

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

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SPIRITUALISM IN FOREIGN COUNTRIES.

ANOTHER BABY MEDIUM.

The Society for the Continuation of the Labours of Allan Kardec has sent an agent to New York in the person of M. Agramonte, who will "personally observe and report the current facts of Spiritualism, and communicate to the *Revue Spirite* the latest news respecting the progress of the Spiritual Reformation" in that country. M. Agramonte has been received by the editor of *Brittan's Journal*, who says, "France has the honour of initiating this enterprise, and has set us a worthy example. Shall we not follow, and do what we can to establish more intimate relations and a systematic international intercourse?" Let us hope that the National Association, which has already its representatives in all parts of the civilised world, may likewise soon have its special reporters, whose accounts will be copied with avidity into the leading political journals of the day.

The spirit photograph for the month of January is a portrait of Madame Kardec, with the recognisable face and form of the "maître" holding in his hands a paper on which are distinctly legible the words, "Chère femme, veille sur notre médium, Buguet; de faux spirites le traccassent en ce moment. Lui seul est le vrai. C'est surtout lui qui fera progresser notre doctrine. Leymarie doit l'aider. Je suis avec vous. Courage et adieu.—ALLAN KARDEC."

In Italy Baron Kirkup has instituted a regular post between his house and the spirit world. A triple knock on the wall announces the arrival of a letter, which Baron Kirkup then finds in a secret box behind one of the pictures in his room. In this he places his answer, which vanishes in due course. Four spirits conduct the correspondence, named *Regina*, *Annina*, *Isacco*, and *Dante*, and the Baron has at least one hundred of their letters. Some months since Baron Kirkup became a grandfather, and the spirits wished to give a proof of their power by writing through the mediumship of the infant. Accordingly, when it was nine days old, the mother seated herself with the child in the Baron's room, in the presence of six witnesses. In an instant the baby was seen to have a long ivory pencil (previously concealed in the room) in its hand, which it held like a dagger while it wrote the four letters R. A. I. D., the initials of the four literary spirits. The pencil fell from the child's hand, but was again placed there by the invisibles, when the following message was written:—"Non mutare questa e buona prova fue cosa ti abbiamo detto. Addio. (Do not change; this is a good test, it is what we promised you. Adieu.) The account is dated and signed by the six witnesses, as well as by Baron Kirkup.

The Baron du Potet, President of the Magnetic Society of Paris, is about to publish another edition of his work, *la Magie*. The title of M. du Potet's last work is *La Thérapeutique Magnétique*.

THE NUMERICAL STRENGTH OF SPIRITUALISTS.

MR. MARTIN SMITH struck the key-note of a fruitful question when he stated his opinion that great exaggerations were afloat as to the dimensions of the spiritual movement. Thousands upon thousands of Spiritualists are vaguely talked about, sometimes even as being present at provincial meetings, yet probably no provincial town in this country can yet boast of having a thousand Spiritualists within its limits, and, if Liverpool be excepted, not one of them can claim to have five hundred. The chief local societies of Spiritualists in this country are those at Liverpool, Dalston, Edinburgh, Glasgow, and Newcastle, yet it is much within the true limits to say that they average less than one hundred members each, probably sixty or seventy. The number of members of the three local London societies is less still. In provincial towns large numbers of people sometimes attend good lectures on Spiritualism out of curiosity, and prejudice against it is thereby lessened, but converts are not made very rapidly. There are plenty of Spiritualists who are not members of local societies, especially in London, where the more educated members of our body do not appear to have begun to band together to any great extent until the National Association was founded.

Spiritualism tends to spread rapidly in particular localities. Working men and women in warm-hearted Yorkshire have given it a special welcome; in money-making Manchester it is almost a dead letter, but in Liverpool it thrives. It shrinks from the western counties of England, and the Irish mind does not seem to accept it readily. The total number of Spiritualists throughout this country, including men, women, and children, is probably under fifteen thousand; we make this guess—and it is but a guess—after visiting most of the localities in which Spiritualism most flourishes, and making careful inquiries. Except at some of the places already named, most of the local societies are weak, and have a precarious existence.

The alleged eleven millions of Spiritualists in the United States have been shorn of their gigantic proportions by Mr. William Tebb, who travelled the States, and instead of finding one person out of every three of all ages to be a Spiritualist, he tried in town after town to ascertain the name and address of any local Spiritualist, or the local place of meeting of Spiritualists, but found in many cases that the general public could not give him any information on these points, and in places containing thousands of inhabitants the opinion was sometimes expressed that there were no Spiritualists within its boundaries. He found the movement not to have that influence in the United States which people in England generally suppose it to possess.

In Boston Spiritualists are numerous, chiefly artisans and working people, and in a band of territory beginning at Boston, New York, and Philadelphia on the east, and extending westwards to Chicago and the district south of the great lakes, Spiritualists are also numerous, but in the average of the vast area of the United States south of this band the spiritual movement flourishes much less vigorously. It is spreading fairly in California.

Mr. Tebb, after travelling in search of the information, estimates the number of Spiritualists in the States at much under a million, allowing an enormously large margin to include the Nicodemus's. He is probably not far from right. If there are a million Spiritualists in the United States, or, in other words, if one person

out of every twenty-five throughout the country is a Spiritualist openly or privately, the movement must be strong there indeed.

Erroneous information on any subject tends to do harm, and it is only by knowing in what position Spiritualism really is that we, as a body, can accurately estimate what work lies before us to execute in the future.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Monday night a meeting of the Council of the British National Association of Spiritualists was held at Lawson's Rooms, Gower-street, London, under the presidency of Mr. Alexander Calder. There were also present Mr. J. M. Gully, M.D., Mr. E. Dawson Rogers, Miss Emily Kislingbury, Mr. Keningale Cook, B.A., Mr. George King, Mrs. T. Everitt, Mr. Edward T. Bennett, Miss Houghton, Mr. Morell Theobald, Mr. Joseph Freeman, and Mr. Regan.

The minutes of the last meeting were read and confirmed.

CORRESPONDENCE.

Miss Kislingbury, one of the hon. secretaries, then read various letters addressed to the Association.

Mr. Regan, of London, and Mr. Gale, of Hull, each wrote accepting a seat on the Council of the Association.

Mr. Riko wrote from the Hague enclosing his photograph, and expressing the opinion that the charges made by a few persons on the Continent against Messrs. Bastian and Taylor were unjustifiable.

Captain Hudson wrote from Swansea suggesting that all the members of the Association should be invited to send their photographic likenesses to the Council for exhibition in its offices and at its social meetings.

Barboo Pearychand Mittra wrote from Calcutta, expressing his satisfaction at the theological clause having been struck out of the prospectus of the Association.

Letters from Mr. Algernon Joy and Mr. Christian Reimers, on matters connected with the routine business of the Association, were also read.

NEW MEMBERS.

The following new members were unanimously elected:—Mrs. F. A. Nosworthy, Mr. Charles Hunt, Mrs. Hunt, Mr. J. T. Dodd, Mr. E. Gregory, Mr. James Bennetto, Mr. W. L. Caney, Mr. S. A. Grogan, Mr. George Blyton, Mr. Tod, Mr. F. M. Parkes, Mrs. Parkes, Miss Lottie Fowler, Mr. J. T. Markley, and Mr. T. H. Griffin.

Mr. Eugene Crowell, M.D., of New York, Leon F. Clavairoz (Consul at Trieste), and Mr. and Mrs. J. Murray Spear of Philadelphia, were invited to become honorary members.

There were no resignations.

THE FINANCE COMMITTEE'S REPORT.

Mr. Morell Theobald presented the following account of the receipts and expenditure of the Association from its commencement to the end of 1874. The expenses incidental to the formation of the organisation form an important item in the account.

<i>From October, 1873, to December 31st, 1874.</i>		£	s.	d.
Dr.				
To Subscriptions.....		190	7	0
„ Donations		18	19	7
Total		£209	6	7
Cr.				
By Donations made by Council to—Mr. Cogman; Marylebone Institution; Newcastle; Sowerby-bridge.....		9	4	0
„ Expenses of public meetings at Edward-street, Soiree, Conference, &c.		44	8	8
„ Salaries (mem. six weeks salary now due to Mr. Haxby)		41	19	6
„ Stationery and Printing.....		£54	12	11
„ Advertising		19	13	7
„ Postages		12	13	6
„ Hiring rooms for Council meetings.....		10	17	0
„ Sundry charges and travelling expenses		3	17	5
Total		101	14	5
„ Cash in hand.....		12	4	1
„ Less due to Mr. Haxby, in petty cash, &c.....		0	4	1
Total.....		12	0	0
Total.....		£209	6	7
Audited and found correct, January 8, 1875,				
ALEX. CALDER.	MARTIN R. SMITH.			
MORELL THEOBALD.	GEORGE KING.			

Mr. Haxby, Assistant Secretary, announced that he had received £38 11s. of the subscriptions for the year 1875.

On the motion of Mr. George King, the bye-laws which had been virtually passed at a meeting of the Council some months ago, were adopted, one slight alteration only being made.

PUBLIC OFFICES FOR THE NATIONAL ASSOCIATION.

Mr. E. T. Bennett said that the Committee had advertised for a small hall or offices and had had several replies, but after examining several places had not yet found anything which they could recommend to the Council as suitable.

Miss Kislingbury said that the Soho Square Rooms would hold three hundred people, and could be had for £120 a year; it was a handsome place inside, but wanted painting and doing up. One objection perhaps was that it was over the Hospital for Diseases of the Heart. The hospital had only five patients on the premises; the others were out-patients. The Committee would do well to see the place.

Mr. Morell Theobald thought it would be of great importance to get offices quickly, at which an officer of the Association should always be present. A few rooms at £50 a year would do temporarily.

Mr. Bennett agreed with Mr. Theobald, but would like to hear from the Council whether it desired the Offices Committee to seek for a few rooms or a small hall.

