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# The Spiritualist

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

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

January 9th, 1874.

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

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

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

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

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### THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

*The Objects of this Association are:—*

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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

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

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

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

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## THE DEVELOPMENT OF RELIGIOUS THOUGHT.

VIOLENT disturbances in the material world are the exception, and not the rule; so, in things spiritual, the tendency of modern philosophical thought is to compare the growth of religions to the growth of the branches of a tree, each advance in thought springing naturally from its antecedents, and received by men in proportion to their capacity to imbibe the new ideas. In physics, small changes, extending over a long period of time, will produce as great divergences as violent disruptions will effect in a short period of time, but the latter phenomena are the exception, and the former the rule. So in religions. The English Christianity of to-day is a very different thing from the English Christianity of two hundred or three hundred years ago, when Queen Mary roasted Protestants alive, and Queen Elizabeth and the Bishop of Norwich roasted Roman Catholics, in order to glorify the Almighty and satisfy the religious convictions of the people. Still, great as is the total change between that time and this, it has been slowly and gradually brought about by the progress of education and science—which are the same thing, for science is but "exact knowledge" and the application of past experience to new conditions. An example of the result of slow changes in physical nature may be seen in the beautiful scenery of the Highlands of Scotland, for modern geological research proves Caledonia's picturesque glens and valleys to have been formed by a process of denudation by rain and river, extending over vast ages, and not, for the most part, by volcanic action.

New religions sometimes appear to burst suddenly upon the world, especially when they are viewed through the medium of imperfect records, but in not a few cases there is evidence that a gradual change in the minds of the people had prepared them to receive the new faith. Dean Stanley gave some illustrations in his recent lecture at the Royal Institution, showing that Christianity did not make so great a change in its early converts as is generally supposed, or as might be inferred from the contents of books written at the period. The innermost thoughts of primitive people, the religious ideas which are their consolation in life and their solace in death do not readily find their way into books and newspapers. He pointed out that the inscriptions in the Roman catacombs, on the tombs of Christians who died between the end of the first and the beginning of the third centuries, do not show that strong line of demarcation between the old and new religions to be found in the books of the period. In the second century, not only was the Good Shepherd carrying the lamb, carved upon the Christian tombs, but Psyche, Bacchus, and other heathen deities, surrounded by the trailing vine and wreaths of flowers. Christianity was then a joyous religion, and would possibly have as much disgusted the orthodox of the present day,

as do the social happiness and harmless jokes which characterise many a modern *seance*; the early Christians, who carved such lively things on their tombs, never introduced crosses, furnaces, and instruments of torture; these gloomy things, as symbols of Christianity, were introduced at a later age; the Dean of Westminster said that he could find none on the earlier tombs; they began to appear one or two centuries afterwards. The inscriptions on the tombs contained nothing dogmatic, but simply inculcated the idea that the state of the departed was "peace," and "rest in God." These stone records in the catacombs are of special interest, because they have not been tampered with in later times, and chronicle the opinions of many early Christians, instead of the convictions of one.

Modern Spiritualism is spreading with great rapidity, but the human mind has been prepared to receive it by long and slow processes. The battle between exact knowledge and speculation has been waged for many long years, until science has shown a tendency to drag mankind into blank, cold, materialistic atheism, and blind faith to draw it towards senseless superstition and implicit belief in the incredible. Hence the soil is prepared for the advent of religious ideas founded upon facts which every man can prove for himself, and which he ought not to believe until he is forced to do so.

Thus all evidence tends to show that new religions are not of sudden and miraculous origin, but that the ideas grow naturally, as the human brain develops by experience and education; the new is then accepted, and that which is most worthless in the old is discarded, just as the orthodox world is now itself abolishing eternal punishment, which three hundred years ago it would have roasted anybody for doubting. The good and true in that which is old will live for ever, but shorn of unmeaning dogma and artificiality, for, in the words once uttered by a spirit through the lips of one of our trance-mediums:—

The truth of the present is but the truth of the past,  
But each truth is greater, and grander, and mightier than the last;  
The past is ever prophetic of that which is yet to be,  
And God reveals His glory by slow and distinct degree.

## THE LIFE AND WORKS OF ALLAN KARDEC.

BY THE COUNTESS OF CAITHNESS.

I WILLINGLY accede to your request to narrate all I know of the history of the late lamented Allan Kardec, who did so much for the cause of Spiritualism on the Continent. The little I can tell will at least serve to answer many inquiries, and satisfy your readers until you can obtain a fuller and more complete account from an abler pen.

In order that English Spiritualists may know how much this intelligent, good, and enthusiastic man was esteemed on the Continent, I will begin by translating some passages from the magnificent discourse pronounced at his funeral on the 2nd April, 1869, by the well-known astronomer and highly-gifted author of so many celebrated scientific works, Monsieur Camille Flammarion, of the Paris Observatory, which, I think, will interest your readers; the more so as it will, at the same time, serve to show them in what light Spiritualism, or, as it is there called, "Spiritism," is looked upon on the Continent by the most celebrated scientific men of the day, who do not hesitate to own themselves con-

vinced, while they, at the same time, confess their ignorance of the cause of many of the mysterious phenomena of nature:—

Gentlemen—In accepting with deference the invitations of the friends of the earnest and laborious thinker, whose earthly remains now repose at our feet, I am reminded of a sad day in the month of December, 1865, when I pronounced a few solemn words of farewell at the tomb of the founder of the academical library, the much honoured Didier, who was, as an editor, the convinced fellow labourer and associate of Allan Kardec in the publication of the fundamental works which were so dear to him, and who was also called away suddenly, as if Heaven had desired to save these two pure spirits from the philosophical difficulty of quitting this life by a different way from the one usually followed.\*

My task this day is still greater, for I would fain endeavour to represent to the minds of my hearers, and to those of the millions who all over Europe, and in the new world, have interested themselves in the still mysterious problem of the phenomena called spiritual—I would fain endeavour to represent to them the scientific interest, and the philosophical future that awaits these phenomena, to which, as they know, so many eminent men amongst our contemporaries, have dedicated themselves. I would desire to show them the unknown horizons which human thought will see open out before it, as it extends its positive knowledge of the natural forces which are ever active amongst us; to show them that these researches are the most efficacious antidote against the leprosy of Atheism, which seems to be the plague spot of our present period of transition; and in short to bear witness in a public manner to the immense services which the author of the *Book of Spirits (Livre des Esprits)* has rendered to philosophy, awaking attention and starting discussion on the facts, which, until then, had belonged to the morbid and calamitous domain of religious superstition.

It is indeed an important act to establish here, by the side of this most eloquent grave, that the methodical examination of phenomena mistakenly called supernatural, far from renewing the spirit of superstition, and enfeebling the energy of reason, destroys on the contrary the errors and the illusions of ignorance, and better serves the cause of progress than does the illegitimate and unjust negation of those who do not choose to give themselves the trouble to search and enquire.

But this is not the time or place to open an arena for disrespectful discussion. Let only a testimony of affection and a sentiment of regret descend from our thoughts on the calm countenance of the man lying before us, which may rest around him in his grave as a tribute from our hearts. And since we know that his eternal soul survives these mortal remains, as it existed before them; since we know that indestructible ties connect our world with the invisible world that surrounds us; since his soul exists this day as much as it existed three days ago, and that it is not impossible that it is at this moment with us; let us say to him that we would not allow his material form to disappear from amongst us, and enclose it in the tomb without unanimously honoring his works and his memory, without paying a grateful tribute to his earthly career, which was so faithfully, so worthily, and so usefully fulfilled.

