

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## SPIRIT TEACHINGS.\*

NO. XXV.

*In answer to my objection on religious grounds to the tendency of the teaching of Imperator, it was written further at the same time as the previous communication:—*

You question whether the tendency of our teaching be not to Atheism, Deism, or pure Theism. It is indicative of the ignorance which obtains amongst you that one who is usually accurate and well-informed, should class in the same category Theism and Atheism. We know nothing of that cheerless, hopeless nonsense which denies the existence of a God whose acts, we should have thought, must be palpable to all, even to the meanest intelligence among the most debased of His creatures. Were it not that we know how man can blind himself, we should refuse to believe that any reasoning being could rest in such a conclusion. Doubtless we teach that there is one Supreme Being over all—one who is not manifested as man has fancied, but who has ever announced to His creatures from time to time such facts about Himself as they are able to comprehend; or, to speak more accurately, has enabled them to develop in their minds that receptive faculty which assimilates truer views of Himself and of His dealings. We have before explained to you that man's craving is correlative with God's revelation. The effluence of the Supreme shines into the prepared spirit. It is the waiting soul on its watch-tower of prayer that catches the first beams of truth as the sun rises above the horizon.

We tell you, as Jesus of Nazareth told His disciples, of a loving, pure, and holy God who guides and governs the universe; who, though far from being the anthropomorphic conception that man has made Him, is no impalpable abstraction, but a living power; a true spiritual father, who is no mere embodiment of a force, but an energising being, albeit known only to you by His operations and through your imperfect conceptions of His nature and attributes. This is what we have spoken to you, eradicating, so far as we have been able, that which in you was dishonouring to the Supreme and All-wise God, but leaving undisturbed other theological fancies, which, though erroneous or imperfect in conception, were not of special moment.

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



If you say that our teaching tends to show that there is no such thing as absolute truth, we can but express our thankfulness that we have so far made ourselves intelligible to you. No doubt there is for you, in your present imperfect state, no such thing as absolute truth, even as there is no such thing as absolute perfection. You surely do not expect that your eye can gaze undimmed into mysteries which dazzle the vision of the most advanced intelligences? Surely you do not hope that your circumscribed intellect can grasp the infinite and incomprehensible—that which to us in far distant ages shall still remain an object of adoring wonder? The suggestion can only spring from ignorance, caused by the imperfect state of development in which you now live. For you truth must be variable, not to be grasped in its entirety; not to be viewed in minute detail, but only dimly seen in shadowy outline, as through an encircling veil.

We do not even pretend that we reveal to you absolute truth; for we ourselves have much into which we long to search, unexplored heights to which we yet hope to mount. We do but give you such aid as we are permitted, in shadowing forth for yourselves conceptions of the Supreme which shall be less widely removed from truth, than those which have passed current amongst men as the immediate revelation of the Most High. In so doing there has been evolved a system of theology which you admit to be coherent, beautiful, and elevated; a system which will be acceptable in the main to those on a similar plane of progression with yourself. We have not ventured to do more. We have shown you a God who commands your admiration and respect. We have given you a rational and comprehensible view of your duty to Him, to yourself and to mankind, and we have established our moral code, not by the persuasive inducements of a heaven and hell such as you are wont to hear of, but by arguments not less persuasive, by inducements which do not come home less effectively to the soul.

To say that we teach a motiveless religion is surely the strangest misconception. What! Is it nothing that we teach you that each act in this, the seed-time of your life, will bear its own fruit in the hereafter? that the results of conscious and deliberate sin must needs be remedied in sorrow and shame at the cost of infinitely laborious pain in far-distant ages? that the erring spirit must gather up the tangled thread of its former sins, and strive as best it may to unravel the evil of which it was long ages ago the perpetrator—and this not perfunctorily, not imperfectly, as a task to be finished with all speed, but with burning earnestness and with overmastering zeal, as knowing that on the perfect completion of the work happiness absolutely depends? Ah! could you see the tearful, prayerful pangs that erring spirits must take to purge them of their stains of guilt; the efforts by which alone they can emerge into peace from the surging whirlpool into which their sins have plunged them; hear the despairing cries as another, and yet another, consequence of their sin discovers itself; the shuddering sense of blood-guiltiness, as thoughtless deeds develop themselves into misery, despair, and death; could you see, in a word, the infinite ramification of the effects of sin and the efforts of the awakened soul to undo them, you would not need to seek for a stronger deterrent, nor speak to us of “motiveless religion.”

Is it nothing that we tell you yet again that words—even the idle words you daily speak—are as the pebble thrown into the pool, which causes an ever-widening

ripple, ceaselessly enlarging in its effects? that each word is of effect to you incalculable in its influence, and that for such influence you are accountable? that the good which your influence produces is to you hereafter a source of thankfulness and profit, whilst of the ill you view in agony and remorse the baleful effects?

Is it nothing that we tell you that reward and punishment are not delayed till a far-off day, faintly imagined in the vista of the future, after a period of torpor, almost of death, of the spirit, but is instant, immediate, supervening upon sin by the action of an invariable law, and acting unceasingly until the cause which produced it is removed?

Is this no incentive to a life of sanctity and progress? Which, say you, is the most powerful inducement to holiness and sincerity of life? That creed which we have indicated, or that which teaches that a man may live as seems him good, may wrong his neighbour, insult his God, and debase himself; may break all laws, Divine and human; may be loathsome in his moral nature, a blot on the name of humanity, and then by a fanatical cry, by a shriek of fear wrung from the coward heart by dread, by a fancied faith, by a momentary operation of the mind, may be instantaneously fitted to enter a dreamy heaven, where his joy will be that which all his nature must view with disgust, but which, now that nature is magically changed, becomes the fitting occupation of eternity? To put aside the manifest absurdities, impossibilities, and contradictions of the latter ideal, which, we ask of you, will move the degraded man most? To tell him that *he—he and none else*—must suffer for each sin, and that the cup of suffering must be drained to the bitter dregs; that *he* must howl for pain, even as he has afflicted others; that he must be purified by no magical metamorphosis, but by slow and painful process of purification till each ingrained stain be eaten out; that each sin must be atoned for, not by an external vicarious Saviour, but by himself; and that no rest, no happiness is possible for him till this is done, and he grows a holier, purer man? or to tell him that, do what he will, though he risks much, still heaven is open to the greatest sinner, and that a cry, an act of faith on his death-bed, can make him instantly pure and good and present him, after a distant judgment, some time, somehow, in a heaven whereinto naught enters that can defile, and where his eternal occupation will be that which he now deems the most monotonous and insipid?

We know, and you know, which faith is most likely to appeal to man's intellect; which would be the strongest deterrent from crime; which would keep a wanderer in the path of rectitude most surely. And yet you say that we teach a vague religion in place of a definite; a colourless gospel in place of one backed by a definite system of reward and punishment. Nay, nay, friend. We are they who teach the definite, precise, and intelligible system of reward and punishment; but we do not feign, in doing so, a foolish heaven, a brutal hell, and a human God. Ye are they who relegate to a far-off speck the day of retribution, and encourage the vilest reprobate to believe that he may enter into the very presence-chamber of his God some time, somewhere, somehow, if he will only assent to statements which he does not understand, which he does not believe, and in which, save as they may act as charms for his own benefit, he feels no sort of interest.

Surely this is another perversion of truth, reason, and sense. Were such a creed the best devised for deterring



man from sin, which it is not, it is in itself so intrinsically contradictory and absurd that it cannot stand the test of a moment's serious consideration. It has the prescription of antiquity, and men do not examine it. It has been gradually evolved, piece by piece, and fitted together by curious and casuistical souls who have vexed themselves with vain questionings until the hideous monster they have created has frightened even themselves. It bears on its very surface traces of its origin, and can seriously affect only that portion of your race, large now, but insignificant and rapidly dwindling, who have not dared to think for themselves.

We challenge comparison. We boldly assert that, independently of its intrinsic truth and rational intelligibility, the creed we teach is one which, if a man accept it, will be the best deterrent from vice, the most potent incentive to a good and holy life; which holds out most rational views and hopes for the future; which is even now most powerful in its influence on daily life, and which, more than any other yet promulgated to man, will tend to the elevation, the happiness, and the benefit of your race.

It must be so, for it is divine—the latest and highest revelation of divine truth. As such, and no less, it comes to you, a message from your God. As in old days, so now; the message comes, but man heeds it not. We do not expect that this should be received save amongst those who are fitted to receive it. We do not wish for it any other reception, even were it possible. The time will come when it will flow into the soul of man, and he will wonder that he did not before see its divine beauty. When that time comes, friend, you will see its beneficent operation. Man will sin less in hope of a cheap salvation; he will be guided by a more intelligent and intelligible hope in the future; he will need fewer coercive regulations, fewer punishments by human law; and the motive-spring within him will be proved to be not less forcible and enduring than that system of heavenly inducements and hellish deterrents which crumble away before serious consideration, and which can no longer allure or deter when once man has probed them.

+ IMPERATOR.

#### THE MEDIUMSHIP OF THE EDDY BROTHERS.

COLONEL H. S. OLCOTT'S DESCRIPTION OF THE MANIFESTATIONS.

THE New York *Daily Graphic* has printed long descriptions of the appearance of materialised spirits, witnessed through the mediumship of the Eddy Brothers, at Chittenden, Vermont. The accounts were written by its special correspondent, Colonel H. S. Olcott, a well-known literary man in New York. In his fifteenth letter to that paper, Colonel Olcott says:—

APPEARANCE OF ARAB, INDIAN, AND OTHER SPIRITS.  
Rutland, Vt., November.

