

The Spiritualist

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THE chief feature of the past year, in relation to the progress of Spiritualism in Great Britain, has been the formation of a national organisation, to permit Spiritualists who desire friendly union to meet together in love and goodwill, to work unitedly on equal terms, and to elect by ballot those Spiritualists who, by free vote, can command most public confidence, to those positions in an organisation which must necessarily be occupied by individuals. In laying down the rules of the organisation great skill and care were exercised, the regulations which govern good working bodies, like the learned societies and sound public companies, having been laid under contribution and moulded, with additions, into a constitution under which the greatest freedom and individuality is secured to every member of the Association, in which rich and poor alike have but one vote, and are equally eligible for election to all offices, from that of president downwards.

This attempt at friendly union on equal terms has, of course, been opposed, as all new undertakings on this earth inevitably are, but Spiritualists of education and culture, and the best working members of the body, such as the presidents and secretaries of local societies, have very generally joined the Association. As the germ is thus so strong in all its parts, so sound and healthy in character, so good and pure in the principles on which it is founded, it must of necessity grow. If dissensions should arise, of which there are no symptoms at present, the points at issue can be submitted to a large and impartial body of members, whose decision is sure to be tolerably just. If no dissensions arise, so much the better. The tendency of the step will be to promote friendly union and to stop discord inside the movement, and to give strength to Spiritualism in the matter of its relation to the outside world. After much discussion on the subject, it has been clearly established that there is nothing essentially good or bad in organisation itself, the function of which is merely to *give strength*, but the principles governing an organisation determine its influence for good or evil. If, therefore, organisation in Spiritualism is bad, Spiritualism itself must be bad also, but no valid reason has been advanced to show that union would not be as good in Spiritualism as in any other religious or scientific movement.

In the study of the subject not much has been done. Strong mediums are few and far between, and very, very few persons are devoting the greater portion of their lives to the observation and study of the facts. It has been discovered that messages given even by physical manifestations which take place at a distance from the mediums, are usually coloured to a very large extent by the opinions of the mediums and by the influence of the sitters in the circles, and the great difficulty is to separate that which is of the spirit from that which is of man; this work of learning how to separate the two, and to evolve the one rather than

the other, will require patient labour for years. In the meantime the first religious effect of Spiritualism is to break some of the cramping bonds of antiquity, such, for instance, as the doctrine of eternal punishment. When freed from several hurtful old restraints, new ideas begin to take their place, partly from spiritual sources, but in a great measure from the exercise of common-sense thought, on the part of the individual, which is why the general teachings of Spiritualism are much the same as those contained in free-thinking books like some of those published by Mr. Trübner, written by persons who know nothing of Spiritualism, but ought to be glad of it because of the seal of reliability which its hard facts will attach to their ideas. As accurate knowledge slowly accumulates, it may remove some of the salient features of what are now called the teachings of Spiritualism, or may cause them to be considerably modified, but in the mean time speculative Spiritualism is doing good by promoting free-thought, and by giving men at all events better and brighter ideas than they had before of heaven and immortality.

THE MORAL RESPONSIBILITY OF PHYSICAL MEDIUMS.

EXPERIENCE teaches that physical mediumship has nothing to do with the moral character of the individual, and that such mediums may be either very good or very bad, or neither the one nor the other. A medium is considered to be a good one if the departed friends of individual sitters can come back through him and give evidence of their personal identity; a sensitive of this kind is usually easily controlled; he very often goes into trances, and even in the middle of ordinary conversation is sometimes made to utter sentences unexpectedly to himself, and over which he has no command. He is also sometimes suddenly made to commit actions quite as involuntarily. The sitter is delighted if a departed friend of his own proves his identity through such a medium, yet that friend, who for a few minutes had possession of the sensitive, may have been nearly an angel of light, or may have been the greatest villain that ever drew breath. In either case the spirit was drawn there by association and by the surroundings of the medium. Considering that during a portion of their lives these exceptionally sensitive mediums are thus controlled, often while insensible, so as not to be responsible for their actions, the grave question arises, to what extent they are responsible for their deeds, when *not* at *seances*, and not generally supposed to be under spiritual control. During long years of experience with physical mediums, we can testify that some of the lowest of them, whose misdeeds were notorious, were capable at other times of generous impulses and noble acts. If then Spiritualists permit such sensitives to fight with the world and all the evils in it, and permit them to be surrounded at public circles by the lowest influences in the shape of suspicious and incredulous people, who, without just cause look upon the media as impostors, and bring an abundance of evil influences about them, are Spiritualists or are the sensitives themselves most to blame, when as mediums they do wrong?

There is abundant evidence for those who will seek for it, that professional physical mediumship is a bad thing for the mediums, bad for the development of the manifestations, and a straining of the gift to purposes to

which it is contrary to its nature that it should be applied. Spiritualism may almost be defined as "The Science of the Affections." Powerful mediums are invariably impulsive and passionate people, so they should be furnished with the very best surroundings. When the nature of mediumship is more generally understood, the probability is that all will agree that Spiritualists only should have access to the higher manifestations and to the best mediums, and that inquirers should be made to begin with ordinary manifestations, such as table movements or raps, or should form circles in their own homes, which is the best plan of all. In the higher physical manifestations, such, for instance, as the materialisations with the more sensitive mediums, the reflex action of the spiritual state of the sitters upon the manifestations is most striking. Some time ago an account was published in these pages, narrating how with a thoroughly reliable medium who had passed through the severest tests, a cut and sewed string vitiated a test at a *seance* at which one of the spectators had been passing his time in making sarcastic remarks. The particulars were bravely published by the desire of the medium herself, who wanted nothing but the truth. Since that time, at various *seances*, with different mediums, where there has been inharmony in the circle, we have seen similar suspicious results to result from strong inharmony in the circle, so as to demonstrate that these things take place either in accordance with natural law, or in accordance with regularly organised plans on the part of the working spirits. When the news reached England that Mr. Robert D. Owen and others had fitted up an absolutely test cabinet for two powerful but untrustworthy mediums, we knew perfectly well that he would get something very suspicious, not because of the new cabinet, not necessarily because of the untrustworthiness of the mediums, but because the spiritual harmony of the circle was broken up by strong elements of distrust, and the total absence of real spiritual unity among the sitters. If Mr. Robert D. Owen will imitate in America the excellent plan inaugurated by Mr. C. Blackburn in England, of saving a thoroughly reliable materialisation medium from the influence of the outside public, he will find, while regularly observing the phenomena at home, that if he occasionally introduces an unquestionably bad influence into the circle, such as a man who takes it for granted beforehand that he and his medium are no better than they ought to be, the most villainous apparent instances of deception will be given by genuine spiritual manifestations, and the bad influences will hang about the medium during several *seances* after the cause of the evil has been removed, and better surroundings substituted. For all these reasons our opinion is that Mr. Robert D. Owen has been rather premature in distrusting that common sense which he exercised for some months, in respect to the Katie King manifestations; for, granting the unfortunate unreliability of the mediums, his examination of the cabinet they then had, and his long experience in observing the mediums and the manifestations, probably caused him to draw right conclusions, and the article printed in another column would possibly not have been written by him, had he had more experience as to the nature of unspiritual inharmonious circles, upon spiritual manifestations.

MR. J. T. MARKLEY has appeared as a public lecturer in Peterborough.

THE PHILADELPHIA EVIDENCE FOR SPIRIT MATERIALISATION.

BY THE HON. ROBERT DALE OWEN.

NEARLY fifteen years have elapsed since the publication of my first work on Spiritualism, *Footfalls on the Boundary of Another World*. In that time, out of more than fifty narratives contained in the volume, the authenticity of one only has been questioned, namely, of that entitled, "How a Livonian School-teacher lost her Situation." (*Footfalls*, early editions only, p. 348.) In the English edition and in all the editions of the work that were published here after September, 1860, that story is replaced by another, "The two Sisters," which I may state (since both the ladies from whom I obtained it are now, alas! lost to the world by death) was related to me by my friends Alice and Phœbe Cary. (*Footfalls*, p. 348; but the paging corresponds to that in the American, not in the English edition, which last is not at this moment within my reach.) The reasons for the omission of the Livonian narrative I gave in a footnote, thus:—

"A friend of one of the parties concerned, having made inquiries regarding this story, kindly furnished me with the result; and the evidence thus adduced tended to invalidate essential portions of it. A recent visit to Europe enabled me to make further inquiries; and though, in some respects, these were confirmatory, yet I learned that a considerable portion of the narrative in question which had been represented to me as directly attested, was in reality sustained only by second-hand evidence. This circumstance, taken in connection with the conflicting statements above referred to, places the story outside the rule of authentication to which, in these pages, I have sought scrupulously to conform." (*Footfalls*, p. 345.)

In the *Debatable Land*, containing a still greater variety of narratives, I was more fortunate: during the lapse of three years since its publication, not one of its relations of fact has been impugned.

But, not being prone to suspect my fellow-creatures, I have ever found it necessary, in order to escape error or imposition, to follow out very strict rules of evidence. Better to omit a dozen narratives that may be authentic than to admit one of apocryphal character.

Thus judging, I deem it my duty to say that, in following up, this autumn, a supplement to the observations in materialisation which I made during last June and July, in this city, I have come upon unsatisfactory results. Various suspicious circumstances have presented themselves within the last few weeks, including what I and other habitual frequenters of the sittings judge to be a direct attempt to deceive. These do not, it is true, afford proof that all preceding manifestations from the same source are untrustworthy (seeing that there are many examples in which mediums, when their powers fail, supplement the genuine with the spurious); but, under the old *ex pede Herculem* rule, they do throw a doubt over the whole.

If, therefore, I live to write another work on Spiritualism, I propose to exclude from its pages all record of the observations in question; as being, like the Livonian story, outside my "rule of authentication." For similar reasons I telegraphed to the editor of the *Atlantic Monthly*, on the 4th of this month, a request that he would withhold the relation of last summer's observations which I had contributed, at his suggestion, for the January number—a request which arrived, unfortunately, too late.

