

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

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## RECOGNISABLE SPIRITS.

ONE of the most triumphant proofs of the reality of spiritual communion which can possibly be conceived would be the appearance of the departed to their relatives still living, and holding communion with them in the presence of witnesses, just as when they lived upon earth. Consequently, when the news first reached England, some four or five years ago, of the appearance of materialised spirits of the departed through the mediumship of Mrs. Andrews, at Moravia, U.S., expectations were raised that similar great results would speedily be achieved here, because the chief manifestations which have first drawn the attention of American Spiritualists have, in nearly all cases, been subsequently obtained and verified in this country. At that time dark circle manifestations, in which musical instruments were floated about the room, and spirits spoke with the direct voice independently of the medium were common, so mediums who already obtained manifestations of this kind began to sit for materialised faces. These soon came, but at first in a dim light only. As the power grew, it was discovered that the faces were the duplicates of those of the mediums; consequently an elaborate system of testing had to be devised and carried out, to show that the mediums were not personating materialised spirits bearing their own external appearance. After it was thus discovered that these spirits had very much the form and appearance of their mediums, their mental characteristics were more closely studied, and it was soon seen that they knew very little more than their mediums, also that their knowledge was limited by the mortal instrument they used. Thus the first effect of materialisations was to weaken rather than to strengthen the theory which attributed the phenomena to the spirits of the departed; and the question arose whether the spirit of the medium, or of some deceptive power controlling the medium, might not be producing wonderful manifestations, and at the same time pretending to be the spirit of a departed person.

But of late, further news has come to this country from America of the appearance there of the veritable spirits of the departed to their relatives still living, but these phenomena have not yet been so verified in this country as to carry weight. The Holmes's first sat regularly in public in London for recognisable faces; these mediums were thoroughly untrustworthy, yet at times had genuine and wonderful physical manifestations. Their sittings for recognisable faces were held on their own premises; they used a bedroom as a cabinet, and before every *seance* there was a complicated system of searching this bedroom and of gumming strips of paper over the doors and windows to show that no outsiders could obtain entrance while the manifestations were in progress; all this might have been avoided by the simple plan of hanging a curtain across a corner of the drawing-room and using the space behind the curtain as a cabinet. This we several times



asked them to do, but they invariably refused. For several weeks we went to their *seances* to take what we could get, since they shunned simple test conditions, and during that fortnight dim faces came to the orifice of the cabinet in a subdued light; these faces usually were not recognised, although sometimes a spectator, generally a lady, would gaze at one of them in a doubtful kind of way, and then say, hesitatingly—"Are you my grandmother?" The head would nod gravely three times, and some enthusiastic reporter present would draw up an account of a marvellous recognition of a departed friend, which read beautifully in print, although the facts appeared to be dubious to the unbiassed spectators present at the time. We watched patiently for some weeks for one face which everybody could see in a clear light, and which some reliable person then recognised as a relative, but no such case occurred, consequently it was not found possible to give one case authenticated by this journal, notwithstanding so much observation and expenditure of time. All that could be done was to print one or two accounts furnished to us by reliable people, who were present when the conditions were more favourable. That it is necessary to be thus cautious in recognising the genuineness of new manifestations has since been proved.

Another public circle for recognisable faces sat a few times, shortly afterwards. On one occasion two excitable ladies witnessed the manifestations, and as fast as the face of a spirit, or anything white appeared at the aperture, one of the ladies recognised it as her uncle, or her brother, or her aunt, or her first cousin; the other lady wanted to recognise these faces too, but the first lady was too quick for her, and always claimed them before the other could get in a word, which was very hard upon the second one who was not so sharp.

The Eddy Brothers in America are reported in American spiritual newspapers to have obtained manifestations in which a vast number of recognisable spirits have been identified; but on critically reading through a great number of the reports of their *seances* published in the *Banner of Light* and the *Religio-Philosophical Journal*, we discovered and published in these pages that the observers almost invariably kept silence as to the amount of light, and that where they did not so keep silence, as in the case of the report of Dr. Ditson, they admitted that the light was so bad that they could not see the features of the alleged spirits. Thus the evidence as to recognisable features in the case of the manifestations of the Eddy Brothers depended chiefly upon the testimony of an old Mrs. Cleveland and a Mr. Pritchard; no doubt both very estimable persons. They asserted that they recognised the spirits, and they told the other persons sitting at a distance in the darkness, what they had seen.

Mr. Robert Cooper has been to see the Eddy Brothers, and he is known in this country as one who would be likely to give a common-sense description of what he saw. His experiences have been published in the *Religio-Philosophical Journal* of May 1st, and for the most part they agree with the accounts which have been written by those who have been at the Eddy's before him. He says: "The great drawback to the materialisation *seance* is that the figures do not appear generally in a sufficiently strong light to be satisfactorily visible." He says that on March 17th, "The most interesting event of the evening to myself, was the appearance of a figure dressed in white who purported to be my wife;

the light was not strong enough for me to identify the features; all I could see was that the size of the figure corresponded with that of my wife, and that the hair was done in the same style, hanging down each side of the face."

In another part of his article, he says of the Eddy manifestations, that "They do away with the duplicate theory, for in no case is there the slightest resemblance between the spirit and the medium, either in form or voice."

But considering that it is known that portions of bodies of mediums can sometimes be elongated and contracted, the body of Mr. Home, for instance, having several times been elongated in the presence of witnesses; and considering that it is an established fact that the spirits which appear in London through well-tested mediums, who get voice-circle manifestations, are the duplicates in appearance of those mediums, not only is there no duplication "theory" in the case, so far as London is concerned, but Mr. Cooper has not proved that a different kind of manifestation was witnessed by him at Chittenden, for he did not see the faces of the spirits, and difference in size amounts to nothing. He may ask whether it is conceivable that the spirits should deceive by asserting themselves to be persons they are not. All we can say is that not one of the John's, and Katie's, and Florence's, and Peter's in London, has proved his or her identity, and that in most cases the stories they have told about themselves at different times, have flatly contradicted each other.

#### THE LATE MRS. MARSHALL.

To the Editor of "The Spiritualist."

SIR,—As a kind of obituary notice of the late Mrs. Marshall, perhaps you may like to give space to the following, which is taken from the romance entitled *The Coming Man*, by the late James Smith, author of *The Divine Drama of History and Civilisation*, and for many years editor of the *Family Herald*. It is generally taken for granted that by "Mrs. Ferrier" is meant Mrs. Marshall.

Red Hill. Yours faithfully, KENINGALE COOK. ]

#### A SOUTHCOTTIAN PROPHETESS.

Eva went first and opened a door on the first landing, and called out, "Mrs Ferrier, where are you?" Betty followed, and Edward brought up the rear, and all three soon found themselves together in a neatly furnished apartment with two windows, a piece of carpet on the middle of the floor, two tables, and several chairs pretty well covered with dust, and a number of old musical instruments, fiddles, flutes, clarionets, guitars hanging on the wall, with a very old harp standing near one of the windows, the strings nearly all broken and the gilding almost all washed off, or so covered with dust that it could not be seen. On the mantelpiece, which was of marble, and of considerable value, stood an iron cast in bas-relief of the woman of Samaria speaking to Christ at the well.

"Mrs. Ferrier!" said Eva, looking into an inner door, which seemed to lead to the kitchen. And in a short time Mrs. Ferrier appeared. She was a very stout woman, about forty years of age, with dark hair and dark eyes,—eyes that projected greatly, and seemed to be swaddled in fat. Her manner was kind and affectionate, open, frank, and independent, and she spoke to Eva as a familiar friend. Betty she treated with equal respect, shaking hands with her, and inquiring kindly after her health. She requested them all to sit down, and made an apology for the state of the apartment, saying that she had no servant, and was herself unable to work much.

"Besides," she said, "the Word forbids me. Does this gentleman know the Word?"

"No," said Eva, "he knows nothing. We met him at the door and brought him up; but he is a friend of ours, and you may say what you please before him. I have no secrets."



"And I have none," said Mrs. Ferrier; "only my talk is strange to them as don't know me. Well, as I was saying, the Word forbids me. He says I am sent not to work but to teach."

"Who is the Word?" said Edward.

At this question Mrs. Ferrier gave a convulsive start, and said—

"The Word!—the Word is a fire in the inward parts—the voice of Him that walketh in man, even as a man walketh in his garden."

Edward started; and as Mrs. Ferrier seemed much excited, he began to think that he was in the presence of a maniac.

"You must know, sir, that the voice that spake to the prophets of old is speaking again to man in these days. He is stretching forth His hand a second time to gather His people and bring them out of bondage; and He comes in the woman the second time, for the man can do nothing alone! 'Tis true! 'Tis the voice that speaketh."

Here Mrs. Ferrier was again convulsed, and put her hand on her chest, whilst she sighed deeply.

"This seems strange," said Edward to Eva. "What does all this mean?"

"You must find it out," said Eva. "I cannot tell you."

"Don't be alarmed," said Mrs. Ferrier; "these young women know my way, and they are not afraid. Perfect love casteth out fear. I suppose you have never read the woman's writings?"

"Woman's writings!" said Edward. "What woman?"

Eva laughed and looked at Betty, and the two girls seemed greatly to enjoy Edward's simplicity and astonishment.

"I mean the woman Joanna Southcott."

"Joanna Southcott! That old impostor that was going to bring forth the Messiah!"

"That's the woman I mean," said Mrs. Ferrier. "She was an impostor, and everything is imposture to those who do not understand it. She has imposed upon us. She imposed upon herself; and the Word has made fools of us all. We shall be the wiser for it afterwards."

"Eva, I am astonished at you," said Edward.

"And I am astonished at you," said Eva.

"What! you don't mean to say that you believe in Joanna Southcott?" said Edward.

