

The Spiritualist

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

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

January 9th, 1874.

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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, and in the mornings for the taking of spirit photographs.

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 application 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.

T. EVERITT, Chairman, Conference Committee.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE 1874 CONFERENCE OF SPIRITUALISTS.

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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.

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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.

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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, 1863, 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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VOLUME FIVE. NUMBER TWO.

LONDON, FRIDAY, JULY 10th, 1874.

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THE CORRELATION OF SPIRITUAL MANIFESTATIONS.

FROM the advent of modern Spiritualism down to the present time, critical minds have pointed out how in many phases of spiritual manifestations the intelligence contained in the messages has been greatly limited by the mental capacity of the medium, and mesmerists have argued that the superior intelligence often displayed in trance addresses arises merely from the temporary exaltation of the natural powers of the sensitive. But whilst on the one hand there are many phases of mediumship in relation to which such arguments are of great weight, there are others in which spirits unknown to the medium give their names and addresses, the particulars of their earth-lives, and other details which the medium could by no possibility have ever known, but which yet, after searching inquiry, prove to be true. To the first of these phases of mediumship it is intended on the present occasion chiefly to direct attention.

A physical medium, after sitting a few times, gets table motions, or raps; these month by month increase in power, and he hears that others with strongly developed power of this kind have obtained direct spirit voices by sitting for them at dark seances. He consequently sits for the purpose; low whispers, broken sentences, or disagreeable squeaking noises soon begin, and after a time the direct spirit voice becomes an established manifestation. It was on record, long before the full form manifestations began, that these voices at first were so much like those of the medium as to cause them considerable annoyance, but as the power grew the dissimilarity increased. It was also discovered and recorded, notably in some instances connected with the Davenport Brothers, that their hands and arms, and sometimes their dresses and whole bodies were occasionally duplicated, while the mediums themselves were bound and sealed hand and foot, or held hand and foot by the spectators. A notable feature at these voice seances was the general limitation of the knowledge of the speaking spirit by the intellectual capacity of the medium, and the unsatisfactory nature of the statements they made as to their own identity, not one of the John Kings, John Watts, Jack Todds, Katie Kings, Annie Morgans, or George Holts having, so far as we know, proved their identity in a sufficiently satisfactory manner for their statements to be substantiated by documentary evidence. As some of these spirits began to show themselves, they were found to be partly like the mediums, and partly like somebody else. A photograph (marked No. 7) of one of these spirits taken by Mr. William Crookes is now lying before us, in which the narrow forehead, thin face, and pointed chin of the medium, are replaced by a broad forehead and full round face, but with the chief resemblance to the medium in the lines of the

nose and eyebrows. Thus it will be seen that the developments of the present, fit in with the developments of the past, and that the manifestations now going on in England harmonise with the more advanced manifestations in America is evident from the contents of the spiritual journals reaching us from that country.

If manifestations of this kind stood alone, and proofs of spirit identity satisfactory to reasonably critical minds were always absent, the spirit theory might perhaps be evaded, and an argument substantiated that all the phenomena were due to some unknown powers exhibited unconsciously by mediums while in abnormal mesmeric states. But there are exceptions, even among spirits who speak with the direct voice; all three of Mrs. Bassett's voice spirits, for instance, have proved their identity to the satisfaction of their surviving relatives; in one of these cases the spirit himself was the first to tell his surviving relatives in England that he had died in America, so far as his body was concerned; he also gave the address of his widow, that they might write to her to get the fact verified, which was done.

So far as we have seen, every powerful physical medium has one spirit near him, much like him in thought, mind, and purpose, otherwise they could not be happy together. This spirit in manifesting, being divorced from the material conditions of existence, by will-power and other methods gains power over the material conditions appertaining to the medium, to which the medium has the primary right, but which is overruled for the time being, and the conditions of thus manifesting physically are such that a mixture of the individuality of the spirit and of the medium is the result. When conditions are good, the individuality of the spirit preponderates; when they are bad, the individuality of the medium is in the ascendant. Hence, the more unspiritual the people, and the more they break conditions at *seances*, the worse manifestations do they most deservedly get. Indeed, one legal gentleman asserts that he recently obtained all medium and no spirit; if bad conditions tend to produce that result, there is no question that he and his friends had supplied them in abundance.

But these controlling spirits sometimes stand on one side, and permit others to attempt to communicate; they seem to watch such strange spirits and their attempts with much jealousy, lest they should obtain permanent control over the medium; this watchfulness may be generally due to care for the welfare of the medium, but in some cases they may have a selfish interest and desire to keep up their own connection with earth and its conditions through the agency of a medium, since there are both good and bad, selfish and noble, among those in the other life.

Test physical mediumship appears to be a bad thing for the mediums; the more degraded and more suspicious the mortal seeking for physical tests on the one side, because he cannot yet personally realise a state of society in which individual truth and integrity may be as strong as physical tests, the lower and more undeveloped does the spiritual power on the other side appear to be. It seems to be analogous to the fact that every additional weight placed in one pan of a balance, by inexorable law necessitates the adding of equal weights on the other scale, to restore the equilibrium. Pure-minded, spiritual people, who apply tests for scientific purposes, and not to meet the rottenness of the suspicious nature of their own hearts, usually

get magnificent results, and do not seem to bring bad influences about the medium. It would be unpleasant to individuals to point to all the available examples tending to substantiate these ideas, but it is notorious that some of the most wonderful test mediums who have visited this country from America, have had to depart precipitately to escape the consequences of their malpractices in other respects.

The foregoing ideas are in no sense recorded authoritatively; they are mere speculations which have been forced upon our consideration by the facts we have observed at some hundreds of *seances*, attended without any preconceived theological or scientific theories of any kind whatever.

WONDERFUL APPEARANCE OF MATERIALISED SPIRITS AT THE SEANCES OF THE EDDY FAMILY.

From the "Religio-Philosophical Journal" (Chicago, June 20th).

DESCRIPTION OF THE HOUSE AND SEANCE ROOM.

THE home of the Eddys is in Chittenden, Vermont. To reach it you have to go by private conveyance from Kertland, about six miles. I reached there the afternoon of May 15th, 1874, and I found there a number of gentlemen and ladies who like myself were seeking for light in relation to spiritual things and the evidence of our future life. The road is north and south—the Eddys' home is on the west side, and faces the road east; it is a large two-story house with a two-story wing extending from the upright west. The second story of the wing consists of a hall, its size being about 35 ft. by 18 ft., and it is entered from the second story of the upright. There is but one door to enter and go from the hall. At the west end right across the room is a stage or platform five feet wide, and in front of it, on its edge, stands a rail on supporters about two feet high, extending from the north side of the room to within two feet of the south side, where is left an open space and two steps upon which to mount the platform. The north quarter of this stage is taken up by a dark closet and the chimney that passes from below up through the hall. The door of this closet opens almost in the centre of the stage, there being a space of three feet between it and the rail. There is no furniture nor paraphernalia of any description in this hall. To light it up in the day time it has three windows on the north and three on the south. I have been thus particular in the description of this place on account of its being an enchanted hall, in which the Eddys hold their *seances*, and where many mortals have seen and conversed with their friends from the spirit world, who there clothe themselves with materiality and the habiliments of their earth-life.

On the evening of May 15th, there being present eight persons beside the family (which consists at the present time of three brothers and two sisters, all being mediums, but only two of them, William and Horatio, give *seances*), we formed a semicircle, twelve of us extending from one side of the room to the other, and about four feet from the stage. William informed the company that any person who wished could examine him, his clothing, and the dark closet as much as they wished. The writer noticed that he had no white garment on him, his shirt being a dark coloured woollen cloth, and we saw nothing that implied the least disposition to conceal anything either about his person or

in the closet. His hands were securely tied behind him. He was placed in a chair in the closet and a large shawl was used to curtain the door, leaving him in the dark; the light was set on the floor and turned down so that we could just see each other; we all joined hands and commenced to sing. In less than two minutes the curtain was raised and pulled back from one side, and there stood two child-like forms draped in white; one of them bowed, motioned its arms and beckoned to a lady in the circle. The lady then remarked, "how much it acts like Jenny," when both of the childish forms seemed to dance with glee a moment or two, then disappeared, the lady believing that in them she recognised her child that was dead, and its playmate that had recently passed to the spirit-land. I am not very much disposed to be startled at any unusual phenomenon, and had just as lief look upon the devil as our orthodox friends describe him as not, but I confess that I think my hair started up when I saw those children.

APPEARANCE OF FOUR INDIAN SPIRITS AND THE DEPARTED BROTHER OF ONE OF THE SITTERS.

We kept up the singing. Soon there appeared an old lady whom the family call grandmother, and in an old cracked voice, she gave some directions and disappeared. Following her disappearance, out slipped a large portly man with black pants, coat and vest, and a white shirt; light features, dark hair and beard. His motion was slow; he bowed several times. A gentleman present from Springfield, Massachusetts, J. F. Baker, who sat beside me, recognised in him his brother who had been in the spirit-world only three weeks. He vanished, and a voice requested us to sing vigorously. Several attempts were now made by different spirits to appear, and one after the other, four Indians came out in different costumes, each staying long enough to show himself; one of them a large majestic fellow stood against the door case to give us an idea of his height, and we judge that he was six and a half feet high, and the most of the company were of the same opinion. One very friendly Indian maiden came out and danced, and motioned to a lady, Mrs. Cleveland, to come up on the stage. The old lady went up and then mortal danced with immortal. The old lady told me she had a kind of dread at coming in contact with this materialisation, and it made her shudder when touched by it. I wanted to dance with the Indian maid, but did not get a chance. Her movements were very graceful and easy. Now, the spirits, purporting to be three of them, held quite a colloquy in voices differing in tone and in the use of language; this closed the cabinet *seance*.