I will first rapidly trace the principal lines of his literary career.

Departing this life at sixty-five years of age, Allan Kardec had consecrated the first part of his life to writing classical and elementary works, particularly destined for the use of the instructors of youth. When, about the year 1850, the apparently new manifestations of moving tables, and rappings without an ostensible cause, extraordinary movements of furniture and of other inanimate objects, began to call the public attention, and to cause a sort of feverish excitement even amongst the most venturesome imaginations, in consequence of the novelty of the experiences, Allan Kardec, who was studying mesmerism and these strange effects at the same time, followed the numerous experiments that were being made at that time in Paris with the greatest patience and the most judicious clear-sightedness. He collected and classed according to order the results obtained by this long observation, and from it composed the body of the doctrine published in 1857 in the first edition of the *Spirits Book (Le Livre des Esprits)*. You all know the success that attended that work both in France and abroad.

\* I think it better to say that this is the exact rendering of the French words, although it does not read well in English.—M. Caithness.

† Leon Hippolyte Denisart Rivadi, it is known that the name of "Allan Kardec" was a *nom de plume, sui generis*.—M. C.

It has now reached its fifteenth edition\*, having spread the elementary doctrine amongst all classes of society, which doctrine is not essentially new, since the school of Pythagoras in Greece, and that of the Druids in our own Gaul taught the premises, but it came with an appearance of newness and actuality corresponding as it did with the phenomena.

After this first work others followed in succession, the *Book of Mediums* or *Experimental Spiritualism: What is Spiritism?* or an abridgement under the form of question and answer; *The Gospel according to Spiritism; Heaven and Hell; Genesis*. Now death has come to snatch him away at the moment when in his indefatigable activity he was busy upon a work concerning the connection of mesmerism with Spiritism.

By means of the *Revue Spirite (Spiritist Review)* and of the Paris society of which he was the president, he constituted a centre in which all converged to form a bond of union for experimentalists; a few months ago, feeling his end approaching, he prepared the conditions for the continuance of these studies after his death, and established the central committee, which succeeds him. He has raised contention, having established his school under rather a personal form; there is still some division between Spiritualists and Spiritists. In future, gentlemen (such at least is the desire of the friends of truth), we should all be united in the bonds of brotherly union, and all work together towards the general desire for the elucidation of the true and the good.

As the organiser of this slow and difficult study, he perceived that its complications must now enter upon a period of scientific research. The physical phenomena upon which no stress was laid at first, must now become the object of critical experiments, without which no serious conclusion is possible. This experimental method to which we owe the glory of modern progress, and the marvels of electricity and of steam, must now take in hand the as yet mysterious phenomena we are witnessing,—must measure, digest, and define it.

For spiritism is not a religion, but a science,—a science of which we scarcely know the alphabet. Nature comprehends the universe; and God Himself who in early times was made for the image of Man, can only be considered by modern metaphysics as a spirit in nature. The supernatural does not exist. The manifestations obtained by means of mediums, like those of mesmerism and of somnambulism are of *natural order*, and should be severely submitted to the control of experience. Miracles exist no longer; we are witnessing the dawn of an unknown science: who can tell to what consequences the serious study of this new psychology may lead the world of thought?

Science henceforward will rule the world; and, gentlemen, it will not be out of place in this funeral oration to remark upon its present work, and the new inductions which it reveals to us precisely at the point of view of our researches.

At no period of history has science developed such vast horizons to the astonished gaze of man. We now know that *the earth is a planet*, and that *our actual life is accomplished in heaven*. By the analysis of light we are acquainted with the elements which burn in the sun and in the stars, at millions and trillions of leagues from our terrestrial observatory. We possess by calculation the history of heaven and of earth, in their far-off past as in their distant future, neither of which really exist for laws that are unchangeable. By calculation we have weighed the celestial earths which gravitate in space; the globe we inhabit has become a stellar atom rushing through space amidst the endless depths of immensity, and our own existence on this globe has become an infinitesimal fraction of our eternal life. But what must impress us still more forcibly, is the marvellous result of the physical works performed in these latter years; as, for instance, that *we live in the midst of an invisible world* which is ceaselessly operating around us. Yes, gentlemen, this is an immense revelation for us. Contemplate, for example, the light which at this moment is poured out on our atmosphere by that brilliant sun, contemplate that tender blue of the celestial vault, mark well the balmy gusts of soft air which come to caress our faces, look at these monuments and at this earth—well, in spite of our wide-open eyes and our clear vision we do not see all that is passing here! Of a hundred rays emanating from that sun, a third only is accessible to our sight, either directly or reflected by objects; the other two-thirds exist and act around us in a real although in an invisible manner. They are warm, without being luminous for us, and are yet far more active than those which excite our sense of vision, for they attract the flowers to the sunny side, they produce every

chemical action,\* and in an equally invisible manner they elevate the vapour from water into the atmosphere to form clouds, thus occultly and silently exercising around us a colossal force mechanically equal to many thousand million horse power.

If the burning and chemical rays which are ever active in nature, are invisible to us, it is because the first are not quick-enough to excite our retina, and because the second strike it too quickly. Our eye can only perceive things between these two limits, before and beyond which it sees not. Our terrestrial organism may be compared to a harp with two strings, which are the optic and the auditory nerves. A certain class of movements will make the first vibrate, and another class of movements will make the second vibrate; *such is the whole of human sensation*, more limited even than that of certain other living creatures, of certain insects for example, amongst which these same cords of sight and hearing are more subtle and delicate. Now there exists in nature not two, but ten, a hundred, a thousand different species of movements. Physical science, therefore, teaches us that we live in the midst of a world that is invisible to us, and that it is not impossible that beings (equally invisible to us) also live on the earth, with an order of sensation absolutely different to ours, and without our being able to appreciate their presence, unless they manifest themselves to us by facts which come within the order of our sensations.

In the face of these truths, which as yet are only dawning upon us, how absurd, and of how little value, does the *à priori* negation of them appear! When we compare the little we know, and the scantiness of our sphere of perception with the quantity that exists, we cannot but conclude that we know nothing, and that everything still remains for us to learn. With what right, then, can we pronounce the word "impossible," in the face of facts that we can ascertain and state, without being able to discover even their cause?

Such as these are the authorised views which science offers us of the phenomena of life and death, and of the force that animates us. It is sufficient for us to observe the circulation of existences.

All is but metamorphosis. Borne on in their eternal course, the constituent atoms of matter pass without ceasing from one body to another, from the animal to the plant, from the plant to the atmosphere, from the atmosphere to the man, and our own body changes incessantly its constituting substance during the entire course of our lives, as the flame burns only through the unceasing renewal of elements; and when the soul has fled, the same body, so often transformed during life, definitely returns to nature every molecule, never to take them again. For the inadmissible doctrine of the resurrection of the flesh, is substituted the grand doctrine of transmigration of souls.

Here we have an April sun shining in the heavens, and inundating us with its roseate warmth; already the fields awake, the first buds begin to open, the flowery Spring is amongst us, the blue vault smiles, and resurrection is taking place; and yet this new life is but formed of death, and does but cover its ruins! Whence comes the sap of these trees which grow green upon this field of death? Whence comes the humidity that nourishes their roots? Whence come all the elements which will cause the silent little flowers and the singing birds to appear with the first caress of the month of May? From death! from the corpses shrouded in the sinister night of the tomb! Supreme law of nature—the material body is but a transitory assemblage of particles which belong not to it, and which the soul has grouped together according to its own type, forming for itself organs which will place it in relation with the physical world, and whilst our body renews itself piece by piece by the perpetual exchange of material; whilst one day it falls an inert mass never again to rise, our spirit, a personal being, has ever kept its indestructible identity—has reigned as a sovereign over the matter with which it was clothed, thus establishing, by this universal and constant act, its personal independence, its spiritual essence—unsubdued to the empire of space and time—its individual greatness, *its immortality*.

