

The Spiritualist

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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 on detailed arrangements of conference at 8 o'clock.

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

Thursday, August 6th.—Third and fourth session 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 for the taking of spirit photographs.

Terms of Admission: Soirees—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.

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PERSONS willing to CONTRIBUTE PAPERS on the following subjects are invited to send their names to A. JOY, Esq., 23, James-street, Buckingham Gate.

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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.

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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

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

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

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

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

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VOLUME FIVE. NUMBER ONE.

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SPIRITUALISM IN FOREIGN COUNTRIES.

No. III.

SPIRITUALISM in Holland seems to differ from that in Belgium, and to exhibit special features in accordance with the difference of character in the natives of each country. Belgian Spiritualism is purely *spirite*, or according to Kardec; physical manifestations, unless healing power be included under this head, are almost unknown. A desire to witness the marvels of English and American mediumship is, however, beginning to find expression in the Belgian Spiritist organ, and it is probable that this autumn arrangements will be made with an English physical medium for a visit to Liège and Brussels.

In Holland, both Spiritualism and Spiritism have their followers. At Amsterdam and Arnheim the latter doctrine is most in favour; at the Hague, Spiritualism carries the day. The chief society here dates from the year 1859, and was founded by Major Revius, who bravely defended the cause from that time until his death in 1872. M. A. I. Riko, to whom we are indebted for the above particulars, thus writes of this gentleman: "His memory is blessed by all who knew him; even his opponents esteemed him highly." M. Riko has himself done much to advance the cause of Spiritualism at the Hague by inviting Mr. Williams to his own house, and giving many persons the opportunity of witnessing his mediumship. Mr. Williams's visit left lasting effects, for we find since he was last at the Hague other physical mediums have begun to develop there. At Leyden and Utrecht, both University towns, circles have been formed, and the students are among the most earnest investigators; professors, doctors in various branches of science, advocates, engineers, and army officers, are members of the circles. It would seem that nowhere are old fogeyism and the fear of ridicule so much in the ascendant as in respectable London society. As to our universities, an Oxford friend, whom we questioned lately as to whether any interest in Spiritualism had shown itself among the present race of undergraduates, replied: "I believe not; but, in any case, it would probably be unknown to one not belonging to their clique; the subject is so entirely opposed to the views of the leading professors there." It is not at Oxford that the first chair of spiritual or psychical science will find an endowment.

In Germany we observe a division of forces similar to that which exists in Holland. The scientific Spiritualists have their centre in Leipsic, and are represented by the *Spiritualist-rationalistic Journal* and *Psychic Studies*. The severely critical, almost sceptical tone of the latter is distinctly evident in the current number, especially in an article on Dr. Speer's letter to the *Spiritualist* (January 19, 1874), in which satisfactory proofs of spirit identity are supposed to be furnished. Dr. Wittig would have been better satisfied if Dr.

Speer had insisted that *Henry Lawes* should be made to produce the lost music to Milton's *Camus*, which the communicating spirit asserted had been composed by him. Dr. Wittig further asks why it should be assumed that Dr. Speer's son is under the guidance of musical spirits rather than that he is possessed of natural genius, which has received an unusually early development?

In like manner this mailed warrior challenges the Baroness v. Vay, before entering the lists with him, to produce, where it is possible, verification of the psychometric experiments published in her *Studies from the Spirit World*.

The giant labours of Dr. Wittig, sole translator of the works of A. J. Davis into German, as well as of R. Dale Owen's *Debatable Land*, and of numerous writings by Mr. Crookes, Dr. Carpenter, and A. R. Wallace, and otherwise an unceasing worker on the scientific side of Spiritualism in Germany, entitle him to be heard with respect. Dr. Maximilian Perty, a Professor at Berne, author of *Mystic Phenomena* and *The Hidden Life of the Spirit*, also belongs to this school.

The followers of the Spiritist doctrine have their head-quarters in Pesth and Vienna. At Pesth there is a large "Society of Spiritual Inquirers" (*Geistiger Forscher*), who have publicly "declared," as the basis of their teaching, the work "Spirit, Force, Matter," given through the hand of the medium Adelpa v. Vay. Every month this society publishes a pamphlet under the title of *Reflexionen*, containing the utterances given through the principal mediums at its public circles. These have principally a religious and instructive tendency, and are, on the whole, sufficiently edifying. The Baroness v. Vay has herself told us, that during twelve years of mediumship she has never seen one physical manifestation beyond slight raps and table movements.

The reincarnation theory is accepted both in Pesth and Vienna as a fundamental principle of spiritual teaching:

LOUISE LATEAU AND THE STIGMATA.

THE last piece of "bravoure" of this German Veillant at present making the round of the Press, is so characteristic of Ultramontanism that I think it incumbent on me to communicate it to you. For some time lately a young girl named Louise Lateau has created quite a sensation in Belgium and the provinces of Prussia. She is said to be "stigmatised," and pretends in her moments of ecstasy to see God in His glory. (Under the term "stigmatisation" the Catholic Church understands the miraculous peculiarity of persons bearing on their own body the five principal wounds of Our Saviour, and bleeding from them on certain days.) Bois d'Haine, the village in which Louise Lateau lives, is now the place of pilgrimage for many pious persons coming from Holland, Germany, and Belgium, to witness with their own eyes the performance of the miracle. Majunke, being some time since in Treves on a visit to his constituents, made also a call upon Louise Lateau, and remained several days in Bois d'Haine, where he also met with Bishop Mermillod, and Lefevre, a medical professor at the University of Louvain. After his visit, Majunke gave a lecture on what he beheld, from the reports of which in Ultramontane papers the following items are extracted:

"Louise is a very simple girl; she has seen very little of the world, and spent the greater part of her

life in a solitary country cottage. She daily receives the Holy Sacrament, which is her only nourishment. For two years she has neither eaten nor drunk anything else. When she does not receive the Communion she is seized with deadly faintness, so that even on Good Friday she is allowed to partake of the Lord's Supper. Every morning at six o'clock she visits the church, at some distance from her abode, except on Friday, when the Holy Sacrament is brought to her. Last Friday it was administered by the Very Reverend the Bishop of Tournai. I myself assisted. In the little room, floored with bricks, we found everything prepared as for a person dangerously ill. Louise was kneeling at the table and bleeding profusely. The bleeding by Louise Lateau begins at midnight on Thursday and terminates at midnight on Friday. First the forehead bleeds, as when the crown of thorns pierced the head; the blood streams from under the hair down the cheeks; and then the hands, side, and feet bleed from above and below." On the day Majunke was at Bois d'Haine Louise Lateau took the Holy Sacrament almost ravenously. "In the afternoon, about 2 o'clock, she fell into ecstasy. The Bishop of Tournai went to her previously to see if, perhaps, in conversation she would forget the time; but no—punctually at 2 o'clock she became silent, and her eyes fixed. The Cure of the village declared that Louise often during her excitement saw apparitions. First she saw God in His glory, and later on the sufferings of Christ, especially in the last stages. Shortly before 3 o'clock Louise fell to the ground, and at 3 she extended her hands. Strange to say, during these convulsions, when the spirit is transported to other regions, it still lives for the things surrounding the body. A consecrated article, for instance, being placed in the immediate neighbourhood of Louise, a gentle smile was seen to play on her features. Also during the prayers she smiled at certain moments (fourteen of us were present, and the priests were praying): when the words 'Gloria Patri,' 'Misericordia,' or 'Misericors' were uttered she smiled in a remarkable manner, no matter if the prayer was delivered in the French, German, or Hebrew; for in her ecstasy she understood all languages, and consecrated or unconsecrated articles were immediately distinguished by her. Professor Lefevre convinced us by plunging a penknife into her extended hand that Louise was insensible to all laws of the natural world; for the hand was not withdrawn nor flinched, neither did any blood proceed from the place penetrated. When during the prayers the names of Jesus and Mary were mentioned, the upper part of the body of Louise arose from the ground; but this movement was no voluntary one, as generally the case; she seemed to be borne up invisibly. On the Bishop uttering the words, 'Oh, my Jesus, I kneel to Thee,' she turned round so quickly and fell down so suddenly before the Bishop, that I and the Bishop were quite concerned, fearing she was going to spring out of the window. On the episcopal cross approaching her she seized it with her hands. At the termination of the prayers she again fell down—or rather was invisibly placed down, for by falling she would have wounded herself on the pavement. Indeed" (states Majunke) "our language has not the proper word for expressing the act of this prostration.

"On the next morning, at six o'clock, although she had lost so much blood on the previous day, Louise was nevertheless in the church. I called again upon her.

On entering I found her occupied with her sisters in needlework. She offered me a chair, and was somewhat reserved. Her face was rather pale, but seemed transfigured. I said I was a priest from Germany, where the Church had now so much to suffer, and begged her to pray for me and the Catholics in Germany, and that I would remember her when offering up mass. She replied, 'Je vous remercie, monsieur,' and nothing further. She has been so much visited by theological and medical commissions, by men of learning, princes, and distinguished personages, that she is quite insensible to the external world; she receives no presents whatever, and is living in very poor circumstances. Among other trials, she was shut up for a month without receiving the whole time the least nourishment." These are the words of Majunke literally translated, and, to add to the force of his statement, he finished by declaring, "All this I have witnessed with my own eyes; so I found Louise Lateau." —*The Hour*, June 26th (Berlin Correspondent).