MUSICAL INSTRUMENTS FLOATED AND PLAYED UPON IN THE LIGHT.

On the evening of May 16th, the same company present, Horatio came forward for examination, which having been done to the satisfaction of all present, a guitar, some bells and other instruments were placed on a stand which was screened from view by hanging up a shawl, and placing two common chairs in front of it. In one of these chairs Horatio was seated; in the other a Mr. Severance of our circle. He having bared his arm, Horatio clasped it with both his hands, when they were covered with a shawl, and while sitting facing us all, the guitar was floated over their heads in plain sight, and projected out first on one side of them, and then on the other and between them, playing all the time; also other instruments in company with it.

Some of the time it was six feet away from the medium, and played upon rapidly and in plain sight of every one in the room.

A ring about eight inches in diameter was handed to us to examine, and we all pronounced it a solid iron ring. It was placed at the back of the medium and Mr. Severance, when the latter changed his position by taking one of the medium's hands in his, the other hand of the medium remaining on his wrist all the time. Then the medium shook from head to foot, and throwing the shawl off that covered his hands, there was the ring on Severance's right arm. How it got there, Mr. Severance says, is incomprehensible to him.

REMARKABLE APPEARANCE OF MATERIALISED SPIRITS.

William now presented himself as usual, giving the same opportunity for examination as before. He was tied and entered the closet whence come the denizens of the unseen world. Soon there appeared a man apparently sixty years of age. A lady present thought it was her father. His disappearance was followed by a lady with a small child in her arms coming into our sight. Mr. Severance could not say certainly, but he thought it might be his deceased wife and her child. Then the children appeared again that we saw the evening before.

On Sunday evening, May 17th, the principal materialisations were—first, one who calls herself the "Witch of the Mountains," who appeared in full view, draped in weird costume, with a crown on her head and a long gauze veil over her face, which she raised slowly and majestically, and took a chair that was on the platform, sat down and discoursed to us on the philosophy of the phenomena we were witnessing, winding up with a golden promise to us that as earth's children get rid of their fears and superstitions, so that they can bear greater things, the spirits would produce more startling sights and utter things now unutterable. Then came another, a woman in white Garibaldi waist and black skirt, and it was said by those who thought they knew, that it was Achsa W. Sprague. The features were white and as expressionless as death. She appeared to look us all over, made a bow, clasped her hands and kneeled on the floor and poured forth a fervent prayer, so intense, so stirring, and thrilling to the feelings, that the company's "Amen" was simultaneous with the closing of the prayer.

This same evening we all sat around a table with joined hands. Horatio had his right hand covered in such a manner as to prevent him using his fingers had he wished to. The key end of a guitar rested on this muffled hand (his other hand being placed on the table) the body of it on the lap of a lady, one of our investigators—the writer standing between said lady and the medium, with the whole guitar under his eyes and the fastenings of the strings from end to end in full view, and while in this position, in good light, the guitar had played upon it tune after tune by hands unseen. I saw the strings vibrate under the touch they received, and pressed down at the different frets as the tunes were played. Some of the time fingers appeared to come from the inside of the body of the instrument, but they were visible only for an instant at the time, and at intervals, during the whole of the playing, which lasted thirty minutes.

I saw no materialised forms that I could recognise, but I have met several persons who have not only seen but conversed with their beloved ones in the spirit-

land. Knowing what I do of these manifestations, and having, while there, such an ocular and audible demonstration as the guitar experiment on the last evening, I can concede the possibility of the reality of the other equally startling, but no more conclusive, phenomenon of materialisation, and to which so many have attested.

I am not prepared to give my opinion concerning the *modus operandi* of the materialising, but I believe the mediums honest, and the future will unfold to us the manner by which they are produced, and, whether real or unreal in the demonstrations yet to come, they serve to awaken and deepen thought concerning our mysterious natures. Readers, you who cannot believe my statements, go and see these things for yourself; give us your testimony; "rise and explain," if you can: until you do the matter will exact a share of our attention, and we shall go again when we can, for we want to prove all things, and hold fast that which is good.

J. H. RANDALL.

Clyde, Ohio.

From the "Banner of Light" (Boston, June 20th).

TEMPORARILY MATERIALISED SPIRITS FENCING WITH SWORDS.

I have recently made my second visit to the Eddy Mediums at Chittenden, Vermont, where I remained eighteen days. To give you an account of all the strange manifestations I witnessed during my stay, would take up too much space in the *Banner*. But at the request of many of the friends of your paper, and of the Eddys, in Central New York, I offer its readers a brief statement of some of the more remarkable occurrences; and of most of them the following-named persons were astonished witnesses, to wit: Mrs. S. Denison, of Ridge Mills, N. Y.; Mrs. S. A. N. Kimball, of Sackett's Harbour, N. Y.; Mrs. D. P. Haskell, of Madrid, N. Y.; Mrs. C. Goss, of Hudson, Wis.; Dr. R. Hodgson, of Stoneham, Mass.; Mr. George Ralph, Mr. Herman Ehle, Mrs. Sarah Ehle and daughter, of Utica, N. Y. Many other transient visitors might be named.

The general harmony of our circles was good.

On the evening of April 23rd we held a dark circle. Medium—Horatio Eddy. Mrs. Kimball was requested by the controlling spirit to sew the medium's coat together in front, which she did, beginning at the chin, and ending at the waist. He was tied in the usual manner, and the tying was examined before and after the experiment, and it was found unchanged. The coat was quickly taken off and thrown across the circle, the stitches unbroken.

At the same sitting a violent fencing match took place. Two swords in the hands of spirits clashed fiercely. A spark, apparently from the concussion of steel, lighted the whole room for an instant, revealing to our eyes the forms of "George Dix" and his antagonist, with the swords in their hands, and the medium, Horatio, still sitting in his chair! This friendly spark was made by the spirit Dix expressly to satisfy our minds as to who were the performers. The spark was so instantaneous as to show the spirits at rest. On account of his position in the circle, and watchfulness, Dr. Hodgson was the best witness to this startling manifestation.

MATERIALISATION OF SPIRIT DRAPERY IN THE LIGHT.

The materialisation of shawls, or "blanksum," by the spirit "Honto," in the light circles, was often repeated, two, three, five, and seven times at one

appearance. She would put her hands up to the side of a white plastered wall, and the fabric would instantly be seen to come to the ends of her fingers. Then she would exhibit the same by holding it up by the corners. The best specimen exhibited was about a yard square, and all were generally of a brown colour, having a structure like silk tissue, and a feeling like crape. One of these she laid down upon the floor, and it vanished away from our sight, while we were all looking at it. Honto would take them from any substance or object near which she stood. She usually retired to the cabinet, carrying her shawl with her, before making another. Honto is a fine, noble spirit, and bears acquaintance well.

Old Mr. Morse, a former near neighbour of the Eddys, is now the conducting spirit in the light circles by Wm. Eddy. He is, however, associated with Mrs. Eddy, the glorified mother. The old gentleman speaks in a fine, deep chest tone, giving the circle valuable hints, and names of friends. Often he will, when requested, repeat the words of some feeble spirit to some loved one in the circle, whose words have not been fully understood.

Mrs. Eddy's spirit quite often made us happy with her addresses. She would come out of the cabinet and walk to and fro on the stage, making gestures with the usual force and manner of public speakers. She would talk ten or fifteen minutes at a time, only retiring occasionally to recover her strength.

The spirit of an unknown lady, who calls herself "The Witch of the Mountains," talked to the circles in a similar manner, demonstrating that the prophecy uttered through mediums a few years since was true: that spirits in materialised forms would, in a few years, address public audiences so as to be seen and heard by all. Her longest speech lasted about fifteen minutes. She asked those who wished, to come up to where she stood and take a lock of her gray hair between their fingers and receive her blessing and her assurance of guidance and protection. This was done by three of our party, she laying her hands on them.

On the 24th of April, in dark circle, spirit George Dix gave us an experiment in evaporating water out of a glass tumbler placed in a chair a few feet from the medium. The water was taken out and the tumbler remained dry, but the medium's coat was found very damp, mostly in front. The water had not been sprinkled on the medium, but had entered the coat in the form of a vapour or mist.

A DEAD BIRD BROUGHT TO LIFE AND OTHER STRANGE MANIFESTATIONS.

April 28th, in another dark circle, "May Flower" brought in a bird and put it into the hand of Mrs. Kimball, saying she caught it and brought it down the chimney as quickly as she could. Dix and May Flower requested Dr. Hodgson to take the bird and "strangle it to death," adding that there was a spirit present who would bring it to life again. The doctor, as requested, strangled the bird by stopping its breath and circulation, and pronounced it dead beyond resurrection by any common means. It was placed in a glass tumbler and covered with a tea-saucer; and after the circle had sung two or three minutes in the dark, the bird was discovered alive in the tumbler!

Fearful exhibitions of power occurred many times in the dark circles, when dancers and voices would be heard in all parts of the room, and more noise and demonstration would occur than any ten men could ac-

comply if they had been there, and used their utmost exertions. On one occasion, in daylight, I saw a picture of George Dix, painted on paper, with no frame, fall to the floor. It fell about three feet from the wall upon which it had hung, striking upon its edge, and a loud explosion occurred at the instant it struck the floor.