In what consists the mystery of life? By what ties is the soul bound to the organism? By what process does it escape from it? Under what form and under what conditions does it exist after death? What remembrances, what affections does it preserve? How does it manifest itself? These, gentle-

\* Since Camille Flammarion pronounced these words in 1869, it has reached its 22nd edition.—M.C.

\* The retina of the eye is insensible to these rays; but other substances indicate their presence, for example iodine and salts of silver. A part of the solar spectrum has been photographed by these rays which our eyes see not. The photographic plate shows no visible image on issuing from the camera, although it is there, since a chemical operation will render it visible.

men, are so many problems which are far from having been solved, and which together will constitute the psychological science of the future. Certain men may even deny the existence of the soul as they do that of God, and affirm that moral truth does not exist, that there are no intelligent laws in nature, and that we Spiritualists are the dupes of a gigantic delusion. Others, on the contrary, declare that by a special privilege they are acquainted with the essence of the human soul, the form of the Supreme Being, the state of the future life, and treat us as Atheists because our reason refuses to be guided by their faith. The one and the other, gentlemen, cannot alter the fact that we are here face to face with the greatest problems; that we interest ourselves in these questions (which are far from being new to us), and that we have the right to apply the experimental method of contemporary science in searching for the truth.

It is by the positive study of effects that we mount to the appreciation of causes. In the order of studies united under the generic denomination of "Spiritism," the facts exist. But no one knows the manner of their production. They exist quite as decidedly as the electric, luminous, and caloric phenomena; but, gentlemen, we neither know their biology nor their physiology. What is the human body? What is the brain? What is the absolute action of the soul? We are ignorant of it. We are equally ignorant of the essence of electricity and of the essence of light. It is, therefore, wise to observe all these facts without any foregone conclusions, and to endeavour to determine their causes, which are, perhaps, of different classes, and more numerous than we have hitherto supposed.

Let those whose view is limited by pride or by prejudice not understand these anxious longings of our thoughts, so eager for knowledge; let them throw sarcasm and anathema on this class of studies; we elevate our contemplations higher! . . . Thou wast the first, oh friend and master! thou wast the first who from the very commencement of my career as an astronomer expressed a lively sympathy for my deductions relative to the existence of other celestial humanities; for, taking in hand my book on the *Plurality of Inhabited Worlds*, you placed it at once at the base of the doctrinal edifice which you dreamt of. Often have we discussed together this mysterious celestial. Now, oh soul! thou knowest by direct insight in what consists this spiritual life to which we shall all return, and which we forget during this existence.

You have now returned to that world whence we have all come, and you reap the fruit of your earthly studies. Your earthly envelope sleeps at our feet; your brain has gone out, your eyes are closed never more to open, your voice will no longer be heard. . . . We know that we shall all come to sleep this last sleep, to this same inertia, to this same dust. But it is not in this envelope that we place our hope and our glory. The body falls; the soul remains and returns to space. We shall meet again in a better world, and in the immensity of heaven, where our most powerful faculties will be exercised; we shall continue the studies which on earth could only find too small a stage to contain them. We prefer to know this truth, rather than to think that you lie here contained entirely in this corpse, and that your soul has been destroyed by the cessation of the play of some organ. Immortality is the light of life, as this dazzling sun is the light of nature.

Farewell, till we meet again, dear Allan Kardec. *Au revoir!*

Having thus endeavoured to show how highly this wise and excellent man was estimated by his contemporaries, and how deeply they felt his loss, I will proceed to give you a rapid sketch of what I have heard of his life, convinced that his memory will descend to future generations, accompanied by the blessings that belong to the benefactors of humanity.

Allan Kardec (Leon Hypolyte-Denizart Rivail) was born at Lyons on the 3rd October, 1804; his family had always been much distinguished in the magistracy and in the law; but, from his earliest youth, he felt irresistibly drawn to the study of philosophy and science. He was educated at the college of Pestalozzi, at Iverdun, in Switzerland, and was one of the most distinguished scholars of that celebrated Professor, and also one of the most zealous propagators of his system of education, which exercised such a great influence in the reform of studies both in France and

Germany. He was endowed with extraordinary intelligence and a special aptitude and inclination for teaching; he invariably taught all that he knew to those fellow-students who had acquired less than himself. It was in this college that his ideas took that tendency which was afterwards to class him amongst the men of progress and of liberal thought.

By birth he was a Catholic, and during the time of his education in a Protestant country he suffered many acts of intolerance, that induced him to conceive the idea of a religious reformation, upon which he silently worked during many years, with the hope of being able to arrive at some unity of belief; but an indispensable element was wanting to the solution of this great problem. Later on, Spiritualism came to his aid, and gave a special direction to his labours.

He returned to France as soon as his studies were concluded, and, knowing German thoroughly, he translated many moral and educational books into that language, his favourite works amongst them being those of Fenelon. He was a member of many scientific societies, and was crowned by the Royal Academy of Arras, in the year 1831, for a celebrated treatise he had written on the question of "*A system of studies most in harmony with the necessities of the age.*"

From the year 1835 to 1840 he founded gratuitous classes at his own residence in the *Rue de Sevres*, in which he taught chemistry, physics, comparative anatomy, astronomy, and other sciences—an undertaking worthy of commendation at all times, and more particularly so at a time when only very few men of intelligence ventured to follow in this path.

Ever desirous of rendering the process of education agreeable and interesting, he invented, about this time, an ingenious method of teaching calculation, and a mnemonic table of the history of France, by the aid of which the dates of important events and discoveries could be easily fixed in the memory. Amongst his numerous works on education, I will cite the following:—*A Plan for Improving Public Instruction* (1828); *A Practical and Theoretical Course of Arithmetic* (1829); *A Classical French Grammar* (1831); *A Manual of Examinations for Titles of Capacity, containing Reasonable Solutions of the Problematical Questions of Geometry and Arithmetic* (1846); *A Grammatical Catechism of the French Language* (1848); *A Programme of a Course of Chemistry, Physics, Astronomy, and Physiology, as Taught in the Lyceums* (1849), a work very much appreciated at the time of its appearance, and which has since gone through several editions.

Thus, before Spiritualism came to popularise the pseudonym of Allan Kardec, he had known how to make himself celebrated by a very different class of works, which, however, always had for their object the instruction and improvement of his fellow-men.

About the year 1850, when first the Spiritual manifestations began to be spoken about, Allan Kardec devoted himself to the most persevering observation of the phenomena, limiting himself principally to the elucidation of the philosophical consequences to be deduced from it. He was thus able to perceive, from the very first, the dawning of new natural laws,—new, inasmuch as they had not yet been observed or studied; laws that regulate the relations of the visible world with the invisible, recognising, in the action of the latter, one of the forces of nature, the knowledge of which would throw light on an endless number of

problems hitherto considered unsolveable, and which had only been considered from a religious point of view.

