

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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A *SOIREE* will be held on Thursday, the 16th April, at the Cleveland Hall, Cleveland-street, near Portland-road Station. S. C. Hall, Esq., F.S.A. will preside.

#### Lady Patronesses:—

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Tea served at 6.30. Chair to be taken at 8 o'clock precisely.

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ALGERNON JOY, } Hon. Secs.  
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## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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.

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A. M. Greene, Hon. Secretary.

**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.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.)

Rooms, 74, Navarino-road, Dalston, E. *Seances* on Thursday evenings. Library for use of members. Subscriptions:—*Ordinary*, 3s. quarterly; 5s. half-yearly; 10s. annual. *Honorary*, 5s. quarterly; *Life Membership*, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

ALFRED E. LOVELL, President.  
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**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.



### 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.*

### THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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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.

**THE** following are the Speakers at Goswell Hall on Sunday Evenings up to the end of May:—

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

" 26—MISS KEEVES.

May " 3) MRS. BULLOCK.

" 17—MISS KEEVES.

" 24—REV. F. R. YOUNG, of Swindon.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FOUR. NUMBER SIXTEEN.

LONDON, FRIDAY, APRIL 17th, 1874.

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## SPIRIT TEACHINGS.\*

NO. X.

*Thank you. That seems to me to be a sublime and rational theological creed. But I must think over it for some little time. You claim, as I understand it, to declare to us Him whom we have ignorantly worshipped. You claim that your creed is not at variance with His, but stands to our conception of Him and His work as the spirit-body to the natural body; as the teaching of the Christ during His earth life to the Judaism which He found amongst the religionists of His day.*

FRIEND, you gather dimly what we wish to convey. We desire to show you that the popular Christianity of the nineteenth century is *not* the religion taught by Jesus. Far down below the surface of that medley which has been gradually heaped together lies smothered the pure theology of the Christ. Deep down must he dig who would discover the truth. We desire to aid you in your search after the pure truth which Jesus taught. We would clear away for you the heap of human error, and show you what is wise for you to know. It is scarcely possible for you to grasp at once the full measure of what we shall eventually show. Nor is it possible but that many old ideas should receive a rude shock, and that much that is venerable from long established usage and belief should die hard. But patience, friend. The time will come when you will know that truth is indestructible, and that we have no power to destroy the tiniest ray that issues from the Son of Truth. Nor we nor you can imperil truth. It is immortal, divine, indestructible. It will live for ever, spite of friends and foes; for friends do harm as well as foes. But we can strip off the shams. We can reveal to you that which does but counterfeit truth, and show you how men have been mistaken. We have no fear that error will eventually be maintained. Nor do we fear that man will in the end refuse to accept views of truth which not only commend themselves to his reason, but which satisfy the higher aspirations of his spirit.

[June 22, 1873.]—*I have thought much on what has been written; and I am still perplexed. It seems plain that a creed such as that given to me would be held to be*

\* In the *Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium, free, to a large extent at all events, from colour from his own thoughts; consequently, the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many: each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting, peculiar to the communicating intelligence, is always preserved, and the individuality remains throughout the same.—Ed.



contradictory of the Christian creed by most persons, and it is not conceivable to me that such views should be generally acceptable. They contradict the plain words of the Bible in many cardinal points. Without laying too much stress on individual expressions, and admitting, as I do, faults of translation, and special individuality of opinion as not being binding on me, still it cannot be denied, as I think, that the Spirit Creed is irreconcilable with the orthodox creed of Christendom. Numerous passages occur to me in which men are specially warned by writers in the Bible against views such as yours. They are asserted to come from an evil source. Now men will say, "Here is what you are decidedly warned against. Here is the very anti-Christ. Is it not written that the end of the world and the return of Christ will be heralded by just such manifestations and teaching as yours?" And what is the answer? Where is your authority to override the plain words of the Bible? And is not the outcome of Spirit Teaching, even in the elevated form in which it comes from you, to weaken faith and to substitute the vague and shadowy for the definite and real? These are questions which strike me. The Bible is against you; and you fulfil so nearly the conditions which prophecy has assigned to the later age that orthodox Christians will inevitably view your statements with suspicion, however rational they may seem to others less prejudiced. I shall be glad to have any light thrown on these points.

Friend, you have opened points on which we shall be glad to speak with you. As to our authority, we have touched on that point before. We claim it to be divine, and we await with confidence the acceptance of our mission when the times are ripe for our teaching. That time must come after much steady preparation, and we are quite prepared to find that none can yet accept in full the teaching which we promulgate, save the little band to whom it is given to precede in progressive knowledge the rest of their fellows. We say that this does not strike us with surprise. For, think! has it ever been that a fuller revelation has found acceptance among men at once? The ignorant cry has always been raised against progress in knowledge that the old is sufficient: that it has been proven and tried, whilst of the new, men say that they know nothing save that it is new and contradictory of the old. It was the self-same cry that assailed Jesus. Men who had laboriously elaborated the Mosaic theology, which had served its time and was to give place to a higher and more Spiritual religion: men who had drawn out the minutiae of this system until they had reduced it to an aimless mass of ritual, a body without a spirit, aye, a corpse without life: these cried out that this blasphemer (so they impiously called the Saviour of man's religion), would destroy the law and dishonour God. The Scribes and Pharisees, the guardians of orthodox religion, were unanimous in their disbelief of Him and of His pretensions. It was they who raised the howl which finally led the Great Teacher to the Cross. You know now that He did not dishonour God: and that He did but demolish man's glosses on God's revealed law in order that He might refine and spiritualise its commands, and raise it from the dead by infusing into it spiritual life and power, by breathing into it vitality from the spirit world.

In place of the cold and cheerless letter of the law which prescribed outward duty to a parent,—a duty discharged without heart of love, with scanty dole, grudgingly offered,—he taught the spirit of filial affec-

tion springing from a loving heart and offering the unbought and ungrudged tribute of affection to earthly parents and to the Great Father. The formalism of mere external conventionality he replaced by the free-will offering of the heart. Which was the truer, the nobler creed? Did the latter override the former, or did it not stand to it rather as the living man to the breathless corpse? Yet they who were content to buy off from filial duty at the poor cost of a few paltry coins scornfully given, were they who finally crucified the Christ, as a man who taught a new religion blasphemously subversive of the old. The scene on Calvary was the fitting culmination to such a religion.

Again, when the followers of the crucified stood forth to declare their Gospel to a world that cared not for it, and which was not prepared to receive it, the charge against them perpetually was that they taught new doctrine which was subversive of the old faith. Men taxed their ingenuity to discover horrible accusations which they might charge upon them. They found nothing too monstrous to be believed by those who were eager to credit any accusation of the new faith which "everywhere was spoken against." They were lawless; yet so rigidly respectful to the established faith, and to the "powers that be," that no cause of blame could be discovered. They were devourers of infants: they who were followers of the loving and gentle Jesus. Nothing was too monstrous to be believed about them; even as men now wish to believe everything that can discredit us and our mission.

Has it not been so ever since? It is the story of all time that the new is spoken against and discredited in religion, in science, in all with which man's finite mind deals. It is an essential quality of his intelligence that such should be the case. The familiar commends itself: the new and strange is viewed with suspicion and mistrust.

Hence it is not any legitimate cause for surprise that when we teach a spiritualised Christianity we should at first be met with incredulity. The time will come when all men will admit, as you do, the beauty of the creed and recognise its Divine origin.

It is not wonderful that our message should seem to contradict some human utterances. Nay, that it should really controvert some details of the teaching given through human minds more or less undeveloped in days long past, is to be expected. We have no desire to hide the plain fact that there is much in some parts of the Bible which does not amalgamate with our teaching, being, indeed, the admixture of human error which came through the mind of the chosen medium. We need not repeat on this head our previous argument, which is familiar to you.

Revelation, as contained in your Bible, includes many progressive developments of the knowledge of God which are in themselves irreconcilable in minute detail. And moreover it contains much admixture of human error which has filtered in through the medium. You can only arrive at the truth by judging of the general drift. Private opinions selected without reference to the body of teaching are but the sentiments of the individual, valuable as showing his mind, but not in any way binding as of faith. To imagine that an opinion uttered many centuries ago is of binding force eternally is mere folly. Indeed, all such opinions are contradictory in themselves, and are contradicted by other and opposite opinions contained within the same volume. No doubt it was a current belief, at the time



when many of the writers of books in the Bible composed the treatises which ye call inspired, that Jesus was *God*, and harsh denunciations are made against any who should deny the dogma. No doubt also that the same men believed also that He would, in mysterious manner, return in the clouds to judge the world, and that *before their generation should die*. They were mistaken in both beliefs, and over one at least, more than 1800 years have rolled and still the return is unaccomplished. So we might push the argument were it necessary.

What we wish to impress on you is this. You must judge the Revelations of God by the light which is given you: in the mass, not by the dicta of its preachers; by the spirit and general tendency, not by the strict literal phraseology. You must judge of us and our teaching, not by conformity to any statement made by any men at any special time; but by the general fitness and adaptability of our creed to your wants, to your relations with God, and to the progress of your spirit.

