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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.

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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.

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NATIONAL ORGANISATION.

Now that the British National Association of Spiritualists is very nearly upon the point of taking public action, it may be of service to briefly review the circumstances under which this first step in the direction of national organisation has been taken.

Among Spiritualists there are a large number of persons who desire to work in friendly harmony with each other, and who are averse to dissension and disintegration. As it is impossible that large numbers of people can be unanimous upon every point, united action can only take place where they are agreed upon a few leading principles, and if minor matters should in practice give rise to differences of opinion, obviously the fairest way of settling such differences is by vote, leaving the majority masters of the position for the time being, the minority cheerfully yielding upon these minor points, for the good of the cause. These principles have been carried out in the work already done by the National Association. Although all the members of the Council have been agreed upon main points, there have been differences of opinion upon minor matters at a few of the meetings of the Council and its committees, and so close, we are told, have been some of the divisions that in certain cases the resolutions have been carried by a very narrow majority, and in a single instance by a majority of one. In all these cases the minority cheerfully yielded to the decisions, so that the members of the Council have worked in a friendly and united manner, without quarrelling over small differences of opinion.

At a public conference of Spiritualists held in Liverpool last autumn, two papers were read in favour of National Organisation, and some forty or fifty delegates from Spiritualists or spiritual societies connected with nearly all the leading towns in the United Kingdom, declared themselves unanimously in favour of national organisation, consequently the new Association is supported by an enormous force of public opinion. Scarcely a dissident is to be found anywhere. Some three or four private individuals, unsupported by any followers, have expressed isolated opinions against it, the only argument being that a National Association might grow into a great ecclesiastical power, and try to wield authority over conscience, whereby it would do more harm than good. Such a line of argument is disingenuous in the highest degree, being founded upon a *suppression veri*. Those who have advanced the foregoing argument should have stated the whole truth, and not suppressed that it was generally understood by all the founders of the Association, that it should have no power or right to interfere with religious matters, but deal only with those relating to temporal business, such as influencing Parliamentary legislation, hiring halls, protecting mediums or individuals from persecution, and bringing public pressure or funds to

bear wherever necessary for the good of the cause. How can an Association formed on the understanding that it is not to attempt to interfere with the theological opinions of Spiritualists, attempt to break one of the fundamental conditions upon which it is founded? Besides, who ever heard of gigantic tyranny exerted by officers who are freely elected annually by vote by ballot? If Spiritualists do not like the work of their officers, they can elect others, or cease to support the Association altogether, or start a new one; in fact, there will be perfect freedom, and the unanimous vote on the point at the Liverpool Conference, displays the common sense verdict of Spiritualists at large.

In the natural course of events, smaller Associations are sure to spring up, some perhaps consisting of theological, and others of anti-theological Spiritualists, all entitled to liberty of opinion, and deserving of all respect for acting up to their highest convictions. But that is no reason why there should not be a large Association to push on the interests of the common cause, upon a platform whereupon all may meet. Why should we not have a National Association to push on the interests of our movement, just as the interests of other religious and scientific bodies are advanced by their organisations, which, by the bye, are not considered by their supporters to be gigantic engines of tyranny, but as corporations whose use is undoubted. Why, then, should Spiritualists be denied the advantages which other religious bodies gain by organisation? As a straggling army we are weak, but shoulder to shoulder in squares and columns of regular troops, we are strong.

An immediate and a very great advantage to be gained by organisation, is economy in expenditure. As already pointed out in these pages, about two hundred pounds per annum, judiciously expended by an organisation, could establish regular Sunday evening meetings in four or five different parts of London, simply by presenting halls one night per week rent free to local Spiritualists, on condition that they find speakers, because not a few gentlemen are willing to give lectures without making any charge, and in the case of professional lectures, or in other instances where it is only reasonable and just that the speakers should be remunerated, local Spiritualists can then very well afford to pay them, since they will have no other expenses to bear. Irregular meetings are far more expensive than regular ones, because they necessitate a great deal of advertising, as well as sundry printing and placarding expenses, which outlay is not necessary when meetings are held regularly, for Spiritualists and others living in the locality then know that some public business in connection with Spiritualism is sure to be in course of transaction upon one particular evening, at a particular place. Thus, in return for the moderate expenditure just stated, five or six times more good can be done for Spiritualism in London, than has been done by three times the outlay in the metropolis during the past four or five years.

The method of organising has answered well. Mr. Everitt, the president of the Liverpool Conference, was asked to call together in London a few gentlemen known as good workers, to draw up a plan of organisation, to gradually enlarge the Council as the work went on, also to elect governing officers when the proper time should come to do so. During the past two or three months, Council and committee meetings have been held with great regularity; a well considered set of rules has been drawn up, also a prospectus; honorary correspond-

ing members in foreign countries have been communicated with and appointed; the chief spiritual societies in the United Kingdom, and their officers have expressed themselves in favour of the step, and agreed to give it every support; thus, the Association stands upon a firm and very broad foundation of public confidence. Considering the jarring elements which more or less are always to be found among large bodies of people, there does not seem to be any probability that any other attempt to secure friendly united action among Spiritualists, is likely to be so successful as the present one, for many years to come, and it is in consequence of our desire for friendly action, and for elected officers, rather than papal authorities, that we have so strongly advocated more union among Spiritualists, and the sinking of petty disputes.

The Council of the National Association now consists of some forty or fifty members; its president and the whole of its vice-presidents have not yet been elected. We think that the president for the first year should be some gentleman of literary or scientific ability, and one of no very strong theological or anti-theological bias, so that he may be tolerably popular among both orthodox and unorthodox Spiritualists. Of course there are several gentlemen whom all Spiritualists would like to see in the position of chairman, but as they cannot all be made president at once, they may be appointed year by year as their turn comes. The vice-presidents, we think, should be the oldest and most respected workers in the movement, who have fought the battles of Spiritualism for years, and in days when the movement was far more unpopular than it is at the present, in times when its advocacy subjected men to persecution of which its later followers have little conception. It should be a source of great satisfaction to our older workers, to be at the head of a movement supported by such unanimous force of public opinion, both at home and abroad.

OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE "LIFE OF SWEDENBORG."

It is one of the hardest things in the world to get accurately understood; and when misunderstood we rather than our own perspicuity are apt to consider the reader's perspicuity at fault. Far indeed is it from my intention to offer a license for all iniquity or for any iniquity. No: if there is anything clear it is this, that a force of order pervades the universe, at variance with which no health or prosperity is possible; that whoever is conformed to that force is strong and happy, and that whoever thwarts it is bound to misery and destruction.

In saying so, I do not imagine that I am announcing anything new. I merely iterate what all prophets, with one intent and in divers manners, have testified. What is the ruling idea of the Hebrew scriptures but this, that welfare is identical with righteousness, and that righteousness is subservience to divine law? As Moses adjured Israel, "All blessings shall come on thee and overtake thee, if thou shalt hearken diligently unto the voice of the Lord thy God to do all his commandments; but if thou wilt not hearken, then all curses shall come upon thee and overtake thee." And king David contributes his experience in confirmation of Moses, "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away,

and, lo, he was not: yea, I sought him, but he could not be found." Israel continually lost sight of the secret of righteousness in sensuality and ritualism, whilst it was revived in declarations like that of Micah, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." And Christianity, whilst it begot fresh motives, could no deeper go. What better is possible for any creature than such compliance with the Divine Will as shall constitute him servant or son of God? No philosophy can get behind or beyond obedience—the simple prescription of the Catechism, the doing our duty in that state of life in which it has pleased God to place us. St. Paul did no more than re-enforce Moses when he wrote, "God will render to every man according to his deeds: eternal life to those who patiently continue in well-doing; tribulation and anguish to them that do not obey the truth." In such sayings we have the pith of all religions, and where the pith is hidden or absent there is superfluity, or illusion, or imposture.

"And if so," it may be asked, "wherefore all these words about Other World Order? You tell us happiness pertains to the obedient and unhappiness to the disobedient, but that is a very old story."

True: I have admitted that it is a very old story; and I have used it simply to introduce a proposition, which seemed to me to require such introduction.

If a company of orthodox divines were asked how the disorder of humanity could be removed, they would reply, By each sinner getting "a new heart," or (in other words) an unselfish and angelic motive created within him. Thus, and thus only, they would say, could a new moral world be constituted. And they might further add, that without such creation sinners must remain miserable sinners to eternity.

It would be much the same with a company of divines accounted heterodox. They might not speak so much of the creation of a new heart as of the development of a seed of good in every heart; but they would trust to the development of that seed, here or hereafter, for the redemption of the sinner. In short, the judgement on both orthodox and heterodox benches is that the salvation of a devil is equivocal to his conversion into an angel.

And it is just here that I dissent.

