

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 99.—(VOL. V.—No. 3.)

LONDON: JULY 17, 1874.

Published Weekly: Price Twopence.

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PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Blyton, 12, High-street, Bow, London, E., of whom copies of the Constitution and Rules may be had upon application.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE 1874 CONFERENCE OF SPIRITUALISTS
Will be held in London (Lawson's Rooms, 145, Gower-street), from the 4th to the 7th of August.

GENERAL PROGRAMME.

Tuesday, August 4th.—Opening Soiree. Tea at 6 o'clock. Chairman's address at 8 o'clock, on detailed arrangements of conference.

Wednesday, August 5th.—First session of conference, 10 a.m. to 1 p.m. Second session 3 p.m. to 5.30 p.m. Subjects for consideration: "Organisation and the Physical Phenomena."

Thursday, August 6th.—Third and fourth sessions at same hours. Subjects: Direct Voice, Writing, and Painting; Inspirational and Trance Speaking; Spirit Photography; the Influence of Spiritualism on Humanity—Past, Present, and Future.

Friday, August 7th.—Public Meetings at 3 and 6.30 at the Crystal Palace. On the evenings of Wednesday and Thursday arrangements will be made as far as practicable for the holding of seances for the different classes of phenomena.

Terms of Admission: Soiree—Members' tickets, 1s. each; non-members, 1s. 6d. Conference and Crystal Palace Meetings, members free upon presentation of their card of membership; non-members 1s. to each session, or to each public meeting, or by 2s. 6d. ticket to the entire course. Non-members purchasing two 2s. 6d. tickets will have the privilege of nominating a person to be a member of the Association until the end of the current year.

The Secretaries will be in attendance at the soiree for the purpose of recording the applications of persons properly introduced to become members of the Association. These, upon payment of the Members' subscription, will be entitled to admission to the Conference and Crystal Palace Meetings free.

PERSONS willing to CONTRIBUTE PAPERS on the following subjects are invited to send their names to A. JOY, Esq., 25, James-street, Buckingham Gate.

1. The best means to be employed by the Association in promoting the organisation of Spiritualists.
2. The philosophy and purpose of physical manifestations.
3. The best conditions (mental, physical and social), for evolving physical manifestations.
4. The "Direct" Voice, Writing, and Painting.
5. Inspirational and trance speaking.
6. On Spirit Photography.
7. The Influence of Spiritualism on Humanity, Past, Present, and Future.

The papers must be sent to A. JOY, Esq., not later than Friday, the 31st July. All accepted papers to remain the property of the Association, unless specially agreed otherwise. Non-members contributing accepted papers will be elected Honorary Members for the remainder of the current year. T. EVERITT, Chairman, Conference Committee.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

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

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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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

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

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

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

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On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sitters who form the circle at the time of application.

Tickets of Admission may be had of the Committee.

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Contents Bills of every number of *The Spiritualist*, for exhibition in shop windows and at public meetings, may now be obtained weekly, on application. Newvendors are each requested to order one with their weekly supply of papers.—London, E. W. Allen, 11, Ave Maria-lane, E.C.

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VOLUME FIVE: NUMBER THREE.

LONDON, FRIDAY, JULY 17th, 1874.

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THE ESTABLISHMENT OF NEW CONTINENTAL SPIRITUAL PERIODICALS BY M. AKSAKOF.

Mr. H. SCHLARBAUM, of the U.S. service, a talented and devoted Spiritualist, by whose influence Hudson Tuttle's *Arcana of Nature* was translated and published in German at Leipzig, sends to the *Religio-Philosophical Journal* of June 20th the following translation of a letter written to Mr. A. J. Davis, by M. Aksakof, of Russia, in regard to his labours in the cause of Spiritualism in Europe. M. Aksakof occupies a high position of honour and trust at the Court of St. Petersburg, and with all his multitudinous official cares, has imposed on himself the task of introducing Spiritualism in the form of good literature into France and Germany, and thereby into Russia. The following extract from his letter will be of interest:—

I will tell you in a few words the results of my foreign travelling. It was undertaken for the following objects: 1st, to cure my health, at Mariabrun, near Munich; 2nd, to fulfil a mission given me by the Russian Government respecting alcoholic drink and its abuse in Germany, France, and England; 3rd, to inform myself respecting Spiritualism in these countries.

My researches on the question of intemperance have not been without fruits. The most difficult thing was to become familiar with the quite novel field of observation. After this was overcome, I obtained a quantity of information, which will give me work for several years yet.

Respecting Spiritualism, I have news to give you, for my research has been crowned by unexpected success. I returned to Russia the founder of two journals, the one in German, which I publish in Leipzig, under the title of *Psychic Studies*, the other French, which will be published in Paris, by Dr. Puel, under the title of *Review of Experimental Psychology*. Let me state how all this happened. Returning to Leipzig after an interval of ten years, I observed that Mr. Wagner, my publisher, was entirely indifferent to the cause which I advocated with so much devotion; he advised me to suspend the publication of the *Bibliothek*. At the same time I made the acquaintance, at Leipzig, of Mr. Mutze, the co-editor and printer of the review, *Spiritists-Rationalistic Journal* (Zeitschrift), and he advised me to use my powers, my means, and Mr. Wittig for united effort, and thought I would do more good with a weekly periodical than with voluminous books. In order to see the other editor of that review, I had to travel to Tyrol. I found him quite willing to labour with me. I did not clearly see how this publishing under several heads would turn out, but fate itself indicated the way. In consequence of financial difficulties, Mr. Mutze was

desirous of stopping all further sacrifices with the review, which had therefore to cease in 1871. In this way Mr. Mutze is no longer engaged with it, and can undertake the publication of my own paper, *Psychic Studies*, after the programme which I had prepared a long time ago with the hope of issuing it in Russia—which hope, after mature reflection, I gave up. In this way I have given continued occupation to Mr. Wittig, whom I made secretary, and removed him from Breslau to Leipzig, at the very centre of our operations. Here is a new opening for him. We have printed the prospectus with an edition of 14,000, one thousand of which Mr. Mutze will send you for distribution amongst German readers.

Our first number will soon be out. But this is not all. I shall go on by-and-by to publish the *Bibliothek* at Mr. Mutze's. The papers of the Dialectical Society, and Mr. Owen's *Debatable Land* are already translated. Besides this I bought back from Mr. Wagner the rights I had given to Mr. Wittig on all my editions, and which he had sold to him. Re-established in this peculiar way in the possession of my editions, I have transferred them to Mr. Mutze. His love for our cause is proven by his past sacrifices over his journal, and by those which he is incurring for mine. We equally share the printing expenses of the journal; its editorial department is mine.

When in Germany I went to Wurtzburg to see Professor Hoffman; when in Switzerland to Berne to see Professor Perty, and finally after exchanging several letters I saw Professor Fichte in Zurich. All have expressed their deep interest in the publications which I had in view.

The French journal has another history. A Russian gentleman had desired me to establish and manage a French paper devoted to Spiritualism. He was willing to furnish the means for starting such a publication. He wanted it published under my name, while I desired to find as its editor a man of science—an idea which seemed not to be practicable. But here in Paris I found, in the person of Mr. Puel, a doctor of medicine, a mesmerist and Spiritualist, who is willing to give his name, time, and labours to the proposed publication and all at the risk of his scientific reputation, and perhaps even the loss of his clients. The first number will be out in January. The French Review is entirely conceived in the spirit and on the plan of the German one. Dr. Puel is chief editor, while I manage the department of Anglo-American Spiritualism, which will constitute two-thirds of each issue.

When in London I entered for the first time in my life the actual sanctuaries of Spiritualism. Here I knew what I had to see, to do, and where to go. The people principally interested me. I made the acquaintance of Messrs. Crookes, Varley, Wallace, Drs. Gully, Sexton, Speer, Mrs. Leod, Mr. Richardson, of Melbourne; of Messrs. Cox, Wilkinson, Jencken (Kate Fox's husband), S. C. Hall, Coleman, Shorter, Burns, Harrison, Beattie (whom I went to see at Bristol). I attended the lectures of Mrs. Tappan, Mr. Morse, Rev. Young, and seventeen private and public *seances*.

MANY copies of the *Glasgow News* of June 25th, have been sent us, containing the most abusive article against Spiritualism that we have seen of late. The behaviour of leading journals like the *Times* and *Telegraph*, which sent their correspondents some time since to investigate the matter, is very different, and scurrility like that now under notice is for the most part confined to ill-informed provincial journals.

NOTES ON CHURCH OF ENGLAND DOCTRINES.

NO. III.

BY ANONYMOUS CRITICS.*

PERHAPS the leading and most important doctrine of your Church is that of the Atonement; it is also one of the most incomprehensible and mysterious. We, therefore, commence our teachings with its consideration.

The difficulties attaching to this doctrine are well understood by your thoughtful divines, and they have sought to evade them by giving to the word "atonement" a signification which it will, doubtless, bear—viz., that of reconciliation or "at-one-ment" with God.

This plea, however, is disingenuous, for the real meaning of a word, whatever may be its derivation or its true significance, must always be that which it conveys to the minds of its hearers, and the doctrine of the atonement as commonly understood, and as preached from your pulpits is emphatically this—that Christ, the Son of God, presented Himself as a sacrifice without spot to the Eternal Father, for the purpose of satisfying the demands of the Divine Justice, thus to enable sinners to plead His sufferings and death as a full and sufficient atonement for their sins.

It is easy to trace the sources whence such a doctrine is derived. The early disciples and historians of Christ were Jews, and their minds were imbued with the sacrificial requirements of the Mosaic law; believing their Lord to be the long-hoped-for Messiah, they were naturally unable to see in His sufferings and the shedding of His blood aught else but a "sacrifice for sin."

As belief in His divinity became intensified, so did the merits of this great sacrifice assume an ever-increasing importance, until at last a mere faith in the efficacy of Christ's blood became practically of more importance than a due performance of the duties He inculcated, and which were decried as being, at their best, worthless as a means of salvation.

The doctrine assumes:—

1st. That sin having entered the world through the weakness of Adam, the justice of God demanded the punishment of the whole human race.

