one occasion I had forgotten the name of a person in Michigan, to whom I wished a letter addressed on the subject of spiritual manifestation, and upon asking, it was given to me correctly through a medium.

Often when the party have been engaged in conversation, this invisible intelligence has taken part, as if it was a person present hearing what was said. Once I remember we were conversing about propagating this new faith, and it was spelled out to us by the rappings, "Sow only where the soil is prepared."

Once it was spelled out to the medium, "Edward, you seem to feel disposed to oppose us," and on inquiry, we learned that he was adverse to a measure which had been proposed, but he had said nothing about it.

Once a person present expressed his fears, that by avowing his belief in this faith he might be reduced to poverty and destitution, and it was spelled out, "Read the last ten verses of the sixth chapter of Matthew."

On one occasion the medium in New York was told that his sister was sick in the State of Michigan. A few days afterward he received a letter through the mail, giving him the same information.

I once asked a spirit what was the last event in life it remembered, and what the first event happening here that it noticed after death? The answer detailed two events correctly,

one of which happened about an hour after the breath had left the body.

I once mentioned that a dying person had whispered a faint "amen" to a prayer that was uttered. It was answered, "It was not to his prayer that I said amen, but expressing my resignation to the will of God."

At one time the answers were spelled out by moving the table, and not by rapping. A vial of water was put on the table; while it remained there the movements were very gentle, but both before and after it was there, they were vehement enough to have thrown it off.

I have frequently known the violence of the manifestations to be softened at the request that they would be more gentle, and so I have known them to be more vehement when requested.

A word was once used that I had never heard before. Some one present said that Mr. Davis had used it in one of his books. It was said, "Davis has not that term." On subsequent inquiry of him, I found that he never had used it, and had never heard it.

THE PSYCHOLOGY OF CHURCH CEREMONIES.

In one of the earlier numbers of the *Spiritualist*, a leading article was published on the *Psychology of Revivals*, in which we clearly proved the phenomena presented at certain specified revival meetings to be due to the mesmeric influence of earnest and enthusiastic speakers. In short, the phenomena are the same in kind as those produced by lecturers who call themselves "electro-biologists," and who make their sensitives on the platform do and say what they please, only the lecturer is aware he is exerting psychological control, whilst the preacher knows nothing of the nature of the power he is unconsciously wielding. In less exciting theological services the same influence of the stronger mind over the weak, but milder in degree, is doubtless at work, aided by other surrounding influences. These influences are well described in the following quotation from *The Girls of Feversham*, one of the novels of Mrs. Ross Church (Florence Marryat), and is written in the same grooves of thought as the article already mentioned:

St. Gwendulphus was a large and newly-erected building, raised by private subscription for the Reverend Euchristus Monkshood, whose doctrines were greatly admired by a portion of the public, and who was supposed by it to have been very hardly treated by his late Bishop, who had objected to let him wear blue and red ribbons, and little capes embroidered with gold and silver, and various other adornments intended for weak heads and weaker minds from the beginning of the world. Of course, as the majority of subscribers to the new church were ladies; ladies as is usual in such cases, had a great deal to say to its decorations and the conduct of its ceremonies; because if their opinions had been put on one side, they would in all probability have put their hands there too, instead of the churchbag.

Besides which, the Reverend Euchristus Monkshood, or Father Euchristus, as he wished his flock to term him, was dependent on those very hands for the embroidering of most of his sashes, and bibs, and aprons, and the other little articles without which he could not appear in full dress; and it was not only very convenient to have them worked for him, instead of going to the expense of buying them himself, but it afforded an excellent opportunity for his fair devotees to show their obedience to the Church, and desire to increase its glory.

Mrs. Dwarris, who, though amiable, did not possess the strong, clear mind of her daughter, had "sat under" the Reverend Euchristus ever since he had been established there, and followed his doctrines as blindly as though he had been inspired, and she had no judgment of her own; but Belle was not one of the congregation of St. Gwendulphus. It was the only point on which she and her mother differed—not sufficiently for argument, but enough to make the subject an unpleasant one, and seldom discussed between them. Else Mary Pelham could scarcely have stayed a fortnight under their roof, without hearing

or seeing something of Father Euchristus. She had attended several Ritualistic churches during her former stay in London, more for the sake of seeing their ceremonies performed than of joining in them; but she had never entered one with the feelings with which she passed under the porch of St. Gwendulphus that morning. If ever a woman was in a condition to be caught by tinsel and glare, it was Mary Pelham at that period of her life; for her heart seemed cold and dead; and her sensations were blunted; and she wanted life and light, and colour infused into her being. She followed her aunt mechanically into the holy building, and was scarcely alive enough to notice the profound obeisance which Mrs. Dwarris made to the altar, nor the ostentatious parade with which she crossed herself. The church, notwithstanding the season and the hour, was warm and light; candles blazed upon the altar, before a background of flowers and embroidery; pictures hung around the walls; incense-burners were being slowly swung to and fro, filling the atmosphere with a sickly fragrance; and the organ was sending forth a melancholy strain of music in a muffled monotone, which was intended to, and did add to the solemnity of the whole proceeding.