The Chairman said that the Association would never be content until it had a striking abode of its own, and he thought that a special Committee should be appointed to undertake the building of such premises; he would subscribe a few hundred pounds towards such a building. (Applause.) Whatever was done at the present moment should be but of a temporary nature, and the aim should be to erect a public building, at an expense of say £5,000 at a future time. During the day the hall might be used for other purposes, perhaps as a school for the children of Spiritualists; at all events several objects might be combined. What he meant was, that he would invest a few hundred pounds in taking shares, if a public company were formed to build a hall for Spiritualists.

Mr. Regan liked this plan exceedingly.

Dr. Gully thought it to be a good one, too, but hoped that small offices would be taken in the meantime, as Mr. Theobald had suggested.

Mr. Regan moved that the committee be instructed to search for rooms suitable for offices, at an expense of about £60 a year, and to report thereon to the Council.

Mr. George King suggested that the expense of the whole time of an officer need not be incurred, if the rooms were let rent free during the day to some Spiritualist who wanted offices, and would undertake to receive letters and to answer the questions of callers relative to the Association.

Dr. Gully said that the rooms would not then be the *bona fide* offices of the National Association; besides, what professional man would like to have "The National Association of Spiritualists" painted on the door-post of his place of business?

Miss Kislingbury then read the following letter from Mr. Dawe:—

MY DEAR MISS KISLINGBURY,—I regret my not being able to be present at the meeting to-night, the more so as I believe there is some intention of the question of offices or rooms to be decided, to form, as you term it, a "home of our own," which "home" should comprise, above all things, a hall or room sufficiently large to hold our week and Sunday evening meetings, or at least as large as the Cavendish Rooms. We could let it when not required for our own use. This "hall" question is, I think, of the utmost importance to us, and to the movement. Without this I think all other questions of rooms are premature, and we should spend our money with but poor return, at least so it seems to me.

8, Marlborough-road, Monday, Jan. 11.

N. FABYAN DAWE.

Dr. Gully seconded Mr. Regan's proposal, which was then unanimously adopted.

PRIZE ESSAYS.

Dr. Gully then read a letter he had received, which set forth that the writer had read in *The Spiritualist* Mr. Martin Smith's proposal about giving gold medals for prize essays; he thought the idea a good one, and was willing to subscribe £25 or £30 towards the same object. He thought that a prize of £100 should have been offered, to bring forth something which should have a greater effect on the public. He had not had much experience in the subject, so did not wish his name to be connected with the gift; he preferred to be known as "A friend in Scotland." (Applause.)

Miss Kislingbury read a letter from Mr. Martin R. Smith, who said that it had been suggested to him that the winning competitor might prefer money instead of a medal; it was for the Council to decide which course should be adopted. Spiritualism was so progressive that a great work would be quickly out

of date, which was an objection to the offering of such a large prize as £100.

Messrs. Rogers, Cook, King, and Gully thought it would be a good plan to leave it to the option of the winner whether he would take the money or a medal.

This plan was therefore adopted, and the Council requested the Essay Committee to consider the question of giving a second prize, for the next best essay.

On the motion of the Chairman, seconded by Mr. Morell Theobald, the contributor of the additional amount was thanked through Dr. Gully for his handsome donation.

MONTHLY SOIREEES.

Miss Kislingbury announced that the last *soiree* had yielded a profit of £1 8s. The next one would be held in the Cavendish Rooms on Wednesday, the 3rd of February, and it was proposed to hold them afterwards on the first Wednesday in every month.

THE LUNACY LAWS.

A letter from Mrs. Lowe was read asking the Council to work more with the Lunacy Law Reform Association; the Council decided that while sympathising with Mrs. Lowe, it was not in a position to take up the matter at present.

Dr. Gully remarked that several members of the National Association of Spiritualists were also members of Mrs. Lowe's committee, so that showed sympathy.

The proceedings then closed.

THE SPIRIT AND THE BODY.*

WE will try to describe the way in which we write through your hand. In the first place you appear to us like a double man. We see the body as a transparent being sitting in a shadowy chair and surrounded by shadowy papers and furniture, &c., but there is a spiritual counterpart of the body and the furniture which is solid to our senses. This counterpart appears to be attached as regards the body by a spiritual tie like a silver thread. The spiritual counterpart of the furniture conceals from our eyes the material counterpart, but the spiritual counterpart is no impediment to our movements, for we can displace it at will just the same as you can open the door, or break a hole in the window. We can replace things so moved quite as readily, but we do not like to injure things that do not belong to us, if we can help it, and therefore we prefer to go out by the door instead of through the window. We will explain what puzzles you. We say we do not like to injure what does not belong to us, and you cannot understand how there can be any injury to your property by anything we can do. That is quite true, but the spiritual counterpart of your wall is a protection to you against the intrusion of evil spirits, who are more limited in their power of locomotion than we are. We do not intend you to believe that evil spirits cannot intrude on you in your room but they would be less likely to do so if there were a wall to protect you than otherwise.

We were trying to explain how we control you. We take hold of the spiritual counterpart of your hand and write with it first as if it were a material hand; in fact, you appear to us like a man who is blind and dumb, for you cannot see us, nor can you hear us speaking to you, though when you are passive we can talk to you, and you think it is your own imagination. This dumb and blind man is influenced by spirits in many of his actions in life, and will be all the better when he is able to appreciate this fact. You do not quite understand how the spirit and body work together. The body is like a machine, which the spirit keeps in order and controls. The spirit sees and feels through the body, and is under the delusion that *it* is the body; in fact it ignores the spirit altogether, much to the astonishment of spirits who happen to overhear the conversation that sometimes takes place between people in the body. We can hear all that the spirit gives utterance to through the body, and a good deal that it does *not* utter through the body, for the spirits hear as words spoken all that the embodied spirits give *silent* utterance to, and if they are on the same plane they can read their thoughts also. Yes, you may well say, "How very disagreeable!" The thoughts and unuttered speeches of people in the flesh, even of the best men and women, are not subjects that their spirit friends care to listen to, and therefore we don't like to be in the company of people in the body, for we are unable to pick our company as we can in the spirit

* This communication was written through the hand of a gentleman, known to us, who says he has been recently developed into a writing medium by Mrs. Catherine Woodforde.—Ed.

world, you see. It is often very unpleasant to have to listen to the remarks that friends and relatives and strangers make about one another, and the vile, wicked things men think about. It is quite refreshing to meet a pure-minded man. We know, however, that even pure-minded men cannot always help evil thoughts coming into their heads, but they should trample on them and then they would be less likely to occur again. We have given you a picture of the way in which we control you. Another time we will explain a little more that goes on behind the scenes.

MR. SERJEANT COX AND THE SPIRITS.

WE have received the following letter from Mr. Serjeant Cox:—

To the Editor of "The Spiritualist."

SIR,—The astounding admission, by Mr. Dale Owen, that he had been imposed upon by the Holmeses and their Katie King, following so speedily upon the heels of his detailed description of the "materialisations" he had witnessed, accompanied by the most solemn assurances that every possible care had been taken by himself to preclude imposture, that trickery was impossible, and that he was as confident of the genuineness of Katie as of his own existence, for he had seen her more than fifty times, is a fact so fraught with lessons of value to investigators, that it should not be permitted to pass without commentary.

Not many months have elapsed since it became my duty to set forth in your pages the many reasons why these alleged "materialisations" should be received with the utmost suspicion, and should not be accepted as proved save upon the very best evidence possible to be obtained. I need not repeat the suggestions I then made for the application of some simple but conclusive tests, and the endeavours to impress upon those who gave to the world their assurances of this most wonderful fact the duty incumbent upon them to publish no statements not based upon what in law is called "the best evidence." This phrase means that inferior proof is never to be accepted when better proof is to be had. If, for instance, a witness were to say, "I saw the spirit and the medium together in a dim light behind a curtain," or, "I saw the medium behind the curtain when the spirit was before it," such evidence would be held to be insufficient, if by merely pulling up the curtain all present could have seen the two together, or if, by carrying a candle behind the curtain, the medium could have been seen in full light, instead of a dim and doubtful light. So an imperfect test would be rejected if a perfect one could have been tried—as, for instance, complicated tying when a word written with red ink upon the forehead would place identity beyond question.

Again, I remarked that in scientific questions there ought to be no such thing as "confidence." An experiment on which a conclusion of incalculable importance is to be founded, should be so tried as to be proved to the senses of the investigators, without trusting in anything to the veracity of others, and faith ought not even to be asked for in such inquiries.

If Mr. Dale Owen and Dr. Slade had observed these reasonable rules of scientific research, they would have been spared the humiliating confession they have now made. I certainly gathered from the article by Mr. Owen in your pages, describing so minutely these phenomena, that he had duly examined, and that he pledged himself to the extremest caution with which that examination had been made. What does he mean now, when, in his confession (which appears in full in *The Banner of Light*), he talks of misplaced "confidence"? Why did he represent to the world that he had tried and tested, if, as now he states, there was something which he did not try and test, but accepted upon faith alone?

The statement in the American papers is that the American Katie King was a girl who was detected by a more vigilant eye, followed to her home, and there confessed the fraud, and how it was contrived, and exhibited her disguises.

She must have been detected instantly if Mr. Owen had used the most ordinary care. Had he but grasped her—walked into the cabinet while she was out of it—squirted some scent or some colouring matter into her face—stationed an observer behind the cabinet—in fact, tried fifty other tests equally easy and conclusive (and objection to which should have raised instant suspicion of intended fraud), this impudent imposture must have been at once exploded without a catastrophe that cannot but throw suspicion upon all evidence of like phenomena.

But what means the assertion of Mr. Owen that he saw "the spirit," who is now proved to be a solid girl, melt away and re-form? Was this pure imagination on his part?

The best service Mr. Owen can now render is to sift the fraud to the bottom, and publish, for the protection of others, full particulars of the contrivances by which it was effected, and by what omissions on his part it was that he was so deceived. It will be at least a wholesome lesson for the future, and prevent the publication of reports of phenomena which have not been established by conclusive tests. If this good result should follow, science will ultimately profit by this ridiculous *fiasco*.