2ndly. That One Person of a Divine Council, actuated by compassion, himself offered to bear all the penalty that was to be exacted; that this offer was accepted, and that the sufferings and death of Christ followed.

3rd. That those who faithfully believe in the efficacy of this act of Atonement, are henceforth justified and redeemed, but the unbelieving are the more effectually and hopelessly condemned.

It may be said that we are here setting forth an imaginary doctrine for the purpose of easily refuting it, and manifesting its utter unworthiness. We altogether deny this, and assert that the above is a fair statement of the theory and facts involved in the doctrine of the Atonement, as taught by your Church, and fully believed by the great mass of Christians.

It may well be that a large section of the more highly cultivated classes may perceive that such a doctrine can have no solid basis, but it is not for these that we write.

We will now examine in detail its assumptions—1st, that sin having entered the world through the weakness of Adam, the justice of God demanded the punishment of the whole human race.

Herein is contained the origin of the doctrine, and

* Given through the mediumship of a gentleman who does not wish his name to be published.

here at the very first step of our investigation shall we find a grave error, viz., "that sin entered into the world through the weakness of Adam."

It is true that you have for your creed the authority of your scriptures, but if what you there read clearly represents the Almighty in an unworthy light, you are bound in reason to reject it.

We say "bound in reason," because reason is the guide which alone enables you to distinguish between right and wrong, and if you decline to use it, you become, whatever may be your motive, no better than an imbecile.

In this instance you have undoubtedly been led into grievous error by a too ready acceptance of the Mosaic books as containing an infallible record of these events. The story which they present to you is concisely as follows:—

God having created the world, placed therein two beings, fashioned in His own image, Adam, and Eve his wife. They were ignorant of "good and evil," and by nature innocent.

Satan, the "Prince of Evil," is however determined to frustrate the beneficent intentions of the Creator, and by the simple device of a lie, utterly and for ever mars His perfect work. Man falls, sin enters into the world, and the Almighty, on no further grounds, condemns the countless myriads of future generations to a hopeless, albeit undeserved doom.

Surely such an account of the origin of sin bears its own refutation on the face of it.

Consider what such a story involves.

1stly. That God created beings with the intention that they should be innocent and happy, but that His handiwork, when tested, is found to be faulty in material, and unfitted for the purposes for which it was intended.

2ndly. That God withheld from Adam and Eve the knowledge of good and evil, and yet enjoined upon them "obedience" under a mysterious penalty of "death," which, as death had not yet entered into the world, could have conveyed to their minds no definite idea.

3rdly. God leaves these unfortunates exposed to the insidious temptations of Satan, knowing, as He must have known, that they would inevitably succumb.

4thly. When the fall is accomplished the Almighty casts upon Adam the responsibility of the disaster which He must have foreseen, and which it was certainly within His power to have prevented, and not content with punishing him for his disobedience curses the earth which He had made, and extends the consequences of Adam's sin to all the unborn generations of men.

Such is the childish and irrational story which you learn from your scriptures. We will waste no further words upon it.

Mr. JOHN DAVIDSON has resigned office as secretary to the Liverpool Psychological Society, because he will shortly leave England. Mr. Edward Hope has been elected in his stead.

CARLYLE SAYS:—"We know not what we are any more than what we shall be. It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the meanest of us, have an end."

Several letters have been received too late for publication this week; one is from the Vicar of Holy Trinity, Folkestone, and another from Mr. Lord of Sowerby Bridge. The latter should send a copy of his letter to Council of the National Association.

MATERIALIZATION MANIFESTATIONS IN INDIANA.

MR. A. H. SUMMERS sends a letter to the *Terre Haute Express* in regard to the the mediumship of Mrs. Anna Stewart, of Terre Haute. From this letter we select the following passages, showing that the "materialisations" that have called forth so much controversy among Spiritualists, and the advocates of "Psychic Force" in England have been paralleled, if not more than paralleled in America. Mr. Summers' report though not as exact and minute as could be desired, carries internal evidence of the reality of the manifestations. Similar manifestations are now so common in the United States that *minutiae* are too often dispensed with, as if the writer took it for granted that his readers already knew something of the subject, and were not utterly sceptical.

Dr. Allen Pence, of this city, says these things (Spiritual manifestations) are true; says he can prove it, and will, to any reasonable person who will come and investigate the evidence which he will give. I came 130 miles, not to get the five hundred dollars which the doctor offers to any person who will detect the slightest fraud in any way connected with the phenomena, nor the thousand dollars which he proposes to pay to any one who will produce the same phenomena as are produced through Mrs. Anna Stewart's mediumship, but to learn if possible the answer to the question at the beginning of this article, "If a man die, shall he live again?"

I have attended some of Mrs. Stewart's *seances*. I have, at five of these *seances*, tied a three-eighth-inch rope tightly around her waist, with a hard square knot, and a succession of the same kind of knots as close as they could be tied, making a piece of knotted rope six inches long, from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distinctly as to distinguish the features, and we could hear voices there quite different from the medium's voice. We could also see the door of the cabinet opened by what are claimed to be materialised spirit forms, usually dressed in white, who walk out into the room, being plainly visible to all, from head to foot, one at a time, and all differing from the medium and from each other, in size, some of whom would touch persons in the room, move benches, chairs, &c.

Saturday evening, May 16, after I had tied the medium as above described, forms came out of the cabinet, dressed in white, leaving the door open so that we could see the medium at the same time sitting in the cabinet and tied as I had left her. The spirit would stay out of the cabinet eight or ten seconds and return. This was repeated eight or more times. Saturday evening, the spirit of an old lady came out of the cabinet dressed in white, and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower-pot therefrom, holding it above her head so that we could see what she took, and then carried it into the cabinet, and in a few minutes returned it to the table.

The cabinet is a plain box 5 ft. by 3 ft., and eight feet high, entirely separated and away from the walls of the room, and standing on blocks eight inches from the floor. The front is composed of doors, so that when open the entire inside of the cabinet is exposed to view. And all so arranged as to afford an easy opportunity to examine the entire inside and outside of the cabinet, which being fastened together with screws, anyone who chooses is at liberty to take it to pieces, and examine each piece separately.

At the close of each *seance* I have always found the medium tied exactly as I tied her or saw her tied. The medium as well as her husband, and Dr. Pence, who encourage people, to come and investigate, are very kind, accommodating, and unselfish in their efforts to bring these facts to the minds of the people. No charge is ever made for admission to the *seances* and witnessing the phenomena, and it requires a person of

very keen perceptive faculties to detect the motives of Mrs. Stewart, her husband, or Dr. Pence, in gulling honest people day after day, and year after year.

Materialists, there are some facts in Terre Haute that it would well become you to investigate. After the change which we call death, I do not know whether we shall enjoy a conscious, happy life, or not, but I am strongly inclined to think we shall; and I have found my best reasons for thinking so at Mrs. Stewart's *seance* room.

A. H. SUMMERS.

Terre Haute, Indiana.

From the experience gained in England it is easy to see how the writer of the above has sought to describe something wonderful, rather than to minutely give the rigid truth. He uses the word "size" only in describing the difference between the spirits and the medium; the divergences of stature and size have been most noted in England, and his specifying that at Terre Haute they differ in size intimates that therein is the chief point of dissimilarity. Sometimes they saw the medium and spirit together, but clearly not always, or wherefore the tying? The amount of light is not stated, nor the distinctness with which the features of the medium were seen. The time is probably approaching when the medium and these forms will be seen in open circle, and would probably have arrived ere this in England, but for the annoyances which have been inflicted upon the mediums.

MRS. MAKDOUGALL GREGORY ON UNDEVELOPED SPIRITS.

THE following is a letter written by Mrs. Makdougall Gregory to a friend who had begun to develop writing mediumship, and had received bad messages from the spirits:—

21, Green-street, Grosvenor-square, London, W.

MY DEAR —,—This moment your letters dated September 29th and October the 1st have reached me. I am very much obliged to you for them, as I am quite sure they were conscientiously and kindly intended, and, may I add, feeling as you do, it was your duty to endeavour to arrest any one from continuing to walk on what you consider a mistaken path. Still, to me it is evident you write in utter ignorance of what Spiritualism truly is. In the first place, I believe you hold that, with the canon of Scripture all direct inspiration has ceased, whereas we Spiritualists feel that GOD is the same yesterday, to-day, and for ever, and that He is as near us now, and as ready to communicate with His dear children as He ever was in the days of old. Your own experience of attracting evil spirits proves nothing. You seemingly have ventured into the open door of another sphere, but only far enough to be frightened, and then, without showing either courage or perseverance, have turned your back, crying, "It is all the Devil."

Spiritualism is a *science* with which we are dealing—a science which is yet in its infancy. Laws must be discovered and applied, conditions studied and regulated before much satisfaction can be attained. The general experience of patient investigators after knowledge goes to corroborate our great poet:—

How pure of heart, how sound in head,
With what Divine affections bold,
Should be the man whose thoughts would hold
Communion with the dead.

In other words, those who aspire to spiritual intercourse must remember, *they, too*, are spirits, and that, as in this world they find it difficult to commune with those far above them in social rank and education, so it is in

the next stage of existence. "Like attracts like," but "*difficult*" is not "*impossible*," let the aspirant to Spiritualism cultivate and develop the Divine element of "Love" towards all spirits, whether in the flesh or out of it. He will soon begin to find out that there are two sides to the question of Spiritualism. That many such aspirants have become better men and better women is a fact that can as easily be ascertained as any other fact in this remarkable age. Spiritualism is a modern shining light which will ultimately draw all men and women nearer to the source—nearer to GOD.

Dear Mrs.—, I have no more time to write to-day, but perhaps I have written enough to make you pause before you condemn a great truth you seem so ignorantly to have entered into. You must pardon me for writing my thoughts so plainly on the subject. If you have any more hesitation as to the expediency of leaving Spiritualism alone, do so. The time has not yet come for you to study it; but let me caution you to beware of opposing the angels sent from GOD on their mission to elevate man.—Your sincere friend,

LISETTE MAKDOUGALL GREGORY.

