

The Spiritualist

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The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

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

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

January 9th, 1874.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Blyton, 12, High-street, Bow, London, E., of whom copies of the Constitution and Rules may be had upon application.

A PUBLIC MEETING

Will be held under the auspices of the

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

ON

THURSDAY, MAY 21st, 1874.

AT THE

QUEBEC INSTITUTE,

15, Seymour-street, Portman-square.

AT 3 P.M. DOORS OPEN AT 2.15 P.M.

MRS. TAPPAN, MR. MORSE, MR. NOYES, DR. SEXTON, MR. MARTIN, R. SMITH, MR. HOSKINS, AND OTHERS,

WILL ADDRESS THE MEETING.

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Further particulars will be announced in the leading London Daily Papers of the 16th, 19th, 20th and 21st inst.

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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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

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

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

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

R. PEARCE, *Hon. Sec.*

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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April 19—Mr. R. HARPER, "Reasons for being a Spiritualist."

" 26—MISS KEEVES.

May 3} MRS. BULLOCK.

" 10} "

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" 24—REV. F. R. YOUNG, of Swindon.

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R. PEARCE.

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A DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern Spiritualism.

Ordinary experimental *seances* are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX). Strangers can only be admitted to the *ordinary seance* held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to *special seances* with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

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VOLUME FOUR. NUMBER TWENTY.

LONDON, FRIDAY, MAY 15th, 1874.

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FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—

1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

AN EXCITING SEANCE AT MR. SERJEANT COX'S.

Two or three weeks ago Mr. Serjeant Cox sent us a letter about a *seance* in his house, which, he asserted, demonstrated the non-professional medium, Miss Showers, and the alleged spirit, "Florence Maples," to be one and the same person. He did not exactly bring a charge of imposture, but stated that the medium might have been entranced and unconscious at the time. We declined to print the letter, and returned it to Mr. Serjeant Cox, accompanied by the following comments:—

OUR REFUSAL TO PUBLISH AN EX PARTE ACCUSATION.

At your request I return you the enclosed letter, which virtually brings a charge of imposture against Miss Showers, chiefly because her chair in the cabinet was seen to be empty, when it was assumed she ought to have been seen sitting upon it.

Before the *seance* spoken of by you took place, it had been published in *The Spiritualist* that during one *seance*, at least (at Mrs. Gregory's), the medium was lying on the floor, entranced, while the face calling itself Florence showed itself. The other circumstances you mention about the *seance* look suspicious, but are not sufficient, in my opinion, to justify me in doing anything in print to tarnish the character of a young lady, especially as I have satisfied myself that Mrs. and Miss Showers are ladies of high name and character, and that the phenomena, whatever the meaning of them may be, have brought them little else but trouble.

As I have told Mrs. Showers, I have not personally seen what I call a thoroughly good test *seance* with Miss Showers, but the experiences of Mr. Luxmoore and Mr. Tapp contradict your inferences, and of course their testimony is as good as your own.

Then, it must be remembered that Mrs. and Miss Showers visited your house as guests, after repeated invitations, and that the attempt to seize the head of Florence was treating a guest under the shelter of your roof as an impostor. Seeing that the ladies were thus friendless in your house, and surrounded by those antagonistic conditions which are known by experienced Spiritualists to produce unsatisfactory results, it is my duty to take a general survey of the statements of others, as well as your own, the result being that I do not feel justified in injuring Miss Showers in print by the publication of your letter. Moreover, your remarks about Miss Cook and Mr. Williams *I know*, from ample physical demonstration, not to be just.

Mr. Spiller attended a *seance* once in your house, and in the newspapers said, quite conscientiously, that it was imposture; whereupon you wrote, censuring his hasty conclusions. His theories and preconceived opinions had their influence in governing his actions. Do you, in like manner, think that you are justified in inflicting public injury on the strength of one evening's experience, which experience is already more than counterbalanced by that of others?

Not a breath of slander has ever tarnished the name of any honourable person in the columns of *The Spiritualist*, although when the evidence has been absolute, imposture has always been exposed therein, as in the case of the alleged spirit photographs. I have no interest in defending Miss Showers, but am simply scrupulously careful about the publication of *ex parte* statements, injurious to personal character, not quite conclusive in themselves, and negated to a great extent by the previous experience of other witnesses.

If you publish that *The Spiritualist* would not print your narrative, please publish also this letter of mine showing the reason why. But I think that, like Mr. Spiller, you will be

grievously in error in publishing serious inferences founded upon slender experience.

Mr. Serjeant Cox then amended and sent his letter to the editor of the *Medium*, saying the editor of the *Spiritualist* had declined to insert it; but he did not publish the above letter, showing the reason why, as requested in the last paragraph. He said:—

I enclose a letter, which I sent to *The Spiritualist*, but which the editor declined to insert, alleging that one experiment did not suffice, and that the spectators might have been mistaken.

MR. SERJEANT COX ON MATERIALISATIONS AND THE MEDIUMSHIP OF MISS SHOWERS.

The following is Mr. Serjeant Cox's amended letter in its entirety, which, having been published elsewhere last week, and already perused by most of the readers of these pages, we now quote, with Mrs. Showers's version of the facts appended:—

To the Editor of "*The Spiritualist*."

SIR,—The phenomenon of materialisation of the entire human form is so astounding, so utterly at variance with all our conceptions alike of spirit and of matter, and so entirely inexplicable by any theory, however wild, that it can be accepted as a fact only upon the most conclusive evidence.

Fortunately, this evidence can be readily obtained. The alleged fact is not something in itself incapable of positive proof, or of which the proof is difficult, or upon which, when proof is given, there can be a difference of opinion. Its solution needs to be left in no doubt whatever. It is to be determined by the senses—by the eye or the hand. Science has a right to ask, why is not such proof given? Why is a fact of such overwhelming importance left to be determined by complicated machinery, invitations upon which suspicious conditions are imposed, dubious lights, and such like, when it could be settled in a moment by simply putting forth the hand and drawing a curtain, or by walking into the room where the medium sits, or, best of all, by a patch of burnt cork upon the medium's cheek? I am aware that the answer made to such reasonable and sufficient tests is, that a sudden influx of light, or the holding of the alleged "form," &c., would be dangerous to the health or even to the life of the medium. What proof is there of this? Has any medium ever been killed by it? But it is an assertion which of itself excites the gravest suspicion, for if trickery were designed this would be precisely the condition to facilitate it. But the assertion is not true, as I shall presently show. At all events, no positive harm could come of a letter written on the forehead with a bit of cork.

I have seen the forms of Katie and Florence together in the full light, coming out from the room in which Miss Cook and Miss Showers were placed, walking about, talking, playing girlish tricks, patting us and pushing us. They were solid flesh and blood and bone. They breathed, and perspired, and ate, and wore a white head-dress and a white robe from neck to foot, made of cotton and woven by a loom. Not merely did they resemble their respective mediums, they were fac-similes of them—alike in face, hair, complexion, teeth, eyes, hands, and movements of the body. Unless he had been otherwise so informed, no person would have doubted for a moment that the two girls who had been placed behind the curtain were now standing in *propria persona* before the curtain playing very prettily the character of ghost.

On that occasion there was nothing to avoid this conclusion but the bare assertion of the forms in white that they were not what they appeared to be, but two other beings in the likeness of Miss Cook and Miss Showers; and that the real ladies were at that moment asleep on the sofa behind the curtain. But of this their assertion no proof whatever was given or offered or permitted. The fact might have been established in a moment beyond all doubt by the simple process of opening the curtain and exhibiting the two ladies then and there upon the sofa, wearing their black gowns. But this only certain evidence was not proffered, nor, indeed, was it allowed us—the conditions exacted from us being that we should do nothing by which, if it were a trick, we should be enabled to discover it.

This and similar exhibitions have been advanced as proofs of positive materialisation, and it is said, "You have seen,

heard, touched the spirit forms." True, I have seen two forms, and they were material forms beyond all question. But they exactly resembled the ladies, and not the slightest proof was given or allowed to me that they were not the ladies themselves, as they appeared to all of us to be.

But I have had one piece of evidence that goes far to throw a doubt over the whole. At a sitting with Miss Showers, a few days ago, the curtain, behind which the form of Florence was exhibiting her face, was opened by a spectator ignorant of the conditions, and a peep behind the scenes was afforded to those present. I am bound, in the interests of truth and science, to say that I, as well as all the others, beheld revealed to us, not a form in front and a lady in the chair, but the chair empty, and the lady herself at the curtain wearing the ghost head-dress, and dressed in her own black gown! Nor was she lying on the floor as some have surmised. When the head was thrust out between the curtain the eyes were turned up with the fixed stare which has been observed in the supposed Florence, but the eyes rapidly assumed their natural position when the exposure was made, and the hands were forthwith actively employed in trying to close the curtain, and in the struggle with the inspecting lady the spirit headdress fell off. I was witness to it all, and the extraordinary scene that followed—the voice crying out "You have killed my medium!"—an alarm which, by the bye, was quite needless, for she was neither killed or injured beyond the vexation of the discovery. She said in excuse that she was unconscious of what she had done, being in a state of trance. Doubtless it was so, and I impute no blame or deliberate trick to her. But the fact was completely established that, on this occasion at least Florence was Miss Showers herself. It established also another fact, that the throwing of light and touching of the spirit does not kill or injure the medium, as was proved also by the rude seizure of Katie. Investigators need therefore feel no alarm in the application of rational tests—and the only rational test is that which common sense prescribes—a *view*. If, while the form is without in white, the medium be shown behind the curtain in black, plain to the eyes of all the spectators, the greatest marvel the world has ever known will be proved beyond further controversy. Until this is done, the presumption will be, as it ought to be, that the forms are in fact what they appear, and as all the evidence goes to prove them to be, the veritable mediums, and neither their doubles nor other spirits assuming their likeness.