His principal works on this subject are—*Le Livre des Esprits (The Spirits Book)*, the first edition of which appeared on the 18th of April, 1857; *The Book of Mediums*, in 1861; *The Gospel According to Spiritualism* (1864); *Heaven and Hell* (1865); *Genesis, the Miracles and Prophecies* (1868). In January, 1858, he also established the *Revue Spirite*, a monthly publication, which is still continued by the Paris Society of Spiritists.

He founded this society on the 1st of April, 1858. It is regularly constituted with the name of "Parisian Society of Spiritual Studies." Its sole object is the study of all that can contribute to the progress of this new science. Allan Kardec always denied having ever written anything whatever under the influence of preconceived or systematic opinion. He was a man of a cold and firm character, possessed of great calmness and judgment, well qualified to grapple with the subject without being carried away by excitement or enthusiasm; he observed the facts, and from his observations he deduced the laws that regulate them. He has given us the theory, embodying it in a methodical and regular form, demonstrating that facts falsely called supernatural are really subject to regular laws; he classes them amongst the order of the phenomena of nature, and thus destroys the last refuge of the marvellous and one of the greatest elements of superstition.

During the first years of the advent of modern Spiritualism, when the first spiritual phenomena were so much discussed, the manifestations were simply an object of curiosity in France, as I am sorry to see they still appear to be in England, rather than a motive for serious meditation which they soon became in the former country, and on the Continent generally, thanks to the severe examination and logical deductions of our intelligent, laborious, and painstaking author, who soon succeeded in convincing all the thinking men of the day of the great importance of the eternal truths underlying the mere outward manifestations of spirit power. *The Book of Spirits* caused the subject to be looked upon in quite a different light; the moving tables were soon deserted; they had but served as a prelude to form a body of doctrine which embraces every question that so deeply interests humanity.

The true knowledge of Spiritualism dates from the appearance of the *Spirits Book*. It became a science which, until then, had only possessed stray elements scattered about without any co-ordination, and whose depth could not be comprehended by every one. From that moment the doctrine fixed the attention of serious and reflective minds, and was rapidly developed on the Continent. The book has been, I believe, through nineteen or twenty editions in French, and has been translated into nearly every Continental and some Eastern languages; I hear it has attained to its sixth edition in Spain, in spite of so many serious drawbacks from political and religious causes.

Thus in a few years persons of every country and of all classes of society adhered to these ideas. This unprecedented result is doubtless owing to the ready sympathy which the ideas met with, but it is also owing in great measure to the clearness with which they are set forth, which is one of the distinctive characteristics of the writings of M. Allan Kardec.

Abstaining from abstract metaphysical forms, the

author has succeeded in making himself read without fatigue—a most essential condition for the popularisation of an idea; his argumentation is infallibly logical, offering no field for refutation and predisposing to conviction in every point of controversy. The material proofs which Spiritualism gives of the existence of the soul and of the future life tend to the destruction of material and pantheistic ideas.

One of the most fruitful principles of the doctrine, and that emanates from what precedes, is that of the plurality of existences, and succession of earth lives dimly perceived before by a multitude of ancient and modern philosophers, and in these latter days by Jean Reynaud, Charles Fourier, Eugène Sue, and others; but it had remained in a state of hypothesis, whilst Spiritualism demonstrates its reality, and proves that it is one of the most essential attributes of humanity, and one of the first laws of the order of creation. From this principle springs the solution of all the apparent anomalies of human life, of all inequalities, moral, intellectual, and social. Man comprehends by it whence he comes, whither he goes, for what purpose he is on the earth, and why he suffers upon it.

Innate ideas are explained by the knowledge that has been acquired in previous lives; the progress of nations and of individuals by the men of past times, who return after having progressed; sympathies and antipathies as the effect of anterior connection, these ties which form the great human family of all ages, have for their base the very laws of nature, and are no longer a mere theory of the great principles of liberty, equality, and fraternity.

Instead of the principle that out of the Church there is no salvation, which foments and keeps alive division and animosity amongst different sects, and has caused so much bloodshed, Spiritism has for its maxim that *apart from charity there is no salvation*, that is to say, equality amongst men before God, tolerance, liberty of conscience and mutual benevolence.

Instead of blind faith, which annihilates liberty of thought, it says: There is no real faith but that which can look reason in the face in every age of humanity, for as reason progresses with man's progress through the ages, thought and faith based upon it must keep pace with that progress; faith requires a basis, and this basis is the perfect knowledge of what is to be believed; it is not sufficient to see in order to believe, above all it is necessary to understand. Faith is no longer of this age; in fact the dogma of faith is precisely that which now makes the greatest number of unbelievers, because it desires to impose itself, and exacts the abdication of some of the most precious of man's intellectual faculties, such as reason and free-will.

Allan Kardec was an indefatigable worker, always the first and the last at the work, but he gave way at last on the 31st of March, 1869, in the midst of the preparations he was making to remove his offices, which step had become necessary on account of the considerable extension of his multifarious occupations. Numerous works which were waiting for an opportune moment to appear, will some day come to prove still more the extension and the power of his conceptions. He died as he had lived, at his work. For many years he had suffered from heart disease, which could only have been combated by rest for the mind and more bodily activity, but, entirely engrossed by his labours, he denied himself everything that would absorb an instant from his

favourite occupations. With him, as with all high-minded souls, the sword completely wore out the scabbard. His body became heavy and unyielding, but his spirit waxed more and more energetic, and to the last he was constantly extending the circle of its activity.

In this unequal struggle the outward envelope could no longer resist, a day came when it was vanquished; the aneurism broke, and Allan Kardec fell as if struck by lightning. A man disappeared from earth, but a great name took its place amongst the luminaries of the age, a great spirit went forth to temper and renew its energies once more in the infinite, where all those whom it had taught and consoled no doubt awaited its arrival with impatience.

He has gone, then, to seek fresh life and renewed energy in the spirit world, and to find new elements wherewith to reconstruct his new material organism. Worn out by incessant labours, he has gone with those who will be the lights of the new generation, to return hither with them to continue and to conclude the work which he has left in the hands of his fervent followers.

The man exists no longer, but the spirit is still amongst us; it is a sure guide and protector. An indefatigable worker has been added to the spiritual foree. He will understand, as when on earth, how to make each one comprehend the advice they most require, without wounding any susceptibilities. He will calm the premature zeal of the too ardent, and indicate to them the proper moment for action. He will stimulate the lukewarm, and aid the sincere and disinterested workers in the good cause.\* He now sees clearly all that he only guessed at when on earth; he is no longer subject to doubt and perplexity, and will make us participate in his convictions, enabling us to perceive the object, and pointing out to us the path we are to follow, with the clear and precise language that constituted him a type in the annals of literature.

The man no longer exists, but Allan Kardec is immortal, and his memory, his works, and, above all, his spirit, will ever be with those who firmly sustain on high the banner which he so well knew how to make respected! But we do not unite around Allan Kardec; we unite around Spiritism, such as he has constituted the science, and with his counsels and his influence we shall advance with sure steps towards the happy future which is promised to regenerated humanity.

#### A CONFERENCE OF SPIRITUALISTS IN LONDON.

At a meeting of the Conference Committee of the British National Association of Spiritualists, held last Monday night, it was proposed—"That the proceedings of the Conference occupy four days—from the 4th to the 9th of August."

1st day.—*Soirée*, 6 to 10 p.m.

2nd day.—Conference; two sessions, from 10 a.m. to 1, and 3 to 5 p.m. Papers and discussions on Physical Manifestations. Evening, 7 to 9—Physical *Seances*.