In one light circle, given by William Eddy, nineteen different individual spirits appeared. Four of these came out at once; they were three children of Mrs. Kimball, accompanied by an old coloured woman. Then the coloured woman came out with an infant in her arms. One spirit of a lady came out leading a little child which she soon took up in her arms. More than half of those appearing could speak in a whisper—a few would talk loudly and distinctly. Some used a tin trumpet, by which they were greatly assisted.

SPIRIT IDENTITY.

We had great cause for rejoicing at the beautiful evidences of spirit-life and identity which our friends brought us. We were favoured with many evidences of regard from the spirits, written by them on cards, and some longer communications. Several pages were written by spirits either sitting or standing, after coming out of the cabinet, in the light, on a small stand placed there for the purpose, and in full view of the whole circle. One of these I copied as a specimen of what was written. It was addressed to Mrs. Ehle, of Utica, and read as follows:—

"MY DEAR SISTER SARAH—Years have passed since I received my spirit-birth, and then I was so young I can hardly remember my earthly existence. But my experience in spirit-life has given me many beautiful lessons, both in wisdom and happiness. I have often visited you, and now you've come to see me, and I am in your presence. I am still your own dear sister, and am often with you, and shall welcome you home to our beautiful shore, where pain and sickness are never felt, and life is eternal. I shall ever help you as a true sister.

JULIA.

The "Witch of the Mountains," in a light circle, gave each of the six present a pebble, which we were always to carry about us, she said, and if we ever got into trouble we were to take it in our hands and think of her, and she would come and do all she could for us.

May Flower brought me a nice specimen of Egyptian corn—an ear about five inches in length—and at the same time George Dix brought me a very rare specimen of mineral called "Labradorite." He said he got it at the ruins of Pompeii. On polishing one side of it I find it iridescent, and very beautiful. On the evening of our last *seance* we were each of us separately and very touchingly addressed by the spirit of Mrs. Eddy in the light circle. She most cordially thanked us for any kindness we had shown her children. She very particularly thanked Mr. Ralph, of Utica, for his interest in her family, and for the resolute manner in which he had defended them. She expressed gratitude to God for the privilege of being the mother of children who could be so successfully used in demonstrating the facts and beauties of spirit-life, and the immortality of the human soul. We left the hallowed home of the Eddys regretfully, yet rejoicing in having witnessed most glorious and satisfying results. During our stay not one of us had occasion to harbour a doubt of the perfect honesty of the mediums, or the full spiritual nature of the manifestations.

L. D. SMITH.

West Winfield, N. Y., May 24th, 1874.

A SANDGATE CLERGYMAN ON SPIRITUALISM.

LAST Sunday morning the Rev. Mr. Yates, of Sandgate, who preached at Holy Trinity Church, Folkestone, took occasion to tell his listeners there that he had no belief in the claims of those "fanatics," who asserted that direct communication had been established in these days with the invisible world. The opinion he thus expressed may be taken as a type of many pulpit utterances by clergymen, who condemn what they have not investigated, who apply hard epithets to those better informed than themselves, and who, unknowingly but carelessly, grievously mislead the simple people who trust in them. Nowadays, the exceedingly receptive persons thus taught are chiefly nursemaids and children, who are sent to church by the home authorities because it is a respectable and conventional thing that they should be there, and because the more influential members of the family being thus represented by proxy, have a lame but sufficient excuse for their own absence. "Oh! I could not go this morning, but Mary has taken Ethel and Wilfred," and Mrs. Grundy, being mightily anxious for a good or bad excuse for her own frequent absence, is quite satisfied with the explanation.

Wherefore these evil times on which the better portion of the clergy have fallen? By "better portion" is meant the many gentlemen of pure lives and culture, who also believe in the doctrines they preach—not the large number who have taken holy orders for the sole purpose of getting a living for themselves, and are troubled by few thoughts of any kind outside this all-absorbing first principle. The reason of the decadence is to be found in the unreality and the artificiality of ecclesiastical dogmas and ceremonies, the life and the spirit of which have long since fled, so that the teachers being now destitute of the living power, point their hearers to the ashes of the dead past, to the records showing that in the days of old the things of the spirit were vital realities. The stained windows, the groined roof, the priest's vestments, are all conventional; the ritual is stereotyped, the tone of the preacher and the sentiments he utters are equally cold and lifeless; apathy, or closed eyelids, or restlessness may be seen stamped upon the countenance of many a listener, a few devotees excepted, and the conventional monotone of the preacher conveys the idea that he only half believes his own utterances. Where have departed the eye of fire and the burning spirit? Where the trances, the visions, the physical manifestations, the power of healing, and the other gifts of the spirit, promised by the highest authority of the church to His true followers? These are now to be found almost exclusively among the Spiritualists condemned by Mr. Yates as fanatics. Spiritualists prove without preaching what Mr. Yates preaches without proving. The very text he took for his sermon, about the voice of the Lord calling Samuel, was an example of clairaudience, and this kind of mediumship is common in England at the present day, so tends to prove that the narrative about Samuel is something better than mere tradition. Joan of Arc in like manner heard voices of angels, and was thereby enabled to save France. Swedenborg heard a voice, which he, like Samuel, believed to be the voice of the Lord, and it was indeed the voice of as great a Lord as Swedenborg was capable of conceiving, and through this channel of communication he received from the higher world teachings of infinitely greater value to mankind than any revealed through the instrumentality of Samuel, though mixed, probably, with a considerable

percentage of error, the scientific laws governing mediumship being little known by him, and not yet understood to any very great extent even by Spiritualists. A chapter read from the New Testament shortly before Mr. Yates began his sermon, told how Peter was released from his bonds and from prison by spirits. Is it more fanatical to believe such things on the authority of tradition, backed by a threat from Mr. Yates and others of eternal perdition if we refuse so to do, than to accept it from personal knowledge, after seeing mediums released from sealed bonds and gyves of all kinds in the twinkling of an eye, which is one of the very commonest physical manifestations in Spiritualism? We have seen it scores of times, and so have hundreds of London Spiritualists.

There is a more or less strong correlation between the thoughts of primitive people in all ages; there is also a strong similarity between some of the thoughts of savages and the thoughts of children. Sir John Lubbock, in illustration of this, once publicly narrated how his little girl said to his little boy, "Johnny! If you eat so much goose, you'll go silly!"—a remark embodying a similar idea to that which induces the savage to eat the exceedingly nasty flesh of the tiger, in order to make himself fierce in battle. Children, like savages, are often cruel to each other, and their dreams are more or less realities to them. The ideas which resulted in the carving of many a heathen god, perhaps came from the uncanny dreams of a savage while asleep in a cave, after overgorging himself with putrid flesh: indeed, some such state of mind would have been a fitting birth-place for the dogma of eternal punishment, one of the greatest libels against the Almighty ever invented by man. Charles Kingsley has said that the untutored savage on going forth into the world divides everything he sees into two great classes—firstly, into those which he can eat, secondly, into those which can eat him—but he soon discovers that poisonous plants, the fall of rocks, and the lightning flash can injure him, consequently he jumps to the rash conclusion that an angry god causes these things to hurt him, and forthwith seeks to propitiate the evil deity conjured up by his imagination. A trace of the same kind of thought ran last Sunday through a part of the sermon which Mr. Yates delivered to the large proportion of women and children listening to him, for he told them how God spoke to them in the thunderstorm. A thunderstorm is caused by too great an accumulation of electrical potential energy in minute globules of water formed by the condensation of aqueous vapour in the upper layers of the atmosphere, which accumulation might be drawn off silently by means of a large number of pointed metallic rods, properly applied. In an analogous manner, when a New River reservoir is too full, the surplus water may be drawn off through pipes. Hence to tell scientific people that God speaks to them in the thunderstorm, is exactly as irreverent as telling them that He speaks to them in an overfull reservoir of water belonging to the New River Company; but the argument was good enough for Mr. Yates and many of the juveniles he was addressing, and would have been an unanswerable argument to a savage, all such listeners being aware that a thunder-cloud discharges itself with a big bang. There is nevertheless much unintentional irreverence in describing this mere mechanical noise as the voice of the Almighty to His chosen and unchosen people.

The speaker of last Sunday was probably unaware of the large number of persons of world-wide eminence in literature, science, art, rank, and general culture whom he condemned as fanatics; should he desire enlightenment on this head, he may study No. 59 of *The Spiritualist*, which is full of information for inquirers. In the meantime if the clergy desire to retain that eminence among people of high education, which they held in the days of old when they were the leaders of thought, they had better pay less attention to dead forms, and seek those gifts of the spirit stated in the New Testament to be the distinctive characteristics of true followers of Christ, the very gifts in which Mr. Yates expressed his total disbelief last Sunday. When the clergy teach the young that leading the life is of infinitely more importance than creed, dogma, and outward ceremony, when they encourage the teaching of the sciences, and warn their hearers that it is an act of credulous superstition to believe anything that cannot be unmistakably proved to be true, and when they show that the gifts of the spirit described from one end of the Bible to the other are not the myths of tradition, but powers which distinguish true from false churches at the present day, then will there be real life in their teachings, and the living spirit will reanimate the dry bones of the Church.

THE ANNUAL CONFERENCE OF SPIRITUALISTS.

THE second National Annual Conference of Spiritualists will be held in London early next month, when many visitors from the provinces are usually in town; so it is to be hoped there will be a good attendance, and that a creditable supply of papers to be read at the meetings will be sent in as soon as possible. There will also be two Spiritualistic meetings at the Crystal Palace.