I must not be understood as assuming that because in one instance the medium was playing "spirit" she has done so in all cases, or that others have done the like, and still less do I accuse her of deliberate imposture. I know that in the mesmeric condition patients are often unconscious actors, obeying merely the strong desire of those about them, and I readily accept the excuses she made. But such an incident certainly calls for much more perfect tests than any that have been yet applied before the fact of materialisation can be accepted.

I am no advocate for unconditional tests. All experimental science must be conducted in accordance with certain conditions. But there are tests not inconsistent with the production of the phenomena, and science and truth may fairly demand their application. I can understand objection to a test that would or might prevent the occurrence of the phenomenon, such as light during the process of materialisation, if that be a reality. But the test now demanded is a trial of the phenomenon, *after it is produced*, is real or pretended. The act of materialisation being completed, no subsequent test to try if it be real or pretended could affect that result. The only objection that has been raised is that of possible injury to the medium. But in the only two instances in which touch has been tried no harm came of it to either medium, and therefore the alleged danger is purely imaginary, as proved by actual experience.

I write in hope that these considerations will induce honest truth-seekers to apply the only tests admissible in a matter of such overwhelming interest, and to be content with nothing less than a plain unquestionable view of both spirit and medium at the same moment, or by making some mark upon either medium or spirit, or both, which shall at once establish their identity or difference. What would be said of any disputed great discovery in science if a piece of burnt cork would determine it, and the experimentalist refused to try it?

April 23rd, 1874.

EDWARD W. COX.

The above letter shows that Mr. Serjeant Cox does not believe, and places no reliance whatever upon, the

published statement of his former bosom friend, Mr. William Crookes, that he (Mr. Crookes) has been in the cabinet with Miss Cook, and seen and felt her and her "double," or the spirit Katie, at the same time. In the cases of Mr. Williams and Miss Cook, the fact of materialisation has been absolutely and physically demonstrated, before different witnesses and in so many ways—as already published in these pages—that it is unnecessary to say more upon that point; so we return to the subject of the *seance* held at Mr. Serjeant Cox's house. The following is his letter inviting Mrs. and Miss Showers to pay him a friendly visit:—

SERGEANT COX'S INVITATION TO HIS GUESTS.

Moat Mount, Hendon.

My dear Mrs. Showers.—Before you return to Devonshire I am very anxious that you and Miss Showers should spend a day or two here, at my country house, where fresh air, abundance of flowers and other favourable conditions would conduce to the best phenomena, and where also I should have the advantage of observing them quietly in my own circle, and with no strangers. I should feel very greatly obliged if you would afford me such an opportunity. Any hour that is convenient to you will be convenient to us. Appoint whatever day you please to come and we shall be ready to receive you. My carriage will meet you at the station, and you will be free of the gardens and grounds, and my wife and daughter will make your visit as pleasant as possible. Any day next week would do, and you will, I hope, spend three days here at least. The change of air and scene cannot fail to be very beneficial to Miss S. after her illness, from which I am glad to see she is recovering. Write to me addressing 1, Essex-court, Temple, and say when you will come, choosing your own time, and I will then give you full directions. We are only ten miles from London, trains frequent, fare 1s. 6d., and my carriage meets us at the station. As I am now busily engaged in investigations, and your daughter's phase of mediumship is very novel and interesting. I hope you will give me this only opportunity for studying it.—Yours very truly. (Signed) EDWARD W. COX.

P.S.—Even if you have resolved to return I hope you will delay your journey for this purpose.

The following are extracts from the letter which Mrs. Showers has sent to the *Medium* for publication this week, in answer to Mr. Serjeant Cox's charge:—

MRS. SHOWERS' ACCOUNT OF THE SEANCE.

I am glad that I was dissuaded from publishing an account of this disgraceful affair previously to my departure from London, for the value of Serjeant Cox's testimony can be estimated by those who learn that this memorable *seance* took place under his own hospitable roof, and that the people so "ignorant of conditions" were his daughter and himself, to whom the conditions had been communicated by the controlling spirit, the circle of investigators being limited to his wife, daughter, youngest son, and nephew—a boy about seventeen, or less.

It may be in the recollection of your readers, that at the end of last year I published an account of some very remarkable spiritual manifestations that had occurred in my house at Teignmouth. I had sent you a brief notice of them some months previously, without authorising you to publish my name and address, which I only appended to my account in the *Spiritualist* when I thought that my authentication might be of some service, in consequence of the genuineness of the manifestations having been made at the time a matter of much discussion. I pronounced no opinion whatever relative to the spirit form; but talented and able men, after piecing together all the evidence, and carefully observing the severe tests that were imposed, arrived at the conclusions they did without any bias from me. I maintain, therefore, that the statement of Serjeant Cox in the letter before me is as much an insult to these gentlemen as it is to me and my daughter. All that I did was to relate circumstances precisely as they occurred, concluding by mentioning that the almost unparalleled manifestations I had witnessed culminated in the entrancement of my daughter for the spirit form which was presented to us, not as a trick, not as a jest, but with the utmost solemnity, hemmed round by conditions which I was earnestly warned on no account to violate, not because the mere touching or grasping was likely to be hopelessly in

jurious, but because the forcible and prolonged detention of it would result either in death or idiocy.*

Among those who perused my papers was Serjeant Cox, who lost little time in introducing himself to me. It is some satisfaction now to reflect that in his letter he spoke of having read my account "with astonishment," because if he was astonished there was evidently something there that his theory would not altogether cover, and as my narration is true, in the minutest detail, it is to be presumed that there are phases of Spiritualism of which Serjeant Cox has, as yet, had no experience, and his presumption in writing in the authoritative tone he does, and in suggesting tests, is merely a case of blindness laying down the law of optics. Applicable, indeed, was the remark of Mr. Atkinson, that "fools rush in where angels fear to tread."

With characteristic courtesy and legal sharpness, Serjeant Cox coolly ignores the presence at the *seance* to which he refers of a fifth person. I may as well mention, therefore, that I was that person, and was, moreover, his invited guest! Nay, there was yet a sixth person, a military investigator, whose chivalrous sense of honour led him to play the somewhat undignified part of spy in the verandah, his father-in-law having, by a clever manœuvre, drawn a curtain only partially over one of the windows without closing the shutter, which he told me was closed. This was detected, and the window finally secured. It was Mrs. Cox who drew my attention to this man, and had I possessed the sharpness of Mr. Cox and Mrs. Edwards, had my mind been intent solely on the detection of hypocrisy, the *seance* would not have been proceeded with. Anyhow, the consequences (except in the very material respect of serious injury to my daughter) would have been the same. I was enticed into the house with one object, and one alone, that of forcing testimony to contradict Mr. Crookes. Had it been otherwise, would some impartial and disinterested person not have been invited on the important occasion when this conscientious man undertook the unmasking of a fraud? I read that on the occasion when the two forms appeared in Mr. Crookes' laboratory "they breathed, they perspired, they ate." Indeed! Who provided the refreshments? Perhaps the kind-hearted serjeant had a few buns and nuts in his pocket, with which he contrived to feed them surreptitiously, after the fashion of wild animals in a menagerie. One thing here, I observe, he has again omitted, and that is, that after that *seance* he dressed Miss Showers's head in some drapery, placed and measured her against the door-post, and then, finding her some inches shorter, he turned away exclaiming, "It is not the same face; no, that is not the same face." Mr. Crookes and a member of his family present can corroborate this.

Mrs. Showers then gives Mr. Serjeant Cox's letter of invitation, already quoted in this article, and continues thus:—

EXTRAORDINARY PROCEEDINGS AT THE SEANCE.

I received another letter subsequently, almost imploring me to delay my departure for 'the sake of science,' and it is needless to add that we, the two martyrs of science, found ourselves at Moat Mount on the evening of the 3rd of April.

We dined at six. The *Medium* contained a letter from Mr. Crookes, relative to his successful experiment, and Mr. Cox talked of it in a very excited way. I noticed this, but being of an unsuspecting nature I did not feel the least anxiety regarding my daughter, calumny itself, as I thought, being unable to attribute imposture to people in our position of life: people who, as far as appearances went, had but one object, viz., the advancement of truth.

After dinner a cabinet was extemporised; Mrs. Edwards was particularly energetic, and desired a footman to bring in the rope that he had provided on the previous evening, by which it appears that our amiable host had left untried no means of securing our comfort. The dining room has three large windows, from which are suspended three pairs of thick tapestry curtains; these curtains were held out by this rope, which extended from one end of the room almost to the other. Opposite the two centre curtains a chair was placed for the medium, the chair being in full view of the aperture, which was constructed by me, as follows:—

A large shawl was carefully pinned over the two centre curtains; the space of a foot was left unfastened, just to allow a face to appear, and the curtain was then pinned

* Whatever then may be the being who presents herself as Florence, whether entranced medium, or independent spirit, all I know is, that she has no knowledge of me, and in her I do not recognise my child.—F. S.

above. Peter gave out the conditions, which were—that we were to sit in a semi-circle at the other end of the room, and only approach one by one, keeping at a distance. It is needless to add that no one obeyed.