"I don't mean to say anything at all. I don't know what I believe. My father was a Jew and my mother was a Christian. My uncle is a man of open mind, and my aunt is a woman of enclosed, but impassioned mind. I have the blood and the milk of many religions in me—so many that I am quite confounded. But, Edward, I am not prejudiced. I do not condemn unheard. Now, I am astonished at a man of your intelligence and professed liberality and candour going with the mob in a vulgar prejudice, and condemning a woman of whom you know nothing. It is not only unjust, but it is ungallant. Which is the most foolish, you or I? You who follow the judgment of the rabble, literate and illiterate, or I who despise all railing accusations, and think for myself when I think at all?"

Edward was abashed. To be taught charity and feeling and strict absolute justice by a girl was humbling to his pride. But the openness and candour of his natural disposition soon relieved him from the embarrassment.

"You are right, Eva," he said. "I deserve the rebuke. I shall only ask one other question. Does your uncle know that you visit this house?"

"He does, and you may describe this scene to him if you please. Perhaps I shall describe it for you, and at your expense, too," said Eva, smiling, "if you don't take care."

Thus kindly admonished and cautioned, Edward considered that it would be wisdom in him just to hold his tongue until he knew what to say.

"The Word says, 'Fear not! I am with you! I will clear up all mysteries at last. Let the young man think! The spirit is strengthened by thinking. I am the Lord! I am coming! I am coming to establish the catholic law—even the universal law of nature—to redeem man from the fall, and to give him to eat of the tree of life. I shall come in secret before I show myself openly! Did I not say I shall come as a thief? I shall take you by surprise! I shall break in upon you by stealth in the night! I shall come as a man—as a man under the fall! If I did not, how should I raise up him that is fallen? 'Tis a mystery, but I shall make it clear. Fear not. The young man has faith. I will teach him that which it is useful for him to know. I will feed him with the food convenient for him. You know not how to feed one another. I am the feeder of all.'"

"'Tis the Word that speaks," continued Mrs. Ferrier.

"Do you mean to say," said Edward, "that a spirit speaks these words to you, or commands you to speak them?"

"Yes," said Mrs. Ferrier, "I do; my mouth is forcibly used to speak words which are not my own. Sometimes I hear them spoken inwardly, and repeat them afterwards; sometimes I see a vision, and a person in vision converses with me. There are various ways. But they are quite different from my own thoughts."

"And how long have you been visited in this manner?"

"Since 1827, on Whit Sunday, when the power first came upon me suddenly, and threw me down on the floor in a state of insensibility. It has never left me since. It communes daily with me as man with man, and gives me advice on all subjects, even relating to household matters and going to market."

"Then it must be a familiar spirit," said Edward.

"It is a familiar spirit," said Mrs. Ferrier.

"Moses was ordered to cut such persons as you from the face of the earth."

"Moses was ordered to do many things, but not to save man from the fall. I have nothing to do with Moses. He was faithful to his own mission—I must be faithful to mine. Moses has no power now; his day has gone by."

"But are you not afraid that you are doing wrong?"

"No; I have no fear of the sort. A visitation of the spirit removes fear."

At this moment a knock was heard at the door, and on Mrs. Ferrier saying "Come in," the door was opened, and two gentlemen, dressed in black, entered, and bowed to Mrs. Ferrier in a distant manner. She introduced them to her previous visitors as two gentlemen belonging to the Irvingites, in Newman-street, a church with twelve apostles, of whom Henry Drummond, the banker, at Charing-cross, is the chief, he being called the Pillar of the Apostles.

"We do not call ourselves Irvingites," said one of the men somewhat indignantly, as he took hold of a chair to seat himself; "we belong to the Apostolical Church. It is merely a restoration of the head which the Episcopal Church has lost."

"There is another head to come," said Mrs. Ferrier—"the head of the Apostles, unless you mean to set up Drummond as the man to come."

"There is, and we look for his coming."

"Well, it is to them that look for him that he will come."

"But we must be subject to the power and authority of the Church," said the man. "Such straggling spirits as yours are out of order; they ought to be subject to the Church."

"Well," said Mrs. Ferrier, "let the Church subject them. The strong man armed gives way when a stronger man than he comes."

"But, Mrs. Ferrier, you resist a constituted authority; you are obedient neither to bishops nor apostles."

"I am obedient to a higher power. You are not subject to the Church bishops, because you say you have apostles to govern and direct you. I am not subject to your apostles, because I have a greater than Henry Drummond to direct me. The Word says, 'These men want to change thy faith and make thy spirit subject to theirs. This cannot be; tell them from me this cannot be.'"

"This cannot be the Holy Spirit," said one of the men to his companion; "the Holy Spirit is a spirit of order and subordination."

"Ask these men what is the Holy Spirit—ask them if it is not the spirit of the whole man. Have they that spirit?"

"We believe we have."

"Then why are the bishops not subject to it? Let the men answer thee. They have it not—no man has it. It is not yet come. Let things go on as now till the time appointed."

"This is blasphemy," said one of the men.

"Ask them what blasphemy is. They know not; no man knows what blasphemy is, for he knows not what the whole spirit is against whom it is spoken. Tell the men that in following their own faith they do well, but not in attempting to persuade thee to abandon thine. I am a God of order, and will make men do my work; for if they have not a will of their own I will give them one."

Edward became more and more impressed with the novelty and singularity of the scene in which he now took part. The opposition of the two gentlemen had at first pleased and reassured him; for he had little doubt, from their appearance as intelligent men and men of education, that they would say something powerful in support of the view he had at first taken of the matter. But Mrs. Ferrier was a woman who was not easily conquered or even confounded in argument. Her



mind was very open, her faith very large, amounting even to credulity, and she had no hesitation in admitting that people who even differed from herself and opposed her were visited by the Spirit of God and acted by authority. To prove the mission of their own Church, therefore, the two gentlemen found of no use. She was beforehand with them. She acknowledged it. They could not argue with her. Her faith was larger than theirs; for she received all their faith, whilst they rejected part of hers. Yet she was an ignorant, uneducated woman, spoke bad grammar with a cockney style of pronunciation, which sometimes gave the most solemn sayings which she uttered a most ludicrous character.

What surprised Edward most was the faith which these two gentlemen appeared to possess in the reality of her visitation. They did not seem to regard her as an impostress; they only treated the spirit as an outlaw who had no legitimate mission to the Church, and whose word could not be received or depended upon because it was not subject to the authority of the Apostles at Albury, the seat of Henry Drummond.

He felt disposed to take another stand, and argue upon the vulgar principle of imposture, or mania, or enthusiasm, or indigestion, or some other scientific cause which modern philosophers appear to understand so well. But when he looked at Eva he felt the dread of her rebuke, as well as the weakness of the argument, and he resolved to be quiet, and listen to the controversy. It ended as all other controversies do, by each party regarding the other with contempt or dissatisfaction for not suffering itself to be beat.

#### • THE NATIONAL ASSOCIATION SOIREE.

On Wednesday evening, last week, the usual monthly *soiree* of the British National Association of Spiritualists was held at their Rooms, 38, Great Russell-street, Bloomsbury, London, W.C., under the presidency of Mr. Martin R. Smith. There was a large attendance of friends—as large, in fact, as could be accommodated in the five rooms at the disposal of the Association for social gatherings of this kind.

Among the friends present were Mr. Martin R. Smith, Mr. F. Smith, Mr. W. Crookes, F.R.S., Mr. Frederick Collingwood (Secretary to the Anthropological Institute), Major S. R. I. Owen, F.L.S., Mr. Frederick Varley, F.R.A.S., the Misses Varley, Mrs. Elgie Corner (Florence Cook), Mr. Henry D. Jencken, M.R.I., Miss Leith, Miss Carpenter, Mr. and Mrs. Fay, Mr. Christian Reimers, Mr. and Mrs. Keningale Cook, Mr. and Miss Shorter, Miss Lottie Fowler, Mrs. Gunion, Mr. H. Withall, the Misses Withall, Mr. and Mrs. Henry Cook, Mr. and Mrs. Earl Bird, Mr. E. T. Bennett, Mrs. and Miss Kislingbury, Mrs. Maltby, Miss Amelia Williamson, Miss Ellen Williamson, Mr. and Mrs. Everitt, Mr. E. P. Ashton, Mr. E. Dawson Rogers, Mrs. Rogers and family, Miss Houghton, Mr. G. R. Tapp, Mrs. Lowe, Mr. Cogman, Mrs. and Miss Sexton, Miss Malvina Claxton, Mr. Glendinning, Mr. Selwood, and Mr. Harrison.

The apartments thrown open on this occasion were the Library and Reading-room, in which a few speeches were made in the course of the evening; the Council chamber, in which a piano had been placed for the occasion—so this room was thronged by those guests who were partial to music; the *seance* room, in which were some spirit drawings and paintings. The tea was given in a room unfurnished for want of funds, but which some of the members hope will soon be used for the purposes of a philosophical department; the other room open was the branch office of *The Spiritualist* newspaper, in which, towards the close of the evening, Mr. Frederick Varley exhibited a reflecting galvanometer, designed by Mr. Harrison, for the purpose of testing duplication of form in cabinet *seances*, on the principle adopted by Messrs. Varley and Crookes. This instrument was made by order of Mr. Charles Blackburn, who generously intends to present it to the National Association. It was not at work on this occasion, but probably will be shown in action at the next *soiree*.

MR. MARTIN SMITH ON FRIENDLY UNION AMONG SPIRITUALISTS—A SUPPLY OF BOOKS TO THE READING-ROOM—THE OBJECTIONS OF HOSTILE CRITICS CONSIDERED—THE BAZAAR.

