

The Spiritualist

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Contents.

Are the Alleged Two "Katie Kings" One and the Same? By the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples ... 289

The Identity of the Two "Katie Kings." By the Editor ... 291

Spiritualism in the Oxford Union ... 292

The Spiritual Disturbances in Cookstown ... 293

The National Association of Spiritualists.—Meeting of the Council.—Co-operation with Allied Societies.—New Members.—Gold Medals for Prize Essays on Spiritualism.—Finance.—Public Circles.—Periodical Soirees.—The Education of the Children of Spiritualists ... 294

The Mediumship of Miss Showers ... 295

"Man Trans-Corporeal: The Substance rather than the Shadow of the Material Man" ... 295

Public Circles. By Benjamin Coleman ... 297

Spiritual Phenomena in Birmingham ... 298

Correspondence:—Ennesfallen's Mediumship.—Second Sight in the Isle of Skye.—Differences ... 299

Lecture by Mrs. Jackson ... 300

Paragraphs:—Spiritualism in Marylebone, 393; Spiritualism in Darlington, 300; Miss Lottie Fowler's Mediumship ... 300

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ARE THE ALLEGED TWO "KATIE KINGS" ONE AND THE SAME?

BY THE HON. ROBERT DALE OWEN, FORMERLY AMERICAN MINISTER AT THE COURT OF NAPLES.

LA PLACE, in his *Théorie des Probabilités* (Introd. p. 1), has this assertion:—"It may be said, speaking in strictness, that almost all our knowledge consists of possibilities only." Taking the word *possible* in its popular sense, this may seem extravagant; yet it is certain that outside of pure mathematics, and of axiomatic or intuitive truth, a vast proportion of all we know comes to us in the shape of probabilities.

Aside from phenomenal proof, the belief of mankind in a life beyond the grave has never existed except as a probability; and some able men refuse to it even that character. At this day, with all the experimental evidence which the last quarter of a century has brought to light, thoughtful Spiritualists are fain to admit that, as to the identity of spirits, we ought to speak with great caution.

The reality of spirit materialisation has, I think, been conclusively proved, both on your side of the Atlantic and on this; but the question whether the same spirit which lent herself to Mr. Crookes' experiments has also been aiding ours, is, as in a previous paper I have admitted, less positively settled. Though it is a side issue only, it has excited much interest here, calling forth many editorial comments, and forming the staple of a thirteen-page article entitled "Was it Katie King?" just issued in the December number of the (New York) *Galaxy*, one of our popular magazines.

In your issue of October 9th, which has just reached me, you express, guardedly, however, the opinion that the spirit we have seen and conversed with here is not the same as that which appeared through Florence Cook. Permit me, in reply, a few words bearing on this question.

First, I find no evidence for the oft-repeated assertion that Katie, during her farewell sittings in London, declared that, in leaving London and Miss Cook, on May 21st, she was leaving the earth not to return; seeing that neither Mr. Crookes nor Mrs. Ross-Church, nor my friend Mr. Coleman, in their elaborate accounts of her farewell (nor any one else, so far as I have seen), report any words of Katie which, fairly construed, imply this. Mr. Coleman (*Spiritualist*, May 18th) gives us only a few words of hers relative to a photograph and the colour of her hair. Mrs. Ross-Church's letter (*Spiritualist*, June 5th) does not contain a word from Katie herself. Mr. Crookes (*Spiritualist*, June 5th) furnishes only these expressions:—"Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands;" with other sentences to the same effect: then, as the last words he heard Katie say to Florence Cook, who had entreated her to stay longer, "My dear, I can't; my work is done. God bless you."

It is true that in an editorial (*Spiritualist*, May 20th)

you say, in a general way, that Katie "said she would never be able to speak or show her face again;" but no words of hers are adduced in proof of this. The expression, "My work is done," may be so construed; but against such a possible construction I have Katie's express words. On June 27th she said to me, "Some of my English friends misinterpreted my parting words. I took final leave, not of your earth, but of dear Florrie Cook, because my continuance with her would have injured her health." And this was volunteered; not said in reply to any question, or to any suggestion of mine.

If it be alleged that she may not have told me the truth, I reply that I have the same confidence in the sincerity of the spirit with whom I conversed daily for six weeks, as Mr. Crookes writes me that he had in the Katie who appeared to him. I have spoken to her at least a hundred times; and to me she never evinced petulance, or triviality, or evasion, or any qualities except those which appertain to a cultivated young woman, as estimable as she was kind and amiable. As in Mr. Crookes, so in me she evinced entire confidence.

It appears, especially from the article in the *Galaxy*, which is confined to a report of the *May* sittings (before I arrived), that she did then, from time to time (catching the tone from those who addressed her) exhibit a sort of hoydenish petulance, during which she not only jestingly abused Dr. Child and the mediums, but also Mr. Crookes, "with his wires and strings and things." You may possibly be right in your conjecture that the sauciness of her allusions to his tests was due, at the moment, to an antagonistic feeling in the mediums. But it seems to me that it is better explained by Katie herself, when, the morning before I arrived in Philadelphia, she said (through Dr. Child as medium), "The way in which I sometimes appear and speak, when materialised, is not a true exponent of my present condition;" adding the confession that she often used expressions which were "quite repulsive to her inner consciousness." And it would seem that, thereafter, she did, in a measure, outgrow the failings she confessed. It is certain that, in my hearing (and I was present day after day), she never, on a single occasion, said a disrespectful or disparaging word in regard to Mr. Crookes or any of her London friends, or touching the manner in which either she or Miss Cook had been treated by them.

I quote from the communication through Dr. Child only, because it bears, to my mind, *internal* evidence of being a genuine transcript of Katie's feelings and opinions. In that very document she has given us words of warning. "Every spiritual communication" (she reminds us) "that has ever been given, has been more or less modified by the channel through which it has passed." This is precisely in accordance with my own experience. And I bear this great truth in mind when I read that Katie is alleged to have declared, through Mrs. Conant's mediumship, that people were using up Miss Cook's vitality; and to have asserted, through Miss Cook's mediumship, that she (Katie) never appeared in Philadelphia. I am far from imputing to either of these ladies any lack of good faith: but it occurs to me, as probable, first, that Mrs. Conant, having read some of Katie's early recorded expressions, concluded, as mediums will, that Miss Cook has been ill-treated; and secondly, that Miss Cook, misinterpreting words used, verily believed that Katie, in leaving her, had left the earth not to return. It is

my opinion that these preconceptions, unconsciously to the mediums, tinged both of the communications coming through them. They conflict with the letter and the spirit of what Katie, in a dispassionate mood and uninfluenced by question or remark from any one, unexpectedly to myself, and spontaneously, said to me with her own lips.

Finally, if you suggest the improbability that Katie, out of the hundred mediums to be found in our country, should have selected the Holmes's, I remind you that you have yourself furnished evidence that such a selection was highly probable. In your issue of February 1st, 1873 (or possibly it was the 15th), you have given a letter from one among Miss Cook's most active friends, Mr. J. C. Luxmoore, in which he narrates the particulars of a *seance* held at Mr. Holmes', 16, Old Quebec-street, on Monday the 13th of January, 1873, at which he (Mr. Luxmoore) was present. After stating that three or four faces were plainly seen, he adds: "Last of all came 'Katie,' who generally, or I might say always, presents herself at Miss Cook's *seances*. I have seen her three times at Hackney, and could perfectly identify the face. . . . I, although I had not the *slightest doubt as to the identity*, said: 'If you are Katie, put out your chin as you do at Miss Cook's.' This was at once done, and I should think it perfectly impossible for any one who has had the privilege of attending Miss Cook's *seances* to have a single doubt of her being the same we see there.' (The italics are Mr. Luxmoore's.)

Miss Cook's Katie did, then, appear through the Holmes's in London: why not also in America? But this is not all.

Every one who has been fortunate enough to attend a few of our sittings of last June or July, will bear me out in the assertion that *the* one peculiarity of Katie's appearance at the aperture was that, immediately after speaking to any one, it was her habit to draw back the upper part of her face and head, thus bringing her chin prominently forward. The writer in the *Galaxy*, to whose article I have already referred, observed this. He says (page 758) "As usual she repeatedly called us 'stupid,' smiling mischievously, and putting up her chin whenever she said this or any thing else amusing." This is a trifle, but it is a very significant one, in the way of evidence.

Again, in the interesting details you have given us of the gradual progress made by Katie and her spirit friends, throughout several years, in the difficult process of materialisation, you have supplied additional evidence in favour of my view of the case. It is evident that these spirit-artists need time and study in order to become proficient. And it is not at all likely that any spirit, without long preparation and experience, precisely such as Katie had at Hackney, should be capable of exhibiting herself in the marvellous manner she did to us last summer: and this the rather, because what we then witnessed was substantially a reproduction of what Mr. Crookes and other London Spiritualists record, with such additions and advances toward the perfection of the phenomena as were naturally to be expected in the gradual progress of spiritual art.

There will appear in the January number of the *Atlantic Monthly*—an old-established magazine of the highest literary character—a paper prepared by me at the request of its editor, giving in careful and circumstantial detail, a record of our sittings, day by day, during last summer. As many of Katie's London

friends as may read this, will be better prepared to judge how far the sayings and doings and characteristics of the Katie there described, correspond, or do not correspond, with those of Miss Cook's spirit friend.