#### REMARKABLE PSYCHOLOGICAL EXPERIENCES OF MADAME AKSAKOF.

THE following remarkable incident, which occurred to Madame Sophie Aksakof, wife of the Russian Imperial Councillor, M. Alex. Aksakof, is related in the March number of the *Psychic Studies* (Leipsic) in an article by Professor Perty:—

“At the time of this event, 1855, I was nineteen years old, without any knowledge of Spiritualism, the name of which I had never heard. I was brought up very strictly in the Greek Catholic religion; superstitious fears, as well as any tendency to enthusiasm or mysticism, were foreign to my nature, and I was of a calm and happy disposition. In May, 1855, we were living at Romanoff-Borrisoglielsk, capital of the province of Jaroslav. My sister-in-law, then the wife of Dr. A. F. Sengireef, now a widow after a second marriage with Colonel Tichonof, and living in Moscow, was at that time residing at Ranneburg, capital of the province of Rjäsan, where her husband held a post under Government; we were, therefore, about one hundred miles distant from one another. In consequence of the overflow of the rivers in the spring, all communication was attended with delay, so that though we had been for a long time without news from my sister-in-law, we felt no sort of anxiety, as we ascribed it to the above cause.

“On the evening of May 12th, I had said my prayers, as usual, and had taken a last look at my baby-girl, then six months old, whose cradle stood in my room, so that I could see her from my bed. After lying down, I began to read a book, but presently hearing the great clock in the dining-room strike twelve, I laid my book on the table beside the bed, and raised myself on my left elbow, to put out the light. At that moment I distinctly heard the door of the ante-chamber open, and a man's footstep come across the dining-room. I regretted that I had just extinguished the light, as I believed it could be none other than my husband's man-servant Nicholas, who had probably come to announce that my husband had been sent for by a patient, as very often happened. Only one thing surprised me, which was, that the man-servant, and not my own maid, as was usual, should be the bearer of the message. Raising myself upon my left arm, I listened to the approach of the footsteps, and when

they appeared to be in the drawing-room, which adjoined my bed-room, and the door of which stood open at night, I called out, ‘Nicholas, what do you want?’ There was no answer; the footsteps came nearer and nearer, and I could hear them at last close behind the screen at the head of my bed; then, with a sudden, indescribable feeling, I fell back on my pillow.

“Before my eyes, in a corner of the room, stood a crucifix, before which a night-lamp always burned, whose light was sufficient for the nurse in the care of the child. (The nurse slept also in my room, behind the screen, which stood against my head.) By the light of this lamp I could now distinctly see that the person who had entered, and who was now standing on the left side of my bed, was my brother-in-law Sengireef, in a costume quite strange to me—a long, black, monastic-looking garment, with long black hair hanging down on his shoulders, and a large, round beard, such as I had never seen him wear. I tried to shut my eyes, but could not, and I felt my body become completely rigid, and incapable of the slightest movement; even my voice failed me, that I could not call for help; at the same time my hearing, sight, and the power to understand all that was happening, remained so fully under my control that I was able on the following day to recal precisely at what hour the nurse had got up to quiet the baby, and other details.

“I remained in this state from twelve o'clock till three in the morning of the 13th of May, at which hour the following took place: The apparition came close to my bedside, placed himself at my left hand, and turning his face on mine, laid his left, deathly cold hand on my mouth and said aloud, ‘Kiss my hand.’ Being physically unable to liberate myself I resisted this command in thought with my whole will power. As if guessing my meaning, he pressed his hand more firmly against my lips, and repeated in a louder and more peremptory tone, ‘Kiss this hand.’ I again resisted with still greater energy of thought. He then repeated for the third time with still greater emphasis the same movement and the same words, and I thought I must have been stifled under the weight and coldness of the hand pressing upon my mouth, but I neither could nor would give way. At this moment the nurse got up for the first time, and I hoped that she would for some reason or other, come near to me and would see what was taking place; my expectation, however, was disappointed; she only rocked the child a little, without taking it out of the cradle, returned to her couch, and went to sleep again. Seeing that there was no help for me, and firmly believing, without knowing why, that my death was inevitably at hand, I suddenly thought of repeating the Lord's Prayer. Scarcely had this idea entered my mind than the figure withdrew his hand from my lips, and said quite loudly, ‘So you will not kiss my hand? Well then, this is what awaits you.’ Saying these words, he laid with his right hand on the table at my side a roll of parchment of the length of an ordinary sheet of writing paper, and as he withdrew his hand, I heard distinctly the sound of the parchment rolling together, and could see sideways with my left eye a part of the sheet, which then remained in this half-rolled up state. Then the standing figure turned himself away from me, went forward a few steps, placed himself in front of the crucifix, hiding the light from me by his body, and began to repeat loudly and clearly the words of the prayer I had thought of, from beginning to end, slowly



bowing from time to time; each time he bowed the light became visible to me, and was again obscured, when he stood upright. After he had finished the said prayer with another bow, he stood motionless, as if waiting for something; my condition had not altered in the least, and when I again wished in thought to address a prayer to the Holy Mother of God, he began again to repeat this, just as loudly and clearly, and so on with a third prayer desired by me. Between the two last prayers there was a pause, during which the nurse again got up, attended to the child, and went to sleep again. During the repetition of the prayers I heard distinctly the striking of the clock, and as already remarked, every movement of the nurse, and of the child whom I ardently longed to have near me, that I might take leave of it and bless it before my expected death; no other wish was uppermost in my mind, but it was not to be fulfilled.

"The clock struck three. Then I remembered suddenly that the six weeks after the holy festival of Easter were not yet over, and that *Christ is risen* would still be sung in all the churches, and I felt a strong desire to hear it. As if in answer to this there resounded all at once from a distance the divine tones of the sacred hymn, sung by a numerous choir at an immeasurable height. The sound came nearer and nearer, became fuller and clearer, and I heard such heavenly harmonies that I felt breathless with pure delight; the fear of death fled away, and I was consoled with the hope that these sounds would quite encompass and absorb me, and carry me with them into endless space. In the song of the choir I could distinguish the words of the hymn, which were also repeated by the standing figure. Suddenly the whole room was flooded with a strange light, which was so powerful and dazzling that I could no longer distinguish the flame of the night lamp, nor the walls of the room, nor the apparition. This light remained a few seconds, during which the sounds swelled higher till they became overpowering. Then the brightness diminished, and I could again see the figure standing before me, not in its full extent, but only from the head to the waist; and, curiously enough, the form became less and less distinct, till it dissolved in the light, in proportion as this grew darker, and at last quite vanished; the parchment lying at my side disappeared in like manner. As the light diminished, the tones faded away, just as gradually as they had formerly increased. I felt that I was losing consciousness, and was soon in a deep swoon, accompanied by convulsions of the whole body. This attack roused those in the house, and lasted, in spite of all remedies, until nine o'clock in the morning, when they succeeded in subduing the symptoms, and restoring me to consciousness. The three following days I lay motionless with exhaustion, in consequence of an attack of blood-spitting.

"The day after this terrible event we received the news of the illness of my brother-in-law, Sengireef, and about a fortnight later, tidings of his death, which took place in that night of the 12th—13th of May, about five o'clock in the morning. The following is noteworthy. When my sister-in-law, a few weeks after the death of her husband, came to live with us at Romanoff-Borissogliebsk, she mentioned incidentally to a lady in my presence, that her late husband had been buried with long hair hanging down to his shoulders, and with a large curious-looking beard which had grown during his illness. She also mentioned, as some-

thing unusual, that the body had been laid out for burial in a long garment of black cloth, nothing fitter being at hand."

Sengireef's character was a very curious one; he was very reserved, seldom communicative, generally melancholy and irritable, and only very rarely cheerful or at all genial. He would sometimes, in his melancholy fits, sit for two or three, even as many as eight or ten hours in one place without moving or speaking a single word; he would at such times refuse his ordinary meals and take no nourishment until some accidental circumstance roused him from his fit of absence. His mind was not particularly active, and his views were entirely material, caused perhaps by his profession as a doctor, but he had led a well-regulated life. He believed in nothing supernatural, neither in spirits nor apparitions of any kind. Madame Aksakof did not always keep on very good terms with him, because she took the part of one of his children to whom he had shown disfavour from its birth without any just reason. As Madame Aksakof had become very fond of the poor child, and defended it on every occasion, he was vexed and quarrelled with her. About half a year before his death, the last time that he paid a visit to Madame Aksakof with his family, they came to high words on the subject, and parted with great coldness from one another. It seems to me that these details are of considerable importance to the right understanding of this remarkable case.

#### THE RISE AND PROGRESS OF SPIRITUALISM.

(From *The Brighton Daily News*.)

FOR a long time past a discussion has been kept up in these pages on Spiritualism, one of the most perplexing subjects which has ever beset newspapers which desire to set before their readers absolute truth, without bias, upon all subjects whatever. On the one hand, large numbers of people assert that the spirits of the dead are now giving sign, and appeal to humanity by methods governed by scientific laws not yet understood; on the other side stands the *prima facie* glaring improbability of such statements being reliable, even when endorsed, as they are, by many persons eminent in the ranks of literature, art, and science. Under these circumstances, perhaps the fairest thing we can do is to quote what Spiritualists assert to be hard facts, and to give a bird's-eye view of the progress of the movement from the commencement.