I can imagine, at least to some extent, how Charlotte Cushman felt the other night when, with moistened eyes and faltering accents, she bade farewell to the kind public that had encouraged and sustained her so long; for I, too, am about to part with my public—the hundred thousand readers of the *Daily Graphic* who have so indulgently followed me through this narrative during the past ten weeks. I have received so many letters of encouragement from all parts of the

country, from total strangers, and so many kind things have been said in so many journals of all classes, that I feel a greater regret to announce my closing chapters and take leave of my audience, than I had imagined it possible for me to experience. These numerous tokens of regard have not only stimulated me in the serious work in hand, but also afforded a marked proof of the deep interest that prevails in the subject we have been discussing. I wish, from the bottom of my heart, that I could give to the bereaved ones who have appealed to me that consolation which they so eagerly crave, that I could allay their doubts and encourage their hopes; but my whole usefulness as an investigator would be destroyed by my assuming the part of a propagandist. My duty is simply to report what I see as fairly, accurately, and intelligibly as lies in my power, and leave each reader to form his or her own conclusions therefrom.

The spirits whose appearances have been thus far described were either Indians or whites of American or European lineage. Up to the 2nd of October I had never seen one of any other nationality, but on that evening there appeared an Arab who was an old friend of a lady well known in magazine literature as "Aunt Sue." He was of short stature, slight and wiry build, and his very salaam to the lady when recognised, was in marked contrast with the constrained bows of the Indians and the more or less ungraceful salutations of the whites. His name is Yusef. He was dressed in a white tunic, gathered at the waist by a sash, and the skirt ornamented with three equi-distant bands of red of the same width. On his head was the national fez, and in his sash was thrust a weapon of some kind, which I could not see distinctly. A number of questions propounded to him were answered by respectful bows, and his parting obeisance was of that deferential, but at the same time self-respecting, character that is peculiar to the peoples of the Orient. Five Indians—"Black Swan's Mother," "Bright Star," "Daybreak," "White Feather" (who wore so long a plume in his hair that it was bent by the door-casing as he bowed his head to pass through), and "Santum"—had preceded him, following Mrs. Eddy, whose address I referred to in the letter preceding this; and one, "Swift Cloud," came after, so that a most favourable opportunity was afforded to note the contrast between his manners and deportment and those of our aborigines. The *seance* was closed, as usual, by old Mr. Brown, who had some talk with his son about a new house he was erecting, and then departed. But, returning after a moment, he addressed a woman present who, it appeared, had come under a false name, and whose spirit-daughter had appeared to her the evening before, and asked, "Was that child, —, your daughter?" The mother said it was. "What is her other name?" asked the inquisitive spirit. The woman hesitated a moment, and then faltered out, "Smith." "Well," said he, "I hope *she* may never feel as if she had to deny her *name*," and was gone. This thing happened several times during my visit; so it will be as well for persons who are ashamed to give their right names to stay away from Chittenden.

#### CURIOUS DARK CIRCLE MANIFESTATIONS.

In the dark circle of this same evening I had another volunteer exhibition of spirit power that ought to puzzle sceptics less self-complacent than our muscular-contractionists. My weighing-scales were standing on



the platform, at the right of the cabinet, where the experiment with Honto was tried. We had had some music from Mayflower and the spirit-band of unusual sweetness, and the little girl—whom I never can mention without a feeling of affection, so childlike and loveable is her nature—had made a ludicrous failure with her rhyming improvisations upon "Music," "Pictures," and "War and Peace," when Dix said that if we would all remain quiet for a few minutes and the violinist would play something, he would try to organise an extra strong "battery." His directions were followed, and for awhile no sound was heard except the dolorous rasp of the instrument. Little Mayflower passed along the front row and laid her guitar on each one's lap, and presently we had an Indian dance such as I described in a previous letter. Then I knew, from a rattling and banging of my platform-scale, that something new was about to happen. It was moved along the whole length of the platform with such a noise that I thought to myself I would have a pretty bill of damages to pay the next morning, but the thought was hardly formed before George Dix, with a laugh, said: "Don't worry, Mr. Olcott; I won't hurt your scale;" and he fell to whistling and tugging at the dead weight like a jolly stevedore working among a cargo of cotton. The scale reached the steps, and then went bumping down to the floor of the room, and was rolled to a point near the medium's chair, where it stopped. We heard some one step upon the platform and the beam kick against the pad, as though a heavy weight were on it. George said, "I guess I'll see how much I weigh;" and then, after running the poise along the notches and changing one counterpoise weight for another, reported 163 pounds. I asked him how high he was, and he replied 5 feet 8 inches. We then heard Mayflower's voice saying, "Now weigh me, George," and his answer, "All right; get on;" and another and lighter person was heard to mount the platform, and the noise of weighing, with another change of counterpoise weights, was followed by a call for a light. This being struck, Mr. Poole, of New Jersey, and Mr. Wilkins, of Vermont, who had acted as a committee on our behalf to tie Horatio, stepped to the scale with the candle, and announced the beam as marking forty pounds. But the medium, speaking in the voice of a spirit known as "French Mary," said, "No; it is thirty-eight pounds;" which, upon a second and closer look, with the candle held nearer, they found to be so. Now, if any one chooses to say that the medium knew the weight because he had handled it himself, it will be necessary for him to account for—

1. The fact that after the weighing he was bound as tightly and identically the same as he was by the committee before the room was darkened; and,

2. How, supposing that he could unbind and *rebind* himself, which I deny, he could run the poise along the scale beam in a pitchy dark room to a certain notch, and be able to correct an unexpected error of the committee. The experiment was to me very interesting as furnishing a new proof of the great force at the command of the spirits, as well as their ability to either see in the dark, or, instantly upon the lighting of the candle, to convey the correct reading of the figures to the mind of the medium.

#### THE SEANCE ROOM CHANGED.

The following night's *seance* was to my mind the most satisfactory, as a test, of any held during my visit in

one respect, viz.: that it proved that neither the hall up stairs, nor the hollow platform, nor the cabinet floor, nor that mysterious window that has so troubled the souls of many superficial "sceptics" had anything to do with the manifestations. Just before the usual hour of assembly, finding the Eddy boys in an unusually tractable mood, I proposed that for once we should hold our sitting in the reception-room where we were gathered about the stove. This being assented to without hesitancy, the old shawl that hangs over the cabinet door was brought down, the rough mattress and some working-clothes upon the wall of a dark closet under the stairs were removed, and we were ready to begin the *seance*.

The room or closet measures 9 feet 2 inches by 5 feet 3 inches, with a ceiling 8 feet high—narrow quarters for a person to sleep in, and with the door shut; a place that ought to be fatal to any pair of lungs that had ever been accustomed to a breath of fresh air. And yet this is where "Joe," the pugnacious but musical farm-hand, whom every visitor will recollect, takes his nightly repose. There is no window here, at any rate, to awaken the suspicions of the wary psychologist, or demand of me a covering of sealed mosquito netting; and I conclude that if the spirits should show themselves there the fact would go a long way towards making out my case.

Just before the shawl was hung, William insisted on my coming into the den to examine it in any way I pleased, but as I had already breathed its fetid atmosphere on another occasion, when I measured it and sounded its walls and floor, I wished to decline. He would take no denial, however, and so, lamp in hand, I went in and made a general survey. There was nothing to be seen but the bare floor and plastered walls; and running my hands over William's clothing under the laughing pretext of magnetising him, I enabled myself, to assure the reader, that he had nothing concealed about his person. The shawl-curtain was arranged and we took our seats in an arc that stretched from the hall-door to that leading into the dining-room. My post was in the crown of the arc, right opposite and not more than eight or nine feet from the "cabinet" door. The lamp was placed on a shelf in the chimney at the south-east corner of the room.

#### SPIRIT DRAPERY MATERIALISED IN THE LIGHT.

We had not long to wait, for after the lapse of a few minutes the shawl was lifted and out jumped Honto, as lively as a squirrel. She was dressed in a light suit throughout, with a scarf about her waist and her hair hanging loose down her back. She stepped to the dining-room door, lifted the latch and threw it open; then began capering about in her usual way as if she were in fine spirits. Shawl after shawl she twitched from old Mrs. Cleveland's and Mr. Pritchard's feet and shoulders; astonishing them as much each time as Hermann does the victim he entraps into "assisting" him in his magical entertainments. Then she stepped to the right of the cabinet door, and stood just opposite me, looking intently upon the floor, by the mop-board. There was nothing to be seen at first but the bare planks, but, presto! as I suddenly watched I saw a heap of something black, as it might be a piece of a woman's dress or a quantity of black netting. She stretched out her hand, and daintily picked it up with thumb and forefinger, and it was—one of her shawls! Thus, within



a few feet of my nose, she exhibited the whole process of materialising fabrics, and left me in a very pleased mood, as may be imagined.

MATERIALISATION OF MEN, WOMEN, AND CHILDREN.

Honto was followed by old Mrs. Pritchard, who was dressed, as usual, in her greyish frock and white apron and kerchief, and who had some pleasant words for her son.

Then appeared a charming young woman carrying a child; the woman was recognised by her sister as Mrs. Josephine Dow, late of Chittenden township. She died twenty-four years ago at the age of nineteen. Her robe was pure white and flowing, gathered in at the waist by a string, so that the folds of the upper part lay over it after a very classical fashion. Her auburn hair fell in a mass over her shoulders, and as she stood there petting the child, I thought I had never seen a prettier sight in all my visit. She stepped back into the cabinet, whereupon the voice of Mrs. Eaton said: "Mr. Olcott, this is the subject we have selected for the artist's picture. The spirit will now return without the child, so that Mr. Kaffer may take a good look at her"—and back she came, alone, and stood to the right of the curtain with her right arm crossed over her waist, and her left hanging by her side, looking the artist full in the face. Mrs. Eaton said that the spirit came back alone because it took so much extra power to materialise the baby, that the spirit herself was made too weak to stop out long enough to give us a thorough view of her own form. Blake, the Irish painter, used to see spirits sitting to him for their portraits in his studio when he was alone, but did any one ever hear before of a spirit coming for the purpose to an artist in the presence of a mixed company of fifteen persons?