It is very true that the proofs of spirit materialisation, resting as they do on the strict evidence of sense, are not at all affected by the minor question of identity, settle it as we will. But yet it is a great satisfaction to find evidence affording fair and reasonable assurance that a spirit, to whose kind exertions I am indebted for such phenomenal attestation of a life to come as I never expected to obtain until death opened my vision, did not deceive me by false representations in regard to herself and her antecedents. As one may be called upon by affection or gratitude to sustain an earthly friend unjustly suspected of falsehood; so may it become even a higher duty to vindicate the character for veracity of a beneficent spirit to whom one owes obligations that can never be acquitted, and whom one has learned to know and to prize as gifted with the best qualities of the heart.

ROBERT DALE OWEN.

Philadelphia, Nov. 23rd, 1874.

THE IDENTITY OF THE TWO "KATIE KINGS."

BY THE EDITOR.

FOR some months past the question of the identity of the English and the American "Katie King" has been a warm subject of debate in the United States, since the spirit who materialised herself in the presence of Mr. Robert Dale Owen in America claims to be the same Katie King who for three years manifested in England through Miss Florence Cook. During the three years that Katie manifested through Miss Cook, I think that the signatures in the visitors' attendance book will show that I did not miss being present at more than one *seance* out of every ten or fifteen; records of most of those *seances* were not published in *The Spiritualist*, although many were, whenever they were deemed to be of public interest. Having thus given so much time, not only at these *seances*, but at those with other mediums, to obtain a practical knowledge of the facts before becoming biassed by any theories or speculations, I desire to make a few comments upon the article of Mr. Dale Owen, published in another column. In any discussion there is a tendency to take "sides," and this proclivity has a bad mental effect on the advocates, tending to bias their own opinions, although not those of the inquiring listeners, so at the outset it is well to disclaim any interest but a desire to know the truth, in what may be the ultimate decision of the question as to the identity of the spirits, if data for a decision exist.

At dark *seances* spirit voices and spirit hands have been common for years, and when materialised spirits began to show themselves they were the same who all along had been talking at voice circles; the voice was the same, and the phenomena were interchangeable—that is to say, if the materialisation medium sat at a dark *seance*, the direct voice came from the same spirit who in the light *seance* had been visibly materialised. When the voice spirits were first seen everybody was startled to see them the duplicate of their mediums, and the evidence now accumulated leaves no doubt that at many of both kinds of *seances* there is duplication; at some there has not been duplication, whilst in the larger proportion of cases the tests have been incon-

clusive, and given no absolute evidence to the physicist either one way or the other.

To show how much the identity of the spirits is obliterated by the conditions of communicating, I may state that never once at any of the *seances* at which these "doubles" of the medium have manifested have I heard the said spirits give any good evidence of their own identity, or of the identity of any other spirit purporting to be in the room. I say this after attending probably two or three hundred *seances* altogether, with different voice and materialisation mediums. Nor has such evidence been given to others when I have been present, although enthusiastic persons, by putting leading questions, have obtained, or even unconsciously forced, the answers they wished, and obtained evidence of identity satisfactory to their own minds. These particular spirits have displayed little mental capacity above that of their mediums, and have never in my presence given an atom of information about anything taking place anywhere more than a dozen yards distant from the house in which the *seance* was held. In fact, in mental characteristics they have resembled their mediums as strongly as they have done in features, and if everything material has a corresponding spiritual basis, this is only natural.

Other spirits than the voice or materialisation spirits have often displayed knowledge beyond that of the medium, even to the extent of giving messages correctly in languages the medium did not understand, and in giving strong proofs of identity, but in this case we are dealing only with the approximate double who appears in white drapery.

In the case of all the John Kings and Katie Kings I have heard or seen in England they have never once in my presence given any information of a practical, tangible character, beyond the range of the knowledge or capacity of the medium. The only exceptions were that once Katie gave accurately the name of a person a lady—a stranger to the medium—was thinking of, and in the other John King was nearly right as to a name he gave me. Friends and relatives present would say the manner of these spirits was different from that of their mediums, and they often varied from them perceptibly in size or colour, still the general characteristics were the same.

Thus, assuming Katie to be an independent spirit, and not the spirit of the medium in another state of consciousness, reclothing itself with matter, I assume her characteristics when manifesting to have been so swallowed up in those of the medium, as to have obliterated most of the evidence of separate identity. The same may be said of all the other manifestations of the same kind through other mediums. The sayings of these spirits, and the opinions of their mediums, are almost one and the same thing, for which reason the value of the utterances of the former, considered as spiritual revelations, is considerably modified. When these points are considered, the stress Mr. Owen lays upon what Katie said, and the particular words she used, is seen to be of limited importance, since the remarks may have consisted chiefly of the opinions, the likings, or the dislikes of the medium. Hence, whether Miss Cook liked Katie to manifest through another medium might have an influence on the messages.

Katie's statement that at the expiration of three years she should leave the medium, was not of recent date; she first said so about three years ago, and often

repeated the same afterwards. I do not remember her exact words, but the impression on my mind has been all along that her meaning was that her work being done, she should rise too high in spirit life to be able to communicate anywhere by means of physical manifestations, but she said that by mesmerising the medium, the latter could at any time see her clairvoyantly.

I think it most likely that the spirits who can materialise easily are very much like their mediums in nature, or they could not be happy together, or in strong mesmeric sympathy; that the spirit being out of the material world, and divorced from material conditions, can only take on such material conditions as it finds about the medium, and this holds good even to the form of the duplicate brain in the head of the materialised spirit. Where the drapery comes from, where it goes to, and why such almost miraculous properties are connected with it while it is on the spirit body is a dense mystery at present.

The question arises whether the mental identity of the American Katie is equally masked by that of one or both mediums, but as those mediums have passed beyond the stage of the materialisation of the chief voice spirit only, and have long been obtaining recognisable spirit faces in private houses under test conditions, very possibly there may also be distinct mental individuality connected with the faces. As regards the full form of Katie, Mr. Owen is reticent on the point whether she bears any *trace* of resemblance to either of the mediums; in a photograph taken at Chicago of Katie, with Mrs. Holmes as medium, the former is practically the double of the latter; in her utterances also she has expressed the same antagonism to Mr. Crookes. Did the intelligence she displayed in her conversations with Mr. Owen come from Mr. Holmes, who can write forcibly and intelligently?

The Holmes's are undoubtedly powerful mediums. At Mrs. Makdougall Gregory's, Mrs. Holmes was once held by both hands by Sir William Dunbar, and Mr. Holmes by another visitor, in the dark; about thirty guests were present. Under these conditions musical instruments flew all over the room, and nearly everybody was fingered about the head by spirit hands. Still, every manifestation they exhibited not under test conditions should be set aside in this controversy; but those in which Katie appeared to Mr. Owen are amply verified, though he does not appear to have been successful in inducing Katie to come out of the new cabinet while both the media were outside.

The case of the American Katie claiming to be the same with the English one now, is not parallel with the cases in which she or another made the same claim to Mr. Luxmoore. 1. Because the two Katis then agreed in their statements. 2. Because once at Mrs. Scott's, Miss Cook's Katie abruptly left a *seance* at which Mr. Gerald Massey, Mr. Dawe, myself, and others were present, saying she had work to do elsewhere, and that same night a spirit professing to be her appeared at one of the Holmes's public circles. 3. Mr. Luxmoore, who is a cautious and not an enthusiastic observer, recognised her features. 4. Because it is known that when physical mediums have met once or twice, a connecting link is established between them, so that spirits can sometimes carry small objects between the two circles, as they have frequently carried letters for Baron Kirkup. This link appears to break when the media have been long separated.

I know a curious case of a strong physical medium being developed in the home of a Spiritualist; the wife of the latter grew weaker and weaker when the medium left them, especially at the time he was giving *seances*, and the spirits told them that if they did not leave England to break the link, she would be so weakened as to die. They waited till they saw that this statement was on the point of being verified, then broke up their home and went abroad for some time. The lady rapidly recovered, and they are now back in England. This is an authentic case, and no doubt Mr. Owen could have the names and addresses privately.

As to Mr. Dale Owen's argument, that it is a duty to "vindicate the character" of beneficent spirits, that of course is very true, but the very question at issue is, whether or no he is vindicating the characteristics of Mr. and Mrs. Holmes, as expressed in a temporarily materialised human form.

As the whole question of spirit identity is a very difficult one, and the weakest link in the chain of evidence on which Spiritualism is established, the attention of all close thinkers should be directed to this branch of the subject; the manifestations are then sure to take a turn in the same direction, since at circles spirits try to give manifestations which please the sitters. If Mr. Owen would give a careful summary of facts, scientifically describing the manifestations which occur through the Holmes's, especially the imperfect ones, and the partial failures—since these usually throw most light upon the philosophy of their production—it would be more easy to form opinions on the subject now under consideration; but at present we are without detailed evidence as to the nature of their mediumship, perfected results, described in such a form as to interest the outside public and not the student, being chiefly on record.

SPIRITUALISM IN THE OXFORD UNION.

ON the evening of Tuesday, December the 8th, at a private business meeting of the Oxford Union, Mr. St. George Stock, of Pembroke College, brought forward the motion, "That some paper representative of Spiritualism be taken in by the society."