Modern Spiritualism is said in spiritualistic literature (see the Hon. Robert Dale Owen's *Footfalls on the Boundary of Another World*. London: Triibner and Co.) to have taken its rise more than twenty years ago in Hydesville, New York State, through the mediumship of a little child, Miss Kate Fox, now the wife of Mr. H. D. Jencken, barrister-at-law, Goldsmith-buildings, Temple, London, E.C. Noises were heard in the homely farmhouse, more especially at night, and in the chamber where Kate Fox slept with her little sister Maggie; the first explanation of the puzzled parents was "rats," but as time passed on the noises grew more obtrusive, till one night nobody in the house could get any sleep because of the disturbances, and by way of *finale* the children screamed that a cold clammy hand had been passed over their faces. The parents, who were strict Methodists, prayed that the curse might be removed from them. Once, while the noises were going on, and after some of the terror of the family had worn off, mischief-loving little Kate Fox said, "Now then, old Splitfoot! Rap three times!" Three raps were given, and thus *intelligene* was discovered to be connected with the noises, which were then most reverently questioned by the father and mother. The alphabet was called over, and a rap was given at particular letters. By this means the unseen intelligene claimed to be the spirit of a dead man, a pedlar, who said that he had been murdered in the house by former tenants, and that his body had been buried in the cellar. Long before this, Hydesville had been in an excited state about the noises, which had been



heard by many; but when, after digging in the cellar, a skeleton was found, and it was remembered that a pedlar had mysteriously disappeared some years previously, the excitement reached its highest pitch, and the position of the earlier tenants was rendered anything but enviable, though of course the statements made by the raps would have had no weight in a court of law. The noises further told the Foxes how to sit round the tables, to give the alleged unseen intelligencies facilities for producing the phenomena. In this way the first circles were formed in America. Now there are many millions of believers in Spiritualism in the United States, and the list of names and addresses of lecturers on the subject often occupies a column and a half of the *Banner of Light*, there being some hundreds. Spiritualism in America has two leading weekly newspapers—the *Banner of Light* (Boston), and the *Religio-Philosophical Journal* (Chicago); there are several other periodicals.

One of the first mediums who came to England, some eighteen or nineteen years ago, was a Mrs. Hayden; she was visited by Sir Charles Isham, Bart., by the late Professor de Morgan (President of the Mathematical Society of London), and by others, who, for the most part, published their conviction of the reality of the phenomena. Afterwards came Mr. D. D. Home, who at first took humble lodgings over a chemist's shop, but afterwards became the welcome guest of most of the crowned heads of Europe, including the late Napoleon III., also the present Emperors of Russia and Germany; all three of these potentates have, by word of mouth, testified to the reality of the phenomena. The Dialectical Society of London, under the presidency of Sir John Lubbock, Bart., M.P., recently appointed a committee consisting of men of science, lawyers, and professional gentlemen, to investigate the matter, and, after three years' experimental inquiry, the committee reported that the phenomena of Spiritualism were real, and were governed by some unseen intelligence; they did not give any opinion as to what was the source of the intelligence. Mr. Cromwell Varley, F.R.S., Mr. A. R. Wallace, and Mr. William Crookes, F.R.S., are among the eminent scientific men who have said, after investigation, that the phenomena are real. There are now three or four societies of Spiritualists in London, and others in Liverpool, Edinburgh, Manchester, Glasgow, Newcastle, and other large towns. The Spiritualists of the United Kingdom are banding themselves together, by forming a National Association, the first meeting of which, in London, will be held next Thursday, under the presidency of Mr. S. C. Hall, F.S.A.

According to the reports in the *Spiritualist* newspaper, there has been much excitement among the faithful during the past few weeks. Mr. C. F. Varley, F.R.S., the Atlantic Cable electrician, describes in its pages how he tried some curious experiments a few weeks ago, by passing an electric current through the body of an entranced medium, while a spirit which had "materialised" itself by means of vital invisible emanations taken from the sleeping girl, appeared in the drawing-room of Mr. J. C. Luxmore, of 16, Gloucestersquare, Hyde Park, W., where it was clearly visible to Mr. Varley, Mr. Crookes, and other observers. Further, the *Spiritualist* of last week contains an article by Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, and of the *Chemical News*, stating how he held the hand of the same entranced medium, while the spirit stood by her side and looked at him smilingly. These are astounding statements, made by men who have everything to lose and nothing to gain by their testimony, so that it is clear that in Spiritualism we have either the grandest truth or the most diabolical delusion or imposture that has perplexed thinking men in the present century. It is not our business to decide what Spiritualism really is, but men of science ought to settle the question, and we think that the Royal Society and the British Association are greatly to blame that they do not give the public authoritative information on the point; it is their duty to do so, and they have shirked the responsibility.

These particulars we have collected for the most part from the *Spiritualist* newspaper, a scientific journal, published by E. W. Allen, 11, Ave Maria-lane, E.C. The *Spiritualist* is the oldest newspaper connected with the movement, and among those who have contributed to its columns are Mr. C. F. Varley, F.R.S., Lord Lindsay, Mr. A. R. Wallace, Mr. William Crookes, F.R.S., the Hon. A. Aksakof (Russian Imperial Councillor at St. Petersburg), and Chevalier of the Order of S. Stanislas, the Baroness Vay (Austria), Prince Wittgenstein (Wiesbaden), and several barristers and literary men. Spiritualists are now getting up a semi-public testimonial to the editor of this journal, who has neglected

orthodox scientific literary work for the last five years, in order to attend to Spiritualism; about £300 have been guaranteed within the past few weeks, and it is anticipated that the total amount will reach £600.

Thus, from Spiritualistic sources, we have compiled a brief summary of the main facts recorded in the literature of Spiritualism; whether these facts can be shaken by legal or scientific investigation we cannot tell, but whether modern Spiritualism be true, or delusion, or imposture, it has spread among so many millions of people all over the civilised world, that in any case it is a very serious subject. Science ought to deal with it authoritatively.

#### NEWSPAPER WITTICISMS ANENT SPIRITUALISM.

MANY newspapers do not know exactly how to deal with Spiritualism. The wholesale abuse common a few years ago is now rarely seen, and the editors, not knowing what to make of the alleged phenomena, frequently deal with the subject in a comical strain. The following lively specimen is from the *Evening Standard* of April 7th last:—

Mr. William Crookes, F.R.S., whose belief in Spiritualism is the result of what he calls scientific examination, announces to the world that with the aid of a six-ounce bottle of phosphorised oil he can see spirits, when, as usual, the gas is turned off. Of course his first ambition was to see Katie; for Katie is the best known, and, if we may use the word, the most sprightly of all the spirits who consent to attend *seances*. It is only when Bishop Colenso and such like dignitaries have to be convinced that one can ensure the presence of Moses and Aaron to ask conundrums, but for "general utility" purposes Katie is the handiest spirit we have. She has not revealed her surname; perhaps whatever it is, she is open to change it, and such is her amiability of disposition that she would make any ghost happy, who could gain her hand and heart; for that she has a hand and probably a heart, is what Mr. Crookes has just proved, having seen her in bodily shape, and, as we may reasonably suppose, suitably attired in ghosts of clothes. But there is this peculiarity about Katie—she varies in length. On one occasion Mr. Crookes saw her six inches taller than her medium, and on another occasion not much more than four inches, though always above the medium height. Mr. Crookes need not distress himself about this. It is in strict accordance with all that we know of Spiritualism, and is certainly not more difficult to explain than the preternatural elongations of Mr. Home. The lines from Sir Walter Scott's *Glenfinlas* will occur to the reader—

"Tall waxed the spirit's altering form,  
Till to the roof her stature grew,  
Then mingling with the rising storm,  
With one wild yell, away she flew."

The truth is that spirits and Spiritualists live in "Wonderland," and those who have followed "Alice" in her exploration in that region will know that nothing there is commoner than to find oneself opening and shutting like a telescope. Let Mr. Crookes prosecute his researches boldly, and he will soon be able to tell us that he has seen the vanishing "Cheshire cat," has joined the mad tea-party with the Hare and the Hatter, and heard the Mock Turtle weeping by the sad sea waves.

**SPIRIT FORMS.**—At the close of a *seance* held on Saturday last, at the residence of Mr. J. C. Luxmore, 16, Gloucestersquare, Hyde-park, Miss Showers being the medium, the following test was obtained, showing the rapidity with which, under favourable conditions, the spirit manifesting in the "full form" can dematerialise herself. The spirit Florence, standing in her flowing white robes, in a good light in front of the curtain, directed one of the sitters to take the hand-lamp from the table, and follow her at once into the dark room used as a cabinet. This was done, but Florence had vanished. Only the medium, in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another sitter was then allowed to do the same, with a like result. This almost instantaneous appearance and disappearance of the spirit Florence was a remarkable and satisfactory test.



## SOIREE OF THE NATIONAL ASSOCIATION.

Last night a *soiree*, under the auspices of the British National Association of Spiritualists, now in course of formation, was held at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. S. C. Hall, F.S.A. The platform end of the hall had been tastefully decorated for the occasion.

There was a large and influential attendance, including, among others, Mr. Martin Smith, Mrs. Honeywood, the Rev. Mr. Voysey, Mr. Wm. Crookes, F.R.S., Mrs. Ross Church, Dr. Ponder, the Misses Ponder, Mr. Stanhope Templeman Speer, M.D., Mr. and Mrs. Morell Theobald, Mr. and Mrs. T. Everitt, Mr. N. Fabyan Dawe, Dr. Ginders, Mr. E. Dawson Rogers, Mr. and Mrs. H. D. Jencken, Miss Florence Cook, Mr. H. Cook, Mr. G. R. Tapp, Mrs. L. Lowe, Mr. and Mrs. C. W. Pearce, Miss Katherine Poyntz, Mr. T. Herbert Noyes, B.A., Mr. R. Hannah, Mrs. Kislingbury, Miss Kislingbury, Mr. J. T. Taylor, Mr. and Mrs. Pearson, Mr. Crisp, Mr. T. Slater, Mrs. Cora L. V. Tappan, Mr. J. J. Morse, Mr. T. Shorter, Dr. George Sexton, Mrs. E. Bird, Mrs. Olive, Mrs. Dickinson, Miss Lottie Fowler, Mrs. Wood, Mr. Cogman, Mr. Algernon Joy, M.I.C.E., Mr. Farmer, Mrs. Tebb, Miss Houghton, Mr. A. L. Henderson, Miss Dickson, Mrs. Maltby, the Misses Maltby, Miss Malvina Claxton, Mr. T. Blyton, M. Boullard, Mr. Pomeroy Tredwell, Dr. Lindsay Richardson, Mr. Simkiss, Mr. E. T. Bennett, Mr. Keningale Cook, B.A., Mr. D. Fitzgerald, Mrs. Fitzgerald, Mr. and Mrs. Stokes, Mr. J. Freeman, Mr. Edmiston, the Misses Withall, and Mr. W. H. Harrison—Mr. B. Coleman, Mr. Moncure D. Conway, the Rev. C. Maurice Davies, and others, wrote expressing regret at inability to attend in consequence of absence from London or other causes.