After the "Madonna and Child," as I felt like christening our models, we saw the spirit of William Packard, late of Albany, and grandson of old Mrs. Pritchard, who seemed so disposed to make friends with the artist that, at that gentleman's request, he moved quite far along the wall to the right, where his figure was thrown into high relief by the light-coloured paper hangings. His face was round, and he wore a long black moustache. His costume comprised a dark sack-coat and dark pantaloons, a single-breasted vest, and white shirt with collar—quite different from William's, who wore his ordinary checked gingham shirt, without collar or cuffs.

We were then delighted to see the mysterious Mrs. Eaton herself, whose shrill voice we had so often heard issue from the cabinet up stairs. She was a little old wrinkled woman, in an old-fashioned muslin mob-cap with a ribbon about the crown, a greyish dress, and a check woollen shoulder-shawl, with its points crossed over her bosom. She advanced two or three feet from the curtain, and, looking at me, said that she had seen our picture of "The Phantom Carriage," and could suggest no improvement, as it was true to nature. I expressed my pleasure at seeing her in person, hearing her speak, and seeing her lips move, for it was now unquestionable that the voice up stairs was hers and not the medium's. She said that it was for that very purpose she had materialised herself, and that the spirit band controlling these manifestations had desired the change for that evening to the lower room. She and they knew how anxious I was for such tests as would satisfy myself and the world of the genuineness of the phenomena, and desired to further my wishes; but

they, like ourselves, were subject to the conditions around them, and where a circle was constantly changing and never the same two evenings in succession, they could not do all that either I demanded or they wished.

After her came out an old gentlemanly-looking man, with a fine, intellectual head. His silver locks were brushed from either ear towards his crest, as if to conceal his baldness. He was dressed in a well-cut black coat, buttoned up high, and pantaloons to match. He spoke in a low voice in answer to a question from his relative present, who afterwards informed me that he formerly lived at Davenport, N. Y., where he died thirty-nine years ago, at the advanced age of eighty-two years.

Our next visitor was Augusta —, a child of fourteen, who was clothed in a white dress, and sweetly smiled and recognised her mother, who sat next to me.

The last form to appear was Jeremiah McCready, late of Cayuga County, N. Y., whose materialisation was very strong and satisfactory; and this brought to a close a most remarkable and satisfactory evening's entertainment.

GENERAL CONCLUSIONS BY COLONEL OLCOTT.

I can hardly express the relief I experienced at the result of this *seance*. Convinced as I had long been of the good faith of William Eddy; satisfied as my reason was that it was a physical impossibility for the man to simulate such a variety of forms, making himself at one moment a patriarch of eighty or a tottering grandmother, and the next a babe in arms or a toddling child of three or four years; now a giant Indian chief or a dancing squaw, and anon a roving spearsman of the plain of Ararat or a bronze-faced fellah from the foot of the Pyramids; twisting his inflexible tongue around the gutturals, nasals, and sibilants of numerous languages that certainly nobody outside of the Oriental Society or some occasional Dominic Sampson had mastered; convinced, I say, as I was upon all these points—that ventilating window, hollow platform, and seven-by-two cabinet forced themselves oftener than I liked between my mental vision and the bald facts—I confess to a feeling closely akin to astonishment when Honto, the selfsame copper-coloured squaw, the pipe-smoking, shawl-weaving, dancing, laughing Honto, stepped out and confronted me. It seemed that it would be next to impossible for enough of the spiritual matter-essence to filter through that plastered wall for these cunning electro-platers to make a covering withal for their filmy forms. But there she was, sure enough, in full form—with no detail of her dress lacking, no lock of her massive suit of hair gone; her figure as plump, her motions as supple, her attitudes as widely statuesque as ever before. When she had passed away from our sight, I awaited the coming of the next spirit with eager attention, for, even then it seemed to me that it *could* not be possible for another to materialise itself. Honto was the familiar spirit of the medium, or somehow attached to, and, as it were, enamelled upon the family, so that she could do impossibilities that no one else from the other world could. But, in the midst of my doubt and mistrust, there came the grey-white apparition of old Mrs. Pritchard, the very starch in her apron and cap seeming as if it were crisp from the laundry. Then, I think, the conviction formed itself that, no matter how many "sceptics" came battering against the granitic



facts, no matter what array of "exposers" might blow their tin horns and penny trumpets, that Jericho would stand. Then I said to myself that if William Eddy were caught fifty times playing at materialisation, with "cork soles," "ragged blankets," and up-standing hair, the genuine phenomena of this one *seance* could not be obliterated from my memory. In his dark hole of a cabinet there was not a bit of woollen, silk, or cotton rag the size of a finger-stall, nor a mocassin or string of beads; not a wig, nor even a stick of black pomade, much less a wash-bowl, water, or towels; and about his person, as I had discovered by my innocent *ruse*, there were none of these things; and yet there had appeared—but the story is already told, and I need not repeat.

Two features of this occasion will arrest the attention of scientific minds, viz., the appearance and disappearance of the baby, and the instantaneous formation of Honto and shawl. There could be no mistake about the child—no question of rag-wrapped legs or fondled pillows. The figure stood too near me, and in too good a light, to admit of such deceptions being practised. It was a living, moving child, which, with its right thumb in its mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm about her neck. For the instant it was as palpable and, no doubt, as material a being as any baby now lying in its mother's arms. Made from the imponderable atoms floating in the foul air of that chamber, it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind. And the shawl! In what spirit home, by what hearth, or under what vine-trellised porch (for Mayflower's rhymes teem with allusions to her house and garden, her pets and domestic companions) was its yarn spun, its knots tied, and its strands tinted? Whose busy fingers plied the needles, or whose hand guided the ghostly loom by which its meshes were formed? Mystery of mysteries! What *Œdipus* can solve the riddle? And how long must we wait for an answer?

HENRY S. OLCOTT.

DESCRIPTIONS OF THE MANIFESTATIONS FROM OTHER SOURCES.

A correspondent signing himself "P. W. E.," who has visited the Eddys at Chittenden, Vt., writes as follows to the *Hartford Times*:

In the closet was a pair of mocassins presented by some visitor to Honto. These seem never to have been worn, as they were perfectly new inside and out, while Honto danced enough one night to have made a very sensible impression on them if worn. She comes in her own toggery, which by dim light looks very pretty, and as if it might be beautiful if light enough were let on. Sometimes, however, she wears a jaunty smoking-cap. "Brown," the controlling "spirit" so-called, is evidently very tall, being higher than the top of the door, and stoops to look out; if this is Eddy himself he must be standing in the rocking chair; but as William comes out in his common dress immediately after Brown ceases, it would hardly appear time was given to effect any change of raiment. If there is any such it must be before Brown's speech, with which the sittings generally close. It is to be remarked, Brown himself never comes on the stage, but is concealed behind the curtain, and only shows his head. It certainly must be six feet high from the floor. Another point in favour of the Eddys is this, Honto was lithe as a whip and nimble as a deer, darting back and forth with agility and grace. She also appeared to me considerably more narrow of shoulder than William. The arms were small, and very considerably unlike what we might expect in Mr. Eddy. Again, there was a great variety in dress; for instance, one large Indian figure followed another at intervals of five to ten minutes, dissimilarly dressed; these were followed by Honto in another entirely different garb, and she was succeeded by six others,

male and female, with black, white and grey clothes, of different cut and fashion. The faces were sometimes apparently black, and sometimes a faint white. The question presents itself, where were these garments obtained? Wigs, beards, soles, bracelets, &c.? I did not look into the cabinet (which was open) before the sitting, and it has been suggested they might have been put there after supper and before the *seance*. As the door was open I can hardly think this true. But admitting they had been thus placed, I entered the cabinet a few moments after Eddy left it, clothed as he entered and as he had been all day. There remained absolutely nothing there except the few articles mentioned as being there all day, and none of which had been used, except, possibly, the cap of Honto. It is, moreover, singular that Eddy should select as a chief performer a female character as dissimilar as possible to himself, and for which his size, rigidity, voice, and shape rendered him peculiarly unfit. During these *seances* five or six very different suits of garments were worn each evening; and on every evening different characters in part were introduced. Some of these garments were long, flowing to the feet, others scant, and of various colours, from white to black. Now all these garments, even if of gossamer (and Honto spun out at least forty yards of cloth by measurement, and of different colours, in one evening), would make a very considerable pile, even if they could be used on different characters. Besides, there must have been masks or paint for the face; if the former, what had become of them? if the latter, where was the water to come from to wash it off. Eddy comes out with a clean face. The suggestion of a false floor or entrance into the chimney projection may be at once dismissed as simply impossible. In the dark circle the music upon some of the instruments was very excellent; that upon what I took to be an accordion was charming. These, as well as ventriloquism, would require in the performers a great, varied, artistic skill, and accomplishments which would surely reflect themselves in their manners and features.

