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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

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THE object of this Association is the discovery of truth in connection with Psychology.

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

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

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

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

January 9th, 1874.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES

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

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.

THE DALSTON ASSOCIATION, 74, NAVARINO-ROAD,

Dalston, E.—MR. THOS. EVERITT will deliver a LECTURE on THURSDAY EVENING, 30th instant, at the ROOMS of the DALSTON SPIRITUAL ASSOCIATION, subject: An answer to "What is the use of Spiritualism?" being extracts from a number of papers given by spirits by direct writing upon various subjects.

MR. E. DAWSON ROGERS will LECTURE before the Association upon "Mesmerism," on the LAST THURSDAY EVENING in MAY.

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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, and 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.

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SPIRIT FORMS.

DURING the past two or three years the "full form" manifestations have been developing in England with considerable rapidity; these important phenomena have been closely watched by us from the first, to the extent of attendance at probably more than a hundred *seances* in all, with different mediums, in whose presence spirit forms are obtained. A useful purpose may therefore be served by occasionally summing up what is known, what is not known, and what it is desirable to know upon this subject.

PHYSICAL CHARACTERISTICS OF THE SPIRIT FORMS.

Before the manifestation was obtained in England, it was naturally thought that the advent of spirit forms would settle several vexed questions hanging over the subject of spirit identity, but the first result in this respect was disappointment. When we first saw by the artificial light produced by the spirits, Mr. Williams's Katie King, she had the features of the medium, spiritualised in expression, and paler in colour; when his John King was afterwards seen, he had a large black beard, it was true, but on closely examining his features, as we have several times done in a good light, they were distinctly, to a large extent, the features of Mr. Williams. When Miss Cook's Katie was first seen, she also had features to a large extent the duplicate of those of the medium. Mr. Allsop, who has seen much of Mr. Herne's Katie and John King in a good light, testifies also to their features being like those of the medium. Yet the media themselves were not released from the test conditions imposed, and exhibited in the trance by spirits, as they have been frequently held or seen in one place by responsible witnesses, while their duplicate forms, dressed in white drapery, were seen at the same time a few feet distant. Once we sat close by the side of Mr. Williams at a public circle, and had tight hold of his hand and arm, while the massive form of John King, robed in white drapery, was floating high up over the centre of the table; his features were clearly seen by everybody present; they were duplicates of those of Mr. Williams, but paler; his eyes and lips could be seen moving as he talked; the bottom of his bust was inclined towards Mr. Williams, on a level, and a little in front of the natural position of Mr. Williams's head. Mr. Williams, who was held by both hands all through the *seance*, was not visible on this occasion at the same time as John King, the light produced by the spirits illuminating the bust only. Whenever partial forms, such as busts and spirit hands or arms have been produced, we have never seen the end of them next to the medium, the cabinet door, or darkness, or a curtain always cutting off the view. Others may have had different experience. In the days of early development Miss Cook was not entranced when the manifestations were going on, and she used to complain nervously, from the dark room used as a cabinet, of the un-

pleasantness of being shut up alone with a "creature" who was going about with head and arms, but no body or legs. One night recently, while Miss Cook was entranced at Mr. Luxmoore's house, and Katie could only show her head and shoulders, she said that if we could then see her legs they would be found to merge into those of the medium. The effect of entrancement of the medium seems chiefly to be to secure passivity, and to strengthen the manifestations; Miss Cook has seen the materialised full form of Katie only once or twice in her life, and then only for a few seconds, though she often sees her clairvoyantly. Mr. Williams has never seen the materialised full form of John King at all.

The materialised forms when felt, are to all intents and purposes just like ordinary human beings. We have never seen an orthodox *shadow* ghost, or part of a shadow ghost, and believe such to be myths so far as normal vision is concerned. A year or more before spirit faces began regularly to show themselves in England, considerable sensation was created by a report in *The Spiritualist* of Mr. Harrison having felt the head of Mr. Herne's Katie; he felt it all over, and passed his fingers over her teeth and tongue; these were wet, breath was coming out of the mouth, and the teeth could bite; in short, it was just like a human head, though placed where a human head could by no possibility be.

As all these things gradually became known, the question of spirit identity was left in as great a fog as ever. These spirits, while materialised, know little or nothing more than the medium, nor do they show more information than a mesmeric sensitive could gain by thought-reading or clairvoyant powers. Are they the spirits of the mediums unconsciously acting a part in a dream, and temporarily clothed afresh with matter? Apparently not, for they are clear headed and sprightly enough; moreover, when the spirit is partly materialised and the medium wide awake, the two will argue or quarrel, or sympathise with each other, and sometimes go to the extent of playfully slapping one another, so that both the material bodies are governed at the same time by intelligence. We have never heard a "voice" or "full form" medium, and the attendant spirit speak at the same time. Sometimes they will speak in very quick succession, and enthusiastic witnesses have remarked,—“There! did you hear them speaking together?” But after attending some hundreds of voice *seances* we never have heard them speaking together. The spirits say that they draw their power to speak chiefly from the lungs of the medium, and partly from the lungs of some of the sitters in the circle; we have known the voices of sitters at a circle to be partially weakened by the *seance*, though they have said little or nothing during the sitting; in one instance a clerical gentleman present could only speak in a whisper for two or three days afterwards. Some years ago at Mrs. Mary Marshall's celebrated *seances* at 13, Bristol-gardens, Paddington, we frequently heard John King, and the spirit calling himself Roger Bacon speaking at the same time, but not at the same time as the medium; whether both these spirits were simultaneously drawing voice power from her, or whether one was drawing power from Mr. Marshall, or some other medium present, we do not know.

The spirit forms themselves, and their various parts, differ considerably in dimensions at different sittings with the same mediums, and when the faces alone instead of the full forms were shown, these variations

were far more marked, perhaps because the spirits could concentrate more power upon a smaller surface. To disarm premature criticisms of casual witnesses at bad *seances*, and to avoid the charge of exaggerating, we used to publish that the heads were merely duplicates of that of the medium. The consequence was that one evening at Miss Cook's, when the correspondent of the *Daily Telegraph* and two celebrated photographers were present, and Katie came up with a bony cadaverous looking head, half as big again as the head of Miss Cook, though bearing points of resemblance to it, the observers were startled, and said that it was not fair to the medium to publish that there was great similarity in the features. At other *seances* also, on no better foundation than one evening's experience, the opposite fault would be found, and complaints made that statements were published that there was any difference at all. The self-confidence of many of the witnesses, and their perfect satisfaction that what they saw in one visit, and the inferences which they drew in addition, settled the whole question, and outweighed altogether the knowledge and the opinions of those who had had months of experience was remarkable, and was as interesting a study almost as the spirit forms themselves. The more intelligent and reliable the witness, the less hasty were the conclusions, and the less self-confident was the individual. Some had the profound conviction that if they saw such and such a test and published it (which they were perfectly ready to do if they could get it), then everybody would believe. There was never a more fatal error. Those full form manifestations would never be accepted by the public on the testimony of any one man, and many of those who candidly and modestly enough expressed the opinion that their verdict would settle everything, were generally those whose fiat would exercise little or no influence at all. Without knowing it, the sitters at *seances* are often passing through as severe a series of moral tests as the medium.

MENTAL CHARACTERISTICS OF THE SPIRIT FORMS.

Seeing that these material forms gave little evidence of the personal identity of departed spirits, the next question was, "What are their mental characteristics?" Nearly as much those of the mediums as the physical features, and there are those who have expressed the opinion that the lower mental characteristics of the medium, such as love of flattery, egotism, and so on, are chiefly duplicated in the forms. Although much may be cited in favour of this view, we think that the facts are due chiefly to the flattery and deference frequently expressed by the sitters present; we have sometimes heard high and good teachings given through these forms, when the tone of the circle has been such as to demand the same, though sometimes the utterances have been lower than the average level or desires of the circles. Taking the physical manifestations all the way through, their mental and moral character is decidedly much lower than the average character of spirit messages given through trance and clairvoyant mediums.

SPIRIT IDENTITY IN CONNECTION WITH FULL FORM MANIFESTATIONS.

We do not know that any of these voice spirits—any of the John Kings, John Watts, Jaek Todds, Peters, Florences, or Katics have satisfactorily proved their identity; perhaps nobody has taken sufficient pains to search out old documents to verify their statements. The answers they give when questioned on the point of

identity are much those which the medium might give when speculating as to who or what the spirit might be. We have some reason to suppose that although at the various *seances* with the same medium, the spirit face or form is physically nearly the same, the *intelligence governing the form is sometimes an entirely different one*. After the recent outrage at Miss Cook's, the medium was very ill for several weeks; bad spirits sometimes controlled her; one of them spoke roughly, demanded brandy, said what circle he habitually frequented, and made her get out of bed and sleep on the cold floor one cold night. The touch of her mother, or of some other member of the family, would sometimes drive off these influences, and she would wake with a haggard look, as if from an uneasy dream. A few full-form *seances* were held during the first week or two afterwards, at which the Katie form appeared, but at later *seances* the intelligence governing what was to all appearance the same form, said that she knew nothing about the previous *seances*, and that another spirit had been personating her. If the intelligence behind these forms changes often, it explains why Mr. Williams's John King sometimes shows accurate knowledge of events which once took place at Mrs. Marshall's *seances*, but usually knows nothing about them. It will account for Mrs. Perrin's John King once being able at Mrs. Berry's, when we were present, to describe in minute detail to Mr. Peebles a boisterous *seance* Mr. Peebles had had years ago with a John King in America. It will account, also, for these voice spirits saying and doing good things at one time and bad ones at another. The interests and thoughts of the mediums and these spirits are very closely allied, and we know that if the medium firmly resolves to do wrong, the spirits will not only help them, but adopt subterfuges to attempt to screen them from the consequences of their misdeeds. Sometimes, again, they will strongly warn the medium against doing wrong; if the medium persist, it may be that the higher spirit is then obliged to go, and a lower one, but with the same physical voice and external characteristics, takes its place.

