

The Spiritualist

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Contents.

Notes on Church of England Doctrines. No. I.	277
Trance and Clairvoyant Messages.—The Hermit	278
Spiritual Books in the Wolverhampton Free Library	279
A Meeting on Employment for Women	280
The Seance at Mr. Serjeant Cox's.—Facts versus Assertions	281
Transmigration and Reincarnation	281
Seances and Receptions at Mrs. Makdougall Gregory's.—The Mediumship of Miss Showers	282
Lost at Sea	282
Spiritual Mediums Burnt Alive	283
A Conference of Spiritualists in London	283
Mrs. Tappan in Halifax	283
Count Pomar's New Book.—The Mystery of Existence—a Vision.....	283
Poetry:—Life	285
Correspondence:—Messrs. Maskelyne and Cooke's Performance, 285; Mr. Serjeant Cox and his Theories, 286; A Private Seance in Manchester, 286; Materialisation, 287; A Remarkable Dream	287
Experiences in Spiritualism. No. V. By the late J. W. Edmonds, Judge of the Supreme Court, New York	288
Paragraphs:—Mrs. Ross-Church, 280; The Royal Institution, 280; Spirit Photographs, 287; Mrs. Fay's Mediumship, 288; Examiners' Examinations	288

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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.

REDUCTION IN THE PRICE OF THE SPIRITUALIST.

On and after Friday next, June 19th, the price of *The Spiritualist* will be reduced to Twopence, without any reduction in the size or quality of the journal.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

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A 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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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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

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

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

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

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Tickets of Admission may be had of the Committee.

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VOLUME FOUR. NUMBER TWENTY-FOUR.

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

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NOTES ON CHURCH OF ENGLAND DOCTRINES.

NO. I.

The following letter explains the conditions under which the series of papers about to be published is given:—

To the Editor of "The Spiritualist."

SIR,—The papers I sent you are very much at your service for publication, if you should so think fit. During the first year of my apprenticeship to Spiritualism I developed a phase of writing and drawing mediumship which during the last three years has been almost entirely in abeyance, and has been superseded by what I often hear called "Inspirational Mediumship." This I am told and believe will, as time goes on, be more fully developed, as my unknown friends find that they can thus convey to me the communications they wish to impart with greater facility and accuracy than could be attained by the mere guidance of my hand.

Writings produced under such circumstances cannot be authenticated as being more than the mere outcome of the writer's own mind, and must depend for the effect they produce entirely upon their intrinsic worth. I am fully conscious, therefore, that I must personally be held responsible for faults of composition, style, and argument; but I am sustained by the conviction that they proceed from a higher source than my own intellect, and by the hope that hereafter this may be more fully made clear to me.

INVESTIGATOR.

London, June 6th, 1874.

The highest form of Spiritual teaching will be derived from a union of high spiritual influence with a cultivated human intellect.

Conjoined they will produce work which neither could have executed alone.

Automatic writing, as a test, or for other special purpose, may be of the utmost service, but it is beset with so many difficulties that, except in rare instances, it will prove to be unsatisfactory, and inferior in substance and composition to the result of a combined effort on the part of the medium and his guides.

In the automatic writing will be found, as a rule, much extraneous matter, often crudely expressed, which the good sense of the educated medium would have rejected as unworthy, while in purely human writings will be found passions, prejudices, and ignorance of Spiritual matters which the assistance of supra-mundane teachers would have eliminated.

We observe that you desire to have it proved to you whether the teaching which has been vouchsafed to you is from within or from without; from the resources of your own nature, or from Spiritual agencies. For whom do you require the proof? for yourself or for others?

If for yourself, surely you have it in your own knowledge! You are aware that at times you write with great rapidity, and at others that you have sat for hours over the composition of a few lines. You know that thoughts entirely new to you are at times flashed into your mind from a source which you are fain to acknowledge is "from without."

If you seek this proof for others, we would say, How can the value of a writing be increased or diminished

by the individuality of the writer? Would Milton's *Paradise Lost* be a less noble epic if modern criticism should discover that it had emanated from the brain of a ploughman, or would it be enhanced in value or beauty if it could be proved to be, what doubtless it was, the inspired work of guardian spirits?

Cease to weary your mind upon the subject of tests, accept in grateful faith what you are inspired to write, and cease not to lift up your prayers to the Divine Father, that what you do write may be in accordance with His will, and thus, inevitably, for the benefit of those who care to read it.

There are doctrines of the Christian Church which are a source of constant difficulty to all thoughtful believers.

The critical examination which such men must bring to bear upon them reveals the fact that great and irreconcilable differences exist between the various authoritative utterances of the Church, and the reason is torn this way and that in a hopeless endeavour to form a solid homogeneous creed out of these conflicting elements.

The result has been that, unable to escape from the dilemma, men grant a vacillating belief to both views presented to them, laying great stress, according to their idiosyncracies, upon the one, and setting aside the other, to be believed indeed as a "matter of faith," but granting to it no important position in what is called "the scheme of salvation."

There is scarcely any one single dogma of the Church which has not thus its opponents and adherents. The marvel is, not indeed that there should be so much discussion, but that such wondrous unanimity of belief should still be found in the Church. She is split up, it is true, into many factions, but there remains undoubtedly a goodly number of the faithful who accept her teaching as infallible.

The number of these is largely augmented in appearance, if not in fact, by those who are too indolent to think for themselves, by others of weak and impracticable natures who are ever ready to repose on authoritative utterances, others who regard with superstitious reverence her antiquity.

Again, we find in her ranks those who are overawed by the anathemas pronounced against the faithless, who reject with terror any suggestion that their creed may not be divine and finite; others who from force of education and habit cling to the doctrines they have been taught, and which their fathers believed, although in their hearts far from giving them unqualified acceptance.

Finally, among her most enthusiastic supporters are the thoughtless, the worldly, and the hypocritical.

Good and bad in vast numbers are found united in their support of a creed which can be satisfying and conclusive but to the few.

We think it more than probable that to this irreconcilability of Church doctrine may also be traced the vast difference we recognise between the precept and the practice of the majority of professing Christians.

We find in the Gospels a divine system of morality, extending not only to the actions, but to the thoughts and motions, demanding from its adherents purity of life and complete renunciation of self. We find in the Christian world a race of men outwardly professing belief in these doctrines, but systematically neglecting and ignoring them in their daily lives.

It is thus evident that, beautiful as is the teaching of the Gospels, it has no real hold upon the hearts of men, and we can find but one explanation of this anomaly, viz., that they do not in truth believe it.

This discrepancy of doctrine and practice, too palpable to be denied, is commonly assigned by the clergy to the fact that the teaching of the Lord Jesus is so far above the moral capacities of mankind that to fall short of it is unavoidable.

We fully grant this, but would reply that this argument in no way explains the want of any real effort to attain the required standard, and we reiterate our belief that one of the main causes of this half-hearted and lifeless acceptance of the Christian faith will be found in the discrepancy of its teachings: first with regard to one another, and secondly in relation to the inward and divinely inspired utterances of the human reason.

These discrepancies of necessity render the creed mysterious and incomprehensible, and as such, unsuited to the tone and capacity of modern minds.

The spirit of intellectual and critical enquiry which is now insensibly permeating the entire world, can no longer brook the authoritative assumption of the priesthood to be the soul depositories of spiritual knowledge, and the wise and earnest among men are learning to think for themselves, and to criticise by the light of modern erudition the doctrines which have so long been deemed infallible. It is true that such minds belong but to the few, but they will be found to be the leaven which some day will influence the mass of mankind.

They study, compare, and criticise, and in learned works give to the world the result of their investigations. All that is false, all that is unworthy, all that the reader cannot assimilate and digest must be eventually revealed with the inevitable result that men will gradually acquire courage not only to doubt, but eventually to reject that which is proved to them to be untenable.

TRANCE AND CLAIRVOYANT MESSAGES.

At a seance recently at the house of Mr. Earl Bird, 11, Park-grove, Brixton, Mrs. Bird was the medium. The sitters present were Mr. Bird, Miss Bird, Miss Grace and Mr. Henry Stevens.

THE HERMIT.

Mrs. Bird, passing into the trance state, said:—

Passed by unnoticed, forgotten and unnoticed, forgotten by all. I am disgusted. I'll watch no longer. I will retreat again into the deepest recesses of my own cell. Why should I look upon the world, and the things of the world? There is no pleasure in them. There is a canker in the heart of every rose, eating and destroying its beauty! There is a viper concealed beneath every green leaf! Do not touch the rose—it will fall to pieces. Forsake your study of botany, for I tell you there is a viper, though the leaf be green and its form be perfect. Leave it alone, there is a blight on everything; and the birds mock me with their song. The sun blinds, or else the frost bites; everything is out of joint, and there is no harmony. Do you see that bird on yonder bough? Poor innocent! Sing your little song, and die! I can see the hawk, if you cannot; foolish little warbler, you will soon fall, and your song will be lost.

Go to, you are a fool; you will grow wiser some day; you will pluck that fruit which looks so tempting and so golden, and it shall be as bitter ashes to your taste. Eat and drink, for to-morrow you die. But stay, I will show you something: take your fill of pleasure afterwards; but look! Behold the ocean, broad, wide, smooth, and blue; it is false as hell! Look yonder—what is her name? "*Enterprise*." She is freighted with a cargo; there are some three hundred souls on board; the decks are white, and her sails are spread; the wind is fair, and water is beautiful. Such a glorious land is there over the wide waters! Such fortunes to be made! Such hopes to be realised! How their hearts beat!