MRS. MAKDOUGALL GREGORY ON THE SPIRITUAL DIFFICULTIES OF THE CLERGY.

THE following characteristic correspondence on the subject of Spiritualism, between Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, and a clergyman whose name we have no permission to publish, is of interest, and her arguments apply to many other cases than the subjoined:—

DEAR MRS. GREGORY,—Forgive me for writing on such wretched paper, I can find nothing else to-night. The unprogressive one salutes you, as an old Roman would have said. Progress is a grand thing if it be in the right direction and rightly governed; but if I want to go from — to London and find that I have got into a train for Exeter, it does not comfort me if the guard tells me that we are making progress. Or if I find myself in a train running down a steep incline, and the break will not work, what I want is not progress, but power to govern the forces which are hurrying me to smash. You, together with the whole body of the Spiritualists, have made great progress in the last ten years: whether that progress is in the right direction is the question; I have my own opinion on the subject, but I need not write it, because you would say that I know nothing about the matter.

I have a bad fit of lumbago, and cannot move about much, so have been sitting over the fire with a pipe in my mouth and your letter in my hand, dreaming about Spiritualism and other uncanny matter.

Your letter is full of food for thought.

— will do good work, not because he is a Spiritualist or any other "ist" (Romanist, Methodist, Rationalist, &c.), but because he (I believe) honestly tries to serve his Master, and his Master will help him. Whether a man be a Spiritualist or not seems to me an utterly unimportant matter, either as regards his practical work in this life, or his prospect for the next, so long as he does not allow his Spiritualism to drive him away from one or two great fundamental truths.

You deal me hard measure in your letter.

1st. You judge me on my father's report. Now I know that you think him to be utterly in error about all matters connected with Spiritualism. Why, therefore should you think him right in his estimate of my opinions?

You think me to be one of those who "follow lead," and "do not take the trouble to think for themselves. *A retarder of God's work.*" If you had said one who in much weakness tried to help, but often miserably failed, I should have most readily agreed with you. But "retarder" I don't like, because I believe that certain definite results happen to "retarders" and I don't like to think of myself as standing in danger of those results. But it is possible that by "God's work" you mean Spiritualism. If so, I must say that I take a broader view of God's work; Spiritualism may be a part, but it is a very small part of that infinite work. With regard to "following lead, and not thinking for myself," my own opinion is that my weakness lies the other way. But a man's judgment of himself is not worth much.

On the general question of thinking for one's self, may I suggest that in many cases it is the most dangerous thing one can do. Thought leads to conclusions, and sometimes to action. Unless people have been trained to think accurately their conclusions will generally be wrong. A man who is ill calls his doctor, a man who wants to make his will sends for his lawyer. Heaven help the man who thinks and acts for himself in either of these cases.

You never will give me credit for knowing anything about Spiritualism. But I began to take in the *Spiritual Magazine* more than ten years ago. I read it very carefully, but I confess I did not go on taking it long. Since that time I have studied trance revelations, some of which I got from you; I have listened to Emma Hardinge, and most carefully read her lectures; and I have sat at the feet of the seer of Poughkeepsie. I have been much astonished; the trance revelations are marvellous. Miss Hardinge and the seer of Poughkeepsie are inimitable, but before I would accept their teaching I must go through a process which would be both difficult and painful. I must bring myself to believe that my whole education is not only useless, but mischievously wrong; that logical reasoning, moral philosophy, and physical science are dangerous delusions; that the science of theology is a snare for the unwary; that all the great men whose names I have been accustomed to revere, and before whose intellects I have bowed, were little better than idiots, and that all the knowledge and experience which has been handed down to us for centuries is naught. I cannot bring myself to attempt this most painful process, unless I see the very strongest reasons for it. I cannot yet see any such reasons, and I must therefore sign myself—Your most unprogressive but sincere well wisher,

To this Mrs. Gregory replied thus:—

DEAR —: As you will see by the date of this, I have taken some time to think over your suggestive letter of the 10th inst., which I frankly admit to be a very sensible reply from *your* standpoint, though anything but satisfactory from mine.

Your remarks presuppose that the proofs of Divine revelation terminated at a definite period, and have been fully embodied for all time, in the sacred canon, whereas I believe that God is the same yesterday, to-day, and for ever, being as willing and able to communicate with His beloved children by the mouths of His prophets now, as in the most favoured ages of antiquity. There is therefore, to my mind, no *à priori* impossibility in Spiritualism, and all we have to inquire is, whether of a verity these things be so. I, in common with most of those who have really investigated the

subject, think Spiritualism a very important and sublime fact in human experience, one that we cannot consent to ignore or despise at the bidding of those who, while accepting the spiritualistic phenomena of the past, most inconsistently deny those of the present.

Permit me to say, you cannot fully understand or appreciate Spiritualism by merely reading about it. You must witness its facts, and become thoroughly familiar with its manifold forms, ere you can judge, by personal experience, of its resistless effect in producing conviction on the mind of an honest and earnest inquirer.

The Spiritualist does not give up the teachings of the past; on the contrary, he feels that they are confirmed to him. He simply emerges from *slavery* to the *letter* into the true gospel liberty of the *spirit* in their attempted interpretations.

I cannot accept your conclusion that we should refuse to think for ourselves on matters of religion, whether in doctrine or practice, because it may prove dangerous. Such a principle, if carried fully out, would be utterly subversive of the Reformation, and end by reinstating the Romish clergy in their spiritual despotism, and relegating the laity to their mediæval condition of spiritual serfdom to a tyrannically predominant hierarchy.

In conclusion, let me advise you to cease *theorising* about Spiritualism, and commence with the practical investigation of its truth or fallacy, leaving the worth of its communications for after consideration. In the hope that you yet mean to do so,

I remain yours, &c.,

LISETTE MAKDOUGALL GREGORY.

"LONDON SOCIETY" ON MATERIALISED SPIRIT FORMS.

MORE than once of late we have had to notice the exceptionally noble and independent manner with which *London Society* has spoken the truth on the still unpopular subject of Spiritualism, and it is pleasing to be able to state on unquestionable authority that its circulation has considerably increased in consequence. Last Wednesday's number contains another able article by Mr. H. M. Dunphy, entitled *Modern Miracles*. It gives further information to the public about the mediumship of Miss Cook and Miss Showers, with much of which the readers of this journal are already acquainted, but we make two quotations as follows:—

MISS SHOWERS AND FLORENCE MAPLE SEEN AT THE SAME TIME.

As Mrs. and Miss Showers were to leave town the following day, and knowing the importance of getting the crucial test on that occasion, I said to Florence, "I want you particularly to give me a test that must satisfy everybody." She replied, "I will, if I can." I then said, "I want to see you and the medium together, as you know it is said that you are so like the medium that you must be one and the same person." Her answer was, "I will try." No condition of any kind was imposed. "Florence" then went behind the curtain, and a minute or two afterwards reappeared, and, beckoning me forward, said, "Come and see her." I responded immediately, and crossing the room, stood beside the figure. She was then, I should add, taller than the medium, and, to my view, had a certain

angularity of form which I had never observed in Miss Showers. She then drew aside the curtain with her left hand, and, pointing with her right, said, "Look!" There, seated in the chair as we had left her, but with her head thrown over her left shoulder, and the right side of her face visible, was unquestionably the immobile and unconscious form of Miss Showers! There could be no mistake about it. It was no delusion. She was there, beyond all possibility of doubt. Having satisfied myself on this point, I returned to my seat; but on the reappearance of "Florence" immediately afterwards, I said, "Will you give me one more test to satisfy me?" The answer was, as before, "I will, if I can; but what is it?" I replied, "I want this crowning test: I want to follow you instantly behind the curtain; and I wish to place the light so that I can see well into the room." "Florence" at once acceded. She made no stipulation beyond this: "Come when I call you, and come quickly." The latter part of the injunction was quite unnecessary. I then placed a small benzine-lamp on the sofa, about three feet from the curtain, and sat down. I was then so near the sliding doors that I could have reached them with my left hand without rising to my feet. I had not been seated more than a few seconds, when "Florence," partly opening the curtain, extended her hand, and said, "Come now." I sprang up, and, throwing aside the curtain, which I held wide back with my left hand, stood inside, and could see—nothing, except Miss Showers still in a trance in the arm-chair. "Where are you, Florence?" I exclaimed; but there was no answer. I strained my eyes to see any moving object, but failed. The figure in white that I had seen a second before had absolutely vanished into air! Still holding back the curtain, that I might get as much light as possible, I repeated the question, "Florence, where are you?" Then there came from the corner of the room immediately behind the medium the well remembered voice of Florence, "Oh, I am here! do you not see me?" I could see nothing. "I cannot see you," I said; "but if you are there, touch me, and let me touch the medium at the same time." I then extended my right arm until it rested on the head of the medium. Immediately on doing so my fingers were grasped by an invisible hand! The touch was rather cold, and in all respects similar to that of the apparition whose hands I had felt several times while she was in the front drawing-room talking with us.

