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

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

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

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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SPIRITUALISM.

On Tuesday, March 24th, 1874,

A LECTURE

Will be delivered at the Unitarian Chapel, South-terrace (opposite the Cricket Ground), Hastings, by

DAVID H. WILSON, M.A., L.L.M., (Cantab.)

Subject:—"Is the Spiritual Theory a rational deduction from the evidences of Spiritualism?"

The chair will be taken at 8 p.m., by the Rev. John A. Briggs.

Truthseekers of every shade of thought are invited.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

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A. M. Greene, *Secretary, pro. tem.*

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

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

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

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

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

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

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

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

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VOLUME FOUR. NUMBER TWELVE.

LONDON, FRIDAY, MARCH 20th, 1874.

The Spiritualist Newspaper.

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MISS COOK'S MEDIUMSHIP.

IN order to ascertain whether the entranced Miss Cook is inside the cabinet while "Katie" is outside, Mr. C. F. Varley, F.R.S., conceived the idea of passing a weak electrical current through the body of the medium *all the time* the manifestations were going on, and reading off the results by means of a reflecting galvanometer in the room outside. Mr. Charles Blackburn and Mr. J. C. Luxmoore kindly gave facilities for the trial of these experiments; indeed, they were commenced at the house of the latter gentleman about three weeks ago.

On the first evening of the experiments, when Mr. William Crookes, F.R.S. was also present, a piece of blotting paper wetted with a solution of nitrate of ammonia was placed on each of the arms of Miss Cook. A sovereign was placed upon each of the pieces of wet blotting paper, and connected with the battery by means of platinum wires, the sovereigns being held in position by pieces of elastic. Thus the body of the medium was placed in the electrical circuit, as were also a reflecting galvanometer and two sets of resistance coils.

All through the *seance* the current flowed through the galvanometer, showing that the circuit was never for an instant broken, as it would have been had the wires been taken off the arms of Miss Cook; moreover, had they been taken off and the ends of the wires joined together, the increased flow of electricity due to the removal of the electrical resistance caused by the body of the medium, would instantly have increased the deflection very greatly; instead of this, there was a gradual and irregular decrease of deflection, caused chiefly by the gradual drying of the blotting paper.

While Katie was actively engaged outside the cabinet, the motions of her arms were such that had the wires been then attached to her, Mr. Varley said that oscillations of from ten to thirty divisions must have been produced on the galvanometer, which, however, give but slight oscillations when she was most active.

On the second occasion Mr. Crookes carried on the experiments, Mr. Varley being absent. He obtained similar results, but allowed only enough slack wire to permit the medium, had she moved, to appear at the opening of the curtains of the dark room used as a cabinet. But Katie came six or eight feet outside the curtains, into the room; no wires were attached to her, and all this time the electrical tests were perfect. Moreover, Mr. Crookes asked Katie to dip her hands in a dish of a solution of iodide of potassium, which she did, and it caused no motion of the galvanometer needle; had the wires been attached to Katie, the liquid would have given a short circuit to the current, and caused an increased deflection.

Last Tuesday Mr. Harrison sent the following letter to the *Medium* newspaper:—

To the Editor of "The Medium."

Sir,—As I chanced to be present recently at some *seances* at which Mr. C. F. Varley and Mr. William Crookes passed a weak electrical current through the body of Miss Cook, all the time she was in the cabinet, and Katie was outside it, I have been requested by some of those present to send you the results, for the purpose of removing some of the effects of the disgraceful attacks which have been made upon the character of a truthful and reliable medium. Katie had no wires attached to her when she came outside the cabinet. While she was outside the cabinet the electrical circuit was not broken, as it must have been had the wires been disconnected from the arms of Miss Cook, unless the ends of the disconnected wires were joined together. But in the latter case, the diminution of the electrical resistance would have instantly been made visible upon the indicating instrument. The experiments made prove in many ways that Miss Cook is inside the cabinet while Katie is outside. The experiments have been carried on partly at the residence of Mr. Luxmoore, and partly at the residence of Mr. Crookes. This letter has been inspected by Mr. Crookes and Mr. Varley, and is sent you with their approval.

William H. Harrison.

11, Ave Maria-lane, March 17th, 1874.

We have been favoured with an article on this subject by Mr. Varley, which is appended.

ELECTRICAL EXPERIMENTS WITH MISS COOK WHEN ENTRANCED.

BY CROMWELL F. VARLEY, F.R.S.

The experiments in question were made at the house of Mr. J. C. Luxmoore, J.P., 16, Gloucester-square, Hyde-park, W. The back drawing-room was separated from the front by a thick curtain, to exclude the light of the front room from the back room, which was used as a dark cabinet. The doors of the dark room were locked, and the room searched before the *seance* began. The front room was illuminated by a shaded paraffin lamp turned low. The galvanometer used in the experiment was placed on the mantel-piece ten or eleven feet from the curtains. The following observers were present:—Mr. Luxmoore, Mr. William Crookes, F.R.S., Mrs. Crookes, Mrs. Cook, Mr. G. R. Tapp, Mr. Harrison, and myself. Mr. Crookes sat close to the curtain on one side, and Mr. Luxmoore on the other.

Miss Cook was placed in an arm-chair, in the room which was subsequently to serve as a darkened cabinet. Two sovereigns, to which platinum wires had been soldered, were attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers of thick white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms, and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached a thin cotton-covered copper wire, which led into the light room, where the sitters were to be located. Thick curtains separated the two rooms, so as to leave Miss Cook in the dark when the curtains were down.

The conducting wires were connected with the two cells of a Daniell's battery, and a regular cable-testing apparatus. When all was ready the back room was darkened, the current passing through the body of the medium the whole evening.

The batteries had been newly charged, and by tests made before and after the *seance*, they were found not to have varied more than one per cent. The current through the medium diminished gradually, excepting at certain times stated further on, in consequence of the drying of the blotting paper, which increased the resistance between the sovereigns and the skin.

Mr. W. H. Harrison, who was present, recorded the readings and my remarks, and timed them with a chronometer, as I, from time to time, dictated. The current from the two cells flowed through the galvanometer, the resistance cells, and Miss Cook, then back to the battery. The electrical resistance of the body of the medium produced 220 divisions on the scale of the reflecting galvanometer at seven o'clock, and when the two sovereigns were united, it gave a deflection of 300 divisions. The blotting paper dried gradually, and at 7.17 p.m. the deflection had fallen to 197 divisions.

Prior to the medium being entranced, she was requested to move her hands about, which, by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from 15 to 30 divisions, and sometimes more; consequently, if, during the *seance*, she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable, under electrical test.

In the course of the evening, the following readings were obtained and remarks recorded. The current was not interrupted an instant during the whole *seance*. Had the circuit been broken for only one-tenth of a second, the galvanometer would have moved over 200 divisions.

I was placed at the end of the table ten or eleven feet from the curtain, and only once was I allowed to go nearer, viz., a minute or two before the *seance* was over.

Our room being dimly illuminated, my eyes were rendered less sensitive than those of the other observers, because I was for the greater part of the time closely watching the bright reflected image from the galvanometer, but when I looked at Katie the lamp was for a few seconds turned up to let me have a better view. Katie was much like the medium, Miss Cook, and I said to her, "You look exactly like your medium." She said, "Yeth, yeth!" I was therefore very anxious to see if, when she moved her hands and arms, any variation took place in the strength of the electric current; sometimes there was a variation; at others, viz., when she opened and closed her fist, and also when she was writing there was no variation.

Towards the close of the *seance* the room was darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards, Katie told me to go into the dark chamber to detrance Miss Cook. I found her in a deep trance, huddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm, and dry, and not long, cold, and clammy like Katie's.

In the course of two or three minutes she came out of the trance, when Messrs. Luxmoore and Crookes came in with a light.

The sovereigns, blotting paper, and wires were exactly as I had left them, viz,, attached to her arms by pieces of elastic.

I was so much exhausted after this *seance* that I was obliged to discontinue the experiments. [I have lent my apparatus to Mr. Crookes, and have been to his house and tested the apparatus before Mr. Crookes, using his son (who is not a medium) in place of Miss Cook, who was not present.]

Mr. Crookes is unaffected by physical *seances*, but I always am very much exhausted by them. Notwithstanding so much vital power is taken from me, my presence very often weakens, or altogether stops the production of the phenomena.

The following table gives the readings and the phenomena as they were noted down:—

Battery power two cells Daniells; resistance about four Ohms per cell.

Resistance of Galvanometer	39,000 OHMS.
„ „ Coils	10,000 „
Total resistance before the medium was put in circuit	49,000 „

TABLE.

Battery through 49,000 Ohms produced on the Galvanometer 300 divisions on the scale; when Miss Cook in circuit also, 220.