Mr. Nathan Mayer writes to the same paper:

After a hearty breakfast of mutton and potatoes, we went out to feast our eyes on the spectacle of the surrounding mountains, veiled in mist and dimness, as if they too were spirits of mountains who had materialised at the Eddys'. We ascended to "Honto's Cave," a rocky loop-hole through which a shallow brook forced its way. It came foaming down a gully of greyish-green rocks and descended to the farm, supplying the house with water. Above, on either side, rose steep hills, which we climbed with elastic step, something within us echoing the old tune, "I'm the boy of the mountain!" Later in the day we returned to the house, and I was selected to read publicly, to the company there assembled, Dr. Beard's energetic protest in *The Daily Graphic*. The faithful believers among the ladies grew very violent, one declaring she would "smash his darned old head," but the gentlemen merely smiled in derision. Horatio Eddy, who sat smoking, occasionally took his pipe from his mouth to laugh whenever anything specially abusive of himself occurred. In the afternoon we walked to Chittenden, the most God and man forsaken town in the State. And thus the evening came, and with it the hour for the *seance*, which occurred on that day earlier than usual. Arranged as on the previous evening, with all the belongings in the same shape, except that the light was dimmer and the regular fiddler absent, we saw William Eddy enter the cabinet. Hymns were sung to the accompaniment of an amateur on the same fiddle, which the fiddler—alas!—had not carried off. Beginning with "Coronation," we ranged, during the evening, through a great variety of sacred and profane music. We were just intoning "It was my last cigar," to the tune of "Dearest May," when the curtain before the cabinet moved as on the previous evening, was drawn back, dropped again, and finally let out Honto. She had put on a white gown, reaching to the ankles, with a narrow dark band across the shoulders and to the waist, a dark overskirt to the knees, wide open in front, white stockings, apparent when she danced, and two braids of hair falling down her back. Her features were dark but altogether indistinct, and her size not unlike that of the medium; but her shoulders were sloping and seemed much narrower. She went to the melodeon, played and sang, producing uncouth, irregular sounds. Then she danced with Mrs. Cleveland, as on the previous evening, and Mrs. Cleveland describes her as having a Roman nose, high cheek-bones, and a copper-coloured complexion. Then Mrs. Jacobs was summoned to the platform, and asked by the spirit to play the melodeon. Now began a scene of lively import. Honto danced a war-dance



that was a cross between a can-can and a plantation dance. She seemed light as a feather, leaping up several feet from the floor with the utmost alacrity and a liberal display of white stocking. She jumped on to a chair, and immediately darted down again and picked from Mrs. Cleveland's foot what seemed a light rag, which, distending with both hands (not unfolding), she increased to a piece about two yards in length and a yard in breadth. It was perfectly transparent and of a slate tint. This was the "spirit cloth." Gathering it in one hand, she seemed to give it to some one behind the curtain. Not long after another piece was picked from the bare, blank wall, and this seemed to spread under her touch to a great length, so that she threw one end to Mrs. Cleveland, and the two displayed it along the entire length of the platform, without stretching. This was of a black tint, transparent, and also handed behind the curtain. The next piece was taken from Mrs. Jacobs's shoulder, and looked like a veil, and dilated to a length of ten feet. It was disposed of as before. Next, still holding the curtain in her hand, Honto lifted it far back, and beckoned to Mrs. Cleveland to look in. She did so, and said: "I see him," referring to the medium. She afterwards described that his face being bent down she could not see it, but discerned his figure plainly, lying on the chair in a trance. Honto retired with a bow, having been out fifteen or twenty minutes, going back at intervals, thrice in all, "to gather materialising substance." The next apparition, which came very soon, was Maggie, the sister of Mrs. Brown, and hailed as such. She died when she was two years old, but has grown in spirit-land during the thirty-six years since, and now appears as a woman of thirty-eight. In regard to this it is all the more remarkable that "Mayflower," the little girl of the dark seance, who has been dead 150 years, still retains her childish voice and ways. "Maggie" was dressed in white; her robe longer than Honto's; a veil over her head and shoulders; a belt around her waist; the hair light, and the face ghastly pale. Mr. Brown asked whether she had a bouquet. She held it up. Again he asked: "Is mother present?" She rapped, "Yes." After a minute's stay she retired. Next came a woman. Same white dress, but no veil, dark hair, indistinct face, with colour livelier than Maggie's. Mr. Brown greeted her as his mother. She bowed and retired, having stayed half a minute. The next apparition was a woman in black, with a very dim face, whom somebody recognised. She was succeeded by another female form, but of these I remember very little. Then came a man shorter than the previous figures, in a robe to the ground which looked like black velvet. The face was altogether indistinct, the whiskers white. Mr. Cleveland hailed him as "Governor Chittenden," but the figure rapped "No." Then he suggested his brother, and received an affirmative rapping. He was succeeded by "Mrs. Jacobs's brother." He wore a black coat, black pants, white shirt bosom and collar. The next was a very short figure, dressed in a dark coat reaching to the knees, black pants, and having an indefinite countenance and a black goatee.

#### MR. MORSE'S AMERICAN EXPERIENCES.

We have received the following interesting letter from Mr. Morse:—

To the Editor of "The Spiritualist."

Sir,—I venture, from this distance, to pen a few lines for your valuable periodical, in the hope that they will reach you in safety, and be accorded a place in your columns.

I have been in this country just two months, but I can assure you I find it a difficult task to give you, in a systematic manner, any idea of the impressions produced upon my mind, by my experiences, up to this time. On all sides I see so much that is new and strange, manners and customs so different from those to which I have hitherto been used, that I feel a delicacy in venturing to give any decided opinions until, at least, I have had a few more months' experience.

To give you just a few items, though, I will begin by saying that the entire country is—or seems to be—instinct with impending changes. Religion and politics—the all-absorbing topics here, especially the latter—from time to time put forth evidences of deep-seated internal disease. Americans know, and their papers teem with, tales of political corruption that are sad to hear of or to read. Distress exists among the working classes, and thousands are upon the verge of starvation throughout the Union. Trade is dull; strikes are of constant occurrence, and bread riots are among the things possible. As Charles Dickens writes, in *Martin Chuzzlewit*,

America is always at a "crisis;" truly it seems like it now. Taking matters, though, all round, there is, I think, no fear for any permanent distress. The country is so large, and, comparatively, its population—24,000,000—so small, that matters must eventually be set straight.

Socially, American life differs in many respects from ours. I should imagine this to be a very paradise for servants—I beg their pardon—"helps," I mean. Where I stayed in Baltimore, the lady of the house experienced no small amount of difficulty in getting domestic help because her kitchen was not carpeted!

Three meals a day is the custom. Times: 7 a.m., 1 p.m. and 6 p.m. Some make the first meal a little later, but as a rule breakfasts are all done by half-past eight at the latest. The variety of food that is eaten at once is very peculiar. No wonder this a nation of dyspeptics.

Democratic equality exists in theory. The lines of demarcation in society are about as clearly defined here as with us. An untitled aristocracy virtually exists. Verily, it seems as if "Crepin" in the comedy of *The Wonderful Woman* spoke the truth, when he said, "There must be lords, and there must be markisses."

Spiritualism occupies a favourable position here, and is a matter of which every one knows something, more or less. The press has taken it up pretty freely of late; the New York *Daily Graphic* (illustrated) has just concluded a series of illustrated articles concerning the manifestations through the Eddy boys at Vermont. These articles were contributed from the pen of Colonel Oleott, a correspondent specially commissioned for that purpose. Fairer or more impartial accounts could not have been printed. The Colonel is making them up in a book form, and as soon as they are issued I will forward you a copy.

I am sorry to say, but nevertheless it is true, that our brethren are sadly divided over here; the cause being the much-vexed question of "Free Love," or, as it is called by the opposite side, "free lust." Public sentiment, outside our ranks, and the sentiments of all true souls within them, my own included, join in condemning this—to put it mildly—most peculiar doctrine. Reforms are needed, all admit. But whether the revolutionary measures of the free lovers will assist their development is very, very doubtful. But this is such a free country that the wildest speculations scarcely seem out of place. The advocates of the above doctrine have purchased a site for a community on Valcour Island, N. Y., and if half that is alleged against them is true, their departure for their earthly paradise is the best thing possible for themselves, Spiritualism, and the world at large.

Permit me a few words with regard to myself. I have everywhere been received with the utmost kindness, and up to this time have been uniformly successful. In Baltimore my labours produced good fruits, doubling the congregation, and reuniting its forces. When we parted, mutual regret was felt, and I was earnestly asked to return again if possible.

In this city, Philadelphia, I have also met with the same kindly reception. Success has also attended the labours of my controls, and my audiences have averaged twelve hundred people every Sunday. My engagement closes on Sunday next, and my visit terminates with a reunion on the following evening. I return here again next June, being re-engaged for that month, a sure index of success.

Dr. H. T. Child, President of the Philadelphia Spiritual Society, is a nice kind-hearted gentleman, as also is Mr. Robert Dale Owen, each of whom I now number among my friends. And while speaking of these gentlemen, let me tell you of their connection with the mediums, Mr. and Mrs. Nelson Holmes. The "Katie King," said to have been materialised through Mr. Holmes' mediumship, turns out to have been a very human spirit after all, and a long career of deception, begun in England, has been exposed at last. I send you some Philadelphia papers containing the fullest and most truthful accounts of the *exposé*, so that you can see for yourself, and, if thought desirable, lay the matter before your readers. The matter has created quite a stir here, and has made things unpleasant. Last Sunday the excitement culminated in Mr. Owen making a public statement at the close of the evening lecture. I find the American Spiritualists are fully acquainted with the malpractices of the above mediums in our country during their late stay.

From here I go to Greenfield, Mass., for Sunday, Jan. 3rd. The remaining four Sundays of the month I speak in Beethoven Hall, Boston, for the Music Hall Society. During February I speak at points in Massachusetts. In March I speak in Cleveland, Ohio. I expect to be in Chicago during April. During the month of May I speak in New Haven, Connecticut; and for June I am again in this city. I expect



to return to England by the middle of July. I shall be glad to see all my old friends; they are not forgotten, though they are out of sight. With the welcome I hope for from them, and the presence of my good and loving wife, and darling little one, I shall feel that all my trials and troubles have been but slight, compared to the pleasures of a warm welcome home again from friends and loved ones now so far away.

