

The Spiritualist

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

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

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

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

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

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THE MEDIUMSHIP OF MOHAMMED.

Now that knowledge of the phenomenal characteristics of spirit influx is gradually accumulating in consequence of the experience gained by constant observation in a scientific age, it often becomes very interesting to read the records of the past, and to discover how very much light is thrown by modern manifestations upon the mediumship of the great religious teachers of the world in ancient times. The student of Spiritualism has a great advantage in this respect over everybody else, because others who at the present time are giving attention to the science of the comparative study of religions, have a tendency to deny the reality of the spiritual phenomena which have been witnessed in all periods of the world's history, these phenomena being generally ascribed by them to the imaginations of enthusiasts who gradually allow the miraculous to creep into their sacred traditions, as century after century elapses after the death of the revered teacher they follow. But the Spiritualist who has accurate practical knowledge of the nature of the modern phenomena, can bring that knowledge to bear upon the facts stated in ancient records, and to some extent is thereby able to separate true spiritual manifestations from the miraculous stories incidental to tradition.

An illustration of the truth of these remarks was furnished by a thoughtful lecture at the Royal Institution, given by Mr. R. Bosworth Smith, M.A., of Harrow School, last Saturday, on "Mohammed and the Mohammedans." The great Mohammedan religion, which now numbers from one hundred to one hundred and fifty millions of followers—a religion which has spread over a large portion of three continents, and which is extending in Africa with a hundred times more rapidity than Christianity—was undoubtedly founded by a trance and clairvoyant medium. Mr. Bosworth Smith entered much into the question of the sincerity or otherwise of Mohammed, a point which is much disputed by his modern biographers, but the lecturer gave his verdict altogether in favour of the sincerity of the prophet. Had all the modern writers on this subject been acquainted with Spiritualism and its phenomena, the question would never have been a matter of debate, since the facts on record prove beyond all doubt that Mohammed was a trance and clairvoyant medium, consequently that the imposture theory is altogether untenable as applicable to his career. Although Mr. Smith had not the knowledge which would enable him to authoritatively decide this point, his conclusions were right nevertheless. He narrated that Mohammed was troubled with "fits," and that in one of these fits, or in a dream, he saw an angel holding a scroll before him, which the future prophet was asked to read, but which he could not decipher until spiritual power was conferred upon him to do so; thus he read the decrees of God, which he afterwards put on record in the Koran.

The divine messenger told him afterwards that he was the angel Gabriel.

After Mohammed became convinced of the divinity of his mission, it was some little time before he made his belief publicly known, and then the result was that for many years he was subjected to insults and derision, and in these, its early stages, the new religion had to force its way by virtue of its moral influence alone. Mohammed believed himself to be but mortal man; he considered himself but a channel through which these divine revelations could flow, and he felt that he was not pure enough to fulfil his mission; yet his life was simple and upright, and in his career mankind was presented first with the life and then with the theology, which is ever the case, whether it be in the life of an individual or in the life of a nation. So many difficulties did he have to encounter at the outset that his teachings seemed to make no way at all; indeed, once in despair he thought of committing suicide; still he was comforted by angelic visions, and his enthusiasm gradually rose till he resisted all discouragements.

Mohammed had curly black hair, and coal-black sparkling eyes—eyes that flashed with the light of prophesy; he was very fond of animals and children, and had an affectionate nature. One of his servants, who lived with him half his life-time, said that he had never been scolded by the prophet. He was simple and abstemious in his diet, even after he rose to place and power; in fact he had all the characteristics of a good trance medium. Powerful mediums are always of an affectionate and passionate disposition; they are governed by impulse rather than by the steady force of strong convictions, except when they believe that they have a mission to perform. Unfortunately, many physical mediums do not feel that they have any mission to perform except to gratify their impulses, but it is frequently different with those mediums who are gifted with trance, clairvoyance, and the higher forms of revelation. Towards the close of his career, when Mohammed possessed such vast power, the messages in the Koran became worldly, and seemed framed to carry out merely the temporal wishes and designs of the prophet: this same declension may sometimes be seen in modern mediums; in those cases wherein they have sometimes morally deteriorated after becoming subject to the temptations incidental to popularity and worldly distinction. It by no means follows that the worldly messages in the Koran were imposture any more than the others, because it is a fact that when the minds of mediums are not in a passive state, and when they strongly desire particular things, such a state of mind has a tendency to warp the messages which flow into the lower world through their organisms.

The Mohammedan religion is well worthy of study by the light of modern Spiritualism, because from first to last, it is a strictly historical religion; instead of there being as many readings of the Koran as there are of the Bible, the text of the Koran may almost be said to be stereotyped. Mohammed and his followers lived altogether within the historical period, so that it is possible, by examination of the records of his own time and of succeeding generations, to see what proportion of genuine spiritual manifestations actually occurred in the presence of Mohammed, and how a vast mass of unreliable miraculous tradition gradually accumulated after his death, which had no real foundation in fact whatever. In so doing, Spiritualists will have a great advantage over Mr. Bosworth Smith, who

describes trance and visions as "fits," and so far as can be seen as yet, seems to have a tendency to deny the reality of spiritual phenomena altogether. But as he has announced that next Saturday he will speak of miracles and the miraculous generally in connection with the career of Mohammed, no doubt he will then define his position in this respect more fully than he has done in the two lectures already delivered.

SPIRIT TEACHINGS.*

NO. VII.

At a seance, held June 13th, 1873, many questions were put on points of theology, and a long trance address was delivered, which was partially taken down at the time, but many points were necessarily omitted, or imperfectly recorded. On the following day, without questioning, it was written by the same communicating spirit who had spoken on the previous evening:—

There was much in what was said last night that was imperfectly said, and hurriedly, and that was not accurately preserved in the record which was taken at the time. It is of the last importance that on a subject so momentous we should speak with care, and that you should understand exactly what we wish to convey. We therefore wish to state more clearly what we said imperfectly to the circle. The conditions of control do not always enable us to be so precise in speech as we are studious to be when communicating thus with you. Perfect isolation commands conditions suitable for precision and accuracy.

We were dealing with the Divine mission which we have in charge. Of the many difficulties which beset our path this is one of the most considerable, that those who are most congenial to our purpose, and whose co-operation we most desire, are usually so hampered by preconceived theological notions, or are so fearful of what seems to contradict some things which they have learned, that we are unable to influence them, and grieve sorrowfully to find that which is derived from God charged on the adversaries, and boldly attributed to an all-powerful and malignant Devil.