MR. H. M. DUNPHY ON MATERIALISED SPIRIT FORMS.

I must not forget to relate what appeared to me one of the most convincing proofs of Katie's more than natural power, namely, that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as *souvenirs* for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times.

I may add that I have seen the pieces of cloth cut from the tunic. Another eye-witness tells me that fifteen or sixteen pieces were cut in his presence, and that the front of the skirt "looked like a cullender," but that all "Katie" did to restore it to its original shape was to bring the folds together with her hands, and then shake them out again, when the skirt was found to be whole and entire as before! I do not presume to supply a solution for this or any other phase of the phenomena.

In drawing attention to the subject, it is not my desire to speculate, much less to dogmatise. All I care to do is to invite candid inquiry. But to secure this I find to be a matter of enormous difficulty. Here is an illustration. Wishing to attract the attention of a friend—a man of great ability in the scientific world, and an admitted authority upon those subjects, which may be regarded as his specialities—I addressed him thus: “You are an F.R.S., a deep thinker, and widely known for your scientific attainments; therefore, what *you* say will carry weight. Will you accompany me to a private house, and see a non-professional medium? Satisfy yourself by every possible expedient that your ingenuity can devise that imposture is impossible, and tell me what you think of it.” The answer was, “I don’t believe in it, and I don’t care to take up new things; but I will meet any man you like on my own ground!”

This response might be reasonable enough when all that was known of the phenomena was limited to table-turning, rappings, bell-ringing, and the other elementary, and possibly frivolous, indications of a physical power exterior to the body. But the phenomena have now passed out of the realm of conjecture, and have entered the region of fact. Science may still fold its arms and stand aloof. It did the same in all the earlier developments of those great discoveries which will make the Victorian age the grandest epoch of the world’s history. Had the lowly disciples of Science been dismayed or discouraged by the ridicule of the ignorant or the sneers of the learned, we should never have had the railway, the telegraph, or the photograph. Men still living can remember when travellers from Plymouth or York to London were four or five days on the road, and made their wills before they left home; when the streets of London were dimly lighted by oil; and when the man who proclaimed that it would be possible to travel with ease and comparative safety fifty or sixty miles an hour, or that the Queen and the President of the United States could converse together, the one at Windsor and the other at Washington, would have been looked upon as a hopeless lunatic!

I admit, with the utmost frankness, that what I have related as perfectly true is, at the same time, as diametrically opposed to all the researches of science as to all the traditions of probability. When I assert that two ladies and three gentlemen sit down in a room, and that room in their own house, and lock the door, and that they are shortly afterwards joined by another individual (making the party six, instead of five), and that the sixth, in the form of a woman, talks with them for an hour, sings, plays, walks about, and does many things that they do, and that she then throws back the curtain by which she entered, and shows you the living form of the fifth, and permits you at one and the same time to feel her, and also feel the insensible figure to which she points, and which you recognise as the fifth—then I say that an astounding and inexplicable fact has been established, which challenges the attention of the thoughtful, and demands all the scrutiny that science can bring to bear upon it.

I advance no theories of my own to explain or account for what I have seen. All I lay claim to is critical accuracy for my description of experiences, acquired in many cases under circumstances which would have given me especial facilities for the detection and

exposure of fraud. I found none. My story, and those of others far more competent to deal with the subject, may be discredited. We care not. We can afford to wait. Time is on our side. Facts which to-day are contemptuously denied will to-morrow be admitted and vindicated. Out of the mists of ignorance and prejudice light will be evolved. Through the rifts in the clouds that obscure the future I think I can discern a form that, in the fulness of time, will assume the majestic image of Truth.

MR. EPES SARGENT ON THE PROGRESS OF SPIRITUALISM.

MR. BENJAMIN COLEMAN has favoured us by sending for publication the following letter from Mr. Epes Sargent, one of the leading literary men in America, and author of the excellent work on Spiritualism, entitled *The Planchette*, published by Messrs. Trübner and Co.:—

Boston, April 20th, 1874.

MY DEAR MR. COLEMAN,—I am much obliged to you for sending me the April number of the *Christian Spiritualist*. Accept my thanks for the announcement of the volume I have in hand. I see that the London *Spiritualist* contains (April 3rd) a letter from Mr. Crookes, which seems to settle conclusively the genuineness of the manifestations through Miss Cook. Not that I regard his independent testimony, however, unfortified by scientific tests, as any better than that of Mr. Luxmoore or yourself. But he is entitled to our thanks for taking so much pains to settle a very interesting question; though I hope he will have still further opportunities of confirming his conclusions. You will see, in the *Banner of Light* of April 18th, a copy of which I send you, an account of some manifestations in Vermont, with the Eddy family as mediums, where the phenomena seem to have been similar to those through Miss Cook. If, as now seems probable, these things are going to be scientifically proved, so that the scientific world will be *compelled* to admit them, what will be the effect upon the public mind. They must work a revolution in thought such as has never been known in human history. So it seems to me. Not but that the phenomena have unquestionably been known to the few in all ages of the world. And not but that, in witchcraft times, when they were mixed up with superstitions and dreams of diabolical agency, they were very generally credited. But now, for the first time, they are likely to be established in the broad light of science, when men can examine and weigh them, undeterred by theological threats and by demonophobia. In a volume published last month in London, and edited by the Roman Catholic Archbishop of Westminster, you will find an elaborate paper by an English clergyman, admitting the facts, but attributing them all to the devil. I will send you a little pamphlet I myself wrote two years ago, in reply to the Rev. Mr. Phelps, a Presbyterian clergyman, who, while admitting what was essential in the phenomena, tried to explain the facts by the Satanic theory. The catholic authorities of the present day, very generally, freely admit the facts, but credit them to the devil. The *Catholic World* (N.Y.) has had two long articles lately advocating this view. Truly the world moves. The astonishing thing is to see certain persons admitting the

facts, and not seeming to realise or feel their stupendous, their immense significance, reaching beyond this life into the interminable future, and bringing to an end so many great disputes that have agitated the human mind. In affecting, as they must, all religious systems, they must, through the latter, affect social and political systems, by reducing everything to a purely scientific valuation. It must be a satisfaction to you who have done such persistent battle for years in behalf of these most pregnant and important facts, to see the signs of their dawning triumph.—Truly yours,

EPES SARGENT.

Benj. Coleman, Esq.

NOTES ON CHURCH OF ENGLAND DOCTRINES.

NO. II.

BY ANONYMOUS CRITICS.*

We made, in our last communication, an important charge against certain doctrines of your Church—viz., that they were in many instances irreconcilable one with the other, and inculcated much that was at variance with the divine intuition of reason.

Before proceeding to substantiate our charge, we have a few introductory words to say.

We fear that, in the course of these writings, we may possibly offend and grieve many pure and upright souls, who are earnestly endeavouring to lead a life which shall be pleasing to God and of service to their fellow men; but, whilst we regret this, we realise that such men are the most difficult opponents with whom we have to deal. They find themselves sustained and comforted by their faith, they are conscious of an infinite support in answer to their prayers, and believe that they are in possession of all truth, and need no greater light, no further accession of spiritual knowledge.

It is hard to prove to such that they are living in penury, and rags, and semi-starvation; for, alas! they are contented, and say, "We are rich, and well clothed and nourished!"

But we would ask such men to consider whether the spiritual blessings they enjoy, and for which they are rightly grateful, are not equally the product of all religions, however enlightened or however degraded? All number among their adherents good and earnest men, who worship a Supreme Being according to their several lights, and derive from the performance of their religious duties, a satisfaction and support identical with that experienced by the most faithful Christian.

They have an equal conviction of the truth and completeness of their religion, and have laid down their lives in countless thousands in testimony to their faith, with a no less complete resignation than was displayed by the Christian martyrs.

On what grounds, then, can the Christian claim for his religion so marked a superiority over all others that should entitle him to consider it as directly revealed from the Almighty?

Clearly not that he derives an especial grace and comfort from the exercise of it; for we have shown that the votaries of all religions, on this point, stand on equal terms. We must assume, therefore, that it is upon some, if not all, of the following grounds:—

Firstly—That it reveals a system of morality immeasurably superior to that of all other creeds.

Secondly—That it vouchsafes a more intimate knowledge of the attributes and purposes of the Almighty.

Thirdly—That it contains a more complete and intelligible "scheme of salvation."

Fourthly—That it was introduced, and in its earlier days fostered, by a series of miraculous events.

We omit from these reasons one which is invariably put forward in such discussions—viz., that the advent of the Messiah is distinctly foreshadowed throughout the entire Scriptures. We omit it because such a claim would require a most exhaustive and erudite examination before it could be either accepted or rejected. It must, however, be borne in mind that the New Testament was composed by men who firmly believed in the faith they were promulgating, who were well acquainted with the writings of the Old Testament, and who, fully convinced that the birth and sufferings of Christ were there predicted, must insensibly—we do not say wilfully—have somewhat shaped their narrative in accordance with their preconceived opinions.

It is also certain that these writings have been largely interpolated by pious, albeit ignorant, men, in the earlier days of the Church, and that the received translation contains, unexpunged, many of these additions to the original text.