SENSATIONS OF THE MEDIUM DURING THE SEANCES.

Mr. Williams is in a dead trance all through the *seances*, and remembers nothing when he wakes up. It is usually the same with Miss Cook, but sometimes she has a dreamy recollection of having seen the sitters in the circle. Katie says that this is because she (Katie) not only uses matter from the body of the medium, but some of the thoughts and brain of the medium in manifesting, and that if she does not put these back properly, Miss Cook, on waking, finds some of Katie's recollections feebly mingling with her own. The day after the outrage at the circle, Mr. Charles Blackburn called on Miss Cook, and asked her what were her first sensations on coming to afterwards, and he thoughtfully wrote down and sent us her replies. She said she felt as if her brain were on fire, and it was this pain which caused her to give the succession of shrieks; then she thought, "I hope they have not hurt my Katie!" This would seem to have been reflex mental action, originating in a thought of Katie's, "I hope that they have not hurt my medium."

As it is absolutely certain, and scientifically demonstrated, that in these physical manifestations there are two living forms, one inside and one outside the cabinet, it is plain that if a person breaks faith and seizes one of them, the two must amalgamate, for it is not conceivable that a human being should be created by the

act, and a Katie King brought down or up to live permanently in this world. Therefore, it is also not conceivable that those two forms could be violently and unexpectedly brought together, without killing or seriously injuring the medium. The spirits say that, when fully formed, they are of full weight, half of their weight being taken from members of the circle, and that the medium is half weight, a point which Mr. Crookes might do much good by determining by experiment. If the statement be reliable, it would seem more natural that the half weight should fly to the seized full weight than the reverse, but Katie asserts that she would have melted away from the legs upwards, and the medium been found dead in the cabinet. Whether this is reliable, or whether the deep conviction of the medium governed the utterance of the spirit, we have no means of knowing. Mr. Dunphy and Mr. Bielfield, who were quietly sitting where they could see the back of the form when it was seized, agree in stating that it appeared to begin to go about the legs, but the moment was an exciting one, so that perhaps the observation should for the present be considered to establish a point of possibility rather than of actuality.

THE DRAPERY ON THE FORMS.

Where does the white drapery come from? In the case of Miss Cook's Katie it is always as white as snow, and the dress varies in shape nearly every evening. It feels material enough. Once she cut a piece off, which she said she had materialised so that it would keep. Miss Douglas took it to Messrs. Howell and James's, and asked them to match it; they said that they could not, and that they believed it to be of Chinese manufacture. Spirits can carry solid things from place to place hundreds of miles apart, as Baron Kirkup has proved over and over again. All the attempts of those who have had experience with different mediums to pierce the mystery of the source whence the drapery comes, are conflicting in the results, and we are unable to give an approximately satisfactory answer or speculation on the point. We can give evidence that in the case of the Davenport Brothers, Mr. Williams, Miss Cook, and Mr. Herne, the spirits have the power either of duplicating the dress proper of the medium, or of not doing so, as they please.

A PROVISIONAL HYPOTHESIS TO COVER THE FACTS.

Our general hypothesis of the whole matter is that the manifestations are not produced by the temporarily (wholly or partially) freed spirit of the medium, but by an independent spirit, who by the mesmeric exercise of will power, and by other methods unknown, can subdue and get control of much of the brain and body and clothes of the medium, and come out and show itself limited in thought, and word, and deed, by these elements which it has again abnormally borrowed from the material world. A strong bond of self-interest unites the spirit and the medium; they appear to share each other's spiritual, mental, and physical pleasures, just as in a lesser degree the fact has been noticed in mesmerism, that the sensitive and the mesmeriser often experience each other's sensations. Perhaps an earth-bound spirit may thus live a partial earth-life over again, through a medium in sympathy with its tastes and pleasures, and sometimes possibly both medium and spirit may be raised or degraded together, by the example or teachings of the mortals around.

If the spirit most in harmony with the medium, naturally finds it easier and happier work to control him than do spirits less in harmony, it explains why so little in the way of information about the departed friends of the sitters is obtained through manifestations of this class. The controlling spirit, if it be not one endowed with a high sense of moral responsibility, may sometimes have a selfish interest in not permitting other spirits to communicate, for unfortunately the fact is indisputable that a proportion of the spirits who produce powerful physical manifestations, are not angels.

RECOGNISABLE SPIRIT FACES.

In America there are now many mediums to whom Spiritualists go regularly for the purpose of seeing the materialised faces of their departed friends, now in the spirit world. This phase began once through Miss Cook's mediumship, but was checked for a time for various reasons. The faces were essentially different in kind from those of the voice spirits who so constantly attend mediums. They were shown by other spirits with the permission and aid of the said voice spirits. While they appeared the medium was not entranced, but awake, and Katie said that if she went to sleep while these strange faces were appearing, the members of the circle were instantly to wake her up and get her out of the cabinet, for she would be in danger of getting under the control of spirits who had bad motives. The faces themselves, while undeveloped, were chalky looking, and surrounded with white drapery; sometimes they were dripping wet. By giving them good conditions, by singing and otherwise, the life would come into their eyes, and mobility into their features. Thus one night, a gentleman of considerable influence in Wales, a friend of Mr. Luxmoor, saw his father's face in a strong light at one of Miss Cook's seances, and on another occasion Mrs. Cook's servant, Mary, saw her grandmother, who appeared, moreover, with spectacles, and in a white cap.

These recognisable face manifestations have yet to be developed in England, in the face, of course, of the usual impediments of suspicion, distrust, and outrage, such as have delayed the development of all the other phenomena of Spiritualism, now firmly established. It is of very little use for mortals or immortals to try to unveil truth rapidly to people who are not themselves sufficiently true or advanced to receive the same.

FOREIGN NOTES.

THE *Revue Spirite* for April contains an account of remarkable cures performed by M. Leopold Boëns, a healing medium at Carnières, in Belgium. Eleven cases are dated and signed, with the names and addresses of the friends of those benefitted. Paralysis, blindness, fevers, consumption, wounds, and madness, form the category of maladies, and are in many instances said to have yielded to a single laying-on of hands.

A young blacksmith, named Gustave Fabre, is said to be displaying extraordinary powers as an artist. He was born in humble, and, indeed, unfortunate circumstances, and his early life was one of great privation. While he was in search of work as a mechanic at Marseilles, M. Barneand, a sculptor and healing medium, received Fabre into his studio, where, under the supposed influence of the spirit Raphael, his rough work-

man's hand was guided in the execution of heads, limbs, figures, and, finally, complete compositions.

According to the doctrine of the spiritists, this medium is supposed to be the reincarnation of the great Italian artist and worker in metal, Benvenuto Cellini.

Spirit photography seems to progress in Paris, under the mediumship of M. Buguet. Nine cases are given this month in which persons have testified to correct likenesses of their departed friends and relatives.

We have received the last new work of the Baroness Adelma von Vay—*Studies from the Spirit World (Studien ue die Geisterwelt)*—from which we hope shortly to give our readers a few extracts; also the new edition of Gregor Constantine Wittig's translation into German of A. Jackson Davis's first volume of the Great Harmonia, *The Physician*. The volume opens with a long preface by the translator, in which is embodied an account of the life and writings of Dr. Christian Gottfried Nees von Esenbeck, the author of numerous rationalistic works on religion, mesmerism, and the science of life; he was also an active social reformer in the town of Breslau, and it was at his request that Dr. Wittig first undertook the translation of Davis's works.

MADAME AKSAKOF'S PSYCHOLOGICAL EXPERIENCES.

M. AKSAKOF says of Madamo Aksakof's experiences recently published in this journal:—

"That which appears to me most difficult of explanation in the whole narrative, is the meaning of the roll of parchment, the threat, and the prophecy, in conjunction with the demand of the kiss on the hand. Herr Professor Perty takes for granted that Sengireef had become clairvoyant, and was about to reveal the future to his sister-in-law; but it is difficult to suppose that at such a solemn moment his prophetic powers should have been exercised in favour of a person with whom he was not in sympathy. Besides, the prophecy must either have been favourable or unfavourable; if favourable, it could not have been used as a threat; if unfavourable, it would have been strange to ask for a kiss on the hand for his communication. If, moreover, one can believe the spirits themselves, they all agree in the assertion that the future is no more known to them than to mortals; and for this reason we find throughout the whole annals of Spiritualism scarcely any records of prophecy in the strict sense of the word; even well developed clairvoyance shows a tendency to avoid speaking of future events. That in this case Sengireef's clairvoyant power was inconsiderable, and that he was incapable of predicting even the immediate future, is proved by the fact that he did not know beforehand that his hand would not be kissed, or that the prophetic contents of the parchment would remain unknown.