A SEANCE WITH MISS SHOWERS.

BY SIR CHARLES ISHAM, BART.

Having been requested by friends to publish some rough notes I made during the *seance* at the house of Mrs. Makdougall Gregory, on the evening of June 18th, I give them much as they were taken, but am desirous to commence with the experience of a lady who accompanied me, and who has written the following expressly for *The Spiritualist*:—

Florence, who had seemed very willing to receive all the other members of the circle, exclaimed in a distressed and startled tone, when I advanced towards her: "*Not so near! Not so near!*" and then, as if in pain, she added, "There is something comes from her that *hurts* me—I feel *melting away*—I must go back to my medium, to get more power from my medium."

These last sentences were uttered in very feeble, faltering tones, and her appearance gave the impression of one who was fainting away, or sinking away. The face was ghastly pale, and the eyes turned upwards, so that the white only was visible. She withdrew behind the curtain, and I returned to my seat; but in a few moments she reappeared, and I was shortly afterwards recalled. Mr. Gregory gave me a rose to present to the spirit. This time I was allowed to come closer, but my presence still seemed to excite alarm and distress, the spirit again exclaiming: "*Not too near—not too near.*"

She accepted the rose, however, without hesitation, her long attenuated fingers slowly and feebly closing round the stalk, as though she had very little muscular power.

She then said in a very languid, plaintive tone, "I must go now. I must go now."

"Where are you going?" I enquired.

"I am going home."

"And where is your home?"

"In one of the planets."

"Which planet?"

"I don't know what they call it. Things are much nicer there than they are here."

"What do you do there?"

"I have not very much to do. I *spin* a great deal."

"Who are you with? Are you with the angels?"

"I am with other spirits like me." And then with some animation—"I am a *spirit*. I am not an *angel*—but (relapsing into languor) I must go now. I must go now. Lenore is coming—Lenore is coming;" and so she disappeared behind the curtain.

I present Florence with a very small piece of sugar candy; she holds it in her hand for a short time whilst she is talking to some one; she then puts it into her mouth and enjoys it. I offer another piece later; this she declines. She shows her feet several times momentarily; they are well formed but very narrow. She is asked whether her ears are pierced, and

replies they once were but are not now. (Miss Showers wears earrings.) Mr. Coleman is introduced to Florence, and after talking proposes to kiss her. This is a liberty she never allows, except to ladies: she says "No" in a pretty, playful manner, and drops the curtain in his face for a moment.

The hair of Florence is concealed under the turban. I requested a small piece; she replied "My hair is the colour of my medium's, and you would not care for it." Florence did not remain long; said her power was going, and wished us good night. Peter recommences singing to my cornopean, the beautiful clear voice of Florence occasionally taking up a few bars, but the two voices are never heard together.

In ten minutes or so Lenore holds aside the curtain, smiling, showing her teeth, and looking extremely happy, and bending in her usual manner, appears very diminutive; she, however, soon attains an upright position, and is then about two inches shorter than Florence, who is always very upright, and is from four to five inches taller than Miss Showers, and never shows her teeth except for a moment when requested. There are 18 present, including several strangers. Mrs. Gregory proposes to introduce her visitors. Lenore replies, "I don't know who they are." "They are my friends." "But your friends may be my foes." I give her a bonbon, the size of a large currant, and ask her to bite it and tell me what there is inside. She replies, "Honey, is it not?" There was some sort of liqueur in it, but what I cannot say. At my request she draws her foot over my hand; it is natural and rather callous underneath, like one which was unaccustomed to shoes and stockings, and rather cold.

She remarks to Mrs. Ross-Church that there are too many people present, and she can therefore do nothing, and wishes they could be turned out. Mrs. Ramsay's bracelet is put on her, which gives great satisfaction. Miss Ramsay also lends a ring. She returns to the medium, when Peter is heard to say, "Don't take too much power, be merciful." She returns and says, "Can I come out?" (she had been standing in the doorway). She does so and is measured.

I pass my hand under her veil, and take hold of the hair, and find amongst it lengths of matted pieces like string. I remark that it wants combing; she replies, "My hair is curly and that sort is not combed."*

She with difficulty is induced to walk round the room, and insists on all sitting round the table, excepting Mrs. Ross-Church and Mr. Dunphy who accompany her, and myself who are told to remain at entrance of dark room. She walks round behind the visitors, and is five minutes or more on her progress, stopping and talking to some with her sweet voice, and touching others. A chair is moved accidentally; this frightens her very much, she thinks "everything is tumbling down," presently she returns to the entrance, when I cannot resist saying "thank you, beautiful Lenore." She returns the compliment. Mr. Coleman succeeds in obtaining a kiss, some one else requests the same, she declines, saying "that is too bad, when I kiss one all want to be kissed, it is always so when a spirit comes into the room." She objects to my taking notes, and inquires whether I intend "to publish," says she could have said much better things, but she has been talking nonsense because she was flirting. Lord Bayleigh approaches, I request her to tap him on the nose with her bouquet, this she does lightly, and asks "does it hurt?" She standing against the entrance, says "now all stand round me, you, and you, and you, and all." She talks, unclasps and returns the bracelet and ring, wishes us good night and retires. Peter sings for ten minutes; Miss Showers wakes, and makes her exit from the dark room, and we are left to contemplate and discuss these wondrous phenomena.

WHERE ARE THE DEAD?—Max Adeler, the American humourist, dedicates his book, *Out of the Hurly-Burly*, to "The Intelligent Composer," saying, "To his habit of perpetrating felicitous absurdities I am indebted for 'laughter that is worth a hundred groans.' It was he who put into type an article of mine which contained the remark, 'Filtration is sometimes accomplished with the assistance of albumen,' and transformed it into 'Filtration is sometimes accomplished with the resistance of aldermen.' It was he who caused me to misquote the poet's inquiry, so that I propounded to the world, the appalling conundrum, 'Where are the dead, the varnished dead?' The kind of talent that is here displayed deserves profound reverence. It is wonderful and awful; and thus I offer it a token of my marvellous respect."

* To those who have only seen pieces that have been taken off, the hair appears anything but curly, but in the whole length it is wavy and rather curly.

MR. CROOKES ON MATERIALISATIONS.

From "The Banner of Light" (July 4th).

To G. L. Dison, Esq., Albany, N. Y., U.S.A.

DEAR SIR,—The quotation given by Mr. Pennell, in his letter to the *Spiritualist*, is copied correctly from a letter which I wrote to him. In reply to your request, I beg to state that I saw Miss Cook and Katie together at the same moment, by the light of a phosphorus lamp, which was quite sufficient to enable me to see distinctly all I described. The human eye will naturally take in a wide angle, and thus the two figures were included in my field of vision at the same time, but the light being dim, and the two faces being several feet apart, I naturally turned the lamp and my eyes alternately from one to the other, when I desired to bring either Miss Cook's or Katie's face to that portion of my field of view where vision is most distinct. Since the occurrence here referred to took place, Katie and Miss Cook have been seen together by myself and eight other persons, in my own house, illuminated by the full blaze of the electric light. On this occasion Miss Cook's face was not visible, as her head had to be closely bound up in a thick shawl, but I specially satisfied myself that she was there. An attempt to throw the light direct on to her uncovered face, when entranced, was attended with serious consequences. You may be interested to hear that before Katie left I succeeded in taking some very excellent photographs of her by the electric light.—

WILLIAM CROOKES.

London, May 28th, 1874.

THE CORNHILL MAGAZINE ON SPIRITUALISM.—This month the *Cornhill Magazine* publishes an article on Spiritualism, entitled, "Modern Sorcery," and to a considerable extent endorsing the witchcraft explanation of the subject. The writer admits that Spiritualism is spreading everywhere, and that it is now not easy to speak against it in society, without offending somebody present, who has seen manifestations. The general drift of his argument is that the teachings of Spiritualism are a low form of materialism, and that Spiritualism is not a subject that the public is bound to investigate, any more than other unimportant "isms." So be it, if the writer thinks so. If he does not care to know where he is going to, when a few years hence his body is placed in the grave, nobody else can be expected to force his attention to a matter in which he himself is chiefly concerned.

MATERIALISATIONS IN MEMPHIS, U. S.—The *Banner of Light* (Boston), June 20th, contains the following letter:—"Sir,—On the 16th of the present month I was at the *seance* of J. H. Mott, Memphis, Mo. I had read and heard much of the manifestations through him. The circle was composed of eleven persons—six being from Iowa. Physical manifestations, such as raising a small drum above the transom of the door, beating it when there, throwing it into the circle with the drumsticks, and other phenomena were done. Then whispering was heard, when Mrs. Mott stepped to the aperture and Colonel Bledsoe, a confederate officer, made his appearance. The Colonel was seen by us all who had never been there before, and he spoke to most of us. Next came a Dr. Reed, who spoke to us. Then a Mr. Hill, husband of a lady who was present, appeared, and conversed at length with his wife. Then came my first wife, who gave her name and showed herself. I stepped to the curtain and there she was, full form and feature, and addressed me. I requested her to show herself more plainly, which she did, and said: "I was a good wife." To corroborate the test, I will mention that I received a letter from her some twenty years after she had passed on, stating that I had two babes in spirit-life, which I supposed could not be, as one was a miscarriage in our early marriage life; but at this *seance* she said they were both there. My babe of eleven months old then showed herself very plainly, and my wife presented the little one, though not perfectly distinct. Then a Mr. Thatcher's wife came and conversed with all her family. Mr. Mott is in great demand as a medium.—E. SPRAGUE.—Hannibal, Mo., May 21st, 1874."

SPIRITUALISM AT HAMPTON COURT.

THE clergy appear to be calling attention to Spiritualism in all directions. Last week attention was called in these pages to some hasty remarks on the subject, made by the Rev. Mr. Yates, of Sandgate, at a church in the most fashionable suburb of the favourite watering place of Folkestone; but this week we have to quit the sea-side, with its headlands and billows, for the more historic scene of Hampton Court, haunted yet, it may be, by the shades of its founders, Cardinal Wolsey and Henry VIII.

