

The Spiritualist

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

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

January 9th, 1874.

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

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

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

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

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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.

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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.

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SPIRIT TEACHINGS.*

NO. XII.

You err in supposing that there has ever been any discrepancy in our teaching to you. Arguments have been variously put, and different points have been taken by different intelligences who have communicated with you. We do not deny that we have gradually led you up to the general idea which we have wished to convey, and we have, in so doing, avoided points of indifferent opinion which were not essential to our message; as well as points on which we know full well that your previous notions were rooted firm, and would clash with our knowledge. We have sought rather to develop the germs of truth which we discovered than to come into contact with the singularities of opinion which exist. To this end we have seized upon points of contact, and have made much of them; while we have not dwelt on disputed and unimportant points, and have avoided discussing matters that do not lie in our path. Hereafter many points that at present are slurred over, or avoided will be taken up. But when you have sought information on points whereon we knew your opinion to be erroneous and untenable for long, we have not scrupled to enlighten you. We can see well when the drift of thought is carrying you away from old mooring-places which no longer afford safe anchorage for your spirit; and seeing this we have preferred to pilot you rather than to allow you to drop down the stream at the mercy of wind and current, and at risk of shipwreck. We have loosened the ropes one by one, gently and gradually, and we have charged ourselves with the mission of landing you in safer and surer harbourage. Had we tightened the moorings, the old ropes would have broken and your spirit would have been tossed helpless on a stormy sea of doubt and difficulty, with no pilot at the helm, and no port in view, at the mercy of wind and wave, and with scant prospect of rescue. Do not blame us that we have chosen to anticipate the inevitable, and to smooth the rough passage. We could not prevent: we may and can assist. We would not, if we could, have added to the chains which would bind your spirit to the dead past. We will, if you co-operate with us, enable it to rise superior to the storm, and to emerge

* 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.

with a new and living faith on a calmer and more open sea: ready to cross what yet remains between the probation of earth and the haven of peace.

In this endeavour we have studiously guarded ourselves from inflicting on you any rude shocks. We have not misled you on any point. We have never deceived you in aught. Scrupulous exactness has characterised all our statements to you. But we have preferred to take the ideas which we found in your mind, and to enlarge and develop them. We have fostered, directed, instilled newer and truer views, but we have in no point falsified, distorted, or misled.

Nor is their actually any divergence in the teachings of those who have spoken to you. Any apparent discrepancy is referable to difficulties of communication, to the varying influence of your own mind, to the state of your bodily health; to the novelty of the work to some; and especially to your own circumscribed views. We cannot teach what you cannot receive. We can only dimly symbolise truths which one day your unclouded eye will see in their full splendour. We cannot speak with clearness when the spirit of our medium is troubled, when his body is racked with pain, or his atmosphere vitiated by disease. Nay, even a lowering atmosphere, or electric disturbance, or the neighbourhood of unsympathetic and unfavourable human influences may colour a communication, or prevent it from being clear and complete. Hence the various discrepancies which your minute gaze has detected. They are small enough and few enough, and they will all vanish when the difficulties are removed. Then will you recognise the superior insight which has guided you in a time of no ordinary difficulty and peril.

You complain that there is little chance of the acceptance of such views as we have put forward. Of this you can know very little. The time is far nearer than you think when the old faith which has worn so long, and which man has patched so clumsily, will be replaced by a higher and nobler one—one not antagonistic, but supplementary—and the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge. For know, good friend, that no effort which, as this, is the plan of the Supreme, is entered on untimely, or with disregard of the correlation between God's Gospel and man's wants. What comes to you from us is coming to others too. This is but one among many branches of one great plan. It will go on gradually and spread steadily among the children of faith who are fitted to receive it. The Master has so willed it. His time is not yours, nor is our vision circumscribed as yours. In due time the knowledge which we come to spread will be known among men. Meantime, progressive souls are being educated: precious seed is being sown, and the reaping and garnering shall come in their course. For that you and we alike must wait.

If you will now think carefully over what has been said, you will see that the nature of the case precludes more than presumptive proof being given of the validity of our claims. We say again, that God forces blessings on none. He offers: the responsibility of acceptance or refusal rests with you. The internal evidence will be admitted by you and by all to whom we are now concerned to address ourselves. None but those who are hopelessly involved in the meshes of the shallowest bigotry, who are bound by the fetters of a conventional theology, and shackled by an iron dogmatism, will refuse to acknowledge the internal evidence of a Divine

origin in the creed which we put forward. With such as we have enumerated, the dogmatist, the bigot, the narrow-minded, the wise in their own conceit, we have no dealings. Nay, we do not even speak to those who find in the faith which has become ingrained in their very souls a sure and sufficient guide. In God's name, let them cling to it. Hereafter their time of progress will come. It is not yet. To you, and to those who have advanced far enough to think with you, we need not further prove that we are not of diabolic origin or intent.

If you will further consider the views which we have put forward with respect to inspiration, you will see that we claim for our teaching that it is just one of those rungs in the ladder of progressive knowledge of God, which mankind has been gradually mounting from the time when man framed for himself a god like himself to the present, when you are slowly learning that to attribute human infirmities and passions to the Supreme is not to do Him honour. Our revelation is in no respect different from that which has preceded, save that it is a step in advance, even as each development of human knowledge has been. Our knowledge flows from the same source, and is made known through similar channels. They are now, as then, human, fallible, and at times wrong. It must be so, as long as God reveals Himself through human agencies.

If you will further recollect the stand-point we have selected, you will see that in place of blind faith, which accepts traditional teaching—the old merely because it is old—we appeal to your reason, and in place of credulity we demand rational, intelligent investigation, and acceptance grounded on conviction. So far from desiring you to accept what we tell you, simply because we are spirit messengers—the new merely because it is new—we ask you to weigh in the scales of reason, to ponder in the light of intellect, to reject if you be not satisfied, in no case to assent or to act until conviction has been thoroughly established.

So that not only is the matter of the spirit creed eminently conformable to right reason, but the grounds on which we ask you to accept it are those which a rational and logical mind will be most disposed to accept. God forbid that we should even seem to hurry any man into antagonism, real or fancied, with a creed which has for eighteen hundred years and more been adorned by the lives of many myriads of earnest and progressive as well as earnest though mistaken souls. The fact that it has long endured entitles it to the reverence due to antiquity, though with our extended view we can see that it also makes due preparation that some of its provisions, admirably suited as they were for a less advanced generation, may now fitly be enlarged and spiritualised. At any rate we would not disturb its reign with violent revolution. We would refine and infuse new life; we would not dethrone and humble in the dust. As the Saviour told in the accents of a life of loving and self-sacrificing purity the story of a nobler faith than that which Sinai had revealed in accents of thunder, so we take up the Divine story at a later day, and proclaim for a world's acceptance a creed more fitted to its advanced capacities, more suited to its later wants.

"It will reject it!" Well, then, we at least have offered it, and to those who will surely grasp at it, its blessed influence shall seem the brighter from the contrast. It is long frequently between the first promulgation of a truth and its final acceptance. The seed time must

precede the crop, and the rain and the frost and the cheerless wintertide may seem to be long drawn out, but the sun bursts forth at length, and the crop springs up, and the glad summer comes with the reaping and housing of the fruit. The day of preparation may be long, the night during which the sower waits may be weary, but the harvest surely comes. You cannot retard it; you may aid in reaping it; you may even assist in sowing the seed; but in spite of man's opposition, whether he aids or not, God's work will be done. It is to the individual alone that acceptance or rejection of the Divine message matters materially. A soul is advanced or retarded in the life of progress; and the angels rejoice or mourn over the issue. That is all.

You inquire from us what position we assign to Jesus the Christ. We are not careful to enter into curious comparisons between different teachers who in different ages have been sent from God. The time is not yet come for that. But this we know, that no spirit more pure, more godlike, more noble, more blessing and more blessed, ever descended to find a home on your earth. None more worthily earned by a life of self-sacrificing love the adoring reverence and devotion of mankind. None bestowed more blessings on humanity; none wrought a greater work for God. It is not necessary that we should enter into curious comparisons between God's great teachers. Rather would we give to all the meed of praise that is their due, and hold up the example of self-denial, self-sacrifice and love to the imitation of a generation which sadly needs such a pattern. Had men devoted their energies to the imitation of the simplicity and sincerity, the loving toil and earnest purpose, the self-sacrifice and purity of thought and life which elevated and distinguished the Christ, they had wrangled less of His nature, and had wasted fewer words upon useless metaphysical sophistries. Those of your theologians who dwelt in the days of darkness, and who have left to you an accursed heritage in their idle and foolish speculations, would have turned their minds into a more useful channel, and have become a blessing, instead of a curse, to mankind. Men would not have derogated from the honour due to the great God alone, but would have accepted as Jesus intended the simple Gospel that He preached. But instead of this they have elaborated an anthropomorphic theology which had led them to wander further and further from the simplicity of His teaching; which has turned His name and creed into a battle ground of sects, and has resulted in a parody on His teachings—a sight on which His pure spirit looks with sorrow and pity.