Time.	Deflection.	REMARKS.
p.m.		
7.10	220	Miss Cook in circuit, 23,000 Ohms when wrists and fists moved.
	200 to 250	
„ 12	220	— *Seance* beginning.
„ 13	220	
„ 14	210	— The medium has shifted her position.
„ 15	220	
„ 16	200	— Ditto Ditto.
	197	
	197	
	195	
	196	
	195	
„ 18	194	
	195	
	194	
	195	
	193	
„ 19	196	
	195	
	193	
„ 20	191	
	190	
	189	
„ 21	191	
	191	
„ 22	192	Katie whispered, her voice being recognised by Mr. and Mrs. Crookes, Mr. Luxmoore, Mrs. Cook, Mr. Harrison, and Mr. Tapp.
	192	
	193	
„ 23	191 to 195	Fluctuating. Medium apparently uneasy, and moving about.
	193	
	192	
„ 24	193	
	189	
„ 25	191	
	186	
	176	A fall of 36 divisions in one minute. Miss Cook has evidently shifted her position and has probably moved the sovereigns a little in so doing. No break of circuit however. See note A.
	174	
	171	
„ 26	155	
	155	
	151	
„ 27	148	
	153	"Katie" looked out from under the curtain on the side next to Mr. Luxmoore, who was on her left; this movement on her part required a motion of her hands. Galvanometer moved five divisions.
	151	
„ 28	154	
	157	
„ 29	155	Katie showed herself again as before for a few seconds, lifting curtain as before. Galvanometer did not move more than three divisions.
	154	
	156	
„ 29½	154	— Ditto Ditto.
	153	— Ditto Ditto.
„ 30	157	
	154	Katie showed her hands, I did not see them, all the others did; I was too far away and watching Galvanometer.
„ 31	155	— Showed herself again for a moment.
„ 32	152	
„ 33	152	
„ 34	151	
„ 35	152	
„ 36	135	Katie showed her hand and arm, Galvanometer fell seventeen divisions!!! Note B.
„ 36½	150	Katie showed both arms which she freely moved about. Galvanometer rose 15, then 6, in all 21 divisions!!!

Time.	Deflection.	REMARKS.
p.m.		
7.37	156	
	156	
	155	
	157	
„ 38	155 to 157	Katie appeared on the other side of the curtain close to Mr. Crookes. Showed both of her arms. I saw this.
	157	
„ 39	155	Katie put her hand on Mr. Crookes's head, who said it felt cold. I saw this. No movement of Galvanometer. *Excellent test.* Note C.
„ 40	156	
„ 41	156	
	155	
„ 42	157	Katie put her arm out full length, and asked for pencil and paper. Katie now began writing in sight of observers. I watched Galvanometer closely the whole time she was writing, and it did not vary one division. EXCELLENT TEST. After the manifestation, Katie threw the paper at Mrs. Cook (the medium's mother). Katie then at my request moved her wrists, opened and closed her fingers, but the Galvanometer was steady the whole time. I was watching the Galvanometer while asking the questions, and Crookes and Harrison, and others, told me that she moved her hands again and again in the manner requested by me. While Katie was moving her wrists about and opening and closing her fingers, we all distinctly heard Miss Cook moaning like a person in a troubled dream. The opening and closing of her fingers did not cause any variation exceeding one division on the scale; had it been Miss Cook's hand, the Galvanometer would have varied at least 10 divisions.
„ 43	156	
„ 44	158	
„ 45	146	
„ 46	149	
	150	
„ 47	147	
	150	
„ 48	146	I here tested the sensitiveness of Galvanometer and found that with 49,000 Ohms resistance, the deflection was 297½ as against 300 degs. at the commencement of the experiment.

At 7.48, Katie let me grasp her hand, and asked me to wake up the medium.

Note A.—(7.25 to 7.26 p.m.)—Galvanometer rapidly fell from 191 to 155; in another minute Katie appeared; the galvanometer never rose higher than 157 or 158 after this sudden drop. (This is worthy of careful note.)

Note B.—(7.35 to 7.36½ p.m.)—Galvanometer fell from 152 to 135, and rose again to 150; and at 7.37 to 156. The medium seems to have moved much. Here Katie showed both her arms, and moved them freely about. This looked very suspicious; but

Note C.—At 7.39 p.m., Katie moved her arms about freely, and touched Mr. Crookes on the head, the galvanometer being quite steady: it did not vary more than one division; this neutralises the doubt just expressed.

At 7.42, she was actively writing, but the galvanometer did not vary one division. This, I maintain, clearly proves that Miss Cook was not only in the dark chamber while Katie was in sight, but also perfectly quiescent.

At 7.45 p.m., she repeated this experiment with the same result; and while Katie was moving her fingers and wrists I watched her, Mr. Harrison watching the galvanometer. Mr. Crookes drew our attention to the fact that Miss Cook was moaning like a person suffering from an uneasy dream, and Katie was at the same time standing before us, and moving her hands as desired.

C. F. VARLEY.

MR. R. PEARCE, who had resigned his office of secretary to the St. John's Association, has withdrawn his resignation at the request of the President, Mr. Barber. It is to be hoped Mr. Pearce will not give up the office he has occupied so well, and for so long a time.

SPIRITUALISM AND THE ARCHBISHOP OF CANTERBURY.

The following letter has been sent to the Archbishop of Canterbury:—

United University Club,
March 9, 1874.

My Dear Lord Archbishop,—I have ventured to forward to your Grace a weekly journal called the *Spiritualist*, of March 6, which contains the programme of the newly formed "British National Association of Spiritualists," together with a more detailed statement of the practical missions of modern Spiritualism which I have myself suggested to the Council of that Association. Now that at least five fellows of the Royal Society have avowed their conviction that fact and not fiction is the foundation of this momentous movement, and now that Mr. Crookes, F.R.S., has published in the *Quarterly Journal of Science* a preliminary abstract of the results which he has verified during four years of patient and laborious investigation; now that some of the most enlightened of the clergy have added their testimony to that of myriads of trustworthy lay witnesses, the matter can no longer be deemed beneath the notice of the Primate of all England.

No one, however sceptical of the fact of open communication being established with the invisible intelligences who have long been believed, in some mysterious manner, to minister to man—the fact of the communion of saints vouched for by the Church in her creeds—could be rash enough to question its extreme importance, if once established. No one could dispute the extensive influence it would be calculated to exert on many social and religious problems, or fail to perceive its bearing on the crystallised dogmas and creeds of ancient churches, and especially on the faith and future of the Church of England. But, in the face of the too general suppressions and misrepresentations of fact which have characterised the utterances of the public press on the subject during the last twenty-five years—in the face of the ridicule which has been heaped on the minor physical phenomena—which are merely the elementary manifestations of spirit power—by superficial observers and sceptical critics, it may well be that the portentous facts known to so many patient investigators are still as unknown to your Grace as they are to the masses.

Those who have been so fortunate as to enjoy opportunities of investigation are, however, now in a position to avow their convictions and vindicate themselves from the charge of superstition in the face of the whole world; and I have to submit to your Grace that the facts are now admitted and conclusively established to the satisfaction of recognised authorities and leaders of public opinion; that the scepticism of science being vanquished, Spiritualism must soon be universally accepted, and that it only remains to consider its bearing upon the great questions of the day.

The facts point with irresistible unanimity to the conclusion that a new Reformation more searching than that of the sixteenth century is destined to distinguish the Victorian era, and that, in this age of rapid progress, it cannot long be delayed.

Wise mariners reef their sails at the first signals of the coming storm. I fear that many of the propositions put forward in the catalogue of the many missions of Spiritualism which I have had the honour to submit must at first sight appear very heterodox and revolutionary to your Grace, but they are mostly very practical; they are already in extensive circulation; they will undoubtedly be widely canvassed; they will undoubtedly bear some fruit; and I humbly submit that they are not unworthy of your Grace's consideration.

I observe by to-day's *Times* that the prelates of the Church of England are now debating what measures of reform shall be submitted to Parliament and Convocation in the coming session, and their public utterances tend to show that the eyes of the majority are far from open to the urgency of the situation. They will do well not to suffer themselves to be lulled into a treacherous security by the advent to power of a so-called Conservative Government.

No Conservative Government in these days of progress can afford to conserve abuses. If it have any regard for its own stability it must take the lead in their reform. If it would conserve what is worth conservation, and bar out revolution, it must not stand still. If the Church of England will be wise in time, she may stem the flood waters which must else overwhelm her fleet.

Her organisation is very valuable, and may be made far more powerful for good than heretofore. I am not among the numerous and growing majority who clamour for her disestablishment and disendowment. I contend for a policy of comprehension and utilisation; but sure I am that, unless an extensive and judicious reform be forthwith inaugurated, disestablishment and disendowment will speedily come, in spite of all the opposition which can be offered to them.

If the Right Reverend Bench, content to accept truth at any price, would deign to investigate and recommend to their clergy the investigation of Spiritual phenomena, and take counsel with those angelic messengers and ministering spirits whose voices are now once more heard among us, the ministers of the Church and the members of Convocation would not long be left in doubt as to the character of the Reformation they should welcome and lead.

I have the honour to be, my dear Lord Archbishop, your Grace's most obedient servant,

T. Herbert Noyes.

His Grace the Archbishop of Canterbury, Lambeth Palace.

LAVATER'S LETTERS TO THE EMPRESS MARIE OF RUSSIA.