Of all classes of our opponents these are to us the most sad. The pseudo-scientific man who will look at nothing save this his own medium, and on his own terms; who will deal with us only so that he may be allowed to prescribe means of demonstrating us to be deluders, liars, figments of a disordered brain—he is of little moment to us. His blinded eye cannot see, and his cloudy intelligence befogged and cramped with life-long prejudice can be of little service to us. He can at best penetrate but little into the mysteries of communion with the spheres, and the foundation of knowledge that he could acquire, though useful and valuable

* 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.

even, would be of little service to us in our special work. We deal with other issues than those which would principally engage the attention of those few men of science who deign to notice the phenomenal aspect of our work. The mind, long trained in observation of phenomena of physics, is best devoted to the elucidation of those facts which come within its province. Ours is other, and connected rather with the influence of spirit upon spirit, and the knowledge of spirit destiny that we can impart:

And the ignorant and uncultured mind which knows not of what we would tell; and cannot know until a long course of preliminary training has prepared the way—this class of mind, though hereafter it may attain to a plane of knowledge on which we can work, is of no service now.

To the proud, the arrogant, the wise in their own conceits, the children of routine and respectability, we can say very little. The more physical evidence is necessary to reach them. The story which we are charged with would be but an idle tale to them.

It is to the receptive souls who know of God and heaven and love and charity, and who desire to know of the hereafter and of the haven to which they tend, that we turn with earnest longing. But, alas! too often we find the natural religious instincts which are God-implanted and spirit-nurtured, choked or distorted by the cramping influence of a human theology, the imperceptible growth of long ages of ignorance and folly. They are armed at all points against the truth. Do we speak of a revelation of the Great Father? They already have a revelation which they have decided to be complete. Do we tell them of its inconsistencies, and point out that it nowhere pretends to the finality and infallibility which they would assign to it? They reply to us with stray words from the formularies of a church, or by an opinion borrowed, and very frequently adapted from some person whom they have chosen to consider infallibly inspired. They apply to us a test drawn from some one of the sacred records which was given at a special time for a special purpose, and which they imagine to be of universal application.

Do we point to our credentials, and to the miracles so-called which attest the reality of our mission, even as they attested the mission of those whom we influenced of old? They tell us that the age of such miracles is past, and that only the inspired of the Holy Ghost long centuries ago were permitted to work such wonders as evidence of Divine teaching. They tell us that the Devil, whom they have imaged for themselves, has power to counterfeit God's work, and they consign us and our mission to darkness and outer antagonism to God and goodness. They would be willing to help us, for indeed we say that which is probable, but that we are of the Devil. We must be, because in the Bible it is said that false and deceiving spirits will come; and so we must be the deceivers. It must be so, for did not a holy and elevated Teacher prophecy of those who should deny the Son of God? And do we not practically remove Him and His work from the place in which God has placed it and Him? It must be so; for do we not place human reason above faith? Do we not preach and teach a seductive Gospel of good works, and give credit to the doer of them? And is not all this the work of the arch fiend transformed into an angel of light, and striving to win souls to ruin?

It is such arguments, honestly put forward by those whose respect we fain would win, that are to us a bitter

sorrow. They are in many cases loving, earnest souls, who need but the progressive tendency to make them bright lights in the world's gloom. To them we fain would give our message; but before we can build on the sure foundation which they already have of knowledge of God and duty, we must perforce clear away the rubbish which renders further elevation unsafe.

Religion, to be worthy the name, must have its two sides—the one pointing to God, the other to man. What has the received faith, which is called orthodox by its professors, to say on these points; and wherein do we differ in our message; and how far is such difference on our part in accord with reason? For, at the very outset, we claim as the only court to which we can as yet appeal the reason which is implanted in man. We claim it; for it was by reason that the sages settled the list of the writings which they decided to be the exclusive and final revelation of God. To reason they appealed for their decision. To reason we appeal too. Or do our friends claim that Divine guidance prescribed for them what should be for all time the body of revealed truth? We, too, are the messengers of the Most High, no less surely sent than the spirits who guided the Hebrew seers, and who ministered to those whose fiat settled the Divine word. We are as they: our message as their message, only more advanced; our God their God, only more clearly revealed, less human, more Divine. Whether the appeal be to Divine inspiration or not, human reason (guided doubtless by spirit agency, but still reason), sways the final decision. And those who reject this appeal are out of their own mouths convicted of folly. Blind faith can be no substitute for reasoning trust. For the faith is faith that either has grounds for its trust or not. In the former case the ground is reasonable; in which case reason again is the ultimate judge; or it is not, in which case it would commend itself to none. But if the faith rest on no ground at all, we need not further labour to show it baseless and untrustworthy.

To reason, then, we turn. How far are we proved reasonably to be of the Devil? How far is our creed an evil one? In what respect are we chargeable with diabolic tendency? These are points on which we will instruct you.

* * * *

After this communication was written, some questions of a purely personal nature were discussed; and at a seance more information was given by means of an address in the trance on the religious aspect of the teachings given. An elaborate attempt was made to defend the peculiar theology of the spirits from the charge of being, on the one hand atheistic, and on the other diabolical in its tendencies. The orthodox views of the Church of England were maintained as against the latitudinarian teachings given. On the following day the written communications were resumed, the communicating intelligence being the same as on the previous occasion.

You have objected to our teachings that they are not consistent with the received creed of orthodoxy. We have more to say on this subject.

Religion, the spirits' healthful life, has two aspects—the one pointing to God, the other to man. What says the spirit creed of God?

In place of an angry jealous tyrant it reveals a loving Father who is not loving in name alone, but in very deed and truth; into whose dealings nought but love can enter; who is just and good and full of affection to the lowest of His creatures.

It does not recognise any need of propitiation towards this God. It rejects as false any notion of this Divine Being vindictively punishing a transgressor, or requiring a vicarious sacrifice for sin. Still less does it teach that this omnipotent Being is enthroned in a heaven where His pleasure consists in the homage of the elect, and in the view of the tortures of the lost, who are for ever excluded in quenchless misery from light and hope.