Mr. Martin R. Smith addressed the friends in the library as follows:—

LADIES AND GENTLEMEN,—We meet in our own rooms to-night for the first time, and I confess it is with no little feeling of gratification that I greet you here. The rooms might perhaps be bigger, might be more suitable for such meetings as these, might doubtless be many things which they are not, but they are our home, our first home, and as such we are all more ready to take a pride rather than to pick holes in them. I am sure that you will agree with me that it is all-important for us to be domiciled as we are. Indeed, it is a wonderful proof to me of the strength and soundness of our Association that we have managed to hold together so long and so well as we have without a roof over our heads.

There could not be a better time than the present to give some expression to the great debt of gratitude which is owed by the Association to certain of its members, especially to those ladies and gentlemen who have placed their names on our list of guarantors. I should explain, perhaps (as possibly some among us may be strangers), that a sum of £200 per annum or thereabouts has been thus guaranteed for three years to the Association for the purposes of rent, furnishing, and so on. This liberality has enabled us to venture upon the expenses we have lately undertaken, and our most cordial and grateful thanks are fairly due to those who have assisted us. Where so many have lent generous aid, it may seem perhaps invidious to mention names, but I cannot refrain from paying some tribute to our friend Mr. Blackburn, whom you all know. (Applause.) By his timely liberality he has enabled us to furnish these rooms in a much more comfortable and attractive way than we could have otherwise hoped to have done.

Last, but not by any means least, we are indebted to our Offices Committee. For months, I may say, they hunted for rooms for us—hunted with a patience and perseverance which I hope and think has been appreciated by the Council. At last they came to us with these rooms, and we were not slow to recognise that although perhaps not all that we could wish, yet that they were in many respects very suitable. After some consideration, we decided upon taking them, and here we are!

I must now say a few words upon a somewhat painful subject, but I will only touch upon it.

It seems good to a certain small section of Spiritualists to evince towards us a somewhat unkindly feeling; to criticise our acts, our prospects, our finances, with a severity which I might almost call ungenerous. We have been accused of squandering our resources upon these offices, and upon our secretary. Apart from the fact that these so-called extravagancies have been to a great extent provided for by special donations, I maintain that it has been an outlay necessary to our very existence. Our critics at any rate should be the last to find fault with us upon these grounds, for they were never weary of declaring that our Association was existent merely upon paper. There are, indeed, some people whom it is almost impossible to please. Our critics appear to me wholly to misunderstand our objects, our constitution, and our intentions, and speak and write concerning us with a hostility which, coming from one section of Spiritualists towards another, I confess I find it hard to understand; but there is an old saying, "It takes two to make a quarrel," and I am sure I express the attitude of all here when I say that we stand with the right hand of fellowship always stretched out, and without a particle of animosity towards those who so strangely misinterpret the objects of this Association. (Applause.)

Turning from this unlovely subject, I may congratulate the Association, with all my heart, on the kind feeling and good fellowship with which all its members have hitherto worked together. Not a sound of contention has yet been heard, and any differences of opinion have been overcome by mutual concession. Long, I earnestly hope, will this be the case, for the day that we begin to quarrel must our power for good cease.

You will observe that we have already, through the kindness of some of our members, collected a few books, which I hope will form the nucleus of an extensive and valuable library. I am sure you will all acknowledge the importance of getting our book shelves well and wisely filled, and I would venture again to urge those among you who have the power to assist us by the loan of a few volumes of standard works.

I do not mean that they should be exclusively upon spiritual subjects, for the literature of Spiritualism is at present very limited, and is probably comprised in some sixty or seventy



volumes. We must remember that a library is expected to suit and supply all legitimate tastes.

You have all of you heard of the bazaar that it is proposed to hold, and that we hope and expect from the proceeds thereof to do a good deal in the way of furnishing this house; for of course there is much that yet remains to be done. However, it does not do to count our chickens before they are hatched, and I call upon all who have the interests of our Association at heart to lend us their willing co-operation to make the bazaar what I trust it will be—a genuine success.

Ere I conclude, I would remedy an omission I have made, and include in the vote of thanks that I shall propose the name of our trusty ally, Mr. Harrison. If I am right, I believe Mr. Harrison was among the first, if not the first, to propose the establishment of an association, and from that hour to this he has given us the benefit of his council and active co-operation. I beg to move, therefore, ladies and gentlemen, that—"The thanks of this Association be cordially tendered to the guarantors, to Mr. Blackburn, to the members of our Offices Committee, and to Mr. W. H. Harrison."

Mr. H. D. Jencken seconded the vote of thanks, saying that he quite endorsed the views of Mr. Martin Smith about the Association, and of the work which Mr. Harrison had done for the movement. He added that Mr. Harrison had all along done that with the *Spiritualist* which others had done in working for the Association, that is to say, he had regarded the public interests of the cause itself, unbiassed by any minor or unworthy motives. The *Spiritualist* was a really scientific and well-managed paper, conducted upon upright principles, so that its utterances carried weight; and he believed that it would continue to gain more and more the public confidence and appreciation it deserved.

The votes of thanks were then passed with acclamation.

Mr. Martin Smith then said—I have nothing more to say, except to ask you all to join with me in invoking upon this our home the blessing of our Father in heaven.

This house-warming, or inaugural meeting of members and friends in the new home of the National Association was in every respect a marked success, and the danger of overcrowding was effectually prevented. The excellent quality of the musical performances, sustained by the Misses Withall, Miss Malvina Claxton, Miss Sexton, Mrs. E. Corner, and Mrs. Arthur Kisingbury, attracted a large number of visitors into the room set apart for the purpose, and the finest of the fine arts was both well represented and well appreciated on this occasion.

A fine set of spirit photographs of a large size, by Buguet, was exhibited in the Reading-room. The sitters are Mrs. Fay, the Comte de Bullet, and M. le Baron Du Potet. The celebrated picture of the Comte de Bullet, with the *double* of his sister living in America, was a special feature of interest. Miss Houghton exhibited two of her spirit-drawings.

#### GOSWELL HALL SUNDAY SERVICES.

THESE Sunday evening services in London have been continued by Dr. Sexton, and have attracted a considerable number of the outside public. On the 2nd inst., Dr. Sexton delivered an able discourse on "Science and Religion." He commenced by enlarging at considerable length upon the mysteries of nature, dwelling upon the great problems which necessarily press themselves upon the attention of man, both in regard to the external universe, his own individuality, and the relationship that exists between the two. He described the various branches of knowledge, pointed out the lines by which they were separated from each other, and the point where they overlapped. He then enlarged on the advantages of science, and pointed out what he conceived to be its true and legitimate functions. The predominance of law in the physical universe was next dwelt upon, and the nature of law and the extent of its domain accurately described. Dr. Sexton enlarged at some length on the fact that it was impossible to contemplate the phenomena of nature anywhere without being driven irresistibly to the conclusion that the principle of causation leads up to a first cause. Even Herbert Spencer had been compelled to acknowledge this. The scientific speculations of modern times were next discussed, such as the origin of matter, the origination of living beings, and the evolution of mind. Tyndall's notion that the phe-

nomena of the human mind, emotion, intellect, and will were "once latent in a fiery cloud" was severely dealt with. Dr. Sexton then proceeded to discuss the limits of theology, describing the concession made to science with regard to the shape of the earth, the age of the world, the antiquity of man, and other points. The province of religion was described at some length, in which it was shown that science and theology had each their respective domains, and need not intrude one upon the other. The discourse was well received, and a general wish expressed that it should be published.

Last Sunday evening a discourse was delivered by the Rev. F. R. Young, minister of the Free Christian Church, Swindon, on the "Ascension of Christ; its significance and reality." This was an able lecture from Mr. Young's standpoint, who maintained the reality of the Ascension, holding it to be a natural and necessary sequence of the resurrection.

On Sunday next Dr. Sexton will deliver a discourse entitled "An Impartial Review of the Revival Movement of Messrs. Moody and Sankey."

#### MR. COLEMAN ON PROFESSOR MAPES'S ADVOCACY OF SPIRITUALISM.

LAST Sunday night, Mr. Benjamin Coleman, who presided at the usual weekly lecture at the Cavendish Rooms by Mrs. Tappan, said—

LADIES AND GENTLEMEN,—I will not pursue the usual routine generally observed at these meetings by reading a chapter from the Bible. Not, however, from any disrespect for that ancient record, which, from my point of view, I hold in high regard as a truthful narrative, and especially in those passages which scepticism rejects, the working of the so-called miracles, and which Christians erroneously believe were limited to the Apostolic age, for they are occurring around us now, and I have witnessed many of them. My mind has become by these evidences satisfied that the two worlds—the visible and the invisible, or the world of spirits—are very closely united, and that the men and women who occupy the latter are ever busy with mundane affairs, and that they, under the Almighty's influence, have power to work what are called miracles.

In corroboration of this belief, I point to the instance before you. This delicately-framed woman is inspired by a band of spirits—men of great learning who have lived on earth—to speak on subjects the most abstruse (which she can never have studied) with a power and eloquence rarely heard. This I think miraculous, and proves that the gifts of the Spirit, spoken of by St. Paul, are given to some in these latter days.

Mrs. Tappan's discourse this evening will be given under the control of Professor Mapes, a well-known chemist, and a few words respecting our interviews may not be unacceptable to you.

I met him on my visit to New York in 1861, introduced by Judge Edmunds, who said, "James Mapes is one of the most enlightened men of this country," and so I found him.

In the course of conversation he informed me that he commenced his investigations in Spiritualism as a decided sceptic, and after five years of constant examination he was forced by overwhelming evidence to yield, and in the last conversation I had with him he said—

"If, after making every allowance for the incongruities, false theories, fanaticism, and the common errors attributed to Spiritualism, only ten per cent. of the whole should prove pure and impregnable as I have found it, it is still as sound a science as chemistry was at the beginning of this century, which has thrown aside 90 per cent. of the teachings then received as truth."