Mrs. Dwarris, having found her own *prie-dieu*, motioned her niece to take the neighbouring one, and sinking on her knees, buried her face in her hands; an example which was quickly followed by Mary Pelham.

At first she had no idea but of doing what she was told; she could not, and she did not wish to pray; but as the music still rolled on, and the church-bell, tolled in the centre of the building by a youth clad in semi-monastic garb, joined its solemn voice to that of the organ, she found her tears were flowing, and words were rising from her heart almost against her will. The tolling of the bell ceased, to give place to the chanting of the choir, and the whole congregation rose to their feet as the vestry doors were flung open and the long line of choristers, followed by the priests, in all the glory of the ladies' needlework, with their arms crossed upon their breasts, and their eyes uplifted to Heaven, issued forth, and fell into their respective places. Mary was awed and excited: she was curious to watch the formalities and genuflexions adopted by both priests and people; the rapid utterance of the intoned service seemed to make her chilled and sluggish blood run faster; the thrilling notes of the organ, and the united voices of the choir, sent a pleasant shock through her nervous system, which warmed it into life. She remembered to have experienced just such a feeling once before, though under very different circumstances, when she had visited the opera for the first time, and the clash of the orchestra, and the many voices rising in chorus, had served as a background to some sweet, rapid melody, executed by the singers in front.

She had held her breath on that occasion also, as the harmonious phrases struck on her delighted ear: and had felt that same strange cold feeling run through all her veins as excitement and pleasure carried her far beyond the actual things before her. So, with her first service beneath the roof of St. Gwendulphus.

As soon as her interest was fully aroused, she followed it eagerly, weeping a great deal during its progress; and hardly recognising that whilst she knelt and sobbed beneath the influence of that plaintive music, it was because the sad soft tones brought her own misery so vividly before her imagination, and not because the tender mercies of God had melted her heart. She mused on the wretchedness of this world; especially such as she was called upon to feel and endure; and the blessedness of the next, where all pain should cease, and parted lovers meet again; but she would not have cared so much for the prospect, had there not been a chance of seeing Lord Augmerring there. She cried bitterly, poor girl, at the words of the hymn:—

"Brief life is here our portion,
Brief sorrow, short-lived care,
The life that knows no ending,
The tearless life is there;"

but at the same time, when Mary left St. Gwendulphus that morning she had not prayed one prayer more than she had done before quitting her bedroom to enter it.

Matins were concluded, and she passed into the daylight once more; her cheeks burning, and her eyes sparkling with excitement; a very bad (instead of what Mrs. Dwarris had termed a "blessed") preparation for encountering the sober duties and cold cares of a working world.

"Oh, aunt! how beautiful, how comforting it was!" she enthusiastically exclaimed. "I had no idea that a High Church service made you feel like that; I have been at several before, but they never affected me. How can people say that it is not good for one? I feel as though I should never be able to pray in another kind of church again."

"I am delighted to hear you say so," said Mrs. Dwarris, who was charmed at the prospect of making a convert, a feat she had not yet accomplished. "Yes, indeed, it is very wrong of anybody to speak about what they know nothing. Depend upon it, my dear, this is the *true Church*, and all others are but dissenters. I must introduce you to Father Euchristus, and you shall hear what he has to say upon the subject. I am sure you will never have a doubt again after that."

Belle Dwarris did not appear pleased when she heard where her cousin had been that morning.

THE HUMAN DOUBLE.

The recorded instances of the human spirit having been seen at one place while the body was asleep or dying at another, are legion, and in a great number of cases well authenticated. The persons seen have frequently been thinking intently beforehand of those to whom they appeared. The apparitions have often been seen by three or four persons at the same time, and in some few instances as narrated by Mrs. Hardinge, and published in *The Spiritualist*, have produced physical effects at the place seen, as if they were temporarily materialised. They have appeared in their ordinary clothes in most cases, hence it would appear that the thoughts or belief of the spirits, result in their appearing in garb corresponding to that which they ordinarily wear.