That, under these circumstances, my character, not as regards good faith, but as a shrewd investigator, should suffer, is natural and just. Yet perhaps it ought, on the other hand, to be borne in mind that there is nothing genuine, not even religion itself, that cannot be simulated; and that the presidents and directors of some of our best banks have occasionally accepted, as their own, notes that had been struck off in the secret workshop of some skilful counterfeiter.

While I regret that observations, which I had hoped would prove a valuable contribution toward a most important inquiry, have to be dropped, as insufficiently authenticated, I am glad to know that, in this matter, other observers have been more fortunate than I. Mr. Crookes had advantages which we had not. He experimented with a non-professional medium of unblemished character, and many of his observations were made in the privacy of his own dwelling, time and place, and all surroundings, being entirely under his control. Then Colonel Olcott, as the *New York Daily Graphic* has been informing us week after week, has had an experience infinitely more varied than mine; not three or four, but three or four *hundred* figures having presented themselves to his observation. Thus, omitting the Philadelphia *seances*, there is a vast balance of evidence during this year, going to establish the reality of spirit materialisation. And, so that the cause of truth is advanced, it matters not who best aids to bring about its advancement.

It is proper I should add, in conclusion, that, so far as I know or believe, no one who has ever attended the Philadelphia *seances* has aided, directly or indirectly, in any deception or concealment, or is responsible (except it be by having granted undue confidence) for the results, be they what they may.

Before taking action in this matter, I stated, in plain terms, to the parties concerned, that I had withdrawn all confidence from them, giving them some of the reasons, founded, not on report, but on personal observation, why I had done so. I also reminded them that they had persistently declined or neglected to act upon my suggestion, that they should set the cabinet on castors, so that it could be moved to any part of the room which the audience might select. I added that by so doing, and by giving up the dark circle, and allowing free examination of the cabinet, both before and after the sitting, it was still open to them, if all was right, to vindicate their honest dealing to the public. And I concluded by telling them that if they succeeded in such vindication, no one living would rejoice more sincerely than I.

ROBERT DALE OWEN.

Philadelphia, Dec. 10th, 1874.

LECTURES AT MRS. MAKDOUGALL GREGORY'S.

THE LATE MR. J. W. JACKSON.

On Wednesday, last week, Mrs. Jackson, widow of the late Mr. J. W. Jackson, the well-known psychologist and anthropologist of Glasgow, delivered the last of a series of three lectures at the residence of Mrs. Makdougall Gregory, 21, Greenstreet, Grosvenor-square, London, who had kindly lent her drawing-room for the purpose. Among the listeners who attended during the delivery of the series, were Lady Vere Cameron, of Lochiel; Prince Albert of Solms-Braunfels; Sir William Fairfax, Bart., of Maxton, with his sister, Mrs. Gregory; Miss Douglas; Mrs. Wiseman; Mr. Mayne; Lady X.; Mrs. O'Sullivan; Miss Inglis, of Red Hall; Miss Napean; Mr. G. Sutherland; Mr. G. Fraser; Mr. McDonnell, late of Dublin; Mr. W. H. Harrison; and the gentleman through whom the *Spirit Teachings*, occasionally published in *The Spiritualist*, are given.

These lectures have a special interest, in consequence of their being given by the widow of the late Mr. J. W. Jackson, who devoted nearly all his life to the furtherance of mesmerism and anthropology, and who, shortly before he departed this life, became a convert to the truths of Spiritualism. During his career, he lectured on mesmeric subjects in various parts of the United Kingdom, generally in Scotland and Ireland, and his conversion to Spiritualism was first effected in consequence of seeing the hand of his wife—by whom he knew he was not deceived—write out automatically, "You are to go south." This was the first message he ever received through writing mediumship. During his residence in Glasgow he brought out his book on *Ethnology and Phrenology*; also another on *Man, considered Intellectually, Morally, Physically, and Spiritually*. He contributed for many years his *Sands of Thought* to *The Glasgow Christian News*, and he founded and brought into notice the Curative Mesmeric Association of Glasgow, which had a vigorous existence for ten years, and is, it is believed, still living. In earlier times, he founded a mesmeric institution in Edinburgh, in which city he taught and laboured for ten years out of the thirty which he devoted to the dissemination of unpopular truths. The valuable series of papers which he contributed to the Anthropological Institute of Great Britain and Ireland, was written during the ten years of his life which he spent in Glasgow.

The titles of the three lectures delivered by Mrs. Jackson were, *Wit and Humour, Sympathy, and The Inspiration of Men of Genius*, and Mrs. Jackson is now prepared to accept engagements to deliver them to local societies and public audiences.

MATERIALIZED SPIRIT FORMS.

BY BENJAMIN COLEMAN.

MR. ROBERT DALE OWEN, whose high social position and well-known contributions to Spiritual literature give him a foremost place in our ranks, has declared his perfect conviction of the genuineness of the phenomena of materialised spirit forms, and he has raised the question, I see, of "whether the two Katie Kings are one and the same."

Mr. Owen, in the article published in your journal last week, gives his reasons why he thinks they are, and I desire to record my reasons why I think they are not. The main reason I have for my conviction is conveyed in a letter I addressed in August last to Dr. Child, of Philadelphia, who had been good enough to send me a photograph of the spirit form which presents itself through Mrs. Holmes' mediumship. Upon the back it is printed, "She declares that she is the same Katie King that has appeared in London in the presence of Miss Cook and others, and that she has given to Professor Crookes many opportunities of testing her powers as a spirit," &c.

After warning Dr. Childs that though Mrs. Holmes was no doubt a medium with considerable powers, neither she nor her husband were to be trusted, they were of that class whose conduct brought disgrace upon the movement, I wrote:—

I send you a photograph of the Katie King as she appeared in London, and you will see at once that it is so unlike the other that they cannot represent one and the same individual.

I have just read Mr. Owen's account, which is highly interesting, but that he who had seen both photographs* should think the likeness in the least degree alike, or that any experienced Spiritualist should pay the least regard to the history which your Katie gives of her early life, very much surprises me.

The statements made by the two spirits do not agree any more than their likenesses; and it is in my opinion folly to regard the general statements of any spirit as to time, place, or identity. We have evidently much more to learn about them and their extraordinary powers. Meantime, the great fact is proved beyond doubt that spirits can make and unmake

* He possibly might not at that time, but of course he has since seen the English production, and long prior to the paper of his published in this journal on the 18th of December last.

material bodies to satisfy our senses, and that they can drive material substances through all obstructions is also one of the great facts we are called upon to witness in these days; with what ulterior object I for one am not prepared to say.

Though Mr. Owen and I differ on those points which I have named, it is satisfactory to know that we entirely agree as to the fact that spirit forms, as real and life-like to all appearance as ordinary mortals, do present themselves. At present, as far as I know, there are but four or five mediums who obtain these remarkable manifestations in England, and about the same number in America.

Among the latter are the Eddy Brothers, young men who are as well known in America as were the Davenport in England. After travelling in the principal cities, where they met with the usual bad treatment to which most mediums are subjected, they retired from the excitement of the life they were leading, and settled down as small farmers at Chittenden, in the State of Vermont, where, however, they soon attracted attention from their neighbours, who had witnessed things in open day too extraordinary to pass unnoticed. Public curiosity was awakened; the brothers soon found they could not continue their quiet farming pursuits, and they were perforce obliged to yield to the overwhelming pressure put upon them by their spirit guides. Their small homestead, with no accommodation for visitors, has become crowded by strangers from distant parts of the country, who are there witnessing phenomena far more extraordinary than have yet been heard of in any country.

Colonel Hy. S. Olcott, of New York, whose name is not known to me in connection with Spiritualism, but who, I am told, is a man of high character, possessing considerable literary ability and great influence with the press of his own country, has recently been induced to examine Spiritualism in its phenomenal aspect, and especially that which is obtained by the Eddy family; after weeks of patient investigation at Chittenden he is convinced of the genuineness of the spirit forms which are there presented, and for some time past he has contributed a series of articles to the New York daily *Graphic*, giving "a narrative of spiritual things seen, heard, and felt at the Eddy homestead in Vermont;" the *Graphic* has given whole pages to this account, and has illustrated it with many woodcuts. It appears that Colonel Olcott met at Chittenden a highly intelligent Russian lady, the Countess Helen P. de Blavatsky, who showed to him various credentials of her social position, including letters from Prince Wittgenstein. "This lady," he says, "has led a most eventful life, travelling in most of the lands of the Orient, searching for antiquities at the base of the pyramids, and pushing, with an armed escort, far into the interior of Africa." The Countess's presence at several of the Eddy seances led to most surprising manifestations, including the appearance of several spirits of persons known to her in foreign countries.

Colonel Olcott takes great pains to meet all scepticism, and after he had satisfied himself of this lady's status, and her knowledge of foreign languages, and the impossibility of her being capable of entering into a vulgar conspiracy to deceive him, he proceeds to give a narrative of what occurred at their first seance together:—

Honto, as if to give the amplest opportunity for the artist and myself to test the correctness of the theory of "personation," that the "investigator" previously alluded to had expounded to us, stood at the right of the cabinet motioning us

to observe her height, her feet, the bead trimming on her dress; and then she unplaited her hair and shook it out over her shoulders. "Santum," "Wando," and "Wasso" came too, and then followed the first of the Countess's spirit visitors. He was a person of middle height, well shaped, dressed in a Georgian (Caucasian) jacket with loose sleeves, and long-pointed over-sleeves, an outer long coat, baggy trousers, leggings of yellow leather, and white skull-cap or fez with tassel. She recognised him at once as Michalka, late of Kontais, Georgia, a favourite servant of her sister's, and whose employment was to carry about and tend that lady's little boy. He was followed by the spirit of Abraham Alsbach, who spoke some sentences in German to his sister who was present, and he in turn by M. Zepheun Boudreau, late of Canada, the father of the lady who accompanied Madame de Blavatsky, and it was this lady's first *seance*. She addressed her questions to him in French, and he replied by rapping his hands against the door frame, except once, when he uttered the word "Oui."