EDWARD W. COX.

36, Russell-square, 4th Jan., 1875.

Many of the phenomena of Spiritualism take place in darkness, probably partly because the nerves of the media are for the time being in a highly sensitive state, such as is sometimes the case with persons in illness, but in the former instances in a more exalted degree; some of the phenomena themselves also are favoured by more or less darkness, which is why, when Messrs. Crookes, Cox, and Huggins contrived a basket in which an accordion was to be made to play by itself through Mr. Home's mediumship, they were obliged to place the whole arrangement *under* a table—a most unscientific thing to do in the opinion of the uninformed.

For years materialised spirit hands have been produced at *seances*, and have often been found to be duplicates of those of the mediums; they have usually been first formed under a table, under a cloth, in a cabinet, or somewhere where the light was subdued. Mr. Serjeant Cox appears to be aware of the reality of some of these facts, if the following quotation from a pamphlet by Mr. James Gillingham, of Chard, entitled *Eight Days with the Spiritualists* (Pitman), may be trusted:—

"Mr. Serjeant Cox told me that he had had many *seances* with Mr. Home at his own private house, and that all the manifestations were in the light, and with no possibility of trickery." Mr. Cox is further reported to have said: "If Mr. Home was sitting at one end of the table, and I at the other, whatever I asked for was brought to me by invisible power. A hand-bell was taken up from the table, and rung by unseen power. I requested the bell should be brought to me. It was placed in my hands, and as I took the bell I felt the fingers on a natural hand, although I could not see them. I requested that my pocket-book should be taken from my pockets; while the pocket-book was being drawn out I seized the hand that was taking it away by the wrist. The hand and wrist felt as natural as the natural member, though I could not see it."

As time went on, heads and full forms began to be similarly developed, in cabinets or in darkness, the intelligence at work also declaring that if any roughs or others played tricks at *seances* by seizing these forms, or in certain other ways interfering with the power, the death of the medium would probably be the result. The spirits kindly gave facilities to Messrs. Varley, Crookes, and other intelligent educated persons to test the truth of their statements about materialisation, and by electrical and other experiments it has been clearly demonstrated that in certain cases while the materialised spirit form has been outside the cabinet, the body of the medium has been inside; on several occasions respectable people have seen the two together, not perhaps as yet under a very strong light or the most desirable conditions, but in such a way as to show that the power of demonstrating the fact is developing and increasing.

Mr. Serjeant Cox urges those who can get invitations to witness the manifestations, to squirt ink over the forms, to break open the cabinet, or to commit some act repugnant alike to humanity, good taste, and the

rites of hospitality. In those cases where the two forms have been demonstrated to have had a temporary independent existence, it is only reasonable to suppose that their sudden union in consequence of an act of violence would endanger life. His suggestion that ink should be squirted over the forms by guests is not likely to be carried out by any gentleman, but there is no reason why the spirits and the mediums—who so far as we have seen desire only truth—should not invite experiments with colouring matter to be tried to throw light on the nature of the phenomena. The *Banner of Light* some years ago (about the time of Mrs. Hardinge's last visit to England) published how a gentleman tried experiments of this kind with a boy who obtained spirit hands, and the various colouring matters were found sometimes on the boy's hands, sometimes on other parts of his body. It is only natural that in approximate duplication of form, any colouring matter on the duplicate hand should be found on the primary hand when the two unite, so the experiment instead of settling the question of duplication would be utterly worthless for that purpose.

Mr. Cox says in paragraph six of his letter, that any objection to grasping a spirit "should have raised instant suspicion of intended fraud," and this notwithstanding that his friend Mr. Crookes has had every facility for testing the phenomena, and has certified they are real. Mr. Serjeant Cox publishes in his last book that he has seen a very heavy table moving up and down in his own house in the presence of a medium, and in a way which set the laws of gravitation at defiance. If the Royal Society demands of him to show this in public—which he cannot do—the society would have as much right to conceive "instant suspicion of intended fraud" if Serjeant Cox refuses this and "fifty other tests equally easy and conclusive," as he has to impose his own conditions, and to state results about phenomena with which he is unacquainted.

The word "physics" and the word "science" are sometimes used as convertible terms, causing confusion of mind, as in Mr. Shorter's last article in the *Spiritual Magazine*, and in the sentence in Mr. Serjeant Cox's letter—"In scientific questions there ought to be no such thing as confidence." In pure physics perhaps not, but in science, which means merely "accurate knowledge," and applies to things mental as well as physics, emphatically there ought to be such a thing as confidence, and in reality there is. In Spiritualism physical demonstrations are largely made subservient to mental conditions, so that people who do not cheat each other, or believe each other to be knaves or dupes, receive physical evidence from which persons of a contrary nature are more or less shut out, and this very fact makes it the truest religion on the face of the earth. If the phenomena could be separated from mental and spiritual conditions, the religious character of the movement would be destroyed, "psychic force" might perhaps no longer break down as an explanation of the facts, but as the matter stands in reality Spiritualism is a special revelation to special people, and fortunately cannot be degraded to the level of mere physics.

The cases of the Holmes's imposture, and genuine materialisations, like those described by Mr. Serjeant Cox to Mr. Gillingham, are not parallel, and the following extract from the *Banner of Light* of Dec. 26th shows why:—

Long before the American "Katie King" made her appearance, the Holmeses had been referred to in the London

Spiritualist as having forfeited the confidence of the English public, though it was not denied that they were mediums. One or both of them had been charged with trickery in this country. Many Spiritualists, knowing their history, have from the first withheld all confidence in their recent supposed manifestations, notwithstanding the strong testimony in their support. It was a Spiritualist who finally discovered the trick that is charged on them.

Fortunately English Spiritualists have been rather distrustful from the first in regard to the Philadelphia Katie. Mr. Crookes has repeatedly denounced her pretended photograph as a transparent fraud, and he has had no faith in the genuineness of the manifestations. Mr. Harrison, of the London *Spiritualist*, has been equally incredulous, and notwithstanding Mr. Owen's high reputation among English Spiritualists, they do not seem to have been impressed by his testimony in this case.

Only by comparing the Philadelphia investigations with the London can we realise the utter incompleteness and insufficiency of the former. The Holmeses had everything their own way, in spite of the "facilities afforded him for the strictest scrutiny" of which Mr. Owen speaks. They had their own house, their own rooms, their own unchanged corner of the room, with that questionable partition behind it, and their own cabinet. In the phenomena through Miss Cook in London, extending over a period of two years, she was sometimes at her father's house, sometimes at Mr. Luxmoore's, and sometimes at Mr. Crookes's. Mr. Luxmoore was a gentleman of wealth, a justice of the peace, and a well-known investigator; and, as most of the phenomena were at his house, the cabinet and the conditions were immediately under his own eyes and those of the highly intelligent parties present at the *seances*; for Miss Cook had been placed above all mercenary temptations through the wise liberality of Mr. Charles Blackburn, and no admission fees were asked. At Mr. Crookes's house, the medium would come alone, with nothing but a little hand-bag, and stay there a week at a time, immediately under the eyes of Mrs. Crookes, and sharing with a member of the family her bed-room. The conditions were always such as to rule out the possibility of a confederate; and the question was narrowed down to this: Does Miss Cook herself personate the spirit? This was at length definitely settled by the electrical tests of Messrs. Varley and Crookes, and by Mr. Crookes and others having repeated opportunities to see the two together, and satisfy themselves of their distinct personalities, of the objective reality of the spirit, and its instantaneous disappearance with that of the drapery in which it was clothed.

In homes to which the investigator is invited by his own desire as a matter of grace and favour, where little interest is felt in his opinions or those of the public, where also imposture on the part of the visitors is believed by honourable and scientifically educated persons to be very probably a matter of life and death to the mediums, Serjeant Cox's advice will grate upon the consciousness of the readers, much as would words upon the mind of a sincere believer in the efficacy of public prayer who heard a man "egging on" a juvenile Grimaldi to sing "Hot Codlins" in a church in the middle of public service.

Mr. Serjeant Cox will fail in attempting to reduce Spiritualism to mechanics, and the day will never come when religious scientific truth can be made subservient to physics, or forged to order by a blacksmith; but those who, by self-reformation, work for and receive Spiritual truth, will obtain physical demonstration as fast as it is required.

MRS. TAPPAN'S LECTURES.—A new series of twelve lectures by Mrs. Tappan will commence next Sunday evening, at the Cavendish Rooms, when Dr. Gully will take the chair. The subject of the first lecture of the series will be the "Origin of the Soul." The whole course will deal with questions on the spiritual nature of man. It is hoped that Spiritualists will show interest in attending these lectures, especially as the weather is improving, and the Committee ought to be well supported in their good work. We hope to publish next week portions of a lecture delivered by Mrs. Tappan in Birmingham.

MATERIALISATIONS IN AUSTRIA.

BY THE BARONESS ADELMA VAY.

WE have just been having at our house at Gonobitz, some very promising beginnings in the way of materialisations, a brief report of which may not be without interest to the readers of *The Spiritualist*. Mrs. Pucher, the medium through whom the manifestations occurred, was for many years a resident in this place, whence, a short time since, on the death of her husband she removed to Grätz.

A year ago she began sitting with me regularly, for development. We continued our sittings for six months, by which time the raps came promptly and constantly at every sitting, responding intelligently and satisfactorily to our queries, and giving the name of "Constanz" as the attendant spirit of Mrs. Pucher, by whose invisible agency they were produced. On the occasion of a brief return of Mrs. Pucher to Gonobitz, a week or two since, my guides wrote that "under proper conditions *materialisations* would now take place in her presence." We accordingly arranged for the experiment.