Friend, you must discriminate between God's truth and man's glosses. We do not dishonour the Lord Jesus—before whose exalted majesty we bow—by refusing to acquiesce in a fiction which He would disown, and which man has forced upon His name. No, assuredly, but they who from a strict adherence to the literal text of Scripture—a text which they have not understood, and the spirit of which they have never grasped—have dishonoured the Great Father of Him, and of all alike, and have impiously, albeit ignorantly derogated from the honour due to the Supreme alone. Not we, but they dishonour God! Not we, but they, though they have the prescription of long usage, though their words be coloured by extracts from writings which they have decided to be Divine: and though in those writings there be found words which pronounce a curse on any who may disagree with what is stated

there. We do not regard such curses, save with pity. We do not labour to upset belief when it is a harmless error, but we can lend no countenance to views that dishonour God, and retard a soul's progress. The attributing to a man of Divine honour to the exclusion in very many cases of personal honour and love for the Great Father is a mischievous error which derogates from the duty of man to his God. The holding of a narrow, cold, dogmatic creed in all its rigid lifeless literalness cramps the soul, dwarfs its spirituality, clogs its progress, and stunts its growth. "The letter," says your Scripture, "the letter killeth, but the spirit giveth life." Hence we denounce such views of God as are contained in the fable of a material hell: and we proclaim to you purer and more rational ideas than are contained in the orthodox notions of Atonement and vicarious sacrifice. We proclaim to you a spiritualised religion. We call you from the dead formalism, the lifeless, loveless literalism of the past, to a religion of spiritualised truth, to the lovely symbolism of angel teaching, to the higher planes of spirit, where the material finds no place, and the formal dogmatism of the past is for ever gone.

We have spoken to you with care, and with a due sense of the importance of what we say. Dwell on it with care. Ponder it with single desire for truth, and seek the Divine aid ministered to all who pray for it.

+ I. S. D.

MEDIUMSHIP AND THE LUNACY LAWS.

LAST Monday night a meeting of the Lunacy Law Reform Association was held at Lawson's Rooms, Gower-street, London, under the presidency of the Rev. J. Page Hopps, of Glasgow. Considering that it was holiday time, and the weather bad, there was a fair attendance.

The Chairman said that it was a heroic and unselfish act on the part of Mrs. Lowe to come forward in the way she had done, in an attempt to bring about a reform of the Lunacy Laws. Although he (the Chairman) was a stranger in their midst, for he resided in Glasgow, he was a Londoner by birth, by education, and by work; his interest in the subject was so great that he had much pleasure in assisting at the proceedings. His ideas on the subject were in some respects indistinct; they were not indistinct as regarded the grievance, and that it was the duty of the public to take action in the matter, but they were indistinct as to what that action should be. Recently Mrs. Lowe had addressed an influential meeting in Glasgow, and had delighted all who heard her. He was not a Spiritualist, but he had seen many phenomena which he believed to be real; he did not, however, wish to commit himself to any theory about them, for a true theory could only be formed safely after a long process of scientific investigation. The main cause of Mrs. Lowe being treated as a lunatic was that she believed in Spiritualism, and if the public intended to incarcerate all Spiritualists, all he could say was they would have to build very large asylums, and to tax the country to an enormous extent. Some of the best and wisest people that he knew were Spiritualists, and it was the duty of the public not to stand by in a state of inaction when Spiritualists were said to be insane. He thought that, in addition to the present safeguards for the benefit of alleged lunatics, there should be a probationary period of some weeks or months, during which their friends should have free access to them; such a plan would do away with much cruelty and injustice.

Mrs. Lowe said that the greater part of the danger arose from the irresponsibility of the Lunacy Commissioners and the medical men, whose united powers were so vast. She then gave the details of the case of Mrs. Pestchler, of Manchester, who had been incarcerated as a lunatic, and although the superintendent of the asylum reported in December, 1871, that there was little or nothing the matter with her, and that she had better be allowed to go home and see her children, as she earnestly desired to do, the obstacles to her getting out were so great, that she was not liberated until August, 1872. She stated that she knew several other cases, in which patients

were incarcerated in opposition to the law. She said that a lunacy trade, almost as bad as the slave trade, was going on in England, since any two medical men by selling false certificates, could have private individuals shut up in private asylums away from the public gaze, and that in such cases very large sums of money were often at stake. She then proceeded to censure the judgment pronounced upon the case which she brought against the Lunacy Commissioners in the Court of Queen's Bench; she also impugned the motives of the judges, and asserted that no bought or unbought portion of the Press had ever been bold enough to print all the things she said against them.

Mr. Pearce, M.D., said that he knew from personal experience that reform in the Lunacy Laws was necessary, and that many years ago he raised public indignation about a case in the asylum at Northampton, the result being an inquiry and the liberation of the alleged lunatic. He knew of a case in which a doctor required a second medical man to sign the certificate of insanity, so he drove the patient to the house of another doctor, and said, "I have a lunatic here and want you to sign the certificate." The other doctor, who had never seen the alleged lunatic before, poked his head in at the carriage window, and replied, "Yes, yes. All right!" (Laughter.) That was one instance of the way in which medical certificates might be obtained. Once the *Daily Telegraph* exposed an instance in which a man had been locked up as a lunatic on a false certificate. Alleged lunatics ought to have the privilege of trial by jury before being incarcerated. He would move a resolution to the effect that the Lunacy Laws, especially as regards the irresponsible powers of the Commissioners, require amendment.

Dr. Sexton then made an able speech about the possibility of obtaining false certificates from shady members of the medical profession, although the great majority in that profession were honourable men. He also spoke of the danger of mediums and Spiritualists being sometimes incarcerated under the present system.

The Chairman then read the portion of the certificate setting forth the reasons why Mrs. Lowe was once incarcerated, namely, "She is suffering from delusions which have the character of insane delusions, but which she believes to be communications received from spirits." Some of the best and wisest men and women that he knew, were in the same state that Mrs. Lowe was described to be in that certificate.

The Rev. F. R. Young seconded Dr. Pearce's resolution, and said that under the present system no Spiritualist was safe.

Mr. W. Wicks, of St. Pancras, said that he had been locked up as a pauper lunatic when there was nothing mentally the matter with him. He finally proceeded to discourse about woman's rights, of which he was a warm advocate, and he began to explain how he had endeavoured to have women's water-closets established all over London, when he was promptly stopped by the chairman.

Dr. Merryweather said that he had given twenty years' attention to the lunacy system, and he knew that it stood in most urgent need of amendment. In some cases an alleged lunatic might now ask for a jury trial as to his sanity—namely, when he had committed some crime, such as braining a warder, or inflicting some other injury; but even then a single medical man had to certify whether he was sane enough to ask for a jury before the privilege was accorded. He had for some time been trying to free a man whom he believed to be perfectly sane, but had been unsuccessful, and lost nearly £1,000 in thus attempting to do his duty to one of his patients. The present movement for reform should be kept free from all extraneous and collateral questions, and if the matter were fairly inquired into a state of things would be revealed at which the conscience of the whole nation would revolt. He would support the resolution.

A speaker, whose name did not transpire, argued that the land laws and the law laws, which brought nearly all the means of subsistence in the country into the hands of a very few people, were the cause of a vast amount of insanity, starvation, and misery, and the cause of the sad scenes constantly presented in the streets of large cities. He said that there could be no deep reform of national evils till those laws were abolished which were made for the purpose of bringing nearly all the wealth in the country into the hands of a few people, consequently our legislators were responsible for the large amount of national suffering.

The resolution was then passed unanimously, and the meeting broke up with the usual votes of thanks.

There will be another meeting on the same subject, and at the same place, next Monday evening, at eight o'clock.

MRS. TAPPAN AT BRIGHTON.

LAST Sunday a large meeting was held in the Grand Concert Hall, West-street, Brighton, in the course of which Mrs. Cora L. V. Tappan delivered an inspirational address. The following was the peroration, which we quote from *The Sussex Daily News*, the chief paper published in Brighton:—

Behold a picture! Removed from your external senses, but open to the vision of the Spirit, are the stages of spiritual advancement. All around your earth and its atmosphere are those souls, may be, that have not the power or knowledge to rise on wings of aspiration and prayer; and they are attracted to the low ones of earth. Above those are your guardian angels and ministering spirits who watch for ever by your sides, and strive with premonitions and warnings, with voices of the Spirit, and in many ways, to reach your senses. Above those are divine spirits that are not drawn earthward, but heavenward, but who hold communion still with earth in revelation and in speaking of prophets and seers;—these instruct those souls that are beneath them; and tell them the nature of the higher spheres of light into which they are entering. Still above these are the great and mighty minds who rule the destinies of nations, who sit in solemn council over the affairs of men, who strive to move you by their thoughts and by their words of wisdom. Still higher above these and clothed in transcendent loveliness, are those martyrs and seers, saints and prophets of older times, that have been crucified for the sake of truth, and that on many an altar and before many a shrine have received the arrows of persecution in the world. Still higher above these, amid the glorified light of myriads of souls—that have risen to their height through conquest over selfishness and sin—one may behold the spirit of the Shining One whose meekness and humility taught upon earth that all mankind shall love one another, and through that love shall follow in His footsteps. Now down through the spheres of light and love, down through the angel messengers that do His bidding, down through the circles of spirits and friends that are near you, that solemn Voice speaks to-night, bidding all mankind uplift their hearts from the earth, follow the Spirit, having faith only in that which is highest and best. And be sure that those who follow, and those who seek for truth, shall always find it, and that these signs and gifts of the Spirit shall surely come to them that believe.