With good wishes for you, sir, and your readers for the new year, believe me, fraternally yours,  
J. J. MORSE.  
Philadelphia, Pa., Dec. 23rd, 1874.

#### THE PHILADELPHIA "KATIE KING."

THE alleged materialised spirit, "Katie King," exhibited in Philadelphia by Mr. and Mrs. Holmes, professional American mediums, is stated by the *Philadelphia Press* to be acknowledged by Mr. Robert Dale Owen and Dr. Child to be a gross imposition. These mediums were in England on a short visit, when the full-length spirit forms began to attract attention, and on their return they produced something resembling them, but on their own premises, and in peculiarly constructed cabinets, instead of in the houses of strangers and after being searched, as has been done with real mediums for these manifestations over and over again, who, in addition, have been tied and sealed, and have subjected themselves to severe tests at the hands of men of education and science. The worst part of the Philadelphia story is that, for a time, Mr. Dale Owen and Dr. Child were deceived, but the best of us are apt to make mistakes and the great work the former gentleman has done for Spiritualism outweighs by far the temporary effects of the error now under notice. The following account, condensed from different numbers of the *Philadelphia Press*, purports to be the true story of the Holmes's Katie King:—

That "Katie King," as presented for the last year at the Holmes's *seances* in this city, was a being of flesh and blood, has been ascertained beyond a doubt, but who she was, how she was secreted in the houses, afterwards introduced into the cabinet, and so assisted as to leave it without being detected, has as yet been more or less a mystery. "Katie King," or rather the young woman who personated her, is a widow, with a child and a mother depending upon her for support. Mr. and Mrs. Nelson Holmes became acquainted with her at a boarding-house, where they lived for some weeks subsequent to their advent in Philadelphia. About the time the Holmeses took possession of No. 50, North Ninth-street, "Katie King" (for reasons hereinafter to be stated we will not publish her name) became unable to pay her board, and was finally reduced to such an extremity, that she was absolutely penniless and almost without clothing. Finding that this was the case, her host sold what few effects she had left, and turned the woman into the street. In this condition she was promised assistance by Mr. and Mrs. Holmes, provided she would enact the part of a materialised spirit in their cabinet *seances*. Although the proposition was revolting, she was forced to accept it, or see her child and mother suffer from hunger.

The cabinet, which had been placed in one corner of the second-story front room, with one side against a door which opened into a bedchamber, was easily arranged so as to admit of ingress from the bedroom. The boards were all fastened with screws, and battens were placed outside and inside about two feet from the floor. It was an easy matter to take out one of the boards, and put in its place a duplicate so divided at the battens that the point of juncture could not be seen. The upper part of this board was firmly secured, but the lower portion was loosely fastened with two screws, while the other screw-heads were "dummies." When it was thought a strict examination of the cabinet would be made the divided board could be taken out, and the original put back in its place.

When the Katie King *seances* first began, the gentleman who afterwards became so prominently connected with them, Dr. Child, of this city, was permitted to examine every nook and corner in the house. As he was for a time very sceptical on the question of materialisation, the investigations were very thoroughly conducted. The visitors would then be congregated in the front room with the cabinet, and the door would be locked. "Katie King" would soon after enter the house

from the street, make her way to the bedroom, assume her white dress, and with a small screw-driver take off the lower portion of the divided board. These preparations could not be heard on account of the singing and music-box noise, which was continually kept up. To enter the cabinet was then an easy task for Katie, and with a stool she could reach the rather high aperture. The disappearing and reappearing part of the phenomenon was accomplished by gradually lowering a black cloth over herself, and at the same time crouching back into the corner. The semi-darkness of the room, combined with the complete blackness of the inside of the cabinet, made this seeming impossible feat very simple. The levitation manifestation, or the suspension of her body in the air, was done by means of the stool, covered with a black cloth. As it was impossible to distinguish any colour but white within the cabinet, the stool was, of course, invisible, and by stepping upon it very deliberately, and gradually raising herself, the young lady was enabled to present the appearance of being lifted from and suspended above the floor. At the close of the *seance* there was always a delay of about ten minutes between the time of the last appearance of the alleged spirit and the knocks, which signified that no more were coming. During this time "Katie" would slip through the hole in the cabinet, screw on the loosened board, and make her escape. Had the cabinet been taken apart at such a time the trick would have been discovered. It was taken to pieces after a similar *seance*, but by some means the Holmeses suspected that this would be done, and were prepared for it. A party of ten gathered in the room on this occasion, and Mrs. Holmes complained that she was feeling so unwell that her mediumistic power was very weak, consequently it would be necessary to hold a dark *seance* first. This was consented to; the lights were extinguished, not only in the room, but in the hall, and the dark *seance* began. As the divided board had been taken from the cabinet it was impossible for Katie to enter in the usual manner, and she consequently came in through the door. This she could do under cover of the darkness, and as all hands were clasped, she safely crossed the room during the ringing of bells and the twanging of guitars and other accompaniments of dark *seances*. Once within the cabinet, she had only to arrange her white dress, put on a little extra powder, and she was ready to begin. A lamp was then dimly lighted, and the usual manifestations were gone through with. Had the *seance* closed in the ordinary manner, Katie would have been found in the cabinet, but "John King," through Mr. Holmes, stated that if they would turn out the lights again for a few moments, it might give him strength to do some extra materialising. The lights were accordingly extinguished, thus enabling "Katie King" to come out of the cabinet and leave the room by the hall door. After "Katie" had made her escape, "John King" again asked for light, and for several moments all waited patiently for the manifestations promised. None came, however, as Mr. "King" explained that conditions were not right, and so the light was turned on, and the *seance* closed.

The ten persons who had witnessed the manifestations then took the cabinet to pieces, and as the original board had before been returned to its place, they of course found "no trap nor trick of any kind." Had the investigators on that evening insisted on having but one dark *seance*, they would never have signed the certificate which was there drawn up, for as the cabinet was on that evening virtually without a trap, "Katie King" having entered it through the door, under cover of darkness, she could not have made her escape except during the second dark *seance*, at the close of the evening's performance. This was almost the only occasion on which a Holmes's entertainment began and ended with a dark *seance*, and the reason why this change was made should, at that time, have been more closely inquired into. It has been stated that for a time the door leading from the front room into the hall was always locked. As this created much suspicion, the mediums finally consented to have it remain open until the manifestations first appeared. Under such circumstances it became necessary to make a change in the manner of keeping "Katie" out of sight. The bolster on the bed was therefore so arranged that "Katie" could creep into it, and in this she hid herself before the *seance* and after it was concluded. The bedroom was many times examined after the change, and the bed was also inspected, but no one ever thought of looking into the bolster to find out what it was stuffed with.

"Katie King" during last summer, when these *seances* were being given at No. 50, North Ninth-street, boarded with Mrs. Holmes, and was at first suspected by Dr. Child, but on several occasions he was requested by Mrs. Holmes to answer the



violent ringing of the door-bell immediately following the close of the *seance*. He always found the suspected lady waiting very impatiently to be let in, and she often complained that, as she boarded with Mrs. Holmes, that lady had no right to lock her out. The Doctor's suspicions were soon quieted by this *ruse*, and the young lady was seldom afterwards thought of. During the heated term Mr. and Mrs. Holmes left the city and travelled through the West, where they were once exposed, but as the account was not clearly written the effect was not very damaging. Upon the return of the mediums to Philadelphia in the fall, Dr. Child was sent for by Mrs. Holmes, and asked to assist them in finding a house. The Doctor gladly complied with the request, as he was anxious to have the cabinet placed in a room where it could stand near solid walls. He found one or two houses where the front room would admit of this arrangement, but Mrs. Holmes discovered some fault with them all, and finally decided upon the house at 825, North Tenth-street. In the second-story front room of this house the cabinet was placed in such a position that it stood about eighteen inches from a boarded-up window. As already described in the press, this window was arranged in such a way that with the sash taken out there was room for a person to stand between the boards on the inside, and the shutters on the outside. One of the boards was apparently fastened by screws, but they were only "dummies." In reality it swung on pivots, and was held in its place by a stout button on the inside. A board in the back of the cabinet was similarly arranged. Before the *seances* began "Katie King" took her position in the window and fastened herself in. The space between the cabinet and the wall was then concealed by a door which at first glance appeared as part of the cabinet, a table covered with musical instruments was shoved up against it, and the guests, who were always received in a downstairs room, were invited to ascend. A dark *seance* always opened the entertainment, during which Katie would descend from her perch, and making her way into the cabinet, take a position in the corner, where she could not be seen when the cabinet door was opened. Mr. Holmes would then enter the cabinet, and between the two the usual manifestations were produced. The numerous faces shown were nothing but rubber masks, so made that they could be blown up into different sizes, and at the same time produce different appearances. Mr. Holmes could conceal half-a-dozen such faces in his inside pocket.

At the Tenth-street house, Mr. and Mrs. Holmes were supposed to live alone, having only an old coloured woman as an assistant. This "auntie" was quite dumb, and on several occasions forgot herself, and set the table for *three* instead of two, as the Holmeses usually partook of a light supper after the evening's performances. The dark circles given at 825, North Tenth-street were often quite entertaining to lovers of the mysterious; and as they performed almost all of the still unexplained tests given by the best mediums, it was less difficult for them to avert suspicion than it would have been had they confined themselves to Katie King. Their mediumistic powers are highly attested, and those who are most familiar with Spiritualism state that there is no doubt but that Mr. and Mrs. Holmes are really excellent mediums, who have been led by cupidity to mix a great deal of trickery with their natural powers.