I find I have omitted to mention that in some correspondence with Serjeant Cox,—indeed, in answer to his first letter,—I voluntarily told him that the so-called materialised form appeared in my opinion to be that of the entranced medium. Here I must confess I did some violence to my own convictions, but I had heard in other instances of this very charge of imposture, and tried to act as openly as I could, preferring, as I have previously said, that people should form their own conclusions after due examination. Some statement to this effect has even been published by Mr. Harrison, so I need not say any more about it. I never thought for a moment that the face manifestation was considered such a very important one. Where the whole of the power demonstrated was unquestionably super-human, one thing was not a whit more wonderful than another. The commonest spirit rap is as incomprehensible to me as the materialisation of form—that is to say, it surpasses the limits of my knowledge, and is totally opposed to all my past experience. Can Serjeant Cox explain it?

However, to proceed. The medium went into the cabinet but did not sit down in the chair, so far as anybody knew or saw. Peter complained that the conditions were lost, and threatened once or twice that he would give no *seance*, but I urged him on, and in due time Mrs. Cox went up to the aperture, and returned, saying, "It is your daughter's face; it is your daughter in a trance, Mrs. Showers." I was sitting far away, and had no intention of moving from my seat a moment before, but after hearing what Mrs. Cox had said, I thought I would like to see whether the resemblance was stronger than usual, and accordingly approached the cabinet. Mrs. Edwards was then standing before the aperture. I was close by on her left, waiting for my turn to approach. Serjeant Cox was on her right. In an instant I saw her dart to the curtain, try to pull open the aperture and force in her own head. I asked what she was doing, and seized her wrists. She retreated, exclaiming, "The chair is empty, there is no one in it. It is your daughter; it is your daughter in a trance. I thought you would like to know, Mrs. Showers."

"The medium is in a trance on the floor," said Peter in a deep and solemn voice. "Go back to your seat, you [Peter's adjectives omitted] woman. Serjeant Cox, how could you permit this, sir?" "Oh, I did not know it; indeed I did not know it. My daughter was ignorant of conditions; she has never been at a *seance* before." And he looked as distressed and sympathising as possible. No attempt was made to go into the cabinet; no attempt was made to contradict Peter. On the contrary, the young son of Serjeant Cox did his best to obey instructions and restore conditions. The aperture was pinned as I have described, and it was never opened sufficiently to allow any person to see anything whatever. My astonishment therefore on reading an account of a "displaced head-dress," and a "sudden lowering of the eyes," may be better imagined than described. It is rather curious, if this happened, that Serjeant Cox should have kept it from me, and told me besides that he knew from the beginning Miss Showers was entranced. "Nobody but an entranced person could possibly hold her eyes in that position," he added. With reference to the remark, "She said, in excuse, that she was unconscious of what she had done, being in a state of trance," it is perhaps needless to observe that it is, if anything, the greatest falsehood of all. No sound was uttered either by my daughter or by Florence, till the former rushed out of the cabinet, shrieking, "What is it? Where am I?" The relation of this hideous violation of all the laws of hospitality, this entrapping of two respectable ladies as if they were conjurers' wives, will make the blood of many boil, or I have no knowledge of human nature. It may go down with the unthinking rabble; but there are gentlemen and ladies in the world—there are people who, sincere themselves, recognise sincerity when they see it, and they will perhaps ask by what right Serjeant Cox rates his word higher than mine? Our social position is the same, and my conduct has been, to say the least of it, more disinterested than his. Is it because I have come forward at much trouble, expense, and annoyance to myself to bear testimony to an unpopular truth? . . . I may not perhaps have stated the matter as satisfactorily as I might have done, but the sincerity I possess is by no means glib at answering questions in the witness box. Serjeant Cox may possibly think that the end justifies the means, and that he is doing a noble work by hounding on the ignorant and the unreflecting to martyr mediums, but it is a case of the blind leading the

blind. These manifestations are developing elsewhere; they are engaging the attention, at last, of scientific men; their truth is being established on evidence incontrovertible. When my daughter came out of the trance, the scene was beyond description. I could hardly recognise in the frantic creature who had to be held down by Serjeant Cox and myself on the floor, and resembling more a wild animal than a human being, the dimpled smiling girl who had gone into the cabinet a short time before.

Mrs. Showers then goes on to state that the shrieks of her daughter might have been heard a mile off, whilst Mr. Serjeant Cox was on his knees for an hour by her side, trying to soothe and mesmerise her, until Mrs. Cox, in tones of indignation, said, "He has no mesmeric power, none whatever. Make him get up. Do make him get up." She also states that soon after Miss Showers rushed out of the cabinet, Mrs. Edwards cleared out of the room in three bounds, and secured her safety by shutting the door. Mrs. Showers closes her narrative with these words:—

ILLNESS OF THE MEDIUM.

My daughter has been most seriously injured by this business, the shock felt by the spirit having evidently been communicated to her. Since that night she has seldom been altogether free from pain, and is at present confined to her bed. The doctor attributes her illness to shock to the nervous system. Perhaps the publication of a medical certificate to this effect may avert a similar fate from other mediums.

MISS SHOWERS AND THE SPIRIT FLORENCE MAPLE SEEN AT THE SAME TIME.

Mr. H. M. Dunphy, Barrister-at-Law, a friend of Serjeant Cox, well known and much respected in the literary world, and the author of the article on "Modern Miracles" recently published in *London Society*, has favoured us with the following letter about the mediumship of Miss Showers:—

To the Editor of "*The Spiritualist*."

SIR,—You will oblige me, if you will allow me to refer as briefly as I can to two remarkable contributions, to what may be termed "The great modern mystery,"—I mean the able and exhaustive article of Mr. Wallace, in the new number of the *Fortnightly Review*, and the letter of Mr. Serjeant Cox addressed to a contemporary last week.

With regard to Mr. Wallace's article, I am sure I but echo the wish of all interested in these phenomena, when I express the hope that his second article will be as thoroughly thought out as the first, and that he will bring his experiences down to the most recent developments of the materialised form as shown under the mediumship of Miss Cook, and Miss Showers. Meantime, I think I am justified in expressing satisfaction at the manner in which Mr. Wallace has disposed of Lord Amberley, and his very superficial researches. Nothing can, I consider, be more unfair on the part of inquirers of his lordship's type, than the conclusion to which they arrive—namely, that because they have seen nothing in the presence of professional mediums which they believe to be inconsistent with imposture, and clumsy imposture too, *ergo*, there is nothing whatever in *facts*, to which hundreds of intelligent witnesses have testified with non-professional mediums. With the utmost respect, therefore, for Lord Amberley and other incidental casual and superficial observers, I for one, must emphatically decline to have my intelligence and that of my friends dwarfed to the proportion of his!

With this remark I take leave of Lord Amberley and his valuable researches in the cause of truth.

The letter of Serjeant Cox deserves more than a passing reference. I think too, it is but right that I, who, in common with two or three others, have had possibly exceptionally good opportunities of testing the phenomena produced in the presence of Miss Showers, should break silence. I had not intended to enter the controversy, nor would I have done so now, but that my learned friend himself throws out a challenge. He says in his letter, "Why is a fact (the *bona fides* of the apparition) of such overwhelming importance left to be determined by complicated machinery?—(experiments by Messrs. Crookes and Varley, I suppose)—invitations upon

which suspicious conditions are imposed, dubious lights, and such like, when it could be settled in a moment by simply putting forth the hand, or drawing a curtain, and by walking into the room where the medium sits; or best of all, by a piece of burnt cork upon the medium's cheek." Now it is simply because I myself was enabled to get the satisfactory proof which Mr. Serjeant Cox requires, that I venture a reply to his communication. He states that at a *seance* at which he was present (he does not say where) a person (whom he does not identify), but who was "ignorant of conditions," beheld "not a form in front, and a lady in the chair, but the chair empty, and the lady herself, wearing the ghost's head-dress, and wearing her own black gown." It is far from my desire for a moment to insinuate that Mr. Serjeant Cox does not write exactly as he believes; but I desire in vindication of Miss Showers (and without any communication whatever with her), to state my own experience after the episode to which he refers.

On the last evening that Miss Showers gave a *seance* at the house of our mutual friend, Mr. Luxmoore, I was particularly anxious (as was our host and another gentleman present), to get the very proof which Mr. Serjeant Cox desires. The apparition of Florence Maple came out and remained in the front drawing-room for more than half an hour, during which time she only returned once or twice to the back room, behind the partly closed folding door of which we had left Miss Showers, seated, but without any precaution, such as tying, &c. We did not consider these tests necessary, but we thoroughly examined the room, and locked the door leading to the staircase. Knowing that doubts had been thrown upon the truth and candour of Miss Showers, and also of Mrs. Showers (for if there was fraud both ladies must have been privy to it), I said to Florence, "I want you particularly to give me a test that must satisfy everybody." She replied, "I will if I can." I then said, "I want to see you and the medium together." The reply was, "I will try." No conditions of any kind were imposed. A minute or two afterwards she drew back the curtain, and, beckoning me forward, said, "Look." I advanced I own with feelings of curiosity, but with perfect composure, for I had little doubt as to what would be revealed. Still holding the curtain, Florence pointed with her disengaged hand, and there, seated in the chair, with her head thrown over her left shoulder and the right side of her face visible, was unquestionably the immobile and unconscious form of Miss Showers.