"When again reading over casually Professor Perty's article with my wife, and again considering the difficulties of the parchment episode, a simple and rational solution presented itself suddenly to my mind. One fact is indisputable: that Sengireef appeared in the garment which had been put upon him when he was laid in the coffin. Now it is the custom with us in Russia to lay in the hand of the dead, before nailing up the coffin, a certificate of absolution, that is, a sheet of paper rolled together. It is now quite clear that the

seemingly mysterious scroll, is none other than the rolled up absolution paper which was placed in Sengireef's right hand as an indispensable part of the burial equipments. My wife was astonished at the simplicity of this explanation. It had never occurred to her. The appearance of Sengireef at the moment of his death would be accounted for by his desire for reconciliation—a motive often alleged as the cause of this kind of apparition and other communications from beyond the grave. But his obstinate character and his self-love did not allow him to act in a less haughty manner than to offer his own hand to be kissed—to demand the kiss of peace which he ought to have tendered. When he found that he could not obtain it he betrayed his anger by throwing down the scroll on the table, and adding as a threat, "Well then, here is what awaits you," by which he simply meant, "Here is what awaits you—this same scroll—death!" A perfectly human action, and quite consistent with his character. When he saw after that that instead of attaining to a reconciliation with the person in question, he only terrified her, and that she availed herself of prayer in her fear, it is very natural to suppose that he gradually yielded to her influence (for we must not forget that the whole event occupied three hours), and, by an easily imagined psychological reaction, was brought to a consciousness of the injustice of his mode of proceeding. In order to show, then, that his intentions were good, he turned to the holy image and began to repeat the prayer which my wife had in her thoughts, and wished to hear spoken aloud."

RECOVERY OF PROPERTY THROUGH A SPIRIT MESSAGE.

In a recent number of *The Spiritualist* we published an account of a remarkable test through Mr. Charles Foster at San Francisco, by which information was imparted resulting in the recovery of property. We find the following in the *Banner of Light* of April 4th, and publish it as an important sequel to the previous narrative:

In the *Banner* of Feb. 7th, you copy an article from the *San Francisco Chronicle*, giving an account of a *seance* Mr. de Long had with Charles Foster, in which D. A. Vineyard (Mrs. de Long's father) claims to have left certain lands in the hands of Mr. Madden which have been, till now, withheld from the family. The report went the newspaper rounds, it set people to thinking that "judgment lay beyond the grave," and that the dead were mindful of the misdoings of even respectable sinners. But lo! another version of the matter is put in circulation by Mr. Madden and his friends. You and others are calling upon Mr. Foster to give the true version of the story. Mr. Foster, unfortunately, is on the ocean, and may not hear the call for facts. I have seen Mr. de Long, and heard him state the facts in the case. They are these, in substance: Mr. B—— invited Mrs. de Long to visit Mr. Foster. She declined on the ground of "lack of faith." At the solicitation of Mr. B——, Mrs. de Long wrote some questions to be given to Mr. Foster. Mr. B—— presented them without knowing to whom they were addressed. Mr. Foster took them in his hand, and remarked: "I'll not answer these questions, for two reasons; first, the writer is not present; second, they are addressed to a living person." True.

Some days later, Mr. de Long joined a party in a visit to Mr. Foster. During the sitting, Mr. Foster asked, "Do any of you know Ida? I have an important message for her of a business nature." Mr. de Long replied, "Ida is the name of my wife."

Subsequently Mr. and Mrs. de Long went for the message. Mrs. de Long's father, Col. Vineyard, came and told his daughter the particulars of a certain undivided tract of land that belonged to him—now to his heirs. "Who holds the

deed?" Mr. de Long asked. "Mr. Madden," was the reply. Col. Vineyard gave Mrs. de Long directions in the matter. She faithfully followed the advice of her father, and sent for Mr. Madden to come and see her. She told him of the interview with her father. Mr. Madden denied squarely the whole story. When pressed with queries in regard to the land in question, he remarked, "*If the dead was in my name, and your father in fact owned half the land, it is outlawed.*" This seemed a tacit admission of Mr. Vineyard's claim. The widow (Mrs. Vineyard) was informed of the matter. She produced old letters and tax receipts, which bore strong testimony against Mr. Madden. So when hard pushed with testimony from both worlds, he deeded to Mrs. Vineyard the land that belonged to her dead and alive husband.

The question now comes up—"Why did not Col. V. take the deed in his own name?" The reasons are good, but they are not important to the public. Another question, "Why is ex-Minister de Long silent when the thinking public demand the truth?" I do not know why he does not give interviewers the benefit of his interesting experience. One thing is positive; in private he is frank in his avowal of angel aid in the matter. The *caterie* where I heard the story was at the house of Mr. and Mrs. E. G. Baker, of this city. The small audience was composed of persons of various creeds. All of one accord declared that Mr. de Long had good cause for believing in Spiritualism. What he does believe I do not know. He made his statement and left us to decide for ourselves. H. F. M. BROWN.

Virginia City, Nev., March 8, 1874.

SPIRITUALIST SOIREE AT LIVERPOOL.

A *soiree* and concert under the auspices of the Liverpool Psychological Society was held at the Islington Assembly Room, Liverpool, on Friday evening last. Soon after the doors were opened numerous friends began to assemble. Among the visitors present were Mr. J. Wason, president of the society; Mr. and Mrs. Cassons, Mr. J. Lamont, Mr. and Mrs. A. Lamont, Mr. J. Chapman, Mr. and Mrs. E. J. Bowen, Mr. J. J. Morse, Miss K. Clark, Mr. and Miss Shepherd, Mr. and Mrs. J. Dinsdale, Mr. J. Davidson, Mr. Wharmby, and upwards of two hundred persons besides, the majority of whom were Spiritualists. The subjoined programme was gone through, and the efforts of the various ladies and gentlemen afforded great pleasure to the audience, judging by the applause they bestowed.

Mr. J. Wason delivered a brief address, and his remarks were listened to with great pleasure by all present. Mr. J. J. Morse, under spirit control, delivered an address which was received with much applause, and dancing brought an enjoyable and in every way a successful evening to a pleasant termination.

PROGRAMME.—Pianoforte solo, fantasia on Scotch airs, Mr. Bowen; song, "Norah, the pride of Kildare," Miss Hilton; song, "Will-o'-the-wisp," Mr. Owen; song, "Buy a broom," Miss Wilson; song, "The gipsy prince," Mr. Meredith; concertina solo, bugle and kettle-drum imitation, Mr. E. Ashort; recitation, "The little vulgar boy," Miss K. Clark; song, "The reaper and the flowers," Mr. Owen; address, Mr. John Lamont; pianoforte solo, fantasia on "Jenny Jones," Mr. Bowen; song, "Whom there's love at home," Miss Wilson; song, "The sea," Mr. Meredith; song, "Kiss me, mother, ere I die," Miss Hilton; address, Mr. J. J. Morse; "Auld lang syne."

DIRECT SPIRIT WRITING.

MR. JAMES WASON, solicitor of Liverpool, has kindly forwarded us a photograph of a piece of direct writing given in Greek characters, through the mediumship of Mrs. H. D. Jencken (Kate Fox) a few weeks ago, at Brighton, while all the members of the circle were holding each others hands. The translation of the message is—

"Who believes in Me shall live."

Some witnesses well-known throughout Wales were present, but we have no authority to give their names. Mr. Wason somewhat sarcastically says of two of the spectators,—"They are for Spiritualism when in her silver slippers and walking abroad with applause, but not when in rags and tatters."

LAST Tuesday night Mrs. Cora L. V. Tappan lectured at the Milton Hall, Kentish-town, on "The Spiritual World and its Inhabitants." The address, and more especially the inspirational poem at its close, were excellent. Mr. J. Thornton Hoskins presided, and among the listeners were Mr. J. C. Luxmoore, Mrs. Tebb, Mrs. White, Mr. T. Shorter, and Miss Shorter.

THE END OF THE EARTH-LIFE OF JUDGE EDMONDS.

Judge EDMONDS, one of the oldest leaders of Spiritualism in America, and one who has made the heaviest sacrifices for the good of the cause in the days of its greatest unpopularity, departed this life on the fifth of April. The circumstance that English Spiritualists, through the instrumentality of Mr. Coleman, were not too late in sending a public mark of recognition from this country, to such an esteemed and faithful worker, must send a glow of satisfaction through the breasts of all the readers of these lines, however saddened those who knew Judge Edmonds by his writings, must feel at his removal from the scene of his earthly labours.

The following outline of the life of Judge Edmonds is from the *New York Sun*:—

OUTLINE OF HIS CAREER.

Judge John Worth Edmonds was a month more than seventy-five years old when, on Sunday afternoon, April 5th, he died at his residence in Irving-place, New York. He was born in Hudson, N. Y., and in 1816 graduated at Union College. Four years later he began to practice law in his native city, where he soon gained local distinction. In 1831 he sat in the Assembly for Columbia county, and in the next year he was sent to the State Senate, where, during four years, he held a leading position, and identified himself outspokenly with several schemes of working men for their betterment. Upon leaving the Legislature in 1836 he was sent on a Federal mission among the Indians, living with them two years, and learning several of their languages. Coming East again, he settled down to his profession in this city, and lived here until his death. His next public position, after leaving the Indians, was that of State Prison Inspector, in which he secured note by infusing reformation into his work. He changed the system of discipline in the prisons, mitigated the severe corporal punishments that had long been in vogue, and secured the passage of advanced laws on the subject. His agitation of the abuses of prison management was one of the main reformatory topics of that time. In 1845 he was made a Circuit Judge, subsequently a Judge of the Supreme Court, and in 1852 he took his seat on the bench of the Court of Appeals, retiring to private practice and rather opulent leisure in 1853. Old lawyers speak of him on the bench as sound, ready, and courageous, and in private life he was reputed honourable, intellectually cultivated, and amiable.