In a conversation which Professor Mapes had at that time with a friend to whom I introduced him, he startled my friend with what he considered a very profound thought, pertaining to the very subject of the discourse of this evening. I was not present, and I do not know the nature of their conversation, but it would be highly interesting if the spirit of James Mapes should inspire this gifted lady to speak of that conversation, since it belongs, I am told, to "Spiritual Chemistry," the subject of this evening's discourse; and I therefore venture, as I have been specially invited to preside on this occasion, to express a hope that we may be gratified in that respect.

Mrs. Tappan then proceeded with her discourse.

MR. GLEDSTANES is about to leave Paris, and to take up his residence in Bordeaux, where he will remain permanently.



## PERSECUTION OF SPIRITUALISTS IN PARIS.

LAST Saturday Mr. Firman, the medium now imprisoned in Paris, was brought up handcuffed before the judge for examination, and was remanded until yesterday, without being admitted to bail or allowed to see any one.

M. Leymarie is still in prison. His case also came before the Court yesterday, but we have not yet heard the results. Mr. Gledstones writes that this is a terrible state of things for these two men, because they are perfectly innocent. The same amount of sympathy is not felt for M. Buguet, as it is alleged that he has confessed to have mixed up imposture with real manifestations.

The clergy in Paris are angry with M. Leymarie for having inserted in the *Revue Spirite* a clever answer to the pastoral against Spiritualism issued by the Bishop of Toulouse; in fact, the clergy would like to annihilate both him and his journal if they could, and, as they have great influence, the proceedings against M. Leymarie are watched by Parisian Spiritualists with some anxiety.

## PRIVATE SEANCE.

NEW MANIFESTATIONS THROUGH THE MEDIUMSHIP OF MISS SHOWERS  
—REMARKABLE TESTS—CABINET MANIFESTATIONS PRODUCED  
WITH THE HANDS AND FEET OF THE MEDIUM IN SIGHT.

LAST Monday night a private *seance* was held at the residence of Mrs. Showers, 103, Seymour-street, Bryanstone-square, London. Among the guests present were Mr. J. C. Luxmoore, Sir Charles Isham, Bart., Captain J. James, Miss Ayling, Mr. Wedgwood, Mrs. Fitz-Gerald, Dr. George Sexton, the Rev. Frederick Rowland Young, of Swindon, Mr. and Mrs. Rushton, Mr. W. H. Harrison, and a well-known authoress.

The proceedings commenced with a dark *seance*, at which musical instruments were floated about the circle and played upon by the spirits, while both the hands of Miss Showers were held.

The gas was then lit, and a low black curtain was pinned across one corner of the room, to give partial darkness in the angle behind it; light passed freely over the top of this curtain. Miss Showers sat in the recess thus formed in the corner of the room. The spirits then bound her hands to the back of a chair in a most secure manner, the knots being carefully examined by Dr. Sexton. Afterwards materialised spirit hands were frequently thrust over the top of the curtain, and the bound hands of Miss Showers were exhibited but an instant afterwards, when the screen was suddenly removed by the servant who had been holding it up by one corner.

Lastly, a low curtain was so suspended over Miss Showers, that both her hands and her knees projected through a large orifice cut in the lower part of it, so that her hands and knees were in full sight of the spectators. Under these conditions the spirits tied a bow knot in a piece of tape which had been placed round her neck with the two ends hanging down in front of her breast. Also, when under these conditions, a glass of water was placed in her lap; the spirits raised it to her lips, so that she drank the greater portion of it, her hands and knees being in sight of the spectators all the time.

Afterwards there was a sitting at which one of the full forms appeared, as so often described in these pages.

## MRS. HARDY'S SEANCES.

THE *Banner of Light* gives the following account of one of the last *seances* given in Boston by Mrs. Hardy, the medium who is now on her way to England:—

The light was at no time turned entirely out, but during the entire *seance* all objects in the room were distinctly visible. The arrangement of the table, the box over the aperture, and the screen, were minutely examined before commencing, during all the steps taken in preparation by Mr. Hardy.

The table was arranged at the end of the dining room which is nearest the front of the house; around said table the guests were placed in a small semicircle, Mrs. Hardy taking her position with her left hand close to the wall of the room, and ourself occupying the seat at her right, and holding one and sometimes both of her hands, so that throughout the whole sitting we were able to watch closely in order to perceive any motion on her part. Suffice it to say that we were not able to detect the slightest vibration of her person during the manifestations. On the side of the table opposite us sat Mr. Wetherbee, Prof. Whipple being in the centre of the semicircle, at equidistance from us, and the space between being filled by the ladies.

The light being reduced, but still of sufficient power to render every object clear to the sight, the manifestations began, the hands shown at the aperture ranging in size from that of a small child to an adult, and the array of white being diversified by a red or Indian hand, and the gigantic fist of "Big Dick," the African athlete. We touched these hands repeatedly, and found them, though soft, to be quite cold, and unlike in feeling to the ordinary human palm or fingers.

After a while the box over the aperture was removed, and a simple piece of cloth was nailed over the space between the leaves of the table, an opening being made temporarily for the hands, so that they could be thrust upward in a vertical direction. While the cloth was so arranged, a slate held by John Wetherbee and ourself was thrust into the opening, when a power beneath the table, which was unmistakable, seized said slate and drew it forcibly from our grasp. The same slate was presently returned to us, while our hands were inserted in the dark space, and again wrested from us by some invisible power, evidently not human. One of the party, desiring to examine the space beneath the table, was allowed to pass rapidly under the screen, but nothing save the handkerchief of Mr. Wetherbee, which lay on the floor, it having been passed through the opening to be knotted by the invisibles, and a call-bell (which had been placed there before the commencement of the *seance*), could be found.

After the materialisation *seance* had been brought to a close, with results highly satisfactory to the party in attendance, the sitting was changed as to character, and the guests were ranged around the table in a circle for the witnessing of the "slate-writing" phenomenon. This order of manifestation has been often described.

## THE FIRMAN FIASCO IN PARIS.

To the Editor of "The Spiritualist."

SIR,—Your readers have the opportunity afforded them this week of forming their own judgment about the Firman case, by the publication of the *procès verbal* signed at Dr. Huguet's, on the one side, and the declarations of Mrs. and Mr. Firman on the other. The question is complicated and difficult, and no one can wonder that to all persons ignorant of the marvellous phenomena of "materialisation" it must seem a clear case of imposture. And yet it may be, and, after careful analysis of all the elements of the evidence, I believe that it is, nothing more than one of false appearances. That the materialisation of the dwarf Indian spirit under Firman's mediumship is a reality and truth is made certain by the testimony of four witnesses of such superior intelligence and character as Mme. de Veh, Mrs. Watkins (her mother), Mr. Gledstones, and Count de Bullet, who on four occasions subsequent to the Huguet scene have seen the little Indian, separate and distinct from the medium, having seen him on one occasion even rise in the air till his feather head-dress touched the ceiling, which elicited from Mr. Gledstones the request to him to make a mark on the ceiling. True, it may be supposed that there was imposture at Dr. Huguet's, though the phenomena were genuine on the other occasions. But why so superfluous a false personation with a difficult make-up, when the medium had only to let the real Kibosh, or Frank, show for himself? And how could Firman within those few rapid moments, under the grasp of the angry lady, have got rid of such articles as



a mask, gloves, and feather head-dress, without being arrested in the act, and such fatal proofs triumphantly seized and detained? One of the spectators (who has since regretted having been led with a levity repented of to sign the *procès verbal*) describes the scene as having been one of great excitement, amid outcries of anger, in which "every one saw what he wanted to see," meaning what he *supposed*. And the same gentleman says that when they all rushed immediately up with the light Firman's face and hands were *white*. Frank has since said that he had no time to make the shawl invisible before he vanished himself. The recess itself is not larger than a closet. It is easily conceivable how the lady, in the dark, may have grasped Firman and pulled him to the ground, and how the then immediate disappearance of Frank, leaving the shawl and piece of muslin dropped on the half-prostrate medium, may have caused her to believe that she had realised that which was her belief in advance, that the Firman in her hands was the person who had worn the shawl, and falsely personated the vanished dwarf. And on her saying so, how could the spectators, most of them also prepossessed with the same conviction, have failed to show that belief?

It is a not immaterial point in the case that the declarations of the Firmans were made and sent for publication to the *American Register* before the descent of the police on his residence and his arrest, which took place on Thursday. He had invited a number of persons, besides myself, including three journalists, to witness on Friday another *seance* which was to be under test conditions, and at which the appearance of the spirit and himself, distinct and separate while simultaneous, was expected, as it had already four times been witnessed by the four persons above referred to. And I know that he intended, on a subsequent occasion, to invite Dr. Huguet himself to witness the same demonstration of his innocence of the presumption, which I conclude by repeating that I believe to be nothing more than a case of strongly apparent but really delusive appearances against him.