3rd day.—Papers and discussion upon the higher manifestations, the prospects of Spiritualism, &c. Evening—*Seances*.

4th day.—Excursion.

\* Lady Cathness, who claims to come under the latter class, is now preparing to publish, at her own and sole cost, the entire works of Allan Kardec, translated for the first time into English by a few fervent followers of the author, in which work she also bears her part. She trusts some of these important books will be issued by Messrs. Trübner and Co. early in the autumn.—ED.

#### MR. WILLIAMS AND JOHN KING SEEN AT THE SAME TIME.

BY PRINCE WITTGENSTEIN.

MR. GLYNES's report, which you kindly published in the *Spiritualist* some months ago about a *seance* held in my room, at the Buckingham Palace Hotel, was as circumstantial and true as possible.\*

What struck me most at that *seance* was John King's first appearance in front of the screen behind which Mr. Williams was sitting. After some stray flashes of light, his lamp suddenly appeared as if fixed against the screen, and presently showed us the upper part of King's handsome figure, brightly lit up.

He did not come—he was there all at once, without any transition whatever, and he was separated from his medium by the compact screen.

When, later on in the *seance*, he called me to look at his entranced medium, I distinctly saw Mr. Williams's head reclining over the back of his chair against the wall; his face pale, rigid, deathlike; the eyes glaring and upturned, and the mouth open, as of a man who had died a few moments before.

The spirit was standing before him, lighting the medium up and down with his lamp, which went out after the lapse of about half a minute. When, after that—while still standing in the dark, near the senseless medium—I thanked King for his exertions, and expressed a wish to shake hands with him, his large, damp, flat hand grasped mine, seeming to come, however, not from the side where I had just seen him, but, as it were, out of the wall against which I was leaning.

EMILE, *Prince of Sayn-Wittgenstein*.

Nieder Walluf, on the Rhine, June 10th, 1874.

#### SPIRITUAL MEDIUMS BURNED ALIVE.

THE following paragraph from the *Religio-Philosophical Journal* (Chicago) of June 6th, 1874, contains more details about the outrage in Mexico than we published last week:—

"City of Mexico, May 18th, via Havana.—Senor Castilla, Alcalde of Jacoba, in the State of Sinaloa, has officially reported to the Prefect of his district, that on April 4th he arrested, tried, and burned alive, Jose Maria Bonilla and his wife Diega, for sorcery, it having been proven that they had bewitched one Silvestre Gacarias. The day before the execution, Citizen Porras, as a final test, made Zacarias take three swallows of blessed water, whereupon the latter vomited fragments of blanket and bunches of hair. The Alcalde states that the people were exasperated against sorcerers, and demanded that they be burned, and the sentence was executed with his approval. He adds, that he has his eye on other sorcerers, against whom complaint has been made by the citizens.

"The *Official Diario*, of this city, confirms the report of the outrage, and says that several families in the town have since compelled the officer to burn another old woman and her son for the same cause. The General Government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence."

MARRIAGE OF MISS COOK.—At the parish church, Hackney, by the Rev. J. A. Kenworthy, Edward Elgie, second son of William Elgie Corner, Esq., of St. Thomas's-square, to Florence Eliza, eldest daughter of Henry Cook, Esq., of Eleanor-road. No cards.

THE Mr. Fay who has just come to London, asserts that he is not Mr. H. Melville Fay, the notorious medium, nor the brother of Mr. William Fay (manager of the Davenport's) as stated recently in *The Medium*, but that he is the second cousin of Mr. William Fay.

\* See *The Spiritualist* of January 2nd, 1874.



PORTRAITS OF MR. WILLIAMS THE MEDIUM, AND JOHN KING THE SPIRIT.

At a large number of Mr. Williams' *seances* during the past three years, the spirit John King has made himself visible by his own light to an average of about ten persons at the same time, and on several occasions he has shown himself and his medium at the same time, as recorded in the spiritual periodicals. Once Prince Wittgenstein invited Mr. Williams to his room in the Buckingham Palace Hotel, and at the *seance* saw Mr. Williams and John King at the same time, as recorded on the preceding page.

This engraving is copied from one of the photographs issued by M. Buguet, of Paris. Information about M. Buguet's photographs, and the conditions under which they are taken, will be published in the next number of *The Spiritualist*.

John King is the leading spirit in the production of physical manifestations through the mediumship of Mr. Williams. The special correspondent of the *Times* newspaper, and a friend of his own, had a dark *seance* with Mr. Williams at the time the latter was in partnership with Mr. Herne, and the following results were published in the *Times* of December 27th, 1872:—

"We took hold of one hand of each medium, and at the same time pressed a foot and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the "mediums" were kept in complete custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table. Our friend instantly struck a match, and lo! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far, indeed, from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom."

## MISS SHOWERS'S MEDIUMSHIP.

BY WILLIAM CROOKES, F.R.S.

On several recent occasions Mr. Serjeant Cox has publicly alluded to opinions which I had privately written to him, respecting the electrical and other tests I was kindly permitted by Mrs. and Miss Showers to try with the latter lady. For many reasons, I regret that Serjeant Cox has thought fit to introduce my name into this controversy; but having done so, I think it only justice to Miss Showers, as well as due to myself, that your readers should be in possession of the exact words I used. I therefore ask you to be good enough to print the following extracts from my letters to Serjeant Cox:—

“April 14th, 1874. I have had two experimental *seances* with Miss Showers, and have obtained certain results, but not enough to enable me to form a definite opinion. I must have more evidence. I have only had four *seances* altogether with her, and that is quite an insufficient number. I had between thirty and forty *seances* with Miss Cook, before I felt justified in coming to a positive opinion. I notice that with every new medium one or two *seances* only leave suspicion on the mind. It was so in the case of Home, Williams, Herne, Miss Fox, Miss Cook, and Miss Showers. In all instances where a great number of *seances* have been available, this suspicion has been replaced by belief; so it is not fair to attach too much importance to the unfavourable impression given by the first few *seances* with Miss Showers.”

“April 20th. I cannot make up my mind about Miss Showers. ‘Katie’ refuses to say anything about her or ‘Florence.’ But be Miss Showers genuine or not, I am satisfied that Miss Cook is true and honest. I have had too many *seances* with her, and have tried too many tests like those you suggest, to leave any doubt on my mind.”

“April 25th.—The tests which Miss Cook stood well, Miss Showers failed to stand. But knowing how misled I was in Miss Cook’s case at first, with even stronger grounds for suspicion than I have with Miss Showers, I wish to reserve judgment till I have more opportunities of experimenting. The evidence in her favour is very strong. I know five or six people who declare they have seen Miss Showers and the spirit Florence at the same time,—Mr. Dunphy, Mrs. Corner, Mr. Tapp, Mr. Luxmoore, and Miss Cook,—and these on separate occasions. I have been in the cabinet all the time, near but not touching Miss Showers, while the ‘spirit’ was ‘materialising,’ and then saw it open the curtain and take my hand. I could not see Miss Showers, as it was dark, but the risk of detection was too great for an impostor to venture on.”

This is all which I have said or written to Serjeant Cox on the subject; the letters from which the above quotations are taken were written *currente calamo*, and would perhaps have been worded differently if I had foreseen their possible publication; but the opinions expressed in them I still hold.

† THE PRICE OF THE SPIRITUALIST.—To-day *The Spiritualist* is published at two-pence for the first time, whereby a great increase in the expenses has been incurred, as was also the case when it was first published fortnightly instead of monthly, and afterwards weekly instead of fortnightly. It is hoped that its friends will exert themselves to increase its circulation in all directions.