The space between the two doors of a double partition was made to do temporary duty as a cabinet. The medium took her seat in the narrow interval, the inner door being tightly closed, while the outer one was left open a few inches. The lamp was then removed from the room and so placed that only a faint light was permitted to enter. Very soon luminous moving patches began to appear at and beyond the edge of the door left ajar. These came and went several times, taking more distinctly at each reappearance the shadowy outline of hands, which seemed as if beckoning to us. Meantime the medium was quite unconscious of what was taking place, having fallen into a trance sleep almost immediately on being left in her rather close quarters. At last after the spectral hands had been distinctly and repeatedly seen by all present, suddenly Mrs. Pucher pushed open the door and came out quite bewildered, saying that she had been thrust from her chair; and with this unceremonious exit the first experiment closed. Gratified by the result, we continued the trial during the remainder of Mrs. Pucher's stay, which allowed us four more sittings.

The second evening a hand appeared farther beyond the opening, and the outline of an arm was quite distinctly added. The effect was repeated a number of times, each appearance continuing about the fourth of a minute, the movements seeming as if directed by an unseen intelligence. The medium was again quite unconscious during the manifestations.

The third evening quite a large luminous patch appeared for several seconds towards the top of the opening, but did not seem to assume any recognisable shape. Afterwards a darker tall form stood for a few seconds in the opening, but did not come out.

The next evening, after the moving lights and hands had been again repeatedly visible, suddenly a hand and arm came forth, quite luminous, and then another hand a little behind the first, and in a moment or two more a form, materialised from the knees upwards, stood out beyond the opening so distinct, that, before I said anything, a lady near me grasped my hand exclaiming, "Ein Neger." The light from the luminous hands seemed thrown upon the face to bring it more distinctly into view; and the turban and the Moorish costume of the figure were no less distinct and characteristic. The

startling apparition continued, probably, fifteen or twenty seconds, and then was gone. Through a written communication the same evening, it reported itself as "Constanz," the medium's attendant spirit; and, in a subsequent communication, he told us that he had been a Moorish slave in the service of a Hungarian nobleman, had embraced Christianity, and had received at his baptism the name by which he now announced himself.

After the disappearance of the Moor, the dark form (apparently of the preceding evening, reappeared, and soon broke the outline of a female figure in the attire of a nun, who, the spirits afterwards wrote, was a certain "Madelein," whose name had been spelled out by the raps an evening or two before, as a spirit present, for whom our prayers were asked. On coming out of the cabinet this evening the medium observed that we had had nothing this time. Each evening, after taking her place, she was noticed to cough a few times, and then to pass into complete unconsciousness, on rousing from which she always hurriedly pushed open the door and re-entered the room. The last evening we had nothing but the moving lights again, one of which, near the close, took the form of a star and lingered with a soft, beautiful radiance, nearly half a minute.

All these manifestations were witnessed by Miss Louisa Mostin and Miss Mary Treffer of Grätz, and a gentleman from America, as well as by myself and my husband.

ADELMA VAY.

Gonobitz, Austria.

A TEST SEANCE AT BRIGHTON.

BY J. N. TIEDEMAN MARTHEZE.

ABOUT a fortnight ago Mr. C. E. Williams gave an interesting *séance* at my house, about which I feel bound to publish an account. Several friends were present, and among them were Mr. Henry E. Cole, Mrs. Moncrieff, and Mr. and Mrs. Heaton. In accordance with my intention a few only had been invited, in the hope of thereby getting better manifestations.

We sat in the front drawing-room round the table, in the dark, holding each other's hands, including those of the medium, as is customary at Mr. Williams's *séances*. Almost everything in the room from the side tables and sideboards, was placed on the table round which we were sitting, also one or two objects from the back drawing-room for which we asked. The whole of this was done in such a gentle way, that we were all surprised to find the table so overcrowded with objects when the light was struck, many more than asked for having been put on it.

In the second part of the sitting Mr. Williams was seated in a chair in the back drawing-room behind the curtains; he asked us to tie him in his chair in any way we pleased, but as nobody desired this it was not done. We had tied him in my house on a previous occasion. He put a pin in the curtains to keep them together. He requested us to sing, and shortly afterwards John King came out with his light; he moved to and fro, passing even behind the sitters; he also came over the table to us, and floated up to the ceiling.

After talking to us for a time, he placed his peculiar light in each of our hands in turn; he left it in my hand for about two minutes, thus giving me a full opportunity to examine it. The light was enveloped

in the folds of his robe, and it had the appearance of alabaster or of Bologna phosphorus. As I had been told that Mr. Crookes had made a similar light, I asked him whether they were the same, and he replied, "No." John King then requested me to walk with him into the back room to see Mr. Williams in his chair. I did so, and John King moved his light over Mr. Williams's form and face, so that I saw his features clearly, and Mrs. Heaton, who was two or three yards off, saw his features too. I did not see John King's face at the same time, but saw his hands and drapery.*

Of course everybody was highly pleased, especially one or two ladies who had never seen John King before. Everybody was thoroughly satisfied that no fraud was possible during the whole time that these manifestations were taking place.

20, Palmeira-square, Brighton, Jan. 11, 1875.

Correspondence.

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

M. SARDOU'S PLAYS.

SIR,—In an article by Mr. Coleman, which appeared in *The Spiritualist* a few weeks ago, allusion was made to the mediumship of M. Sardou, and in especial reference to his last play, *La Haine*. I copy from *The Spiritual Magazine* of May, 1869, the following, which had previously appeared in *The Birmingham Post* of April 10th of that year.

"Victorien Sardou.—The career of Victorien Sardou, which has been one of unexampled success is known to be *entirely under the control of spirits*. As a youth he had not exhibited the smallest dramatic talent. He was bidden by the spirit of Balzac to write a comedy—under the *dictation* of the great philosopher and novelist. Victorien obeyed without the smallest faith, and having written the piece, presented it to the director of the Gymnase, simply because he was bidden to do so by the spirits. The piece was played, and had taken the town by surprise before Sardou was even aware that it had been accepted. He was at Havre when the account reached him in the papers. The success which has greeted every one of Sardou's productions—not one failure having marked his career—does seem the work of magic. No wonder it is attributed to the spirits."

If Spiritualists have been led into error by exaggerated opinions it is well, for their own sakes, that they should be disillusioned, and this may be done, in the present instance, by referring to a letter of M. Sardou himself on the subject, in which the idea of his writing his plays by "the dictation of Balzac," or "*entirely under the control of spirits*," is fully disproved; although there appear evident signs that he is assisted by spirits, and as equally strong evidence that these same spirits only help men who help themselves, to any really profitable results, for the most part at least. Instead of simple "dictation," Sardou gives evident proof that in the production of his plays there is hard brain-work throughout. The enclosed extracts from his letter as published in the *Daily Telegraph* from *The Figaro*, I here quote:—

"I think I cannot better employ my time than in setting before your readers the substance of the letter of M. Sardou—very curious and interesting—which *The Figaro* publishes today. It refers to the new play, *La Haine*. M. Sardou takes occasion, in answering some critics and many inquirers, to announce that the identity of its 'moral' with that of *Patrie* is a mere accident. With no such moral was the play conceived. Says M. Sardou: 'I know not how the idea of a drama forms itself in my *confreres'* brains. With me there is an invariable rule. It *always* comes to my mind under the form of a philosophic equation, out of which the unknown quantity must be disengaged. As soon as it 'sets,' this problem possesses me, besieges me, gives me no rest till I have solved it. In the case of *Patrie*, the question was, 'What is the

greatest sacrifice a man can make for love of his country?' The answer being found, my play worked itself out. In *La Haine* the problem was: 'Under what circumstances could the native charity of woman show itself most strikingly?' The answer I found, *not without labour*, was this: 'It will be when, victim of an outrage worse than death, she feels for her murderer a sentiment of pity which makes her fly to his aid.' M. Sardou perceived that his story must have its thread in the midst of a society where violence was common. He remembered the words of Dumas' *pere*, 'Given a strong idea, and *history* will always find you the *milieu* which best becomes it, and the frame that best shows it up.' M. Sardou had already perceived the truth of this maxim in *Patrie*, which had been first lodged at Venice, and then moved to London, before finding its home in Flanders. *La Haine* made even *more voyages*. At first the wars of the Fronde attracted M. Sardou; but not for long, as one may believe. Then he tried the Ligue, with no better fortune. He ascended as high as the wars of Charles VII. But at any date in France he found the *bourgeoisie*, from amongst whom his hero must be taken, 'ridiculous, stupid, labouring with all their strength to retard their own emancipation, and to deliver France to her enemies, with that wonderful instinct for what is untrue and absurd which has rarely failed our *bourgeoisie* in misfortune.' M. Sardou perceived that *French history* did not offer what he sought. But across the Alps, in Italy of the 14th century, what savage fights of street against street, house against house, room to room! 'And what manners! Combats like *fetes*, and *fetes* which look like fights.' In such a state of society, such a time of hatreds run mad, the 'struggle of Gueifs and Ghibelins easily lent itself to the outrage, and then the vengeance, and then the pardon! But I perceived suddenly, whilst snatching at all, what I had was lost; then indeed came a moment of despondency and fear. For, in fact, the frame, stretching, threatened to split my canvas. This civil war took so large a place in my drama, that it began to overshadow it on every side. My leading idea of woman's charity, reduced to the bare proportions of a kindly act, was somewhat overwhelmed without remark in the lamentable outcry of 'City gone mad! You save one man! Why all a nation is perishing!' To have the right of pushing the action into prominence I must double the woman's character by that of the citizen. Her charity must rise to the height of a lesson. . . . And only then, for the first time, occurred to me the idea of patriotism. But, with a programme thus enlarged, the difficulty also grew. To transform Orso, by the example of pardon, was easy! But what act should he accomplish, at the prayer and for the honour of this woman, to transfer to all the populace the benefit he has received from her? I may say that few difficulties I have met in life have been equal to that. I thought I should never solve it!' But the aphorism of Dumas occurs to his mind, and the author diligently seeks his idea amidst the troubled tale of Italian warfare. He finds it, as we know, in the sudden alliance of Gueifs and Ghibelins on January 18th, 1369, when they fell together upon the Emperor's troops and cut them to pieces. 'It was enough to give Orso the initiative in this fine movement, to make him prove his repentance and merit his pardon. And in this manner came to me the ray of light so long sought for. Thus the appeal for civil concord which seems to have inspired all my piece, really showed itself at the last moment, and in some sort of its own accord. Thus, finally, what appears to be the root of my drama is, in fact, no more than the bloom and flower."