They are going to get rich, and come back again—to what? To perfect ease and enjoyment. A pretty sight, is it not? There is music on board, and merry feet go round in the dance—the time will soon pass. See you that old man there, with his wrinkled face and grey hair. What has tempted him? Is it gold? No. Ah, now! now you will believe me. There is a canker gnawing at the root; disappointments meet you at every step. Sitting apart from the gay and merry throng, the old man has but one thought—one desire; he has lost all here, buried them one by one; but there is his boy—his first-born—who left him many years ago; and he pants and longs, his whole heart aches, for one more sight of him. Will he realise it? It is very little to ask, just to see his son once more, only to hold him in his arms, to say “It is enough; now let me die; I have seen my son!” Will he realise it? We shall see. I told you the water was treacherous, and there was nothing to trust in—no happiness anywhere. Stay, you can eat, drink, and be merry afterwards—stay. It is very dark; there is not a star to be seen, and the moon, ashamed, has hidden. Lend your ears and hear, for there is a shriek that rends the air. The ship is on fire! He that sought to be rich, to gratify his own ambition; and he that fled from poverty to seek a living; he that broke from the hand of the law, and the innocent child that went because its mother went; with the old man that went to save his heart from breaking: all—all will share the same fate! Their shrieks will all mingle together, and in the morning, when the old routine of things comes round, this beautiful, bright, and treacherous sea will have engulfed them all, and look as smiling still!

I will give you another picture, if you like to come in; or will you pass on? Oh! he prefers to pass on. Let him go. These are the experiences of my life. I never come to my cell door and look abroad but my heart is pained, or my disgust is excited, and I retire again.

It is Sunday morning. I will take another look. Perhaps the aspect of things will be better to-day. No fear of my being noticed; I am an old man, ill fed and ill clothed; and I retired from the world years ago; I am called eccentric, and a hermit; very good.

I like the sun though, after all. I like him, and though there is no fear of my being noticed, for I object to being seen, yet I will risk it, because it is Sunday morning, and I like to know how the world goes, on a Sunday.

Oh, stop those bells! What do they ring for? Cannot people go to pray without telling all the world? I wish the bells would cease their terrific clamour.

I will speak to this little boy. I am growing bold you see. “Come here, child, and tell me what you go to church for? There, don’t be frightened, but tell me why you go to church.” “Because the parson says I shall go to a very bad place if I don’t.” “Do not believe it, my boy; there is no worse place than this.” Here comes the squire; I’ll draw back a little; I wonder what he is going to church for. Oh, he has got a pew there, with red curtains all round; it is right and proper that it should be occupied on Sundays; that pew is an ornament to the church, and he is an ornament to the pew. I think the days of my youth have come back, for I feel inclined to indulge myself this morning with a little secret mirth in watching these church-goers. We will leave the squire to enter his pew, the poor of the village falling back to let him pass, while we try to ascertain what this lady goes for. She is a widow, and her black weeds cling mournfully about her; there is a pained expression on her face, an eager, watchful look in the eye; an expression of patient waiting about her whole figure. I will follow her, in imagination, and ascertain what the watching, eager look may mean. It means this,—that she has been going to church for five years regularly, waiting and watching for something from the lips of the minister to satisfy her about the state after death; where the souls go to, and especially the soul of her husband. But somehow, though the minister may be a very good one in his way, he never comes to the point; never gives the woman what she desires; and she comes back empty as she went. I know all this, because I have noted her face as she returned, many, many times.

Ah! I will look once more and then retire.

He is late to church, finishing his toilet as he comes along, giving the last touches to his hair, and setting his necktie; he has been at work until the last moment, in a little apartment at the back, where he was not seen. He did not want to go to church; indeed, he wanted the money he would have earned, for he is very poor. He will have to sit up at night and work when others sleep; he works for the parson, and

for the squire, making their black cloth look shapeable and proper to go to church in; he must go, or else they would starve him quite; that is why he goes to church.

If I walked abroad as other men do, I don’t think I should go to church after that.

It is all husk—all vanity and vexation of spirit wherever I look; and I turn from it, and shut my door and window close; and ask what I was created for. To be made sport of? Mocked at every turn? I shall lay me down to die. I wish I could stay this cry in my heart, “What comes after death?” Will existence go on, and what will it be? Morning, noon, and night, does this cry go out from my heart; I cannot still it or keep it back. Do I wish to live? I wish I could say “No.” I ought to say “No,” yet I cannot. I shall go on feeding on husks? If not, what is it?

After a pause, Mrs. Bird said:—

I cannot endure it any longer; the atmosphere of that man’s cell and the state of his mind is unbearable. I must ask Lorenzo what it all means.

He tells me that this is a hermit. This is the condition of his mind in earth life just before death.

He fears that he cannot do justice to the other side to-night, as there are so many points of interest that he should like to take up, which would extend over a longer period of time than we have to-night. Seeing that we keep on our circle regularly, he can take it up again from the point of his death, forming the subject for another evening.

SPIRITUAL BOOKS IN THE WOLVERHAMPTON FREE LIBRARY.

THE following works on Spiritualism have been generously presented by Mr. T. M. Simkiss to the Wolverhampton Free Library. He has also printed a separate catalogue of these books for circulation among the readers:—

6986 *Report of the Committee of the London Dialectical Society*, appointed for the purpose of investigating Spiritualism.

5781 *Twenty Years Record of Modern Spiritualism in America*, by Emma Hardinge.

8107 *Footfalls on the Boundary of Another World*, by Robert Dale Owen.

8022 *The Debatable Land between this World and the Next*, by Robert Dale Owen.

7080 *The Two Worlds; the Natural and the Spiritual*, by Thomas Shorter.

5899 *History of the Supernatural in all Ages and Nations*, 2 vols., by William Howitt.

7042 *From Matter to Spirit*, by Mrs. De Morgan, with a preface by the late Professor De Morgan.

7990 *Incidents in my Life*, 2 vols., by D. D. Home.

7963 *Where are the Dead?* by Fritz.

8139 to 8146 *The Spiritual Magazine*, London. New Series from 1866 to 1874.

7094 *Spirit Drawings*. A personal narrative by W. M. Wilkinson.

7090 *Outlines of Ten Years Investigation into the Phenomena of Modern Spiritualism*, by T. P. Barkas.

7138 *Planchette*, by Epes Sargeant.

7063 *Plain Guide to Spiritualism*, by U. Clark.

7102 *Christian Spiritualism*, by W. R. Bertolacci.

253 *Scepticism and Spiritualism*.

8299 *The Seers of the Ages*, by J. M. Peebles.

6983 *The Healing of the Nations*, by C. Linton, with explanatory appendix, by Judge Talmadge.

7070 *The Question Settled, or Biblical and Modern Spiritualism*, by Moses Hull.

7076 *Discourses on Religion, Morals, and Metaphysics*, by Cora Hatch.

8160 *Lectures on Theology, Nature, &c.*, by Emma Hardinge.

7073 *The Religion of Manhood*, by J. H. Robinson.

6970 *Critical History of the Doctrine of a Future Life*, by W. R. Alger.

7013 *Man and His Relations*, by S. Brittan.

8095 *What am I?* 2 vols., by E. W. Cox, Serjeant-at-Law.

4185 *The Night Side of Nature*, by Mrs. C. Crowe.

7964 *Apparitions*, by Newton Crosland.

7100 *A Tale of Eternity and other Poems*, by Gerald Massey.

7071 *The Poet, and other Poems*, by Asha Sprague.

7078 *Poems from the Inner Life*, by Lizzie Doten.

8061 *Poems of Progress*, by Lizzie Doten.

8335 *Nature’s Divine Revelations*, by A. J. Davis.

- 8220 *The Philosophy of Spiritual Intercourse*, by A. J. Davis.
 8330 *The Present Age and Inner Life*, by A. J. Davis.
 8158 *The Approaching Crisis, and the Philosophy of Special Providences*, by A. J. Davis.
 8159 *The Harmonial Man, and Free Thoughts concerning Religion*, by A. J. Davis.
 8328 *The Penetratia*, by A. J. Davis.
 8041 *Answers to Questions, a Sequel to the Penetratia*, by A. J. Davis.
 8040 *Morning Lectures*, by A. J. Davis.
 7979 *The Magic Staff*, by A. J. Davis.
 8051 *The Great Harmonia*, by A. J. Davis—
 Vol. 1—The Physician.
 8052 Vol. 2—The Teacher.
 8053 Vol. 3—The Seer.
 8054 Vol. 4—The Reformer.
 8055 Vol. 5—The Thinker.
 6989 *Researches into Magnetism, Electricity, Odic Force, &c.*, by Baron Von Reichenbach.
 7057 *Letters on Animal Magnetism*, by the late Professor Gregory.
 7091 *Animal Magnetism and Lucid Somnambulism*, by Edwin Lee, M.D.
 7109 *Animal Magnetism and Somnambulism*, by A. Didier.
 7044 *Instructions in Animal Magnetism*, by — Deleuze.
 7137 *Manual of Animal Magnetism*, by Dr. Teste.
 7081 *Psychometric Researches, or Nature's Secrets*, by — Denton.

A MEETING ON EMPLOYMENT FOR WOMEN.

At the monthly meeting of the Victoria Discussion Society, held on Wednesday evening, June 3rd, at the Cavendish-rooms, Mortimer-street, under the presidency of the Earl of Shaftesbury, a paper was read by Miss Emily Faithfull on "Women and Work," on the occasion of the first issue by the Victoria Press of a weekly newspaper of that name, which is intended as a guide to the large number of women now seeking to earn a livelihood. The hall was crowded to the doors, and as many gentlemen as ladies were present. A lively discussion followed the reading of the paper, in which the ladies bore the largest share, as having more knowledge of the subject and greater sympathy with those whom it concerned.