What I venture to maintain is, that a devil (that is a man or woman governed by self-love) may remain a devil, and at the same time be useful to others, comfortable and prosperous. I do not require for the redemption of sinners that they get "new hearts," or that "seeds of good" be developed in them; but taking them as they are, I believe that they may be so placed that their natures (such as they are) may have full scope, and yield nothing but satisfaction to themselves and their neighbours. In fine, that there may be a Kingdom of Hell as well as a Kingdom of Heaven in which the Divine Love and Wisdom shall incur no reproach.

"And thus," remarks my critic, "you do as I said. You indeed offer a license to all iniquity."

Surely not. My critic confounds the activity of self-love with iniquity. Admitted that iniquity is only unrestrained self-love; but my argument is, that the love of self may not only be restrained, but *is* restrained; and that under complete restraint it *will* yield results wholly beneficent. The fallacy of my critic consists

in the assumption that we cannot be righteous and enjoy the fruits of righteousness unless we act from unselfish motives. Something like his case is thus tersely put by Dr. J. H. Newman:—

"All virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue. Again: Virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it for the pleasure's-sake are selfish, not religious, and will never gain the pleasure, because they never can have the virtue."

Spoken from the heavenly side, so much is unquestionable; but the truth is not fully stated. Whilst the deepest righteousness springs from love to God and man, and is accompanied with joys ineffable, yet it is possible to be righteous from self-love and to reap the external benefits of righteousness. For example, a man with the instincts of a thief, may be so happily placed as to be a financier, and conduct himself with energy and efficiency; knowing that if he stole he might be detected and degraded, or, that if he did escape detection, a policy that gave public satisfaction would conduce most certainly to his advantage in the long run. Thus righteous for selfish ends he enjoys the benefits of honesty. Again: one might have no concern for the spiritual offence of gluttony, yet because over eating is attended with certain inconveniences he is abstemious. Thus, righteous for selfish ends, he enjoys the rewards of temperance. Again: a man might be an adulterer in disposition, yet from a regard for reputation and dislike of danger and annoyance, lead a blameless life. Thus, righteous for selfish ends he enjoys the blessings of chastity. Again: one might be vindictive and cruel, and if wishes could dishonour or slay, he would be a slanderer or murderer, yet from fear of the law he holds his tongue and refrains from violence. Thus, righteous for selfish ends he enjoys the fruits of truthfulness and peace. It would be easy to extend this catalogue and show how the divine righteousness of love for others may be imitated by the baser righteousness of love of self, and how the outward advantages are alike in either case. Indeed, the morality of such a philosopher as Franklin was little else than the advocacy of righteousness on the grounds of selfishness. "Be righteous," was his advice, "because righteousness tends to wealth, respect, and length of days."

Now what I wish to point out is, that though Franklin's world is to a heavenly (that is a beneficent) mind, not only imperfect but repulsive, yet it is a practicable world; that the community wherein we abide is largely held together by the motives to which he appealed, and that the Kingdom of Hell is nothing else than the assemblage of such as are held to duty by the hope of what they may receive, and by the dread of what they may suffer; thus contra-distinguished from the Kingdom of Heaven, which is the assemblage of such as are held to duty by the love of others, and the love of God, subordinate to which loves, be it carefully noted, are all the motives which govern the infernal world. The Angel includes the Devil; the Devil excludes the Angel.

Whilst, therefore, believing in the existence of a Kingdom of Hell, where every creature, however imperfect, will find place, satisfaction, and perfection through association in universal humanity, no license is thereby given to iniquity. Iniquity is the fruit of inorganic and disorderly self-love, and is temporary and self-destructive, as all wise men, from Moses to Carlyle,

assure us. Iniquity can no more be indigenous to Hell than to Heaven. Indeed, I would say that Hell is a kingdom characterised by the most rigid propriety, where any infraction of order is severely repressed, and where manners and morals are developed to the most exquisite perfection. But how such consequences may be predicated of a kingdom wherein self-love is supreme, I reserve for another occasion.

"LONDON SOCIETY" ON MODERN MYSTERIES.

THE last number of *London Society* contains a very long and interesting article by Mr. Henry Dunphy, barrister-at-law, on "Modern Mysteries." Most of it consists of description of Miss Cook's *seances*, of which he has seen so much, but he begins by narrating how Spiritualism was first brought under his notice by a gentleman whose name is not given, but is well known to the readers of these pages—Mr. Benjamin Coleman. Mr. Dunphy says:—

"It is now, I think, some fifteen years since I became acquainted, quite in an accidental sort of way, with some circumstances connected with alleged spiritual manifestations.

"I was travelling on the South-Western Railway, and when we reached the Basingstoke station, a gentleman whom I had never before seen opened the door of my carriage and stepped in: I was seated alone in the *coupe*, and he entered at once into conversation with me. I don't in the least remember what we first talked about, but presume it was the weather, or some equally original topic. We had not, however, been long together before my new friend began to unburden himself of a subject which evidently was uppermost in his thoughts. He told me that he had witnessed the most amazing phenomena; that tables had raised themselves in the air, that knocks caused by invisible agency were heard in different parts of the room, which responded in an intelligent manner to questions put, and that the medium (a mysterious young man from America) was unquestionably in communication with spirits. He added that Lord Brougham, Professor Faraday, and other owners of great intellects were amongst those anxious to discover the source of the phenomena, and finally wound up a somewhat exciting narrative by inviting me to his house to witness the manifestations. I thought this was very kind of him, and I have been grateful to him ever since. I did not, however, accept his invitation, as the American gentleman in question was unable to keep the appointment he had made to meet us.

"The astounding stories of my railway friend were not of a character to be easily forgotten by one who, rightly or wrongly, had always been disposed to believe in the existence, or rather, in the occasional and very exceptional appearance of what are commonly called ghosts, or apparitions. Not that at the time I speak of I had any personal experience on the subject. Nevertheless, I then believed, and do still believe, in the occasional appearance of forms more or less material, which, under certain conditions, may become manifest to our senses.

"Some persons are, no doubt, more susceptible than others to superstitious influences, and are disposed to take for granted a good deal of the marvellous. I can with truth, say that I am not of the number."

Mr. Dunphy then describes a great many of Miss Cook's *seances*, and it is very creditable to him that he

speaks out so boldly upon the very unpopular subject of spiritual phenomena. The following is his description of the *seance* which has caused so much contention:—

"On Tuesday, the 9th of Dec. last (the first day of the memorable fogs), I had, however, some involuntary experience of an attempt to grasp and retain the apparition of Kate King at Mr. Cook's. There was a *seance* that night, at which the Earl and Countess of Caithness, Count de Pomar, Mr. Luxmoore, Mr. Blackburn, of Manchester, myself, and others were present. I was seated between Lady Caithness and Mr. Blackburn, holding a hand of each. The apparition appeared several times and came out into the centre of the room. It was arrayed in a long white dress with a double skirt, had naked feet, and wore a veil over the head, and falling down below the waist. Count de Pomar asked whether he might approach it; and, having obtained permission, left the circle and walked straight up to it. Katie held out her hand, which he took, and subsequently returned to his seat. The apparition then advanced to the portion of the room farthest from the cabinet, when a person, who to me was a perfect stranger, jumped up, caught the figure round the waist, and held it, exclaiming, "It is the medium!" Two or three gentlemen present rushed forward and caught him, and a struggle ensued. I watched the result with considerable interest, and observed that the figure appeared to lose its feet and legs, and to elude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. It eventually disappeared behind the curtain. No particle of the veil was found in the room. The medium was subsequently observed to be tied by the waist and sealed as when we left her; and on being afterwards searched by the ladies of the party (who never lost sight of her) no white garments or veil were discovered. The medium appeared, however, to have sustained a nervous shock, and complained, when first released from the tapes, of a burning sensation in the throat. She was not, she said, aware of anything that had passed. If the object of seizing the figure was to detect imposture and discredit the medium, it signally failed; as, although the person who made the attempt was apparently well able to hold on to anything he might happen to clutch, the apparition glided out of his grip, leaving no trace of corporeal existence, or surroundings in the shape of clothing.

"I have not attempted in this paper to describe other occurrences of an inexplicable character which have come under my own observation, with and without test conditions, in the presence of non-professional media, and in the houses of private friends. I have preferred to dwell upon the manifestations witnessed with the mediumship of Miss Cook, for two reasons. First, because they were invariably conducted under strict test conditions, and in the presence of persons of high intelligence and character, well known for the interest they take in the phenomena; and, secondly, because the apparitions, being visible under the most powerful light, and solid to the touch, must be regarded as developments of an order higher than any previously witnessed at this side of the Atlantic.