Last Sunday, at the Royal Chapel in Hampton Court Palace, the Rev. Mr. Woodhouse delivered one of a series of lectures on the career of Saul, who, in other words, he described as a perfect gentleman, who had much outward respect for religion, but not an atom of the true love of God in his heart. He told how, in his old age, Saul turned superstitious over his reverses in life, and how his young men then informed him where to find a woman who could raise the dead. Perhaps, said Mr. Woodhouse, this woman was a sorceress, for there appeared to be some reality in the sorcery of heathen nations; perhaps she was an impostor, perhaps both. This, of course, was very safe ground to take, especially as he did not define what sorcery was; thus, if called to account for his utterances, plenty of loopholes were left for shifting from one point to another. Saul appeared to be meddling with Spiritualism, and modern Spiritualism seemed to Mr. Woodhouse to be "tampering with things unlawful." Yet did not Mr. Woodhouse commit himself even to this opinion, for further on, in his sermon, he said emphatically that, at all events, Spiritualism "savoured" of unlawfulness, and there is, of course, a great difference between a thing actually being unlawful and merely savouring thereof. He said that very many people believed in Spiritualism, and that Spiritualism might not be altogether bad, for it was a protest and natural reaction against the rampant materialism of the age; but however good it might be for materialists, there was nothing advantageous in it to true believers. He was rather inclined himself to ascribe it to imposture, still was not sure it was right to put it all down to trickery, because that view of the case might lead people to examine it. The witch might have been an impostor, for she was frightened when she saw Samuel, who might have been specially permitted by God to return to earth on that occasion. At all events believers did not want spirit voices or spirit hands. Altogether, the Rev. Mr. Woodhouse did not commit himself to any very definite opinion about Spiritualism; he appeared to edge round the subject without knowing exactly what it was or how to deal with it, but his whole sermon was mildly spiced with a leading idea that orthodox people had better leave it alone, without any very clear reason being given why that line of action should be adopted. It was a much more clever and cautious discourse than that given by Mr. Yates, who in the simplicity of his heart condemned Spiritualism in a couple of sentences without apparently possessing any knowledge of the subject. In the course of the sermon Mr. Woodhouse condemned, as we did last week, those worshippers who attended church, merely because it is a respectable and conventional thing to do.

Can Mr. Woodhouse inform us why his church offers up a special prayer for Henry VIII., who is not generally admitted in modern times to have been an

exemplary man or a model husband? Henry VIII. not only had to do with Hampton Court, but founded Christ's Church at Oxford University, and a special prayer is inserted in the ritual used there, thanking the Almighty for having blessed the earth by the introduction of that monarch into our midst. There is nothing in the prayer about his many wives or the way in which they were murdered.

A SEANCE AT HANOVER-SQUARE ROOMS.

LAST Monday night the Mr. and Mrs. Fay, who arrived in England a week or two ago from America, gave a *seance*, which had been largely advertised in the newspapers, at the Queen's Concert Rooms, Hanover-square. There was a large attendance.

The following is a copy of their printed programme:—

"The following mysterious manifestations may be expected at each *seance*:—The programme will commence with fastening Miss Fay's feet, hands, and neck to solid iron staples, with strips of cotton cloth, which are sewn with thread, and further secured with court plaster. While in this helpless condition a series of bewildering effects will be produced, including floating extraordinary; the life-like guitar; the mysterious bell-ringing; the curiously-knotted cloth; the spirit carpenter—marvellous nail and flying hammer; the animated violin; the circular hoop and its extraordinary power; the babes in paper; the tambourine's flight; the working scissors; the mouth-organ in its travels; the great goblet and water mystery, a puzzle to the scientist; what unseen power plays the bugle? the great pail sensation; the self-acting knife, which, without any discoverable assistance, cuts away the bonds which have secured Miss Fay during the *seance*.

"Part II. The presentation of Miss Annie Fay's wonderful dark *seance*. A committee of ladies and gentlemen may be appointed by the audience to test the merits of the most thrilling experimental phenomena ever produced; the touch of hands; the aerial flight of many musical instruments; the harmony of bells, violins, &c. The arrangement of the *seance* will be conducted by Col. H. C. Fay (of Ohio), who will give a brief explanation of the wonderful results of Miss Fay's ability; also a description of the experiments during their progress. The committee selected from the audience will take part with Colonel Fay in assisting in the investigation."

A simply-constructed, easily examined cabinet stood upon the platform; it had no top, and ran upon castors at the end of legs about a foot long. A curtain could be drawn rapidly down or up the front of it, by means of cords.

Mr. Fay said that the young lady would come upon that platform single-handed and alone, and under the inspection of a committee of well-known citizens, remarkable scientific results would be obtained by the action of some unknown power. A great feature was the lightning-like rapidity with which the results would be produced; they would not say publicly how they believed those results to be caused; they had their private opinion on the subject, but had the right to keep it to themselves if they chose. Thus they left the public to judge all that took place upon its own merits, but the facts had considerably astonished scientific men. If he spoke of how he believed the results to be produced, it would cause a discussion better suited for a lecture-hall than a public entertainment. Would two well-known gentlemen come up as a committee to represent the audience, and give their names and addresses?

Two of the spectators then mounted the platform. One announced himself to be Mr. H. Warren Edwards, 5, Edith Villas, North End-road, S.W.; the other, Mr. P. Ratnavelu Chetti, 13, Bruton-street, Berkeley-square, W.

Mrs. Fay then entered, and in the full sight of the observers had her hands firmly tied behind her in a very secure manner, the committee assisting in the tying and sewing the knots afterwards with thread. Two iron screws with eyes at the head, were then screwed into the back of the cabinet by the committee, who tied Mrs. Fay's hands closely to the lower screw, and her neck to the upper one with strips of cloth. Mr. Fay then tied her feet together, passing the end of the rope across the platform, and giving the end to a gentleman to hold.

The performance then began. Mr. Fay would lower the curtain for periods of time varying from two seconds in some cases to a maximum of thirty in others, fifteen seconds being

perhaps the average. In these momentary intervals, while Mrs. Fay was out of sight of the observers, pieces of cloth would be knotted round her neck, fiddles and tambourines played, and bells rung, a pail placed in her lap hooked by its handle round her neck, and other occurrences of a like nature, the committee examining her hands after each, and certifying that the knots and screws were all secure as at first.

After a time the observers began to get excited, and to grow suspicious of the committee. Mr. Edwards then asked somebody else to take his place. Several in the audience urged one gentleman to go up; he did so, and sat for some time watching behind the cabinet while the results were produced.

The audience again grew clamorous, when Mr. Henry Woods, of the *Times* newspaper, rose and said that a few days ago he had tied Mrs. Fay in every conceivable way at the Crystal Palace, where she had no cabinet, and the Crystal Palace managers stated that there had been no preparations in the room, neither was there any concealed machinery. A curtain was simply so arranged as to hide Mrs. Fay momentarily. He could detect nothing, and the same things took place.

A gentleman who announced himself to be a stranger and a traveller, who gave the name of Mr. Ames Van Wart, and said that he was stopping at Claridge's Hotel, said that he should like to examine the fastenings. Mr. Fay accordingly asked him up to do so.

There were now four critics upon the platform; the power about Mrs. Fay cut with scissors, in a few seconds, two babies out of a piece of paper. "There," said Mr. Fay, handing them over to Messrs. Edwards and Chetti, "are two tender little infants, one for each member of the committee."

Next the invisible power proceeded to hammer a nail into a block of wood in which there had previously been no nail, and the vigorous blows could be heard.

Here a gentleman in the front seats grew very angry, and said that "Mrs. Fay's hands were driving that nail in—of course everybody knew that. It *must* be so; of course it must. (Laughter.) It was very clever. Did they not all see that it *must* be her?"

Another gentleman remarked that "nobody denied it," at which everybody laughed, and the first speaker grew more angry than ever. Mr. Fay asked him to join the committee and examine for himself, and he refused.

There was afterwards a dark *seance*, twelve ladies and gentlemen from the audience sitting in a ring on the platform, holding each other's hands, including those of Mr. Fay. Mrs. Fay sat in the middle of the ring, clapping her hands all the time, to show she was not using them. Instruments then flew about, the sitters were touched with hands, bells were rung, and so on. This was uninteresting to all but those on the platform; many persons in the audience misbehaved themselves, hooting, shouting, and conducting themselves in a generally disgraceful manner. The cry of "confederates" was again raised, and at the request of the audience all the sitters on the platform were changed, another twelve going up, and among them Mr. Holman Hunt, painter of *The Shadow of Death*. The results were the same, and instruments were played while both of Mrs. Fay's hands were held. One of the sitters said that he was a member of the Oriental Club on the other side of Hanover-square; that he had watched the proceedings closely all the way through, and to him the results were inexplicable.

If these public performances are to go on, Mr. Fay had better abolish the dark *seance*; it will always be unsatisfactory, except perhaps to those upon the platform, and be a scene of uproar. In English audiences there is not that true geniality and friendliness which is more characteristic of American gatherings, especially when Spiritualism is the subject.

Of Mrs. Fay's recent *seance* at the Crystal Palace, the *Morning Advertiser* of July 4th says:—

"Mr. Hood, one of the Crystal Palace directors, having lent a plain ring to Mr. Fay, who placed it on the medium's lap, it was instantly transferred to the lady's ear. Paper was cut, the violin played, a nail driven into a piece of board, and a glass of water emptied in a few seconds, the medium being perfectly still. A large pail was placed in front of Miss Fay, and the curtain being raised and dropped instantly, it was found inverted on her head. An open clasp-knife was placed upon the lap of the medium, and the spirits requested to cut the ligatures; this was done immediately, and the knife closed and dashed amongst the audience. Mr. Wilkinson, the general manager of the Crystal Palace, stated that neither Miss Fay nor any of her friends had been in the room until a

few minutes previous to the commencement of the *seance*, and he could vouch for there having been no preparation of the room, nor was there any apparatus concealed from the sight of the audience."

SWEDENBORGIANISM VERSUS SPIRITUALISM.