Miss Faithfull said that the time was come when it was no longer a question whether a woman may or can work—for all could see only too plainly that she *must* work—but only, *how* she was to work. Thousands are daily seeking employment and cannot find it, because they are utterly unfit to undertake often the simplest remunerative work, through want of proper training. Those who come to the bureau which Miss Faithfull has established in Praed-street for the purpose of helping women to new employments, and are able, according to their own account, and willing to do "anything," prove, when they come to be questioned or to be tried, able to do nothing. The fault does not lie with them, but with the culpable neglect of parents who spend large sums on fitting their sons for commercial or professional careers, and leave their daughters to pick up an education for themselves, which is generally of a desultory description. Popular prejudice has decreed that women need not and should not work for hire; therefore, when they choose to strike out a path for themselves, they are sure to be discouraged, and whatever the quality of their work, to be paid less than men. Miss Faithfull said there was a great opening for women as short-hand writers, foreign correspondents in commercial houses, assistants to solicitors, architects, and others, but they must do their work thoroughly, and not as amateurs. At the Prudential Insurance office, on Ludgate-hill, a large number of women are employed filling in policies and doing clerks' work. The argument that if women enter into public life they will eschew matrimony was not worth answering, because if it were so unhappy a state as to repel all those who could maintain themselves, they would do well to avoid it. She thought those who were capable of contributing towards the support of a home, were more suited to enter that state. (Applause.)

Mr. Alsager Hill did not advise that women should enter too largely into commercial and mechanical pursuits, because this work could be done by men, and the offices best filled by women were left unplied; an undesirable rivalry and antagonism were also introduced between the sexes. Thus domestic service was too much neglected, and all the best workers drained off into other employments. He should

recommend that ladies seeking a livelihood should become housemaids; there could be nothing derogatory or repulsive in dusting china, and it was certainly more womanly than lifting heavy type, dirty with printer's ink. (Laughter.)

A speaker said the reason ladies would not engage in domestic work was that servant-life in this country is a kind of modified imprisonment. Mistresses ought to allow their servants more liberty, and not expect them to be always at their beck and call. It is because they get more liberty that young women prefer the harder work of serving in shops.

A lady said that women need not care about rivalry and antagonism; there is antagonism between the sexes, and the only way is for women to be determined, and push their way, and then for both, like opposing armies when the battle is over, to fraternise together. (Laughter and applause.)

Mrs. Stevenson said this was not a question of sex, but of ability. Whoever did the work best, would in the end win the day. She wished to say a few words on the health question. Some people objected that women were not strong enough to be doctors, for instance, but no one ever said they were not strong enough for nursing, which was the most laborious and trying of all work. She believed that hysteria, which is so common among women, would greatly decrease if they had something else to think of besides themselves, and how they looked, and what people thought of them. A woman of fashion spends as much time in governing a wardrobe as a man does in governing a state. She should like on this occasion, before returning to America, to testify to the character of Miss Faithfull, as one who has proved her faith in the brotherhood of man by the unselfish interest she has shown in improving the condition of women.

Mr. Grainger said the destitution suffered by women in want of employment was not altogether due to lack of education. Women cannot be made to organise, and they will not keep to business. Even where they have united for a common object, as in the Ladies' Club and the Working Women's College, they have split on the question of whether men shall be admitted, which had nothing to do with the original object. He thought women could do anything under direction, and could bear even more physical fatigue than men, provided the work were intermittent. In Brittany the largest butter-farm, and in the South of France a large silk-farm, are both managed by women with commercial success.

All the speakers alluded in the highest terms to the good work done by Miss Faithfull in helping women to greater independence, and in opening up new fields of employment.*

Mrs. ROSS-CHURCH has been unanimously elected a vice-president of the British National Association of Spiritualists.

THE ROYAL INSTITUTION.—Professor W. K. Clifford recently delivered a Friday evening lecture at the Royal Institution, on "The Education of the People." He accepted the definition of education given by Mr. Herbert Spencer, namely, that education is the application of past experience to new circumstances, on the theory that nature is uniform, consequently the terms education and science were synonymous. By education he did not mean the acquirement of knowledge, but the gaining of the power to do something; for people might store up plenty of information, yet have little education. In learning anything new, all the brain has to be used, but when once educated in the subject, the man can handle it instinctively, and without mental effort. He then proceeded to define who he meant by "the people," and appealed to the census returns for a definition; the returns showed what a large number of people were engaged in the workshop, so he proceeded to consider how the workshop could best be made a means of education. He said that the introduction of machinery tended more and more to produce subdivision of labour, and this influence, which could not be resisted or checked, tended also to keep a man working at one particular small thing all his life; it tended to dwarf his intellect, and to make him one-sided in character. He then proceeded to argue that the general teaching of mechanical drawing in schools would be of very great value to such workmen; that it would make them more useful and independent, and open up to them several branches of industry instead of one. He quoted extracts from the evidence given before the Parliamentary Committee on Scientific Instruction, in support of these views.

* Why do not more women learn shorthand? The art can be acquired at home without any teacher, but the books, and there is at present plenty of demand for shorthand clerks. Pitman's system is the best; it is somewhat harder to learn than some of the others; but what is thus learned by the head, is afterwards saved in work by the hand.—Ed.

THE SEANCE AT MR. SERJEANT COX'S.

FACTS VERSUS ASSERTIONS.

To the Editor of "The Spiritualist."

SIR,—You will oblige me if you can find room for the enclosed correspondence. HENRY M. DUNPHY.

MY DEAR SERJEANT COX,—Your experience of Miss Showers differs very much from mine; but this circumstance would not have induced me to trouble you with a communication in anticipation of some favourable opportunity of talking over the matter and comparing notes, were it not that I found you state in a letter addressed to the *Medium* of Saturday last, that I "saw only a gown and a handkerchief, not a face."

I presume you must have been misinformed or could not have seen my letter in the *Spiritualist* of the previous week, in which I distinctly affirmed that I saw Miss Showers in a state of trance, and that the apparition held aside the curtain in order that I might see her.

You seem also to be unaware of the circumstance that I followed the apparition instantaneously behind the curtain, and that although the figure had to my vision disappeared, it spoke to me and touched me, while my hand rested on Miss Showers' head.

You cannot, I am sure, wish to misrepresent my experience; but when you state that I "saw only a gown and a handkerchief—not a face," it is but due to Miss Showers that I should put you in possession of the facts, and also inquire from you upon what grounds you have thus described my experience to be of so limited and perfunctory a character.—I am, dear Serjeant Cox, very truly yours, HENRY M. DUNPHY.

28, Upper Gloucester-place, Dorset-square,
25th May, 1874.

MY DEAR SIR,—I pray your pardon; I attributed to you Mr. Coleman's report, upon which the editor of the *Spiritualist* himself observed that "as the face of the medium was not visible on this occasion, we do not see that this was a test manifestation."

I will correct it in next *Medium*. I had read your letters and Coleman's in immediate succession, and in writing confused them.

I do not contend that because Miss Showers was shamming in one case she did so in all—only it raises grave suspicions and demands more complete proofs. Crookes tried her with his electrical test, and tells me it failed utterly; and Moses tried her, and tells me he could prove nothing satisfactory. Mrs. Haweis tells me that at a sitting at Mrs. Gregory's, "Florence," who was standing with upturned eyes, suddenly turned them down and around on seeing a person moving as if going towards the curtain; and Mrs. Showers herself has persistently affirmed to me her belief that it was no ghost but the bodily form of her daughter. But I want to know why some unequivocal test is not tried. Why not mark the medium with burnt cork? Or why not throw some strong scent over the form, and see if the medium smells of it afterwards. It seems to me that there is a shrinking from reasonable detective tests, and a sort of fear on the part of the friends that an imposture may be found out. As a lawyer you know that the best evidence procurable is required even in unimportant matters—but in such a marvel as this science, nay, common sense should rightly demand overwhelming evidence. Yet all kinds of questionable proofs are proffered when absolute proofs are to be had. This is not as it should be, and truth and science are alike entitled to insist upon such tests or a plain answer why they are not adopted. This I cannot procure.—Yours truly, S. Dunphy, Esq. EDWD. WM. COX.

Moat Mount, May 27.

DEAR SERJEANT COX,—I am sorry to see, by the last number of the *Spiritualist*, that my attempt to set you right as to my experience of the mediumship of Miss Showers has had the effect of making confusion worse confounded.

When I complained in my note of the 25th of May that you had wholly (but of course accidentally) misrepresented me, you said you would send a correction to the editor; but when that which you have written comes under my eye, I find that although you admit having mistaken my experiences for those of another person, you go on to say that my "evidence does not carry the case much further." To this I must really object, chiefly on the ground of want of exactitude in your manner of describing and commenting. In justice to Miss Showers, whose credit may be injured in the minds of those

who do not know her, but who may read your letters, I am forced to protest against the extract which I have quoted, especially as you must have had before you my letter, in which I distinctly affirmed that I saw the apparition standing by my side, and actually holding the curtain back in order that I might at the same time see Miss Showers, and that I did see Miss Showers.

How then can you say that my evidence does not carry the matter further than the evidence of Mr. Coleman, who saw "only a form and a handkerchief?" You then go on to say, "He" (meaning myself) "did not see Miss Showers and Florence at the same time." Surely I am entitled to know upon what authority you make such a statement. You must pardon me when I say that this is a very loose way of describing evidence, and one which I feel persuaded would not satisfy the jury to whom you refer in your letter of the 1st instant.

I quite agree with you that the best evidence only ought to be received when such astounding facts are put in issue, but surely the public, to whom you appeal with so much earnestness, cannot be satisfied with the manner in which you state your case, when it disagrees so much from fact and gravitates so much in the direction of assertion?

All I ask is that when my experiences are quoted, and when the honour and credit of two ladies (whose veracity has never been questioned) are called into question, the facts may be set out with perfect accuracy. If this be not done, the deductions must inevitably be erroneous.—I am, dear Serjeant Cox, faithfully yours, HENRY M. DUNPHY.

June 7th, 1874.

P.S.—It may be of some interest to you to know that when the apparition of Florence was standing at my side I cut off a portion of a ringlet eight inches long from a head that I was stupid enough to believe to be that of Miss Showers, and that when Miss Showers was subsequently awakened out of her trance, the lock that I thus cut off was found to match exactly and make up the full length of the ringlet that I had cut in two.

TRANSMIGRATION AND REINCARNATION.