## SEANCES WITH MISS SHOWERS AT MRS. MAKDOUGALL GREGORY'S.

BY SIR CHARLES ISHAM, BART.

THE musical *seance* last evening, June 11th, at the house of my excellent friend Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W., was most satisfactory. Our small and select party of inquirers was conducted through a very narrow doorway in the temporary partition, to that end of the drawing-room which was afterwards darkened, and in which were a semi-grand piano, a small table, sofa, and a few chairs. I accidentally took one which enabled me to lean against the said piano, close to the key-board, where Miss Showers had most kindly consented to preside, and where no one could approach without my knowledge. This young lady played with a light touch the beautiful air, “Ah! che la morte.” I, being placed between Miss Showers and the audience, was in the best position in the room for observing the following phenomena:—A man’s stentorian voice sang the song throughout in good time and tune. The voice proceeded from close to where I was seated, and between myself and the wall; it, as you may suppose, overpowered the piano, and I may add, in its more powerful notes, was almost sufficient to deafen the listeners; it must have had a fine effect in Green-street, Grosvenor-square.

My friend Mr. Sutherland, who heard it on that night for the first time, has considerable knowledge of singing; he remarked that he had rarely heard so powerful a baritone; he inquired the age of the performer; the same voice replied that he was twenty-two when he left this world. Mr. Sutherland remarked that he was thinking that a voice of that quality would be likely to belong to a person of twenty-three. The next song was rather comical, the word “Whip-poor-Will” (an American bird) being in one verse pronounced in a most ludicrous manner in a squeaking, rough, hoarse, and bass voice in quick succession; a clear, but occasionally rather shrill, female voice took up certain parts of the song.

After various other songs had been performed, numerous questions were put to the vocalist; we failed in obtaining any valuable information in reply to any of them, and soon the voice declined answering at all.

Here is a specimen:—

“Do you consider prayer of any avail?” “Oh! yes.”

“What sort of prayer do you prefer?” “I like the Lord’s prayer best.”

“How does prayer benefit you?” “It gains us salvation.”

“What do you mean by that?” “It enables us to get to the top of the tree, and sit there [Then, after a pause] but we must not have too many up, or it will break down.”

The only addition I will supply to the above is (1st), that Miss Showers has a gentle, soft voice, both in speaking and singing; (2nd), when I accompanied “Peter” on the cornopean a few evenings previously, some of the tunes—such as *God Save the Queen*, which I played in the key of D—he, evidently not liking the higher pitch in the second part, sang an octave lower than my instrument. I think this is sufficient evidence that the voice was not the voice of a woman, much less that of Miss Showers.

Among the witnesses present at this *seance* were the Hon. E. Douglas, Mr. Thompson the amateur mes-

merist of Yorkshire, Lady G., Mr. T. H. Noyes, B.A., and Mr. George Sutherland.

At another *seance*, held last Sunday night at Mrs. Gregory's, after Miss Showers had been tied with tape round the wrists by her mother, in a manner which appeared almost to amount to cruelty, the knots were sewn with thread, and finally sealed by Mr. Dunphy, the young lady submitting with the most exemplary resignation. Peter, as usual, commenced singing in his free and lively manner, when presently Florence appeared from behind the curtain. I being close to Mr. Dunphy, who was keeping guard, went close up to her, and with the utmost sincerity expressed myself in admiration of her beauty and grace, and remarked how unlike she was to Miss Showers. Florence expressed her gratification at this opinion. After she had been seen by Mr. Dunphy to walk towards the far end of the dark chamber to her medium for the purpose of gaining strength she returned, when I presented her with a small but fragrant bouquet. This she gracefully accepted, saying how kind it was of me, and how fond she was of flowers, terminating her remarks with, "Thank you very, very much."

This she retained in her hand with another presented to her by M. Gustave de Veh, during the remainder of the evening.

Each one of our party was presented to Florence in succession, and each signified in kind and sympathising words to Florence the extreme delight they experienced at being permitted to approach and gaze on her. Mrs. Gregory now, after some coaxing, induced Florence to show her naked foot. This she did several times, but only momentarily. The foot appeared to be but half the natural size, and I failed to distinguish toes. She also, on request, showed her teeth, which were of the purest colour. After various little remarks, uttered in her sweetly plaintive voice and winning manner, Florence gave us her blessing and retired.

Peter now recommenced singing various songs in a sort of careless and lively manner, until the appearance of Lenore was announced.

It would require a pen far more graphic than my own to describe the charming and winning ways of this playful little spirit.

A bouquet was, of course, also presented to her, which she gracefully accepted, and with which she tapped our faces in the most coquettish fashion possible to conceive.

She allowed us to stand in front of her, in a stooping position, and look closely into her refined and lovely face, far beyond any earthly complexion in delicacy and purity.

At the request of Mrs. Gregory, she kissed me and others through her veil; she broke off small pieces of her hair for us, and delighted us in various ways. I inquired of her whether she could write her name; she replied that she could, but did not know whether she would, as it was too much trouble. I, however, handed her a visiting card and pencil. She was commencing, when I said, "Would you be so kind as to allow me to hold the card?" She then placed it in the palm of my hand, and arranging it, and placing her fingers under my hand, with the thumb above to steady the card, leant her right hand against mine, and wrote, at the same time saying she could not see, and feared I could not read it, but told me to take it to the candle and try. This I did, when these words appeared in a legible hand:—"I have had so much pleasure in making your acquaintance, Leonore."

She was standing outside the doorway. We now requested her to walk into the room. This she declined. I then placed my hand on the carpet two feet in front of her, when she placed her naked foot on it at request, for the space of one second; the foot was of perfect form and size.

These are some of the principal occurrences of the *seance*. Numerous other little incidents which cannot be described imparted to it the principal charms. Thus terminated the most delightful evening it has ever been my fortune to experience.

Miss Showers, the most deserving of all, is denied the pleasure of participating in the enjoyment. She wakes up, the tape is cut off the wrists, and is now in my possession.

The other guests present at this *seance* were the Countess of Caithness, Count de Medina Pomar, General Brewster, Miss Kislingbury, Mr. W. H. Harrison, Mrs. Showers, Mr. H. M. Dunphy, and M. Gustave de Veh, of Paris.

### SPIRIT TEACHINGS.\*

NO. XIII.

[After an interval of some days, during which I received no communication on the subject of the religious teaching of spirits, I requested permission to state further objections which pressed strongly on my mind. As I recall my state, I was perplexed and startled by what had been said. I was unable to accept what was so new; and the great point that weighed with me was that of "Spirit Identity." It seemed in my then state that I must have complete proof of the earth identity of the communicating spirit before I could accept the statements made. I believed such direct demonstration to be procurable; and I was distressed that it was not given. I did not then know (July, 1873) as I do now that the evidence of conviction is what alone is to be had; and that no cut-and-dried plan such as I propounded would really have carried with it the conviction I imagined. Moreover, I was distressed by the feeling that much that passed current for spirit communication was silly and frivolous, if not mischievous. I compared the teaching of the Christian moralists with spirit teaching very much to the disadvantage of the latter. I also considered that there was very wide divergence between teachings given by spirits, and that all sorts of opinions were professed. Most of these I disliked personally, and I did not believe that they benefited the people who received them. I fancied that many such were enthusiasts and fanatics, and was repelled by the idea. Neither from internal nor external evidence was I greatly attracted, and the objections that I put at that time were directed to the points above noticed. They related principally to evidence about identity, to what I thought would be the

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

*probable dealings of God with mankind, and to the general character and outcome of Spiritualism. The next answer made to me was as follows: ]*

FRIEND, we are pleased to converse with you again; and if it be impossible for us to answer all your queries, and to solve all your problems, we can at least rectify some errors into which you have fallen as to the dealings of God with man, and the tendency of the mission which we have in charge.