The early part of the evening was spent over tea and conversation, after which Mr. S. C. Hall took the chair.

The Chairman said—It is now my pleasing duty to open the formal proceedings of the evening. You will not expect from me a speech of any length, for there is attractive matter before you, and I have little to say; I am here to learn, and not to teach, and my giving information to you would be as useless as to go to the Stock Exchange to teach the Rule of Three. We meet here under very pleasant circumstances. When I became a believer in Spiritualism, some fifteen years ago, whenever such an assemblage as this was brought together, the public criticised us all as fools or cheats; but it is very different, thank God, now. At last we are listened to; we are heard, and we can make an impression when we now speak that which we know from experience, which we know as well as we know the right hand from the left. Further, let me tell you, ladies and gentlemen, that if it were necessary to search out members for a jury to deal with cases of life and death, nowhere could you find individuals more to be depended upon than a selection from a band of Spiritualists. Men will now listen to us, and that is a great deal gained; we are no longer charged with deliberate fraud when we express opinions that startle half mankind. Every new thing has met with opposition; take, for instance, steam, gas, and the electric telegraph; but I have lived to see all these come into use, and their applications changed from theories into practical facts. The time will come when the young among us will see Spiritualism admitted as an equally undeniable fact. Marvels which were marvels when I began to inquire into Spiritualism are marvels no longer, for more wonderful things have appeared in our midst. Men of science have become our allies; men of knowledge, intelligence, and experience second to none in the world, have joined us, and borne testimony to the truth of our doctrines; this very meeting, indeed, is ample evidence of our intelligence and our power. We have, however, one special danger to encounter; and I trust that a merciful God will guide us through; let us beware lest a spirit of disunion creep in among us. (Hear, hear.) I see evidence of its presence continually in our various publications; let us not deter God's holy purposes by quarrels among ourselves, or injure our cause, which is the cause of God. My friends, I am now an old man, and my course cannot be very long upon this earth, and I will not part from you without thanking God with all my heart and soul for the light which Spiritualism has given to me. (Applause.) There are those who will quarrel with me because it has pointed out a way to faith which is not the turnpike road that they believe in. I had become an old man when I believed in no faith and hardly in a superintending Providence—certainly not in a God who cared for a poor worm like me; but Spiritualism removed the scales from my eyes. It is not my busi-

ness to quarrel with any man for the faith which is in him—that is a matter between himself and his Maker—but I base my faith upon a high and holy Christianity; I am a Christian Spiritualist, and I rejoice to avow it; I believe in the recorded miracles because of those I have seen; and for that blessing I am devoutly thankful. I know that I cannot remain long on this earth, but am certain that when I lie upon my death-bed the change will be no greater than a journey from one land to another, and the separation from my wife will be no greater than going to the East Indies for several years. Spiritualism has taught me that my life in the next world will be one of continual progress, ever leading me nearer to the Lord above. Not many hours have passed since I was talking on this subject to a clergyman of the Established Church, a man of great knowledge and indomitable courage; he said to me—'Sir, I would give all I have in the world, and ten million times more, if I had it, to possess a faith like yours.' (Applause.) I believe I shall be the means, under God, of giving him that faith. He told me that he often shrank from proclaiming from the pulpit things which he could not understand and could not believe; no doubt many other clergymen feel the same. (Hear, hear.) I hope I have been the means of carrying conviction to many, as certainly I have to some, and I hope that that clergyman will become faithful and true. Latterly I have seen little of Spiritualism for various reasons, and have become alarmed because of the spirit of disunion which has crept in amongst us. Spiritualism without harmony will prove but Dead Sea fruit; a Spiritualism which does not reconcile us is base coin and not true gold. (Applause.) Let us try to work in harmony. (Applause.) We may all have plenty of motives and reasons, but let us do all we can to get Spiritualists to work together, believing, as I do, that Spiritualism is the cause of God, and that Spiritualism is the cause of man. (Applause.)

Mr. Thomas Everitt said—Mr. Chairman, ladies, and gentlemen, I have been requested by the council of the British National Association of Spiritualists, to give at this meeting a brief statement of its origin and progress. For years past it has been patent to all who have observed the growing interest felt in this country in this great modern movement, that a central or national organisation was only a question of time. The several attempts which have from time to time been made to organise, but which from various causes have failed, were only regarded by thinking men amongst us as so many indices of the wants and wishes of Spiritualists, which unmistakably pointed to the time when an organisation should be established, upon a broad and liberal basis, in which 'all Spiritualists could be united, and could heartily co-operate in making known the demonstrable fact of man's continued existence, after he has disappeared from physical life. The sixth Conference of the Spiritualists of Great Britain, as you doubtless are aware, was held at Liverpool in the August of last year, and it might very properly be called a representative Conference from the number of delegates and other persons who attended it; all the leading societies in the United Kingdom were represented on that occasion. More than ninety persons were present, including twenty delegates from various towns and societies; twenty-six letters were received also from other places, giving a report of the progress of Spiritualism in their respective districts. The Psychological Society of Liverpool appointed a committee to draw up a programme of practical and interesting subjects for the Conference to consider, and the first day's Conference was occupied in discussing the question of national organisation. Two valuable papers were read, in which some excellent suggestions were made, and after a lengthy and a thorough ventilation of the subject, in which all present were evidently deeply interested, it was resolved that a national organisation should be formed, and the following resolution was drawn up, and carried unanimously:—

That this Conference invite its president, Mr. Thomas Everitt, also Messrs. J. C. Luxmoore, A. E. Lovell, T. Blyton, A. C. Swinton, D. H. Wilson, and R. Cogman, of London; Dr. J. M. Gully, of Malvern; Messrs. Andrew Leighton, J. Chapman, J. Shepherd, J. Lamont, and T. Dimsdale, of Liverpool; Mr. Charles Blackburn, of Manchester; Dr. G. B. Clark, of Edinburgh; and Mr. J. Brown, of Glasgow; to form themselves into an executive head, with power to add to their number, to carry out the objects of the National Association.

In accordance with this resolution I took an early opportunity of writing to a number of well-known workers in the cause residing in or near London, informing them of the unanimous desire of the Liverpool Conference, and inviting them to co-operate in the formation of a National Association. Many cordially and readily consented to help in the establishment of an association which should be governed by a respon-



sible body of respectable and practical business men. Others replied that they wished us success, but excused themselves on the score of having borne the heat and burden of the day, and that the work should now be carried on by younger heads and hearts. One brave and distinguished old warrior, among the foremost in the ranks of Spiritualism in this country, who has fought and gained many a tough battle for us in days gone by, took up his pen against organisation, and not content with expressing his views privately, gave them publicity through the spiritual press. This threatened for a time to hinder the work we had at heart; but we found one of our esteemed honorary secretaries, Mr. Joy, although a stripling in years compared to Mr. Howitt, more than a match for that gentleman. Perhaps none of William Howitt's literary productions have ever received so much criticism. A most complete answer to all the arguments advanced, and a thorough refutation of all the statements made, will be found in Mr. Joy's reply. I hope and believe that Mr. Howitt will see cause to regret having penned such a letter, if, indeed, he does not do so already. Another active worker in the cause, and one who we fondly hoped would have readily accorded his assistance, from some cause or other actually took the trouble to write private letters to gentlemen to induce them to have nothing to do with the movement, and started a spiritual institute on his own account, which, however, I believe never had a substantial existence. I have thought it necessary, though I have done so with regret, to refer to these facts to show that it has not been all smooth sailing with us, but upon the whole, sufficient encouragement was received to guarantee the belief that the time had arrived when the formation of a National Organisation of Spiritualists would be extensively regarded with the most thorough satisfaction. At this stage of the proceedings, finding there was an increasing demand for information upon the subject, I invited Mr. Thomas Blyton to act as secretary *pro tem*. We called the first Council meeting on the 20th of October last, since which time thirteen Council meetings have been held, and ten committee meetings. The rules of the Association were most carefully and anxiously considered, occupying the close attention of the Council during several sittings of some hours duration, and we think, that none of the learned societies can boast of a more appropriate and comprehensive set of rules than the British National Association of Spiritualists. The "Declaration of Principles and Purposes," was also the subject of most earnest and careful thought. The object of the Council was to frame such a form of what may, perhaps, be not inappropriately termed, "The faith and duty of the members" as would, while setting forth their views clearly and distinctly, hurt no man's feelings, and clash with no man's prejudices; we trust that none of our spiritual brethren will think that a single clause in that declaration fails to realise the object we had in view. We have already 58 ordinary members, 42 members of council, 10 honorary corresponding members, and one life member, so that altogether 111 friends have joined the association. Invitation to influential Spiritualists to fill the offices of President and Vice-Presidents have been sent out, and 10 Vice-Presidents have already been elected. Invitations to affiliate themselves with us have been forwarded to all the local and provincial societies. A large number of letters of a very encouraging nature has been received from all parts of the world, and first-proof copies of the constitution and rules have been issued. This is a very brief outline of the origin of, and of the work done by the British National Association of Spiritualists up to the present time. Our numbers at present are small, but no special effort has yet been made to obtain members. At present we count them by scores, soon we shall number them by hundreds and thousands. The Council has hitherto been engaged in preliminary work, and right well has it stuck to its task, which has not been very easy, although, I believe, it has been to every member a most pleasant one. Notwithstanding that great differences in religious belief exist among the members of the Council, the greatest harmony and good feeling have always prevailed. We have met here for work, and not for theological discussions; most men, I believe, are better than their creeds. It is not what we believe, but the life we live that receives the approving declaration, "Well done, good and faithful servant, enter into thy rest." We are all the children of one common Parent, all-wise and all-loving, and actuated by the recognition of this assurance, the members of the Council have met from time to time to devise the best means of getting at the masses of the people, to open their eyes to the fact that the day is dawning upon us to which the great and good of all people and all nations have pointed, a day in which spiritual light and life, truth and love,

harmony and peace, shall reign throughout the length and breadth of the habitable globe, when righteousness shall cover the earth, as the waters cover the mighty deep, when angels shall be the ministers and teachers of the people, and the chasm called death between the two worlds shall be bridged over, with such an accumulation of evidence that the way-faring man, though a fool, shall not err therein. (Applause.)