BY ST. GEORGE STOCK, B.A., (PEMB. COL., OXFORD).

In the west of London, beyond Kensington Gardens, there is a Swedenborgian or New Jerusalem chapel. Many readers of *The Spiritualist* are doubtless acquainted with it. I was myself a stranger to the place when I entered it on the morning of Sunday, June 28th. Almost the first sound that struck my ears was the announcement that the subject for discussion at the meeting for Mutual Edification on the following Wednesday evening would be "Spiritism, commonly called Spiritualism." The minister at this chapel is a Dr. Bayley, a man whose conversational diction is not unimpeachable, but who is evidently of no common abilities. His sermon was pervaded by a healthy tone of thought—a rare characteristic of pulpit discourses. Its upshot was that right and wrong doing brought their own rewards and penalties along with them, and that the laws of God were the simple rules of happiness, not made right by being commanded, but commanded because conducive to man's own welfare. The weak point in his position was his taking for granted that these rules of happiness were revealed in the Bible in such a manner as to save man all trouble in finding them out for himself. To admit the necessity and duty of inquiry, would be to cut us adrift from the Bible except as a useful record of the experience of a bygone age; and this, as a Swedenborgian, Dr. Bayley, could not do; for the Swedenborgians make a very strong point of their adherence to the Bible. But if the inadequacy of the Bible as a guide to happiness were to his mind inadmissible, much more would be what, to the unprejudiced judgment must appear an equally undeniable truth, that many of the Biblical precepts are, for the present age, at all events, in direct contradiction to right. These remarks I have made with reference to the part taken by Dr. Bayley in the "Meeting for Mutual Edification," on the evening of Wednesday, July 1. Before going on to speak of this, however, I will crave pardon for making a few remarks on the general attitude of Swedenborgianism towards Spiritualism.

Inasmuch as the Swedenborgians profess to base their whole system, so far as it differs from orthodoxy, on modern revelation and spirit communion, it is not open to them like the members of other sects, to deride the whole thing as a mere delusion—they have too much glass about their own house for that; and so they adopt the other line, and denounce it as diabolical. Why they should show hostility to the new-comer, instead of being the first to hail it, a few moments' reflection suffices to show. Swedenborg's revelations took place at a time when the world had still an unshaken belief in the terrible doctrine of eternal punishment. Accordingly, we find in his system progression in evil as well as progression in good, and a Source of Evil as active in its workings as the Source of Good; and, indeed, if effects are any measure of causes, more powerful. But the belief in the eternity of punishment has of late been breaking up on all sides. A milder age demands a milder creed. Accordingly, the seers of the present day ignore progression in evil, and dwell only on progression in good. Evil is to them a mere negation, nothing more than the absence of development. Thus we see that the two systems, that of Swedenborg and that of the Spiritualists of to-day, are in their root-ideas incompatible. The Spiritualists, indeed, can afford to praise Swedenborg as having, in some measure, anticipated their own more perfect revelations: but it is far otherwise with the Swedenborgians, on whom the Spiritualists have enough claims of kindred to heighten their animosity, and no more.

The meeting on Wednesday evening was opened by Dr. Bayley with prayer. As a text for his discourse he then took the prohibition, in Deut. xviii, 11, against "consulters with familiar spirits, wizards, and necromancers." After first pointing out to his audience that the visions of the Scriptural seers were, for the most part, not revelations of heaven and hell themselves—the places of final happiness and final misery—but of the intermediate state, or spirit-world, of which we hear so much from Swedenborg; he went on to admit the reality of Spiritualism, maintaining that its harm arose from its very reality. If, indeed, Spiritualistic phenomena were mere chicanery, as in some instances they might

be, he would not have thought it worth his while to discuss them. But, believing as he did that Spiritualism was a grave source of danger, since its practice involved a direct violation of the express commands of God, he thought it as well that his audience should be set on their guard by a careful consideration of the subject that evening. He assured us that it was from no caprice of authority that it had been forbidden to men to seek communication with the spirit-world. But, since more men passed out of the present stage of existence in a state of evil than in a state of good, there was in consequence a preponderance of evil beings in the spirit-world, and these, being further gone in wickedness than they had been here, and having enlarged powers of mischief, exercised, whenever they got the opportunity, a most fatal influence on the inhabitants of earth. These were the beings who in old times had deluded men into worshipping them under the titles of various false divinities, and had instituted the most abominable practices in the holy name of religion. He alluded, as an instance, to the custom at Babylon (mentioned by Herodotus) which made it incumbent on every woman to prostitute herself once a-year in the temple of Venus. The influence of evil spirits was plentifully discernible in more recent times, as, for example, in personations of the Holy Ghost; and their latest effort to gain influence over men's minds was modern Spiritualism. Thus Spiritualism was one of the many wiles of the power of evil, and in flagrant opposition to the Word of God. To Swedenborgians, indeed, it was no unlooked for thing, since the world had been warned by the Swedish seer of the danger that would arise from lying spirits. He had described the phenomena of to-day with the minutest particularity, mentioning even that the influence of enthusiastic spirits causes a trembling, especially of the left side. Like war, indeed, and other admitted evils, Spiritualism might have its incidental use, namely, as a check to the Sadduceism of the present age; but that could afford no justification for its practice, which he concluded by earnestly exhorting his audience to eschew.

When Dr. Bayley had sat down, one of his congregation, a Mr. Brown, while admitting to the full the lying capabilities of many spirits, inquired of his pastor how it was that trance-mediums, like Mr. Morse and Mrs. Tappan, could keep an audience of 1,500, or 2,000 in breathless attention, while they gave utterance to the very highest moral teaching.

This difficulty was easily disposed of. Satan could transform himself into an angel of light. Mr. Bayley was then drawn on to descant on the insidiousness of the evil beings to whom he ascribed the phenomena of Spiritualism. For instance, they pretended an admiration for Swedenborg, but it was a mere trap. This was clear from the fact that a spirit declaring himself to be Swedenborg, had confessed that in earth-life he had made a few "little mistakes,"—had, in fact, imagined that Jesus was God, and thought too much of the Bible. Now Swedenborg's whole creed rested on the Deity of Christ and the authority of the Bible; therefore it was evident that this was a case of gross imposture. The conclusiveness of the reasoning was somewhat impaired by what afterwards fell from the lips of Dr. Bayley himself. He reminded his hearers that Swedenborg had set out from the orthodox creed; and remarked that it was interesting to trace in his writings how he had gradually sloughed off erroneous doctrines during his communications with angels. Now, if Swedenborg, in the course of thirty years, could correct such "little mistakes" as a belief in the Trinity, the Atonement, and the resurrection of the body, it is hard to see why he could not have gone a few steps further in the same direction in a period of two centuries.

Mr. Bayley now dwelt on the tendency of Spiritualism to connect itself with the doctrine of re-incarnation, the tendency of which towards a relaxation of moral effort was obvious. If a man failed to do as well as might have been expected of him in life once, all that was required was for him to turn up again and try and do better next time. Another dangerous consequence of the practice of Spiritualism was, that authority would certainly be ascribed to the spirits. A party of Spiritualists had been informed by spirits that half of the evils of the world arose from ill-assorted marriages. If people would only let themselves be guided to select their true Spiritual affinities, the result would be a re-incarnation of the worthies of old. One of the party, a very respectable man who had lived happily with his wife for fifteen years, was induced by these representations to set her aside in favour of his true spiritual spouse, who, it so happened, was his housemaid. The match was expected to produce issue in the Apostle Peter. Great were the anticipations formed with respect to this wonderful child, but when the time of delivery came, Peter was a

girl! The wife, it may be imagined, had not quite coincided in the husband's views, but he was united once more to his lawful wife after his unsuccessful experiment. This was one of many good stories that were told to the discredit of the unfortunate Spiritualists. So far Dr. Bayley had everything his own way; but he was now destined to receive a check.

At the next pause in the proceedings, a stranger to the meeting (who was afterwards kind enough to give me his name and address as Mr. Whitley, opposite Palace-gardens), arose, and with a nervous but still resolute air, informed the meeting that they had now the gratification of seeing before them a real live Spiritualist, an intimation which appeared to be received with satisfaction. The stranger then proceeded, with an asperity due no doubt to the effectiveness with which Dr. Bayley had employed the weapon of ridicule against his creed, to point out certain weaknesses in his opponent's argument. Did he find himself in an assembly of Jews, on whom the law of Moses was binding? Much had been said about the Bible, but about the New Testament little or nothing, and there even seemed a desire to shirk that. By what method of argument did Dr. Bayley pick out a single statute from its context as still authoritative? If he thought people who resorted to necromancy ought to be put to death, why did he stop short of endeavouring to have them executed? But, if they were to come to that, what person in the meeting would escape condemnation under the law of Moses? They would all have been put to death long ago. Who cared now to observe the commandment against eating blood or wearing a garment of mixed fabric? Why, even the man who did not hearken unto the priest (which he seemed to imply was the most unreasonable injunction of all) was to be put to death! Here he was called upon for chapter and verse, and promptly gave them as Deut. xvii., 12—a reference to which passage will show that he made an oratorical use of it. But why, he continued, argue about the law of Moses, when Jesus Himself, as if to show how entirely it was abrogated, had ascended the Mount of Transfiguration and held communion before the eyes of His chosen disciples with the spirit of this very Moses, its promulgator? For himself, having failed to find a refuge from the doubts which oppressed his mind, he had determined to try if this new thing called Spiritualism could bring him any light. But he was determined that if the spirits shirked the New Testament and the name of Jesus, he at all events would have nothing to say to them. Accordingly, he sat once a week with the New Testament on the table for 14 or 15 months, till at length manifestations came, and he found a creed by which he could live and in which he would die. He concluded by advising the meeting not to let themselves be frightened out of investigation by the bugbear of assumed authority.