This figure stood so that I saw him in profile against the wall. He had an aquiline nose, rather hollow cheeks, prominent high cheek-bones, and an iron-grey beard. It was a marked face, in short, of the pure Gallic type. . . Among other things that occurred was the writing of Madame de Blavatsky's name on a card by a spirit hand in *Russian script*. Various detached hands were shown through the aperture, and among the number that of the servant Michalka, which the Countess recognised by some peculiarity as well as by a string of amber beads wound round the wrist. Recollect that she had only arrived that afternoon, had barely become acquainted with the medium, had had no conversation whatever with anybody about her former life, and then say how this Vermont farmer could have known (1) of the existence of Michalka; (2) that he had any relations of any kind with his visitor; (3) that it is a custom among the Georgian peasants to wear a string of amber beads upon their arms, and the sceptic will have to account for the possession of so unusual a thing as this kind of rosary by any member of a family working a green mountain farm in Vermont.

This is but a small portion of Colonel Olcott's most interesting narrative, which is entirely too long for the pages of *The Spiritualist*.

I have just received a most interesting letter from my friend Mr. Epes Sargent, of Boston, a man who, as your readers know, holds a distinguished position in the literary world, and whose new work, *The Proof Palpable of Immortality*, he informs me, is just about to be issued from the press.

In this letter he says:—

Since I wrote to you last the progress made by Spiritualism in this country has been truly astonishing. Some of our principal daily papers are venturing to give full reports of *seances* for the materialisation phenomena. Spiritualism is no longer treated with derision by the more intelligent of our editors. Full and interesting reports of the manifestations through the Eddy family, at Vermont, written by Colonel Henry S. Olcott, have appeared twice a week for some ten weeks past in the *Daily Graphic*, with pictorial illustrations. . . . The *New York Times*, *New York Sun*, *Chicago Times*, *St. Louis Democrat*, *Springfield (Massachusetts) Republican*, *Hartford Courant*, all journals of large influence and circulation, have brought the subject prominently before the public, and the end is not yet. Three of our leading monthly magazines, the *Atlantic Monthly*, the *Galaxy*, and *Lippincott's Magazine*, have had long and mostly fair papers on the subject, and the *Atlantic Monthly* for January promises an account from Mr. Dale Owen of the Philadelphia materialisations. . . . These materialisations are creating an impression of which we have not yet begun to see the effects. People are no longer going to be satisfied with the sneers and denunciations, the evasions and misrepresentations of scientific pretenders. The day has gone by when the subject could be dismissed by calling Spiritualists simpletons and fools, or the victims of a hallucination. . . . Yesterday I got a letter from a respectable physician of St. Louis, Dr. Henry S. Chase, enclosing a cutting from the *St. Louis Democrat* of Nov. 16, it being a published letter from the Rev. Isaac Kelso, of Seton, Illinois, giving an account of some very remarkable phenomena, through a new medium, a Mr. Mott, of Memphis, Tennessee. The conditions were such as to preclude all suspicions of fraud. A materialised spirit, apparently a young man of about 18, presented himself, and said he had committed suicide by drowning him-

self in the Mississippi, that his name was James Walker, that his parents were much distressed, and he wished Mr. Kelso would send for his mother. Mr. Kelso, knowing nothing as to the truth of the story, wrote to St. Louis, and soon the mother came on, identified him, and was having daily interviews of great interest at the date of Dr. Chase's letter to me. He writes: "Mr. Kelso is a friend of mine. I am well acquainted with all the parties he refers to. Dr. Geo. S. Walker of this city is the father of the young man. Mr. Mott is evidently a wonderful materialising medium; his child, four years old, gets writing on a double slate, screwed down &c., &c. . . . Tell Mr. Alfred Wallace his pamphlet has done much to commend Spiritualism to the better class of minds in this country, and the phenomena which are now crowding upon us are fast corroborating all that he bears testimony to. May he live to speak many more such timely words in behalf of the great truth." . . . You may form some idea from what I have said, of the great strides Spiritualism is making here. There has been nothing like it since the breaking out of the phenomena at Hydesville, more than a quarter of a century ago.

These American facts, coupled with our own, should have an important bearing in correcting the errors of both science and theology.

THE MEDIUMSHIP OF THE EDDY BROTHERS.

Mr. T. Wilks, late president of the Dalston Association of Inquirers into Spiritualism, has received a letter from Mr. H. Clinker, formerly one of the members of that society, who is now in the United States, and has been to see the manifestations which take place at Chittenden, Vermont, in the presence of the Eddy brothers. Mr. Clinker writes:—

Spirits' Home, Chittenden, Vermont,
Saturday, Oct. 30th, 1874.

MY DEAR FRIEND WILKS,—Here I am up among the mountains at the home of the Eddy Brothers, the place where spirits are wont to congregate; yes, it is a place of real wonders. I have been here but two or three days, and if I tried to tell you all I have seen and heard I suppose I could fill half a quire of paper. I will tell you just what I have witnessed with my own eyes. In regard to this wonderful family, if you have carefully read the papers I have sent you, you will know almost as much about them as I do. I must not, however, forget to tell you that they are visited by distinguished and other persons, many of them from all parts of our country. I consider them the most wonderful mediums in the world. They are quiet, unassuming, unpretending; they dress like ordinary workmen, they do almost all the work of the house and farm. William, the greatest medium of the two, does all the washing.

Soon after the supper (tea as you would call it) is over he walks into the circle room, takes his seat in the cabinet—or rather little cupboard—nothing more nor less. You wait patiently or impatiently as the case may be, for a little while, and out come the spirits one after the other in pretty quick succession.

Well, now I will give you an account of just what I saw the first evening, and that will pretty well suffice for the rest of the day. We took our seats, and all on the front seat were requested to join hands. A dead and almost breathless silence prevailed. In a few minutes there appeared the spirit of an aged woman, the mother of a person I am well acquainted with, and who was called to take her seat near the spirit. They joined hands, and there, before the entire assembly, mother and child stood before each other, face to face; they exchanged words and embraced each other, and then followed those blessed words, "Mother! Mother! My dear mother!" The tears started involuntarily from my eyes. This was the first time I had beheld a materialised spirit. The scene, as you can well imagine, was most affecting. The spirit mother whispered a few words in the ears of her child, and then passed from our sight. I ought to have told you that not only was this lady requested to go forward, but also her brother, the son of the spirit mother, also her grandchild. Again a deathlike stillness prevailed, and then appeared a spirit son of the lady. He also conversed with his mother and disappeared, and was quickly followed by another son of the same lady, from the spirit world. I would just add here, to save reference to this lady again, that last night

her mother and two sons appeared again, also her husband, who is in the spirit world.

After the sons had disappeared there came the daughter of a gentleman present; they exchanged but a few words, the father saying, "God bless you my child, how I long to be with you!" And then appeared a sweet little spirit (an Indian) called Sunbeam. What a sweet spirit she was to be sure, and how sweetly she talked. After her disappearance a tall Indian spirit came out, and so on, making in all nine or ten spirits in about one hour and a half.

This *seance* was followed by what is called the light *seance*, which was very interesting indeed, such as playing of music, ringing of bells, stroking of faces, and other strange demonstrations. I saw a little boy to-day who was floated through the air by the spirits. A man here was taken, as I am informed, from the Eddy house, and floated through the air a distance of about 250 feet; they did intend to carry him to the graveyard belonging to the Eddy family, to punish him for wrongdoing, but they failed on account of the conditions not being favourable, so they dropped him before they reached the spot. (He is terribly afraid of graveyards now, and was so before this attempt, and the spirits knew it.) One of the Eddy brothers, Horatio, was floated and placed upon the large old-fashioned chimney-pot. Well, I won't bother you with any more of these things. Omens, spirits, ghosts, phantom horses and carriages, &c., are of common occurrence out here. The spirit horse came along last night, and the dogs barked fearfully. You will read about all these things in the papers, and I shall continue to send them you as the letters are published from week to week. Soon, I expect, the whole affair will be published in book form. You see that it is a very common occurrence for friends to meet their dear departed ones out here. I am enjoying very good health, thank God. My kind love to you both. May God bless and keep you both, is the prayer of your sincere friend,

H. T. CLINKER.

A HAUNTED HOUSE IN ANCIENT ATHENS.

BY ST. GEORGE W. STOCK, B.A. (OXON).

It may, perhaps, interest your readers to be reminded how the ghost question was regarded by Pliny the Younger, the most elegant writer under the Roman Empire, and the intimate friend of the historian Tacitus, the deepest man of his day. The latter shall, with your permission, be himself put in the witness-box in another number. Meanwhile, here is a letter from Pliny to his friend Sara:—

Our present leisure affords you an opportunity of giving instruction, and me of receiving it. So I would very much like to learn whether you think there are such things as ghosts, with form and will of their own, or whether you regard them as mere delusions shaped by our fears. For my own part, I am led to believe in their existence chiefly from a thing which I hear occurred to Curtius Rufus. While still in an humble and obscure position, he had attached himself to the governor of Africa. One afternoon he was strolling in the verandah, when he was confronted by the form of a woman, of more than mortal height and beauty, which greatly alarmed him. The phantom declared—"She was Africa, and was there to announce the future. He would go to Rome and bear office, and would even return with the supreme command to the same province, and there die." All was fulfilled. Further, on his approach to Carthage, when disembarking, the same figure is related to have met him on the shore. At all events, he fell ill, and conjecturing the future from the past, adversity from prosperity, abandoned hope of recovery, though his friends saw no reason to despair.