Miss Malvina Claxton then sang "Never a care have I," very beautifully.

Mrs. Cora L. V. Tappan said:—Mr. Chairman, Brothers and Sisters,—This is a baptismal evening; you are here as sponsors to the first organised expression of any number of Spiritualists in London, or in England we may say, but more especially in this metropolis. Organisation is the result of growth; it never comes from without, but it comes from within. It consists of spirit and of body. We do not see that nature creates a body first and then a spirit, but that the soul is within the germ of the flour, that within the acorn is the tree; in all forms of life there first must be the spirit and then the expression of the spirit. Some doubts have been expressed about organisation. For our own parts we see that the universe is organised, God's soul speaking through suns, systems, starry worlds, and the leaves of the flowers; but there must first be the living soul. The spontaneity of this evening's gathering proves that there is a soul within this assemblage, and so long as that spirit continues, so long will the Association continue to exist. The difficulty is that when the life has passed from organised bodies the world has not been content to bury those bodies, but rather to cling to the decaying forms after the life has departed. How sad it would be if the remains of your loved ones were able to walk the earth after the spirit has fled; unfortunately, men have done this in a spiritual sense in connection with their organisations, and the world has been hampered and pressed down by institutions the spirit of which has long since ceased to exist. Another feature of our assemblage is that the spirit world claims to have something to do with this movement. (Hear, hear.) The first tiny rap which sowed the seed of modern Spiritualism has grown into a stupendous tree, from whose branches such men as your venerable chairman have plucked the fruits of immortal life. Who sowed this seed? The spirit world through the permission and laws of Almighty God. (Applause.) The spirit world stands as a sponsor to the child now struggling for life, which is under the influence of the angels, who have led you step by step as children along the pathway of spiritual knowledge; before that, you were misled by doubt, and fear of death was an ever-abiding terror in the world. Those angels have opened wide the gateways of immortal life, and to them must you look for assistance, for guidance, and for counsel. The life of a united body of brothers and sisters is born of the spirit; see that you do not shackle the spiritual world with too much mechanism, and that the universal solvent of love shall so bind all together as to make you one. There is a majesty of strength in the united voice of an assemblage like this, and there is a majesty of power in the great concourse of spirits present to-night, as some of you whose spiritual eyes are opened perhaps can see; hundreds of rooms like this could not hold the assemblage of spirits looking on at our meeting this evening. It is good that this association will give out no creed, but Jew or Gentile, Christian or heathen, Buddhist and Parsee, can alike taste of its counties. So also can the man of Science, who, after striving in vain to discover God in the atoms of material nature, has announced to the world that there is no God, or immortality—even he shall listen to the silent voice of the spirit, or to the delicate raps which tell of a force in nature mightier than any he has ever dared to dream of. With such a broad platform, there can be nothing perishable in your organisation; its shrine is the whole earth teeming with life and beauty; its oracles are those whom the spirit has reared up; its teachings shall never perish from the face of the earth, but shall go on until doubt and prejudice shall fall before its vision. We welcome this child of Spiritualism; that it shall grow up in wisdom and loving-kindness, and good deeds, we most sincerely pray. We desire that it shall have the gifts of the Spirit and of the interpretation of tongues; but chiefest of all we pray that that charity shall be cultivated which suffereth long, and thinketh no evil. (Applause.)

Mr. Edmiston and Miss Withall then gave a flute duet with good effect.

Mr. Algernon Joy, C.E., honorary secretary, said that many years ago an old friend of his, who was a subaltern in the army, was made treasurer to the mess; he knew nothing



about accounts, but being an Irishman that did not hinder him from accepting the office. When he presented them, by far the largest item was "cash." His commanding officer said, "What does this mean?" The reply was, "Oh, everybody knows what cash means—it means—well, it means cash of course." (Laughter.) They would also remember the answer of Sidney Smith, who, when asked "What is an archdeacon?" replied, "One who exercises archidiaconal functions." So when he (Mr. Joy) was first asked, "What is the Association? What is it for?" he was at first nonplussed, its meaning and use being to him so obvious, that he was inclined to reply, "The Association is an Association of course," or to parody the famous answer of the great Archdeacon, and say, "An Association is an aggregation of abstract particles into a concrete mass, for purposes of mutual support and concentrated action." If true, Spiritualism was the greatest blessing ever vouchsafed to earth by our Almighty Father. How could it be otherwise than true? Had it not redeemed the infidel, and comforted the afflicted? Had it not changed the lives of many from a blank and hopeless to a bright and hopeful existence, or from a wicked and reckless to a pure and benevolent one? Had it not taught us faith, hope, and charity? and that God is a God of mercy, incapable of hating the worst, or despising the meanest of His children? If true, it was desirable to spread it for the benefit of humanity; also that those who hold the great truth should influence the dealings of men with one another, should influence legislation, should influence the treatment of the sick and insane, that its existence might be felt and known as a power in the land. This could be accomplished by union and the machinery which could only be supplied by combination. Doubtless individual efforts could do much, especially in the way of spreading information, and of course association could do nothing except by the individual exertions of its members. But an organised and united action, pivoting on a centre whose exact position is defined and firmly fixed by the beliefs and feelings common to all, and not forced away by the vanity and ambition of one man, or by the peculiar crotchets of another, such action, he affirmed, working on such centre, must surely have more effect than individual action alone can possibly have. But the question to which he had to address himself was rather how the Association proposed to act. Its progress must, of course, depend to a great extent upon funds, and it was hoped that a great deal of its time might at first be occupied in enrolling members and receiving their subscriptions. As to what it would do with said funds, of course, members would not expect any return in kind to themselves, even for the minimum subscription. The Association must be careful so to apply its funds that country subscribers should not complain that it was sacrificing their interests to those of the metropolis. The first business to think of would probably be an office, and if it were large enough to accommodate the council meetings so much the better: it would at all events serve as a head-quarters for making appointments, for keeping the books, and to give the Association a recognised local habitation. Some one would attend there at certain hours, which would be extended as funds and business increased. The Association would, of course, make it its business to collect all obtainable information as to the exact nature and extent of the powers of different mediums and their suitability for various purposes. It would keep up a correspondence with all affiliated societies and with honorary members abroad, exchanging useful information with them. The Association would furnish its office with bookshelves, and he might perhaps be allowed incidentally to remark that it would be glad to receive contributions from authors or benevolent individuals, nor need any hesitate to send a copy of some well-known work lest the Association should have one already; it could not have too many copies of first-class books. The library would probably be self-sustaining, as it would not lend its books gratuitously. It would be glad to receive also MSS., whether from members or others, with a view to their publication and circulation, if the Council on the report of their publication committee should see fit to do so. In cases where such communications were of indubitable value, the Association should, of course, be prepared to make such arrangements with the authors as would not subject the Association to any undue risk of loss. Too much should not be attempted at first. Some of these matters might be taken up early, and the subject of schools and other important undertakings be dealt with afterwards.

Mr. T. Herbert Noyes, B.A., said that he had been unexpectedly called upon to address the meeting, and he had not the faculty of speaking *impromptu* so well as he could wish. The ad-

vantages of co-operation and organisation were innumerable, and the benefits of a National Association would be much appreciated by inquirers. He felt the want of it himself after he had first heard seriously of Spiritualism in an accidental conversation at a *table d'hote*, and wished to prosecute inquiries. Many facts in connection with Spiritualism were known to people in private life who ought to be encouraged to give them to the world. One thing Mr. Joy had left out, and that was mesmerism. (Hear, hear.) In mesmerism he believed that the key to many of the phenomena of Spiritualism would be found, and he hoped to see the Mesmeric Infirmary resuscitated under the auspices of the National Association. (Applause.) There was also a large and most beneficent power of healing in mesmerism. Psychic force would not explain the phenomena, and he did not think that the conclusions come to by Serjeant Cox flowed legitimately from the selection of facts which he (Serjeant Cox) had admitted. The education of children should be attended to by the Association. He thought that phrenology should be studied and taught in schools; for want of it there was a great waste of teaching power; there was too much forcing upon children branches of knowledge which they had no natural aptitude to learn.

Mr. J. J. Morse said that he had come to town from Merthyr Tydvil, in South Wales, on purpose to attend that meeting, and to represent the Psychological Society of Liverpool upon that platform. Mr. John Lamont would have represented the Liverpool Society, but had been unexpectedly prevented from coming to town. He had been requested by that Society to say that their sympathies and desires were still with the British National Association of Spiritualists, and they sent that meeting their sincere greetings. (Applause.) He remembered the Monday in August last, on which the formation of the National Association was unanimously decided upon at Liverpool, and there was no doubt of the equal harmony of the present large meeting in London. He looked forward to the time when every local organisation would unite with and work in harmony with the National Association.