This speech somewhat staggered Dr. Bayley. It was clear that as the teacher of a manly morality he could not bear to be reckoned among the obstructives. Accordingly, when he next spoke, he distinctly altered his ground, though without acknowledging that he had done so. He was not asking them, he said, to abstain from Spiritualism because the practice was forbidden by such and such an authority. On the contrary, they were to inquire into it, and if they found the evil resulting from it to outweigh the good, to avoid it. It was for the purpose of inquiry that they were met together that evening. As to the stranger's charge against him of shirking the New Testament, it was unfounded, since he had quoted the Lord's words, who said, "If they believe not Moses and the prophets, neither will they believe though one rose from the dead," which he understood as a condemnation of the practice of Spiritualism. Still he must repeat that he had not denied all good to Spiritualism. He had admitted that in some cases it might be productive of benefit, but he pitied the condition of mind of those who could not believe in a future without it. To such as had a better ground of assurance it could not be hazardous.

Not having been present myself on the following Wednesday evening, to which the discussion was, with the approbation of all, adjourned, I am glad to be able to supplement this account by an extract from a friend's letter:—

"Dr. Bayley read us a great many passages from Swedenborg's *Heaven and Hell*, in which he warns against Spiritualism. The rest was only a repetition of what you heard. Only one other gentleman spoke, although after him a dozen stood up together, and there was such excitement and arguing that Dr. Bayley was obliged to call order. They were after some time silenced by the promise of another evening in a fortnight. But I was going to tell you about the old man that spoke—such beautiful long white hair and the blackest eyebrows!

such an enthusiastic Spiritualist! I felt quite awed to see this old man stand with his hands clasped above his head advocating the cause. He told us that until a live coal had been placed on his head by Daniel Home without singeing a hair, he had never believed in miracles; that the coal was then placed in his wife's hand without burning her, but when put on the table set fire to some paper. The manner of this old man reminded me of Archbishop Trench, he was so earnest; and, until he told us we could in less than fifty years be carried up to the moon and back, I liked him."

Poetry.

MY BENEDICTION.

SITTING to M. Buguet for my photograph, I found on the plate I had previously chosen and marked for subsequent identification, besides my own portrait, the figure of a female with hands on my head as if in the act of blessing.

Crossed hands upon my head: a calm grave face,
Yet all unknown. Say wherefore hast thou come
To greet me in this unfamiliar place,
Leaving the confines of thy shadowy home?

Why none of those above I loved, and lost,
Whom oft I strain my aching eyes to see—
Why have none such the mystic frontier crossed,
To breathe their old beatitudes on me?

Strange visitant who, for a moment blest'd.
Then to thy home invisible had flown:
Now on my head those gentle hands are pressed,
A moment later—and I am alone!*

O who may dream what silent influence
Circles for ever round his path and bed!
Though benedictions touch no earthly sense,
And ear can never hear the spirit-tread!

Be thy prophetic vents on fulfilled;
Soft voices, gentle hands their impress leave.
In sceptic breast, the storm of doubt be still'd,
And we who handle, hear, and see, believe!

June 27.

* In a second portrait, taken one instant after the first, no form is visible.

M. D.

Correspondence.

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

WORK FOR THE SPIRITS TO DO.

"I have remembrances of yours, that I have longed long to re-deliver."
—Hamlet.

SIR,—I have been pleased and edified with the speeches at the social gathering of "The Marylebone Association of Enquirers into Spiritualism," which took place at the hall in Church-street, Paddington, London, especially with the questions and answers introduced and clearly reported in *The Spiritualist* of March 27th, 1874. But I perceive that my name is introduced and blazoned in the light as the recipient of a message by direct spirit writing from the immortal John Watt. The subject involved in that "Question and Answer" referring to me, includes a long term of mental anguish and physical debility not yet wholly removed; because, notwithstanding my earnest and frequent application to many quarters I think most likely to succeed, I have not received the aid for which I hoped. I applied to Mrs. Emma Hardinge, Miss Georgina Houghton, Miss F. J. Theobald, Mr. W. Howitt, Mrs. Alfred Watts, Mr. Everitt, Dr. J. M. Gully, Mr. Morell Theobald, Judge Edmonds, Mr. W. J. Champernowne, and several others. I sent them reiterated and long-winded appeals, and most of them—except two, who perhaps did not receive my letters—responded promptly with a kind word and reassuring tale; but as wide of the truth as the poles are asunder; all confessing not to be test mediums, but referring me to others,—strangers, that I knew not, and was too nervous to address. Yet I must confess I was delighted by the gratuitous offers of spiritual assistance, by the loving-kindness and sympathy displayed by spirits to a complete stranger. Many curious speculations and supernal messages were received by mediums in my behalf, with apparent wisdom, beauty, and truthfulness running as under-currents throughout. But how great the disappointment, when, with all these fair promises and good intentions, my own weak knowledge dictated to me the spirit messages were but fabulous, producing in me irritability from hopes deferred, which I fear must have been felt, if not expressed, by the patient recipients of my ardent appeals and frequent importunities.

But no longer to appear enigmatical, I will, if permitted,

confess a little; perchance some gifted and sympathetic one may read these revealings, and be competent to answer me, so as to completely establish a faith which has become wavering from a want of the truth.

Some few years ago, a beloved son left me to try his fortune in the interior of Africa. He remained silent long, and at last he acknowledged his distaste for writing, and felt ashamed in the end to renew our correspondence, so that many months passed in a silence which ended in the following terrible tragedy. Two friends of his, who were last with him, stated that he left them suddenly for a season, and was soon afterwards found dead in a lonely hut,—

"Out of humanity's reach,"

And was then buried in the sands. Being recognised by his friends, and some reputation having waited my name in that direction, he was carried thence to a neighbouring farm, and deposited (as is the custom where the "sacred acre" is not often met with) in a garden, or outer-court, in the usual form. But the grief and perplexity arose from the after-tale, inasmuch as it was represented to me that the state and position of the body in the hut were indicative of some foul play, and contrary to natural appearance, but no certain clue to his actual mode of departure from earth could be ascertained. And thus I was left, with an aged partner quite blind in consequence of sorrow, with life in dark shadow, and no sign as to the true cause of our bereavement. Now, it may be that the Spiritual friends to whom I have written may, in mercy to my feelings as to the whole truth, have kept back the grim shadows of the revealings, and not have told me all, which has left "confusion worse confounded," and given to a gloomy imagination and an ugly fancy a deeper tinge.

And now, Sir, permit a few "reflections" in the shape of African criticism. The direct writing from the Spirit John Watt, mentioned in the "Questions and Answers" alluded to above, is near me, and greatly I value it, if genuine, as an "other-world" message. It is short, but loving and promising, as most angelic bulletins are, and ran thus—but being written on the 1st of April, 1871, I hope nothing treacherous or deceptive was intended by him:—

"My dear Brother,—We in spirit-land greet you with a loving welcome, and will do all we are permitted to aid and bless you. More we would willingly say, but at present desist, as the power is not very strong."
JOHN WATT."

And the direct writing is verified by Mr. and Mrs. Everitt, and Mr. Morell Theobald, their autographs being attached. The fact of John Watt having been silent towards me since that *seance*—although, you perceive, further assistance and benedictions are promised—has created three black and sad doubts, namely, (1) that either his memory is treacherous and he has forgotten, or he is incompetent to fulfil his intentions, although neither cribbed, cabined, nor confined, like we, poor circumscribed, incarnated ones; (2) that he is not permitted to divulge his knowledge; (3) or, that still possessing both the remembrance and the power, he reserves them, like others, from motives of compassion and prudence. But I have ventured on the novel process of enclosing a short bulletin for this angelic one in summer land, written last year, and confided it to your care. Perhaps Mrs. Everitt, or some other equally gifted one, possessing a connecting link, and being *en rapport*, will flash it along the spirit wire, and obtain a full response from him *direct* to me in Africa. What have I done to offend the gods, or John Watt, that he cannot commune with Cape Town, as well as Hendon, the spheres and the climate being equally healthy, bright, and propitious?

But although this might be achieved, a terrible bugbear and drawback to hope, comfort, and expectation with spiritual novitiates and even adepts, is the fact that "lying ones" are as rife and inveterate above as below; for that prince of mediums and noble veteran, William Howitt, after many battles and much opposition, still has to complain, in the *Spiritual Magazine* for January, 1874, page 13, under the head of "Impostor Spirits," of this particular misfortune. He even refers, it is believed, although with great precaution and sympathy, to "a gentleman in a distant colony," in some remarks which the present writer takes home to himself, and conceives to involve the whole sum and substance of the present communication. Swedeborg, more than a century ago, in many parts of his wondrous "Arcana," describes faithfully, with terrible precision and fullness, the sad dissembling of lying spirits and devils in freedom: and remarks, in substance, that they are such awful mimics, copyists, and forgers, that they can put on the very nature, mind, feature, voice, dress, and caligraphy of each other, as well as of many of those out of their sphere, and so completely, that it was impossible (in his

day) for shortsighted mortality to know the difference. It is all very well, and scriptural, and proper, to say "Try the spirits," but who is competent to sit in judgment? Where is the court of conscience or court of appeal? Where the standard or referee that can indisputably decide? Where the certainty that an apparent loving greeting and congratulation come from a grandmother, sister, or first cousin; a saint or a sinner—David or Dick Turpin? But my sorrowful tale is becoming endless and wearisome, so let it end abruptly.

W. L. SAMMONS.

Cape Town, South Africa, May 20, 1874.

[This letter contained an enclosure addressed to Mr. Everitt, which we posted to him. Why does not Mr. Sammons try Mr. Foster's mediumship, for recently his spirits told a sifter of an estate which was his by right, and the statement proved to be true, although neither the medium nor the sifter knew anything about it till the message came? If a truthful message were given about the manner of his son's death, how could our correspondent prove its accuracy?—Ed.]

SEANCE WITH MR. WILLIAMS.

SIR,—Yesterday we had a rather short, but highly remarkable seance at 61, Lamb's Conduit-street. There was great power, but the oppressive heat seemed to induce the spirits to concentrate and hasten their manifestations while the force was active. After some very surprisingly strong movements, the form of John King appeared several times in the middle of the table, beautiful and plainly visible to all. John King and Peter bid us good night, and on lighting the gas, a heavy chair was found on the table. So closed this splendid seance. The hands of the medium were, of course, never released for a moment.