The Conference is under the general management of a committee of the British National Association of Spiritualists, and several sub-committees will attend to the various meetings and the getting up of the *soiree*. No other particulars of the proceedings have reached us, beyond the ample details given in the advertisements upon another page. We think the time allotted for the morning meetings too long—so long as to be wearisome to the listeners. This proved to be the case at Liverpool, so that after the first morning, listeners who would gladly have heard everything, had it been reasonably possible, walked in and out at different parts of the proceedings, with the exception of the tired officials who could get nobody to relieve them. If the morning sessions were shortened by one hour, and the afternoon sessions by half an hour, it would be a vast improvement; the papers and discussions would be enhanced in quality by a little enforced brevity under the generalship of a good chairman. There is a great consumption of mental energy in a good meeting of two hours' duration on the part of those who listen closely to all the arguments advanced. After the expiration of those two hours the hall will be like a public thoroughfare, in consequence of people walking in and out, as was the case at Liverpool. As a general rule, the less influential the body, and the lower the quality of its discussions, the longer are its meetings. Exeter Hall is pre-eminently the place for long-winded orations, and the Royal Institution for short ones. At the latter place the meetings only last one hour, and the greatest philosophers of the age are compelled to close their remarks at the expiration of the sixty

minutes, when the clock rings a bell to warn them to stop, if, as is usually the case, they have not already done so.

One of the questions for consideration at the Conference is "How to promote national organisation." One way of promoting it is to show that its officers always get up good meetings, and send listeners away anxious for more, instead of wearied out by the proceedings.

The thanks of all Spiritualists are due to the earnest friends of the cause, who are giving so much time and labour to the work of getting up the forthcoming meetings.

MATERIALIZATION SEANCES IN AMERICA.

In this number of *The Spiritualist* there is much of a startling nature about materialisation seances in America, and manifestations are recorded far in advance in their nature of any yet witnessed in England. As in the past, so in the future, their reality will probably be brought home to us by their development here, but in the meantime why do not Spiritualists there put their best witnesses to attest their most advanced manifestations as we do here? A clear unexaggerated description of the Eddy seances, or of the appearance of spirits through the mediumship of Mrs. Andrews, of Moravia, N.Y., from the pen of Mr. Robert Dale Owen, or Mr. Epes Sargent, would be of interest to Spiritualists all over the world. In many of the records of these manifestations, the slipshod composition, the obvious tendency to enthusiastic exaggeration, and the omission of all details of philosophical value, prove that the intellect and ability which ought to be brought to bear upon these important phenomena, have not been exercised to the extent which the importance of the subject deserves.

Further, they should always put on record full details of how the mediumship developed, stating the minutest particulars, for it is only by collecting a vast mass of such observations from different sources, that the laws governing the phenomena can be discovered, and the conditions of use or of danger to mediums in course of development be understood. In another way the experiences of one medium may be of use to another; the severe tests Miss Cook has passed through for three years, render the same unnecessary and undesirable in the case of Miss Showers, except for the determination of philosophical points. There are, perhaps, materialists who desire them over the question in their minds of "genuineness," but the longer they have to wait for the double evidence the better, since they have no business inside the spiritual movement; they should first gain a little religious education by learning that there are such things as moral integrity and spiritual truth in the world, and that there is a state of society they are not yet fit to enter, in which the word of one person to another is sufficient, and stronger in its integrity than any chains or bonds. The fugitive nature of many of the phenomena of Spiritualism, and the mental conditions surrounding them, seem as if specially framed to give men this religious education in a practical way. Nobody can watch for a lengthened period the influence of spiritual manifestations over the minds of the observers, without seeing how efficiently they separate the wheat from the chaff, in bringing, irrespective of clan, or caste, or education, adherents worth having into the inner circles of the spiritual

movement. Is this an accidental circumstance, or are the manifestations purposely designed to produce the result? Once take away the influence of mental conditions upon the manifestations, render them precise, and make them matters merely of experimental physics, the religious character of the movement and its reforming powers will be destroyed. As we have said before, a fact in physics, such as the exact length by measurement of an iron crowbar, may be believed in both by a bishop and a burglar, without establishing any spiritual union between them, or tending to make the world better and happier. It is different with the facts of Spiritualism.

THE READING OF SEALED LETTERS BY A SPIRIT.

BY PRINCE WITTGENSTEIN.

A VERY striking fact in direct writing was recently obtained, by Miss Cook at my request, putting my sealed letter at night on her dressing table, with some pencils and sheets of paper near it. The letter, closely sealed by me, was further put into a second envelope by Mr. William Crookes, who also sealed it several times with his private signet.

When it was sent back to me with Katie's answer, his seals, as well as mine, were quite intact.

Katie copied the contents of my sealed letter to her, word for word, without a mistake or omission, on a separate sheet of paper. She also wrote an answer to me, with the following postscript:—

"I have given a copy of your letter, dear friend, to show you I have really read it. I must trust to your good nature to excuse any errors, as I have never done anything like this before.—A. Morgan or Katie King."

EMILE, Prince of Sayn-Wittgenstein.

Nieder Walluf, on the Rhine.

THE STUDY OF PHYSICAL MANIFESTATIONS.

THIS number of *The Spiritualist* is chiefly devoted to the physical manifestations of Spiritualism, and contains little about the higher phases of the subject, such as the revelations given by trance and clairvoyance. These higher revelations are, like the lower, considerably coloured by the general mental characteristics of the medium, and it is chiefly by studying the lower manifestations, where all the results are so material and so tangible, that laws can more easily be unravelled, and exact knowledge be brought to bear upon the higher phenomena. For instance, writing mediumship is one of the higher branches of Spiritualism, so far as its general teachings are concerned, yet we have just discovered an unsuspected connecting link between the materialised full form manifestations now going on in London, and writing mediumship like that of Messrs. Flint and Mansfield, of New York. We have not space to give the details this week, but will do so very soon.

MRS. CORA L. V. TAPPAN and Mr. J. J. Morse, both of them excellent trance mediums, are now lecturing in the Yorkshire district, and letters to them may be addressed to the care of Mr. G. R. Hinde, Eastbourne, Darlington, Yorkshire.

THE ATHENÆUM has announced to its readers the intention of the Countess of Caithness to expend £1,000 in the introduction of translations of Allan Kardec's works into England. It is to be hoped they will be very literally translated, and that any comments or additions will be appended, and not mixed with the original text.

MARRIAGE.—We have much pleasure in making the following announcement, sent to us for publication.—"On the 30th ult., at the Rev. John Sharp's church, Hampstead, Arthur, second son of the late James Maltby, of Hanover-place, N.W., to Sarah, eldest daughter of R. Smith, also of Hanover-place, N.W."

ENGLISH MATERIALISATION MANIFESTATIONS
UNDER TEST CONDITIONS.

By far the most severe and prolonged test *seances* ever held in England, are those through which Miss Cook has passed, and that too under the eyes of trained and educated observers. A friend has kindly sent us the following summary of a few of the results, which he has compiled from some of the records of *seances* published in the back numbers of this journal. Two or three *seances* with Miss Showers are included:—

The Spiritualist, No. 42, Dec. 15th, 1872.

Dec. 4th, 1872. *Seance* at Hackney. The medium, Miss Cook, tied with thread by the spirits. Knots then examined and sealed by Mr. Henderson, who also tried various tests by fastening threads to the medium, and her chair and sealing them likewise. The ends of the threads were brought outside the cabinet, and held by Mr. Henderson and Mr. Blackburn, in order that the medium should not rise up from her chair without detection. These tests are fully detailed in the account drawn up at the time, from the joint dictation of Messrs. Henderson and Guppy. A very successful *seance*. Several spirit faces appeared, one of them black, seen in a good light. All seals and knots found intact after the *seance*.

Witnesses:—Amelia Corner, 3, St. Thomas-square, Hackney; Charles Blackburn, Parkfield, Didsbury, Manchester; A. L. Henderson, 49, King William-street; Samuel Guppy, 1, Morland-villas, Highbury-hill-park; W. H. Harrison, Wilmin-villa, Herne-hill; and Mr. Henry Cook, Mrs. Cook, and family.

In this number are also letters from Mrs. Corner, Mr. T. W. Taunton, and others; respecting phenomena witnessed under test conditions through Miss Cook's mediumship.

The Spiritualist, No. 43, Jan. 1st, 1873.

Dec. 18th, 1872. *Seance* at Hackney. Miss Cook tied with string round the waist and sealed; the end of the string passed out of the cabinet and held by one of the sitters. Several spirit faces seen, and a letter written at the window of the cabinet by "Katie."

Witnesses:—J. M. Gully, M.D., Streatham; F. Piercy, Pall Mall; B. Coleman, Bernard-villas, Upper Norwood; W. H. Harrison, Herne-hill; and "M. A."

In this number are also letters from Messrs. B. Coleman, H. M. Dunphy, Enmore Jones, and G. Fraser, giving accounts of phenomena witnessed under test conditions through the mediumship of Miss Cook.

The Spiritualist, No. 45, Feb. 1st, 1873.

Jan. 20th, 1873. *Seance* at Hackney. Miss Cook secured as on previous occasions. Spirit faces seen. "Katie" changed her face from white to black in a few seconds several times, and sewed up a hole in the curtain to show that her hands were not mechanical.

Witnesses:—Mrs. L. Makdougall Gregory, 21, Green-street, Grosvenor-square; Sir William Dunbur, Bart., Walwyn's Castle, Pembrokeshire; H. M. Dunphy, 3, Essex-court, Temple.