Miss Sexton then gave a recitation, after which Mr. Morse delivered an address, in the trance state.

Mr. C. W. Pearce then made a few remarks, urging Spiritualists to support the Association with funds.

Mr. Thomas Shorter said he had been asked, but felt some hesitation in speaking, as he thought that preference should be given to the members of the Association. He had no sympathy with the severe strictures which Mr. Everitt had pronounced upon Mr. Howitt, which he thought were in bad taste. Mr. Howitt had acted from good motives, and if his remarks led Spiritualists to examine well the dangers which beset organisations, his warning voice would not have been raised in vain. He (Mr. Shorter) was in favour of union among Spiritualists, and wished that all work in the movement might be carried on in the broadest spirit of love and charity.

Dr. Sexton expressed his pleasure in seeing such a veteran Spiritualist as Mr. S. C. Hall in the chair on that occasion. He saw the dangers pointed out by Mr. Howitt, but he thought organisation in Spiritualism might do a great deal, and he reciprocated the sentiment of Mr. Shorter that Spiritualists should lay aside differences and work together harmoniously. Like their president of that evening he was a Christian Spiritualist, and at first he had some hesitation in joining the Association till he found out that its platform was a very broad one, and that it would attempt to give no creed, so he hoped that it would do good and escape dangers.

Mrs. Cora L. V. Tappan then passed into the trance state and delivered the following poem:—

#### SPIRITS' PRESENCE.

MORTALS, we greet your souls to-night,  
From the land of mystic shadows—  
From the land of glorious shadows  
Tinted with God's endless light;  
Toned and tinted with the light  
Which falls from the great fount of love  
Beyond the spirits' night.  
And we would weave a chain around;  
Your own souls shall be the golden  
Links with which the chain so golden  
And so spiral shall be wound—  
Spiral, like a wave of sound,  
Rising to the great dome of heaven,  
And circling God around.  
Above you stand the living souls—  
Pure souls arrayed in shining glory,  
Arrayed in their own bright glory;  
There the tide of wisdom rolls  
From the Spirits' inner goals,  
Like crested waves of rolling thought  
Around earth's darkened shoals.



Yes, just above your world to-night  
There hovers an enchanting Spirit—  
There broods and hovers a pure Spirit,  
With flashing pinions of great might,  
Flashing beneath Truth's endless light,  
Illumining, with Love's pure beams,  
Earth's dark and shadowed night.

And all the world shall feel its breath—  
Its breath like chained and forked lightning—  
Forked and flashing like the lightning,  
Which strikes with burning tongue pale Death,  
Stings the pale worms Fear and Death,  
And fills creation's living soul  
With Love's eternal breath.

Mr. H. D. Jencken on rising to propose a vote of thanks to Mr. S. C. Hall, the chairman, for his great kindness in presiding over the meeting, said that their much respected chairman had been from the very first a firm supporter of Spiritualism; braving, as he had done in its early days, every opposition, and the more painful attacks of his nearest friends, he had with the spirit of a English gentleman, maintained the reality of the wonderful phenomena and facts upon which the movement was founded.

Mr. S. C. Hall, in returning thanks, said that Mr. Howitt had been a gallant fighter ever since Spiritualism had been first talked of in this country; and his wife, Mary Howitt, had also done much good for the cause. He had cause to remember both of them with gratitude; for it was in their house that he first saw that which brought conviction of the truth of Spiritualism to him. And in remembering the merits of Mr. Howitt, one of the earliest workers in Spiritualism, he would call attention to the good done to the movement by one of the latest; he referred to Mr. Crookes (applause), who had recently been fighting most earnestly and successfully, and it required no small courage for a man in any public capacity to advocate the cause, therefore the grateful thanks of all Spiritualists were due to Mr. Crookes (applause), who was one of the leading men of science who had stood up to defend the truths of Spiritualism. Of himself he would say nothing. Some of those who were in the habit of using their pens, had conclusive evidence of the influence which spirits withdrawn from earth exercised upon them; he (Mr. Hall) had lately written a poem, which he hoped had done some good in the world, and he was as certain that he had the aid of spirits in writing that poem as he was that he dipped his pen in the ink, and he used to say to the spirits, "Thank you, good friends, for giving me these ideas." All who did good had the aid of good spirits, so he trusted that men would always strive to do what was right. He believed that Spiritualism would be the means of destroying materialism, and that that was its chief mission at present. (Hear, hear.) He wished that he could express his thoughts upon this point half as well as Dr. Sexton had done. He believed that Spiritualism was sent of God to help mankind to lead holier lives, and he thanked God for having made him a Spiritualist, in addition to many men of far higher intelligence than himself. They should work out the principles of Spiritualism in their hearts and souls, and then he hoped that the National Association would prove one of the most efficient means by which the cause would be maintained and spread. (Applause.)

The meeting then broke up at a late hour.

MR. MARTIN R. SMITH has been elected a vice-president of the National Association.

THERE is every probability that the price of the *Spiritualist* will be reduced to twopence in a few weeks' time.

MR. F. PIERCY, the artist of Pall Mall, who is known to many of the readers of these pages, has issued a pamphlet, carefully illustrated, proving by critical comparison of features that Arthur Orton is not the late Roger Tichborne.

MR. S. C. HALL, in his closing speech at the National Association *soiree* last night, paid a well merited tribute to Mr. Crookes for the valuable public testimony he has recently given as to the reality of certain spiritual phenomena. *The Standard* last week published some "chaff" about him for doing the same thing.

MRS. LOWE informs us that from having read many of the certificates on which alleged lunatics have been incarcerated, it is quite certain that they are often locked up because of their acquisition of incipient mediumship, which is often disorderly. When improperly treated by persons ignorant of Spiritualism, such persons are often driven mad in real earnest

### RECOGNISABLE SPIRIT FACES.

FREQUENT reports in the American Spiritual periodicals, and other journals, show that there are now many mediums in the United States, in whose presence spirits can materialise themselves so as to be recognised by their friends; in fact, it is becoming a common manifestation there. We quote the following report from the *Religio Philosophical Journal* (Chicago) of April 4th, last:—

Mr. F. K. Parmenter testifies and says, that at the spirit *seances* of Mr. J. H. Mott, held at his residence in Knoxville, that in addition to a great variety of phenomena for which he is unable to account, he saw the spirit face and form of Mrs. Andrew Hamilton, deceased, with whom he was acquainted in life, as plainly and distinctly as he ever saw her in earth life; and that she saluted him by a motion of her hand, and said, somewhat indistinctly, "Thank God this is truth." He also saw the form and face of a youth who gave his name as Orville Bassett, and expressed a wish to see his brother, Edwin C. Bassett; also the spirit face and form of a man in shirtsleeves, with a very heavy black beard. He gave his name as Dr. J. H. Reed. Also, the spirit form of my brother-in-law who passed to spirit life in the year 1863. I held a lengthy conversation with him concerning his father and mother.

Mr. Luther Weatherbee testifies that he distinctly saw and recognised the spirit form of his deceased wife, Esther Ann Weatherbee, who passed to spirit-life in the year 1866, with whom he had lived thirty years—that she showed herself to him on five successive evenings as plainly as he ever saw her in earth-life. That one evening she took a small dinner bell from the shelf of the cabinet, with her own materialised hand, lifted it and placed it in his hand, which fact was witnessed by every person in the room.

Mr. P. K. Clark testified as follows:—Mrs. Mott (who was sitting in the circle) announced, "Here is a gentleman with a crippled hand," at the same time a hand was shown to all present. My wife stepped up to the door and saw a spirit-form she thought to be her father. He called her by name. She said, "Is this you, father?" The reply was, "Yes." She then requested me (her husband) to come there. I did so, and said: "Father, if this is you, will you show me your left hand?" The hand was instantly laid out upon the shelf, and I saw a *facsimile* of his hand when living; the second finger of the left hand was taken off at the second joint, the first finger crooked. My wife then asked him several questions, which were answered satisfactorily. She then felt a hand patting her head, and heard the words, "God bless you," distinctly spoken. I saw several other spirit forms very distinctly, some much plainer than others; could hear them speak in a whisper, some seeming much stronger than others—saw many hands, varying in size and appearance—one very handsome lady's hand reached out with a small bell in it and set it down on the shelf of the cabinet. Some little time after, the same hand in appearance reached out, took up the bell, and put it into the hand of Mr. Luther Weatherbee, who was standing at the door of the cabinet, making a motion to have it taken away.

*The Banner of Light* is republishing, at considerable length, some of Miss Lottie Fowler's experiences in Scotland.

MR. GERALD MASSEY is now lecturing in California; he will shortly work his way eastward again, and will probably return to England about the end of May.



## Poetry.

## TYRANNY AND FREEDOM.

The following verses relating to Chepstow Castle, and written by the Editor of *The Spiritualist*, were originally published in the *Cambria Daily Leader* :—

In the silence of eve when the shadows were falling,  
And the rocks in the twilight grew pallid and grey,  
I gazed on a castle once famous in story,  
And thought upon those who had long passed away.  
Round the ivy-clad turrets the sea-bird was screaming,  
And the torrents beneath in their murmuring flow,  
I ghed a sorrowful dirge 'mid the gloom and the darkness,  
O'er the graves of the mighty ones sleeping below.  
I gazed on the moat with its cold icy water,  
On the courtyard and terrace with nettles o'ergrown;  
Through each dark winding passage my footsteps re-echoed,  
And I silently mused as I wandered alone.  
The rack and the dungeon, the chain and the fetter,  
Have long done the work of oppression and wrong;  
But their dark reign of terror has vanished for ever,  
For the truth has prevailed o'er the power of the strong.  
O, beautiful ruin, a moral thou teachest,  
Thy dark desolation, thy dust and decay,  
Are but emblems and types of tyrannical ages,  
Which are fading full fast and must soon pass away.  
I wish not to see thee again in thy splendour,  
Of pomp and magnificence—floating as sand—  
O'er the race of humanity freedom is dawning,  
And a happier time for mankind is at hand.  
Of the nations of earth the foundations are shaking;  
For purposes deeper than mortal can tell,  
Are working and weaving with men and their passions,  
And rulling the universe wisely and well.