Having satisfied myself on this point, I returned to my seat, but on the re-appearance of Florence immediately afterwards, I went up to her and said, "Will you give me one more test to satisfy me?" The answer was as before, "I will if I can, but what is it?" I replied, "I want this crowning test, I want to follow you *instantly* behind the curtain." Florence at once acceded. She made no stipulation or condition of any kind; but I said, "I will put the lamp on the sofa, close to the folding-doors, so that the light may come direct into the room." To this she rejoined, "You can do so, and come at once when I tell you." I put the lamp on the sofa, and Florence retired behind the curtain. I was then sitting on the sofa about *three* feet from the curtain. She had not disappeared a second, when she put her right hand and arm through the curtain, and said, "Come now." I sprang up, and throwing aside the curtain, which I held back wide with my right hand, I stood inside, but could see—nothing, except Miss Showers still in a trance in the arm-chair. "Where are you, Florence?" I exclaimed. No answer. I repeated the question, and there came from the corner of the room immediately behind the medium a voice (the clear, sweet voice of Florence), "Oh, I am here; can't you see me?" I could see nothing. I replied, "I cannot see you; but if you are there, touch me." I then held out my disengaged hand over the head of the medium, and it was grasped by a thin cold touch, but I could see no hand. I then said, "Will you touch me when I touch the medium?" "Yes," she replied, "hold out your hand and rest it on her head." This I did, and was again grasped.

I then returned to the front room thoroughly satisfied—firstly, that the apparition was a materialised form instinct with intelligence; and secondly, that it could disappear at will by making itself instantaneously invisible.

Now, I wish it to be distinctly understood that where these irrefragable tests were given no conditions or stipulations of any kind were laid down or assented to. Had I been so minded, nothing could have prevented me from grasping the apparition in a manner which some persons consider justifiable, but which I do not. Knowing what I do I will not incur

such a responsibility, even did not the laws of hospitality and right feeling forbid it.

I write before I have become acquainted with the case which Mrs. Showers will no doubt supply on the other side; but taking Mr. Serjeant Cox's statement as published, it does not, in my opinion, necessarily imply any want of good faith on the part of Miss Showers, who may have been wholly unconscious of what was passing, while it corroborates an assertion which my own experience led me to make in my recent article in *London Society*, that the whole phenomena are full of contradiction and inconsistency. I have often noted cases in which circumstances have occurred in the presence of suspicious and unsympathetic persons, as if they were done purposely to throw discredit upon the phenomena; and yet on other occasions, when no such influences were present, far more wonderful manifestations have occurred than were anticipated.

For these inconsistencies I can offer no explanation, but I cannot conclude without expressing my perfect and entire confidence in the honour and truthfulness of Miss Showers.

Time the Avenger will vindicate her, as it has already vindicated others. Her friends can afford to await the moment, assured that in the end it will come.

For myself, I would not waste a precious hour to convert all mankind to the new truth.

HENRY M. DUNPHY.

3, Essex Court, Temple, 11th May.

In conclusion, in our opinion it is greatly to be regretted that Mr. Serjeant Cox should have brought the *seance* at his house under public notice. Even had he succeeded in showing that no materialisation took place through the non-professional mediumship of Miss Showers, it would not have shaken the well-attested fact of materialisations having occurred through other mediums, in presence of leading scientific men and other good witnesses. In consequence of knowing that such materialisations were real, and occurred under test conditions, we after some weeks of observation and inquiry publicly recognised the mediumship of Miss Showers, because of the resemblance of the manifestations to others which had been produced under good physical tests, because Miss Showers had no advantage to gain and much to lose by being known as a medium, and because of a full conviction of the sincerity of Mrs. and Miss Showers, which we believe to be also felt by the numerous personal friends of Mr. Serjeant Cox, who had the honour of making their acquaintance, and witnessing many successive *seances* at Mrs. Gregory's. Moreover, we witnessed one or two somewhat stringent test *seances* with Miss Showers, although the best took place in our absence.

Mrs. Showers, who naturally under the circumstances writes under the influence of strong feeling, inserted in her letter one or two paragraphs of a more strongly personal character than those we have quoted; these we have omitted, since they have no direct bearing upon the issue, but they will be found in the *Medium* of this date, since the journal which made the *seance* a matter for public discussion will of course print the defence made by Mrs. Showers on her daughter's behalf. The matter must be more or less painful to all the actors in the scene at Moat Mount, and neither science nor Spiritualism can gain much by the public parading of the details.

SPORTS AND PASTIMES.—Yesterday's sermon at St. James's Church, Piccadilly, the fourth of the series, "On the Use and Abuse of the World and the Things that are in the World," was preached by the Archbishop of York, the subject being "Sports and Pastimes." His Grace noticed the anomalous state of the law in regard to cruel amusements, said it would hereafter be matter of curious history that gentlemen should have boasted of slaughtering so many thousand head of game driven into a space from which the creatures had no escape, and added that women who make a holiday over such sport are without love or pity.—*Daily Telegraph*.

A FAREWELL VISIT TO KATIE KING, THE SPIRIT.

BY BENJAMIN COLEMAN.

I CHEERFULLY accepted an invitation to attend on Saturday, May 9th, one of Miss Cook's *seances*, at which the well-known materialised spirit of Katie King was expected to appear, and, having been requested to give my account of what transpired on this eventful evening, I now do so, merely premising that the readers of this journal are no doubt aware that this spirit, who calls herself Katie King, first made her presence known to the family of Mr. Cook, of Hackney, just three years ago, by controlling their eldest daughter, Florence, promising that, if surrounded by suitable influences, she would prove one of the greatest mediums known. Happily for the cause of science, Mr. Charles Blackburn, of Manchester, became interested in this young lady's career, and at once made such arrangements as should render it unnecessary for her to become a professional medium. Those who have been readers of the *Spiritualist* newspaper have been from time to time informed of the growing interest which has attended this young girl's progress; and how for more than two years the materialised form of the spirit has appeared palpably to some hundreds of invited guests who have attended Miss Cook's *seances*. And now that the spirit has accomplished her mission, as she avers, she is about to leave the scenes of earth punctually on the day she originally announced, viz., the 21st of May, 1874, three years from the date she first controlled Florence Cook. All those who have closely followed up these meetings, and heard from the lips of the spirit what she would accomplish at various times, if suitable conditions could be secured, and who all say she has never failed to realise a promise once made by her, feel sure that she means to take her departure on the day she has fixed, but only to make way for other manifestations of a still higher form—that of recognisable faces of the spirits, and probably the persons of our departed friends.

The *seance* I am about to describe was conducted, as all the later ones have been, by Mr. Wm. Crookes, F.R.S., and there were present a party of eight or ten ladies and gentlemen known to Miss Cook and her family, who formed a congenial and harmonious circle, best calculated to secure the most perfect results, and we were not disappointed.

Miss Cook's bed-room, which is of small size, was made to answer the purpose of a cabinet, and the audience sat in a parlour adjoining the bed-room, which was screened by a heavy dark curtain to obscure the light. The parlour was lighted by gas which was not put out, but partially raised and lowered at intervals by Mr. Crookes. My chair and those who sat on each side of me were placed opposite to the curtain, so that when it was withdrawn I could see directly into the entire length of the cabinet. Mr. Crookes invited me in the first instance to inspect the arrangements, which were very simple. They had become afraid to put the medium to sleep upon the bed as they had been accustomed to do, for fear she should roll off during the uneasy state in which she sometimes gets during a long trance, and now there were but two pillows placed on the floor for Miss Cook to lie upon, and in this position I saw her with nothing but her ordinary clothing and a red worsted shawl thrown over her head.

Before going into the cabinet I stood by her side and narrowly scrutinised her person and dress.

She is of small figure, handsome countenance, *brunette complexion, with dark eyes and very dark brown hair.*

Her dress was of light blue merino, trimmed with black velvet, fitting high up in the neck, with just space enough to show a glittering necklet suspended round her throat by a band of black velvet. *Her ears are pierced,* and she wore earrings. On her feet were ordinary spring boots.

This is the result of my observations of her appearance and dress, the moment before she laid her head on the pillows and entered the trance state.

Mr. Crookes stood by the entrance and listened for any sound from within. In about ten or fifteen minutes we heard Katie's voice, and then saw her draw aside a small portion of the curtain timidly and show her head. Encouraged by Mr. Crookes, she stepped out into the room, and at once saluted the ladies and gentlemen present, and in turn I came in for recognition with an arch, "How do *you* do, Mr. Ben?" In contrast to the dress of the medium, the entire appearance of Katie was singularly striking. I have given up, as I explained in my last letter on this subject, my former hypothesis of the "double" in this particular case, in deference to the proofs given by Mr. Crookes and Mr. Varley, which establish in the most satisfactory and conclusive manner that this figure and the medium, though doubtless connected in some mysterious way, and much alike in features, are two distinct individualities, and I am now about to add my testimony in support of the opinion of those distinguished members of the Royal Society.

The dress of Katie was, as I had seen before, of pure white, differing only from my former description of it by having in this instance short sleeves; it was as nearly as possible like that presented in the photograph, with Dr. Gully holding her hand. Her feet were naked, and I am told they always are so presented. How is this? Can they not materialise leather? Her movements were extremely agile, and singularly graceful. By the way in which she took the arm of Mr. Crookes and stooped to pick up a fan she had dropped, which she had been using in the most natural manner, and the way in which she stepped across the room (not gliding, as I had seen before), and at one time resting her head on her hand with her elbow leaning against the door; then seating herself on the floor, resting her elbow on the chair, all gave one the idea of a supple, flexible-limbed young woman of graceful and child-like habits. When she inquired whether any of us wished to ask her questions, I took out of my pocket an envelope containing a cabinet-sized photograph, and holding it for her to take, she stepped across the room and took it from me and exclaimed, "This is Dr. Gully and my likeness! What do you want me to do with it?" "Write," I said, "your name, and any message you have to give me on the back of it that I may keep it in remembrance of this evening." Borrowing my pencil she wrote: "Annie Morgan, usually known as Katie King. To her dear friend, Mr. Ben. May 9th, 1874." When it was read aloud some one said that was too familiar, and she was reminded that there were others of the same name known to her, upon which she asked for the card to be returned, and wrote: "Mr. Ben is B. Coleman, Esq."