HIS WORK IN SPIRITUALISM.

During the last twenty-three years Judge Edmonds was a believer and advocate of Spiritualism, attaining note equalled only by Andrew Jackson Davis as a champion and expositor of that faith in this country. He was converted in 1851, and being a Supreme Court Judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much criticism and derision. In the early months of that year he was out of health and greatly depressed in spirit. He spent his leisure with an almost monomaniac persistence in reading on the subjects of death and future existence. In that frame of mind he saw those first forms of Spiritualism known as "the Rochester knockings," and resolved to give them a thorough investigation. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping elaborate record of all he witnessed, and reading everything that professed either to prove or disprove the honesty of the manifestations. He travelled from place to place to meet mediums, and studied the current topic in all the crude phases in which it had then been developed. He held out against belief until, in his opinion, he had deduced conclusive proofs that the spirits of the dead really did communicate with the living in the way of rappings and table tipplings. In his investigations he associated with himself several scientific gentlemen, some of whom were and some were not converted. Once convinced in his own mind of the truth of Spiritualism, he was not the man to flinch from a public avowal of his belief. He was at once assailed with general ridicule, and was even called upon to resign his office as Judge. For a year he was roundly abused, and in 1853 he published a book in which he recounted what he had seen, defended the new belief, and to meet the assertion that his views were not in accord with his oath of

office, aimed to harmonise Spiritualism with the Bible doctrines of God and revelation.

THE MEDIUMSHIP OF JUDGE EDMONDS.

Judge Edmonds, soon after his acceptance of Spiritualism, became a medium. He said that while reading in bed he was touched all over his body with spirit-hands, and was surrounded with rappings. A little later he was impressed with the notion that he must go to a certain man, personally unknown to him, and receive a spiritual communication of a higher order than he had so far experienced. He went, and received what he firmly believed to be a message from a dead friend. It was said, and the assertion was to the last uncontradicted by Judge Edmonds, that in the last year of his judicial sitting, his decisions were largely influenced by the intercourse which he believed he had with the spirits of the dead jurists. He often averred that while delivering an opinion from the bench he plainly saw the forms of these ghostly advisers around him. His powers of mediumship were first brought out at a *seance* to which five mediums were drawn, as they said, without preconcert or intention, but simply by obeying impressions brought to bear upon them by spirits. He went to Central America in 1852, and the circle of which he had been a member professed that they were miraculously kept advised of the events of his voyage simultaneously with their occurrence, and afterwards he verified the accuracy of the reports by comparison with his diary. Among the things of which he was accustomed to tell as proofs of the soundness of his belief, alleging them to be occurrences of his first year of mediumship, was the spiritually-conveyed information of a grandson's illness in Canada; an announcement of the death of his friend, Isaac C. Hopper, before he received the news in an ordinary way; the foretelling of the destruction of the steamer *Henry Clay*; and frequent warnings against perfidious associates and coming evils. His daughter also became a speaking medium, delivering messages in languages of which she professed to have no knowledge.

Early in his spiritualistic experience Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted Henry Clay and Fenimore Cooper among his new friends, and was encouraged by them in frequent messages to bear up against public censure. Elias Hicks told him to "be not afraid," and William Penn said, "Thy mission is an arduous one, and it is thy duty to fulfil it truthfully and faithfully." Believing himself thus encouraged, he devoted much time to self-development as a medium, and became firmly established in an unshaken faith. He wrote letters to the newspapers in exposition and defence of Spiritualism, and the standing of the writer secured them a wider and more serious reading than the subject could have commanded in ordinary hands. In these early years of his assiduous investigation, he formed a close alliance with Dr. George T. Dexter, at whose residence most of the circles were held. At first the meetings were held twice a week, but later the judge received what purported to be communications with spirits at all hours and in all places. Swedenborg and Bacon occupied much of the time of the circles with a series of articles written through the mediumship of Dr. Dexter, which were subsequently published in a large volume. Further along in his unswerving adherence to the faith, Judge Edmonds became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enlivened by communications from other distinguished men in the other world. General Scott described his reception by the spirits; and Martin Van Buren, in whose law office the Judge had once been a clerk, appeared at his bedside the very night after death.

"My father had died thirty-six years before," the judge said, in telling of his vision, "and he and Mr. Van Buren had been friends in life. When I saw their spirits, my father was standing in the middle of the room, on my left. He had an alert, cheerful look, and was easy and unconstrained in his attitude. Mr. Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognised me and my father. He knew that my father was dead, and that I was not, and that he, too, was dead. I did not observe what first took place between them. My attention was first particularly attracted by Mr. Van Buren's saying, 'I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this

to be my life after death for ever?' This thought seemed to goad him into action. He had felt a strong but undefined attraction toward his right hand, and he turned in that direction, and bending over, began with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me."

At the time Judge Edmonds published a long description of Van Buren's spiritual progress in eternity. Another notable experience which he professed was an interview with Lincoln and Wilkes Booth, in which their experiences in "the summer land" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissertations on political economy by George Washington was a feature of his mediumship in 1854, and very lately Judge Peckham, through him, described the *Ville du Havre* disaster.

HIS LAST ILLNESS.

Judge Edmond's wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said that they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife especially he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit-forms, and that, upon joining them, by reason of entering their sphere in an already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end.

Although giving so much of his time to Spiritualism, Judge Edmonds did not neglect his large law practice until the infirmities of age compelled it. His partnership with William H. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial bench—his renomination in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first President of the Union League Club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the rebellion. He retained the friendship of many influential men who differed with his religious views.

THE NATIONAL ASSOCIATION.

The latest news of public interest in connection with the British National Association of Spiritualists is that Mr. Martin R. Smith has entered his name for the munificent subscription of £100 this year towards its funds, and this, of course, is most valuable aid to the Association in its early days. Mr. Algernon Joy, one of the honorary secretaries, wrote and asked Mr. Martin Smith's permission to publish his letter on the subject, and in the course of his reply, dated April 27th, Mr. Smith said, "If you think that the publication of my letter will do any good to the cause, and open other people's purse-strings, it is very much at your service. If Spiritualists really wish our Association to take the place it should, in virtue of the dignity and truth of the objects it is designed to promote, they must provide it with funds. . . . I think that the programme with which we started is too ambitious, considering the very small amount of support we at present receive."

We have received the following letter from Mr. Joy:—

To the Editor of the Spiritualist.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—Thinking that Mr. Smith's example might be of great benefit to this Association, I have applied for and obtained his permission to publish his letter, enclosed herewith.

ALGERNON JOY, Hon. Sec.

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

April 27th, 1874.

The following is Mr. Martin Smith's letter:—

Heathlands, Wimbledon, April 25, 1874.

DEAR SIR,—I have read an appeal in the *Spiritualist* newspaper from Mr. Pearce in aid of our new National Association.

It is very certain that the Association must be powerless

for good unless it is in possession of some considerable and definite income. The subscriptions of our members must be for some years to come wholly inadequate to meet its requirements, and it behoves all those who have the interest of Spiritualism at heart to foster our institution in the days of its infancy.

I have much faith in the truth and importance of Spiritualism—such personal experience of the peace of mind and consequent happiness which its teachings are able to bestow, that I look forward with earnest faith and hope to the day when these blessings will, in this country, be gratefully accepted by millions who now reject them with an idle laugh.

When this day arrives our Association will need no exceptional liberality; but that such is required at the present time needs but little demonstration.

Holding these hopes and convictions, it is my desire, as well as my duty, to do what I can to further the progress and success of the Association; and I will, with the greatest pleasure, subscribe £100 to its funds in four annual payments of £25 each.

I hope that many others will appreciate the importance of placing the Association out of the reach of pecuniary anxiety, which must cripple its energies, limit its aims, and materially impair its usefulness.

I enclose you a cheque for the first instalment of £25, and remain, very truly yours,

MARTIN R. SMITH.

Algernon Joy, Esq., Hon. Sec. British National Association of Spiritualists.