The mover spoke to the following effect:—Sir, I shall be brief in my advocacy of this motion, which I have ventured to bring forward in the interests of the Union, and not in the interests of Spiritualists, who, in this place, are few and far between. I need not remind the House that there are three stages through which every new truth has to pass. First, it is wicked; secondly, it is foolish; thirdly, everybody knew it before. Now I think it would only be an act of common prudence on the part of this society to lay in a stock of information on the subject of Spiritualism, with a view to the better support of those pretensions, which we shall undoubtedly soon be putting forth, to having known everything about it all along. There are so many organs representative of the movement in this country, that I have thought it would be hardly in place for me to select which should be taken in. That may be left to the after consideration of the House itself, or its treasurer. I will content myself with a brief indication of the periodicals devoted to Spiritualism in England. At the head of the list stands the *Spiritual Magazine*, a long-established and well-conducted periodical. The editor, after years of unrequited labour, is at length forced to relinquish the work which he has so well sustained. He is resigning in favour of Dr. Sexton, a gentleman long prominent as a leader of the Secularists, but who, like so many of that party, has of late thrown himself, with the zeal of an apostle, into the cause of Spiritualism. We may look for a vigorous conduct of the magazine in the hands of its new editor. Another monthly magazine is en-

titled *Human Nature*. It is edited by Mr. Burns, one of the prime workers in the cause of Spiritualism in this country, and whose powers of work are almost preternatural. It represents the more heterodox, but not the least suggestive side of Spiritualism. Then there is another monthly, the *Christian Spiritualist*, edited by Dr. Sexton. This is not in the form of a magazine, but rather of a paper. Of the weekly papers *The Spiritualist* is the one which is, perhaps, on the whole, best adapted for admission within these walls. It presents a favourable exterior, and is thoroughly well edited. A new paper has of late been started, entitled the *Pioneer of Progress*. It also contains good matter: but it is "Young, sir, young." From one point of view, the *Medium* is important. It enjoys an extensive circulation, and is doing a good work. But it is essentially the people's paper. Every one is allowed to have his fling in it. It is in fact far too catholic for un-mixed purity of diction, embracing, as it does, the grammar of dissent, as well as "the grammar of assent." One of the most salient features about this paper is the extreme intrepidity with which the editor allows the most hostile criticism to find a place in its pages. Indeed, one can hardly help suspecting that there must be a sound core of truth in Spiritualism, when he sees how little it fears an examination of the kind. But by this time I imaginemost candid persons will have reached the same conclusion on other grounds. Within the brief space of thirty years this great movement has leavened thought in the New World, and is fast leavening it in the Old. Falsehood and imposture cannot effect such a result: but truth and sincerity can. Mere imposture and mere falsehood never moved the minds of millions; never carried with them men eminent in every walk of science and literature. These men, when reproached with the triviality and vulgarity of their supposed spirit-communion, will tell you that these things come first, that vulgar and trivial minds on earth will attract their fellows in the world beyond, that the dweller on the threshold must be braved before the higher mysteries can be revealed to the initiate. They will tell you that, if you gaze only on the gargoyles of a Gothic edifice, you will see nothing but grotesque images, half-human, half-brute, mopping and mowing at you with meaningless derision, but that the whole is a temple of majestic beauty, and filled with notes of praise. But whether these things be so or not is beside our present purpose. We in this place do not pledge ourselves to any opinions. We are not all Evangelicals, if we take in the *Rock* or the *Record*; nor all New Catholics, if the *Church Times* be seen on our tables; nor yet scoffers all, if we indulge in the perusal of the *Pall-Mall* and the *Examiner*. Our object is to ascertain the manner in which the minds of our fellow-countrymen are at work; and certainly, to judge from the behaviour of honourable members to-night, I should say that most here would be of opinion that the minds of Spiritualists are working in a singularly abnormal and striking way. Not that Spiritualism is a mere phase of thought. It is a record of facts—facts attested by overpowering evidence. It is in this that the strength of Spiritualism lies; it is this that ensures its permanent importance. Opinions may be controverted; systems overthrown: but facts cannot be undone. Whatever may be the explanation of Spiritualism in which men of thought will ultimately rest—and I think that it opens up unexplored and unsuspected depths in the nature both of matter and mind—the acceptance of its phenomena is a mere question of time. I will entreat the House, therefore, to take time by the forelock, and recognise this much-abused and much-ridiculed reality, before the laugh is turned the other way.

Mr. Stock, being asked to bring forward an amendment specifying what paper should be taken in, moved—"That the paper called *The Spiritualist* be taken in by the Union." The motion thus amended, was carried by a small majority, the numbers being about 88 to 77.

SPIRITUALISM IN MARYLEBONE.—The Marylebone Association of Inquirers into Spiritualism held its monthly social meeting at 6, Blandford-street, Baker-street, W., on Monday evening, the 7th inst. The rooms were quite full, and an excellent entertainment was given by the Misses Claxton, Maltby, D'Arcy, and Morgan; Messrs. Griffiths, Paul, Claxton, Hervey, Tilby, Tyndal, and Whittingham. The music, singing, and recitations were good, and the meeting was pronounced the best the society had held for a long time. The chairman, Mr. Tilby, stated that although the Association was working as hard and as well as it knows how, it was rather short of funds at present.

THE SPIRITUAL DISTURBANCES AT COOKSTOWN.

THE Belfast newspapers have published few further particulars of interest, about the mischievous tricks of the spirits in the house of Mr. Allen, at Cookstown.

The *Belfast Morning News* of Dec. 7th has a long article on Spiritualism, admitting some of the phenomena, advocating a "vital force" theory to explain them, and calling for scientific investigation, saying—"Let it be taken out of the hands of Spiritualists and devilists, and dealt with by men of mind." The editor does not appear to know that Spiritualists and men of mind are the same, also that they laughed heartily at the mistakes his journal made, in attempting to record the proceedings of "men of mind" when the British Association visited Belfast. The following extract from his leading article, is full of errors, and shows that he understands scarcely anything about the nature of electricity or magnetism:—

"When the party sat round the table with their hands on it, the first thing noticed by the stranger was a painful numbing sensation in the upper part of the arms; just the same as he had experienced once when knocked down by lightning—but in a less degree. That sensation might suggest the idea of the table having been in some way charged beforehand with electricity. If that were the case, it would account for all that followed. But it was impossible to suspect any trick in the matter; and, as he had had the experience of years for believing that the electricity, odic force, magnetism, psychic force, or whatever it is, of the human body does pass into a table and remain there, his conclusion was that if the table was magnetised or electrified before Saturday, it was in the course of previous sittings. No one in the circle was, we think, a believer in the spirit theory; but after a few minutes one of them, who attributes all to magnetism, asked if there was a spirit present."

Wood cannot be magnetised, and if a table be electrified before a *seance*, the electricity will not remain in it, nor send currents afterwards through the arms of the sitters.

What are devilists? Has some new sect sprung up in Belfast?

Mr. Allen will not admit any more reporters on his premises, so the *Belfast News Letter* sent a special correspondent in the form of a lady with a little girl, and the chief aim of the lady appears to be to record what a profound sensation her appearance and words invariably produced upon the landlady of her hotel, Mr. Allen, and others. As she describes herself as a "black stranger," this is not to be wondered at, and if the *Belfast News Letter* sent a negress to obtain information otherwise beyond reach, it was a master stroke of stratagem which only the brilliant minds at the head of such a first-class journal could have hit upon. The lady, however, discovered nothing new about the nature of the disturbances.

The *Belfast News Letter* of Dec. 11th has the following from its London correspondent:—

"The graphic accounts which have appeared in the *News Letter* about the Cookstown ghost have occasioned much interest in what are termed the Spiritualistic circles of the metropolis. These are composed of two classes. The first is made up of those who believe in spirits, and the second of those who, while declining to commit themselves so far, still honestly believe in the genuine character of the phenomena. With the latter class I own that I sympathise, because I have myself seen such wonderful things under severe test conditions that I am quite prepared to admit, with the Royal Dane that there are 'more things in heaven and earth than are dreamt of in our philosophy.' The phenomenalists (if so they may be called) are of opinion that the 'manifestations' which trouble poor Mr. Allen and his household so much are genuine. If they are not, why is not their source discovered, and the impostors exposed and punished? If, on the other hand, there is no fraud and they are inexplicable, why are not scientific means taken to trace the cause? A gentleman here, who takes much interest in the subject, tells me that a conscientious clairvoyant or a powerfully-developed 'medium' could soon find a solution and solve the mystery, if not restore the peace of Mr. Allen and his family. Mr. Varley, the celebrated electrician, assured me one day that phenomena of a very perplexing and annoying character constantly occurred at his house near Bromley, and that they were not discontinued until a celebrated medium and clairvoyant came to the spot and investigated the matter."

YESTERDAY, Mr. Fay left England for the United States; Mrs. Fay remains in this country.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

Last Monday night a Council meeting of the British National Association of Spiritualists was held at Lawson's Rooms, Gower-street, London, under the presidency of Mr. Alexander Calder, the other members present were Mr. Martin R. Smith, Miss Kislingbury, Mr. E. D. Rogers, Mr. E. T. Bennett, Miss Houghton, and Mr. R. Harper.

Mr. Martin Smith read the minutes of the last meeting, which were confirmed.

Miss Kislingbury then read several letters addressed to the Association. Among them was one from Mr. Everitt, telling how a spiritual society was in course of formation at Seaham Harbour, and would probably join the National Association. Letters from Dr. Sexton and Mr. Binny were read, and the consideration of a subject mooted by Mrs. Lowe, was deferred. A letter from Mr. Algernon Joy stated how he had paid a visit to Professor Max Perty, the only Spiritualist in Berne. A letter from Mr. D. Young was read, setting forth the probability of a Society of Spiritualists being formed shortly at Clapham.

CO-OPERATION WITH ALLIED SOCIETIES.

The following letter was then read:—

November 16th, 1874.