Letter V.—On the Immortality of the Soul.

Much venerated Empress,—Once more I forward a little letter from the invisible world. In future (D.V.) the communications will follow more closely.

This letter contains a very minute portion of that which may be told to a mortal, on the perception and appearance of the Lord.

Simultaneously, and under millions of different forms, our Lord appears to myriads of human beings at will. He multiplies Himself for mankind generally, individualising Himself, at the same time, for each separately. To you, O Empress! to your enlightened mind, He will one day appear, even as He appeared to Mary Magdalen in the garden at the sepulchre; when you are feeling the greatest need, and you least expect it, then will you hear from His divine lips your name "Marie;" and imbued with the same sentiment of divine bliss as the Magdalen, you will reply, "Rabbi!" Overflowing with the spirit of adoration like the Apostle Thomas, you will say, "My Lord and my God!"

We hasten to traverse the shades of darkness to arrive at light. We pass through deserts to reach the

promised land; and we suffer the pangs of childbirth to be born into the true life.

May God and the Holy Spirit be with you and your spirit. JOHN GASPAR LAVATER.

Zurich, 13th, 11th, 1798.

*The letter of a happy spirit to his friend on earth "On the first perception of God."**

Dear Friend,—Of the many things of which I desire to speak to you, I will only name one this time, which will interest you more than all the others. Spirits can do nothing without special permission; they exist independently of their own will, by the will of the Heavenly Father solely, who transmits His commands to millions of beings as to one, and replies instantaneously to millions who address Him daily. How shall I make you understand the manner in which I beheld the Lord? It was in a very different way to any that you, a mortal being still, can conceive.

After many apparitions, instructions, explanations, and pleasures accorded to me by the grace of God, I traversed a paradisaical country, with twelve other spirits who had progressed by the same process of perfecting as myself. We floated or flew beside one another, in an agreeable and harmonious atmosphere, forming, as it were, a slight cloud; we all felt the same desire to progress and rise to an elevated condition; and as we advanced we became more intimate, more emancipated, more joyous, more capable of enjoyment, and we said, "Oh, how good and merciful is He who created us! Halleluja to the Creator! It is love that has engendered us. Halleluja to the Loving One!"

Animated by such sentiments, we pursued our way, and rested by a fountain.

Here we felt a slight breeze, and borne by it there appeared one who was neither an angel nor a mortal, yet he who approached appeared so human he attracted the attention of all. A brilliant light, yet not surpassing that of any happy spirit illumined all round. "He is one of us," was the thought that flashed through all our minds simultaneously. The form disappeared, and we all felt deprived of something. "What a singular being," we exclaimed, "what a regal bearing, combined with a simple childlike grace."

While we thus conversed, a dignified form appeared, issuing from a little grove, and saluted us in a friendly manner. The new comer did not resemble the previous apparition, yet he also had a commanding appearance combined with great simplicity.

"Welcome," he said, "brothers and sisters," and we replied as with one voice: "Welcome, Oh thou blessed of the Lord, Heaven is reflected in thy face, and the love of God shines forth from thine eyes."

"Who are ye?" said the unknown. "We are the happy adorers of all powerful love?"

"Who is the all powerful love?" he asked us graciously.

"Knowest thou not," we replied, "the all powerful love?"

"I know him," said the unknown, in a soft voice.

"Ah! if you were but worthy to see and hear His voice, but we do not yet feel pure enough to merit direct contemplation of the most divine purity."

In response to these words we heard a thrilling voice from behind us say—"You are cleansed from all sin and declared just by Jesus Christ, and by the spirit of the living God!"

An inexpressible happiness filled our hearts as we listened to these words, and turning to the spot whence the voice proceeded, we felt inclined to throw ourselves on our knees and adore the invisible speaker. At this instant we one and all heard a name pronounced which we had never before heard, yet which we each individually felt to be our own new name. Spontaneously and with the rapidity of lightning we turned as if one being, to the adorable speaker who thus apostrophised us: "You have found that which you sought. He that has seen me has seen the all powerful love. I know mine, and mine own know me. 'I give to my sheep eternal life, and they shall not perish in eternity: no one can pluck them from my hands, or from the hands of my Father. I and my Father are one.'"* How can I express in words the soft and supreme felicity which filled our hearts when he who at each moment became more luminous, more gracious, more sublime, extended towards us his arms and pronounced these words, which will vibrate in our hearts to all eternity, and which no power can efface from our memory—"Come hither, elect of my father, inheritors of the kingdom prepared for you from the commencement of the universe."

After this he embraced us all simultaneously, and disappeared. We remained silent, feeling bound together to all eternity in the deepest sympathy, and filled with supreme happiness. The Infinite Being became one of us, all our heaven, our life in the most exalted sense. Thousands of new sensations appeared to quicken within us, and a new life to penetrate us. Our former life faded from our memory; we commenced to live; we realised immortality.

After awhile we recovered our speech. Ah, if I could but communicate to you but one single tone of our joyous adoration! "He exists! We live by Him, by Him alone. His nature is life and love. He who seeth Him lives and loves, and is interpenetrated with the essence of immortality and love derived from the Divine countenance. We have seen Thee, all powerful love! Thou hast revealed Thyself to us beneath a human form. Thou God of Gods, nevertheless Thou wert neither man nor God; Thou man-God, Thou wert only love; all-powerful through love Thou sustainest us by Thy omnipotence, to prevent the force of Thy all-powerful love, although softened by affection, absorbing us into itself. Is it Thou? Thou whom all the heavens glorify? The ocean of beatitude? Thou, the Almighty, who incarnated Thyself in the human form, bore the burdens of humanity and bleeding on the cross, became an inanimate form? Yes, Thou art the most glorious of all beings, before whom all mankind bow down and become as dust, to be reanimated and recalled to life, to dwell in Thee. The life of all creation is centred in Thee, and from Thy breath only love springs forth."

This, dear friend, is but a crumb fallen to the ground from the well-laden table of plenty, and from whence I am nourished with ineffable felicity. Profit by it; more will shortly follow, and be given to you. Love, and thou shalt be beloved. Love alone can aspire to supreme happiness. Love only can give happiness to those who love. Oh, my beloved one, it is because of thy affection I am enabled to approach thee, and to conduct thee more speedily to the source of life, Love!

* This curious communication partakes of the characteristics of many modern spirit messages; much of it is doubtless symbolical, and much of it coloured probably by the mind of the medium through whom it was given.—ED.

* Taken from tenth chapter of John, 27, 28, 29, and 30 verses.

God and heaven are within thee, even as they exist in the mind and heart of Jesus Christ.

Tho 13 xi., 1798. I write that according to your earthly chronology. Mateariosenagape.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

A Council Meeting of this Association was held on Monday evening, 16th instant, at Lawson's Rooms, 125, Gower-street, Euston-road, London, N.W. The Baroness Adelma Vay and Miss Anna Blackwell were elected corresponding members, and many more Spiritualists as ordinary members. Instructions were given for inviting acceptance of the presidentship, and issuing further invitations for vice-presidents, as well as additional members of Council. It has been decided to hold a social meeting of members and friends on the 15th of April next, the arrangements for which are now in the hands of a sub-committee.

PRIVATE SEANCES.

THE WRITING MEDIUMSHIP OF A BABY.

Those who think that the phenomenon of writing mediumship may be explained by the "unconscious cerebration" theory, will have a difficult point to explain away, when babies too young to talk begin to write intelligible messages under the influence of an invisible power.

Last Sunday evening we were at a *seance* at the private residence of Mr. H. D. Jencken, Barrister-at-law, of Goldsmith-buildings, Temple, E.C., and Mr. James Wason, solicitor, of Wason's-buildings, Liverpool, who was also present, favoured us with the following narrative:—

"On the fifth of this month (March), I was in Mr. Jencken's apartments at 3, Lansdowne-terrace East, Western-road, Brighton, while Mrs. Jencken's baby was in the lap of the wet nurse, near the fire. It was about 1.30 p.m., in a well lighted room facing the south. Mrs. Jencken was also present.

"Suddenly the nurse exclaimed, 'Baby has got a pencil in his hand,' but as she did not then add that the pencil had been placed in the child's hands by invisible agency, I paid little attention to the remark. The nurse next exclaimed, 'Baby is writing!' Upon this Mrs. Jencken rushed forwards, and called to me to come and see. I then looked over Mrs. Jencken's shoulder and saw the pencil in the hand of the child. It had just finished writing, and Mrs. Jencken, remembering what her medical man had told her about the manifestations injuring the baby's health, snatched the pencil out of the child's hand in a very excited manner. The nurse, who was frightened, said that 'she must give up her situation;' Mrs. Jencken at first told her that 'she might go,' but afterwards reasoned her out of her resolve.

"The message written by the baby was:—

"'I love this little child. God bless him. Advise his father to go back to London on Monday by all means. Susan.'

"'Susan' was the name of my departed wife."

The age of the infant boy of Mr. and Mrs. Jencken on the day when the above was written was five months fifteen days. The message, as written, has since been photographed.