He is now in the hands of a *juge d'instruction*, or examining magistrate, to whom all Spiritualism is juggling on the one side and dupery on the other. This process of what is termed *l'instruction* is secret, and not even his wife is allowed to see him. His case is of course prejudiced by its coincidence with that of the photographer Buguet, who has unquestionably been long practising a system of abominable fraud, and in whose place the police found a draped *mannikin* figure and a vast number of heads prepared to be employed with it. (Nothing suspicious was found at Firman's.) The key to his case is simple. He is a real and powerful photographic medium. Count Bullet has received through him the spirit likenesses of some half-dozen members of his family, wholly unknown to Buguet. He has been perfectly successful under test conditions, with incredulous other photographers accompanying him through all the stages of the process, and even conducting it throughout themselves, with their own glasses. Buguet was always willing that they should come with their own instruments. But this honest practice could not bring in money enough for his considerable needs. He *could* not take more than half a dozen true spirit portraits a day, and the operation was very exhausting. Often he could not do anything. The *auri sacra fames* tempted him, in evil hour for himself, to imagine a system of taking sham spirit-pictures without the presence of a sitter, and with the mere presence of a photographic portrait of the applicant. These never failed, of course, and his correspondence is stated to have extended even as far as China. Of course these were frauds, and it was a matter of small consequence to him that the deceived applicants could not recognise the supposed spirit-faces which deigned to appear beside their *cartes-de-visite*. He will undoubtedly have a sentence not more severe than he unfortunately deserves. But there was no connection between him and Firman, nor *ought* there to be between their cases.

J. L. O'SULLIVAN.

Paris, April 23rd, 1875.

#### THE PROCES VERBAL.

We, the undersigned, this 9th of April, 1875, declare that at the time when the pretended medium, Mr. Firman, was showing, in Dr. Huguet's room, a spirit that he calls the little Indian, and this behind a curtain slightly open, Mdme. Huguet, concealed in a small cupboard, hidden in the wall behind the curtain where Mr. Firman appeared, suddenly threw herself upon the pretended spirit, saying, "I have you, Mr. Firman: you shall no longer deceive any one." We all rushed with lights in our hands, and we saw Mdme. Huguet holding Firman down on his knees, while he was endeavouring to pass to his wife the clothes by means of which he practised

his deception. One of us then took from him a part of this apparel, which he was in the act of thrusting into his breast.

Such is the odious trickery which we all witnessed, and which has been unveiled, thanks to the energy of Madame Huguet, who retains the apparel as material evidence (*pièces à conviction*).

We should add that all the objects which have served in the dark *seances*—notably the musical box, the piano, and tambourine—bear marks of the teeth and shoes of the medium Firman. In attestation of which we have all signed the above.

VERON.	L. JACOLLIT.
BAILLEUL.	MICHEL ROSEN.
E. MICHAUD.	DR. HUGUET.

#### MR. AND MRS. FIRMAN'S REPLY.

I am told that a statement has been signed by six gentlemen who were present at a *seance* given by my husband at Dr. Huguet's residence, Rue Basse des Ramparts, No. 64, to the effect that they had detected and exposed him in an act of imposture as a medium. According to this document, it appears that Mme. Huguet was concealed in a cupboard on the same side of the curtains as my husband was seated; that she jumped upon him as he was pretending to be the spirit, and while keeping him upon his knees some of the company took from him a part of the disguise he was endeavouring to pass to me.

It is therefore my duty to give my version of this affair, which I now do, calling God to witness the truth of what I proceed to say, to the best of my ability. The cabinet was a small room off the drawing-room, from which it was separated by an open doorway, screened by a thick and heavy curtain meeting in the middle. It was thus in pitch darkness when the curtain was drawn; it contained a sofa, upon which my husband sat or reclined. The company was seated round a table in front of the curtain, at about a foot of distance from it—I being one of them. I knew that my husband at such times went into a state of trance, during which would take place the phenomena (inconceivable to those who have had no experience of such things) of a spirit gradually becoming *materialised*, that is to say, assuming a tangible and visible body, and draping itself in drapery; this drapery being usually either in whole or part real, ordinary drapery, brought by the spirit and used for that purpose, and afterwards carried away or made to disappear when the spirit itself disappears. The spirit on this occasion was the one which habitually shows at my husband's *seances*—a little dwarf Indian, having a head-dress of feathers, a shawl, and some white drapery over his body. His face, hands, and feet are very dark—not far from black. He has given his name as Kibosh, but we have got into the way of calling him Frank. After some time of silence and waiting, Frank appeared at the opening of the curtain, which he partly opened, and came forward to the edge of the table, about a foot in front of the curtain. He remained there for some minutes, talking and thrumming with his dark hands on the table. The top of the table having had its cloth removed was white, so that the dark hands were the more conspicuous. One of the company had placed some things on the table—a piece of sugar, some other sweetstuff, and a walnut. He presently asked if those were for him, and took them, and munched them, and cracked the walnut. There was light enough to see him, with his head-dress and face, and black hands placed upon the white table-top. While this was going on, I suddenly heard a heavy sound in the cabinet as of something falling to the ground. I at first fancied that a book-shelf had fallen on my husband, but I afterwards knew that it was my husband himself who had been seized in the dark as he reclined upon the sofa, and pulled on to the floor, coming naturally upon his knees. The lady, no doubt, imagined that in seizing him she had captured the pretended spirit, all the more from her preconceived notion that the spirit and medium must be one and the same individual. I saw Frank turn quickly round and vanish into the cabinet. There was also some loud cry or exclamation from Mme. Huguet. The noise startled all. The table was pulled aside, the curtain opened, and I rushed forward into the cabinet, where I saw my husband on the ground in a state of trance, while Mme. Huguet, in a flannel dressing-gown, with Frank's shawl in one hand, was pounding my husband about the neck and shoulders with the other. Both she and he were as white as a sheet. All the room was in a confusion of excited French talk. I raised my husband's head: he was in a kind of dazed condition. The next thing I remember is being pushed out of the door into the corridor by Mme. Huguet. My husband shortly after came out also, when we went away. One of the company, Mr. Bailleul, came



out with him, speaking to him in a soothing manner, telling him, I believe, to go home and repose, saying he would come and see him the next morning, which he did. We understood him to advise us to confess that we had been practising deception, which, having made none, we angrily declined to do.

I entirely deny having taken away any mask, or anything at all: I had not even a pocket to my dress. I can easily believe that Mme. Huguet, in the state of excitement in which she was, and under her own conviction that my husband was falsely personating a pretended materialisation, may have supposed that she took from *him* the shawl, which she in reality snatched in the dark from Frank as he vanished, and that the persons outside may have naturally assumed and believed the same thing, especially when Mme. Huguet told them so, believing it herself. When they came to see the scene—she had in her rage pulled him down from the sofa to the ground, holding in her hand the shawl and a piece of muslin—they would naturally suppose that she was pulling them off or had just pulled them off, and would say that they saw it done. If she says that she took a mask from his face, she says what she fancied and believed, because, as Frank's face was nearly black, she necessarily believed that the medium must have worn a mask. I have never seen, and I know there has never been, mask or gloves or anything of the kind in our rooms. I conclude by asking the following questions:—1st. How could she have seen (as I am told she declares she did) in that completely dark recess my husband leave the sofa, get on his knees, and put on a mask, shawl, &c.? The only light in the room was a single candle screened behind an arm-chair, and the thick curtains were drawn together in order to make the cabinet completely dark, which is a necessary condition for these manifestations. 2nd. A mask would have been the most conclusive evidence possible of the supposed imposture and false personification. What has become of the fancied mask and head-dress of feathers? 3rd. And what of the dark gloves which must have covered his hands, which had been conspicuously visible to all as they thrummed on the table, and took the sweet things and walnuts. When it is remembered what is the process of drawing off gloves, is it conceivable that my husband could have been allowed to go away out of that room, not only with the supposed mask and feathers, but with the supposed gloves? Had these articles been seen and retained, they would certainly have held most conclusive proof of fraud having been practised, which I solemnly swear before God is not the case.

EMMA M. FIRMAN.

I add to the above statement of my wife my own solemn denial, as God is my judge, of any imposture in the matter referred to. My only recollection is that of having recovered consciousness with my wife's arm round my neck, and of having struggled up to my feet with her aid. I ask the following questions:—1st. Why was I enticed into such a trap, under the cover of professions of friendly sentiments and belief in Spiritualism? 2nd. Why, if their minds were made up beforehand that I was an impostor, and therefore necessarily had all these articles—shawl, muslin, feather, head-dress, mask, and gloves—concealed about my person, did they not search me beforehand instead of putting me through such an odious and violent farce afterwards? *I possess no such articles, and never have done so.* 3rd. What credit is due to the imagination of a lady whose state of mind and predetermined belief is sufficiently apparent from her own version of the matter—or to that of excited persons outside, who could only see me on the ground (after the light was let in) under her hands and the appearance of the moment! I conclude by adding that on four subsequent occasions I have been distinctly seen by four persons with the same little materialised Indian spirit by my side, distinct from myself.

ALFRED FIRMAN.

MR. MORSE IN AMERICA.—If Mr. Morse comes back to England this year it will only be for a week or two, and he will quickly return to the United States with Mrs. Morse. A few weeks ago he intended to return to this country in October, but since then has engaged himself to speak in Boston during that month; and he has engaged himself to speak in Bangor, in the State of Maine, throughout October. The local societies of Spiritualists in California are considering the question of offering him engagements to speak in that country during the month of January, 1876, having heard that his services may probably be secured for the purpose at that time. Mr. Morse's address is—Care of A. J. Davis and Co., 24, East Fourth-street, New York City, U.S. Should Mr. Morse not return to England, Mrs. Morse will shortly depart for America to join him.

## Correspondence.

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

### SUGGESTED TESTS.

SIR,—The letter of "M. A. (Oxon)," in your last issue, expressed exactly the thought engendered in my mind by recent occurrences. It is, indeed, most painful to ever and anon read of some new case of deception by one who is really mediumistic. Explain it how we will, the ugly fact returns to shock our best feelings. It is incalculable how great is the damage done to the cause, and how immense is the retarding power of even one such case to the progress of Spiritualism.

"M. A." asks if we are ever to have indisputable evidence of the reality of materialisations, but I think that question is quite satisfactorily answered in the affirmative already. We have had many sure proofs that other than human forms do appear at *seances*. The profound regret is, that in some instances they have been simulated.