A copy of one of the latest lists of the members of the Council is appended; the names of Mrs. L. Macdougall Gregory, Mrs. Ross Church, Mr. Martin Smith, and several other ladies and gentlemen will have to be included in the next list. It will be seen that the Council is now a very strong one—strong enough even by itself to do a great deal of good for the benefit of Spiritualism:—

Armfield, W. N., Eden-villa, Cairns-road, New Wandsworth, S.W.
 Bassett, W. E., 15, Thornham-grove, Stratford, E.
 Bennett, Edward, T., The Holmes, Betchworth, near Reigate.
 Brown, James, 163, Hospital-street, Hutchesontown, Glasgow.
 Calder, Alexander, The Elms, Putney-hill, S.W.
 Chapman, John, 10, Dunkeld-street, Liverpool.
 Clark, G. B., 5, Blackwood-erescent, Newington, Edinburgh.
 Coleman, Benjamin, 1, Bernard-villas, Upper Norwood, S.E.
 Cook, Kenningale, B.A., Red-hill, Surrey.
 Crossland, Newton, Lynton-lodge, Vanbrugh Park-road, Blackheath, S.E.
 Dawe, N. Fabyan, Portman-chambers, Portman-square, W.
 Dawson, George H., 1, Earlham-road-terrace, Norwich.
 Dinsdale, Joseph, 15, Caird-street, West Derby-road, Liverpool.
 Davies, Rev. C. Maurice, D.D., 44, Netherwood-road, West Kensington-park, W.
 Everitt, Mrs. M. A., Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.
 Everitt, Thomas, Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.
 Fitz-Gerald, Desmond G., M.S. Tel. E, 6, Loughborough-road, North-Brixton, S.W.
 Fitz-Gerald, Mrs. D. G., 6, Loughborough-road North, Brixton, S.W.
 Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.
 Freeman, Joseph, York Hill Farm, Loughton, Essex.
 Glynes, Webster, F.L.A.S., 4, Gray's-inn-square, W.C.
 Gully, J. M., M.D., Hill-side, Streatham, S.W.
 Harper, Robert, 5, South-street, Finsbury, E.C.
 Hoskins, J. Thornton, M.A., F.R.S.L., Reform Club, S.W., and 5, Connaught-square, W.
 Jencken, H. D., M.R.I., Barrister-at-Law, Goldsmith-building, E.C.
 Joy, Algernon, M.I.C.E., 25, James-street, Buckingham-gate, S.W.
 Kisingbury, Miss, 93, Clarendon-road, Notting-hill, W.
 King, George, F.S.S., 40, Bark-place, Bayswater, W.
 Lewis, Charles Mansel, J.P., United University Club, S.W., and Stradey, Llanelly, Carmarthenshire.
 Lamont, John, London-road, Liverpool.
 Lovell, Alfred E., 3, Park-road, Plaistow, Essex.
 Noyes, T. Herbert, jun., J.P., United University Club, S.W.
 Pearce, C. W., F.S.S., 14, Burnley-road, Stockwell, S.W.
 Rogers, E. Dawson, 23, Dalryell-road, Stockwell, S.W.
 Sexton, George, M.D., L.L.D., &c., 17, Trafalgar-road, Old Kent-road, S.E.
 Shepherd, J., Everton-crescent, Liverpool.
 Snelling, G. F., 24, Sylvan-road, Upton-lane, Essex.
 Speer, Stanhope, T., M.D., Douglas House, 13, Alexandra-road, Finchley-road, N.W.
 Strawbridge, Geo. Nelson, Annandale, Central-hill, Upper Norwood.
 Strawbridge, Mrs. G. N. Annandale, Central-hill, Upper Norwood.
 Swinton, A. C., Hill House, Versailles-road, Norwood, S.E.
 Theobald, Morell, Holder's-hill, Hendon, N.W.
 Theobald, Mrs. M., Holder's-hill, Hendon, N.W.
 Theobald, R. M., M.D., &c., 25, Lee-terrace, Lee, S.E.
 Wilson, D. H., M.A., LL.M., Oxford and Cambridge Club, Pall Mall, S.W., and 3, Attenberg-terrace, Clapham Junction, S.W.
 Honorary Treasurer.
 N. Fabyan Dawe, Esq., Portman-chambers, Portman-square, W.
 Honorary Secretaries.
 Algernon Joy, Esq., M.I.C.E., 25, James-street, Buckingham-gate, S.W.
 (Home Correspondence.)
 Miss Kisingbury, 93, Clarendon-road, Notting-hill, W.
 (Home and Foreign Correspondence.)

Assistant Secretary.

Thomas Blyton, 12, High-street, Bow, E.

Hon. or Corresponding Members.

Prince Emil de Sajn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.I.M. l'Empereur de Russie, Nieder Walluf on the Rhine, near Wiesbaden.
 The Baron Von Vay, President of the Spiritual Society at Pesth.
 The Baroness Adelina Von Vay, Gonobitz bei Pötschach, Styria, via Graz, Austria.
 The Hon. Alexander Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.
 The Hon. Robert Dale Owen, Hotel Branting, New York, U.S., America.
 J. Riko, Esq., 71, Molenstraat, the Hague, Holland.
 Mrs. Emma Hardinge Britten, Boston, U.S.
 J. M. Peables, Esq., Humminton, New Jersey, U.S.
 The Rev. J. Tyerman, Editor of the *Progressive Spiritualist*, Melbourne, Australia.
 Mrs. Cora L. V. Tappan, New York, U.S., America.
 Miss Anna Blackwell, 13, Rue Lamiston, Paris.
 Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.
 Joseph Mylne, Esq., Beheea, East Indian Railway, Bengal.
 C. Constant, Esq., Smyrna, Turkey in Asia.
 W. H. Terry, Esq., 36, Russell-street, Melbourne, Victoria, Australia.

(The names of the President, Vice-Presidents, Affiliated Local and Provincial Societies, &c., will be given in a future issue.)

EXPERIENCES IN SPIRITUALISM.

No. 1.

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

It is now about two years since I was urged, most affectionately, yet most earnestly, for the sake of my fellow-men, to speak out fearlessly what I had discovered. I have now lying by me a long article which I then prepared on the subject, but which I then shrunk from publishing. It was no easy task for me to peril, at one fell swoop, all that during a life, extending to half a century, I had been struggling to attain, namely, the good opinion of my fellow-men. I had not aimed at wealth, but my reputation was, as it were, the very breath of my nostrils, and I could not but pause ere I jeoparded it. After a year's hesitancy, however, I at length spoke out, for the sake of others, not for my own, and I at least have not forgotten "the hue and cry" that was raised at my presumption. But I was buoyed up and sustained, and, indeed, impelled by the conviction—whether well founded or not, let others judge—that by my self-sacrifice I might do good to my fellow-man, and assist him to advance in goodness and knowledge, both in this world and in the world to come.

Having said thus much, that all may judge for themselves how far I was governed by a spirit of fanaticism which ought to detract from the weight of my testimony, I happily dismiss, for good and all, every personal consideration, and proceed with my narrative.

For the first four or five months of my investigations my chief inquiry was, Is this a reality, or an imposture or delusion? And here I pause to remark on one feature of the evidence which ought not to be overlooked, and that is, that much of it is so purely personal in its character, that it is nearly, if not quite impossible to convey an adequate idea of its force to others. For instance: if my person is touched inaudibly by an unseen power, no mortal being but myself can, in the very nature of things, have any evidence but my saying so. And though it may be to me most satisfactory, so that I can say beyond all peradventure "I know," yet it is impracticable for me to convey to any other one the same strength of evidence that is accorded to me. So it must be, when my most secret thoughts are read. It is impossible that the evidence can be presented to any other one with the same overwhelming force that it is to me, for the simple reason, that no one but myself can know positively what my thought was.

So, too, much of the evidence is appreciatory, and not tangible. What I mean by this is, that it is evidence addressed to the mind only, and not to the senses. For instance, when the spirits detail to us their daily life in the spheres, or proclaim to us the doctrine of Progression, we cannot have the same evidence of those matters that we can of a house or tree, which we can see and touch, and thus, by the aid of our senses, ascertain the reality. We can only reason upon it; we can only test it by all the laws of nature and all her manifestations around us, and then determine for ourselves what judgment to form, whether we will be governed by the conclusions of our judgment, or by a blind faith (as unlike true belief founded on our reason, as the stupor induced by laudanum is unlike a natural slumber).

Hence it is that it is so important that each one should investigate for himself, and not depend upon what others tell him. Pinning their faith upon the sleeve of others has for ages been the curse of mankind.

These considerations I was aware of during my investigations, and they caused me to receive with great caution the relations I obtained from others, and so they ought to admonish others to receive my statements with equal caution. For I beg it to be borne in mind, that I am not so much seeking to convince others, as I am aiming to induce them also to investigate for themselves, as I have. But—

One cause of folly, one especial cause
 Is this. Few know what wisdom is, though well
 Defined in God's own words, and printed large
 On heaven and earth in characters of light,
 And sounded in the ear by every wind.

My first interview was with the rappings, and three things struck me as remarkable. One was, that under the circumstances, it was beyond all cavil that the sounds were not produced by the instrumentality of any person present. Another was, that my mental questions were answered, when I knew that no person present could know what they were, or even that I was asking any; and a third was, that I was directed to correct a mistake I had made in my written memorandum of what was occurring, when I knew that no one present was aware that I had made a mistake, or what it was.

It cannot be necessary that I pause here or elsewhere to detail the circumstances which cause me to say one thing was established "beyond cavil," and as to other things that "I know." I was at the time a disbeliever; I had all my wits about me, and was on the sharp look out for deception. And all who will thoroughly investigate this matter will over and over again be placed in the situation I was, where they will be compelled to say "I know," in defiance of all preconceived opinions, and of all the arguments in the world from those who do not and cannot know. It is useless for a man to argue to me that the sun does not shine, when I know it does. There are thousands who have gone into this matter—and of clear and intelligent minds too—who have realised as I have, the truth of this proposition in regard to various phases of the phenomenon. It was but a few days ago that a vigorous mind wrote to me, "It will not do for the world to tell me that I am deceived, when from the oft-repeated evidence of my senses, and the deductions of my reason I know I know."