THOUGH the Europeans do not hold the transmigration of souls, yet one of their doctors has, with great force of argument and great plausibility of reasoning, endeavoured to prove that the bodies of animals are the habitations of demons and wicked spirits, which are obliged to reside in these prisons till the resurrection pronounces their everlasting punishment; but are previously condemned to suffer all the pains and hardships inflicted upon them by man, or by each other, here. If this be the case, it may frequently happen that while we whip pigs to death, or boil live lobsters, we are putting some old acquaintance, some near relation, to excruciating tortures, and are serving him up to the very same table where he was once most welcome.

"Kabul," says the Zendavesta, "was born on the rushy banks of the river Mawra; his possessions were great, and his luxuries kept pace with the affluence of his fortune; he hated the harmless brahmins, and despised their holy religion; every day his table was decked out with the flesh of a hundred different animals, and his cooks had a hundred different ways of dressing it, to solicit even satiety.

"Notwithstanding all his eating, he did not arrive at old age; he died of a surfeit, caused by intemperance; upon this, his soul was carried off, in order to take its trial before a select assembly of the souls of those animals which his gluttony had caused to be slain, and who were now appointed his judges.

"He trembled before a tribunal, to every member of which he had formerly acted as an unmerciful tyrant; he sought for pity, but found none disposed to grant it. 'Does he not remember,' cries the angry boar, 'to what agonies I was put, not to satisfy his hunger, but his vanity? I was first hunted to death, and my flesh scarce thought worthy of coming once to his table.

Were my advice followed, he should do penance in the shape of a hog, which in life he most resembled.' 'I am rather,' cries a sheep upon the bench, 'for having him suffer under the appearance of a lamb; we may then send him through four or five transmigrations in the space of a month.' 'Were my voice of any weight in the assembly,' cries a calf, 'he should rather assume such a form as mine; I was bled every day, in order to make my flesh white, and at last killed without mercy.' 'Would it not be wiser,' cries a hen, 'to cram him in the shape of a fowl, and then smother him in his own blood, as I was served?' The majority of the assembly were pleased with this punishment, and were going to condemn him without further delay, when the ox rose up to give his opinion; 'I am informed,' says this counsellor, 'that the prisoner at the bar has left a wife with child behind him. By my knowledge in divination, I can foresee that this child will be a son, decrepid, feeble, sickly—a plague to himself and all about him. What say you, then, my companions, if we condemn the father to animate the body of his own son, and by this means make him feel in himself those miseries his intemperance must otherwise have entailed upon his posterity?' The whole court applauded the ingenuity of his torture; they thanked him for his advice. Kabul was driven once more to revisit the earth; and his soul, in the body of his own son, passed a period of thirty years, loaded with misery, anxiety, and disease."—*Goldsmith's "Citizen of the World."*

SEANCES AND RECEPTIONS AT MRS. MAKDOUGALL GREGORY'S.

THE MEDIUMSHIP OF MISS SHOWERS.

DURING the past week several *seances* have been held at the residence of Mrs. L. Makdougall Gregory, 21, Green-street, Grosvenor-square, W., through the mediumship of Miss Showers, Mrs. and Miss Showers being now in London, and the guests of Mrs. Gregory. Mrs. Gregory has also held several receptions, at which many Spiritualists were among those present.

Last Saturday at one of Mrs. Gregory's receptions, among the visitors present were the Countess of Caithness, Mr. H. M. Dunphy, Miss Douglas, Mrs. and Miss Ramsay, Count Pomar de Medina, Mrs. and Miss Showers, Mr. W. Stainton Moses, Mr. Wedgwood, General Brewster, Mr. Algernon Joy, Miss Katherine Poyntz, Mrs. Townley, the Rev. Mr. Haweis and Mrs. Haweis, and Mr. I. T. Peele.

Last Sunday, at a private *seance* for materialisations with Miss Showers, the spirits would not allow light to fall upon the medium, but while the temporarily materialised spirit Florence stood by the door of the cabinet in full view, she allowed Mr. H. M. Dunphy, barrister-at-law, to enter, to feel the head of Miss Showers, and to cut a lock of hair therefrom. He did so, and when Miss Showers came out of the cabinet, the remainder of the lock was found upon her head, and the severed piece was of the same colour, and proper length.

Last Monday at another of Mrs. Gregory's receptions, among the guests present were Sir Charles Isham, Bart., Mr. T. H. Noyes, B.A., Mrs. and Miss Showers, Lord Rayleigh, F.R.S., Mrs. Florence Marryatt Ross-Church, the Countess of Caithness, Count Pomar, Mr. Stainton Moses, Mr. Algernon Joy, Mr. H. M. Dunphy, Mrs. Ramsay, Mrs. Hamilton, of Sundrum, Mr. and Mrs. Silas,

Mrs. and Miss Henley, Mr. I. T. Peele, Mr. and Miss Fletcher, Mrs. Inglis, and the two Misses Inglis, of Red Hall, General Brewster, Mrs. Limond Strong, Mr. Stackwell, Dr. Farquharson, Mr. George Craufurd, of Auchinames, and Mr. W. H. Harrison.

Last Tuesday night there was another *seance* with Miss Showers; no special tests were made or desired, although, as on other occasions, some exact and careful measurements of the height of the materialised spirit who calls herself Florence were made. Her height is found to vary at different *seances*, but with bare feet and her heels on the ground, she is usually three or four inches taller than her medium. Another, and a less dignified but more vivacious spirit, who gave the name of Lenore, also appeared; although the physical forms of these spirits resemble each other to a great extent, there are sensible points of difference between them, but differences between the intelligences governing them are more marked. Lenore gave away pieces of her hair in small quantity; it had the dry crisp structure of that given away recently by Katie King at Miss Cook's *seances*.

The observers at this *seance* were Mrs. Gregory, Mrs. Showers, Mr. Stanhope Templeman Speer, M.D., and Mrs. Speer, Mr. Thomas Hayle, M.D., Sir Charles Isham, Mr. H. M. Dunphy, Mr. W. H. Harrison, and the medium through whom the *Spirit Teachings* occasionally published in *The Spiritualist* are given.

LOST AT SEA.

MANY of the readers of these pages will remember two deeply interesting articles contributed to these pages by Mrs. E. Louisa S. Nosworthy, of Avon Lea, Cloughton, near Birkenhead, about the mediumship of her little daughter Beatrice, who was so strangely affected by a haunted picture and some haunted furniture. Mr. and Mrs. Nosworthy have recently experienced a sad loss, one of their sons being a passenger in the ill-fated ship, the *British Admiral*, as recorded in the following paragraph, which we quote from the *Liverpool Daily Post* :—

"We regret to learn that the name, Frederick E. Nosworthy, wrongly included amongst the steerage passengers, and given as that of a mechanic, in the list of those on board the *British Admiral*, is that of a young gentleman of good and well-known family amongst us, who was on his way to Victoria, with excellent commercial prospects. Mr. Nosworthy was a second-cabin passenger, and bore with him introductions to all the most important firms in Melbourne. Amongst the many losses of life attendant upon this sad disaster, none can have been more affecting than this sudden extinction of high hopes. The young gentleman, whose loss is so sad a bereavement to his domestic circle, was a grandson of Mr. George Thompson, formerly member for the Tower Hamlets, and of renown as an orator in the anti-slavery and anti-corn law struggles."

Mrs. Nosworthy informs us that after the disaster her son could not get near his little sister to entrance her, he being of a strong, vigorous, intensely sanguine and earth-enjoying nature; but she could get news of him through other spirits, and that news was of the most cheering and consoling description. She says she went to Mrs. Dickinson, the clairvoyant and healing medium, who is now in Liverpool, and there the spirit of the departed presented himself in such a manner that the medium described him perfectly, with the dress in which he sank, and which she recognised. He presented himself visibly to the medium; he did not entrance her, although he tried; but he spoke to her in a manner that impressed her very strongly, for his earnestness to be recognised was intense. He was fully recognised, both by his appearance and messages, which were tests to his mother.

SPIRITUAL MEDIUMS BURNT ALIVE.

A DESPATCH in the *New York Herald*, dated City of Mexico, May 18th, announces that Senor Castilla, Alcade of Jacobo, in the State of Sinaloa, has officially reported to the prefect of his district that he has arrested, tried, and burned alive Jose Maria Bonilla and his wife for sorcery. The official *Diario* confirms the report of the outrage, and adds that the officer has since been compelled to burn another old woman and her son for the same cause.

This horrible and most outrageous case, if accurately reported, should be brought under the notice of higher authorities. Could not the British National Association of Spiritualists ask its influential representative in Madrid if he can do anything in the matter?

A CONFERENCE OF SPIRITUALISTS IN LONDON.

Last Monday, at a Council meeting of the British National Association of Spiritualists, it was resolved—"That a Conference of Spiritualists, as agreed last year at Liverpool, be held in London in the month of August next." It was further resolved—"That the cordial thanks of the Council are hereby presented to the speakers at the public meeting of the 21st ultimo, for their services on that occasion, and that the secretaries are instructed to notify this resolution to each of them."

MRS. TAPPAN IN HALIFAX.

The *Halifax Times* of last Friday contains the following paragraph:—

"Inspirational" Lectures.—Under this startling heading an American lady, Mrs. Cora L. V. Tappan, delivered two lectures in the Mechanics' Hall, on Sunday afternoon and evening, to very large audiences, and at the close she recited a piece of impromptu poetry, the subject of this being also selected by her audience. In the evening she delivered a discourse on "What are the strongest proofs of man's immortality?" and by way of meeting the wishes of those who were present she recited some poetry on "The horrors of hell," and "The realms of the blest." Both these lectures and the poetry, whether there was any supernatural inspiration about them or not, were remarkable alike for their beauty and thought, and they were delivered with a modesty of manner and eloquence of diction which bespoke the sympathy and good will of the audience. There was, however, nothing about either the poetry or the lectures which could not be accomplished by a clever and gifted woman, such as Mrs. Tappan is generally acknowledged to be. The act of stringing rhyming lines together is by no means difficult, and though the verses were very much finer than one might have reasonably expected to hear, they could hardly be considered good enough to have emanated from or been inspired by the ghostly visitants from another hemisphere. Mrs. Tappan is evidently a well-read, thoughtful woman, and that she is qualified to make excellent use of her knowledge is evident, but that she should be able to induce common sense people to believe that, because she is a blue stocking of rather more delicate mould than the generality of her sex, therefore she is an inspired seer (if there are any seers of the feminine gender) is something which "no fellah can understand."