What think you now of the following story? Has it not more of the frightful about it, and no less of the miraculous? I will tell it just as it was told to me.

There was a large and roomy house at Athens, but one that had a bad name, and proved fatal to indwellers. In the dead of night, a sound like the grating of iron, or, to a more attentive ear, the clank of chains, used to echo through it, first from a distance, then from quite close at hand. Presently a spectral old man used to present himself, lean and squalid, with long beard and shaggy hair, wearing shackles on his legs, and fetters on his hands, which he kept shaking. This occasioned nights of distress and horror to the inmates, whose sleep was banished by fear, and the result was illness; and, as the illness grew to its height, death. For by day,

too, though the phantom had departed, its image would remain impressed on the eyes, and apprehension stayed when its cause was gone. The house was therefore quit, and abandoned to desolation, its unearthly occupant being allowed sole possession. Still an advertisement was kept up, in case any one, unaware of the serious drawback, might wish to purchase or rent it. Then a philosopher named Athenodorus came to Athens, and read the bill. On hearing the price, the cheapness raised his suspicions, and, on making inquiries he was told the story, which only rendered him more than ever anxious to hire the house. As evening closed in, he ordered a bed to be made up for himself in a front room, and called for writing materials and a light; then dismissed his attendants into the interior, and applied himself, mind, eye, and hand, to the task of writing, that his brain might not be left free to conjure up the apparitions he had been told of, and torment him with idle fears. At first silence reigned supreme about him, as it did everywhere else. Then there was a clash of iron and shuffling of chains. So far, however, from lifting his eyes, or laying aside his pen, he redoubled attention to his work, and stopped his ears. The noise increased, and advanced nearer, until it seemed first at the door, and then in the chamber. He turned his head and saw a figure, which he recognised as the one described to him. It was standing beckoning with its finger, as if summoning him. He answered by a wave of the hand to wait a little, and resumed his writing. It proceeded to rattle the chains over his head. Then, looking behind him again, and seeing it signalling as before, without further delay, he took up the candle, and followed it. The ghost walked slowly, as if encumbered by its chains: but after turning into the courtyard, it vanished suddenly, and left his companion alone. Finding himself thus; he plucked some grass and leaves, and marked the spot. The next day, he went before the magistrates, and advised them to order the place to be dug up. A skeleton was found entangled in a mass of chains, the body itself, from lying long in the ground, having rotted away, and left the bones, bare and mouldered, in the fetters. These were collected, and publicly buried; and, the ghost having been duly laid, the house was haunted no more.

The above story I take on authority. The following I can vouch for to other people.

I have a freedman, Marcus, not at all an illiterate person. He and a younger brother were sleeping together in the same bed. The latter had the impression that he saw some one sitting on the couch, applying a pair of scissors to his head, and actually cutting the hair round his crown. At dawn, the boy was found with his crown shorn, and the locks were lying on the ground about him. After a short interval, a similar occurrence corroborated the former one. A boy was sleeping in the pages' hall among several others. Two persons (so he declares) in white garments, came in through the windows, and clipped his hair as he lay in bed, then departed the way they had come. He too at morning was discovered shorn, with the locks scattered about him. Nothing noticeable ensued, except, perhaps, my not being brought to trial, as I certainly would have been, had Domitian, in whose reign these incidents occurred, lived longer, for a paper about me was found in his desk, sent in by Carus. From this, one may hazard the guess that, as it is the custom of accused persons to let their hair grow, the clipping of my attendant's locks symbolised the aversion of the danger.

I pray you, bring your learning to bear on the matter. The subject is one that deserves your long and deep consideration; nor am I quite unworthy to receive the benefit of your knowledge. You may even argue both sides of the question, as your custom is: only lay the stress on one or the other, not to send me away in doubt and perplexity, when my reason for applying to you has been to rid myself of doubt. Farewell.

ST. GEORGE STOCK.

THE NATIONAL ASSOCIATION MONTHLY SOIREEES.—The *soiree* projected for this month has been postponed till early in February, since two are coming off within the next three weeks for the benefit of local societies. The first of the monthly National Association *soirees* will be held in the Cavendish Rooms; it will be preceded by tea, which will no longer be supplied by contract, but by some of the members, so considerable improvement in quality over the last one may be expected. Music and other attractions will be provided, and the honorary secretaries to the Association will be glad to hear from friends who are willing to lend spirit drawings, paintings, photographs, and other objects of interest.

SPIRITUALISM IN EAST LONDON.

LAST Sunday week the quarterly meeting of East London Spiritualists was held at Mr. Cogman's Rooms, 15, St. Peter's-road, Mile-end, E., under the presidency of Mr. Allen. There was a good attendance. A short notice of this meeting was published in last week's *Spiritualist*, but we here give particulars more at length.

The Chairman announced that it was intended to hold a *soiree* to aid Mr. Cogman in his work. It would probably take place about the 12th of January, if they could get a room suitable for the purpose about that time. Some amounts had been subscribed which would about cover the expenses, but they desired the aid of friends who could give readings, sing, or otherwise take part in the entertainment.

Mr. Barnett made a few remarks to the same effect.

Miss Young was then entranced, and uttered the following inspirational prayer:—O Thou Heavenly Spirit, Thou who art ever present in full power, where harmony and love together dwell, Thou whom we call Father and God because Thou art good and holy, Thy works praise Thee, O our Maker! Thou hast implanted in each earthly tabernacle a spirit of love which shall live beyond this plane of existence. May that spirit incline to wisdom, and to know more of Thee, O Father, and of Thy loving works. May Thy ministering spirits in this winter time of earthly existence come to us from their summer home, and may these meetings be instrumental in promulgating this lovely truth; may they be gatherings partaking more of heaven than of earth.

After a pause the entranced Miss Young continued:—Friends, we are glad to greet you and to meet you from our home of light; to bring you things from the land of immortality; to teach you of things beyond the ken of man. Man in his present condition knows little of spiritual truth which is obscured by creeds and dogmas. We are spirits, we have lived in mortal bodies like yourselves, and passed on to that land whence we now return. We surround you like an army utterly innumerable; we are walking to and fro on the earth, some in sorrow, some with messages of peace and joy. You will all have a work to do. The spirit world is blending with yours. Our sayings, you say differ; so do the flowers of the field, and so do the ripples of the stream, yet the waters flow from one source. Spiritualism tells you to cast away prejudice, and to wait patiently for what we can bring you from the other side. We bring you flowers. We bring you flowers of the spirit, and we tell you that every good action is a stone in the tabernacle which you will have to inhabit hereafter. We cannot, it is true, bring to your imaginations the real nature of the spirit home, nor give you tangible ideas what it is like, but it is fair and beautiful. There, we commune face to face, thought to thought. Your earthly teachers tell you that heaven is shut up, that God Almighty dwells therein, and that some of you shall be parted from your brethren and burnt; such teachings are of the earth and not of the spirit; they are not the teachings of those who have passed to spirit-life before you. Our mission is peace. We come to minister to each and all of you, for all are the children of God, children of the same Father. There are things which are dark in Spiritualism as well as things which are bright, but you should taste before eating, and select only that which is good.

Mr. Parsons said he had attended Mr. Cogman's meetings ever since they had begun, two and a half years ago, and had derived from them benefits which he did not think he should ever be able to repay. He had attended the developing circle, and had seen several instances of obsession. Once a medium was thrown about the room, and his life was threatened by the controlling spirit; but such spirits always left when Mr. Cogman put his hand on the head of the medium, after which better influences came. Partially developed mediums had been finished off there to their own satisfaction. One day he brought a young man there who insulted Mr. Cogman, ridiculed the manifestations, and called on the spirit to show himself. After he returned home he was taken out of his chair and thrown on to the bed, and then, in opposing the influence in the attempt to get rid of it, he was obliged to come back to Mr. Cogman and to ask him to take the power away. He was then thrown down several times, and he (Mr. Parsons) had much trouble in getting him home, for he walked like a drunken man. His friends at home said that it was his Satanic Majesty; but the Satan who had got hold of him made him go down on his knees and pray for hours, although he said he had never prayed in his life before, notwithstanding that his wife was a teacher in Mr. Brown's Tabernacle, of which her husband also was a member; however, he did not follow the matter up. On another occasion

he brought two friends to the meeting, whose deceased friends were described so correctly by Mr. Cogman that they had been Spiritualists ever since, and now live in the Isle of Wight, where they are doing missionary work. Once he brought a member of the "Hallelujah Band" to Mr. Cogman's, and the man had since been gradually converted to Spiritualism. Last Tuesday, at about four o'clock, the man's wife sent a boy to the cupboard, and he said, "Oh, mother! ain't it a lark? Here's the table coming!" The table was running along with a lot of books on it, then it tilted and upset the books, and returned to its place. Afterwards there was a whistling noise, and all the books were back in their places on top of the table. Then a chair came into the middle of the room, and spun round on one leg for about five minutes, after which it walked back again. Later in the day she heard a rustling noise behind her, and on looking round she saw the broom, upside down, walking along the room. A chair, with her husband's trousers on it, spun round, and sent the trousers flying. The doors banged, chairs slid, and the children wanted to know what it was, so she told them it was "the angels" (Laughter) "come to teach them good things." She said this in order not to frighten them.

Miss M. H. Eager passed into the trance state, and said,—O Thou whom all men worship and praise; the rippling waters and the bubbling streams send forth sounds of praise to Thee. All nature joins with one accord; whether it be in the lonely valley, or on the mountain top, all things concur in praise of Thee. Let us feel Thy power. Let us feel Thy loving sympathy, and assure us that Thou art ever near us, in whatever work we may be engaged. [She then began to speak in an unknown tongue.]

Mrs. Bradley was next entranced, and controlled by a lively spirit, who answered with considerable sharpness; some questions which were put by medical students.

Mrs. Gender was next entranced, and influenced to make some mesmeric passes over the neck of a listener, who was suffering from a sore throat.