Mr. H. D. Jencken made the following statement to us last Sunday evening:—

"The writing power of the infant medium appears to continue. On the 11th March I was seated at dinner with my wife; the nurse was in the room with the baby, and seated opposite to me. Whilst so seated a pencil was placed in the right hand of the baby; Mrs. Jencken then placed a piece of paper on the knee of the nurse, under the hand of the baby. The child's hand then with great rapidity wrote the following sentence:—

'I love this little boy, God bless his mama. J. B. T.
'I am happy.'

"I then expressed the hope that the little boy might write an address to his grandmother, who is now more than ninety years of age. A few minutes afterwards a piece of paper was taken by invisible agency from a side table and placed on the knee of the nurse. At the same time a pencil was placed in the hand of my little boy, who wrote with great rapidity—

'I love my grandmama.'

"The paper and pencil were then jerked away from the knee of the nurse, and loud raps told me that the spirits had complied with my request.

"Another instance of the unusual powers of this medial child occurred some few weeks ago, when I entered the nursery to kindle a night light. On approaching the bed I noticed a halo round the head of the little boy; it gradually enveloped the whole of his body, casting a luminosity over the under side of the tent bed-curtains. Raps spelt out, 'Notice the halo.' Mrs. Jencken was not in the room, nor even on the same landing at the time, so the manifestations were not produced through her medial power. The nurse was the only other person present."

A SOFA MOVING WITHOUT CONTACT—SPIRIT IDENTITY.

Last Monday night there was a *seance* at 15, Thornham-grove, Stratford, E., through the mediumship of Mrs. Bassett. Mr. Bassett, Mr. G. R. Tapp, and Mr. W. H. Harrison were also present.

At first there was a very good dark *seance;* one end of the room seemed alive with moving of chairs and other objects, and several articles were placed upon the table. The voice manifestations were of the usual description, and one large faint light was seen moving about for perhaps three minutes.

Afterwards, in a strong light, while those present were seated round the table, a sofa moved up to the table from the wall, a distance of about four feet, whilst nobody was near or touching the sofa. The sofa paused and trembled sometimes on its way; more than once it vibrated visibly, and noises like muffled raps came from it. The spirits tried to move it back again, and carried it half way back, but were unable to do more.

Very loud raps were plentiful in the course of the evening.

Mr. Bassett states that the identity of all three of the spirits who speak with the direct voice through the mediumship of his wife, has been proved to the full satisfaction of their surviving relatives; for instance:—

1. The spirit "James Lumbard" has been recognised by his brother Mr. John Lumbard, an ex-policeman, who has been pensioned off for long servitude and good conduct; his address is Chobham-terrace, Stratford, E. He did not know that his brother James was dead until told by the spirit himself, and did not know where to write to inquire into the truth of the statement until the spirit gave him the address of his

widow in America. The brother wrote on speculation to the address given, and it was found that the narrative given by the spirit was true.

2. The spirit "Charles Dalman" has been recognised by his son, Mr. James Dalman, of 2, Craven Villas, Leyton, Essex.

3. The spirit "Richard Robinson" has been identified to the satisfaction of his son, Mr. William Robinson, foreman of the carriage painters on the Great Eastern Railway, Stratford. He says that his father has given him so many proofs of his identity that it is impossible he could be deceived in the matter.

CREMATION.

SIR HENRY THOMPSON'S paper on cremation has, it appears, attracted much notice in Germany, having been translated twice, besides obtaining warm support from an eminent physician, Dr. Kopl. Moreover, the practical Austrians have taken the idea up as one that has really now passed beyond the stage of discussion. The Communal Councils of Vienna and Gratz have adopted a proposal to establish in their cemeteries the necessary apparatus for cremation, "the use of which will be optional, and open to all." A "veritable agitation," we are told, has arisen in both places, though whether the excitement is all in favour of the fiery furnace innovation, or whether the attached supporters of their picturesque churchyards are indignant that these venerable depositories of all that is mortal should be deprived of their prescriptive rights, does not seem very clear. We can only wish success to an experiment which will be carried out for our benefit, though not at our cost. Where the light-hearted Viennese would burn their progenitors or descendants without a sigh or a murmur, and afterwards tranquilly contemplate the beloved remains in a jar neatly labelled and inscribed with all the virtues of the lamented deceased, the more practical English would like to proceed by early stages, without unnecessary shock to Mrs. Grundy's unaccountably strong feelings. But, when the furnace system becomes fashionable on the Continent, it will spread here by degrees, and the more advanced spirits among us will not be slow to defy prejudices by nobly bequeathing "their works to all ages, their bodies to the consuming fire." This same prejudice is what Sir Henry has to struggle against, and we fear he has not yet estimated the time that must elapse before the ideas accepted by enlightened science filter down through the intermediate strata of Grundyism to the dense obstructiveness and hostility to novelties that sway the humbler classes of his countrymen. Englishmen of the ignorant order have a rooted notion that human bones are indestructible; their faith—if we may call it such—is represented in Dryden's couplet, which tells how, "at the dread assize, The rattling bones together fly, From the four corners of the sky;" and they would object to cremation as an impious blasphemy against Nature at least, if not Providence. Out of purely religious circles the idea of a material resurrection is more deeply rooted than many persons are aware, and it will be a work of time to show how far cremation can combat it.—*Daily Telegraph.*

SEVERAL letters are kept over for publication in our next; some of them arrived too late. They should always reach us very early in the week.

THE testimonial to Mr. T. Blyton will be presented to him on the last Thursday in this month, at 74, Navarino-road, Dalston, E

SPIRIT FORMS.

SOME interesting experiments by Messrs. Varley and Crookes will be found upon another page, detailing how Mr. Varley passed a weak electrical current through the body of Miss Cook, the medium, all through a "full form" *seance*, so that had the medium been freed in any way from the wires while entranced, it would have been instantly made known by the instruments outside. In fact she was tested by one of the greatest of electricians, whose skill in testing broken cables, and of discovering what is going on at the place of greatest resistance to the current (which in this case was a medium and not a cable fault) has been employed for years by the largest telegraph companies, whereby they have been saved thousands of pounds in expenses, by being enabled to send the cable-repairing steamer nearly to the exact place of the fault, to fish up the cable where it requires mending, and not to further injure it by hauling it up where it is in good condition.

Our article on p. 133, describing the experiments, was read by Mr. Crookes and Mr. Varley before it was put in type, and Mr. Crookes has repeated similar tests with Miss Cook in his own house, introducing certain modifications; the results have been as satisfactory as those already stated. He writes to us:—"It will be impossible for you to put stronger language in my mouth when speaking of Miss Cook's perfect honesty, truthfulness, and perfect willingness to submit to the severest tests that I could approve of; and you can also state that, as far as the experiments go, they prove conclusively that Miss Cook is *inside* while Katie is *outside* the cabinet." This outspoken testimony is greatly to the honour of Mr. Crookes, who holds such responsible positions in the scientific world. When Mr. Home was attacked in the London daily papers about the St. Petersburgh *seance*, it will be remembered that Mr. Crookes, although not a Spiritualist, was the only man in this country who then publicly took Mr. Home's part. Did the papers then suppress other letters, or did Spiritualists send none?

Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester, saved Miss Cook from the first from professional mediumship; he has been throughout at the root of the matter, and is the sole and entire guide of her *seances*. It is greatly to his credit that he has protected so splendid a medium from not a few attacks by dastardly people, particulars of some of which have not yet come before the public. He has taken a deep interest in the experiments of Mr. Crookes and Mr. Varley, and he and Miss Cook will give them facilities for carrying on any experiments they desire. We should be glad to see them recorded in the *Quarterly Journal of Science.*

Last, but not least, Mr. J. C. Luxmoore has for a long time taken charge of the *seances* in London for Mr. Blackburn, giving much time and every care and attention to the work, moreover, pinning his reputation as an independent gentleman of high standing and character, to the truth of very unbelievable manifestations, their character being so astounding. Everybody in any way connected with the circle, is under a very heavy debt of gratitude to him for what he has done.

The immortal Katie, whoever she may be, and her medium, ought not to be forgotten in this category, for had not Katie all along given good manifestations, the mortals concerned would have been left in poor plight. She indignantly denies that she is "psychic force," "unconscious cerebration," or a "projection from the mind of the medium." If anybody at the *seances* holds these opinions, she usually thumps him on the head, and leaves him to make this palpable fact fit in with his theories.

This journal is not in the habit of making personal or complimentary remarks, but has from the first allowed good workers in the cause of Spiritualism to speak by their own acts. But when it is remembered what a vast quantity of mud was recently thrown in many journals at Miss Cook's *seances* and everybody connected with them, it is but right, for once, to call attention to what several good workers have done under difficulties, to establish in the popular mind hat which they know to be true.

Perhaps of all those who merit sympathy for their testimony, the Earl of Caithness should not be forgotten, he being a total disbeliever in Spiritualism and all its phenomena; he told us a few days ago, that he gave his testimony merely from his disgust at the nature of the outrage he witnessed at a *seance* which he attended for the purpose of observing alleged manifestations. Lady Caithness had never been at one of Miss Cook's *seances* before.