"I cannot, of course, expect that people who have seen nothing of these phenomena can believe the foregoing. I own that I did not myself at first give credit to the representations of the learned in such matters. Their narrations were at right angles with all my preconceived opinions of the fitness of things; although, so

far as apparitions were concerned, I was not disposed to doubt their possibility. There is a current of testimony in favour of their existence which it is impossible to deny; but it was difficult for me to give in to the idea that solid objects could be conveyed, invisibly, through closed doors, or that heavy furniture could be moved without the interposition of hands. Philosophers will say these things are absolutely impossible; nevertheless, it is absolutely certain that they do occur. Thousands of persons can attest the fact. I have met in the houses of private friends, as witnesses of these phenomena, persons whose testimony would go for a good deal in a court of justice. They have included peers, members of parliament, diplomatists of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists, and thinkers of all sorts of degrees. They have suggested, and carried into effect, tests of the most rigid and satisfactory character. The media (all non-professional) have been searched before and after *seances*. The precaution has even been taken of providing them, unexpectedly, with other apparel. They have been tied; they have been sealed; they have been secured in every cunning and dexterous manner that ingenuity could devise, but no deception has been discovered and no imposture brought to light. Neither was there any motive for imposture. No fee or reward of any kind depended upon the success or non-success of the manifestations.

"It would seem, then, that the time has come for directing public opinion to these extraordinary occurrences. There may be, after all, nothing novel in them. They may be as old as the Witch of Endor; but, whether new or antiquated, it is desirable that their existence should be admitted, and that the delusion should be dispelled that the limits of scientific knowledge have been reached."

SPIRIT FORMS.

For many years, at dark *seances* in England, spirit voice manifestations have been known, and such manifestations have always been connected with the formation of spirit hands. When these hands have been seen, while the mediums have been held or bound with sealed tapes and ropes, or otherwise secured, the hands have sometimes been found to be the duplicates of those of the medium, and sometimes not so. It is on record that at one of the Davenport *seances*, while an observer was in the act of closing the door of the cabinet, the duplicate of the hand of one of the Davenport Brothers and of his coat-sleeve, came out and clawed the hair of the investigator, who pulled the door open and saw the mediums bound as he had seen them but an instant previously. At rare intervals also, other parts of the forms were seen, and sometimes faces of the mediums were seen in duplicate. Later still spirit-form manifestations have become known in England, and were found to be directly connected with the spirit voice and face manifestations which had for so many years previously been known, for the "John Kings" and "Katies" now began to show themselves through the mediumship of Mr. Williams, Miss Cook, Mr. Egerton, Mr. Herne, Mrs. Guppy, and others, and the surprise was great when it was discovered in all these cases that many of the spirit faces were the duplicates of those of the mediums, although it was absolutely certain, in consequence of tests that had been

often applied, that the majority of the mediums did not produce the manifestations by imposture.

An important point was raised by a correspondent in a letter published in *The Spiritualist* last week, whether since neither iron rings, nor ropes, nor tapes are proof against spirit power (for the spirits can very quickly get mediums in and out of such bonds); the spirits did not sometimes release the mediums and exhibit them in the state of unconscious trance? Apparently not, for the following reasons: On one, two, or three occasions Mr. Williams is said to have been seen at the same time as the spirit form, but not in a strong light, and the witnesses have not said whether they saw clearly that both the forms were living and breathing. Then we have the testimony of Mrs. Burns, that once she held Mr. Williams whilst the likeness of John King was being drawn, as he stood at the opening of the cabinet. Mr. Harrison also recently held Mr. Williams's arm at a public *seance*, whilst his double, or "John King" in white drapery, appeared over the centre of the table; it was clearly Mr. Williams's double in white drapery, so far as external form was concerned, and on this occasion John King had on no great black beard. A remark by Mr. Glynes somewhat intimates that at the *seance* with Prince Wittgenstein, at Buckingham Palace Hotel, John King had not his black beard. All Mrs. Burns and Mr. Harrison can say is, that they held Mr. Williams by his arm or hand; the natural assumption is that the rest of his body was near also. In both cases the double was too far off, for the real bust of Mr. Williams to be in that position by any natural means. In the case of Miss Cook, Mrs. Bassett, who was a comparative stranger to her, was one evening tied up and sealed with her in the cabinet; Miss Cook was tied up with her head reclining in Mrs. Bassett's lap. Shortly afterwards Mrs. Bassett said she saw Katie in white robes, standing in one corner of the cabinet; she then came out into the room; Mrs. Bassett stated that her hands were then still upon the head of Miss Cook, who was in a trance. A week or so after this strong testimony in favour of Miss Cook had been published, Mrs. Bassett visited Mr. Guppy's house, and what took place there may or may not be supposed to depreciate the value of her testimony, for it was directly after she had given this testimony that the affair took place in connection with the youth James Clark, who had been hard at work for a long time in preparing and altering Mrs. Guppy's cabinet before Mrs. Bassett entered it. A splendid *seance* once took place with Mr. Herne, at which some scientific men soldered him with wires to a table, and to the bars of a grate; the results were lost to the public because the witnesses were morally too timid to publish the same, but as spirits can get mediums in and out of bonds, this excellent *seance* gave no proof of duplication of form, or the reverse. Mrs. Guppy's face *seances*, as a rule, have not taken place under test conditions, for with few exceptions the faces surrounded with white drapery, which appeared when we were present more than a year ago, came in so dim a light that it was impossible to say whether they were living or dead. Mr. Guppy has published in these pages that the faces he has seen through her mediumship strong resemble her about the eyes and nose, and one day when we felt one of them it was solid enough. Thus the faces, through Mrs. Guppy's mediumship, resemble those which have been seen through other mediums under better test conditions.

The general tendency of these facts is in favour of the duplication of form theory, but cannot be said, as yet, to demonstrate it absolutely. The spirits themselves assert, when questioned separately, at the *seances* of Miss Cook and Mr. Williams, that the forms they show are of full weight, one-half of that weight being taken from the medium, and the other half from the sitters; they also assert that the medium is in the cabinet, and is of half weight for the time being. If this is not true, they are low spirits practising deception. The spirit faces through these two mediums, have a power of flotation, which we have never seen in connection with the full forms. Katie has been seen at the opening of Miss Cook's cabinet, when there has been nothing inside it high enough for an external full form, like that of the medium, to stand upon, and when Mr. Williams's "John King," living and speaking, showed himself over the centre of the table, that form had undoubtedly no legs.

Materialism demands material phenomena from the spirit world. If the readers of these lines were spirits divorced from direct control of matter, but most in alliance with the matter surrounding the spirit of their medium, they would be obliged to do the best they could with the appliances within their grasp. This speculation, which is good enough to work upon till better knowledge dawns, helps to give a clue to the explanation of many observed facts.

HOME EXPERIENCES IN SPIRITUALISM.*

BY THE BARONESS ADELMA VAY.

I BELIEVE that Spiritualism will prove to be the great harmonising religion of the future, and that we are but at the beginning of its onward march. I therefore hold it to be a duty on the part of every Spiritualist to give mankind the results of home studies and personal experiences.

In Austria and Hungary, Spiritualism is almost unknown; still we have a spiritual society, under the presidency of Mr. Constantin Delby, at Vienna, and under that of Dr. Grünhut, at Pesth; but I will begin by narrating to you how the phenomena first appeared in my home. From childhood I was taught to regard mesmerism as something most injurious to health. I remember when I was a child, in the years 1851-52, when there was much talk about "table turning," my sister and I tried the thing, and our small children's table was soon galloping under our hands. The grown-up ones thought we were only playing, but they soon discovered that their heavy table also moved, when I put my hands upon it. My dear mother soon forbade all table-turning, saying it was the "devil," and this belief I faithfully maintained until I married, a step in life which occurred when I was very young and childish.

I suffered much the first year after my marriage from painful cramps. In 1865, we met a mesmerist at Pesth, who told me, after looking at my forehead, that I was certainly a clairvoyante and a writing medium, a remark which filled me with suspicious fears. I did not understand the meaning of his words, but he stated that automatic writing would surely relieve me of my cramp. I, however, dismissed this idea altogether, knowing, as I told him, that mesmerism was of the devil.

On another occasion, when suffering from awful cramp, I felt so desperate, that I begged my husband to give me a lead pencil, saying, "Now it's all the same to me, whether it's the devil or no, if only it will help me." I took pencil and paper, and to my great astonishment and terror, I felt my arm violently shaken, and saw broad letters written without having any idea what the words were. An old friend manifested, and gave us prophecies, which were soon afterwards

fulfilled. This spirit also begged me to let him write, saying that it would heal all my cramps, which in the course of time proved to be true. My husband and myself were strongly moved. I could not sleep the whole night. Next morning I prayed fervently to God to take this power from me, if bad, or to guide me in the right use of it, if good. I saw that there was a power acting independently of my thoughts, as it wrote mechanically upon subjects I was not thinking about.