M. Sardou is said to be a drawing medium. Personally, I regret to find that M. Sardou does not write by spiritual "dictation," because I thought it accounted for the method by which some of Shakspeare's plays were produced.

AN OBSERVER.

INTERNAL RESPIRATION.—NO. 3.

SIR,—In my first two papers in Nos. 81 and 89 of *The Spiritualist*, I endeavoured to explain the physical and spiritual phenomena of inner breathing. In the present I will adduce the Scriptural proof thereof, and this subject may be naturally divided into two parts, (1) the prophecies of inner breathing; and (2) those passages of Scripture which can only be elucidated by reference to it.

I. Before we can fully understand these passages we must remember that the Greek word *pneuma*, and Hebrew *ruach*, which are in our version usually translated *spirit*, also mean *wind* and *breath*; and if we make use of the latter translation we shall see the meaning clearly, and their evident relationship to this subject. The effect of internal breathing is twofold; first in the case of a

* Mr. Heaton, who is a barrister, informs us that he saw the whole form of John King standing outside the curtains, and holding them back to allow the spectators to look into the cabinet, where by the light of the lamp he saw Mr. Williams reclining in the chair; he saw the medium's hands clearly, and his face less distinctly.—Ed.

good man it gradually purifies him from all evil, and at last opens his spiritual faculties in an orderly manner, so that he has communion with the spiritual world without being the slave of spirits, as ordinary mediums are; in the case of a bad man, however, it cuts short his evil career by causing physical death. Harris further teaches that a period will arrive in which inner breathing will be given to the whole world, when all the remaining evil will be swept away, and none but those who love goodness remain.

Now we find in Scripture all this predicted.

In Joel ii. 28-9, we read, "I will pour out my *breath* upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my *breath*." It may be objected that Peter claimed the fulfilment of this prophecy on the day of Pentecost; but this was only a partial fulfilment, only the foretaste of what was to come, for the spirit was not then poured out on ALL *flesh*. Its real fulfilment evidently takes place in the establishment of inner breathing, and the prophecy shows us that it is to be universal, without regard to age or condition of life.

The destruction of the wicked by it is also predicted in the following passages:—Isaiah xi. 4, "With the *breath* of His lips shall He slay the wicked"; again, xxx. 27-8, "Behold, the name of Jehovah cometh from far, burning with His anger, and the burden is heavy: His lips are full of indignation, and His tongue is a devouring fire: and His *breath*, as an overflowing stream, shall reach to the midst of the neck, to sift the nations"; again, xl. 3-8, speaking of the last days, the prophet says: "The grass withereth, the flower fadeth, because the *breath* of Jehovah bloweth upon it." Paul also, in 2 Thess. ii. 8-9, says with reference to these last days: "Then shall that wicked one be revealed (referring to the evil side of Spiritualism) whom the Lord shall censure with the *breath* of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan with all power and signs and lying wonders." Again, in Isaiah lxxv. 17-25, speaking of the millenium, the prophet says: "There shall be no more thence an infant of days, nor an old man who hath not filled his days: . . . for as the days of a tree are the days of my people." This fully agrees with what Harris teaches, viz., that inner breathing removes all disease, and prolongs life immensely. Again, in Isaiah lix. 19, we read "When the enemy shall come in like a flood, the *breath* of Jehovah shall lift up a standard against him," which agrees with the prediction of Paul quoted above. In Daniel xii. 1, 2, we find a very remarkable passage, the meaning of which has never before been unfolded. "All that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." The meaning is as follows:—Michael (as will be found in *Arcana of Christianity*, i.), is the name of that society of angels who were faithful when Satan and his followers fell; and holds important relations to our earth at the present time, being exactly opposed to Satan and his army of devils, who are now making their final assault upon this earth. "Thy people," signifies the Jews, and hence, in a figurative sense, the New Jerusalem Church—not the Swedenborgians, who falsely assume the name, but those who have inner breathing. The "time of trouble" refers to the spiritual and temporal troubles about to come upon the world; after which we have the assurance that "thy people" shall be delivered; all of which agrees accurately with the teachings of Harris. The awaking of those who "sleep in the dust" is commonly held to refer to what is called the general resurrection; but it cannot have any such meaning, as the prophet does not say *all*, but *many* who sleep will arise. It is really a prophecy of inner breathing, which will raise many out of their material state, called "the dust of the earth," lifting the good to higher states, and destroying the wicked. In connection with this should be read Ezekiel xxxvii. 1-14, which contains a prophecy of inner breathing and the effects thereof. There are yet two other passages in the Song of Solomon which are remarkable. This book, which has been often objected to as a mere amatory poem, is really a most sacred book, as is seen when it is properly translated. The ordinary title, "The Song of Songs, which is Solomon's," is wrong; it should be "The Song of Songs, which is for Solomon," or, "Concerning Peace" (which Solo-

mon signifies); and it is an allegory typifying the peaceful state of the Most Ancient Church, which possessed internal breathing, and also of the Church of the Future, in which it will be restored. In ii. 5, we find, in the ordinary version, "comfort me with apples;" the word translated *apples* is derived from a verb signifying to *breathe* (see Genesis ii. 7, Ezekiel xxi. 31, Psalm x. 5), and should be translated, "sustain me with breathings." A similar expression occurs in viii. 5, where the ordinary version, "I raised thee up under the apple-tree," should be translated, "I raised thee by *inspiration*." These extracts from Canticles are taken from Bellamy's *Translation of the Hebrew Scriptures*; his remarks on this subject are the more valuable, as he was opposed to Spiritualism. (I may here state that Bellamy published from Genesis to Canticles; the rest, in MS., came into the possession of my friend, Mr. P. Stuart, of Liverpool, who has published "Daniel," and the "Minor Prophets," which are sold by John Thomson, 39, John-street, Glasgow: the rest will be published if the public want it. They will well repay perusal and study.)

II. We now arrive at the second part of this subject, viz., a consideration of those passages of Scripture which, without directly prophesying inner breathing, yet have reference to it, and can only be explained by it. It may be asked how this can be, seeing that inner breathing has only recently been restored to the world. The answer is, that the Lord Jesus Christ possessed in His human nature this inner breathing; He, so to speak, conquered it back from the power of evil, and made it possible for men to receive it. Why it was not sooner given was because the early Christians were unfaithful to the high trust committed to them; but that they all looked for it in their day under the name of the Second Advent will be manifest if we read their writings. Before examining these verses, it will be useful to quote the following passages from the *Arcana of Christianity*, iii. In section 525 Harris says, "The experience of St. Paul struck the key-note which determined the experience of subsequent Christian ages. Evidently he was at the first under the impression that the work of the Spirit in him was destined to bring about both spiritual and corporeal redemption. He was at first in a state of wonderful mental exhilaration and elevation; by a transfer of sensations he felt the regenerative life of Christ working within him, while the body seemed to sympathise, and to throw open all its doors as triumphal arches for the entrance of the King of Glory. It was for him afterwards to realise that in the state of closed respiration there is no bodily redemption, but at the highest bodily subjugation and passional extinction. It is affecting to trace out through the Epistles the perilous line of his experience. He tells us how sin revived in him, and he died; in other words, how the carnal and natural man, stunned with the flood and visitation of the Spirit until it lay as dead, woke from that seeming trance, and powerfully warred against the work of regeneration in the will. He groaned under the bondage of corruption. He clearly saw that under the spiritual administration inaugurated through the apostles, the corporeal nature of man might be held in check, but could not be regenerated. To his perception the whole world was in like condition. He lived continually in hopes of a second coming of the Lord, which should accomplish that which was left unfinished in his first advent." It will be said here, in what consisted the unfaithfulness of the early Christians which prevented their reception of this higher life? The answer is given in *Arcana of Christianity*, iii., 375, &c.:—"The world is full of the ruins of attempts at the embodiment of something different from the lowest and most degraded, selfish, and sensual principle in associated life. Christ, by his constraining presence, kept a little circle of immediate disciples in a supersensual and unselfish attitude. When the Holy Spirit descended at Pentecost, these followers of the now risen and glorified Redeemer seem to have been conscious that the embodiment of the Christian religion involved new societary regulations. They were not the subjects of an infallible guidance, as their own admissions in the records prove. The practical difficulties in the way of administration of fraternal order and equity, fell upon them with appalling force. Economical disputes first menaced the integrity of the brotherhood; and the complaint arose that 'certain widows were neglected in the daily ministrations.' At this point was developed the germ of that weakness which led to the long and dark and bloody train of all schisms, heresies, and apostacies. The apostles shrank from this issue, as they had faltered twice before, namely, when they would not watch one hour, supporting by their active sphere the