Grave errors of translation, frequently affecting the passages to which we especially allude, are also acknowledged to exist, and it is remarkable that there is hardly a prophecy supposed to refer to Christ's advent which has not, at one time or another, been set aside by orthodox Christian writers as irrelevant.

We earnestly, therefore, invite all good and thoughtful men—all those, indeed, who are interested in the subject of their belief—to examine critically *the grounds on which they hold it*, to study some of the many works which have of late years been written on this subject, to read them fearlessly and conscientiously, not with preconceived opinions, but with a prayerful desire to arrive at a right conclusion.

We believe that such a study will temper the feeling of repugnance with which they may at first receive our teachings, by convincing them that there is at least some ground for doubt, where previously they assumed that there could possibly be none.

With these remarks we will commence our examination of the doctrines of the Christian Church.

Mrs. and Miss Showers returned to Teignmouth, from London, last week.

SPIRITUALISM AND SOCIAL REFORM MOVEMENTS.—The Spiritualists of New Jersey lately held their yearly convention in a manner which seems rather common-place for persons in close communication with the world of spirits. Some were for enfranchising the Indians, a measure which has been broached by the most materialistic politicians. One member of the convention announced a deep-laid plot to elect General Grant for a third term; of this also we have heard in circles which never choose a table as the centre of their circumference. Another member observed that nothing is needed to make Government a grand success but honesty. Sentiments of this sort, may, however, be found in sublunary copy-books. Altogether the *seance* would have been tame but for the protest made by the assembly against tight-lacing. The energy with which this vice was condemned suggests that, although the spirits can have but little practical knowledge of the worst inconveniences of the system, these unsubstantial beings hold it in great contempt. The Convention, in fact, decided that tight-lacing prevented women from "acting their part in the redemption of humanity." Any young person persisting in the practice should certainly be kept on bread and water till she has made out the meaning of this passage, or thrown away her stays.—*Dover Standard*.

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

SPIRITUALISM IN BRADFORD.

ON Wednesday night Mrs. Cora L. V. Tappan, the eminent Spiritualistic lecturer, gave a discourse at the Temperance Hall, Bradford. There was a very good audience, over which Mr. A. Cross presided.

Mrs. Tappan said that all knowledge was derived from the testimony of the material senses, or from that of the spiritual part of nature. There could be no other source of knowledge than that which came either through man's physical senses, or that which came to him through his spiritual senses. Spiritual existence separate from the human senses had been acknowledged from all time, and spiritual beings had been seen, conversed with, and understood. The lecturer referred to the ideas prevalent amongst various races of men as to the future state, and said that heaven, as materially described in the Scriptures, was only a comparison, and not literally described. The employments of spirits had not been fully understood, because of the unfrequency of the visitations, and what the spirits revealed was always that which concerned human welfare, and not their own. The realm which the spirits inhabited was of spiritual substances, which were as tangible to the spirits as the material substances which surrounded men. In spiritual life there was no manual labour—all labour was of the mind. In spiritual life there was no position, no eminence, and no homes except in the qualities of the mind, in virtues and in graces. If a spirit entered spiritual life unadorned with these, then that spirit was a pauper, even though on earth he had worn a crown; but if he had been really honest, and had adorned his life each day with truthfulness, if he had been a pauper on earth, in spirit life he was amongst those who were counted wealthy. (Applause.) One of the difficulties of the spirits was to penetrate the dark mists of the earth, and to communicate with those whom they loved. The spirits whom they desired to influence were shut up in the material body as in a prison. They hovered about those whom they loved, and she would ask any of them if their guardian angels had not at times saved them from falling into mistakes and danger, if some voice had not warned them from some intended evil and led them away from some danger. These were the works of angels. It might be asked—had they statesmen in spirit life, and had they governments? Yes, but they were not made by human laws. The spirits were governed by laws as unchangeable and as infallible as the revolutions of the earth—laws of truthfulness, virtue, and goodness. They might ask, what did the spirits see in the future for mankind? They saw that ultimately human beings would have attained such excellence of intelligence and charity and mutual forbearance, that there would be no need of arms, no need of fighting, no need of slaying their fellows, no need of battalions of soldiers that went down to battle and never returned. The moral power of mankind would have so increased by growth and culture that all questions of difference would be settled in the mutual and amicable way in which they discussed any ordinary transaction. (Applause.)

Mrs. Tappan then invited questions on the subject of the lecture, and a number were put. She next gave an impromptu poem on the subject of home, selected by the audience, and the proceedings shortly afterwards terminated.—*Bradford Observer*, June 26th.

THE QUEEN'S ENGLISH.—Highlanders have the habit, when talking their English, such as it is, of interjecting the personal pronoun "he," where not required, such as "The King he has come," instead of "The King has come." Often, in consequence, a sentence or expression is rendered sufficiently ludicrous, as the sequel will show. A gentleman says he had the pleasure of listening to a clever man, the Rev. Mr. —, let his locality be a secret, and recently he began his discourse thus:—"My friends, "You will find the subject of discourse this afternoon in the first Epistle general of the Apostle Peter, chapter v., and verse 8, in the words, 'The Devil he goeth about like a roaring lion, seeking whom he may devour.' Now my friends, with your leave, we will divide the subject of our text to-day into four heads. Firstly, we shall endeavour to ascertain 'Who the Devil he was?' Secondly, we shall inquire into his geographical position, namely, 'Where the Devil he was?' and 'Where the Devil he was going?' Thirdly—and this is of a personal character—'Who the Devil he was seeking?' And, fourthly and lastly, we shall endeavour to solve a question which has never been solved yet, 'What the Devil he was roaring about?'"—*Haverfordwest Telegraph*.

SPIRITUALISM IN DUNDEE.

OF all the large towns in Scotland, less is known in Dundee about Spiritualism than elsewhere, but Mr. William Oxley, of Manchester, has begun to ventilate the subject there, in the columns of the *Dundee Courier and Argus*, in consequence of which the spirit of inquiry is already at work in the district. In the course of one of his letters to the *Courier* Mr. Oxley says:—

If we may assume that spirits cause these manifestations a very important question arises. Are they good or bad spirits? This, so far as I am concerned, must remain an open question. I am not in possession of the secrets of the Omnipotent Power, neither have I been "on the other side" so as to see and thence determine the locality whence they emanate. The Great Teacher has given us a rule to apply to this and all human action. "By their fruit ye shall know them." Judged by this infallible standard the spirit Katie King may, in my humble opinion, be classed as a good spirit, and, therefore, not an emissary of His Satanic Majesty. In reference to the remarks of your correspondent concerning "Our Lord's finished work of redemption," and also my own and my friends' status, as to whether we are "Sinners above all others," I think a moment's reflection will convince him that such topics are hardly suited for the columns of a public newspaper, and I hope he will give me credit for good taste for not venturing upon such ground. It appears to me sound philosophy, make sure of your facts, thence you may proceed to build a theory. To my mind the question presses home to all thoughtful minds—Are these alleged facts true? If they are proved to be so, the time has come, or will soon come, when we, of all Churches, will have to look well to the foundations on which we have been, and are building, for if our existing theories should be found to be contrary to facts it is not difficult to prognosticate which must ultimately yield. As to the teaching, of the spirits, this depends upon the quality of the source whence they come. Katie King was a working rather than a teaching spirit. She told me, amongst other things "that all spirits have their appointed work to perform, and as they enter upon and complete this, their own work, and do it from the love of the use, or for the good of others who require help in instruction, or assistance to elevate them from the lower spheres, then they are prepared themselves to enter upon higher states and have work to perform of a higher order." This agrees with the statement she made at her last appearance, viz., that the three years during which she has been engaged in producing the physical manifestations she has suffered much, but that the overpowering sentiment, which was above all the suffering, was the feeling she experienced in knowing that she was doing good to others, by demonstrating to them the fact of spirit existence, and that spirits have been able to prove the fact by their apparent presence clothed for the time being in material substance.

In the pulpit and in the confessional, Louise Lateau is already declared in the Rhine provinces, to be a saint destined to guide the people of God in their struggle with the unbelievers.

ALL communications intended for publication in each forthcoming number of *The Spiritualist* should reach the office as early as the Monday morning of each week, unless they contain late news necessitating their later arrival.

VICTOR HUGO ON SPIRIT LIFE.—The following extracts are from the last new romance of Victor Hugo, *Ninety-Three*. A woman who has been rescued from a burning village, and who has lost her children, says to her deliverer, "You did wrong to save me; I owe you a grudge for it. I would rather be dead, because I am sure that I should see them. I should know where they are; they would not see me, but I could be near them. The dead must be able to protect their own." Again: "The prattle of a child is greater and less than speech; there are no notes, but a song; there are no syllables, but a language; these accents had their beginning in heaven, and will not end upon earth; they were before birth, and are but continued, in due succession. This lisping is composed of what the child said when he was an angel, and of what he will say when he is a man; the cradle has a yesterday as much as the tomb has a to-morrow; the unknown past and the unknown future meet in these incomprehensible murmurings; and nothing proves God, eternity, responsibility, the duality of destiny, like the portentous shadow over the infant soul."