Poetry.

JOY IN SORROW.

BY GERTRUDE M. HAYARD.

OH Thou, who art our Father and our Mother,
We bow with reverent love unto the Power
Which not in wrath, but tenderly and wisely,
Has led our trembling footsteps to this hour.

With souls that thrill to the deep bliss of being
As keenly as they quiver at life's pain,
And eyes that look beyond this mortal seeing,
We know we call not on Thy name in vain.

We thank Thee more than for earth's fleeting pleasures
For all our withered hopes, for grief and sin,
Which opened to our soul's pride-blinded vision
A hidden well-spring of pure joy within.

We lift to Thee our hands, bereft treasure,
Standing 'mid broken idols round us strewn;
Oh not in gifts alone, but in bereavements,
Thy love is fully and completely shown.

We mourn no more our fairest dreams departed,
No tears fall fast above our buried youth;
The spirit knows no age, kept verdant ever
By streams unfailing from Thy Fount of Truth.

Eyes, wet by sorrow's tears, have clearer vision,
Hearts wounded, flee, O Healer, unto Thine;
And with the sacred joy of grief, Great Spirit,
We thank Thee, kneeling at the inner shrine.

That life but shadow is of death the real,
Whose touch diviner breaks the bonds of clay,
And forth to rapturous sounds of angel-singing,
Leads the glad spirit on its homeward way.

Banner of Light.

Correspondence.

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

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—Observing by your last number that my name has been published in the list of those forming the Council of the above Association, permit me to state that it has been placed there without my consent. J. TRAILL TAYLOR.

Nithsdale Villa, Wood-green, March 11, 1874.

SPIRIT MESSAGES AND PHYSICS.

SIR,—I have read with much interest some observations recently made by you on the want of knowledge displayed by spirit teachers generally of the truths of natural science, and the unreliability of their statements upon all such subjects. In respect to this disbelief in their superior knowledge, and particularly in their alleged powers of celestial voyaging, I take the same side as yourself, and append part of an article which I contributed to the *Spiritual Times* some years ago :—

"In regard to the spiritual world and the condition of its inhabitants, I believe that nothing very certain is known in relation to them; but it is clear that some individual spirits find amusement in practising upon the credulity of man in the flesh which they find an easy matter, as the superstitious faith of most people induces them to receive the communications of any intelligent spirits as truths confided to them by sacred revelation. Our American friends seem to have been particularly misled by spiritual misinformation. I allude to a work published by Hudson Tuttle on the spiritual spheres. The following is a short abstract of the information which he received from spirits on the subject :—'Spirit, a refined gas, essence, or vapour, set free by the inherent principle of progress, and by chemical force from the animal, vegetable, and mineral kingdoms, is carried by magnetic polar currents which raise it to the second sphere (the first heaven) which exists about sixty miles from the earth, in a solid belt extending sixty miles on each side of the equator, and fifty miles in thickness, leaving a distance of thirty miles round each pole. The above-mentioned belt rotates round the earth, once in about twenty-four hours, and is constantly increasing by ascending currents. It is inhabited on the surface only, like our earth; and it has fruits, flowers, and beautiful singing birds; also metals and timber, which are worked like those on earth for instruments, machines, and dwellings. Spirits called non-identified spirits build the houses of others called identified spirits. There are three spheres attached to our earth: the earth spiritual sphere for the worst class of spirits; the second sphere which is a heaven; and the third, a higher heaven; this is a hundred miles above the last, or two hundred miles from our earth. The other planets have spiritual spheres as well as our earth; and the higher class of spirits can pass from one to another, all through the solar system.'

"These statements, I understand, have since been endorsed and supported by Andrew Jackson Davis (who also has published a visionary topography of what he calls the summer land). In opposition, however, to these doctrines of the spirits, which I cannot but consider as imaginative and erroneous, I would allege that the atmosphere immediately surrounding our earth seems to have been alone intended for the support of living creatures. As we depart from its surface and elevate ourselves into the surrounding space, the temperature becomes colder and colder according to a fixed ratio; so that when two of our modern aeronauts not long since had ascended in their balloon to the height of seven miles, one became quite insensible, and the other lost the use of his hands, and was only enabled to save himself and his companion from destruction by pulling the cord of the safety valve with his teeth in order to lower the machine. At fifty miles distance from the earth's surface therefore, the strongest alcohol would be frozen into a very solid mass; and at the distance of one hundred, where the temperature is calculated to be 1.12 degrees lower than on *terra firma*, the strongest spirits that ever derived their origin from human bodies would undergo a similar condensation; it would paralyse the power of their wings, and congeal their spiritual fluids; the more so as contrary to our natural expectation, it is found that at great altitudes the sun loses its power of heating; for a thermometer was used in the above-mentioned ascent, which had its bulb blackened for the purpose of absorbing the sun's rays, and was fully exposed to them, yet it only rose one or two degrees above another placed in the shade.

"There is still another reason which prevents human beings from attaining any great height in the air, or, in other words, departing to any great distance from the earth's surface. This is described by the illustrious adventurer Horace Saussure, the first scientific naturalist who ascended Mont Blanc. The density of the atmosphere undergoes a diminution according to elevation in a corresponding ratio to that in which the cold increases under similar circumstances.

"On the top of Mont Blanc, the sound of the voice is much weakened, and the discharge of a pistol makes no more noise than the explosion of a little cracker. But of all the effects of the attenuation of the air, the most manifest was the extreme acceleration of man's respiratory movements. On the top of this mountain, where the barometric column undergoes a depression of nearly half, and where the lungs receive at each inspiration a quantity half less than in the plain, it is necessary that the inspirations should be twice as numerous, in order that the purification and life-preserving properties of the blood should be maintained in the ordinary and natural conditions; but at the same time that the respiration is accelerated, the circulation of the blood is increased in the same proportion, the pulse beating twice as quickly, or nearly so, as in the atmosphere of the plains. Consequently, Saussure and his companions suffered from fatigue, thirst, and fever, which, however, may have been partly caused by the toil of ascent. Moisture also decreases like the temperature of the air, according to distance from the earth, till, at 25,000 feet, it contains only one-fiftieth part of that found near its surface; and above this height there would seem to be an almost entire absence of aqueous vapour. The want of heat, vital air, and moisture, so disastrous to man in the flesh, cannot, in all probability, be much more bearable by man in the spirit."

The information which a spirit recently gave concerning the inhabitants of Venus, and their intention of making bonfires to attract the attention of the inhabitants of our earth during the transit of their planet across the sun's disc, can only have been acquired by such power of interplanetary visitation as Hudson Tuttle describes. I therefore, for the reasons above mentioned, consider the statements to be unworthy of credit.

But if we seek for knowledge of the spiritual world from Holy Writ, we learn there that heaven and the spiritual world are a state or condition, and not a locality. For St. Paul, in the twelfth chapter of Hebrews, contrasting the Jewish dispensation given from Mount Sinai, in Arabia, with the Christian dispensation, says (verse 22), "But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and *Church* of the first-born which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant," &c. Now, as the Christian converts were living on the face of our earth, and could not in any way elevate themselves above it, it is plain that St. Paul

speaks here of an organised spiritual government existing in the midst of them; for though he says, "Ye are come to," he must certainly mean that his readers had been brought to such a spiritual condition as to be subjected to such spiritual government; for as they could not go unto God, God or the Church must have come unto them. P.

MISS LOTTIE FOWLER IN GLASGOW.

AN article recently printed in the *Glasgow Daily News*, says:—

Before describing in detail one or two of the leading points of the *seance*, I should premise that the friend whom I selected to accompany me is, in my mind, distinguished above all the friends I have or ever had by his profound commonsense. Over forty years of age, having fought his way in the world, respected by all who know him, and much resorted to for counsel by his circle, he is emphatically one of the last of men to be led away by feeling or sentiment. Cant of all kinds is his special abhorrence, and quackery no one is quicker to find out. When, therefore, we sat down in front of Miss Fowler I felt that if anyone could assist me in detecting imposture, he was the man. After leading the conversation from general topics imperceptibly on to Spiritualism, Miss Fowler, in a short time, automatically stretched out both hands, taking up my friend's right hand and my left, he and I also joining hands at her request, so as to complete the circle. Miss Fowler then became more earnest in her Spiritualistic converse, impressing on us both with all the energy of which her nervous system seemed capable the infinite benefit of "Spiritism" to the human family, by quickening their belief in the unseen, lifting their souls above all little sectarian systems, and fixing their faith inalienably on the world to come. Of course I heard all this without assent; I felt that a reasonable and intelligent belief was far better than a credulous faith; and that a firm conviction that it was best to do the right under all circumstances far transcended any amount of talk about "faith in the unseen." Still, however, the conversation continued, and gradually became transformed into a monologue, Miss Fowler talking without intermission of the spirits and their "hallowed influences," till she began to sigh and shiver like one about to faint. Then her words fell at intervals; her eyes began to close; her breath seemed to come slowly and with difficulty; her countenance stiffened from mobility into rigidity; and she finally fell into what bore every appearance of a mesmeric sleep. Sinking back in her chair she let go our hands, and after a few minutes' silence, during which she sighed heavily and shuddered with great violence, she exclaimed—"They come! ah, they come! Annie is here!" (Annie is the dead German girl whose spirit professes to speak through the medium.) Miss Fowler's face then changed, to a considerable extent, into that of a young girl; her mouth, even, became twisted into that petulant, childish form which students of juveniles often observe; and, in a mixture of broken English and German accent, with childish intonation throughout, she at once plunged into an address to my friend.