To the Council of the British National Association of Spiritualists.

LADIES AND GENTLEMEN,—As a member, I write to suggest that the Association shall undertake to print the rules of allied societies once a year, for those societies without charge, provided that in small or other type the said rules will come within three pages of a sheet of letter paper, and provided that they allow the National Association to print the names of the members of the British National Association of Spiritualists' Council and other particulars, on the last page. Thus allied societies will be relieved of a portion of their expenses, whilst our Association will lose little, the economy lying in the circumstance that two societies will advertise their programmes, with only one charge for machining. Without this co-operative action, there will be a double charge for machining two sets of circulars or advertisements. Although everybody in the provinces and elsewhere feels that the first expensive thing to be done is to get a home for the Association, the plan proposed will be a small step towards aiding allied societies. I also suggest that if a club or reading room be established by the Association, provincial members of the Association residing outside a radius of not less than twenty-five miles from Charing-cross, shall have the right of admission to it during temporary visits to London free of charge. A "temporary" visit to town to be defined, say, as a visit of not more than four weeks' duration.—Truly yours,

WILLIAM H. HARRISON.

It was resolved that the Secretaries should ascertain whether allied societies were prepared to act upon the suggestion, if the National Association and the local societies shared the expenses equally of the proposed printing.

NEW MEMBERS.

The following new ordinary members were then unanimously elected:—

Mrs. J. N. T. Martheze, Miss Emily Martheze, Mr. Fritz Martheze, 20, Palmeira-square, Brighton; Mr. Frederick O'Connor Prince, Purley Lodge, Patcham, Brighton; Mr. Poole, 7, Distaff-lane, Cannon-street; Mr. Wm. Oxley, 65, Bury New-road, Higher Broughton, Manchester; Mr. Christian Reimers, 2, Ducie-avenue, Oxford-road, Manchester; Mrs. Earl Bird, Shepherd's-lane, Brixton; Miss Amelia Williamson, Miss Ellen Williamson, 112, Westbourne-park-road; Mr. John Markham, Mrs. M. A. Markham, North-terrace, Seaham-harbour, Sunderland; Mr. Henry Decon, Mrs. Jane Decon, Frances-street, Seaham-harbour, Sunderland; Mr. Harrop Wight Richardson, North-terrace, Seaham-harbour, Sunderland; Mr. Robert Kay, 19, North-terrace, Seaham-harbour, Sunderland; Frederick Brown, 22, William-street, Seaham-harbour, Sunderland; Mr. Everitt Allard, 17, Frances-street, Seaham-harbour, Sunderland; Miss Melissa Rogers, Mrs. Sophia Rogers, Mr. Dawson Rogers, 29, Dalryell-road, Stockwell; Mr. John Hare, 15, Chester-crescent, Newcastle-on-Tyne; Mr. J. C. Eno, Beda Lodge, Newcastle-on-Tyne; Mrs. Ashman, 254, Marylebone-road; Mrs. Sarah Chinnery, 4, Elsham-road; Mr. Thomas Thelwill, 30, Richmond-terrace, Hull; Mr. John White, Shadwell, near Leeds; Mr. George Stead, Mrs. George Stead, Headingley, Leeds; Mr. Edmunds, 7, Oberstein-road, New Wandsworth.

Mr. Oxley's proposer announced that if the Association attempted any tyranny, or to interfere with individual freedom or interests, he (Mr. Oxley) would resign membership at once.

A letter from Professor Franz Hoffmann was read, accepting the invitation to become a corresponding member of the Association.

Mr. F. Gale, of Hull, and Mr. James Regan, were elected members of the Council.

Invitations to become ordinary members were instructed to be issued to Mr. B. S. Naylor, of Stawell, Australia; Mr. Deno-

van, of Sandhurst, Australia; Mr. W. L. Sammons, of Cape Town, South Africa; and Dr. Childs, Dr. Ditson, and Mr. Hudson Tuttle, of the United States.

There were no resignations of membership.

GOLD MEDALS FOR PRIZE ESSAYS ON SPIRITUALISM.

Mr. Martin Smith proposed that the National Association should have gold medals struck, and present one annually to the author of the best prize essay on some subject connected with Spiritualism, the subject and the judges to be recommended by a committee, the competition to be open to any person residing within the United Kingdom,* whether a member of the National Association or not. If his idea were adopted, he would have a die cut, and present the medals for the first three years, if the Association would accept the same. A committee should select the subject, which, for instance, might be "The Moral and Social Influence of Spiritualism," or something of that kind. He thought the adoption of this suggestion might elicit new and valuable ideas. (Applause.)

The suggestion was adopted with thanks, and a committee was appointed to consider details and report to the Council thereon. The members of the committee appointed were Mr. Martin Smith, Mr. Keningale Cook, Mr. E. D. Rogers, Mrs. Ross-Church, and Mr. W. H. Harrison.

FINANCE.

The Finance Committee's report, signed by Mr. Morell Theobald, showed a balance of £14 14s. 1d. in the hands of the treasurer.

The names of twenty-three members who had not paid their subscriptions for 1874 were produced.

The Conference accounts were presented, showing that the loss over it was £37 10s. 1d., and not £45 as had been roughly estimated.

Mr. E. T. Bennett reported that the amount subscribed towards the Offices Guarantee Fund was £178 19s. 6d., and if the Association itself subscribed £50 because of the expenses it would save by having offices of its own, that would raise the total to about £230, but about £70 more was desired to carry out the plans of the committee. The committee was about to advertise for a small hall.

PUBLIC CIRCLES.

Miss Kislingbury said that she had ascertained that the general feeling among Spiritualists and mediums, was against the establishment of public circles, though from the general public point of view she thought that they were desirable.

The question was deferred *sine die*.

PERIODICAL SOIREES.

Miss Kislingbury announced that the proceeds of the last *soiree*, over and above the expenses, were £1 4s. 8d. She proposed that monthly *soirees* should be held, and said that Mrs. Maltby and Mrs. Kislingbury were prepared to take the arrangements for tea and provisions into their own hands, to improve the quality and reduce the expense. It was proposed to hold the next *soiree* on or about the sixth of January next.

This was agreed to, and on the motion of Mr. Bennett, the *soiree* committee was reappointed, and the name of Mrs. Maltby added to it.

THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

The Chairman said that he had had a letter from Mr. Martheze, approving his views relating to the establishment of a school for the children of Spiritualists, as reported in *The Spiritualist*, but Mr. Martheze objected to the amount he had foreshadowed as being sufficient with which to start a school, namely, £300 a year for three years. He thought that sufficient to induce a respectable couple to take charge of a school. Mr. Martheze thought that £2,000 a year would be necessary to begin with, but his (Mr. Calder's) idea was that the school should be nearly self-supporting, leaving a possible balance of loss only to be covered; he thought it would be self-supporting if influential Spiritualists gave their names to the undertaking.

Mr. E. D. Rogers thought the estimate of Mr. Calder to be as much below the mark, as Mr. Martheze's was above it; the first expense of taking and furnishing a large house would be very great.

Miss Kislingbury said that the Association might recognise and make contracts with certain local schools, at which boys and girls should be educated; thus the children would not be

* And the Islands in the British seas?—Ed.

severed from home influence, and all the expense of taking premises and paying salaries would be avoided.

The further consideration of this subject was postponed, and the proceedings closed.

THE MEDIUMSHIP OF MISS SHOWERS.

LAST Friday night a *seance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W., through the mediumship of Miss Showers, who kindly gave facilities for the observation of the manifestations which take place in her presence. Among the guests present were Prince Albert of Solms Braunfels (cousin to the Queen), Lady Paulett, Mrs. Showers, Lady X., Mrs. Ross-Church, Dr. Allman, Mr. Harrison, and several other friends.

The materialised spirits Florence and Lenore, appeared as usual, the chief new point of interest being that Mrs. Ross-Church was permitted by the spirits to go in and out of the cabinet almost like one of themselves, her spiritual nature being so harmonious with the conditions under which they are able to manifest. She testified that Lenore led her to the entranced medium and placed her hand on the heart of Miss Showers, which was beating hurriedly, "jumping almost like a rabbit," and while she had hold of Lenore, and was touching the medium, the spirit Peter placed his hands on her back, and so strong was the influence that she began to tremble violently; this fit of trembling lasted for about twenty minutes after she left the cabinet. The entranced Miss Showers, she said, was less than her normal size; her hand was like an infant's hand, and had shrunk up inside her sleeve; she had to feel up the sleeve for the hand, and the little fingers then curved round her own.

Two bands of spirits, who disagree with each other, are trying to communicate through Miss Showers. The spirit calling himself John King, who once gave such interesting verses through her, came back recently while she was in a depressed state, saying that her sorrowful condition of mind enabled him to approach her once more. His manifestations draw vitality more from the brain than the body, for her head always aches now after he has been communicating; he urges Mrs. and Miss Showers to send away Peter, the chief materialising spirit, and the following orthodox lines by John King, given since he came back, harmonise with those he gave in earlier days, and which Mrs. Showers placed on record in these pages:—

Hast thou not seen the swift-running tide
Bending with violence the firm gutter side?
So will those feel who their Saviour neglect—
For them no kind arm will be raised to protect.
Remember thy God in the days of thy youth,
Remember no passion should supersede Truth,
And take heed that wherever thy lot may be cast,
To remember thy God from the first to the last.

Many verses such as these are written rapidly through the hand of Miss Showers in reply to question, although in her normal state she has little of the poetical faculty. The contending advice from the great and unseen powers renders the position both difficult and responsible, but it is to be hoped that the course which will be taken will tend to increase the happiness and welfare of one of the most remarkable and disinterested mediums of modern times.