The audience was then asked to choose the subject for an inspirational poem, and "Resurrection" was the theme given. After a pause, Mrs. Tappan, still in the trance state, said:—

All things must die;
Behold the flower
Droops, withers, fades away;
And on the ground all crumbling lies,
The blossoms of a day.
The forest tree yields up its green,
The earth is brown and bare,
And winter, with its snowy sheen,
Covereth everywhere
All forms of life, for death has come,
And lo! all life apart must roam.
But soon the spring time doth appear,
The buds awaken into bloom,
And from their darkness far and near
Each leaflet bursts its wintry tomb;
For lo! the summer sun hath risen,
And o'er the hill and o'er the plain
Each flower, awakened from its prison,
Renews its life again.

All things must die.
The nations fade
Beneath the Tyrant's lawless power,
The trampling years their wreck have made;
The very beauty and the flower
Of life is stolen thence, until
There rises from the tomb
Some hand to strengthen and some will
To save the nations from their gloom.
Behold, when Saviours speak the words
Of truth, men, startled from the throng,
Feel them like sharp and piercing swords;
And Error, awakened by her fears
From the dull sleep of dreary years,
Grows for the moment bright and strong,
Striking the Saviour with the glaive,
And with the sceptre of its power,
Till he who came the world to save
Lies dead.

Behold then at that hour
The angels come and minister
To Him; sweet peace unto the world
Is breathed by Him, and they who hurried
The shaft of death, perceive anew
The glories hidden from their view.

He that was dead
Hath risen; the angels rolled away
The stone, and sat within the sepulchre
When on that third and saddened day
The women came to weep and pray.

All ye who sit
Beside the tombs of life,
And weep for loved ones perished,
Know that rise,
And warm, and eloquent they rise,
Up from their tombs with glad surprise.
Some angel sitteth by the door
Of life (called death) for evermore.
And ye who come to weep and pray
Will find the stone there rolled away

All souls shall rise,
And from the tomb,
And from the ashes of the past,
And from the perished hopes, whose gloom
Along your way their shade have cast.
Behold now, at the door of life,
An angel sits with lightning breath
And flashing eye, whose spirit saith,
"So here, within this silent room,
Making it radiant with bloom,
The resurrection morn appears,
Through Him who shed for you His tears."

EXPERIENCES IN SPIRITUALISM.

No. IV.

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

SOMETIMES when the party have got into discussion among themselves, I have known vehement manifestations made to stop it, and sometimes all communion ceased.

I have known spirits frequently to correct the minutes which had been kept of the proceedings of a circle; sometimes they would themselves make mistakes in doing so, and on having them pointed out to them would correct the mistake.

A communication was being spelled out by the alphabet, and I was writing it down. I wrote, "No one. Not wo." My mistake was not seen by any of the party, but it was corrected by spelling out "Number one. Number two."

Directions have been frequently given as to deportment and conduct at our meetings, as to put out and bring in a light, to open and shut windows or doors, to ask questions and to be silent, to change our positions, &c., precisely the same in all respects as we who were living and sitting there would talk to each other.

I have seen a person who knew nothing of music, except a little that he had learned at a country singing-school, go to a piano, and play in perfect keeping as to time and concord, the several parts of an overture to an opera; and Governor Tallmadge in a recent letter writes:—

"My youngest daughter, aged thirteen, plays on the piano by the instruction of spirits, like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first tune she played was Beethoven's Grand Waltz, and then several others with which we were familiar. After that, she played many we had never heard before, and improvised words suited to the airs, beautiful, and of the highest tone of religious and moral sentiment."

I have known Latin, French, and Spanish words spelled out through the rappings; and I have heard mediums who knew no language but their own speak in those languages, and in Italian, German, and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese, and Indian, and all done with the ease and rapidity of a native.

Once a medium, who was a carpenter of very common education, was teaching us about self-knowledge. As I was writing down what he said, I spoke to myself in a low tone, *Γνωθὶ Σεαυρον*. He paused a moment, said "*Γνωθὶ Σεαυρον*?" yes; know thyself."

And finally—for I must bring this long detail to a close, though it is only a small part of what I have recorded in five large volumes of manuscript, besides very many interviews which I have never recorded, because they were but a repetition of what I had already written—finally, I say, after spending two hours privately and alone with an individual, when I returned home I have had our private conversation detailed to me with an accuracy which startled me in its demonstration of the fact, that every word that had been uttered in that private conversation was known to the intelligence that was dealing with me.

Now, in all that I have detailed, both as to the reality of the

intercourse and intelligence, though I have mentioned many things that are known to me alone, as well as many known to others, I have not mentioned a single thing whose equal or counterpart has not been witnessed by hundreds and thousands of intelligent and credible people. I am not therefore stating anything peculiar to myself, though some things can, from the nature of the case, have my testimony alone to support them. But I am referring to matters which are known to thousands, which for the last five years have been occurring in the presence of great numbers in all parts of the country, and which are yet happening in our midst, and can be seen by all who will but take the trouble to see and to hear.

But I have not done with this branch of my subject, though happily I have got to an end of my wearisome detail. There are other considerations connected with it that ought not to be overlooked.

It is now about five years since the subject first attracted public attention. Though we discover now that for the previous ten or twelve years there had been more or less of it in different parts of the country, but it had been kept concealed, either from fear of ridicule or from ignorance of what it was. The first public demonstration, however, was about five years ago, through the family of Mrs. Fox, near Rochester, in the State of New York. Through them the manifestations were by rapping on the floor, or a table, and the intelligence displayed itself by selecting from the alphabet as it was called over, letter by letter, until the words were spelled out.

For awhile this was the chief, if not the only mode of the manifestation, but since then other modes have been developed. I shall refer only to such additional ones as I have myself witnessed, there being, as I understand, several which I have never seen.

Clairvoyance and psychometry were, indeed, previously known, but not, that I am aware, much resorted to as means of spiritual intercourse, or, rather, not so much as they have been of late. Now, they are both of them modes frequently used for that purpose.

Some are mediums for physical manifestations; by that I mean the disturbance of the equanimity, if I may so term it, of material objects, without any intelligence being necessarily or usually communicated through them, but done apparently for the purpose of convincing the sceptical of the presence of some invisible, intangible power. In other words, for the purpose of addressing to our senses the idea of a physical communion with a power out of and beyond mere mortal agency.

Connected with this, in a measure, though with the addition of an intelligent communion between the mortal and the invisible power, are the mediums for table tipplings, now becoming very common throughout the United States and in many parts of Europe, and which are doing more than all else to attract general attention to the matter, and to awaken an inquiring spirit amongst mankind.

Another class of mediums consists of those who write. Their hands are affected by a power manifestly beyond their own control, and not emanating from or governed by their own will. The numbers of this class are rapidly increasing. A vast amount of matter has been written by them, which will yet be given to the world when it shall be prepared to receive it in a spirit of candid inquiry, and the mass is daily augmented through the instrumentality of new mediums who are being developed.

Another species are speaking mediums, some of whom speak when in the trance state, and some when in their normal condition. In these cases the invisible intelligence seems to take possession of the mind of the medium, and compel the utterance of its ideas, sometimes in defiance of the will of the mortal through whom it is talking. I have seen one or two of this class, who seem to hear spoken words, and to perform their function by simply repeating what they hear. But generally they utter ideas impressed upon their minds, and not infrequently have their organs of speech controlled by a power independent of and at times in opposition to their own will.

Impressible mediums are still another species. They receive impressions in their minds to which they give utterance, either by writing or speaking, their faculties being entirely under their own control.

MR. ENMORE JONES, in a letter to last week's *Medium*, made some most uncalled-for and censorious remarks about Mr. Crookes.

THE FAREWELL SEANCE OF KATIE KING, THE SPIRIT.

FROM the beginning of Miss Cook's mediumship, the spirit Katie King, or Annie Morgan, who produced most of the physical manifestations, announced that she had power only to stay with her medium for three years, when she would take her final departure. Her time was up on Thursday last week, and before leaving she gave three farewell *seances* to her friends. At the first of these, held on Wednesday, May 13th, the visitors present were Mr. William Crookes, F.R.S.; Mrs. Maudgall-Gregory, Miss Douglas, Mr. Henry M. Dunphy, Barrister-at-Law; Mrs. Ross-Church, Mr. and Mrs. Jas. Mankiewicz, Miss Katherine Poyntz, Mr. and Mrs. Walter Crookes, Mr. S. C. Hall, F.S.A.; Mrs. A. Corner, Mr. G. R. Tapp, and Mr. W. H. Harrison. At the second *seance*, held on Saturday evening, May 16th, the observers were Mr. William Crookes, Miss Alice Crookes, M. Gustave de Veh (a friend of Prince Wittgenstein, and one of the leading Spiritualists in Paris), M. E. Boulland, LL.D.; Mr. Henry Bielfield, Mr. Enmore Jones, his sons Rupert and Arthur, his daughters Alice and Emily, and his mother, Mrs. Jane Jones; Mr. and Mrs. Thomas Blyton and Miss Florence M. Blyton, Mr. G. R. Tapp, Mrs. A. Corner, Mr. H. M. Dunphy, and Mr. W. H. Harrison. Mr. and Mrs. Cook and family were also present at both the *seances*.

The farewell *seance* was held on Thursday last week, and Katie had emphatically stated that she intended to give it only to the few tried friends now in London, who for a long time had been fighting her medium's battles with the public; and, notwithstanding many solicitations, she made but one exception, by inviting Mrs. Florence Marryat Ross-Church. The other spectators were Mr. William Crookes, Mrs. Corner, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family, and the servant Mary.