In this number are also letters from Messrs. Luxmoore, Dunphy, and Dawe, giving accounts of phenomena witnessed under test conditions through the mediumship of Miss Cook.

The Spiritualist, No. 46, Feb. 15th, 1873.

Feb. 12th, 1873. *Seance* at Hackney. Miss Cook secured by sealed strings and a handkerchief. Several faces seen, some of them masculine faces with beards, and other phenomena. Seals and fastenings intact at close of *seance*.

Witnesses:—C. Blackburn, Parkfield, Didsbury, Manchester; F. Piercy and A. Piercy, 12, Stock Orchard-villas, Holloway; James and Ada Mankiewicz, 37, Upper Bedford-place, Russell-square; Amelia Corner, 3, St. Thomas-square, Hackney; H. M. Dunphy, 3, Essex-court, Temple; W. H. Harrison, Herne-hill; J. M. Gully, M.D., Streatham.

The Spiritualist, No. 47, March 1st, 1873.

Letters from Messrs. Blackburn and Tapp, and Miss Kisingbury, narrating phenomena obtained through the mediumship of Miss Cook.

The Spiritualist, No. 48, March 15th, 1873.

Letter from Mr. Luxmoore, illustrated with diagrams of Miss Cook's cabinet, in which the various tests used are fully and accurately described. Also it is narrated how the medium was secured by a lock of her own hair being brought through an aperture in the door of the cabinet and fastened outside in view of the sitters. Spirit faces and hands then appeared

high above. Other *seances* also described, at which Katie appeared in "full form." Also letters and corroborative testimony from Dr. Purdon and Mrs. Corner.

March 12th, 1873. *Seance* at Hackney. Miss Cook's hands tied and sealed. "Katie" walked out of cabinet, her hands perfectly free. At the second *seance* Miss Cook secured by her hair as described above. Faces seen and hands, which were felt by the sitters.

Witnesses:—J. E. Purdon, M.B., Sandown, Isle of Wight; H. M. Dunphy, 3, Essex-court, Temple; John Jones, Bala, North Wales; James and Ada Mankiewicz, 37, Upper Bedford-place, Russell-square; J. C. Luxmoore, 16, Gloucester-square, Hyde Park; W. H. Harrison, Wilmin Villa, Herne-hill.

The Spiritualist, No. 52, May 15th, 1873,

Contains a full account of four *seances* held at Hackney under stringent test conditions, at which photographs of "Katie King" were taken by the magnesium light, Miss Cook, the medium, having been searched by Mrs. and Miss Corner, and then tied and sealed by Mr. Luxmoore before *seances* commenced. Pictures of "Katie King" given.

Witnesses:—Amelia Corner, 3, St. Thomas-square, Hackney; Caroline Corner, 3, St. Thomas-square, Hackney; J. C. Luxmoore, 16, Gloucester-square, Hyde-park; G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park; W. H. Harrison, Wilmin-villa, Herne-hill.

Also a letter, with diagrams, from Mr. Luxmoore, describing the tests used at these *seances*, also some novel phenomena which took place thereat.

The Spiritualist, No. 53, June 1st, 1873.

Seance at Hackney. Miss Cook tied and sealed by a correspondent of the *Daily Telegraph*. Four photographs of Katie obtained by magnesium light under strictest test conditions.

Witnesses:—Dr. J. M. Gully, Streatham; Maurice Davies, Kensington; Miss Katherine Poyntz; Mr. and two Misses Withall, Brixton; G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park; W. H. Harrison, Wilmin-villa, Herne-hill.

The Spiritualist, No. 63, Nov. 1st, 1873.

October 7th, 1873. *Seance* at 16, Gloucester-square, the town house of Mr. J. C. Luxmoore, a justice of the peace for the county of Devon. Miss Cook searched before the very satisfactory *seance* by two ladies, and tied and sealed by Mr. Luxmoore. October 23rd, 1873. Another *seance* in the same house, and the tests applied. M. Aksakof of St. Petersburg, went into the dark room with a lamp directly "Katie" disappeared, and found the medium tied and sealed as at commencement.

October 28th, 1873. *Seance* at same place. Medium searched, tied and sealed as before. Very good phenomena obtained, Katie bringing out articles of furniture from the dark room to the sitters outside.

Witnesses:—Mr. and Mrs. Mankiewicz, Pembridge-gardens, Bayswater; H. M. Dunphy, Essex-court, Temple; M. Alexandre Aksakof, St. Petersburg; Mrs. Whyte, 33, Richmond-road, Bayswater; Mrs., Miss and Mr. E. Corner, 3, St. Thomas-square, Hackney; S. T. Speer, M.D., Alexandra-road, St. John's-wood; G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park; W. H. Harrison, Wilmin-villa, Herne-hill.

The Spiritualist, No. 64, November 14th, 1873,

Contains letters from Mr. Luxmoore and Mr. Oxley, of Manchester, giving accounts of phenomena obtained through the mediumship of Miss Cook, under strict test conditions.

The Spiritualist, No. 68, December 12th, 1873,

Contains letter from Mr. B. Coleman, giving account of a test *seance*, with Miss Cook as medium, given on the 18th November, 1873, at which a letter to Judge Edmonds, of New York, was written by "Katie" in presence of a large circle, also descriptive letters from Mr. Blackburn and others on the subject.

The Spiritualist, No. 71, January 2nd, 1874,

Contains a letter from Mr. T. Blyton, describing a *seance* under certain test conditions with Miss Showers, when spirit faces and other manifestations were obtained.

The Spiritualist, No. 76, February 6th, 1874,

Contains letters from Mr. Crookes, F.R.S., and G. R. Tapp, giving minute details of the phenomena observed at Miss Cook's *seances*, which show that "Katie King" is a distinct and separate being from her medium.

The Spiritualist, No. 77, February 13th, 1874,

Contains a letter from Emile, Prince of Sayn-Wittgenstein, describing certain phenomena seen under test conditions, at Miss Cook's seances.

The Spiritualist, No. 78, February 20th, 1874,

Contains a letter from Dr. Gully, respecting Miss Cook's seances and the tests applied thereat.

The Spiritualist, No. 79, February 27th, 1874,

Contains an account of two seances at Mrs. Makdougall Gregory's, 27, Green-street, Grosvenor-square. The medium, Miss Showers, was tied with tape by Mr. Herbert Noyes, B.A., and Dr. W. L. Richardson, the knots being sealed by the Baron Du Potet. Spirit faces were obtained, and Miss Showers found afterwards tied and sealed to the piano, as at the commencement. Also of a subsequent seance at which Mr. Cowper-Temple, M.P., was present, when Baron Du Potet, who is an experienced mesmerist, tried his hardest to mesmerise Florence Maples without success, though he could easily mesmerise Miss Showers.

Witnesses:—Mr. Cowper-Temple, M.P., Mrs. Cowper-Temple, Baron Du Potet, Lady ———, Mr. H. M. Dunphy, Dr. Richardson, Rev. W. Hawsis, Mrs. Hawsis, Mr. Percival, "M.A.," and Mr. W. H. Harrison.

The Spiritualist, No. 82, March 20th, 1874.

In this number is given a detailed account of the test experiments tried by Mr. Cromwell Varley, F.R.S., by means of electrical apparatus, upon the mediumship of Miss Cook, at the house of Mr. Luxmoore, 16, Gloucester-square, Hyde-park. These experiments proved beyond all question that Miss Cook and Katie were two distinct and separate beings, and that while Katie was *outside* the curtain of the dark room, standing before the sitters, Miss Cook was *inside* on her chair.

Witnesses:—Cromwell Varley, F.R.S., Mr. Crookes, F.R.S., Mrs. Crookes, J. C. Luxmoore, Mrs. Cook, W. H. Harrison, G. R. Tapp.

The Spiritualist, No. 84, April 3rd, 1874,

Contains an article by Mr. Crookes, F.R.S., in which he narrates how, at a seance held on the 12th March, 1874, at Hackney, Miss Cook being the medium, he was permitted by Katie to obtain the crucial test of seeing the medium and the materialised spirit together in the dark room by the light of his phosphorus lamp. He states how three successive times he examined the prostrate figure of the medium and the standing form of Katie, assuring himself by touch and sight that they were two distinct and separate persons.

This number also contains a letter from "M.A.," describing an excellent seance at Mrs. Makdougall Gregory's, Miss Showers being the medium.

The Spiritualist, No. 85, April 10th, 1874,

Contains a letter from Mr. G. R. Tapp, in which he describes a seance at the house of Mr. Luxmoore, 16, Gloucester-square, W., on the 29th March, 1874. The medium was Miss Showers, who had never been in the house before. Some very remarkable phenomena took place. The spirit Florence came out and walked round the drawing-room, played and sang, sat down and talked with those present, and afterwards allowed Mr. Tapp and Mr. Luxmoore to go into the dark room, draw back the curtain to admit the light, see her and her medium together, and touch both medium and spirit at the same time, thus establishing the fact of their separate identity.

This number contains a letter from Mr. B. Coleman respecting Miss Cook's seances; also a letter from Mr. H. Cholmondeley Pennell, in which he states that the conclusive experiments of his friend, Mr. Crookes, F.R.S., have convinced him of the genuineness of Miss Cook's mediumship, and he in a gentlemanly way apologises to Miss Cook for his former suspicions of her good faith.

The Spiritualist, No. 91, May 22nd, 1874,

Contains a letter from Mrs. Corner, in which that lady states, how herself, Miss Corner, and Mrs. Showers, at a seance held at Dalston, saw Miss Showers and the spirit Florence at the same time, and touched them both at the same time.