During the evening she frequently went behind the curtain to look after her medium, as she said, and once whilst she was there, Mr. Crookes raised the curtain,

and he and I and four others who sat by me saw at one and the same time the figure of Katie, clad in *her white dress*, bending over the sleeping form of the medium, whose dress was *blue*, with a red shawl over her head. This incident was repeated with an increased amount of gas-light, which went streaming into the inner room, and thus the fact is at length established that both the living form of Miss Cook and the spirit form of the materialised Katie were seen by Mr. Crookes, myself, and others, twice on the evening of 9th day of May last.*

I believe, too, that Mr. Crookes will yet get a photograph on one plate of both the medium and Katie, and thus all objectors outside these circles will be answered.

But whether this additional evidence occurs or not we had in this particular evening the most satisfactory proof of the distinct individuality of Katie, who is taller than the medium, is *a blonde with blue eyes, ears that are not pierced*, well formed finger nails, which Miss Cook has not, and hair of *a golden hue*.

As her hair during the first part of the evening was banded and showed too little for those sitting at a distance, I asked Mr. Crookes to decide upon its colour; he said "Her hair is light." Katie interrupting, said, "Oh, I will show you my hair," and in a few moments she presented her head with the most luxuriant golden curls hanging over her shoulders; and turning her head, we saw that the ringlets were equally long and beautiful at her back; and to give Mr. Crookes proof of its reality, Katie asked him to take hold of it at the back and pull it, which he did, and pronounced that it was apparently human hair growing on her head.

Indeed, the natural life-like character of the surroundings of this living form puzzles all who witness it:

It would be much better for all who oppose and have pinned their faith to the cry of imposture, "delusion," or "psychic force," to stick to their guns rather than admit the facts which I assert are true. For if they surrender, the slanderous tongue of some and the sceptical thoughts of many would be hushed at once.

But happily Mr. Crookes, whose boldness in the cause of truth all men must approve, has cut the ground from under his own pet theory of "psychic force," unless, indeed, he has some yet unrevealed metaphysical hypothesis to make the discoveries he has recently promulgated fit in with that force to the exclusion of Spiritualism. And from what I think I know of his feelings I recommend the Tyndalls, Huxleys, and Carpenters, his associates in the Royal Society, not to be alarmed for the present. He has not run away from science to adopt what they believe to be a delusion. He has not got so far as that yet, they may be assured. He has only given a staggering blow to the gross calumny which some Spiritualists have ventured to promulgate against the character of a young girl, carefully nurtured and well educated, whose only crime in their eyes is that she proved to be, in the naturally progressive character of the Spiritual unfolding, a greater medium than any who have gone before her.

Two other incidents followed, which closed the *seance*, after more than two hours' duration.

Katie likes admiration, and as all present could say without flattery that her flowing curls were beautiful,

several asked her for a portion of them as a *souvenir*. She took her hair playfully in her fingers, as if disposed to grant the request, but did not do it. She ultimately, however, did what was quite as strange; she consented to part with portions of her dress, and, taking up her skirt in a double fold, Mr. Crookes having lent her his scissors, she cut two pieces out of the front part, leaving the holes, one about an inch, and the other two or three inches in circumference, visible to our eyes, and then, as if by magic, but without the conjuror's double boxes or any attempt at concealment, she held that portion of the dress in her closed hand for a minute or two, and showed that the holes had disappeared, and that the dress was again entire.

The pieces, a portion of which I have, are apparently strong ordinary white calico. Finally, I asked Katie if she would allow me to kiss her, and I walked across the room with her consent, and gave her a kiss, on a cheek that was warm, smooth, and yielding to the pressure.

I am, as all the readers of this journal know, a confirmed Spiritualist of just twenty-one years' standing, during which time I have the satisfaction of knowing that I accepted the faith from which I have never faltered.

After a very few days' experience, and never having been afraid to state my convictions to the world, I have been the means of converting many sceptics to the truth of Spiritualism. I believe Mr. Crookes himself received his earliest information from me about seven years ago, and witnessed some of the best phenomena of that day in my presence. He is now working very hard, and so far very successfully to establish, not Spiritualism, but whatever these strange facts may lead him to. But if, perchance, after seven years racking of his scientific brains to find a solution for these phenomena from the Royal Society's stand point, he should, after all, be obliged to accept them as Spiritualism pure and simple, what will be his advantage over unscientific men like myself, who by the exercise of our common sense came to the right conclusion in as many days as he and others have taken years to come to a decision? Well, I won't press Mr. Crookes to answer this question at present. But I advise him to press on and solve the problem as speedily as possible, lest Mr. Serjeant Cox, or some other scientific *savant*, should rush in from the threshold at which they are now standing, and rob my excellent pupil of the honours which I think are in store for him.

MR. GERALD MASSEY will be back in England in two or three weeks' time, and we believe that the question of inviting him to deliver a few lectures on Spiritualism in America, is under consideration by the British National Association of Spiritualists.

In the quotation from one of Professor Tyndall's articles, at the head of the last letter by Mr. H. G. Atkinson, which was published in these pages, the word printed "master" should have been "matter." In the same number the *Cambria Daily Leader* was stated to have been a few years ago "the only paper in Wales;" it should have been—"the only daily paper."

In one of the last letters of Judge Edmonds to the editor of the *Banner of Light*, he said:—"I regard Mr. Crookes's recent action in England as very important. They seem to have done in England what we were unable to bring about in this country. They have there made science give attention to the subject, and such publications as that of Mr. Crookes and the Dialectical Society will bring into our ranks numbers who would otherwise keep aloof."

* As the face of the medium was not visible on this occasion, we do not see that this was a test manifestation, although it seems *seance* after *seance* to be developing into one.—Ed.

EXPERIENCES IN SPIRITUALISM.

No. II.

BY THE LATE J. W. EDMONDS, JUDGE OF THE SUPREME COURT, NEW YORK.

I REMARK, *en passant*, that in my detail I am confining myself to an account only of the new features that were from time to time presented, purposely omitting those which were a mere repetition of what I have already mentioned, and some of which occurred at almost every interview.

About this time, as I was sitting one day alone at work in my library, the thought suddenly intruded itself upon my mind, that I must go to a person who was named, and mesmerise him, and I would receive a communication from a spirit in a higher condition than any who had yet communed with me. Now, as I had no acquaintance with that person, never having seen him but once, and then hardly exchanged ten words with him, and as I did not know how to mesmerise him, never having seen the operation but once, I disregarded the impression. In a day or two it came again with great distinctness, and both times when I was not thinking of the subject, but my mind was intently engaged on something else. After it had come the second time, I sought a rapping medium, and inquired about it. I was told that it was not, as I had supposed, my own imagining, but a direction that it would be well for me to heed. I accordingly sought an interview with the person named, who was a clairvoyant, a rapping medium, and a medium for physical manifestations. At the appointed time I met him, with a party of six or eight others, none of whom had I ever seen before. And much to my surprise I received a communication pointed directly to two trains of thought in my mind; one [that had been there some twenty-five years, and another that had been there for some two or three months, but neither of which had I ever uttered, or even hinted at, to mortal man or woman. For some time they were spoken to as distinctly as if I had proclaimed them with a loud voice. I was startled, for here was to me evidence from which I could not escape, that my most secret thoughts were known to the intelligence that was dealing with me. There was no avoiding the conclusion. Reason upon it as I would, imagine what solution I might, there was the fact plainly before me, and I knew it. The conversation to the others present was an enigma. They did not understand it, nor could they, unless they had known the secret thoughts which furnished the text.

I confess this staggered me, and the more I thought upon it, the more inexplicable it seemed. I procured books on mesmerism, to see if I could find a solution, but still the fact—the fact was there. And, as if to confound all my speculations on the subject, on one occasion soon after that, when I was on my way to meet with a medium, I determined in my mind to ask a particular question, but I got no chance to ask it, yet it was answered by a direct communication made to me as distinctly as if I had uttered it aloud, yet no human being knew my purpose.

This, which was then so new and surprising to me, has since been of such frequent occurrence with me, and with others, that it has become manifest as one of the strongest and most marked features of the whole matter—one which very soon becomes palpable to the inquirer.

The only thing in my next interview worthy of notice, in this connection, was this: After it was over, I was standing in the hall, near the foot of the stairs, receiving a pamphlet from one of the gentlemen. The raps came on the stairs as the medium descended, calling for the alphabet and spelling out a sentence, which directed me what to do with respect to an article in the book.

At my next interview, at which were present at least a dozen people, the communication was through a rapping and a clairvoyant medium. After it was over there came the most remarkable physical manifestations which I had yet witnessed. I extract from my journal the account I then wrote of it, giving only the initials of the persons present.

"The scene that ensued, it is difficult for me to describe. It was new to me, and not without a sensation of awe.

"The rappings directed G. and F. to stand by one door, and M. and K. by another. As soon as they had taken their stations, there were heavy poundings on the doors as if with a fist, and distant responses, as if in other parts of the house. The bell was taken out of M.'s hand and rung, and then put back again. This occurred several times in the course of the evening.

"M. and K. were then slapped as with a hand on the

shoulders. This extended then to others at that end of the room.

"Those four persons were then directed through the rappings to return to the table. They did so, standing two on each side of it. The table, which was a long dining-table, then moved backward and forward several times. I had my arm resting upon it, and I could not be mistaken. Those four were then directed to get together in one part of the room, and several things were then done to their persons. Pins were taken out of the girl's hands, their hands were lifted and placed together, &c.

"They then returned to the table and passed around it, the rappings telling them when to stop, and when to go on.

"The slappings on the shoulders then resumed. The bell was again rung. Mrs. R.'s comb was taken out of her hair, and the hair suffered to fall on her shoulders.