Here is a speculation for Mr. Serjeant Cox. May not a medium for spirit forms pass at entrance into the state in which human souls are as in the foregoing cases separated from their bodies, and being at the time under the mesmeric control of the thoughts of sitters, may they not therefore appear in the dress which the sitters believe to be suitable for the occasion? But how about the materiality and objective reality of the dress for the time being?

The following narrative is quoted from *News from the Invisible World*, published by W. M. Nicholson and Sons, Wakefield. The book is without date. We wish that some of our readers living in Kent would ascertain if possible the nature of the dress in which the apparition was clothed:—

Letter from Mr. Thomas Tilson, Minister of Aylesworth, in Kent, concerning an Apparition seen in Rochester, written to Mr. Baxter.

Rev. Sm.—Being informed that you are writing about spectres and apparitions, I take the freedom, though a stranger, to send you the following relation.

Mary, the wife of John Goffe, of Rochester, being afflicted with a long illness, removed to her father's house at West Mulling, which is about nine miles distant from her own; there she died, June the 4th, 1691.

The day before her departure she grew impatiently desirous to see her two children, whom she had left at home, to the care of a nurse. She prayed her husband to hire a horse, for she must go home and die with her children. When they persuaded her to the contrary, telling her she was not fit to be taken out of the bed, nor able to sit on horseback, she entreated them, however, to try: "If I cannot sit," said she, "I will lie all along upon the horse, for I must go to see my poor babies."

A minister who lives in the town, was with her at ten o'clock that night, to whom she expressed good hopes in the mercies of God, and a willingness to die.

"But," said she, "it is my misery that I cannot see my children."

Between one and two o'clock in the morning she fell into a trance. One widow Turner, who watched with her that night, says that her eyes were open and fixed, and her jaw fallen; she put her hand upon her mouth and nostrils, but could per-

ceive no breath; she thought her to be in a fit, and doubted whether she were alive or dead. The next day this dying woman told her mother, that she had been at home with her children. "That is impossible," said the mother, "for you have been here in bed all the while." "Yes," replied the other, "but I was with them last night when I was asleep."

The nurse at Rochester, widow Alexander by name, affirms and says, she will take her oath of it, before a magistrate, and receive the sacrament upon it, that a little before two o'clock that morning, she saw the likeness of the said Mary Goffe come out of the next chamber (where the elder child lay in a bed by itself, the door being left open), and stood by her bedside for about a quarter of an hour; the younger child was there lying by her; her eyes moved, and her mouth went, but she said nothing. The nurse, moreover, says that she was perfectly awake; it was then daylight, being one of the longest days in the year. She sat up in her bed, and looked steadfastly upon the apparition; at that time she heard the bridge clock strike two, and awhile after said, "In the name of the Father, Son, and Holy Ghost, what art thou?" Thereupon the appearance removed and went away; she slipped on her clothes and followed, but what became of it she cannot tell. Then, and not before, she began to be grievously affrighted, and went out of doors, and walked upon the wharf (the house is just by the river-side) for some hours, only going in now and then to look at the children. At five o'clock she went to a neighbour's house, and knocked at the door, but they would not rise; at six she went again, then they rose and let her in. She related to them all that had passed; they would persuade her she was mistaken, or dreamt; but she confidently affirmed, "If ever I saw her in all my life, I saw her this night."

One of those to whom she made the relation (Mary the wife of J. Sweet) had a messenger who came from Mulling that forenoon, to let her know her neighbour Goffe was dying, and desired to speak with her; she went over the same day, and found her just departing. The mother, amongst other discourses, related to her how much her daughter had longed to see her children, and said she had seen them. This brought to Mrs. Sweet's mind what the nurse had told her that morning; for, till then, she had not thought fit to mention it, but dismised it rather, as the woman's disturbed imagination.

The substance of this I had related to me by John Carpenter, the father of the deceased, the next day after the burial.—July 2, I fully discoursed the matter with the nurse, and two neighbours, to whose house she went that morning.

Two days after, I had it from the mother, the minister that was with her in the evening, and the woman who sat up with her last that night. They all agree in the same story, and every one helps to strengthen the others' testimony.

They all appear to be sober, intelligent persons, far enough off from designing to impose a cheat upon the world, or to manage a lie; and what temptation they should lie under for so doing I cannot conceive.

THOMAS TILSON,
Minister of Aylesworth, near Maidstone, in Kent.

THE SUNDAY SPIRITUAL MEETINGS.