agonised human body of our Lord in the garden of Gethsemane; and as immediately afterwards they forsook Him and fled when He was betrayed and led to crucifixion. They had gathered a multitude of earnest, faithful proselytes, and they had preached self-renunciation and living and labouring for one another, and had accepted in trust the wealth which these earnest, honest neophytes had poured at their feet. The chronic, incurable weakness of that twelve here betrayed itself again. Possessed as they were of many of the virtues, as a body they were deficient in the crowning grace. The Spirit of the Lord God, through His now glorified humanity, had descended. They had taught the multitude how to drink in and how to be filled with that Spirit, and loyal and in good faith had been the response. But they seem to have thought that Christianity could organise itself, that this germ dropped down from Heaven, provided there were ground for it to fall into, would become a tree. They had not the most remote conception that the infant body was entering upon a historic course, the result of which would be a Greek antichrist, a Latin antichrist, an antichrist, in fine, developed in the midst of every aggregation of believers throughout mankind. Whatever forecast they possessed, they did not look forward to the time when great kingdoms should be nominally in the fold, the heads of the church be drunken rakes, and the prelates opulent sinecurists, while millions of the brethren should be ground to powder between the exactions of the regal and of the sacerdotal power, and multitudes of the sisters driven to prostitution for a little bread. They did not see the choicest revenues of kingdoms consecrated, generation after generation, and their opulence cast at the feet of those who were to be, in the order of time, their successors, but only to be squandered afterwards by ecclesiastics elevated into dignity through buying preferments of the concubines of Christian kings. Whatever page of the future they may have read, it was not the history of the religious establishment of Italy, or of Great Britain. They never scanned those of its paragraphs which sum up the history and development of the ecclesiastical principle under the Christian name in Spain, or the slave States of America, or the Dutch and Portuguese East Indies, or the French and British and Spanish West Indies. But why enumerate a sickening catalogue of abominations? They undertook to propagate Christianity without organising it; to wrest men out of an old system without practically initiating them into a new system. They said, "It is not reason that we should leave the Word of God and serve tables, but we will give ourselves continually to prayer and the ministry of the Word." The record goes on to state that they advised the brethren to select seven men to discharge certain duties with respect to these charities; that the saying pleased the people, who thereupon made a choice, whereupon the apostles prayed and laid their hands upon them; and that practically ended the work of the twelve, so far as the embodiment of Christianity in social life was concerned. Henceforth the number of believers multiplied with incredible rapidity; but, in a more alarming ratio, the quality of their faith, the essential divinity of their life deteriorated, till in a few centuries, the churches and the nationalities of the disciples, with isolated individual exceptions, were packs of howling barbarians, till the moral and affectional and fraternal standards of Christendom were below those of the Confucians of China, or the worshippers of the Great Spirit in the wilds of Western America. In a word they propagated faith without organising it into social charity, and into industrial equity, which is the foundation of charity. As a rule, in spite of the presence of the Holy Spirit, doctrinal divisions arose among themselves, as the "Acts of the Apostles" proves. As another result, doctrine became continually more nebulous. All things march hand in hand. The principles of truth can only be verified and understood to the extent to which they are carried out in practical application. The apostles instituted a spiritual work which led regeneration into the spiritual nature of man, but not down through the corporeal to all ultimates. As a result they retained or elaborated as much of the Lord's truth as applied to what they did, but they were unable to retain and to preserve in the church, or to embody in clear statement, those principles which they did not teach men to embody. They divorced, at this point, the spiritual from the temporal, the internal from the external. The consequences were universal. Failing to build solid work beneath the feet of the disciples, failing to embody order in ultimate works, they left the door open for failures everywhere. They expected that miraculous gifts were always to continue. Mankind, in the declining age before the flood, did

not dream but that open respiration would always endure; so the apostles evidently expected a potent personal inspiration always to endure. In limiting the area of their own works, they limited the operations of the Holy Spirit. How far they were responsible or culpable let no man judge; but on the other hand let no man say that they were fully excusable. They, at least by indirection, instituted here the beginning of that fatal divorce between the religious function and the practical function, which has resulted in the moral and social atheism of the 19th century. One almost hears the Lord in spirit pronouncing over them those touching words, "Could ye not watch one hour?" One almost sees the Lord uplifted in spirit upon that great industrial cross, whereon His faith was to be recrucified through 19 centuries of inversion, in the broken hearts and bleeding bodies of the innumerable toilers of the globe; sees Him looking in vain for those who ate with Him the Passover, but have now forsaken Him and fled. They had an exaggerated idea of the importance of praying and of preaching, as compared with that of embodying and of organising truths of duty and the inspirations of self-sacrifice. They should have known, if they were the followers of the Carpenter, that their Master dared not preach till He had trained Himself through industrial service. In a word, they shrank from industry, and in so doing, the orb of their inspiration began to wane. One is astonished, if he will but dare to let himself face the question, at the tremendous failure, in appearance, of the most full and absolute of all the promises and predictions of the Master. "These signs shall follow those that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." What is the legitimate deduction from this, but that the Lord God was to fill with His Spirit the aggregate body of the new Christian people, which should cast out the world's diabolisms, and expel its Satanhood, and take into itself—yet in so doing neutralise and destroy—the very bulk and substance of all its poisons and corruptions? He did not predict and promise that very soon His disciples should be divided into great bodies, orthodox and Arian, cutting each other's throats, confiscating each other's properties, and dooming, so far as man might doom, each other's spirits to everlasting damnation. Yet He did His part. He fulfilled His promise. He came again at Pentecost. The Apostles received these powers, but received them subject to the one inevitable condition. Their duty was to have endeavoured to have instituted unity, and to have allowed no individual to have been accepted as a full member of the Church of God on earth in whom those gifts of the Spirit were wanting or deficient. In a word, again, they should have made slow progress but sure progress. There were two paths open before them. They chose the one which at the first promised the largest immediate result; evidently their great desire was to multiply believers; they could not bear to wait; they did not see, as one might infer, that enthusiasm without organisation leads inevitably to dissension and destruction. Instead of organising a militant host, in whom the prayer of our Lord in His humanity found its fulfilment, "I in them, that they may all be one, even as we are one; I in them and thou in me, that they may be made perfect in one"; they organised a body that from the beginning was never thoroughly unified or consolidated; a body negative to the world and its ruling powers; a body that has always been enslaved through despotism, generated principally within itself. Of all gifts, those which are spiritual are of the most uncertain tenure. The spiritual can only be kept as it is embodied in the material. One can see in this light to what kind of succession the Divine Carpenter, who was also the Divine Builder of the cosmos and all its wonders, promised perpetual prolifications of this Divine-natural potency. Cannot the most superficial reader of His life see that, from the beginning to the end, He was simply a working man. His very outermost frame was built up as a sanctuary of indwelling industries. He did not cease to labour when He laid aside the axe and hammer; He was simply working on in the very marrow and spirit of toil. His preaching was not what men now understand by preaching. The words which went out through Him were projected as forms of the Divine force; His first workshop was that of a carpenter, but His latter the body of humanity. He simply meant that His disciples should carry on this work; that they should be knit together as the affections were consolidated within His bosom, or the substances throughout His frame. The life of Christ is the Gospel of industry. He was able to be an artisan, a physician, an exorciser, a ruler over

nature, a teacher and lawgiver, a Prince and a Saviour, and at last the universal Redeemer, through the perpetual union maintained between His human nature and the divine. By means of that divine-human, He came to dwell in the spirits and bodies of the disciples, giving Himself, however, according to the planes in which they embodied the inspirations. That kingdom of harmony, which virtually is contained in the spirit of the Apocalypse, was waiting to become an embodied new creation through His people. The powers which constituted the seven churches were, in first principles, descending then. There were nationalities beyond the Roman empire, whereto the apostles might have journeyed, wherein they might have gathered the germ of a Christian people; there were uninhabited lands to which they might have been led for this purpose. They took a narrow, technical, and Jewish view of this commission.

They founded societies withal of terrestrial angelhoods. They failed to comprehend the principle of exclusion. They failed to organise the rising body upon the ground of non-complicity with evil. They lingered in the borderlands of compromise. Paul withstood and overcame that prejudice in their midst, under the influence of which the converts from among the Pharisees taught that without circumcision there was no salvation; but the astounding thing is, that this church in Jerusalem, which is the mother of churches, should from the start have embodied within itself the heresy of ritualism. Who can tell what other heresies were generated there? In this primitive field, the full ears and the barren ears, the fat kine and the lean kine, were planted and herded together; and, as in the ancient's vision, the full ears were devoured by the barren ears, and the fat kine wasted by the lean kine.

Thus far for the early Christian's expectation of inner breathing and the reason of its non-fulfilment. We will now examine one special passage of scripture which refers to it. The first I will quote is in Romans viii. 2, "But if the Spirit [breath] of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit [breath] that dwelleth in you." The effect of inner breathing is to expel all disease from the body, and make it perfect, and this verse is evidently an assertion of what the apostle constantly looked for to be accomplished in his own lifetime. The same idea is contained in Philippians iii. 20, 21.

There is a passage in Hebrews, vi. 4-6, which through a wrong translation or a perverted interpretation has caused misery to many, who fancied that they must be eternally lost because they had been backsliders. It reads in our version, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost [Holy Breath], and have tasted the good Word of God, and the powers of the world to come [literally, the power of the coming age], if they should fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." But if we attend to the true translation of these words, we shall see that Paul looked for certain spiritual gifts in the coming age, and here states that if those who have received them fall, they can be no longer returned to their former state. This is just what Harris says, viz., that though inner breathing is sometimes given slightly as a state of probation; yet when the respiratories are fully open, the recipient must advance in regeneration, or the truth is withdrawn, and his natural life ceases; a fearful warning for those who possess it.

There is another passage in Matthew xii. 31, 32: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost [breath] shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost [breath], it shall not be forgiven him neither in this world [literally this age] or the world [age] to come." I have known many persons greatly distressed by this verse, fearing that they had committed the unpardonable sin. But it has no such meaning as that which has been forced upon it. We must bear in mind the occasion on which these words were uttered. Jesus had cast out devils, and claimed to do it "by the spirit [breath] of God" (verse 28); the Jews deliberately accused Him of acting by infernal inspiration, saying this not from an error of judgment, but from malice and hatred against what they knew to be good and true. Hence this was a blasphemy or speaking against the Holy Breath, differing from opposition to Jesus arising from mere ignorance of His Deity, which is called "Speaking against the

Son of Man." Therefore Jesus here declares the enormity of deliberately and with wilful malice against what is known by the person to be good and true, speaking against the Holy Breath, or internal respirations, within the "present age" (1,800 years ago) or the "coming age," which has now commenced. And when it is said that this crime will not be forgiven or passed over, or excused, for so the word may be translated; it does not mean that the offending individual is to be eternally lost; or not forgiven in "the world to come;" but that in this life he must necessarily suffer an especial punishment for the crime which he has committed in attempting to destroy the incoming of the Lord's New Kingdom; both in order by such punishment ultimately to show him his crime and lead him to amendment, and as a warning to others.