The *Halifax Courier* of last Saturday, closes its report of the same lecture as follows:—

It was then announced that subjects would be received for an impromptu poem. The first sent up was "The horrors of hell." Mrs. Tappan: That is a mild subject; will any gentleman suggest another? The following were then named:—"The realms of the blest," "Faith, Hope, and Charity," "Who are the redeemed?" and "Love." A show of hands made it apparent that the audience were about equally divided in favour of "The horrors of hell" and "The realms of the blest," upon which Mrs. Tappan said "Suppose we take both"—a suggestion which was received with applause. The poetry was accordingly given, and afterwards a show of hands was taken indicating that the meeting was of opinion that Mrs. Tappan had fairly done what had been promised on her posters on her behalf.

COUNT POMAR'S NEW BOOK.

THE first work written by Count Pomar de Medina in the English language, entitled *The Honeymoon; a Philosophical Romance*, has just been published by Messrs. Trübner and Co. Although Spiritualism is not mentioned in the book, many of the philosophical and religious opinions advocated by thoughtful inquirers into the past and future state of man are advanced in its pages; so it is a book which should be widely circulated. A series of letters by "Lady C." is appended to the work, dealing with the questions of the nature of matter and spirit, the divinity of Christ, and subjects of like importance.

The following lengthy quotation is of considerable interest, and shows that the book is well and thoughtfully written:—

THE MYSTERY OF EXISTENCE.—A VISION.

My mind was so full of the subjects we had discussed during the day, that I still continued to meditate on them. The train of ideas which had run through my head for the last few days, now flowed on with a vividness and force increased by the stillness and solitude of the scene.

"What can be the great mystery of our existence?" I exclaimed. "We see every day new men born and die: but we know not whence they came nor whither they go; and even this life is so uncertain, so changeable. Chance seems to be its only director, and yet some law or other must govern its perpetual changes. Life would be perfect if it would only last. But it will not last. I try to fancy to myself that Conchita and I shall live here for ever, together, happy, the one for the other. But this is only a dream, it cannot be, life will not last; when we must enjoy it, then it is taken away from us. I often hear people say, that this is only a preparatory state for another and a truer life. But it seems to me that if such were the case, men would only have one thought, and one occupation in it, which would be to prepare themselves for this future life. But this is not the case; we live as if this were the true, the only life; and it is because we are ignorant of the future; if we only knew what was to be our future destiny, we should certainly spend our lives in quite a different way. 'I do not know,' said Pascal, 'who has put me in the world, nor what is the world, nor what I am myself. I am in complete ignorance of all things: I do not know what is my body, nor my soul, nor my senses; and this part of my being that is thus reasoning about itself, is as unknown to me as the rest.'"

"I called up images of this kind in my imagination. 'We see,' I said, 'race after race of men come into the world, live therein, die, and then disappear, never more to be seen or heard of again; and yet one race succeeds another so closely, and one family takes up the civilisation left by the preceding one, in such a way that we might very easily be led to suppose that they all are one and the same.'"

My abstraction then became deeper, the full moon of July shone in all her brilliancy between the trees, the waters seemed as molten silver running beneath my feet, little by little the light of the moon became more and more vague, the whole scene seemed to vanish before my sight, and to leave only the pale silvery rays of the moon. The roar of the waterfall was changed into a soft melodious music. I felt myself going to sleep. But it was not a natural sleep, it seemed more like a trance than anything else. I had never experienced this strange sensation before, and yet I suppose it must have been a dream.

I presently heard a sweet voice that seemed to come from the waters below me. I tried to open my eyes, but could not. The voice said in a distinct but low tone, "I am a spirit who was once a man; and I know that though dead, I have never really died."

I tried to ask a question of this strange being whom I could not see, but it answered my thought, even before I could open my mouth to speak.

"You want to know," said the voice, "the object and the plan of creation, the scheme of the universe; you have the folly to believe that you could understand the laws of God if they were revealed to you! Oh! ignorant and vain mortal! When millions of ages are necessary in order that a mere spirit may become an intelligence, you pretend to reach your final destination, the supreme goodness and the supreme

knowledge, all at once, regardless of all the influences of space and time! I am not a man, I am an intelligence, superior to man, but inferior to the angels of God. Yet I know a great deal that I can teach you. I will show you how ignorant you are. Submit your whole existence to me for the moment, part with your human life, and mingle yourself in mine, then I shall be able to carry you back through the past ages and show you your past life; *yes, your past life*. Yield your mind wholly to my influence."

The voice ceased. I felt pains all over me, as if my spirit was separating itself from my body. I felt freer and freer, at last I lost all consciousness. When I came back to my senses, I saw a wild, desolate scene before my eyes. It could not have been in this earth, for in it everything seemed of one colour, a dim, hazy grey, such as we sometimes behold in the twilight of a misty morning. The whole country before me appeared covered with marshes. I saw wild animals of every description; among the most perfect of these I noticed one particularly, its shape was between that of a monkey and a man, he was, however, covered with hair. I looked at him closely, and suddenly I gave a cry of horror. . . . I had recognised myself in this horrible brute!

"You are frightened at your own self!" said the voice of my invisible guide, "just like man! This is your first appearance upon the earth in the initial state of humanity, for the country, you see, is on your own earth. You have lately been developed out of the forces of nature; those animals yonder were your predecessors, your human career begins." The sweet voiced ceased, I was again left in an unconscious state.

When the darkness vanished, the scene before my eyes was still the same; but the sun was now beginning to throw a lurid glare over the marshes. I then saw forests of enormous trees, but the same wild animals as before. I saw myself—this time, a being similar to the South African savages of the present day. I was naked, my skin was black; I had in my hand a sharp pointed axe, made of a fish bone, with which I was trying to kill a poor little animal that the storm had placed in my path. I killed it at last, and, to my horror, I began to eat it raw! I shut my eyes.

When I again opened them I beheld quite a different scene. The landscape before me was a wild one, which, however, possessed many natural beauties; it was a scene such as I had often witnessed in the West Indies. The country seemed to be populated with men and women of all ages, who appeared to be in the earliest stage of civilisation. I again saw myself, covered this time with skins of animals, kneeling before the rising sun, to which I was rendering worship.

"This was your first act of adoration," said the voice that still sounded in my ear as the murmur of the waters of Aberfeldy. "It is my purpose to show you, in a succession of visions, the progress you have made, both in your physical and your moral condition. I will show you the different civilisations through which you have passed, and the different religions to which you have belonged. Showing you your past life, I intend to teach you that of humanity in general, whose history has been more or less like your own, for all men must pass through *every stage* of civilisation before they can attain perfection. This is the first stage—man appears, for the first time, upon the earth; he is ignorant, and his physical as well as his moral condition is, as yet, in a state of infancy. He is little less than a savage; he is ignorant of the causes that produce the phenomena which, to-day, seem so natural to him; he is ignorant of the cause of the tempest; the eclipses are, to him, incomprehensible marvels; he attributes a supernatural cause to everything that is beyond his weak and uncultivated intelligence. Fear is also united to this strange feeling, and in his ignorance, he imagines that if he could win over the elements to his side, he might do better than the first inhabitants of the planet, who called supernatural the causes which produced those phenomena that he could not understand. Those phenomena soon became gods, and man, in his ignorant terror of everything supernatural, worshipped successively, the earth, the sea, the sky. You behold, now, the first worship—that of the sun, the lord of the day. You see yourself advancing upon your knees over the ground; see, you cut branches of the dead trees, and you place upon them a poor innocent lamb; you are going to perform a sacrifice, in order to obtain for yourself and yours the protection of the sun.

"But centuries pass, you die and are again born upon earth—that is to say that when your body is getting old and useless, you change it for another, and thus obtain new, soft, and more impressionable organs; this you, in your ignorance,

have called death and birth; it is only the natural consequences of time and eternal progress."

I now beheld another scene; I saw myself again reaping and gleaming corn, and then making a sort of bread out of it. Upon a hill I saw a rude primitive kind of cottage, at the door of which a wooden altar sent a column of smoke towards the blue sky. The voice of the Genius said then, "Passing through the centuries you, or rather your race, have discovered that those phenomena you once worshipped were only the effects of unknown but superior causes. This discovery has changed your primitive fetichism into an ideal polytheism. Before this change every object had been deified, and each man worshipped a great multitude of fetiches or idols, to which he rendered sacrifices; with time, however, those material objects were converted into ideas represented by symbols, thus you see before the door of your little cottage the altar on which you sacrifice, as did Abraham to Jehovah, to the God who has succeeded in your heart to the idols you worshipped in your former existences. But this change has not taken place all of a sudden, like all those other changes you see which take place in the religions of this world; it was not effected in one day, but was the work of centuries, for it is only as we go on progressing, that we can admit new truths to take the place of the old one in our hearts. Nothing in nature takes place on a sudden, things change, but in such a way that it would be impossible for any one to draw a line between any two religions of those that have succeeded one another in this planet, and to say where one ends and the other begins; it would be impossible to tell the precise moment when a man abandons one opinion for another. The difference is only to be found in the centre, the outer extremities touch one another, whatever man may say to the contrary; for in his ignorance he believes that everything takes place by means of catastrophes; he forgets that in nature everything goes on smoothly, that one thing grows naturally out of that which precedes it, and that we do not jump from one conclusion to another. So that he takes what in reality is only a single link of a grand chain of transitions, as *one great truth* that outweighs and eclipses the whole series of facts to which it belongs."