With a view to making a slight contribution to the final settlement of the question in point, it has occurred to me to make a suggestion which I fail to see any objection to. I lately read an account of a *seance* at which a gentleman persisted in keeping hold of the hand of the materialised form against its desire, and the result was that it dissolved in his grasp. Now, he was wrong to do this without permission; but one cannot fail to imagine how convincing must have been the proof given to that man of the reality of the phenomenon he was witnessing. Might not this test be freely offered to one, or more, if possible, at each *seance*, when this particular class of phenomena is produced. It is not necessary that the dematerialisation should take place out of the cabinet. All that is necessary is, that the hand merely of the sitter be passed into it while still holding that of the form, and the evidence of a real dissolution will thus be conveyed as surely as if it were seen in broad daylight. Let the greatest sceptic always have the preference of such evidence, unless it can be given to all present.

One of the commonest acts of such *seances* is to shake hands with the materialisation, therefore there can be no objection to holding the hand; and it will appear to most hard to see why it should not be permissible to hold it just at the moment when of all others it would be entirely satisfactory in reference to the truth of what was transpiring. I hesitate not to say that this is a better test than those commonly employed, good as they are. It is better than searching the cabinet, because that might be skilfully made to aid a deception. It is better than even seeing the medium and form together, under the obscure circumstances that have usually been granted, and it is altogether difficult to conjecture how it can be imitated; for nothing that is material in the ordinary sense of the language could thus be made to vanish into nothing in the hand, leaving not a wreck behind. Our eyes may be deceived, but scarcely our sense of touch here.

G.  
Edinburgh, May 5th.

### SPIRITUALISM IN LIVERPOOL—OPEN AIR MEETINGS— A SPIRITUALISTIC HOTEL.

SIR,—It may not be uninteresting to those who toil in the cause of truth, and for the advancement of mankind, to have from time to time reports, however brief, of what may be occurring elsewhere than in London, in order "that the gospel of immortality may be preached, and the glorious truths of Spiritualism made known." For this purpose, I venture to give you a brief summary of news.

The Liverpool Psychological Society is still earnestly engaged in the investigation of the profound subject from which the society derives its name. Every Sunday its platform is occupied by able speakers, normal and trance, from different parts of the country, including Mr. John Prust, Dr. Wm. Hitchman, Mr. Williams (Bradford), Mrs. Butterfield, Mrs. Johnston (trance medium of Manchester), Mr. John Lamont, and Mrs. Scattergood. Mrs. Tappan was invited down, as also was Dr. Sexton, by the society, so the subject of Spiritualism is brought fairly before the public by this organisation. Individual efforts may be mentioned, such as the Tamworth-street meetings, where Mrs. Ohlsen, one of our local mediums with seeing, hearing, and good test gifts, gave public *seances* for forty-seven weeks, every Wednesday night, without fee or reward. Also, a series of public meetings was sustained in the same place on Monday evenings during the whole of last winter. The subjects of phrenology, mesmerism, and



Spiritualism were served up to the public free of charge. These meetings were sustained, and the expenses defrayed, by a few friends, whom I take this opportunity of thanking, as it is the only possible way I can do so.

A Psychopathic Institute, for the cure of disease, has been opened: the effort has met with a fair degree of success. A public circle is held there every Monday night, and two or three private *seances* take place on the premises during the week. Mr. Sadler, physical medium, of Wales, has been engaged, and will give a number of public *seances*, particulars of which are announced in the local press. One of the oldest Spiritualists in the town has opened a Temperance Hotel, where friends can meet, drink a social cup of coffee or tea, read the literature peculiar to the movement, and hold *seances*. I hope it will not be long before other centres of the kind will be opened in this large town: there is room enough for all. Truly the harvest is great, and the labourers are few.

Another effort has been made, and that is, the delivery of public addresses in the open air on the philosophy of Spiritualism, whether appertaining to things here or hereafter. I have to thank Dr. Hitchman for 500 pamphlets for public distribution, containing "Ten reasons for believing in Spiritualism"; Mr. John Scott, of Belfast, for a parcel of tracts; Mr. Jas. Burns, for a package of literature; and Mr. E. T. Bennett, of our National Association, for a good parcel of *Crusades*. I do not wish to beg, but I shall be happy to receive parcels of literature on progressive and spiritual subjects from the friends, to sustain my out-door efforts. The people gladly receive tracts, and, if no great good is done, at least attention is called to the subject. In conclusion, permit me to say I must do my Master's work, and that every Sunday morning, 11.30 a.m., at the Monument, London-road, Liverpool, I shall speak that which is given me to speak, no man daring to make me afraid; and those that dare come may come, and drink of the water of life freely. JAS. COATES.

Liverpool, 11th May, 1875.

#### SPIRITUALISM IN THE FURNESS DISTRICT.

Hail, holy Light—  
Offspring of heaven, first-born.—MILTON.

SIR,—If you can find space for the following, it may interest some of your readers, give others a little insight into the progress of Spiritualism in the Furness district, and encourage workers. During the few months I have been in the Furness district the light of spirit communion has increased.

What a beautiful thing is light breaking upon the vision in the streaks of early dawn, making the flowers appear to dance with joy as it kisses them! There is exquisite beauty in this natural light, which language fails to convey and painters fail to portray. Still there is a higher, holier light, that light which giveth light to the soul. All the world may be bathed in the full noontide splendour of light, yet the soul may be walking in darkness denser than Styx—no light! Light, spiritual light, is in the world, though it may be but dimly seen as yet. Its coruscations are gleaming with brighter effulgence.

There is restlessness in many minds in the Furness district. Commencing with the town of Barrow, I find there are a number of lights shining there, although at times they become almost obscured. The light gleaming among the brightest at the present time is in the residence of our old and tried friend Mr. Walmsley, whence it radiates into the darkness, and the scoffer points to it in ridicule. Still the light is shining, and the darkness fails to put it out.

Not far away we observe the glimmer of another light, which some earnest ones are striving to increase in power. Travelling on again, a bright ray flashes from another long-tried friend—Mr. Thornton—piercing the darkness and dividing the gloom. Friend Medcalfe, ever ready and willing to do his best, resides beneath the same roof.

There is another light near by, which burns steadily; but its rays are shut out from the public gaze, and you have to be taken to it in order to see its beauty. In an unseen and silent manner it is reflected abroad by those illuminated by its rays; for the quaint speech and good advice of the old parish clerk cannot be hid. There are other lights burning in the town, helping to dispel the darkness.

I have gazed upon a lonely star shedding its beams through a rift in the rolling clouds, brilliant in its light, and ever ready at all times to shed its mild radiance upon the earth. So the Grammar School, conducted by P. R. Harrison, B.A., at Dalton stands amid the surrounding gloom, a clear, conspicuous

light, not to be mistaken: here the young and youthful may behold the light, and dwell beneath its beauty.

Chatterton's medium resides here.

Almost entirely surrounded by hills lies the market town of Ulverstone, its narrow streets proclaiming its origin. Some years ago two meteors (Herne and Williams) travelled from London, and were seen at this place, leaving a remembrance which created a longing for a permanent star.

There are several lights shining there now, and this may be said to be the place which Mr. Tom Eaves illuminates with his presence. The spirit of G. Holt appears there, clad with garments which seem to be spun from the moonbeams. There is much to encourage friends to go forward and to persevere against difficulties, seeing that the spiritual lamp needs constant feeding, or its light must of necessity go out. Truth is worthy of our search: by it the light is increased and brightened.

Let Truth be followed wheresoe'er it lead,  
For falsehood cannot grow where Truth's the seed.

T. HICKLING.

319, Scotland-road, Liverpool.

#### THE ALLEGED "FIRMAN EXPOSURE" IN PARIS.

SIR,—It will be quite as well that no person should arrive at a hasty conclusion as to Firman's culpability. After many *seances* with him, of a purely experimental and semi-educational kind, he started for himself, and consulted neither me nor his friends any longer. I warned him of the counter influence of the Jesuits, and had reason to predict not only the danger to him but to all experimentalists in Paris. The trap had been long since set. Firman did not heed me and other advisers, and has fallen imprisoned at Mazas, drawing down several other very excellent men. M. Leymarie, who has already appeared in irons as a felon, is a most charitable and God-fearing man. As editor of the *Revue Spirite*, he examined the subject through M. Buguet and Firman, for the information of his journal and the "Société Anonyme des Spirites." M. Leymarie had examined the effects through Firman under test conditions. It was only after he had done so that he gave in his adhesion to the genuineness of the manifestations, and exhibited him at the Spiritual Institution in Paris. After this Firman launched himself in somewhat luxurious style, consulting his old friends no more. Large gains to him and a certain public reputation attracted the attention of the priests, the result being as foreseen.

In regard to such a subject he may stand no chance in a French court of law: nothing in his favour, in all probability, will be admitted. The eminent and learned Baron Potêt gave his mesmeric *seances* at the *Salle de Conference* under great oppression, and was refused permission to lecture on Spiritualism.

I have personally the greatest confidence in Firman. A nephew of mine, in a stranger's house where Firman was invited, saw a little boy, half naked, come before the people assembled. He distinctly and indignantly states that it was not Firman, as described, creeping on his knees, and dressed up to misrepresent. At the *seance* where the fiasco took place, they found a muslin robe, or part of one, similar to John King's, but the other part of the garb, the crown and feathers, together with other apparel, alleged to have been seen by the watchers, were never found.

Firman, it appears, was not arrested immediately, and no doubt he could have left the city had he wished, or had he stood self-convicted of fraud. He knew the probable consequences. I submit it is a great point in his favour that he remained and continued giving *seances*. At one or more of them Mr. Gladstones maintains that the figure and Firman were plainly seen together, and at the same time. Had time and fair attention been given, the probable consequences might have been modified to the effect of creating a certain amount of fair sensation and wonder, besides an acquittal.