No such anthropomorphism finds any place in our creed. God, as we know Him in the operation of His laws, is perfect, pure, loving, and holy, incapable of cruelty, tyranny, and other such human vices: viewing error with sorrow as knowing that sin contains its own sting, but eager to alleviate the smart by any means consistent with the immutable moral laws to which all alike are subject. God, the centre of light and love! God, operating in strict accordance with those laws which are a necessity of orderly existence! God, the grand object of our adoration, never of our dread!

We know of Him as ye cannot know, as ye cannot even picture in imagination: yet none has seen Him: nor are we content with the metaphysical sophistries with which prying curiosity and over-subtle speculation have obscured the primary conception of God amongst men. We pry not. The first conception with you even, is grander, nobler, more sublime. We wait for higher knowledge. Ye must wait too.

On the relations between God and His creatures we speak at large. Yet here, too, we clear off much of the minute points of human invention which have been from age to age accumulated round and over the central truths. We know nothing of election of a favoured few. The elect are they who work out for themselves a salvation according to the laws which regulate their being.

We know nothing of the potency of blind faith or credulity. We know, indeed, the value of a trustful receptive spirit, free from the littleness of perpetual suspicion. Such is God like, and draws down angel guidance. But we abjure and denounce that most destructive doctrine that faith, belief, assent to dogmatic statements, have power to erase the traces of transgression; that an earth life-time of vice and sloth and sin can be wiped away, and the spirit stand purified by a blind acceptance of a belief of an idea, of a fancy, of a creed. Such teaching has ruined more souls than anything else to which we can point.

Nor do we teach that there is a special and potent efficacy in any one belief to the exclusion of all others. We do not believe that truth is the perquisite of any creed. In all there is a germ of truth; in all an accretion of error. We know, as ye know not, the circumstances which decide to what special form of faith a mortal shall give in his adherence, and we value it accordingly. We know exalted intelligences who stand high in spirit life, who were enabled to progress in spite of the creed which they professed on earth. We value only the earnest seeking after truth which may distinguish the professors of creeds, the most widely dissimilar. We care not for the minute discussions which men delight in. We shrink from those curious prying into mysteries transcending knowledge which characterise your theologies. The theology of the spirit is simple and confined to knowledge. We value at nothing mere speculation. We care not for sectarianism, save that we know it to be a mischievous provoker of rancour, and spite, and malice, and ill-will.

We deal with religion as it affects us and you in simpler sort. Man—an immortal spirit, so we believe,—placed in earth-life as a school of training, has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by immutable laws, which, if he transgresses them, work for him misery and loss; which, also, if respected, secure for him advancement and satisfaction.

He is the recipient of guidance from spirits who have trod the path before him, and who are commissioned to guide him if he will avail himself of their guidance. He has within him a standard of right which will direct him to the truth, if he will allow his spirit guides to keep it and protect it from injury. If he refuse these helps, he is punished by transgression and deterioration. He is thrown back and finds misery in place of joy. His sins punish themselves. Of his duties he knows by the instinct of his spirit as well as by the teaching of his guardians. The performance of those duties brings progress and happiness. The spirit grows and gains newer and fuller views of that which makes for perfect satisfying joy and peace.

This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame.

The consequences of deeds of good are similarly permanent, and precede the pure soul and draw around it influences which welcome and aid it in the spheres.

Life, we teach you, is one and indivisible. One in its progressive development: and one in the effect on all alike of the eternal and immutable laws by which it is regulated. None are excused as favourites; none are punished mercilessly for error which they were unable to avoid. Eternal justice is the correlative of eternal love. Mercy is no divine attribute. It is needless; for mercy involves remission of a penalty inflicted, and no such remission can be made save where the results have been purged away. Pity is Godlike. Mercy is human.

We know nought of that sensational piety which is wholly wrapped up in contemplation to neglect of duty. We know that God is not so glorified. We preach the religion of work, of prayer, of adoration. We tell you of your duty to God, to your brother, and to yourself—soul and body alike. We leave to foolish men, groping blindly in the dark, their curious quibbles about theological figments. We deal with practical life; and our creed may be briefly written:—

Honour and love your Father, God;
Help your brother onward in the path of progress;
Tend and guard your own body;
Cultivate every means of extending knowledge;
Seek for fuller views of progressive truth;
Do even the right and good in accordance with your knowledge;
Cultivate communion with the spirit-land by prayer and frequent intercourse.

Within these rules are roughly indicated most that concerns you here. Yield no obedience to any sectarian dogmas. Give no blind adherence to any teaching that is not commended by reason. Put no unquestioning faith in communications which were made at a special time, and which are of private application. You will learn hereafter that the revelation of God is progressive, bounded by no time, confined to no people. It has never ceased. God reveals Himself as truly now as of old He was revealed on Sinai. God does not shut off the progressive revealing of Himself in measure as man can bear it.

You will learn also that all revelation is made through a human channel: and consequently cannot but be tinged in some measure with human error. No revelation is of plenary inspiration. None can demand credence on any other than rational grounds. Therefore to say of a statement that it is not in accord with what was given through a human medium at any stated time, is no derogation necessarily from the truth of that statement. Both may in their kind be true; yet each of different application. Set up no human standard of judgment other than that of right reason: Weigh what is said. If it be commended by reason, receive it; if not, reject it. If what is put before you be prematurely said, and you are unable to accept it; then in the name of God put it aside, and cling to aught that satisfies your soul, and helps its onward progress. The time will come when what we lay before you of divine truth will be valued amongst men. We are content to wait, and our prayers shall join with yours to the supreme and all-wise God that He will guide the seekers after truth, wherever they may be, to higher and more progressive knowledge, to richer and fuller insight into truth. May His blessing rest on you.

THE SPIRITUAL SUNDAY MEETINGS.

LAST Sunday evening Mrs. Cora L. V. Tappan delivered an inspirational lecture at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. Thomas Shorter.

The proceedings commenced with the singing of a hymn, and the reading of a chapter from the Bible.