I continued the writing. Several spirits wrote most fluently; some told us astounding truths; others lied. I gave several tests, and answered sealed letters. The tests, when they came spontaneously, were perfect; when they were asked for and forced, they failed totally, though I concentrated my will-power upon the writing; so I saw that there was a leading will beyond mine. My leading spirits announced themselves as Mary, the mother of Jesus, and Buddha; they told us to heal through mesmerism and homoeopathy, and from the year 1865 till this day, they have led us in a path of instruction, love, and godly wisdom. My husband soon became a medium through my mesmerising him, but only for drawing; he never could write a single word. Through his mediumship we obtained, during these years, many most curious drawings, of good and high spirits, with long luminous hair, which was said to be their "fluid;" often they had crowns or turbans of light upon their heads: then came pictures of bad or low spirits, with all kinds of ugly horns, often like tails. My husband had, whilst drawing the likeness of a good spirit, an agreeable odic feeling; but whilst drawing low ones, he often had a spasm in the throat. He made, through Humboldt's spirit, drawings of animals from the planet Mercury, and of plants and trees from Venus. While my mediumship was fast developing, we heard through a physician of the spirit-circle of Delby at Vienna, and we obtained Kardec's books and the *Revue Spirite* to read. We were most astonished and rejoiced to find that they contained nothing new, but only the confirmation of all that we ourselves knew and had experienced.

Several spirits, especially dear Buddha, had told us about re-incarnation; others, lower ones, had denied it. Many held it as a truth, and now we found this doctrine freely expressed in Kardec's books. For my part, I had a hard antipathy, a dislike to the idea of re-incarnation; I would not hear of it; now I see in this doctrine the great way of progress and God's love.

Buddha and Mary helped us to heal many hundreds of sick people who came to us. We healed many of what our leading spirits called "spirit obsession." In our book, *Studien in der Geisterwelt*, we mention a few of the most curious cures. Through the conversion of the bad spirit whose influence once made sick, many patients were cured of epilepsy, madness, and convulsions of all sorts. In the same book, we publish some most curious revelations by different spirits, which were all written through my hand with great rapidity, without my knowing what I wrote. Handwritings have been often thus given of departed ones, so as to be recognised as identical with that which they wrote when on earth. Healing often came spontaneously.

In the second year of my mediumship, I began to see visions in a glass of water, and upon window-panes, quite unexpectedly. The looking into the water-glass was now our chief amusement, to me quite delicious and highly interesting; I not only saw numbers of spirits of all kinds in it, but also incidents which afterwards actually took place, as beautiful allegorical pictures, were explained to us by spirit writing. In this way I saw in my water glass, before they occurred, many occurrences in political, social, and family life. We often got warnings of the most useful kind.

The first book we published, *Betrachtungen für Alle*, is a simple prayer-book, written by several spirits. Re-incarnation was always maintained; we got many proofs of its truth. I will here only mention three proofs. We cured a peasant of epilepsy; the bad spirit, through whose influence he fell into convulsions, was converted, and begged to be re-incarnated in the body of this man's wife; the higher spirits said, "God would allow it as an atonement for her former sins." So I told the good peasant, "You will have a girl child, whose godmother I shall be." The man, highly astonished and somewhat shocked, said, "Dear lady, how should we get a child? I am a grandfather; my wife, who is old, has had no child for twelve years?" After a lapse of ten months I was asked to come to the peasant's cottage, as his wife had got a girl, whose godmother I had promised to be; so the spirit had kept her word. The child died in its fifth month, and manifested itself then, as a most happy spirit,

* The following books have been written through the mediumship of Baroness Vay:—*Betrachtungen für Alle* (Meditations for All), von Adelm, and *Geist Kraft Stoff* (Materials for Spirit Power), von Vay; both books published by Rudolf Lechner, Kärntner Strasse, Vienna. A third book, with a few engravings of the medial drawings of Baron Vay, is coming out at Leipzig, entitled *Studien in der Geisterwelt*; or, *Studies of Spirit Life*. Oswald Mutze.—ED.

who had been justified through incarnation and earthly death. Some friends of ours lost their boy, a child they ardently loved; his spirit manifested itself to me, and said, that he had come out of impatience too soon upon earth; his mission would only begin in two years; that then he again would be re-incarnated as a boy by the same parents. All was fulfilled, though the mother was very sick; she got the boy back, after the lapse of two years.

I had from my childhood the feeling that a guillotine had cut off my head. I often mentioned this to my dear governess, and my conviction was, that I should be guillotined in a great revolution. A deep love for unhappy Marie Antoinette, a keen interest in the French Revolution, was noticeable in me. You can well imagine my astonishment, when, on becoming a medium, Buddha told me that I had been one of the victims of the French Revolution, Princess L—. It seems quite incomprehensible. And thus was explained the mystery of feeling the guillotine on my neck. Once I went to see a trustworthy somnambulist; his first words were, while I was not at all at that moment thinking of my guillotine,—“Do you remember when you were Princess L—. Your head was cut off? Then you came back to this sad earth out of love.” Two years later I met a Jewish *blind seeress*, who described most distinctly, though materially blind, all people and spirits who were about her. As I approached her she stammered—“I see a cut off head near your head, and hear the name L—.” Here she spelled out the same name which Buddha and the first *somnambule* had given me; the remark made an awful and disagreeable impression upon me. I have a dread of Paris, which town I never wish to see.

So, the fact that re-incarnation takes place as a means of progress, purification, and atonement, presents itself as proved to us. So, too, the fact, that under certain laws, bad spirits have a sickening power, and good ones a healing power, over mankind.

Gonobitz, Austria; Styria via Grätz,
January 24th, 1874.

THE NATIONAL ASSOCIATION.—A Council meeting of the British National Association of Spiritualists was held last Monday evening, at 1, Great College-street, Westminster, S.W. Mr. Thomas Everitt, president *pro tem.*, occupied the chair. The following gentlemen were elected as honorary corresponding members, viz.:—Mrs. Cora L. V. Tappan; Mr. Robert Dale Owen, Boston, U.S.; Mr. Joseph Mylne, of Calcutta; and Mr. C. Constant, of Smyrna. The draft prospectus, as prepared by the committee, was considered and referred to the next meeting of the Council. Other business having been transacted, the meeting broke up.

SPIRITUALISM.—Mr. T. L. Harris says in his book, *The Millennial Age*:—“The mistake is this, persons imagine that they can develop themselves into Biblical spiritual gifts as a pastime, or in experiments—that they can call out within themselves tremendous faculties of conception and execution, unroll organ after organ, as night, when she comes up with all her multitude of stars, and at the same time, be hand-in-glove with all the corruptions of the moral, or the social world. It is infinitely impossible. God could not do it, because it would be against the laws of moral rectitude and infinite harmony. Now those who make a mere play of Spiritualism, will find that in the long run it will do one of two things, disgust them or ruin them. A large class will fly back disgusted with the miserableness or meanness of the results. The fault is not in God; the fault is not in the universe, which is a revelation of the infinite affluence of God; nor in heaven which is a sublime art-picture of the beauty and the perfectness of God. The fault is, that they utterly mistake the conditions upon which depend the accession of spiritual faculties. . . . And so you will find as you tread this path, and that it all depends upon the moral rectitude of purpose, or the virgin purity of will, on the strict simplicity with which in all our powers we yield the being, not for our own ends, but for the Divine ends. . . . Men seek the gifts of the spirit in order that they may gather possessions to themselves, and these gifts of the spirit turn against them. Here is the sword of the spirit; it lies before every man; he can grasp it, if he will, and carve his way to victory; but if he wishes to have that sword of the spirit for the purpose of carving the way to any selfish aim and end, it will not be the hilt that God will hold towards him, but the point; and as the man rushes on towards his end, he only rushes upon the point of that blade, and falls transfixed before the presence of the Creator.”

SPIRITUALISM AT WANDSWORTH.

LAST Tuesday night an inspirational lecture was delivered by Mrs. Cora L. V. Tappan, under the presidency of Mr. James Thornton Hoskins, of the Reform Club, at the Shaftesbury Park Estate Hall, Wandsworth, London.

The Chairman, after a graceful allusion to the great services Mrs. Cora Tappan had rendered to the sacred cause of Spiritualism, proceeded to answer various objections raised by opponents. He contended that the facts either exist, or do not. If the former, Spiritualism is true. If the latter hypothesis be maintained, the evidence could not have existed. The opposition to Spiritualism rests upon the assumption that many millions of honest, sane, independent witnesses *can* give false testimony to the existence and innumerable manifestations of a greater number of spiritual gifts than those enumerated by St. Paul. He said there was, in the history of the world, no analogous instance of persons separated from one another by long intervals of time and space, testifying to circumstances, which had no foundation in fact. The upholders, in short, of the “imposture theory” evinced an amount of amazing incredulity, bordering upon idiocy. After a logical exposure of the equally absurd “devil theory,” which he showed to be very far from original, and an amusing disclaimer of going so far as Taotse, the ancient Chinese Reformer, who held that materialists were “the fools and imbeciles of creation,” he contended that, nevertheless, these gentlemen, when they quitted their own special departments of scientific investigation, should, like anyone else, be content to graduate humbly in the spiritual school. They should refrain from hasty pronouncements against the movement, on mere *à priori* grounds. The chairman concluded his address with allusions to Assyrian, Grecian, Chaldean, Hindoo, and Scandinavian spiritual gifts. Modern manifestations were, he thought, calculated to establish on a firm scientific basis that Bible which, looked at from the spiritual standpoint, is at once the oldest and the newest book in the world.