"I was touched a number of times, first in my neck, by a gentle push, as with the ends of the fingers. This was repeatedly done. I was patted on the head many times as if by a gentle female hand. As I sat by the table, I felt a hand gently laid on my head and moved around, and the last touch was several gentle taps on my arm.

"These touchings of me were different from those experienced by the others. To me, they were very gentle, and imperceptible to others, while the others were loud and perceptible to all in the room.

"The clothes of G. and K. and M. were pinned together in several places, and K. and M. were tied together by the arms with a pocket handkerchief."

And now what shall I do? I have occupied a good deal of this paper—as much as I can well spare—with the details of my personal experience, and yet I have not advanced through the first two months of my investigations. Shall I give more of it, and where shall I stop? The ensuing twelve months were full of the same things, often repeating what I had already witnessed, and nearly always displaying some new feature. Can it be necessary that I should detail them all, or indeed any more of them? Things of the same character have happened to others—and some far more extraordinary than anything I have witnessed. Many of them have already been given to the public in various forms; and there is not a neighbourhood in the United States where any attention has been paid to the subject, where similar things have not occurred, and can be testified to by persons whose testimony would be received in any human transaction, so that nothing short of wilful blindness can prevent their being seen and recognised.

It cannot be necessary or wise that I should occupy much more time on this part of the subject. I will, therefore, give only one or two instances more, and pass to what I regard as far more important.

On the 28th of March, 1851, I was one of a party of ten who were directed, through the rappings, to stand up in a circle in the middle of the room, and every one present was touched by this unseen power. Some were pulled down upon the sofa; one was pulled nearly on to the floor; one had her feet shoved from under her so that she nearly fell; a shawl was snatched from a lady's shoulders and thrown on to the floor; I was repeatedly touched on different parts of my person; chairs were pulled about, and a small table slid along of itself several feet on the carpet.

On the 23rd of April, 1851, I was one of a party of nine who sat around a centre table, on which a lamp with glass pendants was burning, and another lamp was burning on the mantel-piece. And there, in plain sight of us all, that table was lifted at least a foot from the floor, and shaken backward and forward as easy as I could shake a goblet in my hands. Some of the party tried to stop it by the exercise of their strength, but in vain, so we all drew back from the table, and by the light of those two burning lamps, we saw that heavy mahogany table suspended in the air. There was no mistake about it, and there were those present who were then, and are yet, unbelievers in spiritual intercourse.

On the 7th of May, 1851, I was present with eight or ten others, when the loose pieces of paper on the table were taken from it, thrown into our faces, and on to the floor, and once, during the silence of one of the pauses, we distinctly heard the sound as of a pen writing on paper. We gathered up carefully all the pieces of paper, and examined to see if there was any writing on them. But we found none. Then it was spelled out to us through the rappings, "Look under the table." We did so, and there found a small piece of cartridge paper, on which had been recently written some hieroglyphic characters, unintelligible to us; and a remarkable feature of

the transaction was, that there was no pen or ink in the room, yet the characters were written in ink, and evidently recently.

One more instance and I have done with my detail of mere physical manifestations. I had been told through a medium to publish a statement of what I had witnessed; I declined to do so until I had more evidence, because I should thus pledge my character to the truth of this thing, and that I could not do, until I was perfectly satisfied myself. I was asked what would satisfy me? I said, Evidence that this was not the product of mortal agency, evidence of the identity of those who professed to be dealing with me, and evidence that it was for a good and not an evil purpose. I was asked what evidence I would have? I replied, I cannot say, for if I do, I tell you what to do. The answer was, You shall have evidence that shall satisfy you.

It was on the 21st of May, 1851, that the evidence came, and in such a form as to leave no doubt on my mind as to two of the points of my inquiries. It is impossible for me to give an adequate conception of what I then witnessed. But as before said, as I am not aiming to convince others, and merely relating how I was convinced, I regret my inability the less. Yet what I can do to describe the scene, I will.

It was on an evening when the circle to which I belonged was to meet. As I was going toward the house in the east part of the town, I met the medium, his sister, and two or three others going toward the west part of the town. He told me that he had received instructions through the rappings to go to Mr. Partridges, and he was accordingly on his way. He told me also, that when he had got ready to go, he had been told to wait fifteen minutes, and he had done so. I perceived that if it had not been for those directions I should have missed him, and should not have known where he was. And inasmuch as I was on my way to his house at the time he received those directions, neither he nor I could imagine any other reason for them than to have him meet me. I accordingly determined to go with him. We found there a party of at least twenty persons, among whom were five mediums. We were surprised to meet each other; for we met without preconcert, and found upon inquiry, that we had been assembled by directions given to different persons in like manner with those given to the medium whom I accompanied. For three hours I there witnessed physical manifestations which demonstrated to me beyond all doubt that they were not produced by mortal hands, and were governed by an intelligence out of and beyond those present. It is vain for any one to say we were deceived. I knew that I was not, and so did every one of that large party. So is it vain to say the mediums did it, for they were actually more frightened at what occurred than we were, who were spectators, and essayed in vain to stop it. Then it was that the chair ran back and forth on the floor, the bell was rung over our heads, and one of the party was forcibly torn by an invisible power from my grasp, in spite alike of his strength and mine. Through one of the mediums we were told, "Go to the front door and let them in," and when the door was opened an unexpected addition to the party, not one of whom was known to the medium, was found ascending the steps, but had not reached the bell. As I stood in a corner where no one could reach my pocket, I felt a hand thrust into it, and found afterward that six knots had been tied in my handkerchief. A bass viol was put into my hand and rested on my foot, and then was played upon. A violin was placed in my other hand, and likewise played upon. Another violin was hung around my neck by one of its strings, and I was struck frequently with a fiddle-bow. My person was repeatedly touched, and a chair pulled from under me. I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb, and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all around the spot where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor, indeed, could it be. No earthly hand could thus hold me, for I was as powerless in that grip as a fly would be in the grasp of my hand. And it continued with me until I had tried every means I could devise to get rid of it, and not until I thoroughly felt how powerless I was, did it leave me.

But enough of this in all conscience; I have said sufficient to give an idea of the general character of what I was witnessing two or three times a week, with only occasional interruptions, for more than a year. And how could I help believing that what I saw was not the product of mortal agency? I was not a believer seeking confirmation of my own notions. I was struggling against conviction. I have not stopped to

detail the precautions which I took to guard against deception, self or otherwise. Suffice it to say, that in that respect I omitted nothing which my ingenuity could devise. There was no cavil too captious for me to resort to, no scrutiny too rigid or impertinent for me to institute, no inquiry too intrusive for me to make. So much so, that it was not unfrequently that believers were unwilling to meet with me, because of my querulousness.

These things did not all occur in the presence of the same medium or the same party of investigators, but often in the presence of mediums and others whom I had never met before, and who did not and could not know what I had witnessed.

MRS. BIRD'S MEDIUMSHIP.

A FEW days ago, at a *seance* held at the house of Mr. Earl Bird, 11, Park-grove, Shepherd's-lane, Brixton, Mrs. Bird, who is a non-professional and good trance and clairvoyant medium, went into the trance state, and while under spirit control spoke as follows on the subject of "Ambition":—

It is a fruitless effort. The more I struggle, the greater is the difficulty. How came I to be fettered and bound by so many chains? Shall I never be free? I make continual efforts to release myself, and more painful grow the bonds. I free my feet and think to walk, yet lo, the coil which fettered them fastens itself upon my arm like a winding serpent, inflicting torture, till I burn with fury and rage, and wish to die, but cannot.

I am weary with making fruitless efforts, and succumb to my fate.

I see myself reflected everywhere,—a hideous form wound about and around. I have looked at it so many times that I ought to be able to describe it, but cannot; for the cords live that encase me, and take many shapes. I bite at them in my fury, and it pains me again.

What am I? Man? Serpent? or Dragon? I shrink from my own reflection, and pray that the sight may be taken away; yet there it is still—staring! staring! It is my dress; these living cords are woven together, interlaced, and made to fit me, ah, too closely. In my despair I say I'll make no further effort, but hide myself in yonder cave from the gaze of my fellows; there no light shall reflect my image, and there I will try to bury my shadow, for my eyes burn with looking at it.

Long have I sought to evade this hideous reflection, but it still racks my brain. I lose in some measure this sight of myself as I now am, but there is no rest, for images of the past, and the sight of my other self come back to me. Lo, afar off I see myself as I was.

A boy at home—an only child. Can I not pass over this? Must I look at myself when but six years old? My mother's hand is upon my head, her admiring look in my face; my father is proud of me and indulgent; I have all the house at my feet. Did I ever think in these days? Yes, I thought I would be great and powerful some day. I was ambitious even then, and had determined to do certain things when I should come to power. Did my mother read my ambitious thought? Oh, why did she not deal a death-blow at that viper which ever and anon showed itself to her? Ah, fond, foolish mother, where art thou? Shall we meet again some day? We shall.

I see myself at college. I go through every branch of my education there; and growing, fanned, and made stronger by that system of education, the old evil again, the viper, fed and nursed, has grown with my growth. I have now but one desire, to free myself from all ties and restraints, and follow this one purpose, to be, what? A man I thought, a monster I know.

Ah, there was high festival that day. Many made pretence to happiness, many were appointed to seats of honour; and on some their robes sat well, for they were worldly men. I was their king. They had crowned me, and it ought to have been, and it was, the happiest day of my life. What followed? What followed? Only my own heart knows. Known only to my own soul, and deeply written on my own conscience, are the deeds that followed. I go over them, over and over again. I see as nobody else can see the fruits of my ambition. I struggle through scenes on battle fields, amongst the slain,—I walk over them as in a horrid nightmare, and look till my heart sickens at the forms of horror and despair, wretchedness and woe—the fruit of my ambition—the result of my power.