Mrs. Tappan then passed into the trance state, and delivered the following inspirational prayer:—"Our Father and Mother, God, Thou source of every blessing, Thou infinite spirit, Thou divine and perfect mind, Thy life pervades immensity, Thy power is manifest everywhere, and through the laws of Thy divine being, nature perfects the workings of her life. The soul of man, with which Thou hast endowed such wonderful gifts—the gift of Thine own being, transcends all the forms of nature, and is superior to the stars and the suns; it is greater than time and death, because it is eternal. What can encompass Thy power? What can grasp Thy infinitude? The mind cannot know of Thee, and thought cannot reach up to the heights of Thy beauty, but the soul, ever aware of Thy presence, may come nearer and nearer to Thee by the laws of its divine allegiance to Thee. Father, Spirit, Life, we would know the laws of the spirit, we would comprehend more of the divine nature, we would know more perfectly the hidden mysteries of life. We thank Thee for Thy many blessings, for the wondrous perfection of law in nature; we thank Thee for science, for the knowledge which has reared up fabrics of vast usefulness to man, but we also wish to know more of those other laws, those interior impulses of the spirit, whereby the agencies of life are outwrought, and which link us for ever to Thine own immortal nature. We would know more of the spirits in prison, where they abide, what sounds and thoughts may reach them, what uplifting prayers, what elevating purposes may comfort those spirits who walk up and down the world, clad in the garments of despair, who live in sorrow and in darkness, who in great remorse cry out with complaining voices, and ask for a ray of light from heaven. Let us penetrate into the realms of darkness, and see that Thou hast not forgotten any living spirit, and that all the souls in the great universe of spirit are bound together by cords of sympathy, so that not one is beyond the reach of human love. Oh, let us have the infinite compassion of Thy servant of old, to behold God's love, and to uplift a voice for humanity. Let our souls be clothed with such humility, that we, too, may speak Thy truths to all the peoples of the earth, and may Thy signs follow them that believe.

Mrs. Tappan, still in the trance state, said—"And these signs shall follow them that believe." She added that she wished to call attention to some forms of spiritual manifestations mentioned in the New Testament, illustrated in the appearance of Jesus to Mary, the appearance of Jesus to the two disciples on their journey, His appearance to the disciples when they were assembled at night, and to the appearance of the angel who rolled away the stone from the sepulchre. She

said that whatever might be supposed to be the power of Jesus to overrule the laws of nature, it was certain that others besides Himself had some of His powers, for the angel was stated to have rolled away a heavy stone from the door of the sepulchre. Jesus had promised that signs should follow those that believed, and that was sufficient concentration of spiritual testimony to all people, and to all who believed in the biblical record. Although it is claimed that to-day similar manifestations actually take place, including the moving of the heavy objects, the healing of the sick, the casting out of devils, the speaking with tongues, and prophecy, the matter is made the subject of dispute, and the professed believers in the ancient revelations are the first to deny the existence of such manifestations. The evidence which Jesus promised should follow them that believe, is not to be found at the present day in the established churches, and there is no need to look far for the reason, for the departure from the original spiritual faith had been the cause of the lessening of the workings of the spirit. The materialism of the present age had so far penetrated into the sanctuary, that the power of the spirit was comparatively nullified. But when Christ speaks of several forms of spiritual power, and at the same time is speaking as a spirit to His disciples, it is such strong evidence and such overwhelming testimony of the reality of such powers, that it is wonderful that no effort has been made to cultivate in modern times the latent spiritual forces. One reason why this has not been done is, that the spiritual beings of the other world have been erroneously divided into two great classes, by nearly all the nations of the earth; they have been divided into the powers of light, and the powers of darkness; an imaginary line of demarcation has been drawn, so that the public are afraid, lest in opening the door between mortality and the spirit world, they may admit the evil spirits as well as the good. It is said that Christ went and visited the spirits in prison, and if He did this to evil spirits, it is evident that such spirits have power to gain knowledge, and to be improved after they have departed this life. But it is a great mistake to divide humanity into two distinct and absolute classes; for instance, who could draw a line of demarcation between the righteous and the unrighteous, the good and the bad, among those who were then listening to her discourse? Every human being had within himself a mixture of good and evil, of truth and error; the sum of human crime was caused by ignorance and cupidity, and in any attempt at reformation the motives for crime should be removed. Spirits departed from earthly life endowed with all the attributes, faculties, and powers which they had in the world; but the motive for crime was removed to this degree—There were no material possessions to be gained in spirit life, so temptation to do wrong was removed to that extent; but those spirits who had done wrong upon earth were afflicted with remorse; they were not necessarily evil, but frequently haunted places where they had committed crimes, trying to make atonement for the wrong. They were not necessarily evil spirits trying to do harm. The majority of them were earth-bound; they were spirits in prison who needed compassion, who needed kind words and good teachings from those who had any of the power or of the love of Christ to restore all these fallen ones to life, light, and immortality. A spirit might be possessed of an evil, and yet not an evil spirit. In the olden times the phrase "casting out devils," commonly meant merely the casting out of torments, pains, and diseases. It was true that disease of the physical body would sometimes give facilities for the action upon that body of untoward spirits, and of those who through ignorance could not control a medium properly, but it was an error to ascribe too many of the misfortunes of life to evil spirits; many of the sufferings which were once ascribed to evil spirits arose from material causes, and have been removed by modern science. On the other hand there was a tendency in physical science to erroneously ascribe all bodily ailments to physical causes. Discrimination should be used in all these things, and exact knowledge of spiritual and physical truths should be brought to bear; men of science erred in consequence of their ignorance of the laws of the spirit life, and of the nature of the action of one mind upon another. In truth the knowledge of the spiritual powers whereby good men in olden times had worked miracles, had been wholly blotted out from the history of man's religious experience, in consequence of the influence of the materialism of the age; consequently the religion of the churches had come to be a mere theory, with no spiritual links to connect it with the world of causes. In the days of the founding of our chief religions, the spiritual nature received more attention