The Spiritualist, No. 92, May 29th, 1874.

May 13th and 16th, 1874.—Seances at Hackney. Medium, Miss Cook. Farewell seances of the spirit Katie King, not under test conditions, but at one or two of the seances tests volunteered by the spirits, and remarkable phenomena observed.

Witnesses.—Mr. W. Crookes, F.R.S.; Mrs. Makdougall Gregory; Miss Douglas; Mr. H. M. Dunphy; Mrs. Ross Church; Mr. and Mrs. Mankiewicz; Miss Katharine Poyntz;

Mr. and Mrs. Walter Crookes; Miss Alice Crookes; Mr. S. C. Hall, F.S.A.; Mrs. Corner; M. Gustave de Veh; Mr. E. Boulland, LL.D.; Mr. Henry Bielfield; Mr. Enmore Jones and family; Mr. H. M. Dunphy; Mr. W. H. Harrison, Mr. and Mrs. Cook and family; Mr., Mrs., and Miss Blyton, and others.

In the description of Katie King's final seance, some remarkable phenomena are recorded.

Witnesses.—Mr. Crookes, F.R.S.; Mrs. Corner; Mrs. Ross Church (Florence Marryat); Mr. G. R. Tapp; Mr. and Mrs. Cook and family; and Mr. W. H. Harrison.

THE SEANCE AT MR. SERJEANT COX'S.

THE following comments about the seance at Mr. Serjeant Cox's are from the pen of Mr. William Howitt, and were published in the last number of the *Christian Spiritualist* :—

MR. WILLIAM HOWITT ON THE MOAT MOUNT SEANCE.

But what is this I see? My good spiritual brother, Benjamin Coleman, I mean, has sent me the *Spiritualist* of May 15th, and there the first thing my eyes fall on is a dreadful account of the treatment of two ladies by Mr. Serjeant Cox, perpetrated in his own house where they had gone by his own most pressing invitation. Can this be really true?

I know that Serjeant Cox has been a diligent attendant at spirit seances for, I suppose, a dozen years. I have seen him there a great many times; and I know that he says that in all that time he has not seen anything but a *Force*. This simply means that his eyes are very bad. Millions of men during this period have seen plainly enough both Spiritual manifestations and Spirits. That Serjeant Cox could not see any, simply means that his eyes are millions of times worse than other people's. That is all; but this affair is something different!

As for Mrs. Showers, though we have all been praying for sunshine for this month past, I say "Showers for ever!" When I read her noble defence, not of herself or daughter alone, but the defence of the whole world of honest Mediums, my heart thanked her with a great leap—thanked her in the name of all Spiritdom. In the name of womanhood, in the name of all truth and virtue, in the name of honour and honesty, I cry still "Showers for ever!" Ah! those were really thunder showers that ought to clear the atmosphere for ever of crotchet and crotchet-mongers. The man with a stubborn crotchet no more knows whither it will carry him than he who unsuspectingly plunges into the ocean, and is drawn by the underflow to miserable death.

Mr. Cox has from the first made resistance to a power palpable to everyone but himself as invincible. The stone cut out of the mountain without hands is rolling on resistlessly to fill the whole earth, and will crush the most Herculean opponent with the ignominious ease with which a worm is crushed by a garden roller. But from the moment that the Spirits entered visibly on the stage, walking, talking, shaking hands with scores and hundreds of people, quite as wide awake as Mr. Cox himself, his case was desperate. Every day the Katies, Florences, and John Kings, must have more and more pressed on his convictions utter defeat. The state of his mind must have been terrible. This case of Miss Showers shows that he had gone frenzied. Chagrin had blotted out from his mind all judgment and reflection on consequences. The result has been most damaging. Henceforth, Moat Mount will to all mediums mean Ambush Hall. Henceforth they will see the Cox escutcheon supported by *Psychic Force* regardant, and *Physical Force* rampant; a Psyche and Hercules holding between them a net!

Let Mr. Cox, however, remember that St. Paul, after his perverse career, struck down by the outflash of heaven, on the highway to Damascus, blinded for a moment, rose the peerless and princely Apostle of the Gentiles. Every friend of Mr. Cox should now urge him to abandon the hopeless contest with Spiritualism, as he values his reputation as a gentleman, or his peace of mind as a man. Spiritualism is, and long has been, based on evidence more fixed than a floor of adamant. It is based on a myriad of facts, as irresistible as those on which the most unassailable history is based. It needs no experiments of Messrs. Crookes and Varley to buttress it. Those gentlemen were not at hand to authenticate the miracles of Christ, and yet they stand. Millions of people of sound intellect and shrewd observation have tested it by the royal proof of common sense. Electricity may be necessary for philosophers. Like the hard-shell Baptists of America,

the hard shells of their materialistic schooling may demand electric or galvanic shocks to break them. They may be needful for them, they are superfluous for us. As Mr. Coleman remarks, we knew all this before, they can teach us nothing that we did not know before they took up the subject.

Let Mr. Cox then halt! The Spiritual Hydra has hundreds more heads than the ancient one that Hercules slew. Already Miss Showers revives. Already Katie and John King and others more amazing in America, defy all mortal blades to decapitate them. Already the life-barque of Mr. Cox evidently feels the terrible teaching of the Niagara of Destiny. Delay must be destruction! Let him put about his helm—turn—diverge—evade—escape! Let him put all his soul into his oars, and steer with a blessed obliquity for the mainland of truth, adding one more to her innumerable and illustrious triumphs. Let him consent to be courageous—to be wise and to be saved!

Mr. Serjeant Cox, who began the public controversy, replies to objectors and closes it in the following letter:—

MR. SERJEANT COX'S REPLY TO HIS OPPONENTS.

To the Editor of "The Spiritualist."

SIR,—Having no inclination for a personal controversy, and no leisure for a protracted one, I propose to answer my objectors by a succinct statement of the case, which I will then submit to the calm judgment of the sober-minded of your readers.

We are discussing a great scientific problem, and it cannot be permitted that the true question at issue should be hidden in a cloud of dust attempted to be thrown about it by raising personal controversies. Whether my daughter had or had not a right to open the curtain, and exhibit Miss Showers presenting herself as a spirit, or whether by asking for more and better evidence of the miracle of incarnation, I am impugning the testimony of the witnesses who have given evidence, in no manner affects the real inquiry. All that science asks, and justice and truth require, is to ascertain the very fact. The means by which it was ascertained is wholly unimportant to the truth-seeking investigator. But I must be permitted to state in her justification, that no breach of hospitality could possibly be involved in the mere opening of a curtain to see more plainly if a guest who presented herself professing to be a ghost, was really a ghost or not. Whether the imposition she discovered was conscious or unconscious, it was not the less an unreality the ascertainment of which was in the interest of truth and science. For myself, who believe that unconscious deception is the frequent result of the condition of trance, the excuse offered was readily accepted as sufficient; but to my family, who were strangers to the phenomena, it could not but appear to have been a trick deliberately practised upon them by a person received by them as one in whose good faith they had confidence. Nor could I impart to them my own conviction of her unconsciousness. Their indignation was therefore not unnatural.

I have said that there was no mistake about the fact itself. Conscious, or unconscious, "Florence" was Miss Showers herself, beyond all doubt.

Since my last letter, I have obtained a confirmation of my experience that your readers at least will not dispute.

Mr. Crookes informs me, in answer to my inquiry as to the results of his trial of the famous electrical test with Miss Showers, that on both occasions this test proved beyond question that the alleged spirit "Florence" was Miss Showers herself; and that another test he tried established the same fact if possible still more conclusively. He believes that she was acting in a trance, but this does not alter the fact that she had with him, as with me, dressed herself, or been dressed, in the spirit dress, and presented herself as "Florence Maples."

Mr. Crookes states to me, in the extracts from the letters which you have printed, that he does not deem the false presentations to him revealed by his tests as conclusive that, on other occasions, "Florence" may not be genuine. But all must admit that if she, the spirit, "Florence," was found to be Miss Showers herself, whenever a good test was tried, the most conclusive tests are demanded before any manifestation can be accepted as genuine.

There is a further remarkable fact. "Florence Maples" appeared with "Katie" more than once at Mr. Crookes's. "Katie," being questioned if "Florence" was or was not Miss Showers herself, refused to answer. She must have known the truth, yet, knowing the doubt, she could not remove it.

Mr. Coleman's assertion that my demand for better proof

throws doubt on the veracity of at least one hundred persons is simply absurd. I do not question that at least one hundred persons have seen in full light a solid human form calling itself a spirit. This fact is undoubted. The fact in issue is if that which they saw was not the body of the medium; only three or four of the hundred profess to have seen the medium and the spirit in full view, and in full light, at the same moment of time; and surely when these three or four are called to prove an apparent impossibility, they may, without offence, be asked questions as to the circumstances under which they witnessed the wonder.

For my own part, I do not for a moment question their veracity. I have no doubt they are as desirous as I am to ascertain the truth. But science is bound, to reconcile an amazing matter, to require the most perfect proof that can possibly be produced, and to be content with no evidence short of the very best, and with no test that is not crucial.

I will now, in conclusion, state the whole case as it would be put to a jury by an impartial judge, my jury, in this case, being the entire public, who are possessed of common sense and a cool judgment. For making the argument more clear, I adopt the familiar form of a summing up.