Mr. Crookes, at 7.25, conducted Miss Cook into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow; at 7.28 p.m. Katie first spoke, and at 7.30 p.m. came outside the curtain in full form. She was dressed in pure white, with low neck and short sleeves. She had long hair of a light auburn or golden colour, which hung in ringlets down her back and each side of her head, reaching nearly to her waist. She wore a long white veil, but this was only drawn over her face once or twice during the *seance*.

The medium was dressed in a high gown of light blue merino. During nearly the whole of the *seance* while Katie was before us, the curtain was drawn back and all could clearly see the sleeping medium, who did not stir from her original position, but lay quite still, her face being covered with a red shawl to keep light from it. There was a good light during the entire *seance*.

Katie talked about her approaching departure, and accepted a bouquet which Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes.

All the sitters in the circle clustered closely round her. Katie asked Mr. Tapp to take the bouquet to pieces, and lay the flowers out before her on the floor; she then sat down, Eastern fashion, and asked all to draw round her, which was done, most of those present sitting on the floor at her feet. She then divided the flowers into bunches for each, tying them up with blue ribbon. She also wrote parting notes to some of her friends, signed "Annie Owen Morgan," which she stated was her real name when in earth life. She wrote a note

for her medium, and selected a fine rosebud for her as a parting gift.

Katie then took a pair of scissors and cut off a quantity of her hair, giving everybody present a liberal portion. She then took the arm of Mr. Crookes and walked all round the room, shaking hands with each. She again sat down and distributed some of her hair; and also cut off and presented several pieces of her robe and veil. After she had thus cut several great holes in her dress as she sat between Mr. Crookes and Mr. Tapp, she was asked if she could mend it as she had done on other occasions; she then held up the dilapidated portion in a good light, gave it one flap and it was instantly as perfect as at first. Those near the door of the cabinet examined and handled it immediately, with her permission, and testified there was no hole, seam, or joint of any kind, where a moment before had been large holes several inches in diameter.

Then she gave parting instructions to Mr. Crookes and other friends, as to the course which was to be taken in the future for the further developments that are promised to be given through her mediumship. These instructions were very carefully recorded and given to Mr. Crookes.

She then appeared tired and said reluctantly that she must go, as the power was failing, and bade farewell in the most affectionate way; the sitters all wished her God speed, and thanked her for the wonderful manifestations she had given. Looking once more earnestly at her friends she let the curtain fall and she was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katie said, "My dear, I can't. My work is done; God bless you," and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled.

Katie said that she should never be able to speak or show her face again; that she had had a weary and sad three years' life "working off her sins" in producing these physical manifestations, and that she was about to rise higher in spirit life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly by being mesmerised.

We have received the following letter on the subject from Mrs. Ross-Church:—

To the Editor of the "Spiritualist."

SIR,—As the genuineness of Miss Cook's mediumship has been so publicly called in question lately, I think it but a just return for the kindness which enabled me to be present at three of her last *seances* to bear witness to what I experienced there. These *seances* took place on the 9th, 13th, and 21st of the present month.

I will not recapitulate what so many have told of the appearance of the spirit "Katie King," nor of the means taken to prevent any imposition on the part of her medium. This has all been repeated again and again, and as often disbelieved. But I find Serjeant Cox, in his late letter on the subject of Miss Showers' mediumship, saying that could such an end be attained as a simultaneous sight of the apparition outside the curtain and the medium within, "the most wonderful fact the world has ever witnessed would be established beyond controversy." Perhaps Serjeant Cox would consider a sight of both medium and spirit in the same room and at the same time as convincing a proof of stern truth. I have seen that sight.

On the evening of the 9th of May, Katie King led me, at my own request, into the room with her beyond the curtain, which was not so dark but that I could distinguish surrounding objects, and then made me kneel down by Miss Cook's prostrate form, and feel her hands and face and head of curls, whilst she (the spirit) held my other hand in her's, and leaned against my

shoulder, with one arm round my neck. I have not the slightest doubt that upon that occasion there were present with me two living, breathing intelligences, perfectly distinct from each other, so far at least as their bodies were concerned. If my senses deceived me; if I was misled by imagination or mesmeric influence into believing that I touched and felt two bodies, instead of one; if "Katie King," who grasped, and embraced, and spoke to me, is a projection of thought only—a will-power—an instance of unknown force—then it will be no longer possible to know "Who's who in 1874," and we shall hesitate to turn up the gas incautiously lest half our friends should be but projections of thought, and melt away beneath its glare.

Whatever Katie King was on the evening of the 9th of May, she was not Miss Cook. To that fact I am ready to take my most solemn oath. She repeated the same experiment with me on the 13th, and on that occasion we had the benefit of mutual sight also, as the whole company were invited to crowd round the door whilst the curtain was withdrawn and the gas turned up to the full, in order that we might see the medium, in her blue dress and scarlet shawl, lying in a trance on the floor, whilst the white-robed spirit stood beside her.

On the 21st, however, the occasion of Katie's last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her ideality from that of her medium. When she summoned me in my turn to say a few words to her behind the curtain I again saw and touched the warm breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie, who desired me to place my hands inside the loose single garment which she wore and feel her nude body. I did so thoroughly. I felt her heart beating rapidly beneath my hand; and passed my fingers through her long hair to satisfy myself that it grew from her head, and can testify that if she be "of psychic force," psychic force is very like a woman.

Katie was very busy that evening. To each of her friends assembled to say good-bye she gave a bouquet of flowers tied up with ribbon, a piece of her dress and veil, and a lock of her hair, and a note which she wrote with her pencil before us. Mine was as follows:—"From Annie Owen de Morgan (alias Katie King) to her friend Florence Marryat Ross-Church, with love. *Pensez à moi.* May 21st, 1874."* I must not forget to relate what appeared to me one of the most convincing proofs of Katie's more than natural power, namely that when she had cut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as *souvenirs* for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times.

I think if in the face of all this testimony that has been brought before them, the faithless and unbelieving still credit Miss Cook with the superhuman agility required to leap from the spirit's dress into her own like a flash of lightning, they will hardly suppose her capable of re-weaving the material of her clothing in the same space of time. If they can believe that, they will not find the spiritualistic doctrine so hard a nut to crack afterwards. But I did not take up my pen to argue this point, but simply to relate what has occurred to myself. I could fill pages with an account of these three *seances*, but doubtless you will receive several letters on the subject, and I shall not trespass longer on your space, particularly as I have only written this as a testimony to my complete faith in Miss Cook's mediumship, and my pleasure at having been permitted to judge of it myself.—I am, dear sir, yours faithfully, FLORENCE MARRYAT ROSS-CHURCH.

The price of *The Spiritualist* will probably be reduced to twopence, in three weeks from this date.

The Earl of Caithness has invented a machine for washing railway carriages; it is driven by steam, and a working model has been fitted up in the locomotive department, Great Northern Railway, King's-cross.

MR. GERALD MASSEY left New York in the *Java* on the 16th May, and will probably have reached England before these lines meet the eyes of our readers. After paying all expenses he has realised £600 by his lecturing tour in America. He spoke chiefly on the subject of Spiritualism.

* The lock of hair is of a light auburn colour, and coarse, though beautiful in the mass. A lock of the medium's, which I kept with it, is silky, nearly black, and very fine.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE FIRST "MAY-MEETING" IN LONDON IN CONNECTION WITH SPIRITUALISM.

ON Thursday afternoon last week, a public meeting, under the auspices of the British National Association of Spiritualists, was held at the Quebec Institute, Lower Seymour-street, Portman-square, London, to which meeting objectors to Spiritualism had been specially invited by advertisement. The hall and galleries were completely filled by a large and intelligent body of listeners, many of whom had to stand throughout the proceedings, all the seats being occupied.

Dr. Sexton, who occupied the chair, read a letter from Mr. William Crookes, F.R.S., expressing regret at his inability to be present, because of his attendance that day at the last *seance* of "Annie Morgan" at Miss Cook's. He also read a letter from Mr. A. R. Wallace, regretting that he was prevented from attending by examination business. He further read a third of a similar nature from Mr. H. M. Dunphy, Barrister-at-Law.

The Chairman then said that the meeting was not convened for the advocacy of Spiritualism, but to meet objections which might be urged by the public, and to reply to questions. It was customary for the leading religious bodies in Great Britain, to hold meetings in London in the month of May, and the present was the first "May Meeting" ever held by Spiritualists, therefore it was the inauguration of a new time in connection with the movement. The circumstance of such a large audience being present, proved what an increasing interest in the subject was felt by the public. The movement began only twenty-five years ago in America, yet already its waters were rushing all over the civilised globe, converting thousands, and interesting many besides who believed in its facts but not in the spiritual theory explaining them. The want of Spiritualism had long been felt. Spiritualism might be compared to a pyramid with its base upon earth and its apex in heaven; its base consisted of the facts of the physical manifestations, which were not very important from one point of view, still they formed the foundation upon which the rest of the superstructure was raised. These elementary physical facts demanded the same attention as those connected with any other branch of science; they did not belong to religion at all, but were merely substantial matters of fact. The facts had been disputed, it was true, but only by those who knew nothing whatever about them; in like manner had all the new facts of science been disputed, Galileo's discovery of the earth's rotation not excepted. One objection was, that if the facts were true, many would have to give up opinions which they had held from infancy; this was a hard thing to do, but the more important point to be decided was, "Is the thing true?" not "What are its consequences?" (Applause.) Above the physical manifestations at the base of the pyramid, rose a noble system of moral and religious philosophy, well deserving the attention of the public.