The root of your error seems to lie in a false conception of God and of His dealings with mankind. Surely the page of human history bears upon it the story of one uniformly progressive revelation of One and the same God. The attempts of men to realise and picture to themselves the God whom they ignorantly worship have led to the strangest and most fallacious notions as to His nature and operations.

In the early days of man's history the crude notion of a God inherent in his spiritual nature took shape as a fetish, which was alternately prayed to with reverence or cast aside with contumely, in proportion as the prayer was granted or delayed. Men knew not that the block before which they bowed was powerless, and that round them hovered ever the bands of spirit ministers who were ready to succour and defend them, and to bear to them answers to their reasonable prayers. They could grasp no more of God than that. The tangible, palpable image was to them the embodiment of their idea. Mark this! of *their idea of God*, not of God Himself, but of the crude conception which was the best idea they could frame. Drawing their information from their own dealings, they imagined for themselves certain rules of conduct by which they proceeded to judge the God whom they had created. They feigned for Him human passions such as they found worthy of respect in their fellows. They credited Him with some failings which were inseparable from humanity as they knew it. He was jealous of His honour; long-suffering and of tender pity; according as they who spoke of Him imagined that He ought to be. He was, in short, a glorified man—a man endued with omnipotence, omniscience, and omnipresence. They feigned Him such and made Him act accordingly. Consequently all the revelation of God is characteristic of the age in which it is given. It grows with human development, and is progressively proportioned to the development of human intellect and refinement, simply because the human medium becomes capable of being impressed with more accurate views of the Deity in proportion as he has shaken himself free from his former fetters of ignorance, and has himself progressed towards light and knowledge.

We have frequently said that God reveals Himself as man can bear it. It must needs be so. He is revealed through a human medium, and can only be made known in such measure as the medium can receive the communication. It is impossible that knowledge of God should outstrip man's capacity. Were we now to tell you—if we could—of our more perfect theology it would seem to you strange and unintelligible. We shall, by slow degrees, instil into your mind so much of truth as you can receive, and then you will see your present errors. But that is not yet. Indeed, since the conception which each frames for himself is to him his God, it cannot be that revelation can be in advance of capacity. It is in the nature of things impossible.

Hence you see that when you credit God with motives and say "This cannot be. God is acting here contrary

to His nature. He cannot so act now, because He did not so act then," you are simply saying, "My idea of God is so and so, and I cannot at present get another one. According to what I believe, my God would not do so." And that is precisely what we say. You have made your God, and you have made Him act as you see fit. By and bye, as your mind expands—either in your present state of being or in another—you will get fresh light, and then you will say, "Now I see that I was wrong. God is not what I fancied at all. How could I ever have entertained such notions!"

This is very much the case with all progressive minds. To some the time of development comes not in this life. They must wait for a newer light in a newer life. But to some there comes a flood of knowledge even in their present place of existence. The old grows flat and profitless. The soul craves for a newer and truer revelation; for something which shall be as the spirit among the dry bones, and shall give them a resurrection unto life.

Well, you have had, or you are having, your revelation. Your mind, as some would say, has widened, and has pictured a God more in accordance with its advanced capacities.

You have received from an external source—the same whence all other Divine knowledge flows down to man—a newer and richer revealing of the Supreme, others may say.

Call it what you will. The two operations of revelation and comprehension, of knowledge and capacity, must be correlative. The knowledge does not come until there is capacity to receive it. Neither does the mind get higher revelation until it has so far advanced as to feel the want of it; and that for the simple reason that it is itself the agent through which comes the revelation of which it is the recipient.

We have more to say of this. But not now. May the Supreme guard you!  
+ I. S. D.

#### MISS COOK'S MEDIUMSHIP.

BY S. C. HALL, F.S.A.

ALTHOUGH I have no desire to intrude my name into a controversy which I have read with some pain and much regret, I feel bound to write a few words on the subject.

I have been present only once when the "materialised spirit" known as "Katie" appeared in a circle of friends. They numbered fifteen, and with most of them I am personally acquainted,—ladies and gentlemen of high and honourable positions and character, of well-established ability, and in all ways as sound and intelligent a "jury" as could be selected to try the issue of any case at Westminster Hall. They had (I believe all of them) seen often what I saw but once. The testimony of any one of them, much more their combined testimony, would be accepted without scruple by Mr. Serjeant Cox, *ex cathedra*, as conclusive upon any subject on which it was tendered.

But that is not the point in dispute. I state that I did distinctly see the form said to be a "materialised spirit" and the form of Florence Cook *at the same time*. The "spirit" was standing in the door-way, and Florence Cook was on the ground at a distance of about four feet from the "spirit." I passed into the room and raised Florence Cook from the ground, and

ascertained that the form I had seen on the ground was Florence Cook.

The room was a small room, divided by a folding door, one half of which was closed, a curtain hanging over the other half, which the "spirit" occasionally put aside to enter the circle; she put aside that curtain, and held it aside, when I and others saw the form of Florence Cook on the ground. The gaslight was sufficiently strong for me to read large print. I did not see the faces of the spirit and the medium at the same time, but the forms I did; and I saw the face of Florence Cook within one minute after I had seen the face of the "spirit," under circumstances which I will briefly explain.

I record my conviction that, if there were personation, it was not Florence Cook who represented the "spirit." That was utterly impossible. If there were personation—and consequently a most infamous and blasphemous fraud—some other person, and not Florence Cook, is the primary participator. It follows, of course, that she and the whole of her family are aiding and abetting the wicked imposition; nay, that Mr. Crookes is doing so; I can more easily conceive him to be a rogue than a fool, an ally than a victim. And, indeed, several of those present must have been cheats as well as he.

Why? wherefore? for what object? to what purpose?

I cannot conceive an amount of turpitude so monstrous: that a family, standing well with their neighbours, eminently "respectable," religiously brought up (so far as can be shown by external signs), deficient of no social or moral duty—at least in the estimation of many persons of repute to whom they have long been known—that such a family, or any family not the vilest and most abandoned, could persistently, consistently, and for a long period, carry on a system of fraud so utterly wicked—without any apparent motive—without, indeed, any reason why such fraud should be perpetrated—by which no member of such family could be in any way benefited.

Certainly there is nothing to indicate such atrocity of character (if there be fraud, no words can be too strong in protest) in the aspect of this household. It is a family of limited means and humble station; neither means nor station have augmented or advanced since the power was claimed; in neither father, mother, brother, nor sister, is there any indication of deceit; while Miss Cook, a young lady aged, I suppose, sixteen, is as ill calculated to be a cheat, or the confederate of cheats, as any person I ever saw.