THE BARONESS ADELMA VAY contemplates visiting England next summer.

"MAN TRANS-CORPOREAL :

THE SUBSTANCE RATHER THAN THE SHADOW OF THE MATERIAL MAN."

Contemporary Review, December, 1874.

"Is man what he seems to be at first sight, body and little if anything else; or is he more, much more than this?" Such is the question which Dr. C. B. Radcliffe sets himself to answer in the paper before us. It is an earnest and eloquent vindication of the reality of man's spiritual existence even whilst prisoned in the body of flesh; a defence of the views of Plato, Paul, and those who may generically be called Spiritualists, against the theories of Aristotle, which find favour with many modern materialists.

The views of Plato—that things of sense are mere phantoms except in so far as they derive reality from things transcending sense—that man derived his true nobility from his similitude to that Divine Being who is the true centre of unity and the true source of being—are shortly put forward; and Plato is described, with perfect fitness, as "a devout transcendentalist who could very well believe that the gods might appear among men as men, and again disappear; and that men, without any miracle, might undergo corresponding changes, because he believed in the material world as something which is capable of being idealised, or spiritualised, so as to be rapt away from the senses, and in the ideal and spiritual world as something not unsusceptible of that material change by which it could come within reach of the senses."

The teachings of the sacred records tell the same story. Man is "the image of God"—who is "all and in all"—"by whom all things consist." In God "we live, and move, and have our being." Moreover there is evidence that "there is in man, beyond the reach of the senses, a man trans-corporeal as well as a man corporeal; a body celestial and immortal as well as a body terrestrial and mortal; the one in every way real, the other only apparent;" the one "a house not made with hands, eternal in the heavens," and "present with the Lord;" the other an earthly tabernacle, burdensome in every sense, *naked*, and "absent from the Lord;" the body terrestrial being something which is to be, not put off, as by a process of underclothing, but clothed upon, mortality being swallowed up in life, "death in victory."

Having thus stated his points, Dr. Radcliffe proceeds to illustrate them, dealing—I. with Body; II. with Mind; and under this latter head speaking of phenomena connected with—1. Memory; 2. Imagination; 3. Intellect; 4. Will; 5. Sympathies; 6. Religious Instincts; 7. Conviction of Personal Identity.

I. Phenomena of the Body.

The matter of which the body is formed is in a state of endless flux; and yet underlying this ceaseless flux is something abiding, archetypal, spiritual, related to what we see, as the Platonic *idea* to the Platonic *ειδωλον*; as the body celestial to the body terrestrial. There is no escaping the conclusion that *the material body holds its very existence in fee from spirit*. The body we see is no more than the adumbration of the real body. And Dr. Radcliffe states his belief that it may be possible on occasions for this material envelope to be more closely assimilated to that spiritual body which it enshrines, as, for instance, in the transfiguration of Christ; in the case of Moses when he veiled his face lest the glory of it should blind the Israelites; in the case of the three children in the fiery furnace; in

Stephen, when his countenance shone like that of an angel; in Philip when he was caught away to Azotus. In these and other cases, we have traces of a "body which might be realized in flesh at one moment and rapt away from the senses at the next." "To my mind," says Dr. Radcliffe, "it is more easy to entertain this belief than to reject it." It would be hard to put conclusions more weighty, in language more precise and forcible.

II. Phenomena of the Mind.

1. Memory cannot fairly be regarded as being solely due to cerebration. The familiar case is detailed of the girl who, during a nervous fever poured forth ravings in Latin, Greek, and Hebrew; and who was discovered to have lived as servant to an old pastor who had a habit of walking about and declaiming in her hearing. Coleridge, in his *Biographia Literaria*, quotes this case as evidence that the relics of sensation are imperishable; and that under other conditions,—the body celestial instead of the body terrestrial—the whole collective experience of a lifetime may be instantaneously reproduced—the very records of that dread book of judgment in which every idle word is recorded, and from which none may by any possibility be omitted.

This leads to a story of De Quincey's respecting a drowning woman who, at the verge of death from which she was afterwards rescued, "saw her whole past life, clothed in its forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously; and that she had at the same time a faculty developed as suddenly for comprehending the whole and every part."

The late hydrographer to the navy, Admiral Beaufort, relates a similar experience of his own, which Dr. Radcliffe quotes from a MS. in the possession of Sir Thomas Watson. It occurred when he was a youngster on board the frigate *Aquilon* in Portsmouth harbour. The conclusions drawn are precisely similar in this case. The panoramic view of life, the retrospective action of the mind, no single thought wandering into the future, the perfect content that the threshold had been crossed, are the same in both cases. Only when it was sought to restore animation did pain and suffering commence.

The present writer can add his own testimony to those which Dr. Radcliffe cites. Some fifteen years ago, whilst a student of the University of Oxford, he was one day sculling on the Isis in a skiff. Ignorant of the rules which regulate traffic, so as to leave space for practising eights, he put his little boat across the track of a racing eight, and was run down. It did not seem to occur to anybody that one who would trust his life in so frail a boat was unable to swim. It was so, however, and he rapidly sunk. The first struggles over, a feeling of placidity took the place of apprehension and pain. A drowsy, dreamy sensation supervened; and a panoramic view of life even in its minutest incidents, was presented. It seemed as though the vision was pictured on the waters as they passed before his eyes. Soft and shadowy the picture seemed to float before him; and as they passed the inner consciousness recalled the scene, and supplied the comment. Things long forgotten were so recalled to memory; and at the present moment the writer is able to picture vividly scenes which occurred before the period to which memory naturally reached, and which were in this way imprinted on his mind by reminiscence. The spirit seemed to be endued with new faculties, and to see and

perceive independently of the bodily senses. It was not till the efforts to restore consciousness began to take effect that pain was felt. Mental horror was joined to bodily suffering, as consciousness gradually came back. The body was cold, paralysed, sore, miserable. The spirit was tortured with anticipation of death, with a vague horror of what was to come, with "a kind of horrid nightmare" (as Admiral Beaufort well describes) which left on the mind an impression which even now is not effaced.

And so the present writer has no difficulty in endorsing the experiences quoted by Dr. Radcliffe, and the conclusion he draws from them that memory is imperishable, having its foundations deep down in spirit, and independent of the material brain.

Passing by the ingenious argument from the knowledge of identity, from the association of ideas, and from the strange backward way in which memory fails in old age—all deeply interesting, but transcending our present limits—we come to

2. The argument from the phenomena of imagination.

The story told by imagination is the same as that told by memory, with additions that give it greater emphasis and wider scope. Dreams, for instance, what are they? May they not be, Dr. Radcliffe suggests, glimpses of a wider presence, the *trans-ego* belonging to the spiritual world, acting independently of the body? May it not be that in sleep, or in death, the portal of a fuller life is opened, and the vision of Jacob realised? Imagination, too, in the waking state, seems to have in it that which points to the action of *man trans-corporeal*. A story is told of a little English girl, about five and a half years old, who spoke also French and German, but who was unable to choose the language in which she replied to questions. If addressed in English she perforce answered in English; if in French, in French, and in German to questions in German. No coaxing, bribing, or scolding could bring out an English or French reply to a German question. It was a case, one of many in Dr. Radcliffe's experience, in which the imagination of the child in speaking would seem to have been overridden by that of the adult questioner; to be so overridden as to give no little confirmation to the notion that there might be *actual commingling* of the *trans-ego* belonging to the two persons.

3. Intellect.

That there is an outer sphere of intelligence, as well as of memory and imagination, is illustrated by a story of the Doctor's own experience. His grandmother, who lived about four miles from where he was then staying, was apparently in good health, and Dr. Radcliffe, then sixteen years old, went to bed with no thought of her, and with no prevision of what was about to happen. After two hours' sleep, he got up with the full conviction that she had been taken suddenly ill, and that a messenger was on the way to fetch him. He dressed, and waited at the window, fully persuaded, as he looked at his watch, that death had then taken place, and that the messenger would soon arrive. As a matter of fact he did soon come, and it was afterwards found that death occurred at the very moment when the Doctor was looking at his watch and noting the hour.

Again the writer's experience confirms the Doctor. He has had several cases of such prevision, which, indeed, are common enough to be found scattered up

and down in the pages of all books that treat of the subject.

4. Volition.

The same theory with regard to will is maintained and illustrated by an extract from Lord Bacon's *Sylva Sylvarum* (Century x., 945, 946), to which the curious may be referred.

5. Mental phenomena of a sympathetic and religious character illustrate the same thesis.

Man cannot, if he would, shut himself up in self. The sympathy which causes him to plunge in and rescue a drowning fellow-creature whom, perhaps, he has never seen before, or which causes him to shudder at the bare idea of the execution of a woman, has a wider basis than any which the body can supply. "It is scarcely," says Dr. Radcliffe, "possible to escape the conclusion that there are actual, even organic, bonds between man and man, and between man and nature, as a whole, and that these bonds make themselves felt through sympathy." Man's mind must be regarded as something not merely individual, but cosmical; tending naturally from personal seclusion to universal comprehension, to the Republic of Plato, to the Church of Christ.

6. The Religious Instincts of humanity tell the same story.

They prove an intimate connection between the humanity and the Deity, "in whom all things consist." Conscience, one of them, is but another reason for believing that the Divine Being, who is the foundation of mind, is intimately connected with it, making His voice heard in it when guidance is required. Mind, in effect, has its foundation in Divine Spirit, and, so far from being hemmed in within the bounds of man's visible body, its sphere is co-extensive with that of the Divine Spirit itself—as illimitable, as incomprehensible.