At my next interview, several things occurred to attract my attention. None of my questions were asked orally, some were written, and some merely framed in my mind, yet all were answered correctly. Once I began writing a question which I had thought, and it was answered when I had written only two words of it. Again was I told to correct a mistake in my minutes—for I was a novice, and did not do the business as well as I might—and we were told of what was occurring in the adjoining parlour with a person who had entered the room since we had left it, and which, on throwing open the folding doors, we found to be correct.

My next interview was where a party of eight or ten were assembled, and where I knew only one of them. The first thing that struck me was, that no communication could for more than half an hour be obtained, though all were anxious for it, and particularly the medium, who was reproached with being the cause of the interruption. At length, however, the rappings were heard, and the first thing was to direct a lady who was there merely as a spectator, who had never witnessed anything of the kind, and who sat by herself in a corner of the room, to come to the table around which the party were sitting. She was reluctant to do so, yet finally consented, and received what purported to be a communication from a child she had lost, and which she said was in all respects accurate, even as to the cause of death, which was an unusual one, namely, swallowing a peach pip. One gentleman asked mental questions, to which he received answers which he said were correct; one asked aloud several personal questions on matters known only to himself, and received, what he said, were correct answers; and I asked mental questions and obtained answers, the truth of which I could not then tell, though afterwards I ascertained. Then came the first physical manifestations I ever was present at, and they came in the shape of heavy poundings, as with a fist on the panel of a door, at some distance from the medium, and where she could not reach. We were sitting in the basement, and the poundings were answered from the cellar underneath, and from the second or third storey overhead. Of course I could not tell who made them, nor could I inquire very closely without being in danger of giving offence, but I confess I suspected an imposition, and I was provoked at it. That is,

I thought it done, not by the medium, who was a young, innocent girl of some fifteen, but by some one to deceive us. My journal of that day's proceedings looks as if my suspicions were known, for it contains this entry:

"I returned home to bed about twelve. About two or three o'clock, as I should judge, I was awakened and heard knockings faintly and hurriedly on the floor in one corner of my room. I listened and fairly persuaded myself it was mice. The moment I had come to this conclusion the rappings ceased in that corner, and were heard in an opposite corner, near the head of my bed. This time they were slow and distinct. I again persuaded myself it was the mice, and again the rappings changed to another part of the floor, and so on in different parts of the room, until I fell asleep."

My next interview presented to me a new feature. A gentleman and his wife were present, and he incidentally mentioned a faculty which she possessed of telling the character and mood of mind of a person upon whom she might fix her attention, though not knowing who the person was, and she did so by holding in her hand or binding on her forehead some writing in which that person's thoughts were expressed. I uttered a wish to witness that, and was gratified. I took out of my pocket and handed to her so that she did not see the writing, a memorandum of my own, in which I had recorded the thoughts of another person. I supposed it would be my own character that would be given, but instead of that, she gave me a very graphic and perfect delineation of the character and mood of mind of the person whose thoughts I had thus committed to paper, and that, when it was most manifest she could not have known what was on the paper.

I remark, in this connection, that this lady is one of the persons mentioned in my address to the public, and I have frequently since that time witnessed the same thing. I have among my records the delineations of the character of some of our eminent men, which would perhaps startle even them. I was once desirous of inviting a relative to live with me, but I knew nothing of that person's character, having seen the person only once, and that at the early age of nine years. A residence with me of over two years has only demonstrated to me how perfect was the delineation, even to the most delicate touches of character and feeling.

My next interview was marked by these features: I had received an anonymous letter—no unusual thing, by the way, even at the present time—in which I was threatened with the exposure of some imputed official delinquency. I supposed the purpose was to extort money from me, but at this interview I made some inquiries about it, and was told, among other things, that it was of no consequence. I paid no attention to it, and it was not many days before I ascertained that it was indeed of no moment, for I received another in the same handwriting, which showed me the writer had given up all hopes of getting money out of me, and consoled himself for the disappointment by saying to me—

"That your face is the title-page to a tragedy, and that nature made you a villain, is
PUBLIC OPINION."

Another feature was, that now for the first time in this connection I saw a clairvoyant, and our interview, which lasted nearly three hours, was conducted partly through him and partly through the rappings. And now, too, for the first time, I witnessed some of the more elevated teachings of this matter, so much of which I have since received. I do not record them here, for I have not the space, and it will suffice to say that they were such as no pure Christian could take exception to.

My next manifestation was when I was alone by myself, and it, like the previous private incident, seemed to come for the express purpose of reaching an impression of collusion that was lurking in my mind. It came when I was awake and in full possession of my senses, when I was not thinking of this subject (for I was reading one of Scott's novels), when my lamp was burning so that I could see everything around me, and when I knew that no other person was present. I give it in the words of my journal, as I recorded it at the time:—

"Monday, February 17th, 1851.

"To-night, after I had gone to bed, and while I lay reading, according to my usual custom, I felt a touching on my left thigh, which I at first thought was the twitching of the muscles which all will at times experience. It continued, however, so long, and with such regularity of intervals, that I began to think it could not be from that cause. I accordingly put my hand down by the side of and upon my thigh, and the touching ceased. The moment I withdrew my hand it was

renewed. This I did several times, and always with the same result. I then altered the position of my hand. Formerly I had laid it flat upon the spot touched, so as completely to cover it, but now I laid it so that the edge of my hand touched my thigh and my fingers extended off laterally. The touchings on my thigh were renewed, and not only that, but there was a feeling on the top of my hand and across my fingers, as if that which touched my thigh had passed across my hand and touched each finger as it passed. It seemed like a stream of electricity passing across and touching my hand, and then touching my thigh with a spot about as large as my little finger. I placed my hand in that position and took it away again several times, and uniformly with the same result. I removed all clothes from my person, but with the same result.

"This continued for twenty or twenty-five minutes, during which time I resorted to various expedients to test the reality of what I felt. I determined to ascertain whether it was intelligent. I asked a question aloud. While I was asking, the touching ceased, and when my question was put, my thigh was twice touched with distinct intervals. I repeated the question mentally with the same result, only the answer was given by three touches passing across my hand to my thigh. I asked other questions, but no attention was paid to them.

"These touchings were on the outer side of my left thigh. After continuing some time, they ceased at that spot, and made their appearance on the front of my thigh more faintly, and touching a spot about the size of a penny. They continued there only a few minutes, when I was touched sharply twice on my right foot at two different places, as if by the point of a nail in the hands of a child or some feeble person.

"After that there came a stream of touchings from my left big toe, all the way up my leg to the upper part of the thigh. They were very numerous, and so rapid as to form almost a stream, yet each touch was quite distinct.

"This stream ran up and down my leg several times in a perfectly straight line, and then ceased.

"The touchings then appeared at my left side, near my loins, very gently and at intervals, until I fell asleep.

"During the first part of this, I sat up in my bed, and took my lamp in my hand and held it close to my thigh, so that I could see it very distinctly, and conducted some considerable part of the inquiry with the lamp thus held."

"February 23rd.

"Last night, between twelve and one, I again experienced these touchings. They were confined to the side of my thigh. They were less distinct, and more gentle, and continued a less time, but were accompanied by a soft breeze gently fanning my forehead."

At my next interview nothing particular occurred beyond what I have already mentioned, except these things: one was, that at one time the rappings were as if by five or six persons at once, and with different sounds, some strong and vigorous, and some faint, as if by children; and the other was, that at our request the rappings changed from the floor to the table, as we pointed out the spot.

The next interview had this peculiar feature. An old gentleman came into the room unexpectedly to us all, and laid upon the table a piece of paper, so folded as to conceal the writing, and asked an answer. He got one, and said it was correct, and that it related to an incident which had occurred sixty-eight years ago, and before any of the rest of those present were born, and which was known only to him.

Correspondence.

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

TO THE REV. CHARLES VOYSEY.

REVEREND SIR,—I have read a quotation in the *Spiritualist*, April 24, of a sermon preached by you, in which some remarks were made on Spiritualism, to which I venture to call your attention. As one who has the pleasure of an acquaintance with the lady through whose mediumship the manifestations of Florence Maple occur, I must protest against any supposition of "monstrous and wicked fraud." The facts and phenomena upon which Spiritualism rests, have been before the world for many years. They occur in all countries; their universality and independence of each other are as striking as the progressive character of their development. It is not only in London that the marvels that astonish

you occur, but in America, Australia, wherever indeed investigators devote sufficient earnestness to the subject. Notwithstanding, it is condemned on *à priori* grounds as absurd and impossible, by the masses without inquiry. Now, we know that all real knowledge must be based on observation; that the inductive method beginning from the facts of observation, has supplanted the metaphysical method, which began with the facts of consciousness. While, therefore, the opposition to, or neglect of the subject by the great mass of exact observers called scientific men is to be regretted, it is only a recurrence of what history assures us. The discovery of the spiritual phenomena was not made in the laboratories of the savans, but in the cottage of the peasant; a message to humanity, it came to a child, so simply that its very simplicity and meanness is a charge against it. I would remind you, however, that there have been scientists who form a noble exception to your remarks; and a reference to the many hundreds of volumes forming the literature of Spiritualism, will convince you that Professor Hare, of Harvard University, Professor de Morgan, Baron Reichenbach, A. R. Wallace, C. F. Varley, F.R.S., Lord Lindsay, Camille Flammarion, Professor Boutlerow, of St. Petersburg, Serjeant Cox, W. Crookes, F.R.S., and others, have noted the phenomena, pronounced them real, and with few exceptions have approved our deductions. None have accepted Spiritualism without personal investigation and direct evidence. None who denounce or ridicule it have devoted to its study lengthy, patient, earnest investigation. Its study is admittedly surrounded by difficulty, owing to our imperfect knowledge of the requisite conditions, and our knowledge already acquired is entirely empirical, or that gained by experience. To investigate properly, it is necessary to lay aside preconception and prejudice, to confess ignorance, and to come as little children. How many of the learned can do this? It is freighted with such momentous results to the popular ideas of religion, of philosophy, and of science, that those only who love truth for its own sake, and who are prepared to follow wherever she may lead, are attracted towards it. The surest method, then, of ascertaining if the report of these marvels be correct or not, if twenty-five or thirty millions of your fellow beings are deluded, or wilful impostors, is not to invoke the aid of those already pledged to the support of existing systems and institutions, but to devote a few years to the dispassionate study of the history, the phenomena, and the philosophy of modern Spiritualism. The reward is certain, for if the communion between the two worlds is proved real, the momentous question is solved; if, on the other hand, you or any other can demonstrate that this new cultus is a vain delusion, and can explain other sources of the omnipresent phenomena on which rests the harmonial philosophy, to any such there awaits a sure and glorious immortality.—I am, Rev. Sir, yours sincerely,
W. LINDSAY RICHARDSON.
1, Norwood-place, London, W.