I might lay some stress upon the other evidences that sustained my conviction on the evening to which I refer, especially the marked difference between Florence Cook and the "spirit." Florence Cook is short, the "spirit" is tall—the one two, or perhaps three inches taller than the other. The hair of Florence is dark; that of the "spirit" light. Florence Cook has ears pierced, and wears ear-rings; the ears of the "spirit" has no marks of ear-piercing. The foot of the "spirit" is rather large; that of Miss Cook is small. The faces of the two were, to my mind, very dissimilar: that of Miss Cook is small and round; that of the "spirit" long and solemn. The difference in the dress may amount to little, except that Miss Cook certainly wore stays, which the "spirit" as certainly did not. The feet of the "spirit" were naked; Miss Cook wore stockings and somewhat thick

shoes. Miss Cook had on a green dress, high at the neck; the "spirit" had a white dress, of muslin, it seemed to me, and a sort of veil of the same material over the head, falling over the shoulders. These facts are of value only as showing that for Miss Cook to have taken off her dress and assumed another, and then to have taken off that dress and assumed her own must have taken time—which she could by no possibility have had.

But, after all, is this manifestation more wonderful than other manifestations which so many of us have witnessed—the veritable character of which is not questioned by persons who question this?

I am not disposed to enter into this matter at greater length—what the nature of the "spirit" is—why it is sent—what work it is to do, is doing, or has done—all this is involved in so thick a mist that understanding cannot penetrate it.

The manifestation is not to me agreeable; it gave me a shudder rather than a pleasure, and I have no wish to see it again. My sensations while in the presence of this "spirit" were, indeed, excessively painful. I do not understand that the "spirit" has at any time uttered a sentence worth recording; developed any truth; or, in fact, said a word or done a thing of any value. But that is not the question. The time may not be yet; we may hereafter—perhaps soon—see the wherefore that is now obscure.

My object is simply this: to declare my entire and unqualified conviction that Florence Cook and "the Spirit" are entirely distinct—that the one is not the other—that they are two separate beings.

I base this conviction upon such evidence as can be supplied to me by my senses, guided and sustained by such intelligence, such exercise of Reason, as enable me to form correct opinions and arrive at right conclusions upon this as upon all other subjects. And if my testimony is not to be taken as trustworthy here, it ought not to be upon any matter concerning which I might offer it. I am neither more nor less capable of judging that Miss Cook was not the "Spirit"—that the "spirit" was not Miss Cook—than I am of determining whether I have two hands or only one—whether, in fact, I am writing with a pen dipped in ink or with a pencil—or, in short, any fact to be resolved by simple exercise of mind aided by the senses.

MR. MORSE'S INTENDED VISIT TO AMERICA.—Mr. J. J. Morse, the best of our native English trance mediums, intends to visit the United States in the autumn, and an announcement to that effect has already been published in the *Banner of Light*. He expects to leave England about the second week in October, a few days after his annual *soirée*. Last Sunday he delivered an inspirational lecture to a crowded meeting in Newcastle. There was a full attendance, although the counter attraction of a lecture by Mr. Bradlaugh had been expected to reduce the number present. His address during the next week will be 89, High-street, Gateshead-on-Tyne.

MRS. TAPPAN IN DARLINGTON.—Mr. G. R. Hinde, of Eastbourne, Darlington, writes to state that the trance orations recently delivered by Mrs. Tappan in that town have done very much good in the locality for the cause of Spiritualism. Arrangements are consequently being made for the residence of Mrs. Tappan in Darlington during the whole of the month of July, during which period she will deliver lectures anywhere within a radius of thirty miles of her abode, and friends in Darlington will bear a portion of the expenses. Spiritualists in the north of England who desire to engage Mrs. Tappan to lecture during the month of July should communicate with Mr. Hinde.

**Correspondence.**

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

**THE NATIONAL ASSOCIATION.**

SIR,—Mrs. Tappan, who, as an honorary member of the British National Association of Spiritualists, has made a donation of £5 to its funds, says, in answer to a subsequent communication, "If an idea or association is worthy of any support, it should receive it in an *unqualified* manner, and I never support any measure by halves; besides, I hope my example may induce others, who have thousands where I have pence, to give more generously. The English Spiritualists have received me very kindly, and among them are many who have joined the British National Association of Spiritualists. I cannot better wish the work 'God speed' than by adding my mite as well as my voice and powers."

A. JOY, Hon. Sec.

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

THE article recently published in the *Brighton Daily News* about the rise and progress of Spiritualism, is evidently considered to be a fair summary of the facts, for it has been quoted at full length by *The Banner of Light* (Boston), and the *Religio-Philosophical Journal* (Chicago), the chief newspapers connected with Spiritualism in the United States.

M. BUGUET, the medium and spirit photographer, has won a great name among Parisian Spiritualists, but it is said that in some of his pictures the spirits appear to be photographed from engravings or drawings, therefore are not genuine. As we do not know in what form spirits may present anything to be photographed, his mediumship ought to be made a matter of close investigation before any opinions are formed on the subject.

FLORENCE MAPLES.—Last Saturday, at a *seance* with Miss Showers, at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, W., the materialised spirit, Florence Maples, would not allow light to fall upon her entranced medium, but she led Mr. H. M. Dunphy into the cabinet, and stood by his side while she placed his hand upon the chest of Miss Showers. Mr. Dunphy thus felt her breathing. The dark room used as a cabinet had been examined before the *seance* began; the second door to the cabinet was locked, and a large piano placed against it; the window was high above the street, there being other rooms below. Among the guests present at this *seance* were Mrs. Ross-Church, Miss Douglas, and Mr. W. H. Harrison.

ACADEMY OF MUSIC FOR THE BLIND.—Last Friday, the Duke of Westminster invited a large number of ladies and gentlemen to Grosvenor House, to a concert by the pupils of the Royal Normal College and Academy of Music for the Blind. The concert was under the direction of the Principal of the College, and Professors Wetherbee and Strachäuer; the selections were well chosen, and in the more religious of them there was nothing of a sectarian character. The extreme sweetness of the music and the singing, was ample proof of the current belief that the loss of one of the senses tends to intensify the power and sensitiveness of the others. In recent numbers of this journal, it was pointed out by the Baroness Adelpa Vay, by Dr. Childs, of Philadelphia, and by the editor, that clairvoyant vision has undoubtedly in some cases been possessed by persons physically blind, and that they have thus not only been enabled to see the spirits of departed friends, but persons in the body; and by the aid of this spiritual vision to recognise objects, and find their way about the streets. The importance of a discovery like this, resulting in so much benefit to the afflicted, cannot be over-estimated, so it is very desirable that mesmeric experiments should be tried by those members of the medical profession who are interested in the welfare of the blind. The members of the Royal Family, and many of the English nobility, take a warm interest in the institution now under notice; consequently, if the influential council which manages the affairs of the College, could only manage to experimentally prove that clairvoyant vision can be imparted by mesmerism to say one blind person in five, lesser societies, formed for analogous purposes, would be likely to imitate the example set before them. The office of the secretaries of the Normal College for the Blind is at 28, Mount-street, Grosvenor-square, W.; the College itself is at Upper Norwood, and is open to inspection. It is an institution which well deserves support by subscription.

REINCARNATION.—As announced in another column, translations of Allan Kardec's works on Reincarnation are shortly to be published in England, through the generosity of the Countess of Caithness. At present the works are not on sale in this country either in English or French, and when they are we shall examine with much interest the arguments which have had such great weight among Continental Spiritualists, and open our correspondence columns under certain conditions to their consideration.

**ANSWERS TO CORRESPONDENTS.**

T.—The people who stood for him got themselves photographed, and we believe that likenesses of all of them are in the many pictures now in safe keeping.

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

**TO SPIRITUALISTS AND OTHERS.**—All who desire to read the literature of Spiritualism and other progressive movements, should subscribe to the

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

## HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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