Again, another scene broke upon my vision. I saw a stately magnificent temple, a great crowd of men and women beautifully dressed in purple and gold, kneeling before the great altar. In one of the men I recognised myself, in one of the women—Conchita.

"The love which you have for your wife is not a new love," said the spirit; "you have known her before, in other stages of existence, and you have loved her; she was then your wife, as she is now your bride, for love can never die, but you are too material yet to comprehend the great laws that govern these things; you know the effects, but you ignore the causes which produce them. In the scene before you you behold Greece in all her splendour; as civilisation goes on advancing, you will see human life more replete with power and activity; paper and the art of writing have been discovered, they have gradually arisen out of the hieroglyphics of the Egyptian civilisation which preceded this; steel has taken the place of iron, as iron took the place of bronze. Marble you see now employed in building instead of mud, and the primitive little cottage of your former existence has been converted into a magnificent palace, where you can enjoy all the privileges that this state of civilisation can afford you. But you are far from being happy yet; you are still ignorant and selfish. You do not abstain from crime, for you know not its consequences; you love yourself better than your God, and you hate your fellow creatures; it is necessary you should pass through another life before you can be brought to comprehend all this."

I again lost all consciousness; another vision dawned before my eyes. It was Rome, the magnificent Rome of the Caesars. I saw a great crowd of people, and in the midst of them a tall handsome man addressing the multitude. Some listened to him with pleasure, others laughed at him.

"The man you see before you," said the voice of my guide, "is Peter, the apostle of Christianity. The Pagan worship is being done away with. This world has grown too enlightened to believe still in the gods of mythology; philosophy has altered the opinions of most men. Socrates, Plato, Pythagoras, have worked marvels; but philosophy is not enough, men need something more tangible than mere ideas; the learned few alone can receive those advanced doctrines; the mass of the people need a new religion. Jesus came upon earth, and was the first to preach this new faith, but all men are not advanced enough to comprehend His beautiful religion. He

becomes the first sacrifice to this new creed, for all pioneers must bear the brunt of the battle, and most reformers perish in behalf of their doctrines; and His blood sanctified His teachings. With time, Rome, the mother of modern civilisation, takes up this new faith; the philosophy of Greece and Rome becomes embodied in the doctrines of the new Church; the Rome of the Popes succeeds that of the Cæsars, and under their influence sciences and art prosper. You, amongst others, adopt this new creed, and with its beautiful doctrines you become a new man. You have had now so many existences that you begin to comprehend the true meaning of an early life."

The scene again changed. Loch Lomond appeared before me in all its beauty; the moon shone brightly upon two figures that were walking arm in arm by its shores. In them I recognised myself and Conchita. "You have now come to your present state of being; the seeds you have sown in your past existences begin now to give their fruit, you and your love have become at last one; your paths have lain for a long time side by side, but they have not merged into one till now. Compare your present condition with that which you presented the day you first appeared on this earth. Remember the uncultivated savage, and behold the modern philosopher! Your career has not been a very glorious one; it has been full of pains and sorrows, troubles and trials, but now you see that it has all been for your good; if it had not been for them you would never have been what you now are—suffering is a good thing; out of suffering arises all that is most pure, most holy, most perfect. Both moral and physical suffering exalt the soul—they raise the mind above surrounding objects and purify it. You are too material yet to understand the benefits derived from reincarnation—know only that it is one of the laws of nature, that is enough for you now. I see you want to know if you will live again upon this earth.—I have shown you your past, you must now guess at your future.—You know now your destiny and the object of your life; to perfect yourself, to become as good as possible, as wise as possible, and, above all, to learn to love and to worship God in spirit and in truth. I see in your thought that you want to know which is the true religion. Oh, ignorant man! have you beheld the past history of humanity and not guessed this. All religions are true. The God of the savage is the God of the civilised European, only that the one worshipped him in the sun and the other in his mind. The Brahmin is right in sacrificing to Brahma, and you are right in worshipping God as a Catholic. As man goes on advancing his ideas change, but God does not change. Christianity is the most modern religion, and therefore the most suited to your present state of being. You also want to know why the law of a succession of existences has not before been taught unto men? I answer you *it has*, many and many a time, but men were then not enough advanced to understand it. Buddha taught it in India, and his disciples laughed at it. Pythagoras tried to teach it in ancient Greece, but his followers misunderstood him, and some even killed themselves so as to be born again in a different state of society. Christ also preached this doctrine in Judea, but the world did not understand Him. Even now you are hardly enough advanced to comprehend all its consequences, and it is for this reason that it has not been allowed to be believed in the world. Yet you know enough now to direct your course of life towards the truth. The better you are in this life, the happier you will be in the next, for God is just, and gives to all men what they deserve.

"I am also in a state of progression; but I am no longer a man. I have lived several times upon the earth, not precisely upon yours, for that was not created when I was in the human state of being, but in other worlds of a similar nature. Now I am an intelligence, I dwell in light, and know what you, in your ignorance, would call "*all things*," but what, in reality, only shows me how little I do know. To obey and to love God I feel to be my duty. I know His laws, I admire His justice, I worship Him in spirit and in truth; this is as much as any being can do, and I am happy, happier than you can have any idea of, for I know that God loves me."

The melodious voice of my invisible guide ceased. I again heard the roar of the waterfall below me. I opened my eyes, I felt as if I had awakened from a long dream, the moon had disappeared, the scene was in perfect darkness. I got up and made my way, as best I could, to the hotel. As I walked, it seemed to me as if I heard the voice of the spirit, who still whispered in my ear, "*Progress is the law of God.*"

Poetry.

LIFE.

Two lovers by a moss-grown spring:
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing.
O budding time!
O love's blent prime

Two wedded from the portal step:
The bells made happy carollings.
The air was soft as fanning wings,
White petals on the pathway slept.
O pure-eyed bride!
O tender pride!

Two faces o'er a cradle bent!
Two hands above the head were locked:
These pressed each other while they rocked,
Those watched a life that love had sent,
O solemn hour!
O hidden power!

Two parents by the evening fire:
The red light fell about their knees
On heads that rose by slow degrees
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there,
The red light shone about their knees;
But all the heads by slow degrees
Had gone and left that lonely pair.
O voice fast!
O vanished past!

The red light shone upon the floor,
And made the space between them wide;
They drew their chairs up side by side,
Their pale cheeks joined, and said "Once more!"
O memories!
O past that is!

—George Eliot.

Correspondence.

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

MESSRS. MASKELYNE AND COOKE'S PERFORMANCE.

SIR,—May I ask the manager of the entertainment given at the Egyptian Hall, and purporting (as per walking advertisement) to be a "Death blow to Spiritualism," whether the high priest of that entertainment, Mr. Maskelyne, will go to an unknown private house, by invitation; give his word of honour that he has no apparatus of any kind about his person; or indeed anything that can be turned to account; and will he also, if requested, allow himself to be searched, as a professional medium will? And then, will he sit at a circle of investigators, and allow each foot to be tied to the legs of a chair, or placed against the side of a foot of each person between whom he shall sit, and by whom his hands shall be firmly held? If so, what phenomena will he undertake to produce? The paraphernalia at the Egyptian Hall, and the mathematical precision and certainty with which these so-called "Exposures of Spiritualism" are regularly produced, with, for aught I or any one else know, any number of confederates behind the scenes, constitute, I imagine, a ready answer to the question. As Mr. W. Morton writes to *The Spiritualist*, I presume that he reads it. If so, perhaps he will give your readers some information as to the meaning of the excessively offensive and unusual epithet which has long appeared in the daily advertisements. I allude to the expression "*spiritualistic humbugs*?" Does he apply this opprobrious term to professional mediums only, or to those whom Messrs. Maskelyne and Cooke doubtless consider to be their dupes. If to the latter, are the three fellows of the Royal Society, Messrs. Crookes, Varley, and Alfred Wallace "*Spiritualistic humbugs*." Their last contributions to the subject, and their investigations thereon, are a sufficient answer. Are all private mediums humbugs? If Messrs. Maskelyne and Cooke imagine them to be so, they can have very little knowledge of those circles, at which a spirit of honest and truthful investigation, under every test condition, and with a private medium, *sans peur et sans reproche*, has been the means of eliciting over and over again, phenomena which, although absolutely *bonâ fide*, undoubtedly reverse all our previously conceived notions of the laws of matter. Since writing the above, I find in this morning's *Daily Telegraph* another of those untruthful advertisements which Messrs. Maskelyne and Cooke have had the bad taste to issue, and in which they not only insult the common sense of thousands of believers in Spiritualistic phenomena, but also the common

sense of the "many clergymen" who favour Messrs. Maskelyne and Cooke with congratulatory letters. Have these conjurors really the face to affirm that because they can imitate something, that something must of necessity be trickery, because it can be imitated? If so, Messrs. Maskelyne and Cooke's estimate of the intelligence of their audiences, must be on a par with their estimate of Spiritualists likewise. These exhibitors have passed the bounds of truth and decency, and there can be no longer any occasion for mincing words respecting them, although it may suit their purpose to inform their gaping crowds of the bodily fear they pretend to stand in, from the probable violence of exasperated Spiritualists. Pshaw!

A "SPIRITUALISTIC HUMBUG," according to Messrs. Maskelyne and Cooke.

MR. SERJEANT COX AND HIS THEORIES.

SIR,—I have no doubt Mr. Serjeant Cox's last assertions, inferences, and theories, will be answered by some one more immediately concerned and better qualified than myself. But as an old student of the subject, I protest against his attempt to lay down the law for the guidance of those who are testing spirit manifestations.

Serjeant Cox pertinaciously insists upon examining the phenomena which occur, under his own prescribed conditions, which, if not granted, he thinks throws doubt upon the whole testimony of all who have acknowledged the reality of Mr. Crookes's recent experiments. And how would Serjeant Cox proceed to test the separate individualities of Florrie Cook the medium, and Katie King the spirit? He says, by the simplest of all means, making a mark with burnt cork on the forehead of the medium, which shall not appear on the forehead of the spirit.