Beginning at the beginning, she announced authoritatively to him that he was not born in this country; that his parents were both dead; that his father was the first to die; that he died with comparative suddenness; that his mother died of a lingering illness; that the spirit saw her lying with a peculiar band around her head; that she saw him giving his mother a drink of water shortly before she died; but that he was not present when she died. Once during this I caught my friend's eye, but could make nothing of it. Of every incident above related I—although his intimate friend—was totally ignorant; in not a single point did he acknowledge to Miss Fowler that she was correct; and yet he afterwards told me that every statement in itself was perfectly true. She then told him that the spirits of some of his relatives were present, and mentioned the manner of death of three—viz., one by a disease of the throat, another by dropsy, and a third by a long-diseased limb. All this time no word of reply to Miss Fowler. Yet, on reaching the open air, I asked—What of the statements? and was informed that every one was true. Proceeding onwards, she told my friend that at one time he had a high ideal of the stage, and had himself gone upon the boards. This I thought the very perfection of fooling, and scornfully disposed of Miss Fowler's pretensions in my own mind. I knew not, nor did I dream, that my friend had ever strutted his hour upon the boards; and, on leaving the hotel, I laughingly told him he must surely acknowledge that in that respect the prophetess was talking arrant nonsense. Again he informed me, to my profound amazement, that even in this Miss Fowler was also correct, for that in his youth he had written a play, and actually gone upon the stage to represent one of the leading characters!

And so she proceeded, in a general manner, from one leading incident in his life to another till she came to his personal characteristics and mental temperament, which she described as well as though she had known him all her life. Of course I thought that the latter portion of her "prophesying" might have been due to instinctive knowledge of human nature, but she had no means of observing and studying my friend's countenance, for from the moment she entered the trance her eyes were "in a fine frenzy rolling," and nothing was visible of them for the most part but the whites. Many things which she said were of a personal character not suitable for publication; but upon the whole, in these as in her direct statements, my friend said he must confess in all honesty, though he was totally unable to account for the fact, that this woman whom he knew not, and who could not possibly know him, had held up to him the chief passages of his life "as in a glass darkly."

THE SUNDAY SPIRITUAL MEETINGS.

LAST Sunday, at the Cleveland Rooms, Cleveland-street, Portland-road, the chair was taken by Mr. T. Slater. A hymn was sung and an invocation delivered by Mrs. Cora L. V. Tappan. A portion of Scripture having been read by the Chairman, the anthem, "I will arise" was sung.

Mrs. Tappan then proceeded to deliver an inspirational discourse upon the influence of the circumstances and surroundings of this material life upon life in the spirit world hereafter. There were certain contradictions in the extract from the writings of St. Paul which had just been read, which theologians might attempt to explain, but which, to the logical reader, would always remain unanswered. "There is a natural body and there is a spiritual body." That statement could only be received in a spiritual sense; material minds were incapable of understanding it. The resurrection of Christ, as narrated in the Gospels, was often referred to as authority for a physical resurrection of the body. But the record is dubious as to this. Christ said to the thief on the cross, "This day shalt thou be with Me in Paradise," and yet we are told that Christ remained in the tomb three days. Some say, that during those three days He visited the spirits in prison. If so, He did not go to Paradise. Then He appeared afterwards to the disciples. He was either drawn to a materialised body for that purpose, or their senses were deceived. The former was the most probable, for He could not endure to be handled by them whilst in this formation resembling that of His physical existence. Many believed that the dead sleep in their graves, to awaken only at the trumpet of the resurrection. Yet it is recorded in Scripture how Moses and Elias appeared to the Christ and His disciples on the Mount of Transfiguration. If so, they were brought out of their graves for that special occasion before the final resurrection. Modern Spiritualism proves not only the continued existence of spirits after leaving the body, but that they inhabit a world real and tangible to themselves, and that their condition in that world is determined by the knowledge, occupation, and thoughts of their earth life. The condition of an average mind in the future life is just what it was in the body; we only leave behind us our material circumstances and conditions, but not their consequences. The germ of spiritual existence is in all human beings. Every creature, wearing human form, possesses an immortal spirit, whether idiot, lunatic, or sane. There is much even in the mentally deficient that can be improved and elevated; musical sounds, colour, and form, are the means by which the imbecile may be trained, when ordinary modes of teaching would fail. There was no greater madness in the world than that of modern society, which allowed thousands of infants to die for want of proper care. These went into the spirit world, and were trained and brought up there, but they had never any sympathy with men and women, having never been through their ordeal of trial and temptation, which was so necessary for the perfecting of the human soul. That which is expedient has taken the place of that which is right; men are taught to be good and just that they may prosper, not because goodness and justness should be adhered to under all circumstances, even those of loss or persecution. There were many whom the world calls mad; many such had been sent to asylums, who said they saw and conversed with spirits. Many a child has had the germ of spiritual life crushed out of

it by being told that it was under a delusion. Suppressed mediumship is fraught with danger; the good influences will go away disappointed, and the way being left open, bad influences will come and cause great trouble, and not unfrequently deprive the medium of reason. The laws that govern spirit intercourse will, in time, become as well known as the laws governing material existence. The golden rule is set high on the altars in the many beautiful temples erected by man, and is looked upon as truth in the abstract, but how few men realise it as individual teaching, and act out its simple yet all embracing precepts. Each man brings expediency to bear on his own circumstances, and does not carry out the golden rule. He wrongs his neighbour, and pleads that his peculiar circumstances justify him in so doing, but that excuse will not avail him in spirit life. We should do good, if evil to ourselves be the result here. We should do the right fearlessly, looking beyond what will happen to us in the present.

A hymn having been sung, a beautiful inspirational poem, "The Valley of Life," was then delivered, and the meeting brought to a close by a few remarks from the chairman. There was a large and attentive audience.

THE LONDON ANTHROPOLOGICAL SOCIETY.

LAST Tuesday night the subject of Spiritualism came before the new Anthropological Society, at one of its meetings, held at 17, Arundel-street, Strand, under the presidency of Dr. R. S. Charnock, F.S.A.

SPIRITUALISM AMONG UNCULTURED PEOPLES COMPARED WITH MODERN SPIRITUALISM.

Mr. A. L. Lewis (Secretary) read a paper by Mr. C. Staniland Wake, on the above subject, as follows:—

Whether what is known as Modern Spiritualism is true or false, it must have an equal influence on those who believe it to be true. As being, then, influential for good or for evil over the lives of thousands of people, its phenomena are deserving of most careful attention. For the same reason, the analogous phenomena which have been from time to time observed among uncultured peoples are also worthy of study. There is little doubt that nearly everything which has been done by modern Spiritualists has been performed from time immemorial by the Shamons, or sorcery doctors, of the Turanian and allied tribes of the American and African continents. The two great essentials required in either case are the existence of disembodied spirits and mediums through whom they can communicate with man. As to the former, I much doubt whether there is any race of uncivilised men who are not firm believers in the existence of spirits, or ghosts. In most cases, and probably in all originally, these are the spirits of dead men, who are thought, for a time at least, to wander about the scenes of their material life, and occasionally to make their presence known by sounds or by a visible appearance. So great is the dread of ghosts among many of such peoples that they will hardly venture out of their huts after dark, and when any person is compelled to do so he invariably carries a light, although he would not have the slightest difficulty in finding his way without its aid. Nor is the medium wanting among the uncivilised races. The most influential man in the tribe is the sorcery-doctor, except where he is merely a tool in the hands of the chief, and all his influence is due to his supposed control over, or, at least, communication with, the denizens of the spirit world. By their aid he is able to bewitch his own enemies or those of the persons who seek the exercise of his supernatural power, and, on the other hand, to discover the origin of the disease under which the sick man is wasting away, and to remove it from him should the spirits be propitious. The sorcery doctor of an African tribe, like the showman of the Mongol, is in fact a very oracle through his supposed power of receiving communications from his immaterial assistants. Moreover, the means by which he becomes *en rapport* with the spirit world, is exactly the same as that employed by the Spiritualist, although the mode in which the mediumistic condition is induced may often be very different. Whether arrived at by a process of mesmerism, or by means of a ceremony attended with great physical and mental excitement, or, on the other hand, induced by extreme exhaustion, or whether it is caused by a kind of intoxication, the condition required is the one of trance. The most simple mode of attaining it is probably the *self-mesmerism* of the Zulus of Natal, an intense concentration and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of "inner divination" is commonly practised by herd boys for the purpose of finding cattle which have strayed; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief.