MRS. TAPPAN'S LECTURE COMMITTEE.

SIR,—You have more than once declined to publish letters from me which dealt with the malpractices of a certain editor, where such malpractices chiefly affected yourself. But in an article last week, headed, "History of Mrs. Tappan's meetings," he makes statements which affect so many different people, and which, if true, would reflect such discredit on Spiritualism and Spiritualists generally, that, as he always refuses to publish anything that he finds inconvenient, you cannot refuse to print *these* remarks and the letter I addressed to the said editor last week, of which I enclose a copy:—

To the Editor of the ———.

SIR,—Under the heading "Ecclesiastical Intelligence," you say that "the only way by which the public can judge of this matter is to again state the facts." No doubt the public can only judge by knowing the facts, but the very point at issue is—what are "the facts?" You say one thing, I say another. Let the public hear both sides, if you really have any regard for truth, or any wish that your readers should judge for themselves. If you will undertake to publish what I write—provided I confine myself rigidly to the point at issue, and do not occupy more of your space than half the amount taken up by yourself—I am ready to go into details; to do which without such undertaking would be a useless waste of time.
20th April, 1874. ALGERNON JOY.

Of by far the greater part of the statements contained in the "historical" article I have no direct personal knowledge, but among the remainder I have counted no less than seventeen, which I know to be utterly false, and most of which I can prove the author to have known to be false at the time when he wrote them. There is no need to occupy your valuable space with the details, as the fact that he neither published nor acknowledged the enclosed letter is quite evidence

enough of his bad faith in the matter. But I here declare again that I will send *him* my statement at once if he will undertake to publish it.
ALGERNON JOY.

25, James-street, Buckingham-gate, S.W.,
26th April, 1874.

SIR,—A sentence in the article I referred to last week, has made me look carefully through what I have written at different times on the subject in question, and I find that I made a misstatement in saying that our committee had not "had any dealings with the manager" of the previous course of lectures. (See my "written statement" in your last number.) I had forgotten that one of the committee had received a list of probable subscribers from the said manager. The committee were not consulted on the subject, the list was not submitted to them, and I am told that only two additional subscribers were obtained from that list. This is how I came to forget what was really not an act of the committee, though of course the manager referred to had no means of knowing that, and of course we accept the responsibility of the act in question. No doubt the obligation which we thereby incurred scarcely amounted to making it, morally speaking, compulsory on us to pay his debts without consulting the subscribers (*as he contends*, or else why does he abuse the committee?) But the fact remains that I thoughtlessly made a misstatement, by which I did him some slight injustice, and which I therefore regret.
ALGERNON JOY.
28th April, 1874.

A HAUNTED ROOM.

SIR,—At N—— Park, a house in Derbyshire, we used often to stay with relations of ours, the "red room" upon several occasions was devoted to our use, and cheerful enough it used to look in its crimson hangings and bright furniture, yet to enter there was for me to feel strangely depressed and disquieted, and at night no child was ever more terrified at the dark than I in that particular room. Had I been asked "Of what are you afraid?" I would have answered, "I cannot tell, nevertheless I am terribly frightened, and there is no use in trying not to be, as I have done so over and over again; there is something in the atmosphere of this room which has a horrible effect upon me, let the summer's sweet air steal up from the garden below, or the wintry wind sweep through it, it is all the same." Yet I had never seen, heard, or felt anything there then to alarm me, but there came a night when this was no longer the case, for when attempting to draw back the curtain, instead of the soft damask, my fingers clasped what felt to them a hard, unresisting hand. "Quick, strike a light," I cried, "some one is in the room;" but before the match was struck I had unlocked the door, holding it open, and only kept back from calling aloud for assistance, by my great reluctance to alarm a whole house full of people which our hospitable friends had gathered round them. The light my husband held revealed no robber; the room was searched, but nothing found. Where had the hand vanished to? and why had it thus come to—
ENNESFALLEN?

PSYCHIC FORCE.

SIR,—I believe that Serjeant Cox means by psychic force that unseen potent element, which is possessed by all persons to some extent, but which, in the case of the psychic or medium, is projected beyond the extremities of the material structure, and, even when undirected by intelligence, has frequently been known to attract to the psychic books, chairs, and other articles of furniture. It is a faculty, which is God-given, occasionally inherited, and always susceptible of development, like a genius for music, public speaking, organisation, or any other talent. At ordinary physical seances the manifestations may, according to Mr. Serjeant Cox, be directed, either consciously by some one of the visitors, or unconsciously by the psychic himself, whose brain, as it were, cerebrates or pictures to itself the various personages, whom, by thought-reading, it (*i.e.*, the brain) knows what each sitter is thinking of, and assigns to them appropriate speeches and actions. According to this supposition, the psychic, while in a condition of deep trance, is doing, while sitting in his chair, the very same thing that we are doing in our bed every night of our lives, *i.e.*, playing many parts, assuming various characters, and improving many dialogues; the essential difference being that whilst in sleep the connection between the will and the brain is temporarily severed, in trance, the mind, of which the will is the chief attribute, is working powerfully, the expression of the features often glows with fine emotion, and, in short, such intellectual feats are accom-

plished as are utterly beyond the range of the psychic's power, when, aroused from trance, he returns to his normal condition. Now, there may be something in this theory of unconscious cerebration. Dr. Carpenter and the learned Serjeant, though at loggerheads on the general question of psychism, have yet indirectly made important contributions to spiritual science by their searching investigations into the hitherto but partially explored regions of mental philosophy. But the principal objection to the cerebration theory, in its bearings on Spiritualism, is that many competent authorities are assured that the brain, being simply matter, can have no impression except what it receives from mind, either that of a human being or a supramundane operator, who may respectively speak, write, "rap out," and, by means of brain waves, or mental vibrations, impress their thoughts; that there are no such things as involuntary actions, because such feeble actions as are wrongly so described are, like respiration, circulation of the blood, and other physical functions, the result of vibrations of volition so small as to be almost imperceptible; and that, consequently, all the manifestations at spirit *seances*, are the outcome of the *voluntary* action, either of some one present or of a mind embodied in some more etherealised form. The true lessons, I think, to be drawn from all this conflict of evidence as to the cause of the phenomena, are that every man and woman should honestly admit the facts as already proven; that they should set aside irritating ecclesiastical figments respecting diabolic agency, and other worn-out absurdities; and that they should, if possible, separate the scientific, or fact-observing, aspect of the question from its social, philosophical, and religious issues. These latter are, of course, more important; and, perhaps, it is neither possible nor, if possible, desirable to prevent drawing certain obvious conclusions. But, nevertheless, surely it is our bounden duty, for the next few years, mainly to confine our attention to an analysis of phenomena, to test their reality by regular household sittings; by varied experiments tried under various conditions; by taking notes of all that has transpired at each *seance*; by submitting such notes for the confirmation of those present at the circle; by chasing from the mind all preconceived notions respecting the spiritual states of the departed; by making a special study of Spiritualist text-books, and of Biblical spiritist phenomena, e.g., apparitions, writings on the wall, phosphorescent lights, levitations of Christ, Philip, and so forth; by comparing these facts with those which are from time to time recounted in the newspapers, and by ever bearing in mind that the unity of truth pre-supposes and fixes the unity of causes. Just as the growth of plants and trees in Kensington-gardens is referable to the same causes that produced the herbage in the vale of Hermon nineteen centuries ago, so whatever law will explain the so-called miracles of the Christian, pre-Christian, and Origen, Jerome, Augustinian eras, will adequately solve the mysteries of the nineteenth century, and so gradually clear away the mists that have for ages lurked over the whole region of the unscen. Ghosts, as they are called, will soon cease to be supernatural. The Greek word *miracle*, by the way, ought to be invariable translated power, or gift; as, indeed, it is so translated when the writer of the Gospel speaks of Christ as saying that "power," or as we should say, psychic force, "had gone out of him." JAMES THORNTON HOSKINS.

Reform Club, Pall Mall, S.W.

SPIRIT IDENTITY.

SIR,—Will you kindly insert the following letter in your paper?
FREDERIKA SHOWERS.