Mrs. Tappan then gave an inspirational address, which was listened to with great interest and attention. At its close, several questions were asked by the listeners, and answered by Mrs. Tappan; after which the meeting broke up.

THE ANTHROPOLOGICAL INSTITUTE.—At the annual meeting of the Anthropological Institute, held recently at 4, St. Martin's-place, Trafalgar-square, Professor George Busk, F.R.S., was re-elected president. Mr. George Harris, F.S.A., asked what had become of the Psychological Committee, which has held no meetings for a long time, but could not get a satisfactory reply.

MESMERIC STATISTICS.—During the many years that the Mesmeric Infirmary, founded by Dr. Elliotson, was in existence, records were kept from day to day in writing, of the results of the mesmerising of every patient in the establishment, so that the most valuable and complete series of mesmeric statistics in the world, were to be found in the books of the Infirmary. Within a week after the Infirmary was closed, some two or three years ago, Mr. Harrison tried to secure these statistics by calling upon Dr. Chandler, the superintendent of the Infirmary, about them. Dr. Chandler told him he had left them in the hands of Mr. Fradelle, the secretary to the Infirmary, and that he did not know Mr. Fradelle's private address, and Mr. Harrison, to his great regret, was unable to give the time to discover the residence of the late secretary. A long time afterwards he gave Mr. Frederick Collingwood, secretary to the Anthropological Society, the address of Dr. Chandler (King-street, Finsbury-square,) and requested him to urge the Psychological Committee of the Anthropological Institute, to take steps to obtain possession of these unique statistics, and Mr. Collingwood said that he would attend to the matter. A fortnight ago Mr. Charles Blackburn, of Manchester, caused systematic attempts to be made to obtain the books if possible, and with much difficulty it was ascertained that Mr. Fradelle was dead, that his widow then had left England, but had since returned again, and had taken up her abode at 128, Adrian-terrace, West Brompton. She was called upon, and gave the information that at her request her son-in-law had long since sold the manuscript books of the Mesmeric Infirmary for waste paper. Thus the most valuable mesmeric statistics ever collected, have been lost, because Spiritualists have had no National Association or individual representative to attend to public business connected with the movement. The loss in this case is irreparable.

LECTURE BY MRS. TAPPAN.

LAST Sunday night Mrs. Cora Tappan delivered an inspirational address, at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. T. Herbert Noyes, jun., B.A., who opened the service by reading a chapter from the Bible, after which the anthem "I will arise" was sung.

Mrs. Tappan then passed into the trance state, and uttered the following inspirational prayer:—"Our Father, Thou living spirit, Thou abiding light, Thou living soul, not more beautiful is the central orb of all the worlds, not more radiant is the sun by day, or the stars of the firmament by night, than Thy truth within the soul; even as the light of the soul Thou dost illumine our spirits. Thou dost abide with us in the wilderness of time, Thou dost beacon us over the weary waste of waters, and the soul is strengthened by Thee. Thy spirit speaketh to man, but the discords of earth, and the contentions of humanity, drown the ineffable sweetness of Thy voice. Because of the passions of men, of their materialism and their darkness, oh let them know that Thou art in every time and place, in the lowest as well as in the highest places of earth; even where sin and crime abound, is Thy presence. Thou art in the ocean and in the desert, and the voices of the winds for ever breathe anthems to Thee. The sea utters its sound of praise, every flower of spring-time opens its sweet lips in praises unto Thee, and the stars in the firmament shine responsive to Thy light. Shall, then, the spirit immortal alone be voiceless? Shall man build up external temples upon earth whilst in the spirit is no responsive echo? Teach them that transcending sounds, and physical praises, and the words of the lips, are the thoughts of the spirit, the uplifting of the soul to that which is pure and ennobling, and with more than lip service, may we proclaim our love to Thee. Thou canst see, hear, and know, the secret parts in every soul, and know when the soul itself is responsive to Thee. Oh Thou searcher of hearts, let us be pure, and true, and good, let us cultivate those gifts which will bring us nearer to Thee, and which make the weak strong. Let us know that in condemning our fellows we always condemn ourselves. Let us have charity. Oh, Divine Soul, we would worship Thee in every deed of our lives, and in every offering of praise that springs to our lips now and for evermore. Amen."

A hymn, "Thy will my God be done," was then sung.

Mrs. Tappan, still in the trance state, said that she would choose as the subject of her discourse verses from the twelfth chapter of St. Paul's Epistle to the Corinthians, "Concerning spiritual gifts, brethren, I would not have you ignorant. . . For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." She said that immediately after the first manifestations of the power of Jesus among His disciples, spiritual gifts fell not only upon the apostles, but upon many others who received and were influenced by His teachings. At all times, and in all ages, religious revivals have been accompanied by similar manifestations, but whenever the letter of religion takes the place of the spirit, and forms and ceremonies usurp the place of true religion, the dawning of a new era is at hand, and that new era is always accompanied by the development of spiritual gifts. But when a man breaks away from his old fastnesses, and gives way to the new spirit, there is always some disorder, which is one reason why Paul was obliged to warn the early Christians concerning their conduct before men. The popular religious teachers of the day state that there can be in these times no gifts of the spirit. She would ask, "Why not?" There was nothing in the teachings of Christ and His disciples to show that these gifts would not exist wherever the spirit was to be found. Why then had these gifts died out from the Christian Church? Believers had been promised them, and notwithstanding the great power and force of Christian belief, the fact that spiritual gifts were not to be found in its ecclesiastical bodies, was a strong point for the consideration of the public. Spiritual gifts were once known both inside and outside the Catholic Church, and both before and after the Reformation. Luther and Calvin were the recipients of some of those gifts which Paul enumerated, and most unquestionably Swedenborg had these gifts in profusion, although the fact was denied by the greater portion of Christendom. These spiritual gifts lie dormant in the human family, always ready to make their appearance when desired. Buddha had many of the gifts of Christ; the Persians, the Hindoos, and

other nations of the east, had at times a pouring out of the Divine spirit upon them. But what about the great number of modern Christians with their temples rising to heaven, and filled with millions of devotees? How was it that where there was so much enthusiasm allied to the temporal power, the gifts of the spirit did not abide also? They were told by those in authority that the Church was in danger, and that some of this danger was due to Spiritualism, but the truth was that the real weakness was inside the Church itself, for within the Church its strongest enemies were to be found in the shape of the literal nature and the materialism of its worship. With the acquisition of property and power, dimness of sight in relation to spiritual things often comes over the churches, and as the power of Church and State grows, negligence about spiritual gifts grows also, until the teachers lose the blessings of the spirit, and the power of communion with the divine mind. Still its teachers talk of the gifts of the spirit, but contend that they are now at an end, because in their own ranks they have no healing of the sick, no working of miracles, and no speaking with tongues, for mammon holds the reins of power instead of the divine spirit. If this was plain speaking, it was because she spoke only of things which might be read by men even while they ran; it was not claimed nor intended to be claimed, that Spiritualism was a new advent of religion, but it had unfolded not only a philosophy, but a continuous chain of spiritual laws, clearly proving that man in every age has been subject to spiritual things. At the present day materialism was to be seen bowing the knee before the temporal shrine, while within the heart was doubt and misgiving. What did these signs of the times portend? The mission of Spiritualism in the world was to rescue mankind from the thralldom of materialism and doubt; it did not come as a special visitation, but in accordance with established laws, which abide as eternally in the spiritual as in the material world. If what she stated were not true, how was it that the blind are now made to see, and that the sick are healed? How was it some have the gift of voice, and some the gift of vision? How was it that the sight of spirits was common throughout the land? Why were young babes made the mouth-pieces of spiritual intelligences? Why was it that a flood of spiritual thought was now flowing over the civilised world, bearing one solemn sound, like the monotone of the sea "spirits are with you?" The fact that these things occurred, that they were welcomed on the one hand, and were anathematised on the other, was a proof that they were true and needful. They were not supernatural; it was not beyond nature, nor was it dispensation of a special theological character. Spiritualism only proved that mankind has always possessed this spiritual nature, and may always receive inspiration so long as it is willing to receive it, but that as materialism and love of the world increase, the latter by natural law take the place of the spirit, and external formalities take the place of the verities of the abiding soul. In Christendom there were to be found on the one hand a theology divided among its members, and on the other materialism declaring that man has no soul at all, and it was universally acknowledged that a house divided against itself could not stand; some solvent was therefore needed to bind these warring elements together once more. Facts were wanted whereby materialists should be compelled to acknowledge an outside and superior power, and Spiritualism came with these proofs just at the right time, bringing also knowledge of the existence of departed friends. Man has of late grown blind in spirit, deaf in soul, because of his closing the avenues of communion with the world beyond the grave. It was said by the doubter that it was "not permitted that these things should be." John, the revelator, had said that nothing should be added to or taken from that book, but nothing had ever been said by seer or sage to the effect that there should not be another advent of the spirit upon earth; indeed, prophets had pointed out that all those who believed should have the gifts of the spirit, and the facts spoke for themselves, for they actually existed, unless the testimony of more than thirty millions of human beings now living could be denied. Unless her hearers could disprove the reality of the phenomena, they would have to admit that they did exist, and if they existed, they ought to subject them to the closest scrutiny. They might search for these gifts of the spirit themselves, and they would find them, more or less, though much depended upon the bodily organisation of each individual. The reason so little was known about the gifts of the spirit could be readily explained, for what were the laws held up for the reverence and obedience of the young? If a child said to its mother, "I saw a beautiful angel last night; he came to me in dreams, and brought my darling brother;" the mother