Poetry.

BUNYAN AT BEDFORD.

(From *Punch*).

See the Inauguration of BOEHM'S Statue of the Author of "The Pilgrim's Progress," given by the Duke of Bedford to the town of ditto.—*Times*, Thursday, June 11).

BUNYAN the Pilgrim, dreamer, preacher,
Sinner and soldier, tinker and teacher,
For heresy scuffed, scourged, put in prison—
The day of Tolerance yet un-risen—
Who heard from the dark of his dungeon lair
The roar and turmoil of Vanity Fair,
And shadowed Man's pilgrimage forth with passion
Heroic, in God-guided poet-fashion,
Has now his revenge; he looks down at you
In a ducally-commissioned Statue,—
A right good artist gave life and go to it,
But his name's BOEHM, and Rhyme says "no" to it—
And the Dean of Westminster, frank and fluent,
Spoke Broad-Church truths of the Baptist truant.

Punch likes the Duke and he likes the Dean,
And the summer air in the summer green,
When the Anabaptist poet and clown
Was setup as the glory of Bedford town:
But ducal and decanal folk should learn
That to deal with the Past is of small concern;
That light for the day's life is each day's need,
That the Tinker-Teacher has sown his seed;
And we want our Bunyan to show the way
Through the Sloughs of Despond that are around us to-day,
Our guide for staggering souls to wait,
And hit the latch of the wicket-gate.

The Churches now debate and wrangle,
Strange doubts theology entangle;
Each sect to the other doth freedom grudge,
Archbishop asks ruling of a Judge.
Why comes no pilgrim, with eye of fire,
To tell us where pointeth minster spire,
To show, though critics may sneer and scoff,
The path to "the land that is very far off?"
The people are weary of vestment-vanities,
Of litigation about inanities,
And fain would listen, O preacher and peer,
To a voice like that of this Tinker-seer;
Who guided the Pilgrim up, beyond
The Valley of Death, and the Slough of Despond,
And Doubling Castle, and Giant Despair,
To those Delectable Mountains fair,
And over the River and in at the Gate
Where for weary Pilgrims the Angels wait!

Correspondence.

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

THE TEACHINGS OF SPIRITUALISM.

SIR,—The statement by the writer in the *Pall Mall Gazette*, that the morality of the uncultivated classes is merely conventional and superstitious, that it is merely the common law as it were of the class, the outcome of a sort of *esprit de corps*, and that perjury is shrunk from merely from the fear of a future hell, is in my opinion an erroneous and very inadequate statement of fact. Underlying these merely external and artificial factors of character, are the primary and deeply-seated instincts of the soul, cropping out in every variety of absolute development and mutual inter-relation, waiting like the sleeping beauty and her *suite*, in an enchanted palace, for the awakening breath, the inspiring kiss of the regenerating spirit-influence now abroad in this nineteenth century. Along the glens and over the wild, elevated table-lands of the West Riding of Yorkshire, the working population has been stirred, and a new *cultus* has developed itself. The meetings conducted according to the forms common among the Wesleyans, are enlivened by the sudden uprising of a trance-speaking medium, an appearance generally preceded for some time by frequent involuntary jerks and twitches of the body and limbs. The voice and manner are altogether different from the natural voice and manner of the speaker, and so characteristic, that the audience almost at the first word recognise the spirit who claims to address them.

My recollections of the scene strongly recall to my mind the lines in Goethe's *Wilhelm Meister*, a translation of which, if my memory serves me rightly, runs thus:—

"From the mountain to the champaign,
The hills and glens along,
Comes a rushing and a tramping
Comes an impulse as of song.
And this undetermined moving,
Brings delight and brings good heed;
And the striving is with loving,
And the living is indeed."

One particular spirit was a great favourite. I think they called him the Yorkshire Weaver. With the racy humour and in the quaint idiom of a genuine Yorkshireman, he described with great *gout* his joy in the consciousness of endless existence, in his freedom from the incumbrance of an earthly body, and from earthly cares, with some sly allusions to the larder question. There was a *bonhomme* and a sober sense of waking bliss underlying it all, that found a response in the best feelings of my heart. I must not say that there has been no alloy to my feelings of pleasure in my experiences of this kind. Much there was bad in grammar and bad in taste; much utterly absurd and contradictory to the idea that the elevated spirits who sometimes claimed to speak through these mediums, could be capable of talking such stuff, or in fact were present at all. Yet however varied the utterances, both in style and matter, there was a keeping in the kind of teaching; no death; no resurrection of the body; the day of judgment ever present; character, the ever abiding witness for or against the individual as it is formed every moment by the thoughts and actions; endless progression, and the final happiness of all; evil but undeveloped good; an individual responsibility for every act not to be evaded by any vicarious expedient. A modest and intelligent young girl who was being developed as a writing medium, and now speaks in trance with considerable effect, told me she had never read a word about Spiritualism. She had been brought up as a Wesleyan, but said her views had been modified by spirit teaching much in the sense above stated, though she did not express herself so fully as I have done. This is the kind of theology that with few exceptions has been arrived at in the same way, by mediums in all the various countries of the globe, and which commends itself to my mind as practically good and morally sound.

The results of this elevating and leavening process among the masses in America, produced fruits as stated in my previous letter, in the election of Abraham Lincoln to the presidential chair; a statement I made on the authority of Judge Edmonds, who made it his business to travel through the States for the sake of the investigation. That in a few years a still more striking evidence will be given in every country in the effect of an enlightened public opinion, I have no doubt.

Besides, this general effect, I must not omit to mention the particular effect the movement has had on individuals of decidedly mediumistic organisation. A body of men and women has developed into higher intelligence and culture than their artificial education could ever have adduced. Orators not to be surpassed by the best trained minds of the age have arisen, artists in various walks have produced works, some of them of considerable merit, and all produced under circumstances under which no ordinary artists could have produced them, and in an incredibly short space of time, and all this in most cases where no previous training or instruction had taken place. Andrew Jackson Davis, an American cobbler, of no schooling, has, through mesmeric processes been developed into a trance-medium, and is now consciously clairvoyant upon subjects of the greatest importance to the human race, whether in cosmogony, history, the formation of character or physiology, he has worked a system which is at any rate coherent, and has much to commend it. In details he is often inaccurate, and is too little careful to prove his points to take high rank as a scientific writer, yet when I say that he not only anticipated Wallace and Darwin, but has sketched out a grand plan in which the views of these eminent men take place only as episodes long before their works were published, I have said enough to establish the comprehensiveness of his views, however attained.

Another instance is Hudson Tuttle, a farmer of no artificial culture, whose work, entitled *The Arcana of Nature*, contains an account of the gradual development of animal life on the globe as revealed in palæontology which would do credit to most scientific men. The question arises with great significance, whence had these men this knowledge, having never learned?

We may now pause to ask whether humanity, with its noblest desires, as we have seen, awakened, direct teaching from above, angels ascending and descending on the head of the Son of Man in His collective capacity. Is humanity, we may ask, in full cry for Heaven, so vile as to find, amidst all these noble teachings, encouragement only for evil, because among these teachings is that of "the abolition of a physical hell?" And is this noble development, some of the features of which I have so briefly and so inadequately sketched, fairly met when it is treated with ridicule, because at its commencement the movement of furniture was used to attract

attention in order to be made the means afterwards of conveying intelligence? Is this great movement, I ask, fairly characterised as a table-turning movement?

Let me conclude with an illustration which has just occurred to me. Some years ago when crossing the Atlantic, my interest was aroused one morning as I was lying in my cabin by a sound in the sea near me, as of simmering or hissing. On looking through the little port-hole at the side of my bed, I saw a circle not much larger than the hoop of a cask rapidly revolving, the water within and at the circumference being stirred into bubbles and wavelets. I threw something on and rapidly went on deck to continue my observations. As the distance from the ship increased, so did the size of the circle and the area and violence of the disturbance, until at some considerable distance the revolving water began to rise in angry tumult, conewise, to a considerable height. Then the clouds previously stationary began to share in the movement, to revolve, to project downwards processes, and ultimately to form a junction with the ascending water, thus forming a revolving pillar connecting sea and sky. To call this sublime spectacle a catspaw, because it began in an apparently as insignificant a way, would be about as just as to call the divine spiritual movement a table-turning movement. Nay, it would be more just, for the fleeting air, the plastic water, and the revolving cloud form but a temporary, and for aught we know an objectless connection, but the loving, the wise and the Almighty Spirit of God acting through myriads of benevolent spirits is elevating humanity into the everlasting vortexes of the spiritual world to free it for ever from the bondage of the selfhood.

THOMAS HAYLE.

Rochdale, June 29th, 1874.

CONCEIVABILITY AS A CRITERION OF TRUTH.

SIR,—If conceivability is to be set up as the standard and criterion of truth I fear that we should have to content ourselves with a universal scepticism, since the fundamental and efficient power and law in nature is a profound mystery throughout, but the human mind is perpetually relapsing into the fatal error of supposing that it can explain the reasons of events and natural actions; hence, setting up its own power of conception as the judge of fact. Both Mr. Herbert Spencer and Mr. Lewes have been guilty of this folly, well exposed by Mr. Mill in his works, and particularly in his article on Comte in the *Westminster Review*.