7. The last step in the argument is drawn from the consideration of the *ego* in man.

It is almost impossible to summarise the close and precise reasoning by which Dr. Radcliffe arrives at his conclusion that man is, in very truth, made in the image of God, and that the spirit which animates and pervades his body is but a spark struck off from that Divine Spirit which animates creation. "Mind," he concludes, "has its foundation in spirit-possessing attributes which may, nay, must belong, to a spirit created in the image of the Divine Spirit." Body, when inquired into, becomes *one* with spirit—not by degrading spirit into flesh, not by materialising spirit, but by taking the flesh into spirit by spiritualising matter.

. . . In short, the common conception of matter is altogether excluded by that of spirit; and the only conclusion to which I can come is that spirit is a divine reality, which may at one time be manifested to the senses, either as matter, or as the more ethereal substance belonging to the body celestial, and at another be rapt away from the senses; and that no definition can apply to man's spirit in its fulness except that which is equally applicable to the Divine Spirit—the 'divinity that doth hedge a king' belonging in sober fact to man as man."

Many points in this most striking and remarkable paper are necessarily omitted. But enough has been preserved to show how full it is of the highest and best teachings of the higher Spiritualism—surely a remarkable comment on the Doctor's belief that external agencies act on men, when we consider that he is himself not familiar with that teaching which Spiritualists

know as the New Faith. Enough, too, the present writer hopes, to show to those who have been groaning over the scientific materialism of Messrs. Tyndall and Huxley that even from among their own ranks there has come forth a voice which is nothing short of the truest and purest Spiritualism. M. A. (OXON.)

PUBLIC CIRCLES.

BY BENJAMIN COLEMAN.

The policy advocated in the editorial article of *The Spiritualist* on public circles, in connection with the British National Association of Spiritualists, has my entire concurrence.

It would be in my opinion highly dangerous to the Associated body, whose chief aim should be to disseminate from a central home of their own the truths of Spiritualism by means of lectures, discussions, *soirees*, etc., to pledge the reputation of that body for the good conduct of any medium who obtains strong physical manifestations; such a course would be, I think, very imprudent, not however from any intention on the part of the medium to cheat—though of course that has occurred many times—but from the helpless state to which a trance medium is reduced when controlled by a *spirit*. These spirits are as diverse in temper, habits, and propriety of conduct, as they probably were in the flesh, and hence in their anxiety to impress an audience with the superior power of their particular medium, they will place him or her in situations, which, if narrowly scanned, would prove that a great imposture was attempted, and of course the passive instrument, the helpless innocent medium, is denounced as a trickster, whilst the invisible though real actor is alone to blame, who in a mean spirit of jealous rivalry, wishing to do something more with his medium than he finds he has the power to accomplish, supplements the real with some impudent imposture; and thus all who have aided and encouraged the exhibition of what they sincerely believed to be real and honest, are at once compromised, and no explanation, such as I am now venturing upon would be received by the outside world, and probably it will not satisfy many of the initiated. But I declare that my experience proves that my explanation is the true solution of what, in most instances, is attributed to the misconduct of innocent men and women. Let the Association by all means encourage mediums who can give good evidence of the phenomenal character of Spiritualism; without such evidence in the first instance the spread of the great truth would be much slower. It will be our duty to protect them from the necessity of prostituting their powers, and exhibiting themselves as conjurers.

But unless they come well recommended, and are mediums honest in their vocation, like Mr. Charles Williams and Messrs. Bastian and Taylor, who can exhibit powerful physical manifestations, they had better be avoided, and all inquirers who desire to study the psychological character of spirit manifestations should be recommended to visit Messrs. Maskelyne and Cooke, who have gone on practising them with a perseverance worthy of a better aim, and who are now, in my opinion, the best of living mediums.*

In connection with the well-established fact of the materialised spirit forms, and for the purpose of introducing the particulars of a *seance* recently held in America, I give the following extracts from a letter I wrote to Mr. William Crookes in February last. I said—"I entirely agree with you as to the undoubted reality of the phenomenon in Miss Cook's case. . . Meantime I am disposed to tell you what occurs to my mind in regard to the figure of Katie. I take it for granted that the figure is *at times* a distinct and separate personality. Mr. Tapps' observation of the *nails*, &c., would tend to prove it; but at other times it may be the medium *herself* who is presented to us freed from all bindings, however secure; and clothed, re-clothed and re-tied, too, in an instant of time! This sounds like a very absurd theory, but it is not more wonderful than the removal and replacing the coat in a second, as if done by an electric

* Mr. Coleman probably alludes to a portion only of the performances of Messrs. Maskelyne and Cooke. Their light *seance* consists of palpable tricks, and they have an optical table at the back of the platform which the spectators fancy they see under, but do not. Some of the things in the present dark and cabinet *seances* are more in accordance with Mr. Coleman's views, though at all events mixed with tricks. Their manager announces from the platform that he himself does not know how many of their performances are done, so has taken their word for it that they are due to jugglery.—Ed.

flash, and in these instances the coat (sometimes the waistcoat from under the coat) is either *disintegrated*, or the cords by which the medium is bound are *loosened, seals and all*, and brought together again in a *twinkling*. Either hypothesis is too difficult of belief by any outsider, and yet one or the other *must occur*. You may remember I gave an account of a *seance* with the Davenportes in the *Spiritual Magazine* some years ago, in which I described the way in which they were tied. A cord was fastened round the body, arms, and legs of Ira Davenport, ten or twelve knots being made on the way to the *final* knot of the two ends *beneath the chair* on which he was seated. This final knot was sealed up with Major Drayson's signet ring, and on the restoration of the light in a very short time I picked up the cord and found it entirely freed from *all* the knots except the *final* knot, and this had the seal on it intact. I present this to you as a recorded proof that such a power as that of removing all obstructions really exists."

Mr. Crookes, with whom I am in friendly correspondence, but whom I very seldom meet, did not reply to me on these points, as I expected he would have done, nor has he ever broached the subject to me since. He probably reasoned with himself thus:—

"I feel sure that the facts recorded by Mr. Coleman really took place, and I know of my own experience that other phenomena, quite as strange and difficult of explanation, are occurring under my own eyes every day; Mr. Coleman has no scientific character to lose, and feels at liberty to state what, as Dr. Carpenter would say, he *thinks* he has seen. But I am in a very different position. I am a fellow of the most learned body in the world, and with the single exception of Mr. Cromwell Varley, I stand alone in the face of a sceptical multitude of my compeers, who have not had the courage to examine the phenomena for themselves as I have done, and who accept the obsolete absurdities of Dr. Carpenter, Professor Tyndall, and others, about unconscious cerebration, delusion of the senses, trickery, and so on, by which they attempt to put aside the startling facts, which if they dared to examine, I know they would be sure to encounter; facts of such an extraordinary character, that I am myself struck dumb, and know not how to deal with them. I therefore, for the present, think it is wiser to be silent, and remain so until I am competent to propound a theory worthy of the acceptance of the Royal Society of England."

Some such thoughts I have taken the liberty of suggesting may have passed through Mr. Crookes' mind to excuse his studied reticence. But Spiritualists have seen enough of Mr. Crookes' character already, to feel assured he will not turn coward upon the subject, that he will not be afraid to tell such men as Professor Tyndall what he has really had demonstrated to his own senses, and I hope he will demand from him that he, as President of the British Association, shall do something more dignified than to rub his whiskers against a wine-glass to imitate a spiritual manifestation.

The interesting fact I have alluded to is given in the *Banner of Light* of the 24th of October last, and it is attested by seventeen persons who were present, including two professional conjurers who tied up the medium, whose name is Church. The controlling spirit was an Indian known as Nimwaukee.

The spectators were placed in a semicircle, and the medium took his seat on a chair half-way between the two ends, and allowed the professors of legerdemain to tie a tape tightly round his neck, which was sealed with wax, and each to keep one end of the tape-string in his hands, and to insure the good faith of the sitters to each other, a cord was passed around the waist of each lady and gentlemen present. After many of the well-known phenomena had been presented, the medium was found in his place, and the conjurers still holding the ends of the tape which remained intact round the throat of the medium. Nimwaukee, when the light was lowered, addressed the company, and said he would demonstrate how "physical mediums were sometimes unconsciously compromised and apparently exposed by lights being sprung upon them, and they found standing on the floor freed from their fastenings, and apparently producing the manifestations." He said, by a certain chemical process known only to themselves, they could release a medium from any fastening, however intricate, and that it was sometimes necessary, in order to maintain materiality sufficient to enable them to approach and touch those in the circle, so to do this they would release him unconsciously to himself, and by the power of their will draw him nearer to themselves (*i.e.*, the spirits controlling); thus when the unconscious medium was so discovered, he was at once branded as an impostor. To put this matter for ever at rest the Indian spirit said, "I will

prove this fact to the circle present by releasing Mr. Church from his fastenings without disturbing the tape," which was instantly done, and when the light was brought the medium was found several feet from his chair minus boots and coat, and the conjurers still holding the ends of the tape with the sealed loop that had encircled the medium's neck. The medium, still entranced, waved his hand for the light to be put out, and in less than one minute it was restored, and he was found in the exact state he had been originally placed by the conjurers, who still held the tape and declared that there was no perceptible motion of the cord during the whole time.