How long the humbug would have prospered if the Holmeses and their misguided assistant had not disagreed, it is impossible to say. "Katie's" conscience, however, began to trouble her greatly when she learned what an effect her performances had created, and at last, feeling that she could no longer practise the deception, she left Mrs. Holmes to her own devices. For several weeks no Katie appeared, as the "medium" found it a difficult task to secure a young woman similar in features and form to the first confederate. One young lady, whose appearance pleased her, was asked to play the part of Katie King, but refused with horror. She afterwards related the circumstance to a prominent Spiritualist, and the consequence has been a complete exposure of the whole fraud.

Both Robert Dale Owen and Dr. Child feel deeply humiliated at having been so deceived, and more than that, lending their influence to the support of what is now proved to be a trick, and are doing all in their power to undo at least part of the harm. The doctor has bought from the publishers of his book on "John and Katie King" every volume on hand, some two hundred dollars' worth, and has ordered its publication to be discontinued. Mr. Holmes, who has been one of the chief actors in the cabinet *seances*, was at one time the editor of a Baptist religious journal in Georgia.

The Holmes *seances* have not yet closed, and the mediums

still persist in their assertion that they will yet show "Katie King" under the most strict test conditions.

The mediums persist in their assertion that they will soon produce the veritable "Katie King" under strict test conditions; that they have never been guilty of deception, but, on the contrary, are the victims of a conspiracy, directed, not so much against them, as against Spiritualism. In addition to this, several prominent lawyers, who have carefully examined all the evidence which has been adduced, have taken the first steps towards bringing the case into court, with the avowed intention of proving that the woman who pretends to have been "Katie King" is only a clever blackmailer, who, having failed to extort money from Dr. Child, has thrown herself upon the public in the assumed character of a friendless, misguided creature, who deeply repents her past transgressions, expecting thereby to gain not only the morbid sympathy of sentimental Americans, but no little material profit. These gentlemen aver that, with a little time for preparation, they can prove numerous *alibis* in the case, thus showing that while the apparition was seen in the cabinet, the alleged "Katie King" was in some other part of the city; and, in one instance, in another State. Among the points which will constitute the line of defence, the following facts are admitted by both parties: About the 12th or 13th of October of this year the young woman, who has since stated that she is "Katie King," called on Dr. Child at his residence in Race-street. She told him that she was greatly in need of money, and said that there were good reasons why he ought to assist her, at the same time insinuating that she could give the Doctor a great deal of trouble, as she could tell some very unpleasant truths about the "Katie King" *seances*. Dr. Child testifies to this interview, and states that he regarded the proceeding as an attempt at blackmailing, and refused to have anything to do with the woman. As she left the office she encountered Mr. Holmes, who had just called to see the Doctor on business. Instead of greeting him as an acquaintance, she hurriedly brushed past him, and quickly shut the front door behind her. This action Dr. Child regarded as evidence that she was guilty of a deliberate attempt to blackmail him or injure the mediums, and on this account he did not allow her words to influence him either one way or the other. About ten days after that Dr. Child received a letter from the young woman, dated October 19, and post-marked North Cambridge, Mass. In this epistle, which is still in the Doctor's hands, the writer asks his forgiveness for saying what she did to him, and adding in underscored words, "*I am not Katie King.*" She acknowledges that she has been very wicked, and promises to do better in the future. She further says that she knows she is a good medium, for "Katie King" frequently comes to her and promises her that if she perseveres she [Katie] will soon be able to give her good manifestations, and help her out of "all her difficulties." This letter is, without doubt, in the handwriting of the young woman in question, and is signed by the name she bears. It is regarded by those who support the Holmeses as proof positive that the writer attempted to blackmail Dr. Child, and, afterwards becoming frightened, acknowledged that she had told an untruth, and asked his forgiveness.

#### AN INTERESTING MATERIALISATION SEANCE.

BY WILLIAM H. HARRISON.

LAST Friday night a materialisation *seance*, through the mediumship of Miss Showers, was held in a private residence at the West End of London. Among the guests present were Mrs. Ross-Church, Miss Ross-Church, Mr. Helmoore, a gentleman from Manchester (author of *Where Are the Dead?*), and two members of the Anthropological Institute, including myself.

A cabinet was extemporised by two visitors present, the recess formed by a bay window facing the street being utilised for the purpose; there was a corresponding window belonging to the room below, so the former was high above the level of the ground outside. The venetian blinds were drawn down, and one large length of black cloth was fastened close over them all round the recess, to shut out the light, but a little light still came in from the top. Red curtains drawn across the front of the recess and pinned together formed the front of the cabinet. The hands of Miss Showers were, at her special desire, bound together with tape, and sealed with Mrs. Ross-Church's ring, and a shawl was examined and given to her to keep herself warm, as the curtains intercepted the warmth from the fire. There was no seat, and nothing whatever in the cabinet but the shawl she took in with her.



"After a time, Lenore, robed in white, came out as usual, and in the course of the evening asked Mrs. Ross-Church to enter the cabinet, where Mrs. Ross-Church testified, as she has done on previous occasions, that she felt the medium in the cabinet wrapped up in the shawl, and greatly reduced in size. She felt her two legs where they entered her boots.

Lenore next asked me to go in, and directly the curtains were opened I saw something large lying along the bottom of the recess, for some stray light found its way in through the curtains, and feebly illuminated a space about a foot square at the centre of the bottom of the cabinet. Lenore, whose few instructions I faithfully obeyed, led me by the hand, knelt down by the side of the object, and placed my hand on it; it was the shawl, and directly I touched it something heavy inside moved under my hands, like a person turning half over when asleep. Lenore said "That's Rosie" (Miss Showers). I said "Can you give me her hand?" She felt for it, then as if suddenly remembering said "Oh, it is not by her side; they have tied her hands together, but feel how her heart beats," and she placed my hand on a part of the shawl under which something was palpitating violently. Lenore's hand was on the top of mine, and I could see her kneeling by my side, as she was in white, and in the illuminated part of the cabinet. I asked her to seize my arm with her other hand, so that I could see and feel both her hands. She grasped my coat-sleeve with it, but I said, "No, please grasp my wrist," which she at once did, so that I not only saw but felt both her warm hands, and that she was kneeling and bending like myself. Then I made, in effect, the following statement to the listeners outside the cabinet: "I am kneeling by the side of Lenore, and can see and feel both her hands on the top of my hand and wrist; underneath the shawl, right under my hand, something large is palpitating violently, and I am not biologically." It was not a mechanical kind of motion below my hand; it was irregular. Thus the sum and substance of my testimony is that something large and living, not Lenore, was wrapped up in that shawl, and that Lenore told me it was Miss Showers. I did not see her face, which should have been in that part of the cabinet in darkness, and on the other side of Lenore, who told me to leave the cabinet, as I had been in it as long as possible for a first visit, but that I should come in again another time, and the spirits would gradually get used to my influence. She held my hand down on the palpitating object for a minute or more.

I may remark that the mental and other conditions which influence all manifestations produce such tangible, well-marked effects at materialisation *seances* that these latter, apart from their intrinsic interest, are of special value in elucidating the laws and conditions which govern the whole range of spiritualistic phenomena. Thus, it has been proved in *The Spiritualist* that there is a connecting link between materialisation manifestations, and the writing mediumship of Messrs. Flint and Mansfield; in short, these materialisation *seances* not only throw light upon the conditions influencing all the physical phenomena below them, but throw some light upwards towards the writing, clairvoyant, and trance manifestations, where the effects of varying conditions are too intangible to be observed with equal ease.

Wilmin Villa, Chaucer-road, Herne-hill, S.E.,  
Jan. 4th, 1874.

### SPIRITUALISM IN NEWCASTLE.

THE anniversary meeting of the Newcastle Society for Promoting Inquiry into Modern Spiritualism was held in the Old Freemasons' Hall, Newgate-street, a few evenings ago. Mr. Armstrong, the president, occupied the chair. Mr. T. P. Barkas delivered an address, in the course of which he said:—On Friday evening, December 11, of the present year, I attended by invitation a *seance* held in a private house in Newcastle-on-Tyne. The room in which we assembled is 14½ feet long and 12 feet broad. One part of the room was set apart as a screened recess. The length of the recess is only 3 feet 9 inches; the greatest width 4 feet at one end, and 15 inches at the other; a curved iron rod was fixed upon staples at a height of 5½ feet from the floor, and on the rod two dark curtains extending to the floor were suspended on brass rings; the curtains on the rings moved freely on the iron rod; chairs for the sitters were placed in a semicircle opposite the curtained recess, at an average distance of 6½ feet from the curtain. The circle consisted of three ladies and