Now Mr. Serjeant Cox, though in his letter in *The Spiritualist* of June 5th, he says, "I am aware that improbability is no answer to facts," yet in his book *What am I?* vol. ii., page 29, of his concluding remarks and "summing up," his "purely judicial mind" cannot refrain from upholding a fancy at the expense of a great universal fact in physiology, on the ground of inconceivability, as though an immaterial substance retaining memory was any more conceivable, for he ignores the spiritual substance for an immaterial one, if that be a conceivable thing at all.

In his preface Mr. Cox quotes from Dr. Radcliffe, who says, "If I reflect, for example, upon the workings of memory, before long I find myself regarding them from a spiritualistic rather than from a materialistic point of view; and do what I will, I cannot prevent myself from coming to the conclusion that mind must have its foundation, not in matter, but in spirit, or rather, in a central something underlying both matter and spirit." Thus it is that men give themselves up to fancy and dream away realities, and make conceivability the criterion of truth. The next step is to deny that there is such substance as matter and spirit in existence, and say with Mr. Bray that "force is everything" and that that we only know as mind. But how strange of Mr. Cox to suppose a force in man able to go forth and leave the medium to move the table by the simple power of laying hands on the table, and yet to deny the existence of this force in the laying on of hands in the case of disease; surely a man who can so commit himself is not in his right mind.

The physical power is at its work in man in all his parts, heart, lungs, brain, and in every other organ, replenishing and rejecting materials, or at use in the limbs in what is called muscular power, from the muscle being the ordinary instruments of the power as directed consciously or unconsciously from within. This power it is that issues forth, whether by spirit influence or not, to the performance of the phenomena in question, and the materialised form is clearly endowed with physical force. The action of the force in man is much the same as with the steam-engine, the same power from the fire working in different directions and in different ways, cutting

timber in one place, planing it into boards in another, drilling holes somewhere else and so on, well exemplifying the transmutation of force in general. But how the soul grows and develops from the germ cell, and the babyhood, to the man, and progresses in the after-life without sustenance or change of substance we are not told; or how the psychic and immaterial force gets renewed after all its mighty effort? Mr. Cox must try his fancy again in aid of his previous fancy. Mr. Cox reminds one of the mountebank with his one pill to cure all ills; his psychic force pill to explain all the facts of Spiritualism, and hypnotism, and to explain all the marvels of mesmerism. Animal magnetism is one of the mighty truths of man and mind, for magnetism is the term that stands best for the facts, both in respect to the investing the new matter with the precise condition of the old, and in respect to the influence under the mesmeric operations—the subduing or leavening, as by a contagion, and the production of the *rapport* or sympathy, the clear evidence of a relation and action between the operator and patient. But I believe Mr. Cox is not possessed of the mesmeric power, of course he cannot be, though he tried his hand on Miss Showers, and he seems to accept nothing that is beyond the length of his own little tether and power of conception, and hence limits clairvoyance to one phase of it, prevision being inconceivable to him. And so let it be.

HENRY G. ATRINSON.

Boulogne-sur-Mer.

MATERIALIZED SPIRIT FORMS.

SIR,—May I be permitted to ask if any medium will undertake to bring a materialised spirit form from a cabinet, the whole of which (with the medium) is enclosed in an ordinary herring-net, the mouth of which (tied and sealed) is kept in sight of the sitters during the entire *seance*?

The publication of the above in your next will oblige

AN ENQUIRING SCEPTIC.

Liverpool, June 29th, 1874.

[This involves the formation and disappearance of one of these temporarily solid full forms, in the light, under the eyes of the spectators, a phenomenon which has never yet taken place, so far as we know, in this country. We do not see why the test should not be obtained with the medium in a herring net inside the cabinet, with the seals outside, since mediums for the full form have often been bound with tape, the knots sealed with signet rings, and the ends of the tape and final knots placed outside the cabinet in sight of the spectators. No medium will "undertake" to do anything, the phenomena not being under their control. If our correspondent is in the exceedingly elementary stage of worrying himself about the imposture theory—which possesses no interest to the readers of these pages—he should read up the numberless tests which have been applied to this manifestation in the past, and should settle doubts about less striking manifestations, by forming a spirit circle in his own home, with no Spiritualist or stranger present. Sir Duncan Gibb once handed a paper to the Anthropological Institute, narrating how a North American Indian medium was mysteriously released, after being rolled up and fastened in hundreds of yards of fishing-net.—Ed.]

SIR,—In the account given by Sir Charles Isham in to-day's *Spiritualist* of the *seances* held at Mrs. Makedougl Gregory's with Miss Showers, he states that he gave bouquets to both the spirit forms which appeared. May I, without seeming too curious, inquire what became of the bouquets?

Brighton, June 1874.

SIMPLEX.

[Most likely left in the cabinet. Spirits can carry objects sometimes from place to place, usually from one medium to another, and this manifestation was once common in London, as fully recorded in these pages at the time. Baron Kirkup, of Florence, has written to Mr. Crookes and published at different times in these pages, how spirits have carried letters bodily to relatives of his fifty or one hundred miles away, and brought back the written answers, about twice as rapidly as an express train could have carried the same. The only way anything approaching this could be done by trickery would be by the aid of trained carrier pigeons, but the Baron and his family are incapable of trickery, and the letters were conveyed by their own mediumship, not that of any stranger. Before the railway was made to Hereford, the local papers were considerably puzzled at the rapid way in which the *Hereford Times* obtained London news, via Gloucester; it was done by means of carrier pigeons.—Ed.]

SIR,—The way in which Serjeant Cox ignores all facts which do not fit in with his theories, and puts questions which have been answered over and over again in the *Spiritualist* periodicals, tends to render the controversy he has raised endless. The resemblance of the materialised forms to those of the mediums has been published from the first, though he writes as if the fact had been withheld, and for two or three years a long series of tests has been applied to them, which Mr. Cox utterly ignores, although by so doing he, of course, inflicts pain upon truthful and upright mediums, and shows disrespect to Mr. William Crookes, Mr. Dupuy, and other friends of his own, who testify that they have seen the mediums and the materialised forms at the same time.

I write to suggest that as Mr. Serjeant Cox is dissatisfied with the past evidence, that he, instead of arguing, shall show its weak points by practically doing himself what he insinuates the mediums have consciously or unconsciously done; namely:—

1. He shall go to the residence of a justice of the peace in Gloucester-square and be searched by a committee of gentlemen; he shall then be conducted into a room also previously searched, in which room he shall be bound by wrists and by waist with previously stretched tape, the knots shall be sealed with signet rings, and the two ends of the tape brought outside the cabinet, so as to be in sight of the spectators all through the *seance*. Then he shall come out, robed in white drapery, and after the *seance*, be found, as at first, in his ordinary dress, with the tapes, knots, and seals intact. He shall do the same kind of thing in various houses for two or three years, until thoroughly sick at heart at having to yield so much to people who believe in nothing but gyves, and bolts, and bars, and who care nothing for personal integrity or individual happiness. After passing through all this, he shall have such letters written against him in public journals, as he is now writing against others similarly circumstanced.

2. That he shall be placed alone in a cabinet which has only one entrance, a lock of his hair shall be passed through the crack of the door and the end fixed in full view of the spectators, then living faces shall appear and speak at the aperture in the cabinet far above his head. After doing this, all kinds of insinuations against his character shall be printed in a public newspaper.

3. He shall go to the residence of Mr. William Crookes, with no luggage but a little unfastened hand-bag, and stay there for a week. At all kinds of odd times when asked, he shall go into the library used as a cabinet, and come out therefrom in white robes, which sometimes disappear instantly when Mr. Crookes enters the cabinet, but sometimes Mr. Crookes and others shall see him and a white-robed living figure resembling him, at the same time. He shall be photographed at the same distance from the camera as the white robed figure, and under the same conditions, and be found to differ materially in size. He shall, after this, be publicly abused as being "no better than he ought to be" in the newspapers read by his friends and neighbours at Moat Mount and elsewhere.

4. He shall go to Mr. Luxmoore's, and his friend Mr. Dunphy, the barrister, shall see him sitting in a chair in ordinary dress, and see at the same time another person resembling him in features standing by that chair in a white dress, and Mr. Dunphy shall publicly testify to the fact. A lawyer shall then write letters arguing that the thing did not take place, and uttering insinuations against Serjeant Cox, without caring in the slightest degree for any suffering he may inflict.

5. Mr. Cox shall stand in white robes between Mr. Crookes and Mr. Tapp in a good light; he shall then cut twelve or thirteen large holes—some of them three or four inches in diameter—in the front of the skirt of his dress. He shall next give that skirt one "flap," and it shall be complete as before, with no holes or joint in it, when examined immediately by eye and by hand.

6. He shall know that the terrible power whereby these things are done is not his own and not under his control, and that power shall tell him that if certain conditions are broken at the *seances* his life will be the forfeit. He shall also read that on occasions when low-class people partially broke the conditions they had promised to keep, the mediums suffered, in one case spitting blood for a long time afterwards, in another falling down several times in the streets, and in all the nervous system shaken. A lawyer shall then not only publish all sorts of plausible insinuations against him, but shall urge persons to break their word and break faith with the power at the root of the matter, and commit an outrage at all risks.