It appears that where Jesuitism is rife it is positively unsafe to examine the subject. I have myself been twice in extreme danger. The organiser of all this could be pointed out. I warned them against him; he happened to be present at the *seance*.

For some time the whole subject must drop in Paris so far as experiment goes on the part of foreigners. Perhaps good may come out of this incident, but it is hard to say what may occur in a country overridden by priestcraft, and which, while it shelters the Ultramontanes driven from enlightened Germany, and whilst it gives to rascally female somnambulists, who swarm as nomads at every fair, full licence to cheat and impose upon poor ignorant people, can arrest as felons those



hitherto reputed honest, and only offend because they are endeavouring to illustrate that which hitherto the French have had no capacity to understand. S. CHINNEY.

London, 10th May, 1875.

SIR,—I see from *The Spiritualist* of this week that persecution of spiritual mediums has already begun in France. These things were all foreshadowed, as you are aware, in the speeches at the Liverpool National Conference, which speeches gave rise more than anything else to the establishing of the "British National Association of Spiritualists." It is to be hoped that the Council will give every aid to defend poor mediums who probably cannot defend themselves against a merciless and bigoted public. They ought to see that proper legal support is secured, and every other possible aid should be afforded. Our National Association extends its branches to all countries, and in Paris, so close to London, nothing should be wanting on our part to defend the right. It will be a satisfaction to all true-hearted Spiritualists to know that the National Association will do good work for the alleviation of the sufferers for Spiritualism. "These are but the beginning of sorrows." We may expect sore persecution from the churches, and from the world. But, by binding ourselves together in sympathy and love, and with an Association like the British National, with all its mind and strength, we have nothing to fear so long as it is guided by true patriotism, carried out with zeal and earnestness for the suffering, and for all. J. CHAPMAN.

12, Dunkeld-street, Liverpool.

#### DUPLICATION OF FORM.

SIR,—In these days of wonder-working, when every one has his own theory to account for novel phenomena, I should like to draw attention to some facts that I have lately observed, which tend to show that the human double often plays a prominent part in spiritual manifestations.

A few days ago, in a dark circle here in Paris, where hands were joined round a table, a gentleman present told me afterwards that his neighbour, Mrs. Fay, whose hand he was holding, in the coolest manner possible, without in the least trying to conceal what she was doing, put her other hand and arm round his neck. He was so sure of what he asserted (the arm being covered with the same stuff as her dress) that he considered it an invitation for him to do the same to her. At the same *seance*, notwithstanding that there were several persons between that young lady and myself, I felt a hand with rings on its fingers of the same size and temperature as hers, which, upon my endeavouring to retain, was forcibly pulled out of my grasp. Now, as it is impossible for any one who has the pleasure of knowing Mrs. Fay to doubt that she was sitting quietly in her seat, in happy unconsciousness of what her extra hands were doing in so compromising a manner, may we not conclude that it was her double operating?

She sits for her photograph, and her duplicate as well as herself appears upon the plate. She tells me that at times she sees a third arm resting upon her lap.

I remember some two years ago, at a dark *seance*, a friend of mine was taken right off his legs by a pair of strong arms. I was touched in the face by one of his feet. He was convinced that the medium herself had lifted him up, and when I suggested to him that it might have been done by a spirit, as they had arms, he replied—"Yes; but they have not silk dresses and gold brooches." Now, in the light of present knowledge, this was an unwarrantable assumption on his part; and this medium had the credit of committing an act of gross trickery.

In the cabinet *seance* of Maskelyne and Cook, a gentleman on one occasion who entered the cabinet with them stated to the audience that he had their four hands in charge all the time, for his two feet were placed on their outside hands. So they did not move, and yet he was touched by hands. I saw similar ones to those of the conjurors thrust out of the aperture, and on the fingers there were rings exactly like those worn by those gentlemen. The trick is explained if we have discovered that they can get additional arms projected from their bodies. Mr. Maskelyne invites any one to say how his tricks are done. Whether my solution be the right one or not, he is welcome to it.

As, however, the manifestations with such mediums as the Eddys cannot be explained by the "double" theory, it would be interesting to know how Serjeant Cox accounts for the objective appearance of recognised departed friends. —

J. H. GLEDSTANES.

Paris, April 23rd, 1875.

#### THE CASE OF MR. AND MRS. COLES.

SIR,—I have just come from visiting Mr. and Mrs. Coles. The small sum I was able to give them through the kindness of a few friends was soon more than exhausted, and they are literally at death's door from starvation. Whatever error they may have committed in coming to England with insufficient means, in the hope of finding work to do for Spiritualism, I cannot but think we should be greatly neglecting our duty to let them perish for want of the common necessities of life.

If a little fund could be raised to pay their debts (they owe a few weeks' rent, and have been forced to pawn almost all they possess), and some employment could be found for Mr. Coles, either as an assistant in a shop or warehouse, or a light porter, they might be able to maintain themselves creditably; but at present their state of health, from sheer destitution, renders them unfit for any kind of remunerative labour.

I sincerely trust that this appeal to assist our suffering brethren may not be made in vain. EMILY KISLINGBURY.

38, Great Russell-street, Bloomsbury, W.C.

#### THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

SIR,—Having failed up to this moment in finding effective sympathisers with my plan for establishing a college for children of Spiritualists, may I take advantage of your valuable paper to recommend the Grammar School at Dalton-in-Furness. Mr. Percy Ross Harrison, B.A., the head-master, is a Spiritualist, and the pupils or boarders reside at Mr. Harrison's house, and receive a liberal treatment and education. I think his establishment is highly fit for children of Spiritualists. His terms are forty guineas per annum.

J. N. T. MARTEZE.

20, Palmeira-square, Brighton.

#### SPIRITUALISM IN BIRMINGHAM.

SIR,—Some year and a half ago the subject of Spiritualism was brought before large audiences in the Athenaeum Hall in this town, by Mr. John Collier, who is now in the United States. A spirit of inquiry was awakened: the people wanted to witness some of the phenomena which had been so much spoken of by Mr. Collier and others. They were told to form circles for investigation in their own homes, with their families, and this advice has been acted upon to a large extent throughout the town, so that at this day many private circles are held in various homes, but, Nicodemean-like, the members of them dread publicity, so that little can be learned of their success.

The public meeting room of the Birmingham Spiritualists was given up some five months since, and at the present time we are a disorganised body in this town, lacking faith in and harmonious feeling towards each other, the large debt being the principal cause. That has been cleared off, excepting a balance of six or seven pounds, which will shortly be subscribed by friends of the cause. Mrs. Groom, although not a public medium, has done much to help to clear off the debt, without fee or reward for her labours. Prior to the closing of our institute, a person of the name of "Reddalls" presented himself for admission to the circle, Mrs. Groom being the medium. The superintendent, Mr. Franklin, refused to admit him, stating the reason why, it being generally believed that he did not come with good intentions. What was the consequence? A few weeks afterwards this same person Reddalls, along with his friend Russell, got up sham *seances* to deceive Spiritualists. To their shame, be it said, some Spiritualists flocked to see the wonderful phenomena produced by the "Infidel mediums" as they were called, and actually wrote to the press of this town relating some of the astonishing things they had seen and heard? This same Mr. Reddalls has had the audacity to write to Mr. Crookes, sending that gentleman a challenge that he would produce all the phenomena Mrs. Fay did, and under the same conditions; but doubtless Mr. Crookes has treated such a person as he deserves. Instead of Reddalls causing an influx to the ranks of secularists, his acts have had quite a contrary effect, for numbers of secularists are now deep investigators of Spiritualism. One of their number a Mr. Mahoney, has taken his stand as a Spiritualist, and has delivered two public lectures upon the subject to crowded audiences in the Public Hall in Smith-street, St. George's, ably supported by Mr. R. Harper and others. Mr. Mahoney is a young man of good intelligence, a good speaker, and he appears to be thoroughly in earnest upon the subject of Spiritualism. He has secured the co-operation of



six or seven others, and they are endeavouring to secure a hall to carry on their mission of bringing Spiritualism before the masses on Sunday mornings, afternoons, and evenings. Mr. Harper is engaged for Sunday afternoons for some time to come in the neighbouring town of Walsall; Mrs. Fay is in Birmingham. From an eye-witness I learn the phenomena are considered most astounding, and the press is perplexed. I understand several private *seances* are being arranged for, so that Spiritualism in the town of Birmingham was never so eagerly sought after as at the present day. In addition, I learn that many persons have given in their names to attend Dr. Monck's light *seances*. Dr. Monck's visit has been long promised, but deferred from time to time. X.

Birmingham, May 10th.

#### REMARKABLE SPIRITUAL SEANCES IN EDINBURGH.

SIR,—Edinburgh has been visited by Dr. Monck, whose presence in this city was for the purpose of explaining to inquirers the truths of Spiritualism. Some went and came away astonished, others took their departure convinced. Amongst the latter was a son of the Church, and one who had written matter hostile to Spiritualism.