Mr. Bullock said that he had been brought up in the orthodox church; that raps came upon the table in his house, and he and his wife did not know what they meant. Then they learned a little about Spiritualism, and began to sit, and in a very short time the manifestations threw them into a fog. They thought Spiritualism a terrible evil, so his wife went to Mr. Cogman on the subject, and brought home with her a spirit guide, who threw her into an unconscious state. Before that time the greatest pests of his house had been doctors and doctors' bills, but since then, they had never been troubled with them. The spirits cured all their diseases, yet church people said it was all the devil. If such were the devil's works, all he could say was that the churches had belied him very much, and that he was not a bad character. He and his wife had laboured for three years, and had made many converts to Spiritualism, but it was all due to Mr. Cogman, since they derived their first knowledge from him. He thought it was time there was more unity among Spiritualists in England. Last summer he preached Spiritualism in the open air to numbers of people, but had never found another Spiritualist to stand by his side. Spiritualists should join together, not to see what they could afford, but what they could sacrifice; he and his wife had simply sacrificed all they once possessed in the cause, and he found all the persecution received was the very thing needed to drill them for the work. Spiritualism made amends for everything lost in a material sense. His departed friends had come back to him and to his children. It was no delusion, for Spiritualists fed and lived upon facts. Organisation was good, but committees should not overrule the spirit world; Spiritualists should put the spirits in the front ranks and follow them.

A gentleman rose and said he had been enquiring into Spiritualism for a long time, but had been very sceptical until a few days ago, when he became a writing medium, and had been made to write in Mrs. Bullock's presence.

Mr. Webster was then entranced, and in course of an argument with two medical students, the controlling spirits said:—"You want us to prove that it is spirits. We want you to prove that it is *not*. It is not fair to give us all the hard work."

Shortly afterwards the proceedings closed.

AFTER working hard for two weeks to implant Spiritualism in the important town of Dundee, Mr. William Oxley has returned to Manchester, and Messrs. Peck and Sadler to Cardiff.

OFFICES FOR THE NATIONAL ASSOCIATION.

THE earlier this year that the National Association of Spiritualists selects and takes possession of offices, the better will it be for the interests of the movement; if there is much delay it will not find itself within a home of its own until the London season is half over. The Offices Committee is now working up the guarantee fund, and in the meantime has given little information about its future plans, in the matter of attempting to make the offices self-supporting; neither has it yet raised any discussion as to the most suitable locality in which to take premises, nor as to what description it is most desirable those premises should be. After the committee has made all these particulars known, it is not probable the whole matter will be immediately settled off hand, but that time will be given to allow the members at large and the general public an opportunity of expressing their opinions; thus, unless care be taken, nearly another month may elapse after the committee makes known its intentions. Very probably if its intentions were known now, much of the delay would be saved, for the consideration of these points would begin at once. Moreover if the plans were seen to be such as to make it certain that a large proportion of the guarantee fund would be covered by the returns, it would tend to increase the sum total of the former.

As to the most desirable locality for offices, there will be plenty of arguments for and against any site which may be selected. Supposing the neighbourhood of Charing-cross were chosen, because by rail and by other means of conveyance, it is within easy reach of West-end and East-end Spiritualists, and of very many who have to come to town by rail, it might be objected that few Spiritualists live in the immediate neighbourhood; on the other hand, that might be considered one reason why Spiritualism should be planted there for the instruction of those who reside near at hand; generally speaking, it would be a very convenient locality for those who come to town by rail, and would like to be able to look into a spiritual reading-room when they have an hour or two to spare.

Should it be considered desirable that the offices should be planted in that part of London in which the members of the National Association are most numerous, some position between Notting-hill and the Marble-arch, or Paddington, would probably be the best. The committee could gain information on this point by examining the list of addresses of members, and marking the positions on a Post Office map. In the neighbourhoods just mentioned Spiritualists are numerous, but whether they consist of such persons as would be likely to make use of the offices, supposing them to be close at hand, is a matter for the committee to consider.

Without having any information from the committee as to what its plans may be, it would be premature to express any decided opinions about the description of premises which ought to be taken. If the Association has nothing but a series of small rooms placed at its command, the returns it might expect would include:—(1.) Less salary to the resident manager in consideration of apartments being allowed to him for private use, rent free. (2.) There would be an income from the reading-room, in which probably all the leading magazines and periodicals of the day, as well as spiritual periodicals from all parts of the world would be taken in and filed for future reference. (3.) There would be further returns from the letting of rooms occasionally for committee or other meetings, or for the purposes of a local society. All these items added together could perhaps scarcely be expected to cover the rent of offices and manager's salary, but the committee may perhaps have thought of additional uses for such premises, of which the public have no notion; or they may argue that if the premises offered at such a moderate rent in the main thoroughfare of Oxford-street should be taken, it would be worth while for the Association to incur a moderate balance of inevitable loss, because of the publicity it would gain by having a home in such a well-known thoroughfare, always crowded by vehicles and pedestrians. The committee has advertised, or is about to advertise for a small hall with dwelling-house attached, and has probably by this time made inquiries whether the leases of any of the halls well known to Spiritualists are obtainable. To take premises of this kind would necessitate a largely increased guarantee fund, but in return the guarantors would not be likely to have to pay much, except during the first year, which in the natural order of things must be a bad one. In such premises, *soirees*, lectures, and other public meetings could take place, and when not wanted for the purposes of Spiritualists, they could be let for other uses, and as there

are plenty of Spiritualists connected with other reform movements, there would probably be a considerable amount of influence exerted to induce other organised bodies to use the hall when not required for Spiritualistic purposes. Private individuals make a profit by taking leases of such halls, and letting them, so why should not the National Association?

One great use of a hall would be its application to educational purposes. There are several scientific men connected with the movement, who will gladly give information on scientific subjects, such, for instance, as the nature of the imponderable and invisible forces which are known by physicists to surround us on every side, and to have an all-powerful action on the material world; or they might undertake to teach a little about the real nature of magnetism and electricity, of which forces a few uneducated Spiritualists here and there write and talk so wildly. But to do these things needs the use of most expensive apparatus, which the owners would only care to send to a hall belonging permanently to Spiritualists, and where, when not in use, it could be safely stowed away on the premises. The expense, and time, and work involved in taking apparatus to a hall, and fitting it up for use during one evening only, renders lectures of this kind practically impossible, until permanent premises are taken. We believe from what Mr. Varley told us of the experimental lecture he once contemplated delivering to a meeting of Spiritualists, that it would have taken at least two days to fit up the necessary apparatus.

These ideas are not thrown out dogmatically, but to elicit opinions, and we shall be very glad to receive and to publish a large number of suggestions upon these subjects in very short letters, from the readers of these lines.

THE DOCTRINE OF IMMORTALITY AMONG THE ANCIENT EGYPTIANS.

No. III.

Historical Study, by C. Constant, Smyrna; Member of the Asiatic Society, Paris. Addressed to the British National Association of Spiritualists. Translated from the French by Emily Kislingbury.

ALL these scenes furnish us with the concrete representation of an idea which is eminently religious. Champollion-Figeac says, with regard to it: "this scene (of the judgment) places before our eyes the most curious part of the religious belief of the Egyptians. The hieroglyphicist who composed this singular subject was able to embody the most metaphysical ideas, and we see therein the evident proof that the dogma of the immortality of the soul, and "that of rewards and suffering in another life were the principal foundations of the religion of the ancient Egyptians." In short, take away the forms, which are but symbols, what idea do we find? The law of progress, by justice and the labour of the individual. Man is represented to us as a spirit gravitating eternally towards perfection, by a series of terrestrial incarnations.

What were these successive incarnations? Did the human soul enter the body of an animal, or was it incarnated anew as man? We have every reason to believe that, according to the Egyptians, the soul did reincarnate itself upon the earth as man, and that the doctrine of metempsychosis was in principle the same as the doctrine upheld by Allan Kardec and other philosophers of our own day.

It is true that in the judgment-scene we saw the woman Tetchonsis sent back in the form of a sow, but we must not take these forms literally. I have said enough on the subject of the hieroglyphic writing to make it unnecessary to repeat that these animal forms expressed not the *being*, but the *manner of being*. In the same way that in this picture of the judgment vices, virtues, and divine attributes are symbolised by the forms of animals, so the vices and punishment of the woman Tetchonsis are characterised by forms which set forth those ideas.

By depicting the glutton in the form of a sow, the people were taught plainly and objectively: *you shall be punished in the way that you have sinned; or rather, you shall be like the animal in whose habits you have delighted*. I feel the more confirmed in this point of view, because I have seen nowhere in the funeral rituals, I have found nowhere, animals giving up their souls as in the drawing published in this article. It is always men who die, and always spirits in the form of men who are judged in the Amenti. Why are not also sows and crocodiles brought before Osiris to be judged by him?

Egyptian metempsychosis was not a chaos of incarnated beings, man becoming pell-mell a lizard, an ox, or a bird.

There was a principle of reincarnation equitably governing the movements of spirits in the human race, and I venture to think that what Herodotus tells us on this subject is tinged with error. These papyri and these inscriptions are more truthful than historians. Besides, the drawings in the catacombs of Biban-el-Molonk demonstrate sufficiently that human souls were also punished in the human form and not in that of an animal.

It has been also said that the Egyptians believed in a final resurrection, and that they mummified their bodies to preserve them for this end. I believe that to be also a false opinion, for I have never read anything to that effect in the funeral rituals. As the Egyptians did not, like the Indians, burn their corpses, they mummified them to avoid pestilence. This reason seems all the more plausible in that the plague was unknown to the ancient Egyptians, and only appeared in Egypt with Christianity, when they began to bury the bodies of the dead, which, being covered by the Nile during its overflow, were the cause of pestilential miasma.