Mr. Enmore Jones narrated how, many years ago, the death of near and dear relatives led him to inquire into Spiritualism, the truth of which was soon ascertained by him; he then felt it his duty to assist in promulgating the truth, the result being that people used to say he was a little touched in the head. The opposition at that time was very great; indeed, he did not see anybody in that hall who had fought for the truth by his side in those early days. He had many personal friends in the religious world, who began to look upon him as the Devil's vicegerent (Laughter) when he turned Spiritualist, but he was bound to say that he knew of nothing in Spiritualism which affected in the slightest degree New Testament Christianity. (Applause.) It was a most important thing to the world to be able to prove that the human mind could live apart from the physical body, and ample demonstration of the truth of this fact was given by Spiritualism. [Mr. Jones closed by making some unscientific remarks about light, electricity, and something he called "magnetine," which we were unable to comprehend.]

The Chairman said that any of the listeners might put questions.

Q.—He said that magnetism and electricity have colour. What colour?

Mr. Jones.—The colour of truth.

Q.—What is the colour of truth?

Mr. Jones.—I said "Suppose them to have colour," merely to illustrate an idea.

The Chairman.—I should like questions which tended to elicit information.

Q.—Is not electricity most likely a mode of motion, and not a substance as stated by Mr. Jones?

Mr. Jones.—It is something which produces results.

The Chairman remarked that the tendency of modern research was to prove electricity to be a force, therefore an entity. He considered it rather out of place to question Mr. Jones about his illustrations, and not about the subject under their notice.

Q.—How is it that Spiritualism leads some away from Christianity, whilst you say it has led you to become wholly a Christian?

Mr. Jones.—I began to disbelieve that there was a future state, consequently was giving up my Christianity. When I was satisfied that the phenomena were true, and that a departed relative returned and proved to me that he still lived, all my disbelief about a future life ceased, and since then I have been anxious to make Spiritualism known to everybody.

The Chairman invited an objector to speak.

Dr. Coleman said:—We have assembled here to-day to learn truth, and I believe the Spiritualists present to be guided by the best of motives, and claim the like for myself. (Applause.) We are now in the year 1874, and how comes it that this great truth was never revealed till twenty-five years ago? Men are the same now as ever, and if the phenomena are true, they must have been true in times past. Why did not God give us these revelations before? I believe Spiritualism to be opposed, not only to Christianity, but to all natural religion. I will not insult this meeting by proving that it is opposed to Christianity, for if Spiritualism were of such importance, and Jesus did not teach it to us, He could not have been what we believe Him to have been. I think that all religions have an element of truth, but that Christianity is the truth. My opinion of Spiritualism is that it is a system of *hysteria*—(Laughter, cheers, and general confusion)—and that it is a system which will crumble before the light of truth. (Applause.)

The Chairman asked—Was Spiritualism new, therefore not true? Were not electricity, telegraphy, steam-engines, and gas, new, in one sense, and were they less true on that account? (Applause.) It was, moreover, not accurate to say that Spiritualism was new, for it was as old as humanity; there was not a page of history in the world where Spiritualism did not show itself; although its modern form might be new, every kind of spiritual communion had always been, more or less, known everywhere. There were many, including himself, who had been brought from atheism to Christianity by Spiritualism, and the leading principles of Spiritualism had indeed been taught by Jesus Christ. Many of the converts to Spiritualism were hard-headed, materialistic men, not likely to be subject to *hysteria*.

Mrs. Cora L. V. Tappan passed into the trance state, and said that they had assembled that day to discuss Spiritualism, which either meant something or nothing; it either related to that which was the highest portion of man's nature, or it was utterly and absolutely a fallacy. But the facts of Spiritualism were actually in existence; they had been in the world for all time, but in their modern form for twenty-five years only; they proved that man had a spiritual nature, and was immortal. If they were to remove all the evidence of spiritual instruction from the Bible and the New Testament, they would do away altogether with both those books, and similar facts to those recorded therein had been witnessed in these days. The testimony of one man who had seen a fact was worth more than the testimony of two hundred who had seen nothing. Spiritualism differed from every other religion in consequence of its being based upon facts of science, which men could examine and test for themselves; it claimed to be a philosophy which opened up for examination the realms of man's spiritual nature, and no longer debarred that realm from the criticism of reason. Spiritualism, in short, said—"You must not believe until you have evidence. He who believes without proof is a zealot." Spiritualism was that link between man's spiritual and physical nature for which science had been so long searching. Men had been told in ancient days that signs should follow those who believed. Where were the signs to-day? If these gifts had been crushed out of the Church, they might naturally be expected to spring forth in some other direction, and if they were not cultivated they would be lost, just as the arm or the mind would become enfeebled if the cultivation of their powers were neglected. At the present time the Church was unable to answer the questions put to it by science and by materialism, but when the man of science was brought face to face with facts it was a very different matter, and although he might attempt to foist the facts of Spiritualism upon some new force, there was an intelligence connected with the facts which claimed that it

did not come from any embodied human being; it must therefore be a disembodied intelligence. It had been said that Spiritualism led men away from Christianity. Was the world so full of Christians that day? It would be difficult to determine in these days the exact meaning of the word "Christian," for when there are so many theological denominations who differ among themselves, it was not easy to ascertain the meaning of the word. Every proof of revelation at the present time tended to prove the reality of revelation in the days of old, also to prove that revelation was no miracle, but was in accordance with natural law. That which was true and could be demonstrated, interested mankind more than any theory. (Applause.) Was it true that there was a method of investigating the nature of the spiritual world? Was it true that dwellers in the next world could hold communion with mortals? Spiritualism claimed to prove that these things were true. The physical manifestations, the writings, the rappings, and the moving of solid objects were not finalities, they were only the alphabet in spiritual language; they might appear to be grotesque, but material minds required material proofs; the phenomena which appealed to the senses were the only proofs it was possible to bring to influence the scientific mind; if they disapproved of the methods, let them so elevate their own minds as to be able to appreciate something better—(Applause)—and to receive spiritual things. Besides, they did not object to the pen, or the pencil, or the undignified quill of the goose, used by their friends in the body for the purpose of writing letters; they did not object to the pipes and stops of the organ used by the musician, nor to the unromantic substance used in the construction of a part of the violin, why then should they object to the methods used by spirits in communicating? The message, and not the method of its transmission, was the thing of importance. It was a message telling of a life beyond death, and of a hereafter. (Applause.) Let that once be proved to the scientific world and materialism would not have a stone to rest upon. (Applause.) Were the gifts of healing the sick and of prophecy realities? If so, men ought to know it. If, on the other hand, the millions of Spiritualists were all deluded beings, the rest of the world ought to come forward and save them from their errors. (Applause.)

The Chairman invited questions from the listeners.

Did you say that Spiritualism had nothing to do with religion? The chairman said that Jesus Christ taught Spiritualism, but I deny that He did.

Mrs. Tappan.—I said that Spiritualism had no connection with any existing form of theology, but it is a religious question in that it relates to man's spiritual nature.

Do mediums ever get spiritual manifestations without first seeking for them?

Mrs. Tappan.—The first spiritual manifestations in their modern form, were not sought for, but came spontaneously, and persons often receive them without seeking for them. Still, it is better to meet truth half-way, although with reference to Spiritualism it is very rarely done.

Can you point out any instance where Spiritualism has been of the slightest use in the world?

Mrs. Tappan.—That depends upon what you mean by use. Perhaps it has not projected a railway or discovered a mine, though the latter is questionable. Your chairman has said it led him from atheism to believe in the immortality of the soul; has it done good in that case? (Applause.) Every Spiritualist not only believes but knows that there is a future state, and such knowledge is of the highest practical use.

Has the medium received anything from the spiritual world interesting to this meeting?

Mrs. Tappan.—Nothing but what you have received.

At one of your meetings a week ago, it was said that the spirit of Theodore Parker gave an address through your lips. What proof is there that Theodore Parker did give that address, and how are we to know that the eloquent remarks which we have heard to-day do not come from the same source?

Mrs. Tappan.—The evidence was entirely contained in the address itself, and it is for the listeners to say whether the ideas and words were such as Theodore Parker was in the habit of using. The speaker is inspired to-day.

Are we going to have any manifestations?

The Chairman.—The only manifestation will be that I intend to keep to the programme before me.

A gentleman in the gallery said:—Has the immortality of the soul ever been doubted by any reasonable being? (Yes, yes.) It was taught in the Platonic philosophy and in the New Testament, and is generally believed everywhere. I have heard nothing here to-day which I might not have found in

the Bible, and what is there in Spiritualism which will etherialise our natures more than the teachings in the holy book?

Mrs. Tappan.—One would think that the gentleman did not live in the nineteenth century, in which it is the boast of materialists that they not only do not believe in, but even do not aspire to a future state of existence. It is true that the doctrines of Spiritualism have been taught in the past, but the leading passion of the nineteenth century is to demand proof of these things. Many have no practical belief in Christianity or in the Platonic philosophy, therefore the proofs afforded by Spiritualism are needed. The fact that regular communication has been established between the two worlds in these days is certainly new; also the fact that angel visitors can communicate with those left behind, and may be received again by the fireside.