five gentlemen, and the medium was a stout matronly lady about 40 years of age. The ladies and gentlemen sat on the semicircle of chairs, and the medium reclined on the floor of the recess. She lay on a rug with her head on two ordinary pillows; she wore a dark dress, and after she lay down she was covered with a shawl and top-coat. The medium having lain down in the recess as described, and the company being seated on the semicircle of chairs, the lamp light was turned down, but sufficient light was left to enable us to see all prominent objects quite distinctly. After we had sat about ten minutes, a tall white unveiled female figure appeared at the central opening of the curtains screening the recess, and, after many presentations and withdrawals, finally left the recess and walked across the floor to the gentleman on chair No. 8, with whom she shook hands. This figure was tall and graceful, and much slighter in form than the medium. About four minutes after she retired another female figure emerged from the recess, moved about the room, and sat on a vacant chair which stood near the curtains. She was stouter and shorter than the previous visitor, and spoke to us feebly when out of the recess. While this figure was sitting on the chair, I was about to remark to the gentleman who sat on my right, "It would be a very desirable thing to see the medium and spirit form at the same time." I had said, "It would be a very desirable," when the figure rose from her seat, and I did not finish the sentence. She went directly to the curtains, drew them widely apart in the centre, apparently for the purpose of showing us the medium. I thanked her for her efforts, said she had anticipated my request, and asked her to remove the curtain at her left hand, which screened the medium's head. She immediately drew away the curtain, and I and those who were present distinctly saw the medium reclining on the pillows. The light was good, and I saw the medium and the "spirit form" perfectly distinctly. This was to me a conclusive proof of the double personality of the figure and the medium. The form again left the recess, and kneeling beside the vacant chair, wrote with a pencil on a piece of paper which I had previously initialled, the following sentence—"I shall give you a piece of my garment the next—(here the writing became illegible)—EMMA." She then moved gracefully about the room, her raiment being very plentiful and white, and finally retired within the curtains. In about four minutes another female form appeared; she was slighter than the previous one and taller. Her face was quite uncovered; she came from the curtains with considerable firmness, and walked or rather glided to the lady on chair No. 6, who she indicated was her daughter, and whom she patted and caressed. The form did not resemble that of the medium. She then walked across the floor and stood close before me on seat No. 2. She patted my head and face with both her hands, gazed steadily into my face, and as the lamp light was immediately behind me, it shone directly on her face. I saw her face and features perfectly distinctly, and could recognise them again with ease. Had I been an artist, the face is impressed so vividly on my mind, I could have sketched it. I noted distinctly that the face was a broad oval, the features somewhat flat, and the nose especially small, the eyes were large and dark, the eyebrows well defined and dark, the skin a somewhat deep brown, approaching mulatto. The expression of the face was fixed and steady. I saw no play of the features, and the face did not in the least resemble that of the medium. The hands that stroked my face and head were warm and pleasant. I could relate to you many marvellous phenomena that have occurred at various *seances* under test conditions, but I shall not venture to trespass too long upon your patience. I may, however, before offering a few brief remarks on "How to Investigate Spiritual Phenomena," state very briefly the result of the inquiries that were made by the "Investigation Committee," formed in Newcastle-on-Tyne, for inquiries into the alleged genuineness of these mysterious manifestations. The committee consisted of eleven ladies and gentlemen, only three of whom were believers in Spiritualism, and the result of their investigations, extending over upwards of twelve weeks, is, that they have had satisfactory evidence of the reality and genuineness of the phenomena, and that the manifestations which occurred in their presence, were not, and could not, either voluntarily or involuntarily, be produced by the mediums. There is among the members of the Investigation Committee a difference of opinion as to the cause or causes of the phenomena, but as to the reality of the phenomena, and the absence of all trick or collusion, there is no difference of opinion. I am not at liberty to give the names of the members of the committee of inquiry;



but were they given they would command the respect of the entire district. The investigation of the phenomena of modern Spiritualism should not be entered upon from motives of mere curiosity, for the purpose of gratifying a merely morbid desire for novelty, nor in the frivolous spirit in which so many enter upon the inquiry.

Not long ago one of the leading, probably the leading biologist of the day, after having been present at a *seance*, said, in reply to a question that was put to him, "No amount of evidence would convince me of the genuineness of the phenomena;" and yet these, and such as these, are the men who desire to lead the scientific and religious thoughts of the country. It is the old, old story of the blind leading the blind; "God only can know the results of a determined and stupid ignorance that refuses to be taught." In conclusion, and without venturing to express a positive opinion as to the cause or causes of the extraordinary phenomena which from time to time have been recorded in the columns of our local press, and with which the magazines and newspapers of the kingdom literally teem, I may state that whatever hypothesis be eventually accepted as most satisfactory in explanation of the wonderful occurrences, the spiritual hypothesis is the only one that at present seems to cover the whole ground. If that be the case, and if the spiritual theory be merely apparently true, I may well ask in the words of Tennyson—

"How pure at heart, and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.  
They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest.  
But when the heart is full of dirt,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within."

HUMAN LEVITATION.

There is a long, interesting, and very well written article in last Friday's number of the *Quarterly Journal of Science*, on "Human Levitation," from which we quote the following information:—

Till the last two centuries all persons known in Christendom to be subjects of levitation were probably either burnt or canonised, according to the ruling clerical view of their orthodoxy or the reverse. The following is an attempt to collect some of the chief examples not condemned, with the volume and page of the *Bollandists' "Acta,"* where particulars may be found:—

FORTY LEVITATED PERSONS CANONISED OR BEATIFIED.

Name, Country, and Condition.	Date of Life.	Acta Sanct.	Vol.	Pages.
Andrew Salus, Scythian Slave	880—946	May	VI.	16*
Luke of Soterium, Greek Monk	978—946	Feb.	II.	85
Stephen I., King of Hungary	890—1038	Sept.	I.	541
Ladislaus I., Ditto (his grandson)	1041—1096	June	V.	318
Christina, Flemish Nun	1150—1220	July	V.	656
St. Dominic, Italian Preacher	1170—1221	Aug.	I.	405, 573
Lutgard, Belgian Nun	1182—1246	June	III.	238
Agnes of Bohemia, Princess	1205—1281	March	I.	522
Humiliana of Florence, Widow	1219—1246	May	IV.	396
Jutta, Prussian Widow Hermit	1215—1264	May	VII.	606
St. Bonaventure, Italian Cardinal	1217—1274	July	III.	827
St. Thomas Aquinas, Italian Friar	1227—1274	March	I.	670-1
Amrose Sansonedus, Italian Priest	1220—1287	March	III.	192
Peter Armengol, Spanish Priest	1238—1304	Sept.	I.	334
St. Albert, Sicilian Priest	1240—1306	Aug.	II.	236
Princess Margaret of Hungary	1242—1270	Jan.	II.	904
Robert of Salentum, Italian Abbot	1273—1341	July	IV.	503
Agnes of Mt. Politian, Italian Abbess	1274—1317	April	II.	794
Bartholus of Vado, Italian Hermit	1300	June	II.	1007
Princess Elizabeth of Hungary	1297—1388	May	II.	126
Catharine Columba, Spanish Abbess	1387	July	VII.	352
St. Vincent Ferrer, Span. Missionary	1359—1419	April	I.	497
Coleta of Ghent, Flemish Abbess	1381—1447	March	I.	559, 576
Jeremy of Panormo, Sicilian Friar	1381—1452	March	I.	297
St. Antonio, Archbishop of Florence	1389—1459	May	I.	335
St. Francis of Paola, Missionary	1440—1507	April	I.	117
Osanna of Mantua, Italian Nun	1450—1505	June	III.	703, 705
Bartholomew of Anghiera, Friar	1510	March	II.	665
Columba of Rieti, Italian Nun	1468—1501	May	V.	332-4*, 360*
Thomas, Archbishop of Valencia	1487—1555	Sept.	V.	832, 969
St. Ignatius Loyola, Spanish Soldier	1491—1556	July	VII.	432
Peter of Alcantara, Spanish Friar	1499—1562	Oct.	VIII.	672, 673, 678
St. Philip Neri, Italian Friar	1515—1595	May	VI.	590
Salvator de Horia, Spanish Friar	1520—1567	March	II.	679-80
St. Luis Bertrand, Spanish Missionary	1526—1581	Oct.	V.	407, 433
St. Theresa, Spanish Abbess	1515—1582	Oct.	VII.	399
John & Croce, Spanish Priest	1542—1591	Oct.	VII.	239
John & Piscator, Roman Professor	1586	June	IV.	976
Joseph of Cupertino, Italian Friar	1603—1663	Sept.	V.	1020-2
Bonaventure of Potenza, Italian Friar	1651—1711	Oct.	XII.	154, 157-9

Correspondence.

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

A PUBLIC BUILDING FOR SPIRITUAL MEETINGS.

SIR,—It may be useful to draw attention to a practical view in connection with the proposed place or building for the National Association of Spiritualists. If the idea of erecting a building for the purpose may seem at present too sanguine, suggestions of means leading ultimately to such result should be well considered, to guide us in selecting the best possible chance offered. A hall for meetings, to accommodate a couple of hundred people should stand foremost in quest. True Spiritualists, who were convinced not exclusively by watching phenomena in experimental *seances*, admit the influx of spiritual life in all ages and various ways, therefore such life is not newly created by forming circles, but only stimulated to renewed energy. In closely studying great deeds of human intelligence, we often find the key by calculating the combined effort of untiring industry with concentrated attention towards one point; but if we turn to another class of manifestations of the human mind, especially in the domain of art, we soon find ourself cut off from understanding the result by way of training—we feel the impression of the presence of genius. Among the sister arts, we may look upon music as the most spiritual in its method of conveying sentiments and emotions, leading—when purely given and received—to refined thoughts. Architecture began by forming rudely out of the crust of earth structures of symmetrical proportions; ornamentation led to the higher branches of sculpture; further development produced the art of painting in which combined forms and colours represent life and ideas on the canvas; finally, the waves of the air carry to our ear and heart the more ethereal strains of music. The power of music is indisputable in its real inspirations, but, alas! even here the claws of gross materialism, impeding its advance, are sadly perceptible. Fashion, sensualism, and vanity of conceited *virtuosi*, too often more eager to shine in their own glory, than to be the priests of a noble revelation, have more or less influenced the present state of things, until even the dresses of lady singers rival the splendour of the pieces to be executed. Against such derogatory tendencies of the day the cultivation of music in its purest style may particularly find a field in the so-called "chamber music," where vast numbers of precious treasures lie overlooked, and may be turned to account when a central place for such concerts shall be at disposal. A moderate sized hall (the most suitable) might be frequently let to artists of that class, and the financial result greatly assist in the process of self-support. The system of "starring" will not last for ever, and the time may come, when people will gladly rush to the hall, to recreate themselves by true inspirational compositions, as a relief from the more worldly and tainted exhibitions. A hall well adapted for such entertainments, at the proper intervals, adapted also to exhibitions of paintings, &c, would unite the demands of fashion with those of higher aims; and if the hopes of the great future progress of Spiritualism should prove true, the final independence and success of a proposed building might be within close reach.