This clairvoyant power, which is intimately connected with Spiritualism, is by some people ascribed to spirit communication. Thus, says Scheffer, among the Laplanders, "When the devil takes a liking to any person in his infancy, he haunts him with several apparitions.... Those who are taken thus a second time, see more visions and gain great knowledge. If they are seized a third time they arrive to the perfection of this art, and become so knowing, that without the drum (the magic drum which answers to the tambourine of the Mongol and the rattle of the American Indian), they can see things at the greatest distances, and are so possessed by the devil, that they see them even against their will." Scheffer adds that on his complaining against a Lapp on account of his drum, the Lapp brought it to him, "and confessed with tears, that though he should part with it, and not make him another, he should have the same visions as formerly;" and he instanced in the traveller himself, giving him "a true and particular relation" of whatever had happened to him in his journey to Lapland. He complained, moreover, that "he knew not how to make use of his eyes, since the things altogether distant were presented to them." According to Olans Magnus the Lapland Shamon "falls into an ecstasy and lies for a short time as if dead; in the meanwhile his companion takes great care that no gnat or other living creature touch him; for his soul is carried by some ill genius into a foreign country, from whence it is brought back, with a knife, ring, or some other token of his knowledge of what is done in those parts. After his rising up he relates all the circumstances belonging to the business that was inquired after."

Among the special Spiritualistic phenomena which are recognised among uncultured people are spirit-rapping, spirit-voices, and the cord unloosening, which, when first exhibited, created in England so much astonishment. The last-named phenomenon is not unknown to the North American Indians, and is practised by the Greenlanders and by some of the Siberian Shamons. Thus among the Samoyedes "the Schoman places himself on the ground upon a dry reindeer skin. Then he allows himself to be firmly bound, hands and feet. The windows are closed, and the Schoman calls upon the spirits, when suddenly a noise is heard in the darkened room. Voices are heard within and outside the court; but upon the dry reindeer skin there is regular rhythmical beating. Bears growl, serpents hiss, and squirrels seem to jump about. At last the noise ceases. The windows are opened, and the Schoman enters the court free and unbound. No one doubts that the spirits have made the noise and set the Schoman free, and carried him secretly out of the court."

We have here the noises, voices, and rope untying, which are so common in spiritualistic *seances*. These find a still closer parallel in the curious rites of Greenland Samanism, the object of which is to enable the spirit of the sorcerer to visit heaven or hell as occasion may require. The historian Crantz thus describes the ceremony:—"First the devotee drums awhile, making all manner of distorted figures, by which he enervates his strength, and works up his enthusiasm. Then he goes to the entry of the house, and there gets one of his pupils to tie his head between his legs, and his hands behind his back with a string; then all the lamps in the house must be put out, and the windows shut up. For no one must see the interview between him and the spirit; no one must stir, not so much as to scratch his head, that the spirit may not be hindered, or rather that he may not be detected in his knavery.... After he has begun to sing, in which all the rest join with him, he begins to sigh and puff and foam with great perturbation and noise, and calls out for his spirit to come to him, and has often great trouble before he comes. But if the spirit is still deaf to his cries, and comes not, his soul flies away to fetch him. During this dereliction of his soul he is quiet, but by and bye he returns again with shouts of joy, nay with a certain rustling, so that a person who has been several times present, assured me that it was exactly as if he heard several birds come flying first over the house, and afterwards into it. But if the Torngak (or spirit) comes voluntarily, he remains without in the entry. There an angekok (or magician) discourses with him about anything that the Greenlanders want to know. Two different voices are distinctly heard, one as without and one as within. The answer is always

dark and intricate. The hearers interpret the meaning among themselves, but if they cannot agree in the solution, they beg the torngak to give the angekok a more explicit answer. Sometimes another comes who is not the usual torngak, in which case neither the angekok nor his company understand him. . . . But if this communication extends still further, he soars aloft with his torngak on a long string to the realm of souls, where he is admitted to a short conference with the *Angekut poglit, i.e.*, the fat or the famous wise ones, and learns there the fate of his sick patient, or even brings him a new soul back. Or else he descends to the goddess of hell, and sets the enchanted creatures free. But back he comes presently again, cries out terribly, and begins to beat his drum; for, in the meantime, he has found means to disengage himself from his bonds, at least, by the help of his scholars, and then, with the air of one quite jaded with his journey, tells a long story of all that he hath seen and heard. Finally, he tunes up a song, and goes round, and imparts his benediction to all present by a touch. Then they light up the lamps, and see the poor angekok wan, fatigued, and harassed, so that he can scarce speak."

Except that the civilised medium attains to a state of trance without so much excitement, and does not, while in that state, take so distant a journey, the account given by Crantz would almost answer for a description of a spiritual *seance*. Most of the occasions in which the sorcerer is consulted would seem to be cases of sickness. Illness is usually supposed to be caused by the agency of spirits, who are annoyed at something having been done or omitted, and the mission of the sorcerer is to ascertain whether the sick man will live or die, and if the former, what offering must be given to propitiate his tormentors. Among the Zulus the diviners who eat *impepo* medicine answer, in a measure, to the Mongolian Shamon, although they do not profess to have intercourse with supernatural agents. This is reserved, apparently, for the diviners having familiar spirits. These people do nothing of themselves, sit quite still, and the answers to the questions put by inquirers are given by voices at a distance from them. Canon Calloway gives two curious instances of this mode of divining. In one of them a young child, belonging to a family from another kraal which had settled in a village of this Amahlongwa, was seized with convulsions, and some young men, its cousins, were sent to consult a woman who had familiar spirits. They found the woman at home, but it was not until they had waited a long time that a small voice proceeding from the roof of the hut saluted them. They were, of course, much surprised at being addressed from such a place, but soon a regular conversation was carried on between them and the voices, in the course of which the spirits minutely described the particulars connected with the child's illness—a case of convulsions. They then told the young men that "the disease was not properly convulsions, but was occasioned by the ancestral spirits, because they did not approve of them living in their relative's kraal," and that, on their return home, they were to sacrifice a goat (which was particularly described), and pour its gall over the child, giving it at the same time Itongo medicine. This took place in the day time, and the woman did nothing but occasionally ask the spirits if they were speaking the truth. "The young men returned home," says Calloway, "sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink;" and the child had no return of the convulsions, and is still living. During the interview with the woman, which took place in the day time, she did nothing but occasionally ask the spirits if they were speaking the truth, and, whatever the explanation of the case, one thing seems certain—the young men had not seen the woman before, as she lived on the coast, a day and a-half's journey from them. In the other instance referred to, the ultimate result was not so favourable, as the sickness was not removed, but it was attended with an incident by which we are again reminded of the phenomena of Spiritualism. The spirits promised to dig up and bring to the diviner the secret poison which they said was causing the sickness inquired about. At the time appointed for the poison to be exhibited, the old people assembled in the diviner's hut, and, after arranging themselves in a line at the request of the spirits, they soon heard, first one thing fall on the floor, and then another, until at length each person was told to take up what belonged to him, and throw it into the running stream, when the disease would be carried away. On examining the things "some found their beads which they had lost long ago; some found earth bound up; others found pieces of some old garment; others shreds of something they had worn; all found something belonging to them." In this case, also, the voices came from above, but among some peoples the spirit enters into the body of the diviner, in like manner as with Spiritualistic mediums. This is so in China, where the spirit of the dead talks with the living through the male or female medium, as the case may be—and with all uncultured peoples, in fact, who look upon their priests, or sorcery doctors, as oracles.

There are two phenomena known to Spiritualists which we cannot expect to find among uncultured peoples. One of these, the so-called spirit writing, has been practised by the Chinese probably from time immemorial, and is effected by means of a peculiarly shaped pen held by two men, and some sand. The presence of the spirit is shown by a slow movement of the point of the pen tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the response is unfinished, another line is written, and so on, until the pen entirely ceases its motion, which signifies that the spirit of the divinity has taken its departure from the pen. Like the spirit drawings of modern mediums, the meaning of the figures thus obtained is often very difficult to make out. The other phenomenon is the rising and floating in the air in which Mr. Home is, or was, so great an adept. This in all ages has been the privilege of the saints, Asiatic or European, Buddhist or Christian, who have attained to a state of spiritual ecstacy.

At the beginning of this paper it was said that, so long as the phenomena of Spiritualism are believed to be true, they have equal influence whether true or false. On the other hand, it must not be thought that, because they are accepted as true by uncultured people, therefore they *are* false, as being merely due to fraud or superstition. To those even who believe in a spirit-world, the question of spirit action in connection with the phenomena is one of the utmost difficulty; and in conclusion I would refer to a possible explanation of the most remarkable of them, which, although not supernatural, will no doubt be thought by some persons more difficult to receive than that of spirit agency itself. It has been noticed that the faces which appear at the openings of the cabinets in which the Spiritualist mediums sit are usually at first, if not ultimately, much like the mediums themselves, and yet it seems to be absolutely impossible, considering how they are secured, that such could be the case. It may, however, only be impossible under the *ordinary* conditions of physical life. If certain phenomena said to have been observed were so in reality, the apparent difficulty is removed. It has frequently been noticed that colouring matter placed on a spirit hand has afterwards been found on the hand or body of the medium. This has been established by experiments tried for the purpose. Further, it is stated that occasionally, when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium. Moreover, the body itself of the medium, absurd as such a thing appears to be, has been seen to elongate, if we are to believe the statement of Mrs. Corner, made through the *Spiritualist*, in connection with the medium, Miss Cook. The familiar spirit of this medium has been seen rising from her body, and some Spiritualists believe that the spirits usually, if not always, rise out of their mediums. In the instance just mentioned the spirit was said to have been visibly connected with the medium by cloudy, faintly luminous threads.