would say, "It is only a dream—nothing but imagination," and the child would be told it must not encourage such fancies. If it goes further, and says that it plays with its brother, it is rebuked, and told that that brother is dead. Thus, the clear vision of the child is cut off in early age, instead of being cultivated like other gifts. If the child persists in seeing visions and dreaming dreams, then the doors of a lunatic asylum are opened for its entrance, or the physician is called in to drive away the power by means of drugs—a course of *materia medica* is prescribed to take away the effects of the imagination. Such children might have grown up as seers, had the gift been properly cultivated. Nearly everybody has at times premonitions or intuitive warnings of coming danger, but this same inordinate reason binds the recipients to silence, and the voice within is drowned by the cry of foolishness. The education of the schools gives no opening for spirituality; indeed, ignores the existence of the spiritual faculties; but strains every nerve and every sinew to their task in other departments. For the spiritual faculties there is no word of encouragement, and intuition is never mentioned in schools. The poet, however, is privileged and allowed the wings of imagination; he may discourse of the beauties of the spirit-land, but that is only poetic license. The state of thought among the materialists of the outside world is such, that an acrobat is now more admired than a Spiritualist. In the darkness of the Mammoth Caves of Kentucky there are stagnant pools in which are fishes without eyes, for eyes would be of no use to them there. Perhaps in like manner many are now born blind—without spiritual eyes—since such gifts cannot now be exercised in the midst of the dark materialism of the outside world.

After the singing of another hymn, the service came to a close.

Correspondence.

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

SPIRIT FORMS.

SIR,—I was much pleased with the intelligent letter in your last number from "M. R. S.," on the subject of the late outrage at a spirit circle.

Having been privileged to attend more than thirty *seances*, at which Miss Cook has been the medium, and having made notes of many, if not nearly all of them, it may interest "M. R. S.," and those of your readers who have not witnessed these most remarkable manifestations, if I state the result of some of my own observations with regard to the much disputed question of the identity of the spirit "Katie," apart from that of the medium at these *seances*.

I have, in common with others, been struck with the occasional resemblance of the features of "Katie," when materialised, to those of her medium, but the points of difference between the two, are to me—who have watched very closely at all times—still more remarkable, not only as regards features, but as regards height, bulk, &c. When the circle is small and harmonious, and the medium in good health and good humour, the resemblance is scarcely perceptible between "Katie" and Miss Cook.

I was the first visitor who saw "Katie" in the full form. There was scarcely any resemblance on that occasion. "Katie," with her naked feet flat on the floor, stood five feet six inches high. She was stout and broad across the waist and shoulders, quite a contrast to her medium, who is much shorter and *petite* in figure. For a detailed description of this then extraordinary manifestation, I will refer your readers to my letter in *The Spiritualist* of 1st March last.

"Katie" has frequently stood by me, and leaned against me, at *seances*, for several minutes together, permitting me to thoroughly scan her face and figure in a good light. I have also been permitted often to touch (but never to grasp) her. At one sitting, she laid her right arm in my outstretched hands, and allowed me to closely examine it. It was plump and shapely, longer than that of the medium. The hands, too, were much larger, with beautifully shaped nails. I may here state that Miss Cook, ever since I have known her, has had a bad habit of biting her nails almost to the roots. I then held the arm lightly in one hand, and passed my other hand along it from the shoulder. The skin was beautifully—I might say, unnaturally—smooth, like wax or marble; yet the temperature was that of the healthy human body. There, was, however, no bone in the wrist. I lightly felt

round the wrist again, to make sure of this beyond doubt, and then told "Katie" that the bone was wanting. She laughed, and said, "wait a bit," and after going about to the other sitters, came round and placed her arm in my hand, as before. Sure enough, *the bone was then there!* I joked her on this point, and also said what fine finger nails she had got. She took hold of my hand, turned it quickly round, and gave a vigorous scratch on the back of it that raised the skin and drew blood. This excellent test has also been given to other sitters. I have had it on two occasions.

In two instances I have seen Katie with long ringlets reaching to her waist, the hair being of a light brown colour. The medium's hair is cut short, it is not curled, and its colour is very dark brown, almost black.

Katie's eyes are sometimes a light blue colour, sometimes dark brown. This difference has been noticed very frequently.

On one occasion Katie, on coming out of her cabinet, held up her right arm, which was of a dusky black colour. Letting it fall by her side, and raising it again almost instantaneously, it was the usual flesh colour like the other arm.

One evening, recently, I made some jesting remark to Katie, who stood near me, when she suddenly struck me heavily in the chest with her clenched fist. I was startled and, indeed, hurt by the unexpected blow: so much so, that I inadvertently caught hold of her right arm by the wrist. Her wrist crumpled in my grasp like a piece of paper or thin cardboard, my fingers meeting together through it. I let go at once, and expressed my regret that I had forgotten the conditions, fearing that harm to the medium might ensue, but Katie reassured me, saying, that as my act *was not intentional*, she could avert any untoward result.

I could give many other curious instances, but will not further occupy your space, except to state, that when these manifestations first commenced, I seriously questioned Katie as to what the result would be if the conditions were broken. She affirmed that her medium would probably be killed, or much hurt. Not quite satisfied, I put a similar question to a well known trance medium (who had never sat with Miss Cook), and got a like reply. At the close of one of the Wednesday discourses at Gower-street, I asked the spirit controlling Mrs. Tappan, "What would be the result to the medium and the sitters, if the materialised form were grasped at or detained?" The answer was, "*Death or serious injury to the medium, possibly harm to yourselves.*"

In conclusion, I cheerfully take this opportunity of testifying my firm belief, based upon close and repeated observation at these *seances*, in the good faith and integrity of Miss Cook and her family, and I heartily thank them and their friends for permitting me, without fee or reward, to enjoy the privilege of constant attendance at their circle, whereby I have been greatly aided in my study and investigation of that most extraordinary phenomenon of this our day, modern Spiritualism.

GEORGE ROBERT TAPP.

Dalston Association of Enquirers into Spiritualism,
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INNER BREATHING.

SIR,—In continuation of my former letter on this subject, I begin with the following short extract from "The Redeemed Body," one of T. L. Harris's sermons, given at page 131 of the *Millennial Age*. It shows that he considers the development of the "inner breathing" as an essentially spiritual (*i.e.* religious) combat:—

"We are on the eve of the conquest of the body by the Divine Spirit. The first evidence of this is, that respiration, which is a physical process with almost all in the world, with those who have passed most deeply into the conditions of the new time on which we are entering, has so changed its form that now it is consciously a spirit-breathing from God, the Lord, in the inner being, descending into the lungs of the natural organisation, and so bringing the outward respiratory system into harmony with—what shall I say?—not alone with the respirations of the internal spirit in man, but through that into harmony with the respirations of Deity.

"For God breathes. . . And every act of conversion and quickening upon the part of the creature is throughout the Scriptures traced directly to the breath of God inflowing into the lungs of the moral nature, filling up the respiratories of the soul.

"When the man begins to breathe from God, through the spiritual lungs into the natural, then the redemption of the body has begun."

Again, referring to the mental conflict that often comes to spiritually minded people, he says:—

"The young Christian thinks that Christ has killed all his foes, but he soon discovers that Christ has killed none of his foes, but that he has simply descended into his own heart and energised the will; and that now, in the strength of Christ dwelling in him, he has first of all to grapple with the inverted passions that have taken up their habitation within him."

It is only in the early editions of Madame Guyon's life that we meet with a full account of her experiences, which correspond closely with much that is known to be the development for the "inner breathing." It is greatly to be deplored that many editors of the present day make a practice of suppressing all such mystical experiences—mystical only to those who do not read them in the light that Spiritualism alone can throw upon them. Not having this edition at hand, I will now give some short extracts from the *Life of George Fox*. The perceptible influence of the Holy Spirit in the mind of man was the fundamental doctrine of the founder of the Quaker sect. He often speaks of having "openings from the Lord," sometimes coming in the form of "outer," sometimes "inner" voices. By these spiritual communications he was guided, and taught of matters far beyond, and in most respects different to the orthodox notions of the day.