There are, besides, countless passages in the funeral rituals, where a final and celestial state of happiness is spoken of as awaiting the souls of the virtuous, and it is even said, "the bodies that they have left behind will repose for ever in their tombs," a passage from which I have already quoted, and which proves sufficiently that the dogma of any sort of resurrection can never have formed a part of Egyptian teaching.

Metempsychosis is therefore nothing but the Spiritualist doctrine of onward progress, without return to the cast-off body, and without incarnation in the bodies of animals inferior to man. Herodotus and Plato, who collected a few vague ideas on Egyptian psychology, give us the space of three thousand years for this progressive purification, but, according to the text of the Egyptian papyri, erring souls could be myriads of years working out their salvation. We know that the idea of social progress is altogether modern, but it appears that the idea of individual progress existed among the Egyptians, and that that which the Spiritualism (or Spiritism) of to-day sets forth as a novelty in psychological research, was admitted long before our times by that learned priesthood.

The attentive investigator will see more than one point of correlation between the Spiritualism of our day and that of the time of the Pharaohs. Inasmuch as our Spiritualism is not only a science but a system of morality, it was also the aim of the Egyptian doctrine to reform and elevate the people. The religion of Isis referred the judgment of human actions to a supreme court from which there was no appeal, by giving to all men equally the time necessary for the amendment of their faults. Champollion says on this subject: "the successive transmigrations of the soul... gave but a picture of the trials through which the divine emanation had to pass in order to arrive at infinite perfection, the constant aim of its virtuous striving... The figurative expression of this belief, by symbols which appealed directly to the mind of all, was multiplied with studied perseverance; as the foundation of public morality, it was reproduced on the public monuments by the aid of all the arts... kings and citizens were cited before the same tribunal..."

I think I have said enough in vindication of the beauty of the Egyptian doctrine of immortality, a doctrine which has begun to reappear amongst us, and which may be summed up in these words: Endless progression of the soul towards perfection by individual effort; abolition of an everlasting hell; plurality of terrestrial and celestial existences; lastly, a pure and perfect Spiritualism!

How did the Egyptians arrive at these ideas? I believe it was by the study of the laws of nature and of spiritual manifestations that these philosophic notions arose in Egypt.

These great people were eminent observers. "One cannot, without injustice," says Champollion, "deny to Egypt the honour of the sublime results of her long study of man and of the universe." According to this great archaeologist, "the study of man" was the basis of the psychological doctrine of the people of the Nile. This study was in fact the principal occupation of the Egyptian priests. The dissections they used to make when preparing the mummies had given them an extensive knowledge of the body and of the human machinery. Anatomy was so advanced among them that there were surgeons for special branches on their medical corps. I will not digress from my subject by entering here upon a question which might be made a special object of study. I will content myself with remarking that animal magnetism seems to have been known to the ancient Egyptians. The Baron Du Pötet has published in his *Journal* several Egyptian drawings evidently representing scenes of

magnetism. There were healers among the priests, and there were other priests who sold dreams; that is to say, who knew how to dream for purposes of consultation. Somnambulism, second sight, mediumship have been phenomena in all ages, and there is no doubt that the learned of that time took advantage thereof for the elucidation of their religious beliefs.

In support of what I have just said, I will transcribe here a very curious passage from *Hermes Trismegistes*, which tends to prove that the ancient Egyptians were acquainted with spirit-communion, for it is there said: "Of all the wonders which we have observed in man, that which most commands our admiration, is that men should have known how to find the divine nature, and to put it to use... As they (men) could not make souls, they evoked those of demons or of angels, and fixed them in holy images and divine mysteries, as the only means of giving power to the idols, to work good or evil."*

These lines have no need of comment; they are sufficiently clear and explicit. Spirit communications and evocations were well-known facts; spirits attached themselves to idols and images of saints as in our day to tables, and the divine mysteries were neither more nor less than those things which take place at our *seances* and in our cabinets.

There is much to be said on this subject, and history will have to be rewritten by the light of Spiritualism.

Spirit manifestations must have been known to antiquity. In fact, the art had been so much abused, that Moses was forced to expressly forbid his people to call upon the dead (Deut. xviii. 11). It would appear that evil magicians and evil spirits conspired together. The *Journal Asiatique* published by the Asiatic Society of Paris (November—December, 1867), contains an interesting essay on two papyri, called respectively the Lee, and Rollin papyri. They give the account of a trial in the reign of Rameses III. (fifteen centuries before Christ), in which the accused are magicians and sorcerers of the period, who tried to penetrate, by the force of magic, into the king's palace, with revolutionary intentions. The learned author of the article says that magic and incantations were inseparable from religion; they constituted the divine science, the art of all arts, and their practice was only forbidden to the vulgar, who abused them, and who continue to abuse them to this day.

This fear of abuse explains perhaps why Moses forbade necromancy, and never even spoke of immortality to the children of Israel. The great lawgiver was also versed in Egyptian learning, and must have been acquainted with this dogma. He may have had other grounds for silence; he wished perhaps to root out Polytheism, for to the vulgar, spirits became as gods.* In any case it is certain that the Egyptian priest was always a Spiritualist. Who knows what manifestations may have taken place in the *darkness* of the depths of the Memphian temples? Who knows what *raps* may have resounded in the gloomy vaults of those immense palaces of granite? There is fine material here for an historical treatise on "Comparative Spiritualism," a study which will doubtless be pursued some day. The materialistic ideas of the eighteenth century had too much influence on the Egyptologists of the time of the Champollions, and the historical question of the "Spirits" has been totally neglected and confounded with what is contemptuously called "magic." But we are perhaps not far from the time when these errors will be rectified. And to this end archaeologists have but to initiate themselves into the truths of modern Spiritualism, and to study from this point of view the emblematic writings of papyri and mummies, which speak to us so eloquently across the abyss of forty centuries of silence!

THE PROPOSED ILLUSTRATED SPIRITUAL PERIODICAL.—Orders for this proposed journal are still flowing in steadily, and the increased list will be published shortly; the demand for Liverpool has increased from twenty to about fifty. Those who intend to take it in are requested to send their names and addresses to Mr. W. H. Harrison, 11, Ave Maria-lane, London, E.C. If a good list of subscribers is obtained on this side of the Atlantic, it will remain only to be seen how many are obtainable on the other; by union in this matter, a very valuable and self-supporting journal will be introduced into Spiritualism, calculated to make converts among those readers whose adhesion would give great strength to the cause, besides which it will do good work by placing passing events pictorially on record. Specimen pages may be obtained on application.

* See *Hermes Trismegistes*, translated by Menard.—C. C.

* Were the Egyptian vulgar alone in this respect?—TRANSLATOR.

Correspondence.

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

THE ODOUR OF SANCTITY.

SIR,—The account which you printed a short time ago, of phenomena connected with the evolution of scent in an abnormal manner, has brought me several letters requesting further information. The record which you were able to give, was necessarily imperfect, and I shall be glad if you will allow me to explain somewhat more precisely.

In every circle with which I am acquainted, some means is used of inducing harmonious conditions. This is usually done by means of music or singing. In our circle it has always been by means of perfumes. From the very first we have been enjoined to stillness, and attempts at conversation have usually been repressed. We do not use a musical box, nor has music been asked for. But no *seance* passes without perfumes being showered upon us, or perfumed waves of air being wafted round the circle. These waves of air usually blow over my head, so that by putting up my hand I can feel the cold air blowing over my head twelve or eighteen inches above it. It is not until the waves of scented air come round to me that I detect the presence of perfume, except on rare occasions.

These perfumes are of various kinds, rose, sandal-wood, and verbena, being favourites. Any sweet-scented flowers in the room are utilised, and their perfume extracted. This is notably the case in the country where fresh flowers are obtainable. We have noticed in such cases that the presence of a particular flower in the room would determine the prominent spirit odour; and that particular blossoms would have all the perfume extracted from them for the time, though the odour would return on the following day. Sometimes, however, a perfectly distinct odour would be extracted from—or, more precisely, be put upon—a particular flower. In this case the flower invariably withered and died in a very short time.

It is now some months since I first noticed the presence of a perfumed atmosphere round myself, especially during the times when I was suffering pain. I have been liable to neuralgia, and at such times those around me have noticed the presence of perfume of various kinds, such as those which we observe during our *seances*. One evening I was standing at an open window through which the air was blowing, and the perfume of rose was so marked, that friends who were present endeavoured to trace it to some definite source. It was found to be localised in a spot no bigger than a shilling at the top of my head. The spot was perceptibly wet with the perfume, which oozed out more freely on pressure. Since that time we have become familiar with the fact, and have ceased to wonder when the perfume shows itself, if I am suffering pain. The process is, as I am informed, remedial, and I have knowledge of at least one medium now living, who has frequently observed a similar phenomenon, though not referable to perfume localised in one spot.

But, indeed, the fact is both new and old. We have not observed it of late years, perhaps because we have not searched for it, but in mediæval days the fact was perfectly familiar. It is only now that we are beginning to understand the phenomena of mediumship, which showed themselves among the monks, nuns, and the recluses, of the middle ages. They were in many cases powerful mediums, they gave themselves the best conditions—seclusion, prayer, fasting—and the odour of sanctity became a well-known occurrence among them. Only they named it badly. There was no particular sanctity about them or about us now—frequently the reverse. The perfume had nothing to do with sanctity. It was a phenomenon of mediumship which was rife then, and which exists now, perhaps more frequently than we know.

M. A. (Oxon).

MR. JOHN BRIGHT AT A SEANCE.

SIR,—I enclose a report given by the *Dundee Advertiser*, December 16, 1874, of a *seance* with our South Wales mediums, Messrs. Peck and Sadler, who have been on a tour in the North of England and Scotland for a few weeks. They visited Halifax and Rochdale, holding *seances*, and from accounts received everything gave great satisfaction. There were present on the several occasions many of the respectable portions of the inhabitants. At Rochdale Mr. John Bright, M.P., was present. I am informed he was much satisfied; he attended some of my demonstrations in that town formerly,

and on one occasion said: "We are convinced against the evidence of our own senses."