The circle with which the writer has been associated for about two years has given much patient investigation to matters psychological. In our *seances* we have elicited many curious freakish movements in inanimate matter, which were far from satisfying, and thus our friend Dr. Monck found us, and having by him been afforded every reasonable means of testing his mediumship, it gives us much pleasure to bear witness that he most willingly submitted to every test we could suggest, such as binding him hand and foot to the chair on which he sat, both with ropes and pocket-handkerchiefs. Phenomena were forthcoming in whatever condition he was, such as movements of bodies in the air, and the lifting chairs upon tables, and laying them down as gently as if they were feathers. Dr. Monck opens his *seances* with a few simple and reasonable conditions, objecting to be much interrogated; he at the same time freely answers any questions which we might have occasion to put to him. One could see in his method of conducting the *seances* that he was fully impressed with the reality of the phenomena, and earnest in his work, at the same time heedless of hostile opinion and criticism, being content to leave Spiritualism to be accepted or otherwise on its own merits. He made no attempt to make a single proselyte, or to use language approaching the ambiguous. Our first *seance* was to us startling; raps distinct and continuous were heard on the table; the name of a spirit known only to one of the sitters was given and recognised as one who had frequently manifested at a private circle. Dr. Monck placing his hands on one of the sitters, the raps became very powerful, ceasing whenever he removed his hand. Raps were also heard as if between the carpet and floor, the medium standing the while, manipulating the head of a member of the circle who had become entranced.

While the medium was thus employed raps still continued on the table. Every one present was allowed to examine and place their heads on the floor and table while the raps were being produced. All the raps differed much in sound, some being like tapping with a finger or with a finger-nail, others something akin to the postman's knock, all of which obliged us to admit some outside power, if not intelligence. One very singular phenomenon was witnessed by most of us, viz., all the hands of the sitters became luminous, as if phosphorescent. This light was particularly bright on the hands of the gentleman who became entranced, who in the meantime had suddenly started up and changed seats with another, to get beside the medium. When he came to himself, his first question was, "How did I come to be seated here?" remarking, at the same time, that "he felt a strange weight on his head." His right hand trembled violently, and for a time felt benumbed and incapable of voluntary movement.

Dr. Monck saw a luminous hand holding a brush, with which it touched one of the sitters: the explanation attached thereto was, that the manifestation was from a relative of the person touched, recently deceased, who was an artist. Dr. Monck is occasionally controlled by a spirit called "Samuel," who speaks in gentle tones, and inculcates many good lessons, incorporated with some advice for the guidance of investigators. He it is under whose directions the spirit hands are shown while the medium is entranced: these, shining phosphorescently, appear in various parts of the room. We would here advise sitters with Dr. Monck to speak to Samuel as if they had confidence in him, and they will most likely

obtain many wonderful manifestations, which will never be forthcoming if they are inclined to suspect before proving.

One of our circle was advised by Samuel that he would become an impressional speaker, and, further, put out some hints for his guidance. The burden of this prophecy is of course in embryo, but it must soon show itself, as the subject of it is a keen investigator, with a mind rid of churchly ghostism. Then we had levitations, the medium being found sitting lightly on the heads of some, and on the shoulders of others; and again, from his normal size he would rise to a height of from seven to ten feet, his soles the while being held on the floor.\* Indeed, all the manifestations were marvellous, and we shall be glad to hold out a right good welcome when he again visits Edinburgh. VIOLET LIGHT CIRCLE.

Edinburgh, May 10, 1875.

#### MR. DALE OWEN ON THE HOLMES'S SEANCES.

In *The Banner of Light*, of May 1st, Mr. Robert Dale Owen sums up all the evidence for and against the Holmes's manifestations in Philadelphia, and comes to the following conclusions:—

"1. That the Holmeses undoubtedly have, under certain conditions, considerable powers of materialisation. 2. That they have dishonestly supplemented these powers to a greater or less extent. As regards what I have witnessed, through their mediumship, I do not undertake to draw the line between the genuine and the spurious."

RECEPTION AT MRS. GREGORY'S.—On Wednesday night last week Mrs. Makdougall Gregory gave a reception to Spiritualistic and other friends, at 27, Green-street, Grosvenor-square, London, W. Among the guests present were Sir George and Lady Scott Douglas, of Springwood-park; Lady Mitford, Mr. Eyre, Hon. Mrs. Brown, Mr. and Mrs. Hoffman, the Rev. Maurice Davies, the Rev. W. Stainton Moses, the Rev. Cosmo Gordon, the Rev. Mr. Fisher, the Rev. Mr. Mitchell, Mrs. Cosmo Gordon, Mr. Gordon, jun., Miss Mitchell, Mr. Hamilton, jun., and Miss Hamilton, of Sundrum; Mrs. Schletter, the Miss Schletters, Mr. Bennet, Mrs. Paul, Captain J. James, Miss Lottie Fowler, Mrs. Showers, Miss Showers, General Brewster, Miss Stone, Mr. Howard, Mr. George Crawford, of Auchinames; Miss Katherine Poyntz, Mrs. Maurice Davies, Mr. Fuller, Mr. and Miss Percival, Mrs. Strong, Mr. Strong, jun., the Misses Strong, Mrs. Ramsay, Miss Ramsay, and Mr. W. H. Harrison. In the course of the evening Miss Katherine Poyntz sang with her usual pathos 'Tis but a Dream, and another charming little ballad.

MRS. FAY IN BIRMINGHAM.—*The Birmingham News* says that last Saturday Mrs. Annie E. Fay began to give public *seances* in the drawing-room of St. James's Hall, Snow-hill, Birmingham. After the ordinary manifestations had been obtained, the following incident took place:—"Having been privately searched by a lady from the audience, Mrs. Fay again entered the cabinet, and had her wrists bound to two iron hoops on the stool on which she sat. Mr. Fay dropped the curtain and said, 'We don't know what we may receive as a manifestation, but we have had wonderful results in the past, and we hope that such may be the case to-night. The whole beauty of the experiment consists in anything being done while Mrs. Fay is fastened, as you have seen, in a perfectly helpless condition. In a short time a ghostly figure, draped in white, pushed the curtain aside, stepped from the cabinet, walked slowly along the front of the platform, and then re-entered the cabinet. Some time elapsed, however, before the curtain was removed, showing Mrs. Fay still bound to the stool, as at first. Mrs. Ermine Vassar next took her place in the cabinet, and, while tied as Mrs. Fay had been, a lady's jacket was first put on and subsequently taken off her, both experiments occupying only a very few moments. A dark *seance* followed, about a dozen ladies and gentlemen from the audience sitting in a circle on the platform with Mrs. Fay in the centre. While Mrs. Fay clapped her hands and the sitters had theirs joined, the usual manifestations occurred: musical instruments floated about, several of the sitters being touched by hands. With this the entertainment—which was certainly of an extraordinary character, and which called forth frequent applause from the audience—was brought to a close. Similar entertainments will be given each evening, as well as every Wednesday and Saturday afternoons at three."

\* This sentence describes the most important manifestation in the whole letter; it is a manifestation which ought to be minutely described, with the names and addresses of all the witnesses appended, rather than casually stated in an anonymous letter.—Ed.



## Review.

*Out of the Body: A Scriptural Inquiry.* By the Rev. J. S. Pollock, M.A., Incumbent of St. Alban's, Birmingham. Rivingtons: London, Oxford, and Cambridge.

This is a book that shows the progress Spiritualism is making in the ranks of the clergy. It is a good book to put into the hands of Church people or timid folk who shrink from investigating matters without clerical leadership. The author is a bold man, and though belonging to the Ritualist party, thinks broadly, and speaks of Spiritualism openly and fairly. "I write," says he, "in the interests of superstition, with the determination to promote its revival, as the best means of enlightening our ignorant century." Again—"The living help the departed, and the departed help the living; but the departed are not departed, the dead are not dead; they come to us, and within certain limits can communicate with us. Who can tell how often the departed are able and willing to manifest their presence to those who invite them? My feeling is not so much in favour of Spiritualism as against its unrighteous opponents." But the following chapter headings will suggest the author's line of argument:—Dream Life—Spirit Groups—The Departure—The Spirit World—Limits of Communication—Spiritual Manifestations.

LAST week we stated, in error, that Mr. Crookes had recently attended one of Messrs. Bastian and Taylor's *seances*. It was Mrs. Crookes who was present.

THE letter from Mr. Coates, of Liverpool, published in another column, deserves attention, for he has started open-air speaking to disseminate a knowledge of Spiritualism in that town, and asks for tracts and leaflets on the subject to distribute gratuitously.

DISGRACEFUL TREATMENT OF A MEDIUM.—The following account of the treatment received by a real or alleged medium is from the *Westmoreland Gazette* of last Saturday:—"The second of a series of three addresses on 'The Philosophy of the Mind as connected with Matter' was delivered in the trance state at Preston, on Thursday night, by a medium, through whom the spirit of Mungo Park, the celebrated African explorer, was announced to be speaking. At the first lecture two or three doctors were present, desirous of testing the medium, but this was refused them till the second lecture. The room was consequently crowded to excess, and the greatest interest was evinced in the proceedings. At the outset the medium denounced in strong language the despotic power doctors assumed, and the burden of his address was a refutation of the opinions entertained by them on the subject in hand. During the address one of the doctors applied a sort of strong smelling-salts to the nose of the medium, and the effect was almost instantaneous. The medium came out of his trance, and stared vacantly around, amidst the jeers and laughter of the audience, but again resuming the trance state, he continued his address, during which he was frequently pricked in the legs with pins, and gave unmistakable signs of pain, though it had been stated that whilst in the trance state he was 'perfectly unconscious and insensible.' At the close of the address a number of questions were put to him whilst still under control, and so unsatisfactorily were they answered that the indignation of the audience was roused to a very high pitch. The medium was greeted with a volley of hisses, was surrounded, and had finally to make good his escape under the escort of a number of strong men. Forms and chairs were broken, and a general confusion ensued. One gentleman mounted a chair, and suggested that they should prosecute the medium for obtaining money by false pretences; another thought a milder method would be for any one who wished to ask for their money back on leaving the room. Another scuffle took place, the money-taker was seized upon, and narrowly escaped having violent hands put upon him. The gas was suddenly put out, and the irritated assembly left the room in the greatest disorder."

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

ENQUIRERS 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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