than the physical or the material nature. The balance of probability was strongly against the banding together of evil spirits to do harm to man; they had no motive for so doing; the human mind did not love evil for the sake of evil; they could not find in the lowest prison cells in the great city of London, any human beings so utterly depraved that they would say, that if they had the chance, they would not prefer to be better. Criminals are very much the creatures of circumstances. The motor power of evil is gone when a spirit ceases to be connected with the material form, and is divorced from the wants and appetites of the body which form the prison cell of the soul; the released spirit is ignorant, but not necessarily aggressive; persons prone to insanity or illness may sometimes be injuriously affected by such, but not necessarily wilfully. A truly spiritual nature is marked by simplicity, naturalness, dependence upon the unseen, and in the recognition of the higher nature of the spirit in all that belongs to daily life. The building up of a material church, without spiritual powers, is such a disaster, that it has well-nigh cut humanity off from those inspirations which once bound it to the spiritual world, and has made civilised people in some respects lower than many savages who know of the reality of communication with a world beyond the grave. It is singular that at the present day, outside of Christian nations, there are more of the gifts of the spirit enumerated by Christ, than are to be found within the Christian nations themselves. The North American Indians have many of these gifts, which are also to be found in India and Central Africa. If any organisation upon earth is calculated to do good, it must be through a spirit and by a spirit; it is not possible for man to take out of the hands of God, and to build on earth; there must be the living presence of the Spirit in the daily lives of those who would form a spiritual organisation. So long as there are famished and sick people to be found in the midst of any nation, so long is it proved that the gifts of the spirit have not been invited by those people, who may nevertheless claim to be seeking the kingdom of heaven on earth. Spiritual gifts lie within the grasp of all people; they are round about every soul; they are valuable and useful, but they must be used intelligently; like steam, they may produce disastrous effects in the hands of an ignorant man, but all disaster is traceable to lack of care or lack of knowledge. Every wave of thought influences other minds than that of the thinker; it influences spiritual beings around, who also influence mortals in return. Hence by placing a larger number of criminals in prison-houses, men lock up adverse spiritual forces which poison human society, and produce rank corruption where God intended only beauty and utility. Prayer alone will not reform these evils, but prayer accompanied by works will do anything. Spiritual and mental forces properly understood can be made subservient to human welfare, and used to uplift mankind. Men should not be afraid of evil spirits; they should not, like children, be afraid of the night; there are no greater demons in the darkness than in the light; the greatest demons are ambition and cruelty, which act upon society every day. Why then should men fear those unfortunate beings who are tethered to some unhappiness which a few kind words on the part of a mortal can sometimes scatter to the winds? In the realms of spirit there is nothing to fear. If men will go into that realm with the love of God and the love of man in their hearts, they will find no demon to injure them. Why should men linger by the grave fearing death? An angel of light sitteth there in the sepulchre, and the loved ones have risen and gone far into the world of knowledge, to bring back messages of love. Why then sit still and shudder before the walled sepulchre? When they learnt that there was no death, and that the hereafter is now, who then would be in dread of something which may not be? Only ignorance, crime and prejudice should be feared, and the light of that living soul which penetrated the ancient depths of darkness can do the same now; there is no limit to the space or time wherein that light can be given to man. Whatever spirit abideth in prison, knowledge stands ready to open the door, and it is only necessary to trust the powers of goodness.

The title of Baroness Vay's chief book in connection with Spiritualism is *Geist, Kraft, Stoff, or Spirit, Force, Matter*.

VERY excellent photographic copies of the illuminated address presented by English Spiritualists to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham, price one shilling or three shillings, according to size.

BARON DU POTET'S VISIT TO ENGLAND.

ONE of the earliest and the greatest of the surviving advocates of mesmerism in France—the Baron Du Potet—is now in England, on a visit to Mrs. Mackdougall Gregory, of 21, Green-street, Grosvenor-square. Baron Du Potet, who is related to some of the most ancient families in France, was born in the year 1796, and he takes much delight in telling how, during the early years of his life, he was an *enfant terrible*, or, in other words, a very bad boy; indeed, at the age of fourteen he could neither read nor write. He narrates, with much glee, how during those fourteen years he received many corrections, which did not correct him, and adds that the end of this “savage” life was brought about by a single remark. One day a visitor asked, “Who is that young man?” “The Baron Du Potet.” The response was, “What a pity he is so stupid.” He overheard these remarks, which covered him with confusion; consequently he walked out of the room red with humiliation, and from that day he began to teach himself, without a master. In this way he acquired a large amount of general knowledge, but not much information about science.

One day some slight conversation called his attention to mesmerism, and he at once thought that he had felt some of its effects acting upon himself while walking in the fresh air, in the woods, or by the river side. He accordingly resolved to begin some experiments, and he succeeded in his first attempts to mesmerise others. The success of these experiments induced him to search out the Marquis De Puysegur and M. Delouze, who were then the two most celebrated mesmerists in France. This was about the year 1827. At first, although he acknowledged the facts, he did not generally accept the truth of mesmerism, for he thought that the effects were produced by the imagination of the patient, or by animal heat, or in some cases by imposture. At that day mesmerists were all looked upon either as rogues or knaves, but since then the truth has been accomplishing its work in France, little by little, until at the present day the more important of the phenomena of mesmerism are acknowledged and appreciated. But in those early times the truth progressed slowly, and it was many years before it began to spread among the learned in France, who, he says, were frightened by the importance of the discovery, so that they made reports which differed from the truth, and urged the Government to prevent the practice of mesmerism in that country.

In spite of this national opposition, the young Du Potet—the “untameable savage,”—spoke to the savans in Paris, and demonstrated before many of them the truth of mesmerism; he then entered their hospitals and proved before them the power of mesmerism to heal many diseases which would not give way to ordinary medical skill. He effected wonderful cures in these hospitals, and his experiments in them caused great sensation at the time. He also, about this time, resolved to devote his whole life to the advancement of mesmerism. Notwithstanding the little scientific knowledge he possessed, he forced the matter upon the attention of the Parisian scientific world, and his experiments were published at the time in *Compte Rendus*. He even made one of the members of the Academy of Medicine to succumb to the power of mesmerism, and he spread a knowledge of the subject in many of the departments of France.