I am happy to say we are making satisfactory progress here, several private *seances* are being held. We are trying to develop and bring out some good mediums. I have just finished a course of nine lectures on animal magnetism at our new Agricultural Hall; though the audiences were not large, they were select; of those from the audience who submitted to be operated on, several came under the influence very quickly, and we hope to procure some good mediums from among them. I am afraid the people generally here do not read much; many appear so very ignorant of the phenomena of Spiritualism. However, I hope we shall have some wonderful things to tell you shortly about our doings. Inquiring minds are about. I have just had a letter from one of our head merchants, wishing to know more of these things.

I have just been able to perform two good cures of people belonging to this town; one who had been at the asylum at Bridgend has now been quite brought back to her right mind. The other, who was in a very weak state, after living in London and Bristol for nearly two years, and who returned home still in a very weak state, is now well and walking about. We are going to try what we can do this winter to carry on the good cause.

H. HUDSON.

16, St. Mary-street, Swansea.

SPIRIT MATERIALISATION AND DE-MATERIALISATION AT NEWCASTLE-ON-TYNE.

Hor.—O day and night, but this is wondrous strange!

Ham.—And therefore as a stranger give it welcome.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

Hamlet.

SIR,—As the following phenomena have occurred on two occasions in a private circle in Newcastle, of which we (the undersigned) are members and were present, thinking it might be of interest to your readers, we venture to send you the following report of the same.

The cabinet used consists of a shallow recess in the wall on one side of the fireplace with two large scarlet window curtains suspended in front; as the cabinet thus formed is barely large enough for the medium to lie down in, we, by direction of the spirits, place a large drawing-room screen about three or four feet in front of the curtains, height of screen five feet six-and-a-half inches. The spirits materialise themselves in the space between the screen and curtains, one of the leaves of the screen acting as a door for ingress and egress.

As on the first occasion the phenomena above named were seen only by a portion of the circle because of the door of the screen not being sufficiently wide open to admit a view for all the sitters, we will describe only the *seance* of Friday last, December 18th, when all could see what was transpiring. The number of persons assembled was sixteen, and after seating ourselves in a double row in the form of a segment of a circle, the radius of which from the door of the screen was about eight feet (the door of the room being previously locked and the key taken possession of by one of the circle), Miss Wood, the well-known medium here, retired into the cabinet. The amount of light was reduced. She was soon entranced by one of her guides, who after a little chat requested us to be very harmonious, and they would endeavour to de-materialise in our sight.

After singing a few hymns with heart and voice we saw the door of the screen slowly open, and the form of little Pocahontas, familiarly called "Pokky," an Indian child about three feet six or seven inches high, presented herself. She only advanced two or three feet from the door of the screen, and after exhibiting her dark arm and chest at the request of various sitters, she playfully amused herself by taking a few cinders from the fireplace and tossing them to two or three of the sitters; after giving two or three more manifestations she retired to the doorway of the screen and gradually vanished from our sight. Shortly after the door of the screen was closed, and we were requested by raps to sing. Having complied therewith, after a brief space the door of the screen was opened to its widest extent by unseen power; we looked in vain for a hand or something as the cause. The door of the screen remained thus open from this time, and was not closed again during the *seance*; presently in full view of all the sitters, at the entrance to the doorway of the screen, a something white appeared on the floor, though no mortal hand was seen to place it there; slowly and very gradually this white object grew in size and height till it reached about the

height of three feet from the floor, from which it developed more rapidly till the full form of a man, clad in white, about five feet eight inches high appeared before us. We asked if it was "Benny," (one of the medium's guides); he nodded in the affirmative, and waved his arms above his head. After two or three minor manifestations, he was requested to take a pencil and mark on the wall as high as he could reach, which having done, he retired to the door of the screen, and standing there in full view of all, gradually diminished in size and height till what remained appeared like a white pocket-handkerchief on the carpet, which itself shortly faded away. We were again requested to sing, during which the power having been restored to the medium, the meeting broke up, and thus ended one of the most extraordinary and satisfactory *seances* it was ever the pleasure of your correspondents to witness.

Some of the sitters were so placed that they could see the whole of the space between the screen and the curtains while the door of the screen was open, and had the medium taken a part in the manifestations she must assuredly have been detected; finally, the medium was requested, when restored to her normal state, to make a mark on the wall with a pencil, which she did standing on tip-toe, and reaching to her utmost; it was then found that her mark was seven and a-half inches short of that made by the materialised form "Benny." The height of the medium is 4 ft. 11 in.

In conclusion, it is needless to say that after this, none present were doubters as to the genuineness of the phenomena; and when we reflect upon what occurred during these, to us, brief two hours, we recall to mind the lines from Young's *Night Thoughts*:-

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He, who made him such!
Who center'd in our make such strange extremes!
From different natures marvellously mixt;
Connexion exquisite of distant worlds!
Distinguish'd link in being's endless chain,
Midway from nothing to the Deity!

... I tremble at myself,
And in myself am lost! at home a stranger,
Thought wanders up and down, surpris'd, aghast,
And wonder'ing at her own. How reason reels!
O what a miracle to man is man,
Triumphantly distress'd, what joy, what dread!
Alternately transported, and alarm'd!
What can preserve my life? or what destroy?
An angel's arm can't snatch me from the grave;
Legions of angels can't confound me there.

We enclose our addresses and remain,

THOMAS LAMB	J. H. ISITT
JOHN MOULD	H. A. KERSEY
WM. ARMSTRONG	JOHN MILLER
R. JEFFREY.	

Newcastle, Dec. 23,
1874.

A CORRECTION.

SIR,—I observe a slight inaccuracy in the report of my speech in the Oxford Union as it appears in your columns. One sentence is printed thus:—"From one point of view the *Medium* is important;" whereas what I said was:—"From one point of view the *Medium* is the most important of all."

ST. GEORGE STOCK.

ORTHODOXY.

SIR,—I would that Mr. Martheze were accurate, because accuracy on the part of opponents is the only method by which wrongs or errors can be righted. His assertion that my letter in *The Spiritualist*, on the 11th of December, 1874, was a long one on orthodoxy, is *untrue*; it had only less than three lines about orthodoxy, and the words were—"I and others claim the right to let the outside public know, that there are orthodox Christian Spiritualists." The length of the article on other subjects was less than a column,—a contrast to the eight columns we had from the other side.

Gladly would I answer the ten questions put to me by Mr. Martheze, because his heart is in Spiritualism; but the answer to be somewhat effective, would take ten columns of type, and when finished it would only be considered my belief, be skimmed over, and possibly ten more questions put; it being so much easier to put questions than give satisfactory answers. Every father has so felt it. I could put ten ordinary scientific questions to Mr. Martheze, and he could not answer correctly one of them. If so ignorant on the structure and powers of substances he can handle, we must not consider ourselves clever because we object, or consider that nothing exists but what we understand.

Orthodoxy is founded on testimony and on personal knowledge. Reason, like a judge, has decided on certain elementary principles, which have shaped themselves into terse expressions, to be expanded by each individual according to his confidence in testimony and his own experiences. Orthodoxy is in its broad basis, as I stated lately in the *Medium*—"God our Father—Christ our Leader—Immortality—Heaven to the good-doers—Retribution to the evil-doers—Special providence. The Bible is the best store-house of testimony we have; through its historical narratives we have a perception of the action of a superior mind direct and indirect on man. The lack of a system of punctuation in the original copies of the Bible has produced the same confusion of mind in apprehending the meaning, that we have in our law courts every law term, from our abstracts and parchment deeds not being punctuated; and one Queen's Counsel differs from another as to the true meaning, as much as theologians do. Yet the deeds were prepared, and the facts therein true.

When translations were made into foreign languages by persons practically unacquainted with oriental manners, customs, habits of thought and idioms, mistakes were made, and that as easily as if an Orientalist were to translate English into Persian, and write, "The sun set in darkness." The Orientalists might say, "That is untrue; the sun never sets; it cannot and never did set in darkness. The English astronomy priests were an ignorant set of men. We cannot rely on what they affirm." The discovery of copies of the Scriptures more ancient than those from which our authorised English translation was made has cleared up many ambiguities; and I doubt not the official revision now going on by men accepted as qualified, will correct many other errors or expressions, which have been laid hold of to erect theological theories by human reason based on imperfect knowledge of facts, and so created sects on minor questions, leaving the broad orthodox principles previously detailed, the basis for all the sects: Church of England, of Scotland, Methodist, Independent, Baptist, Roman, and others. Truly, one faith, one hope, one baptism of the Divine. Spiritualistic phenomena destroy the faith of the atheist and modern Sadducee, and confirm that of the Christian—that the miracles recorded in Scripture were facts. As Spiritualists, our work is to let our knowledge be known, and silence the ignorance-mongers, who jabber in our societies founded to examine portions of the products of the Infinite.

Mr. Martheze and others should earnestly find out wherein orthodoxy and Spiritualism are one; if he does so, he will find himself almost, if not altogether, orthodox. Calmly ponder over each principle I have named, and in the light of Spiritualistic phenomena and teachings, judge impartially.

Take them—God our Father—Christ our leader—immortality—special providence—heaven (or higher sphere) for the good—retribution (or lower sphere) for the evil. Do not waste time over minor questions. Ask yourself—"Shall I go and worship the Deity with the orthodox, or go and worship Nature with the Infidel, who denies the being of a God, of a spirit, of the phenomena I have calmly and earnestly examined and know to be true?" If in the Church, Mr. Martheze does not know a minister, so earnest as he is on spiritual knowledge, try and find one among the Dissenters; surely, all are not inferior to him; and even if it should be so, show to men—to angels—to spirits—to the ghosts who can see him—that he loves the same Higher being they do, by the visible sign of Mr. Martheze's actual visible body, in a house built for adoration—for praise.