## Correspondence.

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

## SPIRIT FORMS.

SIR,—The letter of Mr. Cholmondeley Pennell in your impression of last week is dictated by so good a motive, and is inspired by so much candour and right feeling, that I cannot forbear expressing my gratification at its perusal. I was always of opinion that Mr. Pennell had arrived at a hasty and erroneous conclusion with reference to the facts of the case to which he refers; but his *amende*, after what has since occurred to establish the absolute integrity and good faith of Miss Cook, must be extremely satisfactory to her, as also to her friends.

The most recent experiences of the phenomena, produced through the splendid mediumship of Miss Cook and Miss Showers, are of a description to carry conviction to any mind not irremediably and hopelessly obscured by prejudice, and what is more to be deplored, ignorance.

"Why are these wonders produced in the dark?" used to be the stock argument of the class to which I refer. The answer came in the fulness of time. They are now observed—not only in the ordinary light, but under the intense and bewildering illumination of Ignited magnesium! Baffled by this stubborn fact, Ignorance and Prejudice shift their ground, and exclaim, "Why can't the medium and the apparition (or materialised figure) be seen at one and the same time?" The answer is that they are so seen. Upon this point there can be no manner of doubt, and if I had not seen them myself I should not venture to be so absolutely positive in my assertion.

Witnesses of high character and credit—men and women whose veracity no one who knows them would think of questioning in the ordinary transactions of life, have seen and do believe. When they first saw the apparition they were already satisfied that the medium was where they had placed her, and this is perhaps the reason why they have also been privileged to witness the materialised figure *and* the medium at one and the same moment.

It seems that those who for so long a period have borne the shafts of ridicule, and who have suffered unjust obliquy because they have been guilty of the terrible indiscretion of believing the senses with which Nature has endowed them, are at length beginning to reap the reward of their perspicacity and patience.

It is now perhaps allowable for them to express their opinion that the following "manifestations" may be anticipated:—Prejudice will have to surrender a good deal; Ignor-

ance will have much to learn; Envy and Uncharitableness will have much to condone; and Science—so called—will have to come down from its stilts and assume an attitude of humility.

All this may not be accomplished in a day, nor yet in a year; but that truth will in the end prevail is the belief of yours very faithfully,  
HENRY M. DUNPHY.  
3, Essex-court, Temple, April 14th.

SIR,—Those who believe that the phenomena of Spiritualism are "the lying wonders of these latter days," must be certainly very credulous persons, however sincere they may be in their religious belief, and in their faith as regards the fruits by which the tree may be judged. But those who persist in attributing the whole to trickery and collusion, and among whom are men of eminence in science and literature, men of learning and erudition, what an opinion they must entertain of human nature in regard to a universal cunning and deceitfulness, backed by a cleverness that is not apparent in any other direction; in fact, believing in a kind of miracle—strain at the gnat and swallow the camel. It is very true, that under abnormal conditions persons are not always themselves, and I have known somnambules very untruthful, whilst others, in the opposite direction, have been sublimely sincere and truthfulness itself. But to suppose that a young girl would attempt to produce by any artifice such phenomena as reported in respect to Miss Cook is quite out of the question; or to suppose that she might be able to perform such a feat is to attribute to young persons abilities they do not possess. But there may be collusion, and no opinion in regard to persons, honour, or respectability, should prevent that being looked to; and persons so circumstanced will excuse all suspicion or hesitation, and be but too ready in every way to facilitate investigation, since the matter is at first beyond all belief. Spirits of the dead returning and appearing in our midst is startling enough, and clothed from head to foot, if not in armour like the ghost of Hamlet, but the appearance of the wraith, or double, or materialised form or spirit, and draped in elegant attire and of materials you may handle, as "palpable to feeling as to sight," is, at first, most incredible. But facts are facts, the elements of reason, and not to be reasoned out of existence. The facts of Spiritualism will throw light upon all the "problems of life and mind;" and to think that Mr. Lewes in his new work should ignore all these deviations, or exceptional instances, is strange indeed, and corresponding to those rare or deviating phenomena that have cast so much light in regard to each and all the sciences. As well give *Hamlet* without the ghost, *Macbeth* without the witches, or *Paradise Lost* without angel, God, or devil; or nature without sunlight. And now is the turn come for the science of human nature. The sounding and sensitive flames is a good instance of an unexpected and extraordinary phenomenon brought to light; and at this moment see the excitement everywhere in regard to the transit of Venus, for it is ever the exceptional, or extraordinary, that proves or exhibits the rule, not the ordinary or normal that explains the exceptional. Mr. Lewis is completely wrong on this. I say, as I said and exemplified the matter twenty years ago in my letter to Miss Martineau, that the abnormal or exceptional instances exhibit the law, and but for these we should make but little advance in the science of most matters. See what the rainbow did for the science of light! and the facts of Spiritualism and of mesmerism, and all their devious correlations, are the principal elements needed for the basis of a science of man and mind; setting aside superstitious errors on the one hand, and metaphysical illusion and nonsense on the other, for the purely physical and the spiritual.

Boulogne.

HENRY G. ATKINSON.

SIR,—Mr. H. C. Pennell's letter in your last will be read with pleasure by all who followed with attention the remarkable development of Miss Cook's *seances*. When a candid, critical investigator finds out that he has been mistaken, the gentleman ought to step in to retract his former assertions, especially if the honesty of a person is involved in the question. By so acting, the injury done in the first instance will not only be removed, but may turn into actual good as testifying to the principle of the strict honesty of the writer. If other lovers of truth would follow the fair example of Mr. Pennell, much, if not all, of the harm inflicted upon the medium and her friends would be reduced to a mere "freak of conflicting circumstances."

Manchester.

C. REIMERS.



## PSYCHIC FORCE.

SIR,—Mr. Atkinson, if I rightly understand his argument, combats the existence of psychic (or soul) force, which I contend to be the motive force of the mechanism of man, by simply denying the existence of soul or spirit as a part of that mechanism. He says that I assume its existence, although it is altogether unproved and purely conjectural.

Truc that I assume the existence of soul or spirit as the foundation of the theory that psychic force is the agent in the phenomena called Spiritual. But I contend, also, that there is abundant evidence of the existence of a soul in man, not the least conclusive being these very phenomena.

Mr. Atkinson is, I believe, still a materialist, although he admits the reality of many of these phenomena. As he is a gentleman who has reasons for the faith that is in him, and is well able to express them, it would, I am sure, be satisfactory to all your readers if he would state explicitly how he reconciles with his materialism the facts he admits.

Moat Mount, Hendon.

EDWARD W. COX.

April 13, 1874.

## SPIRITUALISM IN OLDHAM.

SIR,—On Easter Sunday, last year, Mr. Wood, the well-known Yorkshire medium, gave an Oldham audience their first experiences in Spiritualism, Mr. Kershaw, a tradesman of the town, having taken the subject up with great energy and enthusiasm, and having invited Mr. Wood, and engaged a hall, on his own responsibility and at his own risk. So far as I can learn, Mr. Kershaw was then the one solitary Spiritualist in the town. There are now, I believe, upwards of 300, and on Good Friday last an audience of about 130 avowed Spiritualists assembled to listen to inspirational addresses through various mediums.

Miss Barlow, of Rhodes, near Manchester, was the first to be influenced, and opened the proceedings with a prayer or invocation, which would not have disgraced Mrs. Tappan's guides, either as to its matter or its delivery. You are doubtless aware, sir, that Miss Barlow is in no sense a professional medium. She is, however, a very well developed one; the influences that control her are of the highest order; her voice is sweet and clear, her delivery good, and her manner graceful. She was controlled three times by different influences. Mr. Wood was also controlled by Tom Paine, Josiah, and "The old friend," the latter of whom vigorously chaffed the chairman for exercising his authority in telling him to "go on." Mrs. Leach gave a splendid poem under influence, in a most impressive manner, and other mediums gave testimony of clairvoyance, and addressed the meeting under influence.

About twenty undeveloped, or half-developed mediums, gave signs of the power that was on them; and at last the chairman thought it wise to bring the proceedings to a close, as about ten mediums were under influence at once, and could not be kept quiet.

ALGERNON JOY.

Rochdale, April 7th, 1874.

## PAINTING AND CLAIRVOYANT MEDIUMSHIP.

SIR,—A young gentleman who frequents my circle for development, has lately been painting under spirit control, and one evening brought a spirit-painting he had finished during the week. The subject was, a tall male spirit clothed in white, with a white turban, or hood. Across the face, and down to the centre of the body was represented a gleaming white cross, as of light. The spirit's hands were raised, and resting on the arms of this cross. The whole form was surrounded by light floating clouds, decidedly Turner-esque in effect. Floating, as it were, almost at the feet of the male spirit, was the beautiful face of a young spirit girl; only the face, with the long golden hair, could be seen, turning with a lovely smile towards the beholder, the remainder of the form being lost in the clouds.