7. Whenever he gets a friendly invitation to go anywhere as a guest, he shall be uncertain whether there is any truth or friendliness in the letter, or whether it is a trap laid by his direct enemies.

The feelings of Serjeant Cox on leading a life like this, would not be enviable, and I submit that he is morally bound to himself produce artificially the manifestations stated, before inflicting suffering upon others by intimating that they could be performed by artificial means. X.

[As a matter of fact they cannot be produced artificially. Take the homeliest physical test, Mr. Luxmoore's tying sailor fashion with stretched tapes and sealed knots; no earthly power would ever free the medium once from such bonds and replace them as before. By long experience, he could adjust the tapes with such nicety that they would just touch the

wrists without stopping the circulation, yet so close to the skin, that a small knife-blade, or blade of a pair of scissors, could only be passed between the tape and the wrist with much care when it became necessary to free the medium, so close was the fit. The knots were sealed with the signet ring of one or other of the greatest strangers present. We have seen a great deal in the way of tying mediums, but none so thoroughly securely done as Mr. Luxmoore's. Tying with unsealed rope, especially when the rope happens to be stiff, is less secure by far; tying with thread is good, but thread may be accidentally broken by the medium falling while in a trance.—ED.]

A TEST SEANCE IN MANCHESTER.

SIR,—Since my report of a *seance* with Mr. Tom Eves in your last, I have had several sittings with him, and each time under test conditions, in one case ending with thorough searching of him, in the other beginning with this (to me ridiculous) operation. It caused some amusement when one gentleman, who assisted in searching at the beginning, demanded the same at the end of the *seance*. The manifestations were beautiful, and partly surprising, even to very experienced investigators; but a test which I witnessed yesterday surpassed all.

The meeting took place at Mr. Booth's, 69, Wellington-street, Bradford, near Manchester. It may suffice to say, that the people impressed upon me the idea, that any detection of fraud would send the culprit into the open air in shorter time than he came into the room. Unfortunately, the medium was in a very bad state of health, caused by an uncalled for sudden blaze of light while the medium was entranced. Mr. Eves was put into a vapour-bath box, the top part only letting his head come out. This top part was *screwed* in several places *tightly* to the sides; there could be no escape. A large piece of cloth covered the whole nearly up to the ceiling. After waiting a considerable time, a luminous cloud appeared before this curtain, trying to develop into a form, moving about until it retired. The spirits then expressed sorrow at being unable to do any more, the medium being upset, and the power weak. To me, however, this crucial test lifted this weak manifestation far above my previously enjoyed strikingly beautiful, but far less severe test *seance*, and the assurance of most of the assembled people, who had seen the forms clearly under the same conditions (same box, &c.) a short time before, left me no doubt about the truth of these facts, which could not be accepted, even by an old Spiritualist, without careful investigation.

If Mr. T. Eves will accept the invitations from London, let us hope he will not forget his mission to be in the North, by remaining in the metropolis. C. REIMERS.

2, Ducie Avenue, Oxford-road, Manchester. June 23d, 1874.

MESSRS. MASKELYNE AND COOK'S EXHIBITIONS.

SIR,—Mr. W. Morton, manager, replies to my communication in *The Spiritualist* of May 29th, relative to Dr. Geo. Sexton's *exposé* of Spiritualism by Messrs. Maskelyne and Cook. All that I can say is that if Messrs. Maskelyne and Cook profess to perform by trickery the phenomena produced through the mediumship of the Davenport Brothers, then let them prove that the professed tricks really *are* tricks, and not the results of spirit power. They will of course reply, "We do not choose to divulge our professional secret;" and this has been the reply of all the mediums turned jugglers—of the Melville Fays, Blys, and Von Vlecks. It is a *role* very easily played, and unscrupulous mediums are often tempted by the hope of gain to try it. But they always have a "professional secret" which no offer of money can induce them to divulge, which is very odd, seeing that they are often needy.

Mr. Morton himself confesses that the feats of Messrs. Maskelyne and Cook are beyond his comprehension, and intimates that he should believe them mediums if he could suppose that spirits would "do such unspiritual things." In the United States this mingling of jugglery with spirit phenomena is an old story. If Messrs. Maskelyne and Cook really wish to convince the world that they perform by jugglery feats that Spiritualists have supposed to be explicable only by spirit power, let them select six suitable persons, three Spiritualists and three non-Spiritualists, who shall be pledged to respect their secret, but who shall fairly report whether or no their feats can be explained by normal human efforts of skill or strength. This is a very easy and fair way of solving the question without harming their "professional secret," and until they solve it in this way, and prove that their pretensions are true, they cannot shake the faith of any intelligent Spiritualist in the genuineness of the lower order of physical phenomena due to Spiritualism. A SUBSCRIBER.

Boston, United States. June 16th, 1874.

[The writer of this letter appears to be unaware that we published full details of the methods by which all the chief tricks of Messrs. Maskelyne and Cook at the Crystal Palace were performed, and gave sectional drawings of the apparatus. Dr. Sexton at first did not believe the explanation, and thought mediumship had something to do with it, but he afterwards made the apparatus, and reproduced all their best tricks himself. Their new dark *seance*, however, he has never explained or reproduced, so on this point Mr. Morton speaks truly; it is the only point to be cleared up.—Ed.]

SIR,—Permit me to thank *Experto Crede* for his answer to my query concerning Messrs. Maskelyne and Cook. I have read his pamphlet, and it seems to settle the question. Wm. Morton's letter is, on the other hand, eminently unsatisfactory and evasive. He says that "I must be aware that Mr. Maskelyne tells his audience that what they will witness is the result of trickery." Of course I am aware of this; and I am, I think, quite justified in asking whether, under the stringent conditions which I have mentioned, their trickery will avail them anything? and whether they will successfully imitate, under such conditions, phenomena which, while perhaps infinitely less startling and far more uncertain than their own carefully prepared series of mechanical tricks, derive their importance from that which so many competent observers are fully persuaded of, viz., the absence of all trickery; the impossibility of any trickery, even if desired (which in the cases I allude to it is not); and, above all, the absence of any prepared machinery?

Messrs. Maskelyne and Cooke have already overshot their mark. The regularity, precision, and certainty of their phenomena contrast most unfavourably (knowing what is known of the delicacy of Spiritualistic conditions) with the comparative uncertainty of the genuine phenomenal manifestations; depending as they do on something outside of the presumed conjurer.

In his calm, thoughtful article published in the January number of the *Quarterly Journal of Science*, Mr. Wm. Crookes, F.R.S., in reviewing the theories put forward to account for Spiritualistic phenomena, quickly disposes of the trickery hypothesis, and considers that it will cover but a very small space of ground. When, therefore, Mr. Morton says "That I accuse him of publishing untruthful advertisements," I, in spite of his sneers, deliberately repeat, that if he means (and one of his advertisements looks very like it) that because certain strange phenomena can be imitated, that the fact of their being so imitated proves the original to be due to trickery, the assertion is untruthful, and few, very few, if any, will not agree with me.

That many clergymen may have written and thanked Messrs. Maskelyne and Cooke for exploding, as they imagine, that to which to them is, in its outcome, *Anathema Maranatha*, I can readily believe.

A SPIRITUALISTIC HUMBUG,

According to Mr. Morton.

P.S.—Mr. Morton, it appears, issues the advertisements.

[We cannot give more space to this discussion; if conjurers pass their lives in consciously or unconsciously misleading the public about that which is true, theirs is the moral responsibility of such a career, and it is not likely that a newspaper discussion will influence their acts. The *modus operandi* of their new dark *seance* has not yet been explained, and that is the only point we care to give space to.—Ed.]

EXTRAORDINARY MATERIALISATION PHENOMENA IN NEWCASTLE.

SIR,—With your permission, I desire, as briefly as possible, to place before your readers a record of occurrences of a most marvellous kind that came before my notice on Friday evening 1st, June 19th, 1874, in the drawing-room of a merchant in Newcastle-on-Tyne, who has recently entered upon the investigation of what are termed modern spiritual phenomena, and who kindly asked me to be present as a witness of the phenomena that might occur. The ladies and gentlemen who had been invited for eight o'clock did not all arrive before 8.30, at which time, including the host and hostess, their son, a youth of about twelve years of age, and their daughter, about nine years of age, there were sixteen persons present, of whom four were ladies and twelve gentlemen. With the exception of two young men, I was personally acquainted with all the ladies and gentlemen present.

At the first part of the proceedings we all assembled in the drawing-room, the door of which was locked, and the key was placed on the piano. Two lady mediums, Miss F. and Miss W., were placed back to back on chairs, and their hands were securely strapped to the backs of the chairs. The remainder of the company formed a circle round the two mediums at a distance from them of from four to six feet. I sat opposite to Miss W., and placed my toes against hers. The gentleman

who sat at the opposite side of the circle did the same to Miss F. The whole of the persons present then joined hands, and the gas was turned off. We were then in total darkness. We sat in darkness for about an hour, and during the whole of that time, with the exception of slight knockings, in answer to questions, and talking by one of the lady mediums, who was supposed to be in a condition of trance, nothing of any importance occurred, and several who were present felt rather disappointed at the small results.