Baron Du Potet afterwards came to London to

disseminate the truth of mesmerism, but for a whole year no English person came to see him, and he was considered to be a charlatan. Then Earl Stanhope paid him a visit, and offered to help him, and to introduce him to several of the English nobility and prominent men of science. This was in 1837, the year in which the Queen was crowned. During that visit to England he made the acquaintance of Dr. Elliotson and of Dr. Esdaile. Dr. Elliotson printed a full account of the cures wrought by Baron Du Potet, which raised such a clamour that Dr. Elliotson lost many of his patients. Baron Du Potet afterwards returned to France, much poorer in purse, but having a hope that in future years his efforts would be recognised, and that the world would appreciate the sacrifices he had made in the endeavour to make more widely known a great truth in this country:

When he returned to France he found that times were changed, and that the public prejudice against mesmerism had to a large extent broken down. He continued to write, and to speak, and to lecture; he published no less than thirty-two volumes in all, on the subject of mesmerism. He travelled through France propagating the new science; attempts were made to eject him from Montpellier, but he got the better of his adversaries. He studied books on ancient magic, and succeeded, he says, in reproducing some of the phenomena recorded therein; he brought these phenomena under the notice of many distinguished men, who for the most part were strangers to him, and who carried the knowledge thus acquired into other countries. In later years he became acquainted with the physical phenomena of Spiritualism; indeed throughout his earlier mesmeric experiences he often felt powers acting upon him for which he could not account, and which he felt could only be due to some new force. He admits the reality of the phenomena of Spiritualism, and great facilities are now being given to him to observe them, by Mrs. Makdougall Gregory.

MR. EPES SARGENT'S NEW BOOK.

MR. EPES SARGENT'S last book on Spiritualism, *Planchette*, published by Trübner and Co., was one of the most valuable ever issued from the press, to place in the hands of enquirers; it is therefore very gratifying to announce that he is about to issue another on the same subject. Last week Mr. Benjamin Coleman received a letter from Mr. Sargent, who is now living in Boston, United States, and in the course of the note Mr. Sargent makes the following statements about the contents of his forthcoming book, the title of which has not yet been chosen:—

1. An examination of the present state of belief in regard to the immortality of the soul, in which I quote from J. S. Mill, Mr. Greg (author of the "*Enigmas of Life*"), my friend Professor F. W. Newman, Alex. Humboldt, Strauss, and others, eminent in literature or science, showing the very languid character of the belief in many cultured minds.

2. *The origin of the belief.* I show that the speculations of philosophers, and others, on this subject, are wide of the mark. The belief does not (as they say) originate in desire, or in abstruse speculation, or in the unsupported affirmations of priests, or in arguments addressed to the intellect. But the universality of the belief (among uncultivated as well as educated tribes) is to be attributed to hard objective facts and phenomena, precisely similar to those which are now presented in Spiritualism. Taylor's *Primitive Culture*, and many French scientific works, fully sustain me in this view, namely, that men have been led to belief in a future life, *simply because the supposed dead have returned and reported themselves as still living.*

This view of the subject can, I think, be scientifically established.

3. What do these facts and phenomena amount to? I proceed to say that they amount to a good deal, and that they fully justify us in the belief of the reality of spirits. For instance, take the common facts of clairvoyance; if I can fulfil all the functions of sight, and a good deal more than the normal capabilities of sight, without the aid of my external eyes, in what does that transcendental faculty inhere? Not in my exterior eyes—not in my physical brain (unless we spiritualise it and give it powers which materialism denies to it). The faculty must, therefore, inhere in a part, or higher duplication of, our organism, which is supra-sensual—in other words, in a spiritual body, structure, or essence, which is the continent, or inner citadel, of our individuality; either not subject to perpetual change and ultimate dissolution like the cellular tissues of our mortal body, or else containing within itself a principle of renewal and of duration through change.

Proceeding from the facts of clairvoyance, somnambulism, &c., I arrive at the transcendental phenomena of modern Spiritualism, culminating as they do in the actual appearance of materialised members, and of forms, having speech, intelligence, activity, &c. I conclude that the construction which men in all ages, both savage and civilized, have put upon these objective manifestations, is the true and rational construction, and that, in the complex, fairly studied and weighed, they afford a scientific solution of the question whether the death of the phenomenal body is the end of the real man.

This will give you but a vague idea of the scope of the book. I give a series of what I call *representative facts*, selecting such as are fully substantiated, and not cumbering the book with a great many—assuming *that the facts presented have been scientifically confirmed.*

THE TESTIMONIAL TO JUDGE EDMONDS.

MANY of our readers who have become acquainted with modern Spiritualism, within a brief period of the twenty-five years of its existence, may not know what sacrifices have been made of time, money and worldly prospects by those early converts to the great truth on the American continent, among whom, by his fearless and energetic public advocacy, Judge Edmonds holds a prominent place in the hearts and minds of Spiritualists of all countries. It is therefore a great satisfaction to announce that the testimonial to the venerable judge, proposed by Mr. Benjamin Coleman (one of the earliest to accept Spiritualism in this country), has been presented to the judge, and we have been favoured with a copy of the correspondence which has passed on this gratifying occasion.

The testimonial, which is a masterly specimen of penmanship done on vellum, handsomely illuminated, and beautifully framed, was accompanied by eighteen volumes bound in calf, each bearing the following inscription printed in gold letters. "Presented to the honourable John Worth Edmonds, of New York, by the Spiritualists of England, 1873."

The following is a copy of the correspondence on the subject:—

DEAR JUDGE EDMONDS,—For some time past I had set my heart on accomplishing two objects—to obtain the assent of the Spiritualists of England to mark their appreciation of the distinguished services which Mr. William Howitt in Europe, and yourself in America, have rendered to the cause of Spiritualism, by the influences you have each exercised over the thoughtful minds of both countries.

The first object I have recently accomplished, and I have now the pleasure of completing my task by presenting to you an address, signed by a committee who were among the first converts on this side of the Atlantic, on behalf of the body at large, expressive of our respect and admiration for your character, and of your fearless advocacy of a great though unpopular truth.

The address is accompanied by a number of books written on Spiritualism by English men and women; and by two albums, one of which contains the portraits of one hundred

Spiritualists; the other contains an equal number of spirit-photographs, more or less reliable, full particulars of which I will give you in another letter.

As I feel that I can add nothing of any value to the terms of the address, in which Mr. Thomas Shorter has so eloquently expressed our sense of the signal services you have rendered to the cause for more than twenty years past, I content myself by requesting you to be good enough to receive from my hands that address, with the accompanying testimonials which English Spiritualists have authorised me to present in their name to "Judge Edmonds, of New York."

With pleasant recollections of our meeting, and of the readiness with which you facilitated my enquiries at that time, and with the assurance now that my part in this matter has been "a labour of love,"—I am, my dear Judge, very sincerely yours,
BENJAMIN COLEMAN.

1, Bernard Villas, Upper Norwood, 15th Dec. 1873.

Upper Norwood, December 17th, 1873.