At times he was under great spiritual conflict, and "many temptations beset him," inasmuch, that when it was day he wished for night, and when it was night he longed for the coming morning. But these states alternated with those of intense joy. "I cannot," he says, "declare the misery I was in, it was so great and heavy upon me; so neither can I set forth the mercies of God to me, in my misery. . . . When my torments and troubles were great, then was His love exceeding great."

Whilst he was in this distressing state of mind, he says he "heard a voice as in the secret recesses of his soul, saying, 'There is one, even Christ Jesus, that can speak to thy condition.' When I heard it," he adds, "my heart did leap for joy. . . . Thus when God doth work, who shall let (*i. e.*, prevent) it. My desires after the Lord grew stronger, and zeal in the pure knowledge of God and Christ alone, without the help of any man, book, or writing. For though I read the Scriptures that spake of Christ and God, yet I knew Him not, but by revelation, as He who hath the key, did open, and as the Father of Life, drew me to His Son, by His Spirit. . . . And the Lord opened me, that I saw through all these troubles and temptations. My living faith was raised, and I said all was done by Christ the Life, and my belief was in Him." P.

[Swedenborg, T. L. Harris, A. J. Davis, George Fox, and other mediums, at times experienced curious changes in their respiration when they passed into ecstatic states. That they then, as Swedenborg and Fox thought, came into direct communion with deific personages, can scarcely be admitted; at all events, Swedenborg and his spirits bitterly slandered and condemned the Quakers, so George Fox and Swedenborg could scarcely have been inspired from the same source. We wish our correspondent had minutely described the physiological symptoms of this "inner breathing."—Ed.]

THE RECEPTION OF NEW TRUTHS.

SIR,—I think that many of your readers may desire further information in regard to the stigmatic and other such-like remarkable phenomena. A very full account of such matters may be found in a work by the Rev. George Sandby, published by Longman in 1848, and called *Mesmerism and its Opponents*, in which will be found a detailed account of a remarkable case of ecstasy of my own. In conclusion, Mr. Sandby said, "In regard to the appearance of the stigmata and the small wounds on the head of the Addolorata, Dr. Elliotson and Mr. Atkinson both are of opinion that they might be the effect of strong imagination and habitual contemplation upon a highly diseased frame." Then follows a full account of the lives of the ecstatics referred to, and the occasion and order of the occurrence of the appearances described, so that there can hardly rest a question as to the cause, except with those who referred the whole matter to imposture, or to a divine or supernatural source. Now, I fear that Dr. Carpenter is learning very slowly indeed, or how can he retain the hostile attitude he has shown towards the facts daily and hourly occurring, however rightly or wrongly, under the name of modern Spiritualism. I appeal to Professors Huxley, Tyndall, and Carpenter to exert their unprejudiced intelligence in respect to the whole range of psychological and physiological facts now occurring and calling for attention, as realities, or actualities, and in the name of science and of truth, and I will add, as they value their names of position in history.

If men would only reflect on history, and the history of

science and of thought, they would see how, at every advance into fresh fields, truth and all novel revelations have been scorned, denied, and trampled upon, not only by the ignorant and the bigoted, but by the professors, because to the new facts, seeming so unlike in kind, past experience does not apparently apply; anyhow, the old bottles will not hold the new wine. It was not only the Pope who persecuted Galileo, but the professors. Hear what Galileo wrote to a friend, "O! my dear Kepler, how I wish that we could have one hearty laugh together! Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the professor of philosophy at Pisa labouring before the Grand Duke, with logical arguments, as if, with magical incantations, to charm the new planets out of the sky!"

If this be too old a story, I may pass on to Newton, whose great discovery was not acknowledged by the professors of our universities until forty years after he was dead. After Newton I may instance Harvey, and then Sir Charles Bell, whose address to the students on his own experience of the reception of new truths by the professors was most touching. Whether Dr. Carpenter was one of those students, or not, I cannot say. But it seems that he has taken five and twenty years to appreciate the scientific interest in those marvellous physiological phenomena of the stigmata and attendant relations. So I fear the phenomena of Spiritualism will hardly be appreciated by him in his lifetime. How it may be with him hereafter, if there be an hereafter, time will show. But I fear that the untenable hypothesis of the table movements by unconscious muscular action, accompanied by unconscious cerebral action, will prevail with him to the last, though the theory does not cover the very first fact, namely, the rappings. It is never too late to mend, but Dr. Carpenter has too seriously committed himself, and with too much arrogance and presumption; such a one must, as it were, be born again, his prejudices disengaging him from applying his wise analysis of doubts to his own advantage and conduct.

Of course I do not mean to affirm that Spiritualists are wiser, or better, or less prejudiced than other men, but they are masters of the position in respect to a class of important facts, as Faraday was in regard to electricity, though very unwise in reference to "table moving," and all of us have our lines of action and prejudices; no doubt, men as a rule are very much the same; their opportunities and position, and acquirements, chiefly causing the differences. There are few men like Humboldt—of such enlarged mind and wide interests, as to be able at once to recognise the value and blessings of all new phenomena, come they from what direction they may. But we must never forget that facts are one thing and inferences another.

But the whole question of the action of mind on body ought to be of the first and last importance to the scientific Spiritualist, since he has to account for or define the inter-relation of body, spirit, and mind, since, according to Dr. Hitchman, we have three bodies, and that both the spiritual body and the mental body may be separated and both parted from the physical body during life. Others even divide the mind into an animal mind and an intellectual mind; in fact, the theories and fancies are without end, and it remains for the Spiritualist, from his new facts and higher point of view to see what he can demonstrate in respect to this deep question, on which both physicists and meta-physicists are still all at sea. According to my view, man, during life, is a unity and individuality, and an organism having a function we call mind, being the sensible interrelation of the physical man, with other persons, creatures, and objects. That we have no sense, idea, or feeling, but relate to objects and the properties of objects, and in which sense the body itself is objective to its own mental states. The idea of the mental states influencing the body is wholly fallacious, because mind, as the phenomena of consciousness, is not an entity or efficient power at all. The entire action is physical in the interrelated cerebral relation with the rest of the organism, and if the mind is the function of a spirited body it would be the same. The whole efficient power would be in the spirit, and in its conscious phenomena, or under the term mind you must include the organic or spiritual action with its sense concomitant. In all cases, then, the action is physical or spiritual in the interrelation of the bodily or spiritual states, whether in muscular action, or in the blush, or in tears, or in laughter, or in an abnormal fact, or in stigmata, or in those cases where the shock of a child-bearing mother affects or marks the child. I could give many

remarkable and unpublished instances in relation to these deep questions, but I fear that my letter would then assume the appearance of a lecture—or not find admittance—the pages of the *Spiritualist* being so much devoted to new instances with the view to confirm the spirit hypothesis.

HENRY G. ATKINSON.

Rue-de-la-Douaine, Boulogne-sur-Mer.

THE OUTRAGE AT A SPIRIT CIRCLE.

MR. CROOKES has sent us the following letter :

SIR,—It has been my endeavour to keep as clear of controversy as possible in writing or speaking about so inflammatory a topic as the phenomena called spiritual. Except in very few cases, where the prominent position of my opponent would have caused my silence to be ascribed to other than the real motives, I have made no reply to the attacks and misrepresentations which my connection with this subject has entailed upon me.

The case is otherwise, however, when a few lines from me may, perhaps, assist in removing an unjust suspicion which is cast upon another ; and when this other person is a woman, young, sensitive, and innocent, it becomes especially a duty for me to give the weight of my testimony in favour of her whom I believe to be so unjustly accused.

Amongst all the arguments brought forward on either side touching the phenomena of Miss Cook's mediumship, I see very few *facts* stated in such a way as to lead an unprejudiced reader, provided he can trust the judgment and veracity of the narrator, to say, "Here, at last, is absolute proof." I see plenty of strong assertion, much unintentional exaggeration, endless conjecture, and supposition, no little insinuation of fraud, and some amount of vulgar buffoonery ; but no one has come forward with a positive assertion, based upon the evidence of his own senses, to the effect that, when the form which calls itself Katie is visible in the room, the body of Miss Cook is either actually in the cabinet, or is not there.

It appears to me that the whole question narrows itself into this small compass. Let either of the above alternatives be proved to be a fact, and all the other collateral questions may be dismissed. But the proof must be absolute, and not based upon inferential reasoning, or assumed upon the supposed integrity of seals, knots, and sewing, for I have reason to know that the power at work in these phenomena, like love, "laughs at locksmiths."