But suppose the mark should appear upon both, would he be reasonably justified in ignoring all the testimony given by Mr. Crookes and the many intelligent men and women who have spoken of the distinct difference in dress and other appearances between the two, which could be only brought about by Miss Cook possessing the highest art of magic. Or would he rely upon a favourite theory of his, that Mr. Crookes and his supporters had been biologised by this child (who is not accused of having confederates), and that they had been made to believe they had seen what they really had never seen at all! Now, I, like Serjeant Cox, appeal "to all rational readers," to say whether such an hypothesis would not gravely suggest that there is something wrong in the brain of a man who would submit such an explanation to account for the marvellous facts attested by them. But this hypothesis, if he be consistent with himself, is really what he does offer.

When I had given my evidence before the Dialectical Society, Mr. Serjeant Cox—who took a prominent part in that Society's proceedings—asked me in reference to some remarkable statements which I had made, whether I knew anything of biology, and whether I did not think I was under that strange influence at the time I thought the drawings and other matters were produced, or in other words, whether the fact I spoke of was *not* a fact, but a mere delusion of the senses? Now, this question was seriously put by the learned Serjeant, to a man of his own years, having the credit, as he knew, of considerable experience in psychological subjects.

I replied to his question by saying "I knew all that was known about mesmerism, clairvoyance, and kindred subjects, but if he thought I was under a power which deprived me of my natural senses, the same influence had continued to that moment, for I had the identical drawings in my possession, certified as to the conditions by Judge Edmonds, Mr. J. Gurney, the eminent artist of New York, myself and others.

Fortunately for Mr. Crookes and his followers, I took the liberty of asking the learned Serjeant a question, the reply to which is significant, and, as the Americans say, proves his "stand point."

"Suppose," I said, "that you, Serjeant Cox, had seen, what I say I have seen, could any one persuade you that you really had not seen the particular fact?" and he replied, "I don't think they could."

So, then, we get at the fact, that, it is Serjeant Cox's opinion that though nine out of every ten men and women of every degree may be deluded as to some great phenomenal fact, there are others who with specially trained minds, cannot be so deceived, and I, Serjeant Cox, am "The Great Sir Oracle." Stand aside, Mr. Crookes, and attend to your laboratory.

Stand aside, ye kindred men and women who attest the

reality of Mr. Crookes's statements as to the marvellous facts you think you have witnessed. Let me impose my conditions! Let me be present and make a cross on the forehead of one, which, if it does *not* appear on the forehead of the other, is in my opinion the best proof of your incompetence to judge of startling facts, for I see it on the forehead of both, and the question is therefore settled. Curious as the fact is, difficult as it may be to reconcile (which I don't attempt to do) that a child can accomplish such a series of marvellous deceptions for three years, perpetrating "a fraud whose wickedness cannot be exceeded," the fact is nevertheless so, and the sooner you, Mr. Crookes, and your followers of incompetent observers draw the veil over the past the better for your reputations. Such is the position which Mr. Cox has assumed and such would no doubt be his sentiments.

I, however, do not think that Serjeant Cox is more than off his balance on this particular subject. All men are said to be mad on some point, and unless Serjeant Cox can answer satisfactorily the following questions, he may escape angry censure on the plea only that he is suffering from a new malady, "Katie King on the brain," and he will doubtless be left to experiment in future at home.

Does he not know that to impose conditions in such cases is to defeat the object he professes to have in view, viz., "To ascertain the very truth?" Did he never hear of this in the many *seances* he has attended, and has he not been in the habit of complying with the conditions demanded by what he calls "psychic force," until the outrage he permitted his daughter to perpetrate in his own house took place?

Has he not started a new theory, and steadily ignored all evidence which would overturn that theory? Has he never heard of marks being made to test the reality of a hand incarnate? Does he believe that no incarnate hand or arm of the so-called spirit has ever been seen by any one? Or if he believes that it has, what difference is there in such a fact between that and the full form manifestation which he cannot believe in?

I am afraid Serjeant Cox will not be able to answer these questions in a way that will receive "the cordial assent of all rational readers" of your journal.

As one of them I protest against his assumptions, his inferences, and his reliability in dealing with many points which surround the thoroughly established facts proved by Mr. Crookes in his recent experiments. Should Serjeant Cox, however, deny my statements, or the inferences plainly implied in my questions, I shall probably have to trespass again on your columns to prove them.

B. COLEMAN.

Upper Norwood, June 6, 1874.

A PRIVATE SEANCE IN MANCHESTER.

SIR,—Yesterday we had a most successful *seance* with Mr. T. Eves, medium, of Liverpool, a report of which may be interesting to your readers. To Spiritualists the plain unassuming manners of this gentleman seem at once to discard any suggestions for tests, which, however, are proposed by himself to such extent, that a desire for the severest precautions may be satisfied. The principal feature of his power is the materialisation of forms shown by their own light, similar to that of John King. Before entering into the details of our *seance* I may briefly state, as a most important fact relating to the question of a "spirit identity," that the spirit Bertie determined to communicate at all my circles in succession, through five different mediums, private and professional, promised previously to appear in form on this occasion.

Our circle consisted of seven: Mrs. Thatcher, Mrs. Roscoe, Mrs. Katey H—, Miss F. Wilkinson, Mrs. —, Mr. Eves (medium), and myself. We sat round a large table on which a guitar and tubes were placed, and soon the power lifted the table clear of the floor, all joining hands. The spirit guide of Mr. Eves, George Holt, began an amusing conversation, which ended with his promise to send another friend to "handle the things on the table," and shortly after the tubes (on which phosphoric oil had been put), floated merrily over our heads and struck us all in turn. Then the guitar was taken up and played in such a manner that Mrs. — and myself shouted joyously out: "This is Bertie!" We were the only members knowing the characteristic way in which she used to signify her presence in former circles. To us, this was naturally a most interesting moment in the evening. After a pause we arranged for the cabinet and were seated in such a way that the medium could not come out without immediate detection. After total darkness had been secured there came light, expanding to the size of a head, and before the cabinet.

* This conversation was not reported, but it is doubtless in the recollection many who were present.—B. C.

Gradually it grew more brilliant, and revealed a form, an old man with long flowing white beard.* It moved about and could be plainly seen by all. Then came another form, our faithful friend Bertie, not so distinct, but a female veiled figure could be recognised. Then came two figures at the same time, and finally George Holt showed his lamp and touched us with it. It looked like a luminous body wrapped in gauzy material and varying in brilliancy.

This ended our *seance*, which I must confess was a real treat from beginning to end, and I firmly believe this remarkably powerful medium will be of eminent value in the further development of truth. His numerous engagements testify much in his favour.

CHRISTIAN REIMERS.

2, Ducie-avenue, Oxford-road, Manchester.

MATERIALIZATION.

SIR,—In your last issue, you publish a long letter from Mr. Serjeant Cox, at the close of which he reveals by the sentence, "If facts, their importance cannot be exaggerated—if frauds, their wickedness cannot be exceeded," a lurking suspicion that fraud is at the bottom of these extraordinary manifestations. Now fraud may be of two kinds, conscious, or unconscious. The victims of *kleptomania*; and they may be met among those to whom the idea of conscious theft would be absolutely appalling, are not aware of the frauds they are perpetrating, neither are they in any sense to be blamed for them, but on the other hand they require external supervision. Now, is this the kind of fraud to which Mr. Serjeant Cox points; or is it to a deliberate and conscious plan of deception on the part of the medium, and his or her surroundings, that he alludes? Let this be clearly understood at the outset.

Now, in the case where a medium is not confined in the most satisfactory manner, it is of course quite open to assert that one or other of the above kinds of fraud may have been at the bottom of the resulting manifestations; but what are we to say of those cases where—in strange houses, moreover—the medium has been tied, bound and sealed in the firmest and most conclusive manner at the commencement of the *seance*, and has been found in exactly the same condition, as regards tapes, knots and seals, at the close of the *seance*? How is it, when, in addition to these stringent precautions, the medium has been placed either by the hair, or by tape sewn to the waist, in visible communication with the sitters outside the cabinet, that a figure has appeared at some distance from the medium, without either the hair or the tape giving the slightest evidence of movement on the part of the medium? I have myself seen Katie King, while her medium, Miss Cook, was so confined to the arm chair in which she was sitting as only to be able to rise on her feet, come out into the open room, and by request turn round several times, showing her complete independence of all external restraint: while in a few minutes, one of the sitters did, by request, go into the cabinet, and find that the tapes and knots were all in their original position. If a young girl could, through some unknown species of trickery, achieve such a result, she must be a *lusus nature*, as much so indeed as Katie King herself. In this case, then, I feel absolutely certain that no fraud could be, or was perpetrated, by the medium. But one difficulty remains, and it is one which has been more than once mooted, and is not free from perplexity. In connection with the now ascertained passage of matter through matter, of which phenomenon I am conversant, it might be asserted that the controlling spirit possesses the power of causing the entranced body of the medium to pass through her bonds, to appear to the spectators, and then to pass back again within their bonds, however apparently satisfactory to human eyes. This, of course, is fraud, but not on the part of the medium, and is, I imagine, what Mr. Serjeant Cox alludes to at the close of his letter to the *Medium* of the 29th May, when he says, "In what manner is it (the body of the medium) released from its bonds? Is it with them, as with the Davenports, who were untied in two minutes, and in as many tied up again? or do the cords pass over as the iron ring is placed upon the arm?"

But, sir, upon the question of the identity or non-identity of Miss Florence Cook and Katie King, we have in the article by Mr. W. Crookes, F.R.S., published in the *Spiritualist* of this day, more convincing proof of their non-identity than has yet been afforded. Mr. Crookes is photographed with Katie, who has her bare feet on the floor; their relative height is ascertained. Mr. Crookes is then photographed with Miss Cook under precisely similar conditions, and is found to be half a head shorter than Katie, and looks small in comparison.

* The spirit George Holt.