The above is a condensed report of the article which appeared in the *Banner of Light*, and to those present it must have been conclusive evidence of the extraordinary power possessed by spirits. It answers the speculative thoughts which have puzzled us, as to how certain phenomena could be explained, and it will be seen that it corroborates to a certain extent my views expressed to Mr. Crookes several months before this explanation was given by the Indian spirit at Buffalo. As we are told this is a question of chemistry, let us hope that the secret may be confided to Mr. Crookes, who will best appreciate the action of the chemical agents employed, as a reward for the boldness he, as a Fellow of the Royal Society, has displayed, by proclaiming that Spiritualism is something more than a delusion.

SPIRITUAL PHENOMENA IN BIRMINGHAM.

On Wednesday, last week, the usual open circle for strangers and friends was held at the Midland Spiritual Institute, 58, Suffolk-street, Birmingham. Upwards of twenty ladies and gentlemen were present, including some hard-headed sceptics. Mrs. Groom was the medium; Messrs. Valter and Huskisson were also present. Although Mrs. Groom was indisposed, suffering from a severe cold, the phenomena were of a marvellous character. The *seance*, as usual, was held under test conditions. An inner circle was formed around a table; each sitter joined hands with his neighbour. Then an outer circle was made, in which each sitter also joined hands, so that two concentric circles were formed. In the inner circle the medium and Mr. Valter took their seats. Before beginning the *seance* the whole of the sitters are searched by the greatest sceptics present, always by unbelievers in the phenomena. The gas was turned down, and in a little time, while the sitters were engaged in singing "There is a land of pure delight," most of the persons in the inner circle had placed in his or her hand a flower, and felt the spirit's soft hand patting and caressing them. Other manifestations took place, after which a light was struck, and there were the flowers—chrysanthemums, sprigs of laurestinus, and so on—some placed between the fingers of the sitters or strewed upon the table; a white chrysanthemum had been placed under Mrs. Franklin's bonnet, while she sat in the outer circle.

The flowers were collected and placed on one side; the sitting was continued. A spirit, who gave the name of "Tom the Sailor," in a deep, stentorian voice announced his presence, and congratulated the captain (Mr. Franklin), on his partial recovery from indisposition; he said the medium should have rest, and continued his talk for some twenty minutes, winding up with a verse of a nautical song, which he sang in true sailor fashion. Then Mrs. Franklin's little daughter Lucy came, in a loving, prattling way, patting her mother's hand, and talking with her for a short time. Mr. B. Hawkes's well-known voice was heard; he said that he took a pleasure in being there, and that he should do all he possibly could to prove to all that Spiritualism was a great and glorious truth, as a knowledge of it when he was in the body had helped him very much in spirit life; he desired that all should investigate it for themselves." Several of the Birmingham friends recognised the voice, and the peculiar pronunciation of several of the words of Mr. Hawkes. After Mr. Hawkes had done talking, little Lucy came and said, "Papa, sing Mr. Hawkes' song." Then Tom chimed in,— "Why its '*Paddle your own Canoe*' he wants." The song was one which the spirits selected for the circle a few years ago, and was a favourite of Mr. Hawkes' before passing over the river.

While the song was being sung, the tambourine and bell kept time to the tune, floating over the heads of the sitters, near the ceiling. Afterwards Mr. Huskisson's little daughter came and chatted in a subdued voice, patting his hand, and stroking his beard. Then Mr. Franklin's father came and established his identity beyond doubt to him. Mr. Franklin's father had six fingers on each hand, and Mr. Franklin felt a

peculiar hand placed on his left hand, and a peculiar hooked finger took hold of Mr. Franklin's middle finger, and shook it most vigorously; this proved to be the sixth finger of his father's hand, which in life was very strong; his habit was to show its strength by lifting a chair, or by seizing a person's finger in the same manner in which he laid hold of Mr. Franklin's middle finger, since he has passed to spirit life. Mr. Franklin says he felt the whole of the six fingers as his father's hand was placed on his.

After several questions had been answered by the spirits, the circle broke up with the singing of the Doxology.

Mrs. Bassett will shortly kindly give the Birmingham Institute a helping hand, by sitting for its benefit to help to clear off the debt upon the place.

Correspondence.

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

ENNESFALLEN'S MEDIUMSHIP.

SIR,—Will you kindly publish the following letter? I rejoice I can bear witness to the good teaching of my spirit friends; the power increases, the table tilts with great force, usually commencing to move in a very few minutes; the sentences also are longer and communicated more quickly, yet no other phenomenon has presented itself. However, this may be for the want of more sitters, but as my friends in this neighbourhood either laugh at Spiritualism or believe in its satanic origin, I cannot have them at our *seances*, as the effect of their presence on myself so strangely disquiets me, though it neither hinders the spirits coming or giving convincing proof of their identity. For the present I and my husband sit alone. Three months ago, before my own mediumship was developed, he was a thorough sceptic, but no candid mind could longer continue one.

The other night, shortly before leaving the room, much to our astonishment the name of Chalmers was spelled out. I asked if he was the spirit of the great divine, and was answered in the affirmative. "Have you come from Heaven?" "Yes." "Are you perfectly happy?" "No." "And why not?" "There are higher degrees of happiness." "Then you have not reached the highest?" "No." "Is your religious belief the same now as when on earth?" "Yes." "Have you seen God?" "No." "Shall you ever see Him?" "Yes." "Are you the good spirit we were told would come to us?" "Yes." "To which of us do you come?" "You." "Why do you come to me?" "To guard." "Are there any evil spirits in the room?" "No." "Any good ones?" "Yes." "Do we commit any sin in having these *seances*?" "No." "You will return to us again, will you not?" "Yes." "If you are really the spirit of the man you profess to be, what advice would you have given us had you still been in the flesh?" "Fear thy God; love your enemies." "Have you anything more to say to us?" "Fear and trust in the God of your Fathers." Then the power became very faint, and thus ended our *seance*. Now, I would ask, how can I for one believe that such teaching springs from an evil source?

ENNESFALLEN.

SECOND SIGHT IN THE ISLE OF SKYE.

SIR,—The phenomena of modern Spiritualism were well known to the inhabitants of the Isle of Skye in 1700; that being so, why say that "Spiritualism made its first appearance in America twenty years ago." Such an impression gains credence among old investigators, and for the credit of the phenomena, the sooner the erroneous impression is removed the better.

Theophilus Insulanus, page 16, case 21, says:—

"Donald McKinnon, an honest man, residing in Glendale, informed me that when being in South Uist, he had a servant woman remarkable for the second sight, who, upon a night as she was grinding at the quern, saw a corpse stretched to a loose dale in the partition in its winding sheet, which came down to its knees; this she immediately told publicly to all present; she had the same represented twice or thrice thereafter, which made the wife of the house apprehensive it concerned herself, or some of her children; in a short time thereafter, one John McKinnon, a neighbouring tenant, sickened and died.

"John Oag (*Anglice*, Young) McKinnon, brother to the defunct, who had the charge to provide for the interment, applied to the declarant for timber to make a coffin, who gave him the dale to which the said seer had seen a corpse stretched on four different times, and as they could get no

linen for a winding sheet, the said John Oag McKinnon was obliged to make use of one of his own wearing shirts, which when it was put upon the corpse, reached but to its knees, thereby fulfilling the second sight in all its circumstances."

Again, page 47, case 55:—

"Mrs. Anderson relates that in spring, 1751, as she lay awake in her bed in Kilmure—the rest of the family being asleep—she heard a great noise behind a partition of deals that was close to her bed-head. She imagined that part of the wall of the house had fallen, called to her son to get up and go out and see if the wall was fallen, which he declined. She, in a few minutes, went out, viewed the wall, which stood firm and disappointed her expectations.

"Same night Florence Beaton, her said servant, dreamed that Donald McGaskill, present beadle, their door neighbour, carried a large white mutton into his own house, and hung it up. About sunrise that morning, John McLeod, of Drynock, and his servant, coming from Dunvegan, went by the end of the house, and about the sixth part of an English mile, in sight of the houses, the servant shot himself accidentally (?) with his master's swiss; his corpse was carried by Donald McGaskill into his own house. The gun and wallet he carried were laid at the partition in Mrs. Anderson's, and the dale where she heard the most of the noise was taken down and the corpse laid thereon. Thus both noise and dream had their completion in three or four hours."

Dr. Samuel Johnson, in his *Tour to the Hebrides*, says:—

"By pretension to second-sight no profit was sought or gained.

"It is an involuntary affection, in which neither hope nor hope nor fear have a part. Those who profess to feel it do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign, and their hearers have no motive to encourage the imposture. To talk with any of these seers is not easy. There is one living in Skye with whom we would have gladly conversed, but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such that if we suppose the quality to be accidental, it can very rarely happen to a man of education, and yet on such men it has sometimes fallen. There is now a second-sighted gentleman in the Highlands, who complains of the terrors to which he is exposed."

Any one cannot but see at a glance, that the second sight of the eighteenth century, is one and the same thing as modern Spiritualism. It scrupled not to destroy humanity for the direct purpose of spreading fear and superstition among the people in 1751, and it does the very same on a more gigantic scale in the present day. Theophilus Insulanus asks the following questions:—"Are not spirits capable of mutual intelligence, unless immersed in bodies?" "Must superior nature depend on inferior for the main privileges of social beings; which is that of conversing with each other?" "What would they have done if matter had not been created?" "Aye, indeed! what would they have done if matter had not been created? Could they have injured a man of the name of Death simply for effect, if Death had no bodily organisation? The circumstances of the case are simple, but no less spiritual in a double sense. A man by name of Death was found dead at the door of a publican of that name in London some years ago. Muller disposed of his victim's property to a jeweller of that name; why of all names did the murderer select a buyer of that name? The answer is simply that the selection was not of his choosing, no more than Mrs. Anderson was the cause of the disturbance in her house, which had its significance in a metaphysical tragedy.