Fed by success this serpent grew greedy for more and more, till I only knew one feeling, to conquer and to gain. Ah, how this viper fed and grew, until I became cruel, starving out every spark of sympathy, love, and kindness in my nature, until I had woven for myself this dress of living cords; each drawing closer upon me, and fastening tighter as I struggle to be free. I forbear, for fear of injuring your medium, to pass through, or enter into, the scene of my death. Let it suffice that I was cut off without satisfying the greedy feeling that possessed me, for it knows no satisfying. Passing away in darkness into the state which I have described to you to-night I have for a long period resisted and turned a deaf ear to my spirit guides and instructors, trying by desperate efforts to free myself, rather than humble myself, to be instructed by others—never forgetting that I had been a king; and refused to serve and obey.

Are these things unwelcome to your ears? Would you fain shut out these voices from the spirit-world because they are not pleasant to listen to? I pray you do not, for we are nearer to your earth than to heaven, and can sometimes be considerably helped at what you called spirit-circles.

If by these means I may break one fetter or unloose one of the many cords that bind me, surely your Christian charity will extend thus far to give ear, and we here may ever have cause to thank you for our hearing.

THE ROYAL INSTITUTION.

THE AIR WE BREATHE.

MR. WALTER NOEL HARTLEY, F.C.S., delivered the last of a series of four lectures at the Royal Institution, on "The Atmosphere and its Relations to Life," on Thursday last week, and on this occasion dealt with the subject of the floating particles of solid matter which are always present in air. He said that when examined under the microscope, the floating dust in air is found to consist of mineral, carbonaceous, and organic or living particles. One way of collecting these particles, adopted by Dr. Angus Smith, was to place a little absolutely pure distilled water in a large stoppered bottle, the upper part of which bottle was filled with the air of the district; on shaking up the air and water together, floating particles were always to be found in the water afterwards, and the largest of them could be seen even with a common lens. Another way of collecting them was to plug a tube with cotton wool, and then draw the air through the tube by means of an aspirator; the particles of dirt in the air would then lodge in the wool, and could be washed out into distilled water. A third plan was similarly to plug a tube with gun cotton, and after catching the particles, to dissolve the gun cotton in a mixture of alcohol and ether. The nature of the floating particles varies in different localities; there are always cotton fibres near habitable places, also starch granules, and sometimes fragments of hair, and fine bread crumbs; there are also organised particles, and soot. From the character of the particles in different places, it is possible to ascertain approximately what is going on in the neighbourhood; particles of salt are always found in the air near the sea; near Newcastle, St. Helens, and similar manufacturing towns, there are always small crystals of sulphate of soda, in consequence of the operations carried on in the vicinity, of making carbonate of soda from common salt. Near Manchester there are always cotton fibres in the air, and sometimes particles of iron. In mines there is much floating sulphate of potash, and crystals of nitre, from the gunpowder explosions. At one time it was generally believed that living organisms came from dead matter. One alchemist of antiquity told how to make mice from sawdust collected in an old church; and it was well known that living organisms soon appeared in putrescible substances. Some most elaborate experiments had been made of late by Dr. Bastian, some of which had been carried a step further by himself (Mr. Hartley), proving that certain putrescible liquids will keep unchanged for years in pure air, but directly ordinary air, containing floating particles, is admitted, putrefaction begins, and living organisms begin to appear, being developed from the germs floating in the atmosphere. All the evidence tends to prove that living organisms are generated only by other living organisms, and not by dead matter. The lecture was largely illustrated by experiments.

THE question of "Spirit Identity" is perhaps the most important one at present demanding solution by thinking Spiritualists. We should be glad to receive authentic evidence bearing upon the subject.

Correspondence.

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

SPIRIT PHOTOGRAPHS.

SIR,—Last autumn I had an opportunity of inspecting closely the interesting series of photographs at Mr. John Beattie's, in Bristol, and resolved, after returning to Manchester, to try the power in this direction in my small but very successful circle, the members of which were Madame Louise, Miss N. Hesketh, Alfred Firman, and myself. I procured a camera, &c., and arranged things in such a manner, that from the polishing of the newly bought plates to the very last touch in the developing room, no finger could interfere, so that literally the whole of the operations were executed by my own hands. To cut off all possibility of collusion in respect to secret preparations in the room, I arranged the sittings in my own room. Finding that the most powerful manifestations generally took place when we sat in the same manner, I managed to uncover the lens by a long cord, without leaving my place among the others. After several sittings without result, we got in two others, on seven consecutive exposures, an impression of an additional form, which we recognised as the same shown in many *seances* in the cabinet. The definition is very weak; the light being variable, and perhaps the focus disturbed by the tripod stand shifting slightly. But the evidence of the mysterious power seems to me beyond a doubt.

Now I wish to draw attention to some points of importance. I took several impressions with the medium alone, or two and three of us in different combinations, before and after these successful sittings, without the slightest trace of a mark. In an evening *seance*, I asked our invisible friends whether I might invite a very clever photographic friend to join our number. Most emphatically it rapped out "No, don't introduce fresh influence." This seems to me a lesson worth noticing, and I believe, if readers who are members of a circle (especially where materialisations are obtained) would take these hints, and try similar experiments, my report might soon fade away by the side of more remarkable results, and spirit photography be not dependent on a very few gifted mediums, but have a wider field. CHRISTIAN REIMERS.

2, Ducie Avenue, Manchester.

SPIRIT FORMS.

SIR,—As additional testimony to the letter of Mr. Blackburn in to-day's *Spiritualist*, I may state that on Monday last, the 4th instant, I had the pleasure of being present at Mr. Henry Cook's, Hackney, when Katie, in the second part of the *seance*, kindly granted my desire to enter the cabinet with her, to see or touch the medium. She took me by the hand into the inner chamber, and while still holding my left hand, allowed me to take the hand of the entranced medium, Miss Cook, with my right hand, when Katie's touch of my left hand instantly left me. The medium uttered faint moanings in her sleep, while I gently passed my hands over her form from head to feet, and then returned to the circle, when Katie almost instantly made herself visible to wish us good night. Katie was robed in the purest white, while the medium, Miss Cook, was dressed in black velvet. I am prepared to vouch for the accuracy of this account.

B. W. PYCOCK.

21, Little Trinity-lane, Cannon-street, E.C.
May 8th, 1874.

MRS. DICKINSON'S MEDIUMSHIP.

SIR,—I had last week the pleasure of a private sitting for the first time with Mrs. Julia B. Dickinson. The visit was quite unexpected by that lady, and quite unpremeditated by me, as far as regarded that particular time, yet the results were so remarkable, that I shall feel greatly obliged if you will allow me this opportunity of publicly expressing my admiration of Mrs. Dickinson's powers, and my regret at her intention of leaving London very shortly, though not so soon as was announced last week. I had heard of Mrs. Dickinson's capacity for healing and giving written prescriptions, but her clairvoyance of affairs at a distance was a surprise to me. She described with precision and accuracy the domestic and business circumstances of a brother of mine in Queensland, his relations to persons in business in London, and his future movements. These were certainly not suggested by any thought of mine, and are what I should have least expected, but of course

the truth of the prophecy remains to be proved. Other instances relating to personal and private matters were equally remarkable. The prophetic gift is of course as uncertain as it is rare, and prophecies through mediums should be accepted with great reservation, but we may expect that this great faculty, which seems to have been much cultivated in early historic times, and among certain nations, will receive much greater development, and become sufficiently certain to be of great use and benefit to mankind. I do not know whether it is often exercised by Mrs. Dickinson; I believe she confines herself chiefly to medical and business affairs, for which my own experience justifies me in recommending her.

May 5th, 1874.

EMILY KISLINGBURG.

“TUNING THE SPIRITUAL FIDDLE.”

SIR,—It is sad to see from the article which appears elsewhere under this heading, that while the sharp points of truth have pierced the sensitive skin of the writer, and sting him to the quick, the only result has been to make him kick yet more against the pricks, and that he still refuses to adopt the only means by which he could clear his character, if I had falsely accused him, namely, to let me send him my detailed statement for publication, and to answer it at his leisure.

The fact that he does not do this proves clearly that he knows that what I have written is true, and that he *could not* clear himself.

ALGERNON JOY.

25, James-street, Buckingham-gate, S.W.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—You have been misinformed about our subscriptions. Of seventy-six members who have paid, or stated the intended amount, two give £25 per annum. The next largest annual subscription is one of £3 3s. We have received a life subscription of £6, and one of £5 5s., also a donation of £10 10s.

May 12th, 1874.

ALGERNON JOY, *Hon. Sec.*

LUNACY LAW REFORM ASSOCIATION.

SIR,—Will you allow me through your columns to address the following few words to the public on a subject of universal interest?

My Countrymen,—Let me earnestly entreat you, in the name of great numbers now suffering persecution, to come to the front and challenge such an investigation into recent incarcerations of Spiritualists, as such, as shall definitively settle the question whether priestcraft and medical despotism shall or shall not override the land. I was myself incarcerated and otherwise restrained as a lunatic for eighteen months, on the sole ground of claiming to be a passive or automatic writer. Mrs. —, at Plymouth, and others, too numerous to name, have been and are constantly incarcerated for speaking of spiritual visions. In short, numbers are being daily severed from all usefulness and enjoyment in this life, because they claim communion with a higher.