J. ENMORE JONES.

Enmore-park, S.E.

DALSTON ASSOCIATION.—The fourth anniversary of the establishment of this Association is to be commemorated by a *soiree dansante*, at the Luxembourg Hall, Dalston, on Thursday evening, the 14th instant. The managers of the arrangements for the enjoyment of those who will attend, say that the preparations are very complete, and the event promises to be an attractive one in many respects, so probably many well-known friends of Spiritualism will be present on the occasion. Messrs. Green and Blyton, the *soiree* committee, inform us that they have received several liberal and kindly letters, offering the loan of various articles of interest for exhibition, amongst the lenders being Mr. Benjamin Coleman, Mrs. Cook, Mrs. Mary E. Tebb, Miss Kinslingbury, Mr. T. Everitt, and others. The committee will be grateful for any further promises of assistance from other metropolitan Spiritualists. For further particulars see our advertising columns.

THERE are all the materials for a good society of Spiritualists in Brixton, if anybody can be found to do the necessary official work.

PASSED TO SPIRIT LIFE.—Mr. David Thomson King, the electrician, who went down with the ill-fated *La Plata* telegraph ship in the Bay of Biscay on 29th Nov., was the only brother of Mr. George King, of the Council of the National Association. Mr. David T. King, though only twenty-one years of age, already bid fair to take a high place in the ranks of science, and was making his second voyage to Brazil as representative of Professors Sir William Thomson and Fleeming Jenkin, the engineers to the Platino Braziliro Telegraph Company. Mr. George King has just returned to London from a hurried visit to Rome, where he had been called by telegram to see his father, who is travelling in search of health.

SPIRITUALISM IN CARRICKFERGUS.—A private letter from Carrickfergus says:—"In this neighbourhood Spiritualism is being investigated by several persons of intelligence, but they have nearly all arrived at the idea there is nothing in it but 'will power.' I believe the reason of this conclusion is obvious. The clergy of the town are denouncing it as belonging to the devil. Many would like to investigate were it not for this cry of the priests of all denominations, who will not allow their hearers to take the advice given by the apostle to prove all things and hold fast that which is good. The latest explanation of the facts is given by a gentleman of the press, who took part in a *seance* in this town on Saturday night last. It was the first time he ever saw the table move, and he gives his theory of it in the *Belfast Morning News* of yesterday which I send you for criticism."

GOSWELL HALL MEETINGS.—On Sunday evening Mr. Cogman occupied the platform at Goswell Hall, Goswell-street, London, and under the control of his spirit guides, gave an instructive address. Mr. Haxby presided, and Miss Eagar (trance medium) occupied a seat on the platform. After a hymn had been sung, Mr. Haxby read the 19th Psalm, and introduced Mr. Cogman, who rose, and under the influence of his spirit guides, spoke on the passages read as being full of satisfaction to those who hungered and thirsted after righteousness. He also spoke of the myriads of prophets, kings, and seers, now in the spirit world, of their present nearness to mankind, and of the intellectual times in which we are living. At the close of the lecture a few questions were asked and replied to. Miss Eagar, under the control of her spirit guides, rose and addressed the audience for a few minutes in a kindly way, giving them advice as to how they might hold communion with spirits. The meeting closed with another hymn. Next Sunday evening Mrs. Bullock will give an address under the control of her spirit guides. A *soiree*, to aid the Sunday services, will be held at Goswell Hall, 86, Goswell-road, on Thursday evening next, the 7th inst. The entertainment will be similar to the *soiree* of the 26th November last. Many friends have kindly given in their names to assist on the occasion. Other friends are invited to co-operate, and assist in making the *soiree* a pleasant and successful meeting. Particulars will be found in another column.

SPIRITUALISM IN DARLINGTON.—Mr. T. P. Hinde writes that the Darlington Association of Spiritualists had an interesting meeting on Sunday evening last week, the usual proceedings being enlivened by the presence of Mr. Richardson, of Seaham harbour, the editor of a paper supplying that district with news. Since his recent acceptance of the spiritual hypothesis, as the only tenable one covering the whole ground of the phenomena of modern Spiritualism, he has had a considerable portion of his time engaged in writing letters, and otherwise defending the noble cause he has espoused. At Darlington he narrated some of his experiences to the following effect:—"Years ago I was led to adopt materialism as the only rational philosophy I had heard of to explain the phenomena of existence. Spiritualism attracted my attention, and its apparently preposterous claims invited my antagonism, so I wished to expose the seeming delusion; I investigated, and from the various kind of phenomena which I observed, my antipathy was overruled by the sheer weight of evidence proving the reality of the facts, and the spirits who produced the same." Mr. Hinde adds: "To tell you the truth, it's quite refreshing now-a-days to come across a man who is honest and earnest enough to avow right out his convictions of the truth of an unpopular cause, which Mr. Richardson has done both in public and private life; you could not ask for better fruits of his true manhood; there is no mistaking the genuineness of such coin, it has the true ring in it. Mr. Richardson says that he will advocate the cause by lecturing shortly."

A **HANDBILL** informs us that "Water-Colour Drawings (numbering about 400), illustrative of the Origin of Species, executed under spirit influence, through the mediumship of Mrs. Catherine Berry, together with a collection of spirit photographs, and miscellaneous spirit drawings, are now being exhibited at the rooms of the Brighton Spiritual Union, 82, St. James's-street, Brighton."

THE CIRCULATION OF PERIODICALS.—Data as to the circulation of periodicals are usually fallacious, because accurate knowledge of the circulation of a journal reveals its exact financial position; hence, when the public put questions on this head which they have no right to ask, they get extraordinary replies from unscrupulous men; when such are connected with the commercial department of newspapers. Taking the case of English provincial newspapers, in nineteen cases out of twenty the statistics as to their circulation current in their several localities, are as reliable as the total statement established for a quarter of a century, that "fifty thousand drunkards die every year." In the course of long experience in newspaper life, we have sometimes known journals to suffer in consequence of false reports as to their sale, because, the circulation of a paper being given, the value of its advertisements and trade influence (if any) estimated, and the expense of producing a similar journal being exactly known, a common sum in arithmetic proves the owner to be making enormous profits, hence his untruthful statistics bring fresh journals into the field. One reason why we give no information about the circulation of *The Spiritualist*, is, that the usual trade method of inventing high statistics for one journal, and low ones for its competitors, is grossly immoral, and Spiritualism and all other "isms" ought to be kept free from every trace of every kind of sham. Our readers know for themselves that this journal is the recognised organ of Spiritualists of education and culture throughout this country, its colonies, and on the Continent of Europe; the more thoughtful of the poorer classes also take it in; thus it permeates the heart and backbone of the movement; and this position has been attained notwithstanding the great injury inflicted on it for years by the subscription system. The circulation is a good one, much higher than some Spiritualists, devoid of truthful knowledge on the subject have been repeating. When the public receive false information as to the circulation of a journal, the check is always in their own hands, for, on making an easy mathematical calculation, it will be seen that the owner is realising enormous profits, a circumstance it may not be always convenient to admit, even when proved by his own figures.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED A.D. 1870.)

The Council beg to announce to the members and their friends, as well as Metropolitan Spiritualists, that arrangements have been made to commemorate the

FOURTH ANNIVERSARY

OF THE ESTABLISHMENT OF THE ASSOCIATION, BY A

SOIREE DANSANTE,

AT THE LUXEMBURGH HALL,

(Opposite Dalston Junction Station, North London Railway),

ON THURSDAY EVENING, JAN. 14th, 1875.

ALFRED E. LOVELL, ESQ. (President of the Association), will preside.

A first-class Tea, and Coffee, &c., will be provided during the evening.

Vocal and Instrumental Music, interspersed with short congratulatory addresses by influential spiritualists and friends, will be contributed between Half-past Seven and Nine o'Clock.

Doors open at Six o'Clock, Dancing to Commence at Nine o'Clock.

M.C., Mr. Bishop. An efficient Band will be in attendance.

A number of Paintings, Writings, Drawings, Photographs of eminent English and Foreign Spiritualists, specimens of Spirit Photography, Literature, Crystals, &c., will be exhibited during the evening.

Admission:—Single Ticket, 3s.; Members of the Association, 2s. 6d. Double do. (for Lady and Gentleman), 5s.; Members, 3s. 6d. Family do. (to admit Four Persons), 7s. 6d.; Members, 5s.

To be obtained prior to the date of the *Soiree Dansante*, at the following Agents, viz.—Mr. Thos. Wilks, Circulating Library, Dalston-lane, E.; Miss Luckhurst, Stationer, &c., 202, Queen's-road, Dalston, E.; Mr. Thomas Blyton, 12, St. Philip's-road, Dalston, E.; Mr. J. Sparey, 13, Middleton-road, Kingsland, E.; Mr. Robert Cogman's Spiritualist Institute, 15, St. Peter's-road, Mile End, E.; Mr. F. M. Parkes, Spirit Photographer, 6, Gaynes Park-terrace, Grove-road, Bow, E.; Mr. F. Bear, Tobacconist, 12, High-street, Bow, E.; Mr. J. W. Haxby, 8, Sandall-road, Camden Town, N.W.; Mrs. Maltby, 8, Granville-terrace, Shaftesbury-road, Hammersmith W.; at the Rooms of the Association, 74, Navarino-road, Dalston, E.; and at the doors of the Hall, on the evening.

Early application for Tickets is respectfully solicited.

A. M. GREENE, Hon. Sec.

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 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princes-street, Hanover square, two doors from Regent-street.

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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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, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecture. Terms 2 guineas.

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.

MESSRS. 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. TYERMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

The Harbinger of Light, the Victorian exponent of Spiritualism, sent to all parts of the world. Subscription, 5s. per annum, exclusive of postage.

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.

Depot for the sale of progressive literature. Estimates given for Printing, Bookbinding, etc.

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(ESTABLISHED 1873.)

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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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