Mr. J. J. Morse then passed into the trance state, and said that one of the speakers had stated that all he had heard in that hall he had read before in the New Testament, but there were revelations in Spiritualism beyond those which had been given in ancient times; for instance, Spiritualism proved that a spirit occupies just that position in the next world which his motives fit him to take, virtue being thus its own reward, and vice its own punishment. Above the physical facts of Spiritualism were philosophical and religious teachings adapted to the requirements of the age, for the prevailing thought of the present day professes to be mightily exact, and many people believe only that which can be demonstrated. Yet in matters of religion people often took upon trust that which they would scorn to accept in the same way in connection with physical science; indeed, one of England's leading philosophers had admitted that if he applied the same processes to religion which he did to physical science, he would soon have no religion whatever. Therefore a scientific method of opposing scientific theories was the safest way of overthrowing them, and the physical facts of Spiritualism supplied the materials for redeeming a materialistic age in a materialistic manner. Those who produced the manifestations claimed to be the spirits of departed human beings, and out of the facts they presented arose a philosophy and a religion adapted to the time and to the people.

The Chairman invited questions from the audience.

What proof can you give us that it is a spirit and not Mr. Morse who has just addressed us?

Mr. Morse, still entranced—Absolute proof cannot be given at one interview. It is a common thing in Spiritualism for persons altogether uneducated, like your speaker, to deliver addresses altogether beyond their capacity in their normal state.

How was it that the spirits answered some remarks made before the medium was entranced?

Mr. Morse—Because we can read what is in the medium's mind. (Applause.)

Do spirits speak, and how?

Mr. Morse—Many sensitives or mediums are almost continually aware of the presence of their spirit friends; they sometimes can read each other's thoughts, and sometimes hear words uttered by spirits.

If our future depends only upon our own virtues, does not that destroy the doctrine of the Atonement?

Mr. Morse.—As regards the individual it substantiates it, because he must repent of what he has done wrong before he can enter a state of happiness.

Must that repentance take place in this world or the next?

The Chairman.—That is the theological question, and I rule that it be not answered. (Uproar.)

We came here for truth. Let the question be answered. (Great confusion.) It is a question strictly applicable to the remarks made by the speaker. (Hear, hear.)

The Chairman remarked that it introduced theological matters foreign to the object of the meeting.

Mr. Thomas Shorter said that Spiritualism ran like a golden thread through all religions, and was more or less interwoven with the history of all the countries on the face of the earth. As regarded its modern phase, he, like Mr. Enmore Jones, remembered the time when all the Spiritualists in this country might be counted on the fingers, but now they were numerous throughout England, and spirit circles and organised societies were to be found in all the larger towns. Spiritualism had a tendency to spread most among the educated classes. The Press of late had taken the matter up. The *Times* opened its columns for a week to the discussion of the subject; it also sent one of its commissioners to observe the facts, and he testified to their reality. Other newspapers had followed the example thus set, and so had the magazines. *London Society*

had recently published an excellent article on the subject written by Mr. Dumphy, and the last number of the *Fortnightly Review* contained another, written by Mr. A. R. Wallace. Spiritualism was a subject which well deserved investigation at the hands of the public.

Is there any recognised text book?

The Chairman.—No, no text book but the facts which may be obtained and observed at home with no Spiritualist or paid medium present. Spiritualism has no dogmas.

The meeting then broke up.

HOW SWEDENBORGIAN ARE GOVERNED.

SWEDENBORG was a clairvoyant and clairaudient medium, and, as the scientific study of Spiritualism progresses, the nature of his mediumship and the sources of unconscious error in portions of his very valuable revelations, will be more and more understood. Hence not a few Swedenborgians are, year by year, becoming Spiritualists.

In order to give Swedenborgians and Spiritualists a fair opportunity of understanding each other's views, we offered to publish an advertisement about the *Intellectual Repository*, the chief periodical belonging to the Swedenborgians, if in return that journal would publish one about the *Spiritualist*. This offer was declined by Mr. Spiers, the publisher, 36, Bloomsbury-street, London, W.C.

The following advertisement was then presented to him for publication in the *Intellectual Repository*, and payment tendered:—

THE SPIRITUALIST NEWSPAPER (established in 1869) contains all the news of Spiritualism, and articles by writers eminent in the ranks of literature, science, art, law, and the peerage. The teachings of Swedenborg are frequently reviewed in its pages, and several Swedenborgians are among the contributors to its columns. Price Threepence. Published weekly, by E. W. Allen, 11, Ave Maria-lane, St. Paul's Churchyard, London, E.C.

Mr. Spiers, who is a very nice man, civilly said that he could not take payment for it until he had consulted the managers of the *Intellectual Repository*, for he doubted whether they would print the advertisement at all. After about a week's delay he returned it with the following statement:—"The advertisement within is respectfully declined.—J. Spiers."

Hence it appears that the unfortunate Swedenborgians are governed by authorities who are afraid of free discussion, and who take care that their vassals shall not have an opportunity of receiving light upon subjects objectionable to their rulers. In secular journals editorial supervision of advertisements not in themselves of bad character, is a thing unheard of, and the present case helps to prove the commonly expressed opinion that it is far better in life to have to deal with ordinary men of business than with the prophets, priests, or deacons of any narrow-minded theological sect. No London daily paper would be so mean as to refuse to print an advertisement about another journal; such conduct is exhibited occasionally by small peddling prints, conducted in trade or other private interests, but is unknown amongst high-class journals.

One of the best of Swedenborgian writers, Mr. William White, author of *The Life of Swedenborg*, often contributes articles to *The Spiritualist*, and his utterances would do his New Church brethren much good, if their rulers would allow them to read the same.

Spiritualists all over the country are requested to let the members of Swedenborgian congregations know, how information of interest to them is purposely stopped by those they have placed in authority over themselves.

The various Spiritual periodicals in England, America, Australia, and on the Continent, are requested to quote this brief notice of Swedenborgian intolerance, for the information of the rank and file of that sect.

AMERICAN MEDIUMS.—There are several American mediums of the name of Fay. One of them is Mr. William Fay, a respectable man, who accompanied the Davenports to England. Another is Mr. Melville Fay, respecting whom we have received much information, who once travelled in America and pretended to be Mr. William Fay, and to expose what he alleged to be the tricks of the Davenports. Some years ago Mr. Burns, in *Human Nature*, denounced Mr. Melville Fay, when he then visited England, in very strong language, and told, among other delinquencies, how a "spirit hand" which he produced at Birmingham proved to be a stuffed glove. There may be several other Mr. Fays in America.

Correspondence.

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

MISS LOTTIE FOWLER'S MEDIUMSHIP.

SIR,—On the 9th inst., I paid a visit to Miss Lottie Fowler, and received a very remarkable "test" communication, the particulars of which I send you. Towards the conclusion of the *seance*, Miss Fowler's countenance assumed an expression of anxiety and physical pain, and she proceeded in an agitated tone to tell me that something was going to happen in my family. She saw some one nearly connected with me in great pain, doubled up with cramp in the stomach, and in much danger. She minutely described the supposed sensations of the sufferer, which she ascribed to a constriction or twist of the intestines. She added that the danger was great, but not necessarily fatal.

She concluded by assuring me that I should find the prediction verified, and that it had been told to me as a test.

I took notes at the time of all that she said.

The following evening, the 10th inst., I received a telegram from Edinburgh, informing me that a near and dear relative of mine had been seized with an attack identical with that which on the previous day had been so minutely described to me.

It would be difficult to obtain a more satisfactory test than the above. The subject matter was certainly unknown to me, and must have been equally so to Miss Fowler.

At a subsequent *seance* she described the appearance, manner, and peculiarities of a friend of mine who was killed in the Franco-German war, with an accuracy which enabled me to identify him distinctly. She related the circumstances of his death, and concluded by mentioning his nick-name, which was a very peculiar one.

MARTIN R. SMITH.

Heathlands, Wimbledon Common.

THE SEANCE AT MR. SERJEANT COX'S.

SIR,—The statement of Mr. Serjeant Cox, in his last letter to the *Medium*, that "Miss Showers had seen Miss Cook's Katie, and felt a natural desire to be able to produce the like effects," is utterly untrue, inasmuch as Miss Showers has never in her life attended more than one of Miss Cook's *seances*, and that *seance* took place either during the last week in March, or the first in April. Miss Cook saw "Florence" some time before Miss Showers saw "Katie," for she was present, and testified, before Dr. Richardson and his sister, to the triple appearance, at the same moment, of Miss Showers, "Florence," and "Peter." Dr. Richardson has published this. At the time that spiritual manifestations were daily increasing in force and magnitude in this house, Miss Showers had no knowledge even of Miss Cook's existence, and we were some months in their immediate neighbourhood before we had the pleasure of an introduction to Mrs. and Mr. Cook.

The somnambules whose inimitable ghost acting has furnished Mr. Cox so much gratification and interest, may have been in the habit of personating spirits by holding white substances under their chins, but none of those who have seen Florence will recognise her head-dress by this description. Probably it is thus that Mr. Cox would act a ghost if he fell into the requisite somnambulant state. Mr. Crookes was most interested in the tests with Miss Showers, and expressed himself most anxious to continue them, but we could not give him more than two sittings. He has since requested, more than once, that we will allow him an opportunity for investigation on our return to London. This disposes, therefore, of the further inaccurate statement in Mr. Cox's letter that Mr. Crookes "told him the tests had failed." Mr. Henry M. Dunphy voluntarily, and with the seriousness becoming so important an announcement, testified to having witnessed the inanimate form of my daughter in the chair while Florence stood by his side, and spoke to him. Mr. Cox, with astonishing effrontery, proceeds to tell the readers of the *Medium* what "Mr. Dunphy saw," viz., a "white handkerchief and a dress," Mr. Cox being at the time miles away. Is it worth my while to contradict a person who tries to prove his case by beating down all witnesses, and coming forward with assertions the falsehood of which can be disproved in a moment? Is there any person whose reasoning powers are so small that he fails to discern Mr. Cox's object, which, indeed, he does not even attempt to disguise in his concluding sentences, viz., to prove Miss Showers a somnambule *volens volens*, and thus substantiate his own theory? Is it necessary for me to recapitulate after this that the

cabinet was constructed by curtains held out by a rope, and was large enough to accommodate comfortably four or five people lying on the floor without allowing their forms to be perceptible from the aperture, particularly in the dim light that is allowed at the commencement of *seances*? Is it necessary for me to point out the discrepancy between the statement in his last letter to the *Medium*, that "Mrs. Showers has correctly reported the scene that followed," with that in the first, wherein he asserts that there was no inconvenience to the medium, and exhorts other investigators to do the same thing as his daughter? Is there any man with a sense of humour so depraved as to see "a joke" in the picture that I have drawn, and Mr. Cox has admitted to be correct, of a lady weeping over her suffering child?—that lady not three hours his guest?