In June, 1871, two Commissioners in Lunacy, sitting in solemn judgment on a patient at Hanwell, ruled that all “Spiritualists are mad.” What wonder, then, if the medical profession, fortified by that ruling, is ever ready to certify a Spiritualist insane. I need scarcely tell you that such a state of things is subversive of all progress, for as Spiritualism is banned to-day, so may any other novelty in religion or science be banned to-morrow. I need not tell you how every onward step in humanity’s progress has been so banned, nor how of the Greatest Who ever trod this earth it was said, “He is beside Himself.” Let them say it of us if they will, as the prejudiced have said it of all innovators; but when an irresponsible board and a body of doctors, having enormous pecuniary interest in multiplying the incarcerated, proceed to shut up all who differ from them in opinion, it is surely time for freeborn Britons to cry, “Hold, enough!” We purpose shortly providing opportunities of doing so, and earnestly trust that public opinion in favour of liberty of conscience will then be unequivocally expressed.

LOUISA LOWE.

Honorary Secretary of the Lunacy Reform Association,
64, Berner’s-street.

[If Mrs. Lowe knows any instances in which sane persons are incarcerated as lunatics, simply because doctors do not understand certain disorderly phases of undeveloped mediumship, she should furnish the names and particulars to the British National Association of Spiritualists for investigation. We cannot publish serious *ex parte* statements about such cases.—ED.]

We expect that the price of *The Spiritualist* will be reduced to twopence in the course of next month.

“GLIMPSES OF A BRIGHTER LAND.”*

THE following is one of the many messages given through writing mediumship, and published in the interesting little book, *Glimpses of a Brighter Land*:—

MY DEAR FRIEND,—I am permitted to tell you that where we live all is sunshine and happiness—for sunshine is emblematic of celestial wisdom, and he who hath celestial wisdom, and holdeth it fast, is happy.

On the spirit leaving the flesh, it assumes a form similar to the earthly, but not composed of flesh, blood, and bone; it is firm and substantial, yet not material, and therefore can pass through material substances. There can be no obstacle to the progress of a spirit form any more than to thought. A spirit is free to come and go wheresoever it pleaseth, even as “the wind bloweth where it listeth, and you know not whence it cometh nor whither it goeth;” you feel it, yet it cannot be seen—still, its effects are visible in swaying branches and agitating leaves. So is our spirit influence felt, yet unseen of any eye save of those who have the power, or rather gift, of clairvoyance. They see us, while others see nothing. No obstacle impedes our progress; we have but to will, and, like the electric shock passing through the telegraphic wire, we traverse space; but those whose minds, wishes, and desires are low, grovelling, and earthy, are heavy and torpid, and cannot rise: these are spirits not yet spiritualised, and the materialism clinging to them weighs them down. They cannot occupy themselves, and hang about their earthly dwellings, and, desiring to communicate, often seek by noises and foolish means to attract attention.

Some are aroused by these means, and thought begets action. Much then depends on those who receive these manifestations. If good, serious, and kind, their example helps to raise the poor spirit, and to develop its progress; while those who ridicule and only use the communications and manifestations as idle jokes and sport, pain and irritate the already unhappy spirit, and goad it on to prove its powers. Then do many become mad and violent, and endeavour to revenge the insult received by hideous noises, and throwing about furniture to terrify those who at first they simply wished to converse with.

If people could only be induced to consider the manifestations as a means of conversation used by those who have no other, they would no longer consider it trivial and ridiculous; many would be soothed by being permitted to converse, and would be sooner able to rise and leave earth. Remember, a clever child, if idle, may be long in learning a lesson, because his mind is not given to acquiring information, but wanders about to waving trees, and the sunshine, and the cool babbling brooks with shining pebbles and blue myosotis; yet when aroused, and his attention fixed, the lesson is speedily learnt, and the knowledge is drawn in. Thus do many poor dull spirits wander on unthinking, not acting, but clinging to old memories and old well known spots on earth; their earthliness and materialism make it easier for them to take in facts from those still on earth, than from the bright beings who seek to instruct them. They shrink from the light, and prefer darkness,—wandering on wearily and drearily—some for months, and some for years, some longer. Many, various, and innumerable.

* London: Baillière, Tindall, and Cox.

able are the means through which eventually they are roused and enlightened, and finally rise to greater happiness.

SPIRIT POETRY.

THE following verses are quoted from the *Poems of the Inner Life*, given through the trance mediumship of Miss Lizzie Doten:—

THE SONG OF TRUTH.

FROM the unseen throne of the Great Unknown,
From the Soul of All, I came;
Not with the rock of the earthquake's shock,
And not with the wasting flame.
But silent and deep is my onward sweep,
Through the depths of the boundless sky;
I stand sublime, through the lapse of time,
And where God is, there am I.
In the early years, when the youthful spheres,
From the depths of Chaos sprung,
When the heavens grew bright with the new-born light,
And the stars in chorus sung—
To that holy sound, through the space profound,
'Mid their glittering ranks I trod;
For I am a part of the Central Heart,
Co-equal and one with God.
The world is my child. Though wilful and wild,
Yet I know that she loves me still,
For she thinks I fled with her holy dead,
Because of her stubborn will;
And she weeps at night, when the angels light
Their watch-fires over the sky,
Like a maid o'er the grave of her loved and brave;
But the Truth can never die.
One by one, like sparks from the sun,
I have counted the souls that came
From the hand Divine;—all, all are mine,
And I call them by my name.
One by one, like sparks to the sun,
I shall see them all return;
Though tempest-tost, yet they are not lost,
And not one shall cease to burn.
I only speak to the lowly and meek,
To the simple and child-like heart,
But I leave the proud to their glittering shroud,
And the tricks of their cunning art.
Like a white-winged dove from the home of love,
Through the airy space untrod,
I come at the cry which is heard on high,—
"Hear me, O God! my God!"

MATERIALISATIONS IN CLEVELAND, U.S.—Thinking a few items from my pen might be of interest to your readers, I present you with an account of a series of *seances* held in this city by Charles Rayner (the medium) and myself. Charles Rayner has been a physical medium for more than twenty years, and was developed with the Davenport Brothers in Buffalo, New York. During our stay in this city we have given six *seances* for materialisation at No. 206½, Detroit-street, West Side. At each *seance* intense interest was manifested in the recognition of the returning spirits by their friends and relatives present. It may seem strange to some of your readers that some of our departed loved ones can return, and for the time being put on a material form, and be seen and known by their earthly friends and relatives; but, nevertheless, such is the case beyond the shadow of a doubt. At each of the *seances* from six to twelve spirits materialise and come out in clear gaslight, and so far, nearly all so appearing have been recognised by some one present. It is strange beyond description to see, for instance, a Methodist sister, fresh from the shades of traditional and religious superstition, come into our *seances*, and during the materialisation stand up and say—"Brother Samuel, is that you? Oh, cannot you come again? Oh, my God! what is this?" &c. The manifestations have caused great excitement in the city, especially among our enemies—the Young Men's Christian Association of Cleveland, Ohio—which organisation procured our arrest by the city police, upon the alleged charge of "showing without licence" (whatever that may mean), and, upon trial, we were discharged, as it was decided by the court that our *seance* was a religious meeting, instead of "a show."—A. M. STODDARD, Cleveland, Ohio, April 16th, 1874.—*Banner of Light*.

WE learn from an advertisement received just before going to press, that a public meeting under the auspices of the British National Association of Spiritualists, will be held next Thursday afternoon at three o'clock, at the Quebec Institute, 15, Seymour-street, Portman-square, W.

LAST Tuesday the following were elected to seats on the Council of the British National Association of Spiritualists: Mr. H. T. Humphreys, 4, Trafalgar-square; Mr. John Beattie, Bristol; Miss Houghton, 20, Delamere-crescent, W.; Mr. W. D. Meers, lately returned from Dunedin; and Mr. W. Mawson.

MR. T. M. SIMKISS, of Wolverhampton, has sent us a letter, published by him in the *Wolverhampton Chronicle*, setting forth the harm which has been done to the cause of Spiritualism there by the visit to the town of a person who has been much "puffed" by a contemporary. We decline to interfere in such disagreeable matters, but recommend provincial Spiritualists to inquire of their own friends in London about the capacity of speakers or mediums before engaging them.

MRS. TAPPAN'S LECTURES.

ON SUNDAY EVENING, the 17th inst., being the last lecture of the season, MRS. CORA L. V. TAPPAN will deliver an ADDRESS under the inspiration of Judge Edmonds, relating his transition through the change called death, and his experience in spirit life. Tickets 2s., 1s., or 6d. No free admission on this occasion.

LUNACY LAW REFORM ASSOCIATION.

A PUBLIC MEETING for the purpose of advocating a Reform in the Lunacy Laws will be held in Lawson's Rooms, 145, Gower-street, London, on Monday evening, May 25.

The Chair will be taken by E. V. KENEALY, ESQ., LL.D., Q.C. Addresses will be delivered by MRS. LOUISA LOWE, the REV. C. MAURICE DAVIES, D.D., the REV. J. PAGE HOPPS (of Glasgow), the REV. F. B. YOUNG (of Swindon), GEORGE SEXTON, ESQ., LL.D., F.Z.S., F.A.S., C. T. PEARCE, ESQ., M.D., M.R.C.S., and other well known publicists.

SPIRITUALISTS are particularly invited to attend, as questions will be discussed greatly affecting their position and rights.

Chair to be taken at 8 o'clock. Admission, front seats, 2s. 6d.; second ditto, 1s.; Body of the Hall, Free.

Meetings will also be held in the same Rooms on the three following Monday evenings.

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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 also give *Sittings* for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private *Seances* attended.

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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 Volekman, Esq.; Horace S. Yeomans, Esq.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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