The question you (the public) are to determine, arises thus. The medium is placed behind a curtain in a dark room or cabinet. After a certain interval of time, a figure resembling the medium in face and form, wearing a white head-dress, and a white robe, comes before the curtain, walks, talks, kisses, and is kissed, breaths, perspires, has limbs, lungs, hair, nails, teeth, saliva; eats, sings, writes, and plays the piano. But that figure affirms that it is not the medium it so resembles, but the spirit of "Annie Morgan," or of "Florence Maples" (as the case may be), who died, the one about two hundred years ago, the other more than one hundred years ago; and that the body of the medium herself is at that very moment lying in a trance behind the curtain. The fact for you to try is if that figure, undoubtedly existing before the curtain, is or is not the veritable body of the medium who was placed behind the curtain? The alleged fact is, according to all our knowledge of the operations of the physical laws, and all our conceptions of spiritual existence, impossible. But, nevertheless, it is alleged to be true. A fact cannot be tried by argument; it must be determined by evidence; but that evidence will require to be more or less cogent according to the probability or improbability of the fact asserted.

The fact now claiming recognition is in the highest degree improbable, and therefore requires the highest degree of proof that human testimony could afford. And fortunately there is in this case no difficulty whatever in producing such proof. The assertion is, that the form outside the curtain is not the medium who was placed inside the curtain, but another and distinct individual existence. This assertion, if true, can be proved with the utmost ease and certainty, instantly and absolutely, by the simple process of exhibiting the medium and the figure plainly to the eyes of all present at the same moment. This simple proof would settle the question for ever beyond further dispute. But this proof is refused. You will ask yourselves why? This refusal is not conclusive against the fact, but it raises the gravest suspicion.

There is another proof almost as sufficient. Mark with chalk or paint the forehead of the medium, so that in the dark she could not restore it if erased. If then the figure appears without the mark, and the identical mark is afterwards found upon the forehead of the medium, then a separate existence will be proved beyond a doubt. Or sprinkle a strong scent over the figure when without; and if the medium afterwards proves to be scented their identity is shown. It is said that these tests have been refused. At all events they have not been tried. This is in itself an element of doubt.

Again, the facts that point to the identity of the spirit with the medium are extremely cogent. I put them to you as they appear upon my notes.

1. Whosoever a good test has been employed, the result has been either to prove certainly that the figure was the medium herself, or to raise a strong presumption that so it was.*

Mr. Volkman caught hold of the spirit Katie, but she was forced from his arms and thrown by Mr. Luxmoore (as stated by himself) into the cabinet. Now, if Katie is a spirit, as asserted, if she does in fact dematerialise herself in a moment,

* The experiments and observations of Mr. C. F. Varley, Mr. William Crookes, Mr. Dunphy, Mr. Luxmoore, and some others besides, not only flatly contradict this leading assumption of Mr. Serjeant Cox, but actually prove the contrary, as stated in their signed and published evidence. They have seen the materialised form and the medium at the same time. This assumption is the vital part of Serjeant Cox's letter.—ED.

as witnesses declare who have seen her vanish instantly, if she can thus resolve herself into the elements, she could not need a forcible rescue from a man's grasp, nor to be thrown into the cabinet by the arms of another man. She had but to melt away in Mr. Volckman's grasp as she melts in the cabinet.

The alleged spirit, Florence, was distinctly shown at my house to be Miss Showers herself.

At Mr. Crookes's the electrical test was tried twice by that gentleman, and proved to demonstration that Florence then also was Miss Showers in person.

Another test was tried by Mr. Crookes, in which the fingers of the spirit Florence were dipped in a dye, and the stain was found by him upon the fingers of Miss Showers.

Although Katie and Florence were together both before and behind the curtain more than once, Katie has steadily refused to answer an inquiry as to the reality of "Florence."

But the most inexplicable fact remains. The spirit Katie asserts that her name was Annie Morgan, and that she lived on earth about two hundred years ago. Nevertheless, she does not now speak the ideas or language, nor has she the manner and bearing of the people of that day, and which she must have had in life, but she is in all respects the young lady of our own period, using words not known to Annie Morgan, and actually singing songs not then composed, and such modern music only as is known to the medium! So it is with Florence, who sings and plays the piano, but not music known to Miss Maples, only music learned by Miss Showers, and which did not exist when Miss Maples lived!

With both there is this marvellous coincidence, that if they are spirits of the dead, not only is it extraordinary that two persons should have been so exactly like the two mediums, but that, of all the multitudes of the dead, two such resemblances should have chanced to attach themselves to the two mediums. The chances are as millions to one against its occurring even in one instance; how infinitely greater are the chances against its occurring in two!

These are the objections. Of course they might be met by saying—great as they are, nevertheless they are overcome by the facts. We will prove it.

Four or five intelligent and trustworthy gentlemen have asserted that they have actually seen the medium and the spirit at the same instant, and there can be no doubt they so believe. But all, with the exception of Mr. Crookes, were witnesses under circumstances that require the most careful examination in relation to locality, time, position, light, and suchlike. An appeal is made to confidence in the honour of the mediums, but in scientific experiments it is neither fair nor right to dispense with positive proof. Besides, in this case it is admitted that mediums are liable to unconscious acting of parts when in a condition of trance, which, indeed, is the defence offered for Miss Showers. If such a tendency exist, confidence is impossible; doubt is right, and crucial tests are indispensable.

Mr. Crookes has carried the investigation much further than any other, and his testimony is by far the most weighty. Although admitting that the electrical test proved Florence to be Miss Showers, he asserts that it also proved Katie *not* to be Miss Cook. The dye that stained the fingers of Miss Showers did not stain the fingers of Miss Cook. In the cabinet, Katie, he says, was seen by him in the light that came through the curtain, while Miss Cook was on the floor, and that she actually assisted him to lift Miss Cook's body on to the sofa. A shawl was over Miss Cook's face, but he is positive it was herself. This is, undoubtedly, very strong evidence, and would be accepted as sufficient in any probable occurrence or scientific experiment in the ordinary course of nature. But is it sufficient to overcome the enormous difficulties raised by the nature of the fact itself and the various circumstances I have stated, and which certainly raise the strongest presumption that the spirit and the medium are identical? But the reason for not taking this evidence, strong as it is, as decisive of the asserted fact is this, that other more certain, more conclusive evidence, is not only to be obtained, but is abroad and waiting to be tried. Instead of one witness, it is easy to obtain twenty witnesses; instead of forms seen in dubious light, both medium and spirit can infallibly be shown to all in full light, and when such conclusive proof is practicable, neither science nor reason can nor ought to be contented with any lesser proof, however great the authority offering it.

If it be said that the crucial tests suggested disturb the conditions and may interfere with the manifestation, the answer is obvious. Let it be granted that they might

prevent the process of materialising. But the tests asked for are to be applied only after the process is complete, and when their object is to ascertain only if the alleged process has been completed. No revelation then could possibly undo what has been already done. If both forms are then shown plainly visible to all eyes at the same moment, the spirit itself would rejoice greatly that its disunited existence had been established; the medium would equally rejoice that her truth and genuineness had been vindicated. Science would rejoice that a new region of unbounded curiosity and research had been opened to it. The world would rejoice that a new and mighty revelation had been vouchsafed to it. If all this could be effected by the lifting of a curtain, or the use of a bit of paint, ought it not to be done, and should any reasonable person be satisfied if it be not done. The question is submitted to the impartial judgment of the public, who will pronounce their verdict.

To this summing up of the case let me add one suggestion. The importance of the question cannot be exaggerated. It ought to be at once determined. Let it be submitted to an impartial and competent committee to hear the witnesses, and to try the experiment themselves with such tests as their wisdom might suggest, reporting the results. Let three such men as Lord Lindsay, himself a Spiritualist—Lord Rayleigh, an investigator though not yet a believer—and some third person to be selected by them, be invited to undertake this investigation for the sake alike of science, of truth, and of humanity.

As a lover of truth, and one who desires earnestly that this marvel may be proved to be a truth, I shall have done my duty by inviting the attention of all who share the like desire to the importance of this question and the difficulties that encompass it. Let me add, that no such difficulties have attended the investigation of other phenomena. No suspicious conditions were imposed, and tests were not merely permitted, but invited by Mr. Home. I have recently held, with Mr. Crookes, a series of sittings with Mr. Williams, who submitted himself willingly to any test we desired to apply, and the results of experiments under such tests, reasonably imposed for scientific purposes, may claim to be accepted as facts in science, or at least to justify the convictions of those who tried them. I am bound to say of Mr. Williams, after much trial of him—not in public rooms, but in the house of Mr. Crookes and in my own, and with none but our own friends present, that he has always proved himself to be most trustworthy, most desirous to prove to us his honesty, and cordially adopting every suggestion for our better assurance. Our requirements left no loophole for deception, even if it had been designed. No conditions were imposed by him, and no cause was ever given for doubt.* How different from the experiments now in controversy.

29th June, 1874.

EDWARD W. COX.

After a fierce controversy, it is not the custom for one of the two contending parties to jump into the president's chair, and to do the summing up; if such were the case, the tendency of the summing up could always be foretold in advance, and the foregoing example is no exception to that rule. Our ruling is:—

1. That it is an unquestionable fact that in some cases these materialised forms have been demonstrated not to be the mediums in or out of trance; firstly, because Mr. W. Crookes, F.R.S., testifies that he has seen Miss Cook and Katie at the same time; secondly, because Mr. H. M. Dunphy, barrister-at-law, testifies that he has seen Miss Showers and Florence at the same time; thirdly, because Mrs. Ross-Church, Mr. Luxmoore, Mr. Tapp, Mrs. Corner, Miss Corner, and others, testify to having seen the same thing under somewhat less satisfactory conditions; fourthly, because Mr. C. F. Varley, F.R.S., and Mr. Crookes, twice brought electrical cable testing apparatus, and by passing an electrical current through the body of Miss Cook, all through the *seances*, demonstrated, with the most unquestionable certainty, beyond all dispute, that the medium was in the cabinet while Katie was outside.