Several little marks on Miss Cook's face are absent on Katie's. The hair of the one is dark—almost black; the other a gold auburn. This I, and many others also, can vouch for. Katie's pulse beats at 75, Miss Cook's usual rate of pulse being 90—(no fraud can produce this difference that I am aware of)—and her lungs are found to be—at the time only, I presume—more typically sound than Miss Cook's, who was then suffering from a severe cough, and if I remember rightly, Mr. Crookes himself lately informed me that she went into the cabinet with the mark of an unhealed blister on the upper part of the chest, of which the uncovered chest of the spirit afforded no evidence whatever. As Mr. Crookes has not mentioned this fact in his letter, he will, I trust, pardon me if I have in any way misinterpreted his account of this very convincing and unsought-for test. Is it to be wondered at, then, that Mr. Crookes should say, "I have the most absolute certainty that Miss Cook and Katie are two separate individuals, so far as their bodies are concerned;" or that in summing up the result of the last three years he should also say, "that to imagine the 'Katie King' of that period to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."

STANHOPE T. SPEER, M.D., Edin.

June 5th, 1874, 13, Alexandra-road, Finchley-road, N.W.

SIR,—It would be interesting if Mr. Crookes would kindly inform us whether the hair cut off her head by Katie King, and presented to him, presents the *microscopical* structure of human hair? Also, whether the pieces of her calico dress show cotton fibres under the microscope? The appearances of these things are, as is well known, quite characteristic, and I am curious to know whether the spirit power of incarnation and materialisation is confined to an outer semblance, or whether it extends to the minute and ultimate structure of organised animal and vegetable tissues.

T. M. R.

June 6, 1874.

A REMARKABLE DREAM.

SIR,—I was but a child when I had the following dream. I thought I was walking where the river on one side bounded our lawn. Before me ran a little stream of the clearest water I had ever looked into, flowing over golden land, upon which lay glittering precious stones of brilliant colours. In ecstasy I knelt down, splashed my hands into the cool crystal water, buried them in the yellow sand, and collected those shining stones. At last, laden with my treasures, I walked on, and before me stood an angel with a face serene, and strangely beautiful hair, with a touch of gold in it, which was parted in the centre, and flowed over the shoulders, while a long white robe, fastened at the throat, concealed the figure. "Will you come with me up to God in heaven?" the angel said; and when I answered, "Yes," I was carried in his arms up through the air swifter than a bird could fly. Fainter and more distant seemed the earth. What a height we looked over the vanishing world! Higher, still higher, yet was I not frightened! A bank of opal-coloured clouds but separated us from heaven. A moment more we would be there, but I saw not within, for clouds, angel, heaven had vanished; I was awake.

Even now, after long years, its memory returns. That angel's holy face, the wild throb of delight at being so near to heaven, for even then I had a strange yearning for it, as if there somehow was my unseen yet real home—all, all come back, and I feel the better for it. Since then what strange dreams have been mine. Ofttimes in the stillness of the night my loved ones return to me; I hold out my hands to them and call them by name. They speak to me, and tell me strange secrets; then, perplexed, do I ask myself this question, "What really is dreaming?"

ENNESFALLEN.

Burton-on-Trent.

SPIRIT PHOTOGRAPHS.—Mr. Hudson, the medium photographer, who mixed imposture with real spirit photographs, and who brought himself to ruin in business in consequence, has authorised a friend of his to publish that he desires to give security for the genuineness of all pictures he may take in the future. If there is real contrition in the matter, he should no longer shield his accomplices, but by permission attend a council meeting of the National Association, the members of which might draw up an authorised statement for publication, of what has taken place in his studio, with the names and addresses of those who assisted him. The best method of vouching for future pictures, would perhaps be for him to ally himself, say as assistant, with a photographer of good standing and character, who should guarantee the *bona fide* nature of the prints.

EXPERIENCES IN SPIRITUALISM.

No. V.

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

The spectator, unaccustomed to this manifestation, would find it difficult to discriminate between it and the ordinary process of speaking or writing the medium's own ideas; but the mediums have generally no such difficulty, nor has the bystander who has become familiar with it, and also become acquainted with the mind of the medium and its ordinary operations. For instance, facts are thus communicated before unknown to the medium, coming events foretold, which are yet in the womb of the future, and thoughts are suggested at variance with preconceived notions, and often too profound and learned for the unlearned and sometimes simple mind on which they are impressed.

These considerations in some measure apply to the speaking mediums also, though there is more frequently some external sign of the power that is operating.

Another, and the last kind of medium that I shall speak of, consists of those who see, or seem to see, the objects presented to their consideration. I do not mean that they actually do see with their physical sight, but the objects are so presented to them that precisely the same effect is produced on their minds as is produced by the habitual exercise of their physical organs of sight. An artist in a neighbouring city lately wrote me that he, from being one who had thrown the matter aside as "a barefaced imposture, and who had spared no words in denouncing the whole affair a stupendous fraud on the weak-minded and credulous," had become such a medium, and had had scenes presented to his vision which, he says, are "impressed upon his mind with extreme distinctness, more so than any picture he ever saw, and that they cannot be his own imaginings—the manner of their presentation precluding that idea."

Among my published papers are several which were given through me, and it was in this manner that all were so given, except one, and that was more like the impressible medium.

Such is the general character of this spiritual intercourse as I have witnessed it.

It is not practicable for me in the limits of this paper to detail minutely all those things which for nearly three years I have been witnessing, and the records of which now fill my volumes of manuscript. I must necessarily content myself with giving only a general view of it, and I do that the more readily, because, I repeat, my object is not so much to convince others, as to awaken in their minds such an interest as will induce them also to investigate, and thus to bring to bear upon the subject minds more fitted, from leisure and other causes, than mine to conduct such an inquiry as it seems to me the subject demands.

The facts which I have detailed gave rise in my own mind to several questions which will readily suggest themselves to others.

One of the first of those questions was this: What is this which I am witnessing? Is it a departure from nature's laws or in conformity with them? Is it a miracle, or is it the operation of some hitherto unknown but pre-existing cause, now for the first time manifesting itself?

The answer I got was: It is the result of human progress, it is in execution, not a suspension, of nature's laws, and it is not now for the first time manifesting itself, but in all ages of the world has at times been displayed.

I reasoned then, If it is by a law of nature, it must be universal in its application, and it may be discovered and understood by man; and I asked that I might understand it. I was told, however, that my knowledge of nature was too imperfect to enable me to understand it as yet. I asked what I might read to assist me to the requisite knowledge, and I was referred by one present to Von Reichenbach's *Dynamics of Magnetism*, and there I found that he had discovered a hitherto unknown power in nature. He named it Od, or Odic force, and described it as an exceedingly subtle fluid, existing with magnetism and electricity, found in fire and heat, and produced in the human body by the chemical action of respiration and digestion and decomposition, and issuing from the body in the shape of a pale flame, with sparks, and smoke, and material in its nature, though so much sublimated as to be visible only to persons of a peculiar vision. In my experiments I have myself once or twice seen it, but have met with those who could see it as readily as those through whom that German philosopher conducted his examinations.

I was given to understand that this power was used in those manifestations, but how or in what manner I have not learned. I was also made to know that electricity and magnetism had something to do with them.

Upon that subject it was said to me, "Man physically is composed of one element in three distinct grades of perfection, which grades serve to form a link between the spiritual and physical worlds."

AN advertisement relating to a coming meeting at Mr. Cogman's seance rooms, at the east end of London, will be found upon another page. Friends are requested to take tickets, as he well deserves support for the arduous and persistent work he is doing in that district.

NEXT Friday the price of *The Spiritualist* will be reduced to Twopence. As this will considerably reduce the margin of profit on sales, many leading Spiritualists intend taking several copies weekly, some to give away and some to keep clean for binding. Friends are requested to do all they can to increase the circulation. On and after Friday next news-vendors can have "contents bills" weekly for exhibition in shop windows.

MRS. FAY'S MEDIUMSHIP.—Mrs. Fay, a very intelligent professional physical medium, has just arrived in London from America, and gives seances at 2, Vernon-place, Bloomsbury, W.C. We shall probably have some information to give about her seances in the next number of the *Spiritualist*. Mrs. Fay is accompanied by her husband, who states himself to be a brother of Mr. Wm. Fay, late manager to the Davenport, and not Mr. H. Melville Fay.

EXAMINERS' EXAMINATIONS.—A recent number of *The Examiner* contains a very long article attacking Spiritualism, in which the writer says that he has never been to a seance, and never means to go to one; hence it appears that men who distinctly refuse to examine are eligible writers of articles for *The Examiner*. The same number of that paper contains some censorious remarks about *London Society*. This month one of the contributors to the latter periodical disparages Spiritualism, but says, "I have never been to a seance;" to this remark the editor of *London Society* appends a foot-note to the effect that he had better go to one before he gives any more of his valuable opinions on the subject.

ANSWERS TO CORRESPONDENTS.

DR. CHILD, Philadelphia U. S.—Mr. Blackburn desires us to state that he has received your letter.

A TEA MEETING OF SPIRITUALISTS on Sunday, June 21st, at Mr. R. Cogman's seance rooms, 15, St. Peter's-road, Mile End-road, E., at 5 o'clock. Tickets one shilling each.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

"Professor Huxley and Mr. George Henry Lewes, to be invited to 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., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

THE ALLEGED IDENTIFICATION OF THE ENGLISH NATION WITH THE "LOST HOUSE OF ISRAEL."

By A. L. LEWIS, Honorary Secretary, London Anthropological Society. Being a Paper read before the British Association for the Advancement of Science (Brighton Meeting), and before the London Anthropological Society, with the Discussions thereon. Reprinted from *Anthropologia*, No. 2 (by permission of the Council of the London Anthropological Society). With the addition of an Appendix on the alleged Scriptural Evidence. The whole showing that Englishmen are not Israelites. London: Published by the Author, at 4, St. Paul's-churchyard, E.C. 1874. Price Sixpence.

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