I regret that the rest of my account must appear rather egotistical, as I have to be the relator of events which happened to myself. As we stood in a group, admiring the beauty and spirituality of the painting, and enquiring of the artist if he knew who the male spirit was, I felt a very powerful influence descend upon me; a radiant figure stood in our midst, directly in front of me, bearing a striking resemblance to the one in the picture. In my open trance I described him to the company. He then controlled me to speak. The purport of the communication was that he was John King, and it was his picture, but that it was not he who had controlled the young artist for painting. It was the spirit of one who had been eminent on earth as an artist himself, and who would give to our young friend pictures of ravishing beauty of

scenes in the spirit-life. The name of the artist was enquired. "Turner," was the answer. John, being interrupted by a new arrival, bade adieu, promising to give us at a future time the symbolical meaning of the cross. The floating female figure we all know as that of a very sweet and beloved spirit visitor to our circle. At the *seance*, afterwards, all the information given by John was confirmed through another medium, under the control of another spirit, also through the table-tills.

A few days after, whilst sitting alone, writing, John, who with many other spirits is my frequent visitor, appeared to me, this time with the cross borne as in the picture before him, but gleaming with a living radiance which no oil-painting could represent. The two hands were uplifted, and resting upon the arms of the cross; and his face more beautiful than I had ever seen it, with a spirit delicacy and beauty unsurpassable; the regular features wearing an expression of God-like majesty, the eyes shining like stars, and the flesh almost transparently luminous. But brighter than all shone the cross, formed of long rays of light, brilliant as the sun, behind which John's figure, clothed in radiant white, seemed almost to disappear and be lost; although shining brightly itself, it appeared as if it would be refined away into the very brightness of life, and yet the noble face with the long black hair and beard, and beaming eyes, was intensely vivid. The sight was ravishing, and filled me with such delight, that it was some little time before I could be brought down to the more ordinary state of writing under control, the following explanation given by "John King" of the Cross of Light in A.'s picture:—

"It means the purity of my mission. I bear a cross in coming to earth, because I endure a good deal for you all, and my cross is pure and white, because my work is pure and good; and I bear my cross upon my face, as it were, because it is a Divine mission, in which I find my glory,—the glory of an angel. Therefore the cross is luminous. I love my work for its good and use, and upon its arms I lightly rest my upraised hands to indicate that love. It is no burthen upon my shoulders, but, borne before me, becomes the insignia, or badge of my office in the spirit world, and is my support, consolation, joy, and uplifter; for by it my soul makes its progress into higher states of purity through the love of that humanity for which I work, to aid in uplifting mortal man to a knowledge of spirit life."

"Henry Morgan, alias 'John King,' for spirit-circles."

Upon asking him if he were not Sir Henry de Morgan, he answered—"Yes," but that he cared not for earthly titles, and preferred simple Henry Morgan.

41, Bernard-street,

CATHERINE WOODFORDE.

Russell-square, W.C.

## SPIRITUAL PHENOMENA IN ANCIENT TIMES.

An anonymous letter in the *Brighton Daily News* of last Wednesday contains the following statements:—"Hermippus, in his first book concerning Pythagoras, speaks as follows:—'Pythagoras, upon the death of one of his associates, whose name was Caliphon, a Crotoniate by birth, affirmed that this man's soul conversed with him both day and night.' This is also mentioned by Josephus in his first book against Apion. In the fourth century, the Greeks living among the Romans discovered the means of communicating with spirits by means of an alphabet marked on a table. For endeavouring to find out who should succeed Valers, the reigning emperor, they were arrested, and, after trial, executed, in the year A.D. 371. A full account of the trial and the mode of communicating with the spirits is given by Ammianus Marcellenus, and differs only very slightly from the present way. Gibbon also mentions this execution, and says it was confirmed by many of the early Church historians. Huc, the traveller in Thibet and Tartary, says that in the thirteenth century Babruk, the French Ambassador, while in Tartary at the Court of the Moguls, heard rappings on a table which were ascribed to spirits, and further, that at that period table-rapping and table-tilting were familiar to the Mogols in Tartary, and that a tambourine was often used in place of a table for the rappings. In Sheffer's 'History of Lapland,' published in London, 1704, all the present phases of modern Spiritualism are enumerated as taking place among the Laps. Instead of a table for the spirit to rap on they used a drum, which was held in very great respect by all, no woman being allowed to touch it. Amongst other mediums may be mentioned Swedenborg—perhaps the greatest that has ever existed; the German mediums—chief among whom is Johann Jung Stilling, the celebrated medium of Stockholm, whose *seances* some of the



Royal Family and many of the nobility attended; the somnambule mediums of Cahagnet, in France, which were the means of conveying many hundreds of immortality, and I might further supplement the list by hundreds of others, all of whom lived long—in some instances more than 100 years—before Kate Fox was born, while in China every description of mediumship we have any knowledge of here has been practised for hundreds of years; see 'Social Life among the Chinese,' by Rev. — Doolittle. I think the cases I have cited are sufficient to prove that Spiritualism was practical and known long before the Fox family."

#### SPIRIT FORMS.

LAST Saturday Mr. Charles Blackburn forwarded the following letter to the editor of the *Times*:—

##### SPIRITUALISM A SCIENTIFIC SUBJECT.

To the Editor of "The Times," London.

SIR,—Some time ago you opened your columns for about a fortnight upon this subject, but then I did not trouble you; possibly now I may be granted the indulgence in your much esteemed paper, considering the subject has rapidly progressed since that time. Two years ago I went to the various *seances* held in London, and came to the conclusion that the public mind for years to come would never believe paid mediums, so I ascertained the name and residence of one just coming into notoriety (but not paid), viz. Miss Florence E. Cook, aged about 17, of Hackney; and, to settle the truth or falsity of all the reported manifestations of Spiritualism before the world, I resolved I would try to prove it true to scientific men, or I would get them to show it up as all imposture, and so report it through all the leading newspapers. It has been a work of time to do this. I made a little arrangement of compensation with the family, so that I might have all power in admitting whom and when I pleased, and to make sure I was not humbugged; giving instructions to hold one or two *seances* weekly, and appointing Mr. Luxmoore, J.P., of 16, Gloucester-square, as leader if I was absent. The *seances* began and have continued ever since, either at her own house, or those who invited her to theirs, and I have been reported to regularly, what was doing, if absent myself. The development of the spirit form has been gradual, as the medium has practised, and the company have obeyed conditions, directed in oral voice by the spirit Katie. At first we got all sizes of hands and arms, then a voice, then various faces, white and black; then a face and bust, and finally a full form, which comes out of the cabinet and walks now amongst us, and proved true by Mr. William Crookes, F.R.S., also Mr. Cromwell Varley, F.R.S., which is greatly to their credit, and for which labour I sincerely thank them, and Miss Cook also, who deserves every praise for her willingness to oblige those gentlemen on all occasions.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester.

MISS LOTTIE FOWLER'S MEDIUMSHIP.—Mr. W. H. Harrison, of Chaucer-road, Herne-hill, S.E., writes:—"About the middle of last month (March) I sent by post a lock of the hair of a very dear friend then lying dangerously ill, to Miss Lottie Fowler, the clairvoyante, who was in Edinburgh. She took the lock of hair to Glasgow, where one evening she went into the trance state while twisting the hair in her fingers, and a gentleman present took down what was said by Annie, who purported to be the spirit communicating through her organism. Before going into the trance state, Miss Fowler was aware whose hair it was, and of the state of health of the invalid; beyond this the medium had no information or clue of any kind whatever bearing upon what she afterwards uttered in the trance. The trance revelation gave some clear facts in the shape of dates and thoughts, which were in the head of the sufferer to whom the hair belonged; the revelation also clearly and distinctly contained some of my thoughts, and I of course had handled the hair in placing it in the envelope. These results were ample proof of Miss Fowler's abnormal powers, but not of the existence of spirits, for everything in the revelation which had not previously been in our minds was wrong, and some of the anticipations which were in our minds, and which came back to me as revelations from spirits, proved to be erroneous as time passed on. This is one of many examples demonstrating that the utterance of information already in the minds of inquirers, is no proof of the existence of spirits, and that those who record spiritual revelations, should be careful to state how much of the said revelations had been previously in the thoughts of members of the circle."

MISS LOTTIE FOWLER is in London, and will shortly begin to give public *seances*.

MR. C. E. WILLIAMS, physical medium, of 61, Lamb's Conduit-street, W.C., leaves London for Paris next Wednesday, April 22nd, and will remain there for a fortnight.

MRS. BERESFORD SCOTT, who was well known to London Spiritualists, passed in perfect peace to a higher life on Thursday, the 26th March, after a lingering illness.

SPIRITUALISM IN BRIGHTON.—The article on Spiritualism, published in the *Brighton Daily News* last Saturday, has been followed by a great deal of correspondence on the subject in that journal. Mr. Hernc is in Brighton, and giving public *seances* once or twice a week at the house of Mr. Bray, St. James-street. A conjurer who calls himself Professor Wernolf, recently attended one of the *seances* and played some tricks thereat, so that Spiritualism is made a handle whereby his name is advertised in the correspondence columns of the newspapers.

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

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. 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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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend *seances*, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

## THE ALLEGED IDENTIFICATION OF THE

ENGLISH NATION WITH THE "LOST HOUSE OF ISRAEL." By A. L. LEWIS, Honorary Secretary, London Anthropological Society. Being a Paper read before the British Association for the Advancement of Science (Brighton Meeting), and before the London Anthropological Society, with the Discussions thereon. Reprinted from *Anthropologia*, No. 2 (by permission of the Council of the London Anthropological Society). With the addition of an Appendix on the alleged Scriptural Evidence. The whole showing that Englishmen are not Israelites.

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