The most terrible calamities of these times are due to the same cause, viz., mental power in forces over organic construction.

JOHN BLACK.

61, King-street, Glasgow, Dec. 6th, 1874.

DIFFERENCES.

SIR,—Having seen in your last number a long letter by Mr. Enmore Jones, about orthodox Christian Spiritualists, followed by rather un-Christian remarks on Dr. Gully, I take the liberty to put the question to Mr. Enmore Jones,—What does he understand by "orthodox Christians?" hoping that he will kindly give an explicit answer. So many call themselves Christians still, who have done away, some with half of the fundamental dogmas, others with nearly the whole lot.

But as "orthodox" means a higher grade of conservatism of dogmas, I take the liberty to inquire if Mr. Enmore Jones believes,—1. That the laws were given to Moses by God; 2. That Moses has seen God in the bush; 3. That the pro-

phets were inspired by God; 4. That Jesus was the only one in His time who had power to heal, or to cast out devils; 5. That we are to arise with our earthly body; 6. That Jesus did appear after His death with His earthly body; 7. That the pouring out of the Holy Ghost on the day of Pentecost is something different from what we witness to-day; 8. If he maintains the notions of a personal devil and a local hell?

It will be only after an explicit answer to these questions that we shall be able to judge if Mr. Enmore Jones is one of the orthodox Christians he alludes to.

Hoping that the orthodox Christian Spiritualist will have the kindness to reply, I remain, dear sir, yours truly,
Brighton. J. N. T. MARTHEZE.

LECTURE BY MRS. JACKSON.

On Wednesday afternoon, last week, Mrs. Jackson delivered a lecture on "Wit and Humour," at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, the latter lady having kindly lent her drawing-room for the purpose. Among the listeners present were Sir William Fairfax, Miss Douglas, and several other ladies and gentlemen.

The lecture not being connected with Spiritualism, except that it was for the benefit of the widow of that ardent worker in the cause of psychology, Mr. J. W. Jackson, it would be out of place to give a lengthened report. Mrs. Jackson defined the differences between the wit exhibited by northern and southern civilised nations, and among her anecdotes gave a somewhat remarkable one relating to the efficacy of prayer. A Scotchman, one "Willie," stole a doctor's sign-board merely for the purpose of playing a practical joke, but the police saw him carrying off the booty, pursued him to his house, and on reaching the door of his room, heard him praying sonorously inside. With the instinctive strong reverence of the Scotch for the act of worship, the policemen would not interrupt by entering, but waited till he had finished. The prayer lasted an hour and a half, during which time every fragment of the sign was reduced to ashes on the top of the fire. Willie then said, "A wicked and perverse generation seeketh for a sign, but it shall not be given unto them." When the police entered there was no sign of a sign. The lecture was interspersed with several particulars of interest about the early contributors to *Punch*, including Thackeray, Douglas Jerrold, Mark Lemon, and others.

At the close of the lecture Mr. Macdonald proposed a vote of thanks to Mrs. Jackson, which was seconded, and carried unanimously.

An American physical medium, Miss Gonzollonez, has just arrived in London from the United States.

The paintings representing very beautiful faces, exhibited at the last *soiree* of the National Association, were executed by Miss Florence Claxton.

ORDERS for the proposed illustrated Spiritual periodical should be addressed to Mr. W. H. Harrison, 11, Ave Maria-lane, St. Paul's-churchyard, London, E. C.

SPIRITUALISM IN DARLINGTON.—Mr. G. R. Hinde writes:—"On Sunday last our morning meeting was opened by Mr. D. Richmond. The subject considered was 'Creation.' In introducing the subject, he took the view 'that in the beginning the Creator produced all that came into existence out of nothing, from or by the inherent powers of His being,—thus producing (I use his term) matter which did not exist before.' I took exception to this view, and replied briefly, showing that since science reveals the primal nature of matter to be indestructible, therefore we may logically infer it could never have been created. We are led to conclude that in the 'beginning' (a relative term) there was from all eternity, coeval and self-existent, mind and matter, or, in other words, God and His physical constitution, sometimes called Father God and Mother Nature,—these terms representing the dual nature of the Deity. From this basis all worlds, including the mineral, vegetable, animal, and spiritual, had arisen; thus there had been no primal creation, simply change, incessant change, eternal change. By the action of volition or will-power God moved upon the primal substance, altered the arrangement of the primal atoms, and, as a natural sequence, caused things of life and beauty to evolve from chaos and spring into order and form; therefore it will be correct to say that a world, a plant, a tree, or animal corresponds to or represents in objective form a thought of God, a conception of Deity."

M. GUSTAVE DE VEH is on a three months' tour in Russia, and intends to visit England about February next.

LADY CAITHNESS is now in Florence, and we regret to hear from her that for several days she was ill in Milan.

MR. G. R. HINDE, of Darlington, will visit London in a week or two, and would be glad of facilities for seeing spiritual manifestations.

MISS LOTTIE FOWLER'S MEDIUMSHIP.—At the last *seance* Mr. Harrison had with Miss Lottie Fowler, she in the trance told him that "she saw a person named George Lewis, who she thought did not die in his bed, because she saw him as if in pain, with his hands clenched and placed on both sides of his head." Here she placed her elbows on the table, and put her clenched hands over her ears. Mr. Harrison replied that he once had a friend of that name; he did not know whether the other particulars were true, but thought it probable that they were. Tests of spirit identity like this are best obtained when one person only is present with the medium; with a third person in the room the revelations of clairvoyance become more unreliable, the influences being mixed.

A SOIREE DANSANTE, IN COMMEMORATION OF THE FOURTH ANNIVERSARY OF THE "DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM,"

will be held at the

LUXEMBURGH HALL,

(Opposite Dalston Junction Station, North London Railway), on or about THURSDAY, 21st of JANUARY, 1875.

The chair will be taken by the *President*,

ALFRED E. LOVELL, ESQ.

Dancing to commence at 9 o'clock.

Paintings, Drawings, Photographs, and other objects of interest will be exhibited by various friends; and many influential Spiritualists may be expected to take part in the evening's proceedings.

Further particulars will be duly announced. Any Spiritualist friends willing to aid the executive by the loan of articles of interest to "Spiritualists," or by contributing in any way to the proceedings, please communicate with the Honorary Secretary, A. M. Greene, at his private residence, 7, Castledine-road, Anerley-park, S.E., or to Thomas Blyton, 12, St. Phillip's-road, Dalston, E.

Tea and Coffee at 6 o'clock. Admission:—Single Ticket, 3s.; Members of the Association, 2s. 6d. Double do. (for Lady and Gentleman), 5s.; Members, 3s. 6d. Family do (to admit Four Persons), 7s. 6d.; Members, 5s.

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LONDON:—SIMPKIN, MARSHALL & CO.

LE MESSENGER, a fortnightly Journal, published on the 1st and 15th of every month, at 36, Rue de la Cathédrale, Liège, Belgium. Price 2d., or 5 francs yearly.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by BENJAMIN COLEMAN. The author gives some important facts connected with the early movement in this country which he was identified, and an account of some of the most remarkable of his personal experiences. E. W. Allen, Ave Maria-lane; George Farmer, 4, Kingsgate-street, Holborn. Price One Shilling.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.

Sittings à la *seance* by appointment, Mondays, Wednesdays, and Fridays. The magnesium light used in dull weather or when required. Fee, one guinea per sitting. Address, 6, Gaynes Park Terrace, Grove-road, Bow, E.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princes-street, Hanover square, two doors from Regent-street.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will give Sittings for Development under Spirit Control in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private *Seances* attended. Address, 41, Bernard-street, Russell-square. W.C.

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J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

MR. J. J. MORSE, INSPIRATIONAL SPEAKER, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefitted. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecture. Terms 2 guineas.

SEALED LETTERS ANSWERED by R. W. FLINT, 39, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

MESSRS. PECK AND SADLER, Trance and Physical Mediums, are open to Engagements for Private or Public *Seances*. Terms as per arrangements. Messrs. Peck and Sadler also give Public *Seances* every Monday, Tuesday, and Saturday Evenings, at Eight o'clock. Tickets 1s. each (limited number only), and Thursday evenings at Eight o'clock. Tickets 2s. 6d. each. Tickets to be had at 157, Bute-road. *Seances* at 126, Cowbridge-road, Canton, Cardiff.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYERMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

MISS GONZOLONEZ gives *seances* daily from 10 a.m. to 4 p.m., and every evening (except on Sundays and Mondays) at 8 p.m., at No. 1, Maddox-street, Regent-street, London. Terms 10s. Day sittings and answers to sealed letters one guinea each.

AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

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E. J. BLAKE respectfully informs the friends of Spiritualism in the North that he obtains all the principal serials on Spiritualism, for which he will be glad to receive subscribers' names. Books not in stock obtained at short notice. Agent for the sale of the *Spiritualist*, *Medium*, *Spiritual Magazine*, *Human Nature*, &c. &c. Subscribers' names received for the Dialectical Society's Report at the reduced price, 7s. 6d. Single copies may be ordered. Terms cash, postage extra. E. J. BLAKE (successor to Mr. BARKAS), Newcastle-on-Tyne.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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