I was in hopes that some of those friends of Miss Cook, who have attended her *seances* almost from the commencement, and who appear to have been highly favoured in the tests they have received, would, ere this, have borne testimony in her favour. In default, however, of evidence from those who have followed these phenomena from their beginning, nearly three years ago, let me, who have only been admitted as it were at the eleventh hour, state a circumstance which came under my notice at a *seance* to which I was invited by the favour of Miss Cook, a few days after the disgraceful occurrence which has given rise to this controversy.

The *seance* was held at the house of Mr. Luxmoore, and the "cabinet" was a back drawing-room, separated from the front room in which the company sat, by a curtain.

The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered the cabinet.

After a little time, the form of "Katie" appeared at the side of the curtain, but soon retreated, saying her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

I was sitting within a few feet of the curtain, close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the *seance*, and once, when the form of "Katie" was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the *seance*, come from behind the curtain, where the young lady was supposed to be sitting.

I admit that the figure was startlingly life-like and real, and, as far as I could see, in the somewhat dim light, the features resembled those of Miss Cook ; but still the positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, whilst the figure was outside, is too strong to be upset by a mere inference to the contrary, however well supported.

Your readers, sir, know me, and will, I hope, believe that I

will not come hastily to an opinion, or ask them to agree with me on insufficient evidence. It is, perhaps, expecting too much to think that the little incident I have mentioned will have the same weight with them that it had with me. But this I do beg of them, let those who are inclined to judge Miss Cook harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question.

Miss Cook is now devoting herself exclusively to a series of private *seances* with me and one or two friends. The *seances* will probably extend over some months, and I am promised that every desirable test shall be given to me. The *seances* have not been going on many weeks, but enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by "Katie" will be kept.

All I now ask is that your readers will not hastily assume that everything which is *prima facie* suspicious, necessarily implies deception, and that they will suspend their judgment until they hear from me again on this subject.

WILLIAM CROOKES.

20, Mornington-road, London, Feb. 3, 1874.

Out of a great number of letters on the subject, the following is the only one we have received somewhat in favour of Mr. Volekman, therefore we publish it :

To the Editor of the *Spiritualist*.

SIR,—Supposing that you have received more letters than enough about the outrage at Miss Cook's *seance*, I shall trouble you with a very short one. I could not help feeling deeply grieved on reading Mr. Volekman's letters in the *Medium*, and considering the effect which they must have on the interests of Spiritualism, I do not think Mr. Volekman to blame for breaking a law that appeared to him purposely made to protect imposition ; but Miss Cook could completely neutralise the ill effect produced through his exposure, by sending him an invitation to come and shake hands with her in such a manner as would assure him of her hostly state.

Hillesley, January 31st, 1874.

F. E. P.

The opinion of the other sitters at the circle as to the character of Mr. Volekman's act is such that probably not one of them would meet him in future either at a *seance* or anywhere else, and instead of desiring to convert him, would prefer that he should remain outside the movement. When testimony is wanted, that of old and tried leaders of the spiritual movement, is of infinitely more value than Mr. Volekman's. Assuming a medium to be powerful enough to get manifestations in the face of the most unfavourable conditions, they do well to withhold them from persons who make *seances* scenes of violence and outrage. A person who had much to do with the Davenport's once told us how they were anxious to convince a rough and noisy individual, so gave him a private *seance*, at which he stood ready to seize anything which might appear. Nothing took place, and afterwards Katie was asked "Why?" The reply was—"We had plenty of power, but did you think I would put out my arm for that fellow to lay hold of?"

Those who think that some of the most earnest workers in the Spiritual movement, who have made sacrifices in every way for years to aid it, would frame conditions to protect imposture, should have nothing to do with such a movement, and clear out of it with all possible despatch. The mud thrown by Mr. Volekman at such workers places the rest of his sayings quite out of court with right-thinking people, and renders his version of the facts scarcely worth an answer. For instance, he intimates that his deed was unpremeditated, and made after forty minutes observation. Before the *seance* began Mr. Tapp asked him three times to come to the other side of the room and examine the operation of the tying of the medium, and sealing of the

knots with the seal brought by Lord Caithness, and three times did Mr. Volkman flatly refuse, before the whole company. He kept his seat, and would not go across the room to observe what was taking place. In the middle of the *seance*, long before the alleged forty minutes had expired, he was told of his unusual manner, and asked what was the matter with him; he inquired in the course of the *seance* whether Katie would be likely to come to his side of the room. Further, some time before the day of the *seance* he sent the medium a present of a brooch, or something of the sort, and on the strength of this, afterwards he said "that he had bought his way into Mr. Cook's house." It is needless to say that his present was sent back to him after the outrage, though whether he has published this fact or suppressed it, we do not know.

Miss Cook is a medium in private life, notwithstanding which great facilities have been given in the most kindly manner, for leading Spiritualists and others to see the manifestations. But there is no reason why anybody should submit to such annoyances as those which have sprung up lately, and yesterday we received a letter from Mr. Blackburn, asking us to publish that he and Mr. Luxmoore have resolved to shut out the public from the *seances* altogether, and to carry them on in strict privacy for the benefit of a few scientific men.

MR. GERALD MASSEY, who spent last month in lecturing in Boston and its neighbourhood, is now in the Western States, and will give some lectures this month in Chicago.

FRIENDS who desire to contribute to the *Spiritualist* subscription list now open, are requested to communicate with the treasurer, Mr. T. W. Taunton, Hill House, Versailles-road, Norwood.

AFTER a silence of some years, we began, a few months ago, to place on record how trade interests have been creeping into Spiritualism, and how one publisher, by obtaining large sums of money from Spiritualists, used the same to sell goods under cost price, thereby inflicting great financial injury upon other publishers. The whole matter being now thoroughly exposed, we intend to try to keep silence on such subjects in the future; the circumstances were made known from a sense of public importance, and because it was necessary to place them on record as matters of history.

PHENOMENAL SPIRITUALISM IN NEW ZEALAND.—Files of the Otago, N. Z., *Daily Times*, of Sept. 23rd-26th, have just reached us, in which considerable space is devoted to accounts of *seances* for physical manifestations held at the house of Thomas Allan, of Dunedin. The raps are represented as beating time correctly to music; tables are caused to rock to and fro, and to ascend to the ceiling without contact with the persons present; instruments are played; flowers distributed; spirits have been clairvoyantly seen and described by Mrs. Allan and the company, and many of the oft-depicted characteristics to be traced in such *seances* in America have been exhibited, much interest in the cause being awakened thereby.—*Banner of Light*.

MRS. DICKINSON'S MEDIUMSHIP.—Mrs. Julia B. Dickenson, a trance and healing medium, of 9, Somerset-street, Portman-square, W., holds a public *seance* every Thursday evening at eight o'clock. At one of these meetings, held recently, the spirits controlling her said that one object of the public *seances* was to give the spirit friends of the sitters who attended an opportunity of attempting to prove their personal identity; it was also the intention of the spirits to give addresses upon social reforms through her trance mediumship. Only such spirits as could get perfect control of the medium by mesmerising her could prove their identity, and many who were anxious to do so were not able. When Mrs. Dickinson first passed into the trance state on this occasion, her hand became excessively cold; the spirits said that this was because they were working her brain so energetically, that the vitality of the rest of her body was temporarily lowered. One of the trance messages satisfied a lady present that it came from a relative of hers, of whom the medium had never heard.

WE have received many books of late for review, and shall publish notices shortly. Among these are some advanced sheets of a remarkable psychological work about to be published by Professor Denton; he has been trying to find out much about the planets by clairvoyance.

THE chief results of the investigation of spiritual phenomena, by the Committee of the Dialectical Society, are stated upon the spiritual leaflets, of which about 50,000 have been circulated. They are the cheapest and most useful printed matter, suitable for distribution at public meetings, which has yet been published by Mr. Allen.

LONDON ANTHROPOLOGICAL SOCIETY.—Last Tuesday, at the usual fortnightly meeting of the Anthropological Society, at 37, Arundel-street, Strand, W.C., Dr. R. S. Charnock, F.S.A., presided, and Mr. George Harris read a paper on a subject relating to spiritual phenomena. An animated debate about Spiritualism was the result, and we shall publish a long report of the proceedings in the next number of the *Spiritualist*.

ANSWERS TO CORRESPONDENTS.

W. H. TERRY (Melbourne).—We regret to hear that Mr. Burns has stopped your supply of *Spiritualists* in his parcels. Mr. Allen will send them to you direct in future, as you desire. Please inform those readers who are supplied through your agency, how their copies have been stopped. He once quashed orders sent him by the Liverpool Psychological Society, and the society is now obliged to get them in separate parcels. It is a bad thing that the only publisher in London who has a business wholly devoted to Spiritualism, imposes checks on the circulation of spiritual literature. A neutral publisher, who will carry on business fairly in these matters, is much wanted.

A LOVER OF TRUTH.—We will inquire into the matter, and are much obliged to you for the information, but never publish anything throwing a slur upon public or other individuals, without first most carefully ascertaining whether the information received rests upon a firm foundation of fact.

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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.

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AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

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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. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

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TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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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