To the Editor of "The Medium."

SIR,—With reference to a paragraph that appears in today's *Medium*, requesting an explanation of an alleged misstatement on the part of the spirit calling herself "Florence Maple," I beg to inform you that six months previously to the publication of the account referred to, I had also made inquiries, and had discovered that there was no such street as the one indicated in the town of Inverness. One or two members of the Dalston Society also made efforts to ascertain the truth, but with the same unsatisfactory results; however, our more intimate acquaintance with the controlling intelligences prevented our expressing any virtuous indignation at the failure, and I, at any rate, was forced to be content with the subsequent explanation, that Inverness was a "large county," and that the name of Blackburn-street might have been "changed." My almost exceptional experience of Spiritualism has proved that *all* the statements made by these

strange beings are not to be relied upon, and that, for reasons totally incomprehensible, they give no satisfactory proofs of identity. I have stated this frequently and unreservedly at circles in London, and I mention it once again for the information of comparatively inexperienced and too credulous Spiritualists.

Time alone can unravel the mystery that surrounds these manifestations, and our duty meanwhile is—not to rush to hasty conclusions, in conformance with our own preconceived notions—but to watch and observe quietly. Above all, it ought to be the first and most imperative consideration with genuine Spiritualists, to take care that, by the dissemination of implied doubts, they do not effectually deter all honourable and intelligent media from entering the movement. After what *we* have seen and heard, and, I may even add, experienced, I do not wonder that ladies and gentlemen decline to run the risk of sullyng their honourable names by permitting their addresses, &c., to be published in verification of their statements. On the occasion to which your correspondent refers, and on all other occasions that have been reported, my daughter was present as a guest—not as a medium. It was out of pure kindness and good nature that she consented to sit for the manifestations—which were no pleasure to her—for she was utterly unconscious all the time—and I think, therefore, that it would only have been an act of common courtesy if my permission had been obtained, as was done in other instances, before any person proceeded to publish his own hasty deductions and conclusions. I am certain, however, that this was only an oversight on the part of the gentleman in question, and that nobody would feel greater repugnance than himself to the infliction of any annoyance whatever on a lady.

The slightest reflection ought to convince anybody that the medium herself would have found little difficulty in furnishing an address that could have been verified, and that she would not have been stupid enough to adhere to one that had previously been supposed to be incorrect, at least, if not false. Most unfortunately for us, there is no lack of departed spirits among our own immediate relatives and friends, any one of whom might have been introduced with perfect safety on the occasion.

So far as Florence is concerned, she has invariably adhered to *one* statement since her first appearance among us, and, on my questioning her again to-day, she indignantly repeated that she *did* live in Blackburn-street, but that having frequently told people, at Mrs. Gregory's and elsewhere, that the subject was painful to her, she would not allow it to be pursued. I thank you much for the insertion of the paragraph in question, as, but for your casual notice, the matter might have been commented on without ever coming to my knowledge, or receiving even this imperfect explanation. If anything more is said, however, I shall treat the matter as completely beneath my notice. When people become a little more spiritual, and sit for manifestations themselves, they will soon discover how contradictory and bewildering are the statements of the spirits.
FREDERIKA SHOWERS.

[The editor of the *Medium*, we find, in a tone of superiority, published the following offensive remarks about Miss Showers:—"We do not write in a spirit of condemnation, but on behalf of calm and kindly inquiry." When a lady and her daughter visited London to see what they could of Spiritualism, and not to give *seances*, although they kindly yielded to some pressing requests, they ought to have been safe from comments of this kind, especially as it is a well known fact that nothing satisfactory in the way of proof of identity can be obtained, from *any* of the spirits who are giving materialisation phenomena through any medium in this country.—Ed.]

SIR,—I was present at a *seance* on Thursday last, when a spirit expressed himself through our medium, who was entranced, to the following effect:—

His name was William Gibbs, and he had kept an hotel or boarding house at San Francisco, called the Columbia House Hotel. He had a partner called Henry Hersey—Ursey—or Harsey, an Englishman, who like himself had been a sailor.

He was anxious to communicate with the friends of Hersey, who he believed lived at Ramsgate, and to inform them that Hersey had been accidentally drowned at San Francisco, partly, he much regretted to say, through carelessness on his part. This must have occurred some years ago, as he explained his want of detailed information respecting his partner, by the fact that San Francisco at the time was a rough place, where no one inquired very particularly into his friend's antecedents.

He was most anxious to convey this intelligence to the friends of Hersey, and seemed much gratified at our assurance that we would endeavour to do so.

If any of your readers at Ramsgate would kindly make inquiries as to whether such a name is still known there, and if successful communicate with me, they would much oblige, yours very faithfully,
MARTIN R. SMITH.
Heathlands, Wimbledon, April 27, 1874.

SPIRIT POETRY.

THE following inspirational lines, given through the trance mediumship of Mr. T. L. Harris, are quoted from *A Lyric of the Golden Age*.* They refer to the drowning of the poet Shelley, and his birth into the after life:—

“FEED him with jonquils and anemones,
With jasmines, myrtles, roses, where he lies;
Let all your kisses melt upon his mouth,
Balm-winds fresh breathing from the tropic South;
Myrrh, cassia, nutmeg trees of Ceylon, lave
Him in your odours; fan him as ye wave
O golden palms; and thou, wild tamarind tree,
Droop thy long sprays, caress him balmily;
Ye crimson cactus-flowers, that nimble bees
Vainly explore, oppress not his mild eyes;
O sleep-diffusing poppies, rain not down
Your heavy juice; nor, sable cypress, frown
On him reposing; silver lime-flowers, pour
Faint, starlike incense-drops from your full store;
Sweet pansies, pillow him; thy pipe, O Pan,
Blow with a mellow strain, thy syrinx blow;
Our darling is delivered from his woe,
Freed from the hate of love-regardless man.
Our darling is not dead, he lieth here,
Where the blind groping earth-worm finds him not.
As water-lilies mourn the fading year,
Fond hearts deplore him on the earth. No spot
Defiles the crystal pureness of his fame.
The efflorescence of his being blooms
On earth, blooms splendidly. Like May he came,
Sowing rich beauty over dens and tombs
And rocky peaks and solitudes. He sped
Like a clear streamlet o'er its jagged bed,
That by no torture can be hushed asleep,
But pours in music hastening to the deep.
Peace, peace, bewail him not with garlands sere,
Ye Autumn Months, his is no funeral bier.
No pale dissolving *Édolon* is he
Of that which was but never more shall be;—
Shelley the Spirit lives eternally.”

So sang in Heaven a golden-tressed maiden,
Above a sleeping Spirit newly born
From mother earth and the salt sea forlorn.
No dark-eyed houri of some Persian Aidenn,
But a sweet English girl, with mild blue eyes;
No gentler being walks in Paradise.

Impalpable but visible, the soul
Of every flower obeyed her song's control;
In million fairy forms through heart and brain
They flowed, and slowly banished every pain
From his deep-dreaming mind. He woke at last.
Let his own verse rehearse three days he passed
Translated by swift death to heaven divine;—
The thought being his, the thought's word-clothing mine.

“I rose most like a purple dragon-fly
From the dull sheath, who leaves his floating corse
Adrift upon the waters, then dilates
For the first time his breast with upper air,
And feels his gauze-like filaments of wings,
And sees the unknown isled lilies bloom
O'er the dim depths that were his former world.

“We had gone forth, my friend and I, beguiled
By summer air and sunshine and low tones
Of music from the crisped and crested sea.
A white flaw struck our barque and she went down.
A gurgling, bubbling sound was in my ears.
White-armed I elipt with sinewy stroke the waves,
Sank, rose again and sank, and rose and saw
Returning smiles of sunshine on the sea,
Then left my languid form upon the deep,
Borne by its tides and rocking to their swell.”

* Published by John Thomson, 39, John-street, Glasgow.

LAST Sunday evening Mr. Algernon Joy presided at the Spiritual services at the Cleveland Hall.

DURING the past week Miss Florence Cook, Miss Katie Cook, Mr. Charles Blackburn, and Mr. C. E. Williams, the medium, have been in Paris. Mr. Williams will return on or about Wednesday next.

THE latest news which has reached this country of the whereabouts of Mr. Foster, the test medium, is that he has reached Honolulu, on his way to Australia. There is some probability that he will visit England again.

THE Rev. F. R. Young, editor of the *Christian Spiritualist*, is a trance medium, and in the number of his journal published this morning, he gives an interesting spirit message communicated through his mediumship.

ONE of the latest acts of Judge Edmonds was to write to the editor of the *Banner of Light*, expressing his appreciation of the value of the recent experimental researches in Spiritualism, published by Mr. Crookes. We shall quote Judge Edmonds' remarks on the point in our next.

MISS LOTTIE FOWLER'S MEDIUMSHIP. — Miss Lottie Fowler is now in London, at 9, Somerset-place, Portman-square, W., where she is giving private *seances*, chiefly by previous appointment. She will give no more public *seances*, and is not open to receive engagements for Sundays. For two or three days during the early part of this week she gave a few *seances* in Brighton. As the records in this journal have demonstrated, Miss Fowler is an exquisitely sensitive clairvoyant medium, likely to give satisfaction to inquirers who are sufficiently experienced to furnish those conditions which are known to favour good manifestations.

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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:—

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

INQUIREMENTS 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

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