LAST Sunday, Mrs. Cora L. V. Tappan delivered the last of her series of weekly lectures, at the Cleveland-hall, Cleveland-street, Portland-road, London. In consequence of its being the closing lecture, there was a very large attendance.

A spirit, who stated himself to be the late Judge Edmonds of New York, controlled Mrs. Tappan, and said that from the boundaries of two worlds he greeted his listeners that night. He had, however, to speak in an unwonted manner through the lips of another, a task almost as difficult as it was to an organist who attempted to play upon an instrument which he had not previously studied to some extent. He was, however, assisted by the ordinary guides of the medium, in his work of attempting to make known to those present the details of the greatest triumph of his life—the triumph over death. During the whole of the death-change he was in the full and clear possession of his faculties, and he felt no pain, although for some years previously, he had been suffering from debility. His body sank into sweet repose, whilst his spirit, already free, gazed upon it as one would look upon a worn-out garment; he was not aware of losing the control of any faculty; he re-entered his body at times to see the loved ones around his bed; and he admonished his children not to mourn. He sprang into the new existence as one would leap from bonds which for years had enchain him to the flesh and to physical suffering—he sprang forth delighted, as one would leap into a golden sea, which gave immediately strength, vigour, and

immortality. He beheld the friends around he had been accustomed to converse with as spirits, and he felt the power of spiritual utterance without word or sound, but as soul communion. He could not speak to his daughters left upon earth, but he could palpably and perceptibly impress the mind of his youngest daughter, who was aware of his presence. Then he experienced the power of spiritual volition, and by the power of will traversed vast spaces with his guides, to his new home, where he met his wife. Among the spirits who welcomed him were Horace Greeley, late editor of the *New York Tribune*, Professor Mapes, and Benjamin Franklin. The latter was the most active worker in the next world in devising means to communicate with men by means of physical manifestations, and Mesmer was most active in improving the methods of controlling mediums inspirationally.

At the close of the discourse the spirit guides of Mrs. Tappan thanked the listeners for their constant attendance, and for the work they had done in furthering the cause of Spiritualism.

SPIRITUALISM IN AUSTRALIA.—As might be expected, the field in Australia is too limited to support a weekly paper, so the *Progressive Spiritualist* (Melbourne) is now issued only on the 15th of every month, and the *Harbinger of Light* on the 1st. No. 19 of the *Progressive Spiritualist* contains an extract from the paper which Mr. T. H. Noyes delivered before the Dialectical Society, and from the memoir which Mr. W. H. Harrison read before the Dalston Association. It also quotes from *The Spiritualist* some accurate information given through Miss Lottie Fowler's mediumship; the statements contain facts not known at the time to the medium or others present at the *seance*, but verified afterwards. No. 20 contains an interesting letter by Dr. Richardson on Spiritualism in England, and a further long quotation from Mr. Noyes' essay.

ATTEMPT TO SEIZE JOHN KING.—Last week in Paris at a *seance* with Mr. Williams at the house of Mr. Chinnery, a man seized and tore off a piece of the robe of John King, and rushed into the cabinet after the retreating spirit form. Nothing was found there but Mr. Williams in a trance, with no white drapery about him; he was very ill after the outrage, and fell down once or twice the same night. When the robe was seized John King's lamp flashed up brightly as to illuminate his indignant face, as well as the whole room, and all the sitters in it. After Mr. Williams was fully awake and the meaning of the hubbub around explained to him, he asked to be searched; this was done in the presence of several gentlemen and one member of the press, but nothing was found upon him. The piece of John King's robe remained, at all events for a time. These particulars have been narrated to us partly by Mr. Williams and partly by M. Gustave de Veh.

ANSWERS TO CORRESPONDENTS.

A.—We will make a further attempt to read your last letter when more at leisure. The compositors all object to set type from your manuscript because of its illegibility. Your letters should be copied out in another handwriting before they are posted. The correction you speak of was made in our last, and although the error ought to have been at once detected, it was caused at the outset by indistinct writing.

S.—You deal with inferences only, which may or may not be founded upon facts.

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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. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Mauricio Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jenner, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; R. 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., Sergeant-at-law; William B. Cowen, 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 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.

INQUIRIES 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 mediæval 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 swooping 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 mortal 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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By A. L. LEWIS, Honorary Secretary, London Anthropological Society. Being a Paper read before the British Association for the Advancement of Science (Brighton Meeting), and before the London Anthropological Society, with the Discussions thereon. Reprinted from *Anthropologia*, No. 2 (by permission of the Council of the London Anthropological Society). With the addition of an Appendix on the alleged Scriptural Evidence. The whole showing that Englishmen are not Israelites.

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