CHRISTIAN REMMERS.

Ducie Avenue, Manchester.

SIR,—After reading your notice in last week's issue, I take the liberty of writing a few lines, giving my opinion and advice on the subject of "Offices for the National Association of Spiritualists." In the first place, since the members are few in number, I cannot see the necessity for premises at the present time; great expense must be incurred and very little recompense obtained. The Association, being as yet in its infancy, is not able to bear a drain so heavy, while the money that would be absolutely wasted on the show of premises might be put to many better purposes for the benefit of the members of the Association. I maintain that if offices are taken, the National Association must be borne down by the weight of the burden. As a great many members reside in the country, I do not even see the necessity at present for starting a small reading-room. The Spiritual papers are not so expensive as to be out of the reach of any who may wish to obtain information.\* Suggestions might be

\* There are forty or fifty Spiritual periodicals published in different parts of the world; the reading-room ought to be supplied with all the daily papers and best periodical literature of the day, and have a library attached; the public could be admitted at a small charge.—Eo.



made as to the surplus income of the Association being placed to far better advantage than in sinking vast sums in premises, such as, for instance, working more in harmony with the local Associations, and rendering assistance and donations when required, which would be a means of their becoming allied to the National Association, and of the work spreading tenfold in all directions. Sunday and occasional week-night services might be held in different localities and halls, taken from time to time, as occasion may require, at less expense, and at the same time the Association would be moving on far safer ground, while the benefit derived would in the end be infinitely greater. There being two secretaries and an assistant secretary connected with the National Association, advice and information can be readily obtained gratis by the public without going to any offices or rooms; and if it were more widely known that the secretaries are instructed to give papers and other information, I have no doubt the work would be extended, and be the means of adding many to the Association. Many other suggestions similar to the above might be made. I have given due consideration and devoted much time to this matter.

ORGANISER.

INTERESTING *seances* are held on Sunday and other evenings in the week at the residence of Mr. Thos. Wilks in Dalston-lane, who is one of the oldest members of the Dalston Association, and it is said that satisfactory tests of spirit identity are frequently obtained. Might not Mr. Wilks in future do well to publish any good *seances* he may have?

SPIRITUALISTIC SOIREEs.—The Dalston Association of Inquirers into Spiritualism after having been unusually quiet for a long time, is making exertions to get up a *soirée* on a large scale. It will come off next Thursday evening, at the Luxemburgh Hall, opposite the Dalston Junction station of the North London Railway, so the hall is about seven minutes' ride from Broad-street. Apparently it is to be a lively meeting, for in the advertisements it is called a *soirée dansante*; doors open at six o'clock, dancing to commence at nine, "carriages to be ordered for one o'clock, a.m." Early in the evening tea and coffee will be served, and there will be some speech-making on Spiritualistic subjects. Mrs. Tebb, Mr. Coleman, and others have lent objects of interest for exhibition. Further particulars will be found in an advertisement in another page. Broad-street station is but a few minutes' walk from the Moorgate-street station of the Metropolitan Railway, the Luxemburgh Hall is therefore accessible without difficulty from most parts of London, so it is to be hoped there will be a large attendance. One of the Vice-Presidents of the National Association has written to us expressing satisfaction at the good results of social-meetings like the one held recently at the Co-operative Hall, and suggesting that the members of the Council should ask each other to "tea fights" in their own homes, to promote knowledge of each other, and the freer interchange of ideas. The monthly *soirées* of the National Association will begin on the third of February next.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Next Monday evening an important meeting of the Council of the National Association of Spiritualists will be held, at which it is to be hoped that there will be a large attendance, as important and interesting matters are to be brought forward. Another large grant of money has been proffered, to further the prize essay scheme originated by Mr. Martin R. Smith, and the point has to be considered whether the prizes shall take the form of gold medals, grants of money, certificates handsomely executed and framed, or some other shape. Among the vital financial questions to be considered is the taking of premises, for the Association needs a home. A small public hall is wanted badly, since large sums are now spent annually in hiring halls at the West-end for Spiritualistic meetings, and a place is needed where Spiritualists who have time to spare can look in and meet each other at any time, for at present there is no opportunity for anything of the kind, except at the monthly *soirées*, which will begin next February. A place is wanted in which to deposit the property which will gradually accumulate in the hands of the Association, and it is desirable to have the whole time of a permanent officer devoted to the interests of the organisation. The point to be achieved is to get a hall or premises, which can be so used as to be self-supporting, or nearly so; there would evidently not be much difficulty in doing this with a small hall; if a house only be taken it does not seem to be so easy, but this point cannot well be considered till the actual plans have been made known by the Offices Com-

mittee, which has doubtless had a great deal to do in corresponding with the owners and lessees of all the halls known to Spiritualists, to ascertain whether they are obtainable, or it would have made its plans known before. It is high time to establish a central place of meeting in London worthy of the movement, and to give facilities for meeting in a social manner in large numbers, more than once a month. Provincial members would patronise any hotel recognised by the Association, so if any central hotel has a large room or small hall with separate entrance to the street, perhaps some mutually convenient arrangement might be made. Anybody having suggestions to make about taking premises, had better write at once to Miss Kislisbury, 93, Clarendon-road, Notting-hill, London, W.

#### MESSRS. BASTIAN AND TAYLOR.

THE following translation of a statement printed some weeks ago in the *Arnhem News*, has been sent to us by a gentleman for publication in the interests of the spiritual movement. Until the other side is heard it should be remembered that this is an *ex parte* statement, that the persons who were not too honourable to break the conditions of the *seance* do not all testify to having seen Mr. Bastian with the guitar in his hand, that four of them have not signed at all, that the report contains no evidence that their statement about the "spring puppet" is not a wanton invention, and that the mediums came to England highly recommended by Mr. S. S. Jones, of Chicago, who is very sharp in testing manifestations, and has known these two mediums for a long time. Opinions should be suspended until the other side has been heard. Here is the statement:—

Yesterday evening we were present at a *seance*, at which Messrs. Bastian and Taylor were to show us the "spirits." The guests were thirteen in number, besides the "mental clairvoyant medium," who formed the company into a circle, and the "physical medium," who sat on a chair in the middle. The "spirits" did their usual work: we felt hand touches; there was talking through a trumpet; a spring puppet came down upon our knees; above all "Johnny" and "Georgy" (so were our spirits called), played to us delightfully on the guitar. In the midst of all this, Mr. Taylor, who did nothing but tell us he saw spirits, and was held fast by the wrists, passed something he held in his hands, to Mr. Bastian. At a given moment while the guitar was heard thrumming over our heads, at a signal from one of us, a galvanic stream was sent from an adjoining room, along a platinum wire in the room where we were sitting, and igniting some cotton wool soaked in petroleum in which camphor had been dissolved, gave out a flame which lighted up the apartment. All this was the work of a quarter of a second at most; and what say the undersigned? The "physical medium," who had the clappers in his hands, and was sitting on the extreme edge of his chair, raised the guitar in his right hand, and let the instrument fall before our eyes on the head of one of us, while he gazed with terror and evident anxiety at the flame which had brought everything to light. The "mental medium" could not utter a word; he looked annoyed and murmured something about *backwards*. Of the undersigned, the five first were aware of the moment at which the guitar fell from the hands of the supposed spirit, the others, that he withdrew his outstretched hand and evinced great anxiety, which possibly explains the fact of his holding the clappers in his hands. One of us put the question to Bastian, whether those present had a right to acknowledge what they had seen with their own eyes; the medium was silent. In another moment the mediums had disappeared; their farewell was, that they wished the head of the gentleman, on which the instrument fell (who was only slightly hurt), "*had been split*." We inform you of these strange things for the benefit of those who believe in the Spiritism of these gentlemen.

We offer our thanks to Mr. Lincker, Secretary of the High Middle-class School for the patience with which he waited from eight to half-past nine o'clock for the signal from the first of the undersigned:—

J. TH. CATTIE	H. H. VAN CAPPELLE
J. L. A. J. SPRENGER	Z. VAN DER VEGTE
J. J. WILDSCHUT	DR. J. H. ZILVER RUPE
J. C. H. HELDRING	H. PRINS
	J. F. VAN MANEU.

December 10th.

#### ANSWERS TO CORRESPONDENTS.

E. W. B.—The great length of your communications necessarily causes delay, although they contain the results of much hard-working research and study. Two short communications are always preferable to one long one.

Letters intended either for the editor, publisher, or advertising agent should be properly addressed, since the said persons reside many miles apart, so letters sent to the editor on commercial matters result in much delay. Friends are requested to address letters according to the regulations published on the first column of the leading article page.

#### THE QUARTERLY JOURNAL OF SCIENCE.

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- VI. The Spectroscope in its Application to Mint Assaying.

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**J. V. MANSFIELD, TEST MEDIUM**, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

**MR. J. J. MORSE, INSPIRATIONAL SPEAKER**, is now on a Lecturing tour in the United States. He will return in or about the month of June next. All letters sent to the following address will be forwarded to him in due course:—Warwick-cottage, Old Ford-road, Bow, London, E.

**DR. M'LEOD AND SIBYL—MAGNETIC HEALING AND CLAIRVOYANCE**—Are prepared to receive engagements as above. References kindly permitted to patients and others who have been benefited. By letters only, under cover, to W. N. Armfield, Esq., 15, Lower Belgrave-street, Piccadilly, S.W. Dr. M'Leod is also prepared to receive engagements to lecturo. Terms 2 guineas.

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**PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS** recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

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(ESTABLISHED 1873.)

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls or 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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