DEAR JUDGE EDMONDS,—The works alluded to in my letter of the 15th instant, consist of eighteen volumes, written by fifteen different authors, viz. :—

MRS. DE MORGAN.	J. ENMORE JONES.
WILLIAM HOWITT.	MRS. CROWE.
W. M. WILKINSON.	MRS. HONEYWOOD.
THOMAS SHORTER.	TRACTS BY VARIOUS AUTHORS.
WILLIAM WHITE.	DILECTICAL SOCIETY'S REPORT.
ROBERT COOPER.	"FRITZ."
D. D. HOME.	BENJAMIN COLEMAN.
ANONYMOUS.	

From *Matter to Spirit*, and *Spiritualism in America*, are taken from my own library, as I could not procure them from any other source, and they consequently have my name in them. The album No. 1 contains the portraits of many of the best known English and Scotch Spiritualists, whose names will be found in the index which accompanies the album.

An index also you will find of No. 2 album, containing spirit photographs, with their accompanying letters. About these productions there has been much controversy, and their genuineness has been freely condemned.

The artist, Mr. Hudson, was a poor man, and no believer. The medium in the first instance was Mr. Herne, a powerful physical medium, and, like too many of this class, thoroughly unreliable. This gave rise to the well-founded suspicion that Herne and Hudson manufactured many of the earlier spirit photographs for the sake of the money it brought them. But Hudson himself, and several other mediums, have since obtained in his studio spirit portraits, and among some hundreds which have been taken there during the last year or two, there are no doubt many that are genuine, and also some that are indisputable likenesses and recognised by the sitters.

Miss Houghton, whose portrait appears in many of those I send you, is an impressional medium, a very worthy person, but too enthusiastic to carry weight with practical minds.

She is an earnest Spiritualist, and a great admirer of yours, and as she makes her mediumship available for these spirit portraits, I have got her to select those which are in the album, and she has endorsed them with her impressional remarks.

Those which have been sent to me from Bristol are part of a series which have a distinct character, and being conducted under the eye of my friend, Mr. James Beattie, of Clifton, are entirely reliable. They are described in the index book, and Mr. Beattie says they have come providentially to support the reality of the spiritual hypothesis, as, if a thousand men had tried to make shams, not one would ever have thought of such forms as these present. I do not know if these shadows are expected to come out in perfect forms, but as the Bristol party are continuing their experiments, we shall see by and bye.

Those spirit drawings done in darkness either direct, or through the hand of David Duguid, of Glasgow, will no doubt interest you, and they too may be thoroughly relied upon as genuine spirit productions.

A full explanation of them will be found in the index-book.

The last remaining photograph to which I desire to draw your attention is the one in the first page, or frontispiece of the album—the most wonderful fact, where all is so strange, that has yet occurred of this nature. It is of Dr. Gully, holding the hand of the spirit Katie, taken in full view of the assembled party by the magnesium light.

I have written, in the current number of the *Spiritual Magazine*, to which I refer you, an account of a *seance* I have recently had with Miss Cook, the medium who obtains these

materialised forms, which will, perhaps, give you an idea of the way in which the figure is presented; nothing of a shadowy nature, but to all appearance, and in substance, too, as real as any human being. I don't know if you have ever seen anything of this nature which you have not ventured to make public, and I shall be glad to know your views of my hypothesis, which, however, is denied by the spirit, who insists that she is a separate individuality, and I am not disposed to dogmatise on such a subject.

The case containing the address, books, and album, was sent yesterday to Liverpool, and, I hope, will be forwarded to you by first steamer. You will be good enough to apprise me of its safe arrival.

Trusting the testimonial will be as acceptable to you as it is pleasing to me to have had the honour of presenting it,—I am, my dear Judge Edmonds, very truly yours,

BENJAMIN COLEMAN.

The following is the reply of Judge Edmonds, received by Mr. Coleman last Monday :—

GENTLEMEN,—Your address to me of last November, with its accompanying books and albums, has just been received, and for them I beg to offer to you and those whom you represent, my sincere thanks.

To find my efforts in the cause of truth so appreciated by an intelligent but far distant people, is a source of unfeigned gratification to me, but it is a cause of far greater joy to receive such evidence of the wide-spread nature of that truth.

Most fully do I accord with you in the impression that our "cause knows no limit of party, country, or creed," and is "as universal as humanity." It has made its appearance in all parts of the earth, and among all peoples, wearing everywhere the same grand features, however much it may vary in details. The rapidity of its spread is unparalleled in history. Its grand principle—love to God and man—commends it to every heart; and that principle is enforced by a revelation easily comprehended by every mind—a revelation of what is the future life, made so certainly and so distinctly that every one may know for himself how to use the present life as a due preparation for the next.

Much as we may recognise the wisdom with which the unseen intelligences have guided this movement from the beginning, still we must be aware that there is much for us to do to remove obstacles that stand in the way of its progress.

Chief amongst those obstacles is the unusual character of the instrumentalities employed. The world at large testing those means by their preconceived opinions have been prone to regard them as miraculous, and thus either to receive them with blind faith, to regard them as diabolical, or to reject them as impracticable. We who have investigated the matter know that in all this there is no suspension of universal law, but that, on the other hand, all is in conformity with such law, and that that law can be investigated and be comprehended by us.

The duty to the cause growing out of this knowledge, has been best performed in your country.

Fifteen or twenty years ago these things were publicly proclaimed in this country, and the men of science were urged to make the investigation, but in vain. With few exceptions, the educated scientific men of America turned a deaf ear to our entreaties. It has been otherwise with you. Your men of science have had the good sense to investigate and the manliness to proclaim the result, and believers in our sublime philosophy throughout the earth must be full of gratitude for the act. I, for one, say "God bless you for it!" for you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit communion and its consequences, is addressed to the reason as well as to the heart, and ought not to be received unless the judgment and conscience alike welcome it.

We may therefore now look forward with confidence for an increasing rapidity in the spread of the doctrines of our divine faith. To your country shall we be mainly indebted for that result, and you and we, on both sides of the great ocean, can unite in a common prayer of thankfulness to the Giver of every good and perfect gift, that He has sent into our midst that which is equal to the emergency in which the progress of the race has found us.

Congratulating you alike on the facts of the past, and the prospects of the future,—I remain yours in the bonds of brotherly love,
J. W. EDMONDS.