London: July 10th, 1874.

C. REIMERS.

SPIRIT PHOTOGRAPHY.

SIR,—The overwhelming mass of well attested facts in this phase of Spiritualism seem to put the comparatively small amount of doubtful instances quite in the background, and the discussions now and then arising are chiefly based on the sometimes strange, and even suspicious appearances of the impressions. On this point I may offer some observations, derived from a very interesting sitting with Messrs. Reeve and Parkes. On this occasion, I got one figure, which looked exactly like an inferior pencil drawing on cardboard, cut carelessly round the outlines, and produced on the same plate by a second exposure. In an evening seance, Mr. Parkes was entranced by a spirit, calling himself "the Teacher," and who appeared on many plates. I asked, how it came that the said impression looked quite flat, and altogether like a common drawing. He replied that the quantity of the aura he used was sometimes not sufficient, and the outlines, in such cases, appeared instead of solid bodies, simply on a flat surface, more or less distinct. This explanation appears of much value when applied to some photographs of the best mediums, where faces appear flat, while the drapery looks solid. Such perplexing specimens are to be found in Monsieur Buguet's productions, along with the most convincing test conditions as to their *bona fide* character. Further experiments will doubtless clear up these mysteries, and the careful collection of such facts as quoted are more important than single results, however striking in themselves.

CHRISTIAN REIMERS.

[It is merely an assumption that spirits never present drawings to be photographed; the whole thing is a matter for observation, and not for preconceived opinions.—Ed.]

MR. COGMAN'S WORK IN EAST LONDON.

SIR,—I hail with intense delight the kind suggestions you throw out on behalf of our gifted and aged medium, Mr. Cogman. It would be quite superfluous on my part to say that there is not a medium amongst us who is more deserving of recognition and permanent support than he is. I happen to know him intimately—consequently know also something of the way by which he is supported at the East End. I fully endorse your remark: he has kept open house for some time past, almost unaided. The very trifling sums received have not even paid the rent of the rooms, not to mention gas and fuel in winter. That such a thoroughly devoted medium to the cause, and one who has made great sacrifices to develop his mediumship, should be allowed by us to linger on as he is now doing is, I contend, anything but creditable to the movement. Let those who have not heard Mr. Cogman go and see, and hear for themselves, as I have done for twelve months past. I am sure they will fully endorse my statements.

I never before heard such eloquent and sublime discourses fall from the lips of mortal man as through Mr. Cogman.

Friends, let not this bright light and pioneer of our beautiful philosophy linger out an unenviable existence in an East End atmosphere. He is too great a sensitive, and far too retiring to come to the front and speak for himself, so I am in duty bound to plead for him. I feel sure you will do what you can by your influence and position, and thus let us dispense a little of the milk of human kindness of a more permanent character, to one who is so justly deserving of it. Could not a small hall in the East, or any other end of town be engaged for Mr. Cogman on Sundays, and thus relieve him of the responsibility of a large empty dwelling house, the anxiety of keeping on which is not by any means conducive to his mediumship? With the greatest pleasure I will subscribe five guineas per annum, payable quarterly, for this or any other plan that may be suggested by you for his benefit. Will you, Sir, very kindly stimulate a few generous minds in your columns to co-operate with us. I need not, I think, remark that we shall be amply repaid by the philosophy of the lofty minds who influence this medium. My card is enclosed.

July 6th, 1874.

ALPHA.

[Why does this correspondent not give his name for publication and announce himself as ready to receive subscriptions? How Mr. Cogman has been able to do so much public work in East London with so little public aid for many years past is a mystery, and plentiful subscriptions really ought to be sent to him by those who are able and willing to help good workers. His address is 15, St. Peter's-road, Mile-end, London, E. His present rooms answer very well for the work he is doing; they are now well known and it is to be hoped he will not give them up.—Ed.]

SPIRITUAL POETRY.

SIR,—It is often striking to observe (and I think it ought to be instructive and encouraging), how often when "orthodox" people are really inspired, they rise above their orthodoxy in a most extraordinary way, and utter sentiments totally at variance with their ordinary tone of thought. A remarkable instance of this has just come under my notice. In the *Christian Evidence Journal* for July, 1874, there are a few verses of poetry, of which I enclose you a copy, hoping you will reprint them. They are signed with the name "Julia C. R. Dorr," and are extracted from *Scribner's Monthly* :—

SOMEWHERE.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest, and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear
Poor human words of blessing, will I pray.
O true brave heart, God bless thee, wheresoe'er
In His great universe thou art to-day.

I am quite at a loss to understand on what principle the Editor of the *Christian Evidence Journal* (!) admitted such beautiful Theistic and Spiritualistic teaching. Almost every line is full of heresy. The whole of Evangelical theology is ignored!

The most beautiful ideas of our spiritual philosophy, future progression, the help of loving sympathy through all spheres, and the universal Fatherhood of God, are expressed in the simplest and yet most comprehensive manner.

EDWD. T. BENNETT.

Betchworth, July 6th, 1874.

MATERIALIZED SPIRIT FORMS.

SIR,—I have sent the following remarks to the *Medium* newspaper at the request of the editor:—

"As the present controversy in the *Medium* is likely to raise the doubts of some of your readers as to the genuineness of the phenomena regarding Miss Showers, it will give me much satisfaction should the following notes contribute to dissipating those doubts.

"1st. The face of Florence always appears to be of a different form to that of Miss Showers and Lenore, it is longer, does not taper so much, and is on the whole less symmetrical.

"2nd. The teeth of Florence are never seen, unless she is requested to show them, and then only momentarily. Those

of Lenore are visible; Mr. Coleman was much struck with this distinction.

"3rd. The height of the three varies, although I am told not always in the same degree. I saw them measured several times, and assisted in doing so, we had not an inch measure, but Florence appeared at least two inches the tallest, Lenore coming next in height, and Miss Showers about two inches shorter, making more than four inches difference. Mr. Dunphy placed his foot against theirs to ascertain that they stood fair.

"4th. Miss Showers wears earrings. Florence says her ears were bored but are not now. I did not examine them, neither those of Lenore, but probably the ears of spirits are never bored.

"5th. The most marked distinction was in the feet. The first time I saw the foot of Florence it was very singularly formed, unlike any I ever saw. It was projected from under the dress several times momentarily, and I should say was under two inches wide; on another occasion it appeared fully developed and natural. The impression which I took in clay of the right foot of Lenore (see *Medium* No. 223) is unusually broad for the length; she could not have moved it to make it appear broader than it was, as the toes are well defined. The remainder of the foot is faintly impressed, it is three and a half inches wide and seven and a half in length. I have not obtained measurement of the foot of Miss Showers, but think that this, with the evidence that has been given by others, is sufficient to establish the fact that there must be three identities."

C. E. ISHAM.

Lampport Hall, Northampton.

SIR,—There has recently been sent to me a small portion of a lock cut off the head of the spirit "Florence Maples." This lock was removed by a gentleman who is himself a medium, and a distinguished contributor to your pages. It is of a dark colour, a sort of dingy black, dry, full, and devoid of all glossiness—in fact, to ordinary observation it has a very *unhair* like appearance. I have, however, submitted it to the searching gaze of the microscope; the instrument I used was one of Pellischer's with a quarter-inch object glass. I found at once that the structure of the substance I was surveying was not that of hair, either human or brutish; it had on the other hand the characters of *woody-fibre*, and beyond the distinction of colour showed no difference from a thread of tow placed under the field of the microscope by its side. In short, vulgar tow (dyed of course), or a closely allied vegetable substance I feel sure it is. Any microscopist will confirm me in the assertion that there is no mistaking or confounding one with another—tow and hair.

Now, I am not wishful to argue at any length, as to how far the above facts invalidate the genuineness of the spirit-materialisations produced by Miss Showers. Of course it would be just as wonderful to *create* tow as to *create* hair, but one would imagine that a spirit possessing such powers, when he, she, or it set about making a human body, would not wantonly make it partly vegetable. Certainly, in apology for such an act on the part of the spirit, I may add that I find the padding which is largely used for the commoner sort of ladies' chignons is generally composed of tow, and the spirit may have wished to produce as close a similitude to some human model as possible; but then, on the other hand, this tow padding is intended to be, and in use always is, kept out of sight; it is not used to imitate any external or pendent lock. Further elucidation, however, of the whole matter, I must leave to those who have the opportunity which a personal acquaintance with Florence Maples may give them.

I have not had the opportunity, of which I should be very glad, of examining any of the hair of Katie King, and I should feel much indebted to any of your readers who would, through you, kindly send me some.

One single hair, if no more could be spared, would be quite enough for my purpose.

M. D., London.

P.S.—Since writing and sending you the above letter, I have had the good fortune to receive this morning the very thing I was wishing for, *viz.*, a lock of "Katie King's" hair. I have lost no time in submitting it the microscope. I have pleasure in saying that I find it as unquestionably to be *hair* as the head-covering of "Florence Maples's" was *tow* or its congener; it is rather coarse or strong for a woman's hair, but not more so, I believe, than is often the case.

July 14th, 1874.

SIR,—There appears to be an attempt made to prove *non-similarity* of feature of the spirit-face and form to those of the medium through whom they are produced. In all cases when

I have seen them there has been a marked similarity, not only in feature, but even the reproduction or duplication of the clothes of the medium. On one occasion I was present at one of Mr. Williams' dark *seances*, when John King appeared at the cabinet door with white muslin drapery hanging to the ground, holding a light in both hands, occasionally turning round to rekindle or revive his light, and on each occasion I noticed the distinct outline of Mr. Williams' frock-coat and trousers underneath the white loose drapery. This will be easily understood, when I explain that John King stood between myself and the light he was endeavouring to rekindle, and the muslin was so transparent as to allow the light to permeate, but not so the coat and trousers. I called the attention of his friend, Mr. Clifford Smith (who was present) to this, and he distinctly saw what I have described. This proved to me, that not only was the face duplicated, but even the clothes. I do not make these remarks to call Mr. Williams' honesty in question, for I had myself tied and sealed him most securely before the *seance*, and found all intact when over. There is evidently much in these matters yet to be explained.