In my next paper I will examine the various charges brought against Harris, and reply to them.

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A SEANCE WITH MISS LOTTIE FOWLER.

SIR,—I propose to give you a very brief account of a *seance* I had recently with Miss Lottie Fowler, relative to various matters of business of much intricacy, for I have seen reason to form a very high opinion of her capacity in that branch of spiritual phenomena, after an experience with media of all kinds, commencing upwards of twenty years ago.

As soon as she was entranced, her spirit-guide, Annie, opened the conference by intimating to me the presence of eight or nine spirit friends behind my chair, most of whom, from past experience, I knew perfectly well would probably be attending me to this *seance*. She proceeded to give me, from one in particular, some twenty-five tests of a startling character, notwithstanding that I attempted several times to stop her, observing that I had no need whatever of tests, did not care for them, and, in fact, considered it all waste of time. The reply was, "I wish first to prove to you by tests, the identity of your friends, so that you may afterwards be able to place a fuller confidence in whatever information you may receive." Certain pieces of advice were then given to me quite voluntarily, some of not the most palatable kind, but probably all the more important on that account.

There is, however, one particular and important point, to which I desire to invite attention, for the purpose of warning those who often fail in obtaining tests exactly as they wish, of the mistake which they are liable to make, by rejecting *in toto* any spiritual communication in which test failures may happen to occur. I found that on two or three occasions at this *seance* blunders were made, such, for example, as saying that it was about fifteen years since I had last visited North America, when in reality it was twenty years. The spirits then observed, "it appears like fifteen years to me, for we do not measure time or space in the way mortals do." And I then on reflection perceived that the mistakes were relative to matters which, were a medium desirous of pretending to powers not really possessed, it would have been easy to have obtained a knowledge of by inquiry, while the successful tests, which were to the number of about twenty-five, were relative to matters which it would have been absolutely impossible for any one, even a gipsy, by previous scrutiny, to decipher or unravel. I account also for the fact that some spirit communications are astoundingly correct as tests, while others are failures, or partially so, in the following plain simple manner—the spirits affording the former are probably old business hands, who have had much experience in communicating with mortals, while the spirits who attempt tests, and yet do not quite succeed, are individuals who may be only serving their apprenticeship, if I may use the expression, to the modern system of mundane intercourse.

Though the eight or nine spirits to whom I have alluded as attending me to this *seance* chiefly belonged to my own family circle, I was startled to find that two did not even belong to the same nationality as myself, and the reason given for the presence often with me of one of these in particular, who was an Athenian, has afforded me more food for reflection, to say the least, than I anticipated. The cause given carried me back to a visit of political interest which I had made to the East *via* Athens some twenty-five years ago, the peculiar circumstances attending which, though passed greatly from my mind now, had attracted to me the spirit in question, by bonds of mental sympathy. A most gratifying significance in reference to some important episodes in my past life, has now attached itself to spirit communion in my mind, at a period quite anterior to the advent of modern Spiritualism in England. And the lesson I learn is this, if past acts are thus capable, by re-

rospective analysis, of affording much conscientious satisfaction even in this life, on finding they have been appreciated by beings of the upper world; what happiness or misery must we all have in store for ourselves hereafter, when we commence in the next life to review all our earthly actions, and find them either smiled or frowned upon by those whom we most love and respect, on our arrival in the spheres. Consequently, we shall be wise to consider this, when resolving upon our acts of to-day and to-morrow.

7th January, 1875.

C.

THE ORGANISATION OF BRIXTON SPIRITUALISTS.

SIR,—I hear that there are many Spiritualists in Brixton and neighbourhood, but that there is no organisation, and that there would be no difficulty in forming a society for the investigation of Spiritualism and kindred subjects, if some one living in the neighbourhood would undertake the work preliminary thereto. This in substance has appeared in your columns. I should be glad to assist in forming an association of the above kind. Perhaps those Spiritualists and would-be inquirers in Brixton, Stockwell, Clapham, and district who would like to join the society would correspond with me on the matter.

Mr. David H. Wilson, M.A., LL.M., of Lavender-hill, S.W., who is well known to your readers, writes to me, thoroughly approving of the project.

ARTHUR E. RENDLE.

12, Methley-street, Kennington-park-road, 11th January, 1875.

SPIRITUALISM IN HOLLAND.

SIR,—In your paper I find the translation of an article from the *Arnhem News* about Messrs. Bastian and Taylor. I send you herewith a pamphlet in which you will see our defence of the above-named remarkable mediums. The war of words going on in the Dutch papers about this affair shows abundantly that the conclusion of the Arnhem gentlemen are not sustainable, are too hasty, and that their utterances originate in their ignorance of Spiritualism and its phenomena.

The Hague Spiritualists would be the first to throw out false mediums, but we cannot include in that category Messrs. Bastian and Taylor, of whose medial powers we have had the most striking proofs. With them we had carriage of solid objects from outside the circle; direct writing out of the reach of the mediums (even on my lap); voices while Mr. Bastian's mouth was filled with water; names obtained from relations of the sitters in the spirit land; previously unknown to the mediums; an iron ring put on and taken off, the medium being bound, sealed, and leaves of paper placed under his feet on which the outline of each foot was traced; in the light and also under test conditions we obtained hands and music.

As to the study of Spiritualism in our country. We possess now in Mr. Masch, of Rotterdam, a very good physical medium; he visits us nearly every Tuesday, and we obtain, while he is in the cabinet and the investigators are round the table in the room, lights, rope-tying and untying, touches, playing of bells, direct writing, and so on, "Harry," for that is the name of his spirit guide, promised to materialise and to show himself. At Amsterdam, Utrecht, and Leyden, the study of Spiritualism is still going on. A small book has just been published by Mr. Rutgers van der Loeff, containing among other items, some of the experiences of Mr. Crookes. Steadily, but slowly, Spiritualism is making its way here, and we generally much prefer the English manner of investigation, *viz.*, the study of facts, which we think to be better than the starting of new dogmatic and speculative systems. May Spiritualism bloom!

A. J. RIKO.

The Hague, Holland, Jan. 11th.

PASSED TO SPIRIT LIFE.—Miss Eliza Till, sister to Mrs. Cook of Hackney, well known to some of those who once attended Miss Cook's seances, departed this life on Wednesday, Jan. 6th, and her earthly body was interred yesterday, in the churchyard of her native village, Cobham, Kent.

SHAKERS' AID FUND.—In addition to the sum of £100, reported in the daily papers, Mr. A. C. Swinton, Hill House, Anerley, and Mr. A. Glendinning, Frances-terrace, Victoria-park, have received £31 5s. 6d. Part of the latter sum was expended for food and necessaries for the sufferers during the extremely cold weather. If the Shakers are reinstated in the farm, and some gentlemen appointed to act as trustees, two persons have indicated their willingness to subscribe liberally towards the purchase of stock.

Poetry.

A SCOTCH POEM ON PHYSICAL MANIFESTATIONS.

The following lines, giving an account of an incident which occurred about twenty-five years ago in the place mentioned, were written by the late John Milne, "the Glenlivet Poet," a character well known over all Scotland about that time. The account here given was no exaggeration of the story, which was then generally accepted:—

Some time ago I have heard a story tell'd,
About some folk that had amaist been fell'd
A' Baldaibroch—wast frae Aberdeen—
The like for mony a year there hadn'a been,
The evil spirit—to his name rebuke—
Took up a hantskip in the folks peat-nuke;
Afore the fire they could'na sit, for fear,
For peats and clods, cam' bang in the *fleer*.
The bearbeater—O' great weight and size,
Aff like a bird into the air did rise,
It did flee o'er the houses like a lark
And fell down at the folks taes wi' a Yark,
The folk did think that a' was lost,
The very cheese ran to the fire to roast,
The *steels* and chairs to heaps o' boards were ca'd,
The very wheels gat tae and ran like mad.
Bath oot and in the folk were clean bombed—
And far and near the country was amazed;
The aifu' cloddin' scarcely e'er *devalled*,
Until at last the parson—he was called—
Wha tried to smoothe the matter wi' a prayer—
But still the clods cam' bang in here and there,
And when the sun ga'ed down they grew mair thick,
The folk saw naething 'till they fund the lick.

JAMES CHALMERS,

Constitution-road, Dundee,
Dec. 21, 1874.

MESMERIC PHENOMENA IN LAUSANNE.—Mr. Algernon Joy, who is still in Switzerland, writes from Lausanne:—"Some years ago, a lady here, with whom I am connected, and all of whose family I know intimately, allowed herself to be experimented upon by an amateur mesmerist, who had never tried his hand before. In a very few minutes she was in a deep trance, from which he in vain attempted to rouse her, not knowing in the least how to set about it. But the spirits had got hold of her, and she began babbling of green fields, &c., in a way that frightened her superstitious relations out of their wits. At last, when the mesmeriser, who was a doctor, had done everything he could think of, she was put to bed, and in course of time became quiet, but was long in waking, and was unwell for some days. Some time after, when this had been almost forgotten, she was one of a circle which tried table-turning. The doctor above named was not present, but in a few minutes my friend was entranced again, as deeply as before, and again began talking, 'all sorts of things.' Some time after this, at a ball, she suddenly went off in the arms of a gentleman with whom she was waltzing, to his great terror. Another time she pulled up short in the middle of a tune she was playing on the piano, perfectly rigid at first, as on the other occasions. She cannot bear to be spoken to on the subject, and has, I believe, had no recurrence of the 'disagreeable symptoms' for some years past. There are, so far as I know, no Spiritualists here. As elsewhere, most people 'know,' that it is all humbug, the remainder that it is mortal sin."