If we accept these statements as true, most of the phenomena of Spiritualism are explainable without reference to the agency of spirits. They would show that the human body must contain within itself an inner form, be it material or immaterial, which under proper conditions is able to disengage itself either wholly or partly from its outer covering. The spirit hands which appear, and which are able to move heavy weights and convey them long distances through the air would really be those of the medium. The faces and full length figures which show themselves, holding conversations, and allowing themselves to be touched, and even permitting their robes to be cut, become the faces and figures of the mediums. This view receives confirmation from the Spiritualist standpoint, from the fact (if such it be), that the doubles of well-known mediums have sometimes been recognised in the presence of the originals, and (seeing that Spiritualists believe the body to be capable of elongation) it is not inconsistent with what has been observed that the spirit figure is sometimes much taller than the medium. It is consistent, moreover, with the facts, that the distance from the medium within which the spirit figures can appear is limited, and that if the hands of the medium be held closely *from the first*, many of the manifestations cannot be

produced. This point has been insisted upon as proof of imposture, but assuming, for the sake of argument, the truth of what is said as to the human "double," it simply shows how intimately associated are the external covering and the inner form which has to become disengaged to show itself.

While offering this explanation of many of the most important phenomena vouched for by the advocates of Spiritualism, it must be understood that I do so simply to show that such phenomena, according to the evidence of Spiritualists themselves, do not require the intervention of spirit agency. I should not, however, have referred to the subject at all except for its bearing on the past history of mankind. As stated at the beginning of this paper, "Spiritism has a marvellous influence over the mind of uncultured man, and it has retained its influence almost unimpaired through most of the phases of human progress. A late French writer, after stating that superstition was supreme in the Roman Empire at the commencement of the Christian era, declares that magic was universally practised, with the object of acquiring, by means of "demons"—the spirits of the dead—power to benefit the person using it, or to injure those who were obnoxious to him. It is thus evident that the phenomena to which the modern term "Spiritualism" has been applied are of great interest to the Anthropologist, and, indeed, of the utmost importance for a right understanding of some of the chief problems with which he has to deal. They constitute an element in the life-history of past generations which cannot be left out of consideration when their mental and moral condition are being studied; and modern *Spiritualism* may, therefore, be studied with great advantage as a key to what is more properly called *Spiritism*. Not that the former can be considered as an instance of "survival," in the proper sense of this phrase. Apart from such isolated instances as that of Swedenborg, Spiritualism is of quite recent introduction, and it appears to have had no direct connection with its earlier prototype. It is worthy of note, however, that it sprung up among a people who have long been in contact with primitive tribes, over whom Spiritism has always had a powerful influence. It is possible that intermixture of Indian blood with that of the European settlers in North America may have had something to do with the appearance of Spiritualism, which would thus be an example of intellectual reversion, analogous to the physical divergence to the Indian type which has by some writers been ascribed to the descendants of those settlers. Or the former may be merely a resemblance, instead of a reversion, dependent on the change in the physical organism. In either case it is somewhat remarkable that many of the so-called "spirits," which operate through Spiritualist mediums, claim to have had an American-Indian origin.

I have not attempted to exhaust the subject in this communication, nor do I suppose that it will furnish any satisfactory explanation of the phenomena referred to. My sole object is to bring the question of Spiritism, in its ancient and modern phases, before the members of this society, that it may receive at the hands of such of them as are more conversant with the subject than myself, the attention which it deserves. Whatever may be thought of Spiritualism and its eccentricities, experiences similar to those on which it is based, have had too wide and lasting an influence over mankind to allow of its being lightly estimated by the Anthropologist, who is concerned with it, however, only under that aspect.

SPIRITUALISM AMONG THE BRAHMINS.

Mr. George Harris, F.S.A., then read the following paper by Mr. G. M. Tagore, formerly a Brahmin, and late Professor of Hindu Law, at University College, London :—

Brahmins believe that there are two kinds of supernatural beings, good and bad, which are supposed to enter the body and produce disease ; these are called Bhut an mada (devil madness) and Heban mada (madness produced by good spirits). A person when attacked by devils, shows his aversion to everything divine, and is very strong ; when good spirits possess a person, he has always a pleasure in flowers and good smells, becomes pure and holy, and is inclined to speak Sanscrit. He obeys Brahmins with strictness, and looks courageous. Devils know the present, the future, and what is hid or unknown. Unclean and wounded persons may be injured by devils. They are numerous and powerful and are believed to be the attendants or servants of Shiva, and this is why the affected person has more energy and power than that of man. There are eight principal devils that torment the human species.

1st. When Deba graha, or a good spirit, enters a body, the person is always happy and contented, remains clean in his person, and wears garlands of the sacred flowers, but he has no sleep. He has a great love for Brahmins, performs the prescribed ceremonies, and attends to old customs of his ancestry.

2nd. A sur gruha. These are the enemies of the debas. When the person is possessed with them, he perspires much, speaks of the bad conduct of the Brahmins. He has no fear, his eyes are turned, he is a glutton, is not pleased with his food and drink, and is always mischievous. And so on.

Symptoms of persons possessed with devils are, their eyes are swollen, they walk fast, are always sleepy, and sometimes they are affected with severe shivering. During the cure, the patient should be treated kindly. The cure of a person possessed with a devil should be commenced by cleaning and anointing his body with mustard oil ; he should be dressed in new clothes, and he should repeat the proper prayers so as to satisfy the devil.

The Hindus and Pythagoras agree in the belief that the heaven is peopled with gods, the earth with men, and the middle or aerial regions with demons. Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus do the same tenet of the transmigration of souls. The Hindus, like Pythagoras, assign a subtle etherial clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with the body, and called Suesma (or linga sharira). Air is either eternal as atoms, or transient as aggregates; organic aerial bodies are beings inhabiting the atmosphere and evil spirits who haunt the earth. At the moment of death, the material elements of the body separate, and the vital soul, which has an invisible body (linga sharira) resembles the form of the body it had inhabited, and retains the organs of sense and action. On separating from one, it joins itself to another, and according to the actions he had performed in a former state of existence, so will be his future condition.

The old Hindoos had no notions of angels such as the Christians have. Perhaps, through Western culture, their spiritual notions will be refined in time. The idea of possession by good spirits is, I find, peculiar only to the Hindu race, and it is not traceable in the demonology of the Christians or the Jews. The doctrine of an essential body that survives the destruction of our present body, throws considerable light on the fifteenth chapter of Corinthians, and may in the order of Providence be a prelude to the acceptance of Christianity.

Mr. Joseph Kaines, M.A., then read a paper on "The Interpretation of Mythology."

A discussion followed the reading of these papers, and it will be published in the next number of *The Spiritualist*.

Everybody will be pleased to hear that the British National Association of Spiritualists intends holding a *soiree* on or about the 15th April. Several ladies have kindly promised to act as lady patronesses, and it is hoped that all members of the Association, and all friends of the movement, will be present on the occasion. Members of the Council will speak on the objects and aims of the Association. Further particulars will be given soon.

Dalston Association of Enquirers into Spiritualism.—At the last Council meeting of this Association, held at their rooms on Thursday evening last week, the following presentations to the library were reported, viz. :—*Paper on Thallium*, read before the Royal Society, and reprint of article on the *Phenomena called Spiritual* from the *Quarterly Journal of Science*, by the author, Mr. Wm. Crookes, F.R.S. ; also *What am I?* (Vol. II.), by the author, Mr. E. W. Cox, S.L. ; and *Another World*, by Mr. Hy. M. Dunphy. Mr. A. M. Greene has been elected honorary secretary and treasurer in the place of Mr. Thos. Blyton, who has been elected a member of the Council.

Seance at Mrs. Gregory's.—A *seance* took place on Tuesday evening last at Mrs. Makdougal Gregory's, 21, Green-street, Grosvenor-square, W., at which the circle consisted of Mrs. Wiseman, Mrs. Fraser, Mrs. Templeman Speer, Mr. Beauclerc, Mr. Herbert Noyes, Colonel Stuart, Dr. Richardson, and Mrs. and Miss Showers ; but in consequence of Miss Showers' recent indisposition, no materialisation took place. The spirit-vocalists sang several songs in their usual manner —a most curious medley of voices—and they kept up a lively but not very intellectual conversation, but they promised a complete materialisation for next Tuesday, which is to be the final *seance* of the series, as Mrs. Showers returns to Devonshire at the end of the week.

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"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 are ladies.

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

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

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