We had been told, however, during this hour of quiet, that the spirits or agents were reserving their power for the next part of the *seance*, and whether they were so or not the second portion of the *seance* was as remarkable as the first was uneventful.

I may mention that during the hour of darkness the company sung several of the popular hymns and melodies that are used in Sunday schools and in modern revival meetings.

At this stage of the proceedings of non-results the gas was again lighted, and the room, furniture, mediums, and spectators were found exactly in the positions they occupied when the light was turned off.

After five minutes' conversation it was agreed that we should hold a *seance* for what is called the materialisation of spirit forms.

In this second part of the proceedings an arc or curve, consisting of eight chairs, intended for eight sitters, was formed across the drawing-room; the chairs faced the fireplace, and the distance of the centre chairs from the fireplace was about ten feet. The stove forming the fireplace was black, and was surrounded by a broad white marble mantelpiece. On the mantelpiece was a very large mirror. At each side of the mantelpiece is a recess such as is commonly seen in modern drawing-rooms. Speaking from the position of a spectator facing the mantelpiece, there was a square table in the left hand recess, and the right hand recess was draped with long dark curtains. In front of the recess and curtains there was a four-folding screen, the third leaf of which was placed upon a book in order that the fourth leaf next the mantelpiece might move freely as a door on its hinges. An arm-chair was placed in the recess, and Miss F. was invited to enter the recess, and place herself upon the chair.

Prior to the lady entering this extemporised cabinet, I went in and examined the place carefully, and found an entire absence of anything except the chair, curtains, and smooth surface of the screen. Miss F. is a lady apparently about seventeen years of age, of middle stature, probably five feet high. She was dressed in an ordinary close-fitting grey dress.

When Miss F. had taken her position in the recess the eight front chairs were accepted by two ladies, six gentlemen, and the little girl sat on the knee of the gentleman on my left. I sat on the fourth chair from the right hand wall of the room, and, of course, on the fifth from the left-hand wall, there being eight chairs in the curve. My chair was immediately under the chandelier, and the curve of eight chairs equally divided the room. The remaining seven visitors occupied a row of chairs behind the first row. The entrance to the room was behind all the sitters, and was kept locked during the whole proceedings.

Arrangements being complete, and each sitter being in position, a complete chain was formed by each person grasping and holding during the whole *seance* the hands of his neighbours. The gas was then turned down, so that it merely gave a glimmering light, but sufficient to enable any person present to distinguish the objects that were before and about him. These preliminary arrangements having been made, some of the popular revival melodies were again sung, and the startling phenomena of the evening began to present themselves.

My readers must please to bear in mind that Miss F., the lady in the recess and behind the screen, was the only person in the room who was not held, and certainly was the only person behind the screen. She is a young lady about five feet high, and had on her a tight-fitting grey dress.

The light in the room being rendered dim by the gas being lowered, the company sang, for about five minutes, some of the popular melodies of the day, when the free leaf of the screen was seen to move, and a very faintly defined nebulous-looking small figure glided from behind the screen, and presented itself in front of the fire-place: the motion of the figure was very timid, and it speedily retired. Shortly after the door of the screen was again opened, and on this occasion a tall semi-luminous figure, draped from head to foot as a female, in a luminous gauze-like garb, glided out. The apparition was very tall, and I had an excellent opportunity of forming an estimate of its height. I sat opposite the large mantelpiece mirror, and saw the reflection of the single gas-

light that was burning in the room. The figure glided past the mirror, and I noticed that when the lower part of the face and upper part of the neck of the figure crossed the reflection of the gaslight, the reflection became invisible, proving the opacity of the figure to the passage of rays of light, and affording me the means of measuring its height, which I did at the close of the *seance*, by requesting a gentleman present, who was about 5 feet 6 inches high, to stand before the glass, when I found, by such comparison, that the spectral figure was taller than he, and, therefore, at least, 6 inches taller than Miss F., the medium. Several remarkable peculiarities were manifest in the tall female figure. She or it glided, and did not appear to walk, but rather to slide noiselessly across the floor. The figure, when standing immediately before me, was asked if she were related to any one present, and by three knocks indication was given that she was. Eventually the figure intimated by a slow bowing of the head in reply to questions that she was related to Mr. R., the gentleman who sat on my extreme left. She was asked by him to come across the room and speak to him. The figure immediately glided across to where he sat, and stooping or reclining where he sat, according to the testimony of Mr. R., mentioned to him the name of his wife. The lady next to Mr. R. heard the whisper, but did not catch the name. The figure again rose, and stood opposite to where I sat. She (the figure) was then asked to give some token to each one present. The figure stooped down and picked up a tray of biscuits, and sliding cautiously forward, tray in hand, presented one to each of the persons in the front circle, each of whom removed one from the tray. I took one in each hand, and at the present time have in my possession the biscuit I took with my right hand. The figure then glided backwards, and before departing behind the screen displayed the skirts of her dress, which formed a train on the carpet extending two feet from her person. During the five or ten minutes that this apparition was before us, it frequently altered the brilliancy of its semi-luminous apparel, the upper and lower parts of which were at all times the most luminous. The bright nebulous-looking skirts extended from the form a distance of two feet, and gracefully swept the floor during the time the figure moved about. After an interval of about two minutes another form appeared from behind the screen. On this occasion it was the form of a female child, about four feet high, the head being visible just above the level of the mantel-piece. This form glided about in the open space between the sitters and the mantel-piece, and speedily re-entered the space behind the screen. In a very brief period another form appeared, and on this occasion the figure was not the height of the mantel-piece, being little more than three feet high. The form was not so distinctly visible as was that of the tall figure, but nevertheless was easily recognisable. This figure seemed to draw open the breast of its dress or covering, and revealed apparently a brownish-black body. The child-like form was asked to dance, and a pair of small hazy black feet visible beneath the white skirts of its garments moved rapidly in the act of dancing on the floor, and I heard a kind of rythmical beat on the floor, but whether the noise was produced by the figure or by some one in the room beating time, I cannot positively say. This figure having retired, another female figure of ordinary stature, apparently about five feet in height, made its appearance, and cautiously moved about the space in front of us. This figure, on being interrogated, intimated by knocks and by bowing the head, that it was related to some one present. The question, "Are you related to me?" was asked by each siter, commencing with Mr. R. on my extreme left and passed along the circle with negative answers until it reached Mr. H., who sat two to my right, when the answer was "Yes." He said, "Are you my mother?" and the figure bowed in affirmation. He said, "Will you please to shake hands with me, mother?" The figure glided across to him, extended its arm, took his hand and grasped it; finally it raised his hand to its lips and impressed on it a very audible kiss. The figure then glided backward and passed behind the screen. After this a masculine Scottish voice was heard behind the screen, the gas was turned fully on, the screen was thrown open, and Miss F. was found in her ordinary costume, sitting in the arm-chair in a condition of trance, out of which in the course of a few minutes she came, and this remarkable *seance* terminated.

Permit me, in conclusion, to say that I have not the slightest doubt of the objective reality of the phenomena described, and that they were not and could not be produced by any person visibly present in the room.—I am, &c.,
Newcastle-on-Tyne. T. P. BARKAS, F.G.S.

MR. COGMAN'S SOIREE.

STR.—The quarterly gathering of the East London Spiritualists came off last Sunday evening at 15, St. Peter's-road, Mile-end, and may be regarded as a success. The chair was occupied by Mr. Alsop, an ex-dissenting minister, who in the apostolic language of the New Testament, referred to what he had "seen" and "felt" within his own family circle.

Miss Young and Miss Eagar, trance mediums, were controlled; their soul utterances were so simple, so felicitous that every face present appeared to be lighted up, and to say, "This is indeed the gate of heaven." Short addresses from Messrs. Cogman, Goss, and Owen were well received.

Mr. Cogman gave the audience to understand that the collections at his Sunday evening lectures fell far short of the expenses, and said he felt it his duty to say he would be compelled to give notice to his landlord on quarter day. At an adjourned meeting which took place on Monday evening, after listening to Mr. and Mrs. Cogman, the friends approved of a proposal that Mr. Owen should send a communication to *The Spiritualist* and *Medium* in the hope that some right-minded Spiritualist possessing the means would come forward and lighten the weight of anxiety which interferes so seriously with the free exercise of Mr. Cogman's mediumistic powers.

SAMUEL OWEN.

[As it is a most remarkable and praiseworthy thing that Mr. Cogman should, almost unaided, have kept rooms open, and given regular lectures and *seances* of a creditable character, in a poor neighbourhood at the East End of London for many years, producing steady and good results, it is almost a public duty on the part of wealthy Spiritualists to give him substantial aid, for a more deserving case does not exist in connection with the movement.—Ed.]

ANSWERS TO CORRESPONDENTS.

ERROR:—In the first article on Church of England Doctrines, the words—"All that the reader cannot assimilate and digest," should have been—"All that the Reason cannot assimilate and digest."

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

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

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

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

“George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swebston, 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 convection 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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