SPIRITUALISM IN LIVERPOOL.—An agreeable social gathering of friends and others interested in the "Spiritual Mission Services" inaugurated by Mrs. Ohlsen, local medium, at Farnworth-street Lecture-hall, Liverpool, was held in that hall on Wednesday evening last week, at eight o'clock, Mr. John Lamont in the chair. He spoke in favour of spirit-communion, interspersing his remarks with incidents of personal experience with mediums in private life who did not hesitate to give their services for the public good, too often without any other reward than that of a clear conscience and the calumny of their friends and the investigating public. His remarks were received with that attention which shows the estimation in which the hard-working vice-president of the Liverpool Psychological Society is held by all classes of inquirers into Spiritualism. At the close of his address he observed that he had a pleasing duty to perform, namely, to present to Mrs. Ohlsen a handsome purse containing four sovereigns, as a token of recognition from the frequenters of that hall, for her services so freely given during the last seven months. Mrs. Ohlsen was completely taken by surprise, and unable to express her feelings at this indication of cordial sympathy and approval. Several spirits entranced her in succession, and delivered some interesting addresses, after which the proceedings closed. Mrs. Ohlsen's gifts are clairvoyance, hearing mediumship, test and trance speaking. She is the wife of a working man, and gives her services for the love of Spiritualism.

MESSRS. BASTIAN AND TAYLOR.

Through facilities given by Mr. Martheze, we have obtained the other version of the charges made against these two mediums by the persons who broke the conditions at one of their *seances*, which particulars we failed in our attempt to obtain in time for last week. The statement that Mr. Bastian had clappers in his hands, was a mistranslation of the original Dutch document; it should have been that he was clapping his hands. The assertion that he had the guitar in his hands was signed only by the five persons who planned the trick, all the others refusing to certify such was the case; and the "spring-puppet" which the report wantonly intimated to be connected with the mediums, was a thing brought there by one of the visitors. Mr. Riko has published a pamphlet on the subject, ascribing the trumpety charge to foregone conclusions and ignorance of psychological phenomena, which conclusion, after hearing both sides of the case, and examining the facts by the light of experience, we heartily endorse. They offered another *seance* to the objectors, who refused the proffer, and they did not leave the room in the hurried manner stated. They have sent us a letter on the subject, which shall be published if they wish, but perhaps this independent testimony from independent sources, that there is every appearance of the charge being without just foundation, will answer the purpose better.

SPIRITUALISM IN DARLINGTON.—Mr. G. R. Hinde writes: "One of the happiest features of Spiritualism found expression in the *soirée* held here on Tuesday, January 6th, when a choice gathering of the friends of the cause graced the occasion with their presence; for harmony and real live enjoyment the meeting was excellent. . . . Unlike the conservative phases of religion in our country, Spiritualism recognises the value of a proper indulgence in many amusements which in themselves are pure and recreative, such as the drama and opera, and while it points men and women to certain methods of obtaining present and future bliss, it is generous enough to leave them free to have a dance at the end of it. Proper recreation is becoming very popular, especially with the young among us, who rejoice in a freedom unknown by the observers of the popular faiths. This freedom produces mirthfulness of heart, the exuberance of which was amply illustrated at our *soirée* above mentioned, the leading features of which were tea-drinking, with its stimulating social effects, excellent gleesing by the choir, together with many meritorious solos and duets by various friends, games, and sundry captive kissings under the mistletoe in good old English fashion, professional music on the violin and piano, and dancing. Thus, at three o'clock the following morning, closed, without there having been a jar or aught that could offend the most precise observer, one of the happiest evenings I ever experienced."

SPIRITUALISM IN BRIGHTON.—The *Brighton Daily Mail* of December 26th contains an article written by a barrister, from which the following is an extract:—"Spiritualism is said to be immoral and worthless, to which is answered: On the contrary, it is in the highest degree moral to teach a future life of progress, and give proofs drawn from facts, and that the most serious want in human nature (the satisfaction of which, until now, has been drawn from purely speculative sources) is here supplied. That relief is here given to the unhappy choice between belief in the cruel dogmas of religion on the one hand, and the darkness of Atheism and Materialism on the other. Spiritualists claim, in support of their position, that they follow strictly the Baconian method, that they base their theory on facts, and that theirs is the only theory which embraces all the facts. Truly, this is very wonderful. It is the first time in history that the believers in the supernatural have assumed this position. Delusions have been plentiful, but we find nothing at all analogous to this unless in mesmerism, which is claimed as part of Spiritualism. The objection urged by *a priori* reasoners that the invariable sequence of phenomena called laws of Nature, amounts to a complete induction, and cannot be contradicted by any evidence falling short of a complete induction, is good as an answer to any evidence except that of the senses of the investigator properly corroborated. Nevertheless, the scientific leaders of philosophic thought of the day, say, 'We won't investigate, and there is an end of the matter.' But it is evident that here there is not an end of the matter. Some of the leading intellects of the day have decided in favour of the truth of the objectivity of the phenomena, and more than one man eminent for his attainments in physical science, disbelieves after examination in the subjective character of the manifestations."

Mr. E. CORNER AND MRS. CORNER (Florence Cook) are now at Antwerp on board the S.S. *Madras*, which is in harbour there.

MRS. BULLOCK has taken a small hall in Islington on her own responsibility for Spiritual meetings, and will open it in a short time with a social gathering of friends.

SOIREE AT GOSWELL HALL.—On Thursday last week, a *soirée* was held at Goswell Hall, 86, Goswell-road, London, to aid the Sunday meetings. Mr. T. Slater occupied the chair, and, in opening the meeting, delivered an address under spirit impression. He said that he had investigated Spiritualism in every form since 1849, and it gave him much pleasure to meet so many friends, to testify to them the truths he had received through it. Mrs. Major, a teacher of music, was then introduced by Mr. Haxby, and gave an overture on the piano. Mr. W. T. West recited in good style "Honesty" and "The Game of Life." The Scotch song, "A man's a man for a' that," was sung by Miss Vaugar under spirit influence. Mr. F. Tindall, professor of music, then gave the "Clara Waltz" on the piano. Mr. Wallace, missionary medium, made a speech under spirit control. He was one of the first in London to investigate Spiritualism, and, after two years' inquiry, found out that its phenomena were indeed facts; the last new thing revealed to him was the fact that spirits can be photographed under a brilliant artificial light and be clearly recognised. Mr. Eglington gave a song. Mr. Towns passed under spirit influence, and for some time described the bands of spirits which he saw hovering over the platform. Mr. Haxby made a statement about the Sunday meetings, which had been carried on since the 6th of April last. After an interval of a quarter of an hour for refreshments and conversation, Mrs. Major and Mr. G. Haxby gave a selection of music on the piano and violin. Mr. J. Burns, after relating how he was called to the work of Spiritualism, spoke of his first acquaintance with Mr. and Mrs. Bullock, and he examined Mrs. Bullock's head phrenologically. Mr. and Mrs. Denman, under spirit influence, sang a duet, at the same time Mr. Denman playing on the organ. Mr. Hy. Starnes gave a recitation, "The Heart's Charity," by Eliza Cook. Miss Keeves recited "The Bridge of Sighs." Mr. Coles, inspirational medium from Chicago, gave an address. Mr. S. Owen recited a poem which had been spiritually given him some years ago—"The Spiritual Marseillaise"—which was afterwards sung to the tune of "The March of the Men of Harlech." One or two other short speeches were made, and the meeting dispersed after singing "God Save the Queen," each one being highly satisfied with the entertainment. Mr. Haxby tendered his thanks to all those who assisted to further the success of the *soirée*, and hoped that as the meetings continue he may meet with the same sympathy and support.

ANSWERS TO CORRESPONDENTS.

RECENTLY five or six circular letters contributed to several journals at the same time, have been sent to us as if they were special literary contributions to *The Spiritualist*. Apart from such action being a departure from ordinary literary etiquette, as well as from natural good taste, it does harm to Spiritualism that the amount of space for publication at its disposal, should be somewhat wasted by the same news being printed several times over to the exclusion of unpublished matter. We shall be glad to receive circular letters when candidly informed that they are such by the senders, and now and then may use portions of them, but cannot do this often, in consequence of being desirous, though often unable, to find room for much literary matter of more value, supplied under ordinary conditions.

BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.

THE COMMITTEE beg to announce that a **GENERAL MEETING** will be held at Mr. S. S. Lingford's Baths, Clyde-terrace, on **SUNDAY EVENING**, the 24th inst. Chair to be taken at six o'clock.

The committee cordially invite all Spiritualists in Town and District, who are interested, and have a desire to spread the glorious cause, as business of great importance will be brought before the meeting.

JOS. GIBSON, Hon. Sec.

PSYCHISCHE STUDIEN. A Monthly Journal, chiefly devoted to the investigation of the imperfectly known phenomena of psychic life. Edited by ALEXANDER AKSAKOF, Imperial Russian Councillor at St. Petersburg. Published at Leipzig, by Oswald Mutze, Nurnberger Strasse, 21. Price 5s. for six months.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 1 to 8 (Sundays excepted.) Terms, One Guinea. Address, 2, Vernon-place, Bloomsbury-square, W.C.

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

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

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PROFESSOR ADOLPHE DIDIER (30 Years established) ATTENDS PATIENTS from Two till Five o'clock, at his residence, 10, Berkeley-gardens, Campden-hill, Kensington, W. Consultations by letter.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherds'-bush W. Please write.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street Hampstead-road, London, N.W. To be seen by appointment *only*. Terms, on application by letter.

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

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

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

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

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

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

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

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COATES' BAZAAR, 126, West Derby-road, Liverpool.
Mrs. Coates, begs to inform her friends and customers that her well-selected stock of Christmas and New Year's Stationery, Toys and Fancy Goods have now arrived, and invites inspection. Mrs. C. has no hesitation in stating that for price and value, her Christmas, New Year's and Birthday Cards, are unequalled. White and fancy coloured tissue paper from 4d.; Playing Cards from 8½d. per packet; also, a large assortment of English, French, and German toys to choose from at equally reasonable prices.

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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 Volckman, Esq.; Horace S. Yeomans, Esq.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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