I literally feel it a degradation to have to answer Mr. Cox, whose disingenuous manner of opening this attack on a truthful and gifted medium, together with his contradictory and inaccurate statements in the newspaper, furnish the best answer to the question he so persistently asks—"What am I?"

Hazel Down, Teignmouth.

FREDERIKA SHOWERS.

MATERIALISATIONS.

SIR,—In the general interests of Spiritualism may I ask you to find place for the following:—

"Three sitters are required (ladies or gentlemen) to strengthen and complete a circle in the West-Central district, where manifestations of a high order (including materialisations) are promised by the guiding spirits. The circle is visited by the spirits of men of great distinction when in earth life,* while the material manifestations are under the management of "Peter"—the spirit whose manipulations have been so successful through the mediumship of Miss Cook and Miss Showers.

"Applicants must be of refined minds, harmonious natures, and in good health, not old or elderly, and must undertake regular and continuous attendance at least once a week. A small weekly contribution towards expenses will have to be made.

"Application in the first instance, stating age, health, temperament (if known), acquaintance with Spiritualism, and any other information appropriate, to be made to A. S."

"The Mansion, Leatherhead."

MISSTATEMENTS.

SIR,—In a letter in last week's *Medium*, Serjeant Cox slightly contradicts himself. In the second paragraph he speaks of Miss Showers as "acting spirit . . . in the unconsciousness of trance," and declares that he has "always stated his own conviction to be that it was not a deliberate imposture, but somnambulism." There are other passages to the same effect in the course of the letter. Yet, near the end of the sixth paragraph, he says, in speaking of Miss Showers' conduct when, after the outrage, she rushed at Mrs. Edwards—"forgetting in her fury that she had been unconscious, and therefore could not, or ought not to have known that my daughter had done anything." "Forgetting that she ought not to have known!" If these words mean anything, they mean, not only that—according to Serjeant Cox—Miss Showers was not then unconscious, but that she never had been so. Murder will out. Serjeant Cox, with all his legal astuteness, has betrayed himself. Serjeant Cox defends Mrs. Edwards on the plea that she was ignorant of the conditions. Really, he credits us with an amount of credulity impossible even in Spiritualists. Can it be believed that in all the preparations for this eagerly sought for *seance* he had forgotten to mention to Mrs. Edwards the conditions required? And how about the gallant and honourable gentleman on the watch outside the window? Is it also by a mere lapse of memory that Serjeant Cox omits all mention of *him* in this letter? Was he also ignorant of the conditions? and Serjeant Cox ignorant of the fact that he was so?

Moreover, Serjeant Cox and Mrs. Showers are distinctly at issue as to several facts. It is generally an extremely delicate matter to decide between two contradictory statements, especially when the one set proceeds from a lady, and the other from a lawyer; but there cannot be much doubt in any candid and logical mind in the present case. There is no conceivable motive for falsehood on the part of Mrs. Showers, whereas Serjeant Cox has committed himself, in

* It would be well if the utterances of spirits were always worthy of the great names which some of them give.—Ed.

print, to a theory which Mrs. Showers's facts rather inconveniently interfere with. True, Mrs. Showers has also committed herself in print, but unless some motive can be shown for falsehood on her part in former instances, there is no reason for suspecting her of falsehood in her last statement, whereas Sergeant Cox's original theory, or rather hypothesis, required that facts should be found, or made, to establish it. I flatter myself that I have also shown above that his letters contain internal evidence of bad faith.

I have to call attention to a misstatement in another quarter, and on a different subject.

An advertisement has been issued of a "Memorial Edition of Judge Edmonds' Letters," in which it is stated that Judge Edmonds remarked, in a letter to the advertiser, "in allusion to a testimonial at that time being got up for him by a few friends in London, 'Your publishing that work would be the most acceptable memorial that could be devised.'" Now, sir, it is undoubtedly true that the testimonial referred to (originated by an old worker in the cause, who has justly earned a somewhat higher name than the advertiser, and whom the latter therefore hates with that cordiality peculiar to him), was first in the field, and that the advertiser's "Memorial Edition," was an imitation of it, got up in opposition to that old worker. But the advertiser knows, and your readers ought to know, that when Judge Edmonds penned the above quoted "remark" he had not yet heard of the proposed testimonial. I have myself read a letter from him to that effect. His remark, therefore, could not have been "in allusion to" it.

ALGERNON JOY.

Junior United Service Club, May 25th, 1874.

MISS COOK'S MEDIUMSHIP.

SIR,—I have read with great interest the accounts in two numbers of the *Spiritualist* of seances held at Mr. Luxmoore's house, at which Miss Cook has been the medium, and am anxious to be informed—

1st. Whether Miss Cook has given a description to any one of the state of her mind whilst Katie King has been before the curtains?

2nd. Does she think the appearance is that of her double?

Whilst people are arguing with each other as to whether Katie King is Miss Cook's double or not, it would be interesting to know what she thinks herself.

The idea of the double, if still maintained after she has denied it, throws a doubt on Miss Cook's honesty.

As I have, from what I have heard, every reason to believe in Miss Cook's honesty and integrity, I consider that she would be the last person to hold back the truth if she knew it; and I maintain that if she is in a trance whilst her double is seen and talked to, her mind is not in the sleeping body, but in the form seen before the curtains; hence she knows that she has to return to her other form, and would own it.

Besides, it would seem strange that the double would make any alteration in the dress, such as taking off the boots and stockings and appearing in white instead of in black. I think the very fact of change of dress shows the anxiety of Katie King not to be mistaken for the double of the medium.

Being in India, I am quite out of the way of English Spiritualism, but I have read a good deal about it, and am astonished at the strides it is making.

A thorough sceptic has just asked me why there is any curtain between the medium and the other people. I told him that the Spiritualists believed that there was a force emanating from the sitters which might sometimes be prejudicial to the production of the phenomena; but then, he said, why not have glass instead of curtains, so that all might see the medium.

I had no answer to that question, and if any of your correspondents can give me an answer, I shall be much obliged, as I am not aware whether it ever has been or could be tried.

I enclose my card, and sign myself

INDIAN.

Belgaum, India, April 30th, 1874.

[Miss Cook does not believe Katie to be her double, and they frequently are heard talking to each other by the direct voice. Several of the other problems mooted by our correspondent have been considered in these pages since his letter was written.—ED.]

MR. MONCURE D. CONWAY ON SPIRITUALISM.

SIR,—You will see from the enclosed paragraph how Mr. Moncure D. Conway is trying to injure the cause of Spiritualism by what we in this country regard as misrepresentations:—

M. D. Conway writes to the *Cincinnati Commercial*, from London:—"Spiritualism appears to be on the decline in this country. It has suffered

through the breakdown of so many of its eminent advocates. The exposure of the Davenport brothers was a heavy blow, and the trial of Mr. Home for his attempt to get hold of the fortune of a weak-minded old woman was a heavier one. The exposures of other leading mediums have followed in quick succession. But, above all, I think the reason of the decline is that the professed jugglers, Dr. Lynn and Messrs. Maskelyne and Cooke, are, like the soothsayers who confronted Moses, imitating the tricks of the Spiritualists, without, as in the Egyptian competition, being surpassed in any."

As Mr. Conway has the confidence of several Spiritualists in London, it is well that the latter should know what he thinks and reports of them and their "tricks." We had thought that Spiritualism, instead of being on the decline in England, was never commanding more attention there than now. We had thought that the mimeries of Spiritualism by Dr. Lynn and Messrs. Maskelyne and Cook had been thoroughly and satisfactorily exposed in the lectures of Dr. George Sexton. We knew that the so-called "exposures" of the Davenport Brothers were merely repetitions of the cry that has been going on the last twenty-five years, under such headings as "Spiritualism exploded at last," "The imposture played out," &c.; and yet the next day Spiritualism would be as lively and inexplicable as ever.

And, to conclude, what Mr. Conway says of Mr. Home's affair with old Mrs. Lyon, which occurred some six years ago, as being "a still heavier blow" to Spiritualism, we believe to be a discreditable exaggeration, knowing as we do that the scandal has had about as much effect on Spiritualism as it has had on the Equator or the North Pole.

We regard the assertions of Mr. Conway as, in every particular, inaccurate. If we are wrong in this, please let us know. We had thought that the brave testimony of Mr. Crookes and other competent witnesses, together with the marvellous manifestations through Miss Cook and Miss Showers, confirmed by so many enlightened investigators, was having the effect of helping, instead of marring the cause, as the Rev. Mr. Conway would have us think. Have we been mistaken?