2. That at a very great number of other *seances* on record, in which the medium was tied with stretched tape, the knots sealed with signet rings, and the ends of the tape in sight of the spectators, and when the hair of her head was passed through the door of the cabinet and in sight all through the *seance*, while spirit faces appeared high above, it has been

* This is exactly what Mr. Crookes, F.R.S., has published about Miss Cook and his experiments with her in his own house.—Ed.

demonstrated that the power acting upon the medium was something greater than that possessed by any mortal in the normal state.

3. That at the residuum of the *seances*, not held under test conditions, the mediums being persons of the most upright character and blameless lives, there is not the slightest reason to suppose that they attempted to manufacture the minor manifestations, when it was certain that they did not manufacture the major.

4. That it is a fair matter for discussion, whether, when the conditions are bad, and remembering that the spirits have the power of freeing many physical mediums from bonds in the twinkling of an eye, they may not sometimes present the entranced mediums instead of themselves. And if such be the case, the further question would arise whether the spirits do this knowingly, consequently, whether they are evil and deceiving spirits, practising the vilest kind of fraud in a matter of the deepest importance to all lovers of truth?

With these conclusions it is probable that both the contending parties, as well as the observers, will, to a considerable extent, agree. Serjeant Cox will probably, object most to No. 1, for all through this discussion he seems to think that the legal arguments he draws from his brain, will blow away the hard tests to which the manifestations have been subjected, under the eyes of leading men of science. It would be very hard upon the mediums, if these subtleties were to be permitted to abolish severely proved physical facts.

If bad conditions ever produce the results stated in our conclusion, No. 4, bad conditions were supplied at the Moat Mount *seance*, and may have extended to the *seance* a few days afterwards at the house of Mr. Crookes. At Miss Cook's *seances* it was found that if bad conditions brought bad spirits about her, they, in nearly every case retained their power during three or four subsequent *seances*; this has for a year or two been a perfectly well known and thoroughly established fact to all the regular frequenters of the *seances*. Mr. Crookes, Mr. Luxmoore, and others have often noticed this to be the case.

But the controversy has also its social aspects, in which there is no chance of agreement between the contending parties. We hold that Mr. Cox has been utterly in the wrong in his treatment of Mrs. and Miss Showers. They are socially his equals, belonging to a family whose members have most honourably distinguished themselves in the military and political service of this nation. Miss Showers is a non-professional medium, who has everything to lose and nothing to gain by being known as a medium; yet she, with her mother's approval, nobly made the sacrifice, at a time when discreditable people were trying to throw doubt over all manifestations of this class, and were unwarrantably persecuting another medium. At this very time Mrs. and Miss Showers came forward and voluntarily attached their honourable names and reputation to phenomena, the truth of which was attempted to be discredited. What they have since passed through has raised a strong tide of public opinion in their favour, and whenever they come to town they will always meet the very warmest welcome from leading London Spiritualists, such a welcome, in short, as they received during their recent visit to Mrs. Makdougall Gregory.

With this summing up, a discussion is closed which we deeply regret has ever darkened these pages.

SIR CHARLES ISHAM'S articles have been quoted from *The Spiritualist* into the Northampton local papers.

PRINCE WITTGENSTEIN, the Emperor of Russia, and other influential students of spiritual phenomena, have recently paid a visit to Ems, which has been thronged with a great number of fashionable visitors.

MR. R. COGMAN of 15, St. Peters-road, Mile-end, London, E., is now urgently in want of help to continue his work at the East-end.

M. BUGUET, spirit photographer, of Paris, will pay another visit to London in six weeks' time, if a sufficient number of subscribers enter their names for pictures.

ARTICLES by Sir Charles Isham, Mrs. Honeywood, and other friends, as well as all correspondent's letters and some poetry, are kept over till next week for want of space.

ARRIVAL OF MESSRS. BASTIAN AND TAYLOR.—These powerful American physical mediums gave farewell *seances* to their friends in Chicago about a month ago, and, after a short stay at Syracuse, N.Y., left the United States for Glasgow, where they arrived on Thursday, last week, and are still residing. They will make a tour through Scotland, stopping at Bridge of Allan, Dundee, and Edinburgh, then work their way through England to London. We recently published how spirits christened a baby through their mediumship.

SPIRITUAL PUBLICATIONS.—Mr. George Farmer has opened a shop for the sale of spiritual literature, at 4, Kings-gate-street, High Holborn, London, W.C., at which place all the publications connected with Spiritualism may be obtained, without let or hindrance. As many of the vendors of spiritual periodicals in the provinces, and the Liverpool Psychological Society, have been unable to obtain *The Spiritualist* in the weekly parcels of the older trade agency, and have long been obliged, in consequence, to pay unnecessarily for their separate carriage, it will save expense if they order their goods of Mr. Farmer, who will supply all kinds of spiritual literature in one parcel, and do his best to serve the public interests of the movement. Contents bills of every number of *The Spiritualist* for exhibition in shop windows and at public meetings, may now be obtained of our publisher, Mr. Allen, by newsvendors on application.

MUSICAL EDUCATION FOR THE BLIND.—A meeting of the friends and supporters of the Normal College for the musical education of the blind, at Norwood, was held on Tuesday afternoon last week, at the Mansion House. The Lord Mayor presided, and there were also present the Duke of Westminster, the Earl of Shaftesbury, the Right Hon. W. E. Forster, M.P., Lord Hatherley, and other influential persons. The object of the school is to teach the blind the science of music, so that they may be enabled to become teachers, organists, and pianoforte players, and the efforts that have been made appear to have been attended with very great success. Some pupils from the school gave some performances, both vocal and instrumental, most admirably, and it is announced that at present thirty blind scholars are taken charge of, and it is hoped that the number may be increased to 200. The Duke of Westminster, the Earl of Shaftesbury, and Mr. Forster addressed the meeting, and strongly urged the claims of the Academy to support, and it was stated that the pupils would shortly perform before the Queen at Windsor. Various subscriptions were announced, and a cordial resolution of thanks to the Lord Mayor closed the proceedings.

NEW AMERICAN SPIRITUAL NEWSPAPER.—A weekly journal, chiefly devoted to Spiritualism, and entitled *Common Sense*, has just commenced its career in San Francisco, California. It is ably edited, well printed, and contains internal evidence that it is in the hands of an experienced journalist. In short, unlike the majority of new periodicals, it looks like one of those which is not in the hands of amateurs, and is likely to live. At present, it is trying to serve two masters, Spiritualism and materialism, and this is a source of weakness; the sooner it leaves the latter and cleaves to the former, the better. It contains a few articles by a friend of Mrs. De Morgan, who recently visited England, and who gathered a tolerably accurate knowledge of several London mediums and their manifestations, but not of course, unmingled with those errors which must always beset the best of casual observers, in which category we include the gentleman now under notice. The price of *Common Sense* is three dollars a year, exclusive of postage, and it is published at 236, Montgomery-street, San Francisco, U.S.

ANSWERS TO CORRESPONDENTS.

M. T., HENDON.—The indices to all the past volumes of *The Spiritualist* are now being prepared with much expedition, and their publication will be announced in a few weeks.

T.—Mr. Guppy has been present at one only of Miss Cook's materialisation *seances*, and a few of the particulars are printed on another page. He has never been at one of Miss Showers' *seances*. Mrs. Guppy has never been invited to any of Miss Cook's or Miss Showers' materialisation *seances*, and has never seen the manifestations thereat.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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TESTS ADAPTED TO DETERMINE
THE TRUTH OF

SUPERNATURAL PHENOMENA.

BY GEORGE HARRIS, F.S.A.,
BARRISTER AT LAW;

Fellow of the London Anthropological Society; late president of the Manchester Anthropological Society; late Vice-President of the Anthropological Institute of Great Britain and Ireland; Foreign Fellow of the Anthropological Institute of New York; Fellow of the Royal Historical Society; and Author of “Civilisation Considered as a Science,” “The Theory of the Arts,” &c.

“They are more excusable who believe in apparitions than those who reject all extraordinary revelations of this kind, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations; and think the appearance of spirits are fabulous and groundless.”—ADDITION.

A PAPER READ BEFORE THE ANTHROPOLOGICAL SOCIETY, AT THEIR ROOMS, 37, ARUNDEL STREET, STRAND, 3rd, FEBRUARY, 1874.

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INSPIRATIONAL LECTURES BY MR. J. J. MORSE

(Trance Medium).

SPECIAL NOTICE.

Mr. Morse will sail for the United States on Thursday October 15th, 1874. He has a few vacant dates for September next; early application is necessary.

Opinions of the Press.

“Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment.”—*Birmingham Daily Mail*.

“He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience. . . . As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged.”—*Glasgow Herald*.

“The address given through the lips of Mr. Morse was of a very philosophical and high-class character.”—*Spiritualist*.

“The address quite riveted the attention of the audience.”—*Eastbourne Chronicle*.

“He spoke for nearly an hour-and-a-half. Not a hitch occurred. The address was more or less argumentative throughout, in parts it was really eloquent.”—*Brighton Guardian*.

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

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

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