N. F. DAWE.

Portman Chambers, Portman-square, London, W.

[Mr. C. P. B. Alsop, of 46, High Holborn, has told us he has often seen Mr. Herne's Katie King under good test conditions, and her face was clearly the duplicate of that of the medium. When we have seen Mr. Williams' John King closely he has been like the medium about the eyes and nose, but with a larger and paler face; once we saw him without his black beard; we have held Mr. Williams and seen John King clearly—not "dubiously"—floating above him, so knew there was duplication. Mr. Guppy once published in the *Spiritualist* that the materialised faces he had seen through Mrs. Guppy's mediumship resembled her in the lines of the eyes and nose; she has long ceased to sit for these manifestations. Mrs. Everitt's John Watt has not been seen, but when he first began to speak, his voice was like hers, proving the vocal organs to have had the same material shape as hers. In the faces through Miss Cook's and Miss Showers' mediumship there is much duplication of features. Evidently the same principles govern all the manifestations. Where do spirits bring the "hair" and drapery from?—Ed.]

THE DIVINING ROD.

SIR,—Have you, or any of your many readers, a knowledge of this mode of communicating with our invisible friends, as we do not find it noticed in your paper, or the *Medium*?

Several persons of my acquaintance, as well as myself, have tried it, and undoubtedly find a power controlling the rod that we cannot explain to the satisfaction of our enquiring friends. Some communications (like those given by table-rapping) are good, and some bad; they are apparently given by the control of good or bad spirits, and generally in no way under, or from, the action of the minds of the *two persons holding the rod*, but *sometimes* it is found to be so influenced by their thoughts. Anyway, this mode of communication seems quite as reliable as table-rapping, and very much quicker and pleasanter, as the rod points to the alphabet, when under strong control, as quickly as the words can be written in longhand.

A friend of mine has favoured me with an account of part of a *seance* he attended last Sunday evening; only three persons were present, and the rod was held by two, the other writing. The controlling intelligence instructed them to read the 97th Psalm; this done, it spelt out the following very beautiful prayer:—

"Almighty, eternal and everlasting God, we come unto Thee because we know and feel that Thou art truly and indeed the God of the living, and not of the dead. We therefore come unto Thee, knowing that we shall ever live and never die, that when we put off this mortal life, we do not die, but only change our outward bodies. But do thou enable us so to live, while on earth, that when we leave it, we may have so availed ourselves of the many privileges we enjoy, that we may have every reason to be glad and rejoice at the change. Oh, do Thou be ever with us, and lead us into Thy peace; may we ever try to copy Thy virtue and holiness. Amen."

This truly good prayer my friend thought could not apply to the disembodied spirit; therefore said, "But you have lost your material body?"

Ans. "Yes—but only part."

Ques. "Will you tell me what you mean by only part?"

Ans. "The part by which I saw and felt."

Ques. "Then the prayer you have given us does not apply to you now?"

Ans. "No; it was intended for you."

Ques. "Was it you who made the prayer?"

Ans. "Yes; through you." (Meaning the two holders of the rod.)

Ques. "Do you get instruction from higher spirits to give to us?"

Ans. "Read and study the Bible." (Pointing to the ninety-fifth Psalm in the open Bible lying on the table.)

Ques. "Can you give any directions to a person (named) going on a journey?"

Ans. "Yes. Love and trust God, and pray for His help and guidance."

Benediction. "God is great. May He ever watch over you! Good night."

The controlling spirit, or whatever people will call it, then left, and another, who also regularly visits this small circle, then gave some little good advice, in a very peculiar style. He had been a Quaker when in earth-life, and still retains his "Yeas" and "Nays." After this a bad control, who also regularly comes, and always asks for drink: a warning, truly, this to the drunkard.

Now, Sir, who of your numerous readers can offer any explanation? There was certainly no fraud—no deception. Then what were these controls? To us there seems but one conclusion—that they were intelligent beings, invisible to the persons present. But I must not encroach upon your space further at present. If you can allow a little space weekly to this subject I can get several other beautiful prayers given by the same controlling spirit or agent, for publication. If not known, I shall be glad to send you, for the information of your readers, our mode of using the rod. One thing I must say—it should not be used with levity, or bad influences will have the greatest power over it. "Like attracts like" strongly with the rod, or the table, or, in fact, with trance speaking, and, probably, materialisations. W. R. THORNTON.

Barrow-in-Furness, July 7th, 1874.

[How was the rod held and used?—Ed.]

REICHENBACH'S "DER SENSITIVE MENCH."

SIR,—With reference to the inquiry regarding Reichenbach's *Der Sensitive Mench*, permit me to state that the abstract referred to by your correspondent appeared in Nos. 48, 49, 50, 51, and 52, of *The Zoist*, and was made by Mr. A. J. Ellis, the distinguished philologist. This great work of Reichenbach's is in two vols., containing over 1,700 pages. Mr. Ellis concludes his abstract with the following remarks on the value of Reichenbach's researches:—"This concludes a tantalizingly brief abstract of a most remarkable book, which all mesmerists who can read German will probably purchase and study. The utmost that such a short analysis as has been given in these numbers of *The Zoist* can hope to effect, is to make the practical mesmerist aware generally of the odic polarities of the human body, and their effect on the pass, and to show him that however difficult it must ever remain to assign laws to the mutual action and reaction of two such complicated objects as human beings, we are not without a *beginning* of knowledge on the subject, which, for the present, we must be content to eke out with careful empirical observations and consequent rules. To the collection of such empirical laws—true only between narrow, and not always known limits—the attention of the practical mesmerist should now be carefully directed. The condition of the art of medicine, in which one agent (the drug) is *inorganic*, shows, on the one hand, the great difficulty, and on the other the partial success which we may hope for from such a course. Those who have the leisure and the acquirements to institute experiments like Reichenbach's, cannot do better than imitate his example; and let us hope that he will long be preserved to us to pursue his ingenious, scientific, and most valuable researches on a subject with which his name is imperishably connected."

In Nos. 42, 43, and 44 of *The Zoist*, the late Professor, William Gregory, issued an able translation of Reichenbach's *Popular Letters on the Odic Force*, which are well worth the attention of those desiring an accurate notion of the nature of *od* and *sensitiveness*. J. G.

Edinburgh, June 28th, 1874.

SOMNAMBULISM.—The *Northampton Mercury* says:—"A somnambulist feat has caused some excitement in Tarryton. Mrs. Navans, the wife of a well-known manufacturer, awakening, found her liege lord absent from her side. As he was known to be given to walking in his sleep, she raised an alarm, and search being made by the two sons, the missing husband was found up to his neck in water in a disused cistern, and clinging to a cross-bar for support. He was very much exhausted. To get in that precarious condition he had walked 310 feet on a ledge of wood but two inches wide, covering the top of a grape arbour that ran from the back of the

house to the barn. Although he had safely accomplished the feat, on reaching the end of the structure at which was the cistern, he had fallen off, and the covering of the cistern being much decayed, was received into the water. The shock naturally awoke him."

A SHAM GHOST IN WESTMINSTER.—Frederick Gruninon, a labourer, was charged before Mr. Cooke, last Saturday week, at Westminster Police-court, with being found in the burial ground of Christ Church, Westminster, for an unlawful purpose. The Rev. H. Elliott Fox, incumbent, said he knew nothing of the present charge, but for some nights past large crowds had collected believing that an apparition was in the habit of appearing nightly. His congregation had been greatly annoyed by it, especially on last Sunday evening. It was an exceedingly foolish thing, but he did not wish to press the matter harshly. A police-constable said—Last night about a quarter-past twelve he was told that two men had got over the churchyard rails of Christ Church for the purpose of frightening the people assembled outside. He went to the corner and saw the prisoner running across the churchyard with a white sheet over his head, and some of the people nearly fainted, while others laughed. The prisoner fell as he ran, and witness caught hold of him. He said he had only got over there "for a lark." On Sunday night there were 300 people, and on Monday night a large piece of white paper was fastened to a tree representing a man, and 5,000 or 6,000 people assembled to see this ghost. The prisoner now said he got over to see the ghost, and a man put the sheet over his head. Mr. Cooke said it was very disgraceful and foolish conduct, and he was only astonished that people should believe in such things. He bound the prisoner over in £5 for six months' good behaviour.

SPIRITUALISM IN CAPE TOWN.—In the course of a letter to us from Mr. W. L. Sammons, of Cape Town, South Africa, the following passage occurs:—"Facts that sometimes arise, pass by, as it were, stillborn, and are immediately forgotten. I can vouch that a month or two ago, two ladies, living in the suburbs, both woke up on the same night, at the same time, and saw the spirit of their mother, who spoke to them in separate rooms, in her familiar voice, manner, and dress, then as suddenly retired. By the next mail a paper came announcing the death to have taken place exactly at the period the spirit addressed her daughters. At present *seances* and associations we have none, although Bishop Colenso by his harsh doubts in the *Leeds Express* (copied in Cape papers), has set the spiritual ball rolling, so that it may soon overcome his *Algebra*, and perhaps smother his version of the *Pentateuch*."

ASTRONOMICAL SPECULATIONS.—The following paragraph is quoted from the *Dover Standard* of July 4th, but Mrs. Tappan mooted the same idea months ago in one of her trance addresses, as published in these pages. When and where was the speculation first put on record publicly? "Signalling between the earth and the planet Venus is a suggestion made in all good faith by a French astronomer, M. Charles Cros, who considers the coming transit of Venus to be a good opportunity for ascertaining whether there are inhabitants on the planet, and, if so, entering into relations with them. He says:—It is possible that Venus is inhabited; that amongst its inhabitants are astronomers; that the latter judge the passage of their planet across the solar disc to be an object to excite our curiosity; finally, it is possible that these *savans* will strive in some way to make signals to us at the precise moment when they might suppose that many telescopes might be levelled at their planet."

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

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbeck, 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 Volckman, Esq.; Herace S. Yeomans, Esq.

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

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

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

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

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

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

One of the sub-committees of the Dialectical Society reported:—
"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with ether 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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3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane London, E.C.