Boston, United States,

A SUBSCRIBER.

May 11, 1874.

A BABY CHRISTENED BY SPIRITS.

SIR,—We enclose an article out from the *Religio-Philosophical Journal*, giving an account of some wonderful manifestations of spirit power through our combined mediumship. Should you deem the narration sufficiently interesting please put it before your readers, with the information that we intend making a professional tour through Scotland and England this summer. By doing so you will oblige,

BASTIAN AND TAYLOR,

Physical and Mental Test Mediums.

Chicago, U.S. May 11th, 1874.

"As your readers are interested in the movements of those justly celebrated and true spirit mediums, Messrs. Bastian and Taylor, it is possible that an account of a remarkable *seance* held by them at our house may not be uninteresting, and although I am not very good at description, and can give but a very limited idea of the reality, yet I will do the best I can in giving a brief account of the beautiful and impressive ceremony performed by Mr. Bastian's materialised spirit band, at the baptism of our little baby girl, who is only two weeks old.

"At one of Mr. Bastian's *seances* I requested May, one of the band, to name the babe, which she consented to do, and appointed the following Saturday evening, when she, assisted by the rest of the band, promised to baptise the infant. Punctually at the time named, the company, invited by May herself, assembled in the parlour, of whom the first to be mentioned is Harry Bastian, through whose organism the angels were to perform their beautiful mission of love, and who can never be sufficiently rewarded in this earth-sphere for the great and glorious relations of spiritual life that come to humanity through his mediumship, at the great expense of his physical health, which is very much prostrated. Mr. Taylor comes next in order, with his extraordinary clairvoyant powers, kept us posted as to what the spirits were doing, making it doubly interesting to the company; the family, consisting of Mr. and Mrs. de Groodt, the grandparents of the babe, who was held in grandma's arms, myself and husband, the proud and happy parents; the baby's two little sisters, together with Mrs. Roux, Mrs. Johnson, and a young lady at present a member of the family, were the invited guests.

"A blackwalnut breakfast table, covered with a white damask table cloth, had been placed on one side of the room, by the side of which Mr. Bastian took his seat. On the table, by May's request, were placed a pillow and baby's blanket, a china bowl filled with lukewarm water, a white towel, a vase

of spring flowers (the gift of Mrs. Roux), a guitar, music-box, and speaking trumpet.

"The company, Mr. Taylor with them, took their places, forming a semicircle some five feet from the table, and the light being put out, we sang a verse of that beautiful song, familiar to all, 'Sweet, By-and-bye.' Raps were soon heard on the guitar calling for the alphabet, and 'I want some pins and a rope,' was quickly spelt out. As there were no sceptics present, we had thought to relieve Mr. Bastian of his fetters, that he might enjoy the occasion with the rest, but this was not to be, and when the light was again put out, Johnny tied him, hand and foot, so that it was impossible for him to move. The company having examined the curious way in which he was tied, the light was again extinguished and the ceremony commenced, the familiar voices of the spirit band bidding us good evening. George, the captain as he is called, then took up the trumpet and, in a clear strong voice, said:—

"My friends, as I am the strongest to-night, I will take the lead, and when I fail, May will proceed. Dear friends, we have assembled here this evening to engage in baptising this new-born babe. It is a glad and glorious occasion, one which your friends in spirit-life, the loved ones who have passed the second birth, hail with joy. There are present a large number of spirit guests whom I know you welcome. Ushered into this life an individualised spirit, to pass through a development in the form, preparatory to a birth into the higher life, it is necessary that the girl should have a name by which she will be known, and by the request of her parents we come to give her one. As you have been busy to-day making preparation for the feast, so have the spirits busied themselves in decorating the room for the occasion, and I must say it is beautifully done. The walls and ceiling are hung with festoons of evergreens, and symbolise the remembrance in which those in spirit life are held. In the centre of the room stands a heart, composed of flowers, typical of the love that dwells within you. Above the heart is suspended a dove, made of pure white flowers, a symbol of the peace and joy that reigns in this house. May it ever hover around its inmates. The carpet also we have strewn with flowers, meaning the good wishes and hopes lavished on the little one; and although you may not see these beautiful decorations with your natural eyes, they being done in spirit, they are nevertheless there, and are as real to us as more material flowers are to you. We will now have a light, that you may see what May has been doing while I have been talking."

"A lamp being lit, the pillow was found beautifully decorated with flowers, ready for the reception of the infant. The flowers were arranged tastefully around the edge of the pillow, and pinned fast. After admiring the work of the spirits with wonder and awe in our hearts, we again took our places, and darkness again making everything invisible, George spoke:—

"May desires me to describe the costumes of some of the guests present, and although I am not very good at describing ladies' dresses, yet I will do the best I can. First is our beloved sister and co-worker, May. She has on a beautiful white dress, in texture finer than any silk, trailing gracefully on the floor with a sheen of gold and silver. Around her neck she wears a string of pearls, symbolising her pure life on earth. From it is suspended a radiant star, which with one above her brow represents the light she brings to humanity. Near her stands Dewdrop. She wears a dress of blue, her favourite colour, typical of truth. Her necklace is of diamonds, with a cross of the same precious stones attached, emblematic of her sufferings on earth. Next comes a spirit calling herself Edith, the guardian of the baby's mother. She is robed in purple, a symbol of royalty and wisdom. Around her neck she wears a chain of gold, typical of the fetters that bound her in persecution on earth. Now comes the little Indian maiden, Prairie Flower, decked in all her beads and feathers, the especial *protege* of our friend, Mr. Taylor, through whose organism she is developing for higher life. Closely following the little maiden comes our friend and sister, Mrs. Hemans, robed in white, with a silver lyre in her hand, the symbol of song. Pure and useful, as her life was on earth, it is a hundred times more useful now that she has ascended to the higher life. The spirit wife of one you all love, Uncle John, is here rejoicing in his happiness. The mother of Aunt Beckie and the sister of our friend Mary are also here. Happy to see his little sister, comes the beautiful little spirit Percie, and last, but not least, the spirit daughter of Mrs. Roux, her cheeks and lips rosy with happiness as she assures her mother that she is ever near. Many more are present whom I have not strength to describe, to witness this solemn rite and enjoy the feast of good things prepared for them."

"Here the trumpet dropped, George having exhausted his power. May's voice was soon heard as she said, 'Johnny thinks the captain partial in describing the ladies' dresses, and not his. He has on black knee breeches and stockings, with silver buckled shoes, lavender satin vest, beautiful ruffled shirt, and purple velvet coat; his hair is curled in his favourite style, and he thinks that he is cutting quite a swell. Now I am coming for the baby, be very careful and not break the circle.'

"In a moment more she came, and taking the infant out of its grandmother's arms, carried it to the table and laid it on the pillow. A hand was distinctly heard to dip in the water, and George, in an impressive and solemn voice, said, 'Costella May, in behalf of your parents, I baptise thee in the name of God and the angel-world, and may your pathway through life be as sweet and free from thorns as the pillow on which you lie. Amen.'

"A light being rapped for, we found the newly baptised babe, in all the innocence of babyhood, asleep upon its bed of flowers, its drapery carefully arranged, and the blanket neatly folded around its shoulders, unconscious of the honour conferred upon her.

"During the ceremony the room was filled with the most exquisite soft music, produced by Johnny on the guitar, creating a beautiful harmony.

"Taking the baby from the table, the pillow and other things were removed, and at the request of the spirits, the refreshments, consisting of fruits, confections, cake, and wine, with a large salver containing wine glasses, plates, and other accessories, were placed under the table, and taking our seats, we again, in the dark, waited with breathless interest the movements of our invisible friends.

"Soon May's soft voice was heard as she cautioned Johnny to be careful and not spill the wine on her dress, and not break the dishes, while Johnny spiced their task with his witicism.

"A light was then called for, and behold, the table set with the skill of experience, stood before us—not a thing out of place, looking tempting in the extreme. After inspecting this wonderful manifestation to our hearts' content, darkness again reigned, and pouring out two glasses of wine May and Johnny drank the health of the newly baptised baby, wishing that its journey through life might be one of sunshine and pleasure.

"A letter was then written by Mrs. Roux's spirit daughter to her mother, while the music-box and guitar gave forth sweet sounds; at the same time, some candy was put into the hands of the little girls, and an apple into one of the ladies' hands.

"George again took up the trumpet and said, 'Friends, we have exhausted all our power, and although we shall not depart for an hour, but stay and partake spiritually of the good things so bountifully provided, yet, as we shall not be able to do it then, we will now bid you good night, and may the blessings of God be with you.'

"The sweet voice of May was then heard in heavenly benediction, while Johnny untied Harry, who had remained in his uncomfortable position during the entire ceremony. The company, after partaking of the refreshments and enjoying an hour in congenial conversation on the solemn and impressive events of the evening, took a reluctant departure, feeling that heaven was indeed below.

"Messrs. Bastian and Taylor also gave several cabinet seances during their stay with splendid success, the materialised spirit faces and forms being remarkably clear and distinct. When recognised by their friends they would speak in direct voices, beckoning them to the aperture, where they would shake hands and caress them. Their dark circles were particularly interesting, Mr. Taylor giving some remarkable tests. They go away leaving a host of warm friends, many of whom have been convinced of the truth of the spirit communion through their instrumentality.

Louisiana, U.S.

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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. Bergholm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Feuton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Gratian 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 Quisch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volekman, Esq.; Horace S. Yeomans, Esq."

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls 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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