New York, February 8th, 1874.

To (Here follow the names of the committee).

The following paragraphs are taken from Judge Edmonds' private letter to Mr. Coleman, received last Monday:—

The address is now hanging conspicuously in my library, facing the portrait of my wife. . . .

The articles are beautiful specimens of work, and are very much admired. I never saw a finer specimen of illumination. . . .

The spirit photographs are decidedly superior to anything we have ever produced in this country, and the whole thing is most valuable as specimens of art, aside from the personal gratification to myself.

The books are very valuable; some of them I have never seen till now, but have wished for them not a little.

The account of your visit to this country is new to me, and on reading it I was attracted by what you say of Mr. L. (Mr. Livermore). At that time he was unwilling to have his name given to the public. He was then, as now, moving in fashionable society, and feared the obloquy that seemed inevitably to follow every open avowal of belief in spirit communion.* He continued so until the trial of Mumler, the photographer, on the accusation of fraud in his spirit pictures. He then came forward of his own accord, and gave testimony which was of great value. . . . I send you herewith one of the best of the spirit pictures obtained by him of his wife, "Estelle" as she was named in your account.

I also send you a likeness, as you request, of myself. It has a sombre, melancholy look, which I would fain hope is not common with me. . . . I am desirous of making to your committee something more than the formal acknowledgment which accompanies this, and I intend therefore to send to each one a bound volume of my "Tracts," with a new likeness in each. I am going to send them to your address, and will advise you in due time.

I want also to send to you a pamphlet of some ninety pages, which I published shortly after the close of our civil war. It is not so much on account of its subject, viz., "Reconstruction of the Union," as on account of the manner in which it was written, and this is the way it came about.

I was in the act of having a communication through a medium, when our late President Lincoln came, and said he wanted to address the people of the United States upon the subject of reconstruction, and that he desired my aid. I replied, that I was at his service, and proposed to arrange at once with the medium for our *seances*. He said, however, that would not be necessary.

A short time after, as I was sitting alone one afternoon in my library, his spirit came to me and told me what he wanted to say. He occupied me about two hours then, some three or four hours later in the evening, and an hour or two next morning. I took notes as he went on, as I used to do of law arguments when I was holding court, and covered some twelve or fourteen pages of foolscap paper, and then he said he would come again, and we would write it out. This took place in the month of November, and the notes lay by me until February, when Lincoln came again, and said Congress would soon adjourn, and he wanted the matter written out and published before that happened. So I sat down at once to the work. We occupied three or four hours each evening for ten successive days, and the intermediate Sunday, and finished the work; but I declined to publish, because a good many things were said, and places and names mentioned of which I was entirely ignorant, and which I had never heard of before, and I must first find out how far truthful all that was. I accordingly searched the matter out, in my own library, in the Astor Library in this city, and the State Library at Albany, and thus I found that many of the matters (previously, as I have said, unknown to me) were true, and I then sent to Washington and obtained some Congressional documents, which showed me the truth of the rest, and then I published the pamphlet. But I did not deem it advisable to publish the statement of how the pamphlet originated in the pamphlet itself, though I did not hesitate to publish it in one of our spiritual papers. It will show you to what extent the spirit communion has been carried with us, in its mental, as distinguished from its physical form.

This is showing itself in various phases among us in the churches, in our social relations, and in our government. Its ultimate effect can readily be defined, though I can hardly expect to live to witness it.

* Mr. Coleman, in his narrative of these extraordinary facts, said Mr. L. was also restrained by his commercial position as one of the bankers to the government engaged in negotiating their loans.

But be assured *it will come*, thanks be to God, and we may be thankful that it has fallen to our lot to aid its advent and its certain progress.—As ever, truly yours,

J. W. EDMONDS.

Poetry.

"NOT DEAD, BUT CHANGED."

BY JOHN S. ADAMS.

I SAT and mused on all the years gone by;
Of friends departed—and of others going;
And dwelt upon their memories with a sigh,
Till floods of tears, their hidden springs o'erflowing
Betrayed my grief. Soon a bright light above me,
Voices saying, "We're near thee yet to love thee,"
Dispelled my tears. I raised my drooping head,
And asked, "Who? who? The dead?"
When the angelic host around me ranged,
Whispered within my ear, "Not dead, but changed,"
The Shekinah, Vol. II., 1853.

DEATH.

An inspirational poem given through the mediumship of Miss Catherine E. Parker.

DEATH is not the end of knowledge,
But the open door
To that sphere where wisdom showeth;
Where the tree of Knowledge groweth,
And upon the wind bestoweth
Love and Truth.

Death is not the end of life;
'Tis but the birth
Of a life that knows no ending;
But for God and truth contending,
Learn, through higher spheres ascending,
Life's true worth.

Death is not the end of joy,
But it shows the way
To a bliss that knows no telling,
To a joy all fear dispelling;
Guiding us from this dark dwelling
Up to day.

Death is not the end of love—
True love cannot die;
Earthly loves, are but reflections,
Yet they weave us sweet connections,
With the new and pure affections
Of the sky.

The Shekinah, Vol. II., 1853.

Correspondence.

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

THE NATIONAL ASSOCIATION.

To the Editor of "The Spiritual Magazine."

23rd December, 1873.

SIR,—Mr. Howitt has made his letter to Mr. Everitt public property in sending it to you for publication. Everything written by so old and tried a worker in the cause of Spiritualism must needs have great weight with all candid Spiritualists. His anathema is, therefore, eminently calculated to do the Association serious injury, if left unanswered.

I therefore crave space in your pages for a few words on the other side, unless some abler pen than mine have forestalled me.

Mr. Howitt argues that because Spiritualism has, without the aid of associations, or combinations, or human struggles, progressed in a manner which has excited his "increasing wonder"—because "this spiritual force has (he considers) not failed in any way"—because its expansion and diffusion have been unparalleled—therefore associations and combinations are unnecessary, and incapable of "adding to its operations the elements of a more decided success"—that, because its progress has been the work of the "Great Invisible Spirit"—because it has triumphed thus far, "not by favour, by human care or plans, by human aid or wisdom, but in direct opposition to all the forces and intellectual subtleties of humanity," and in spite of "sneers and malice," therefore "it is clear that it is a divine element which no hand but that of its Creator can wield," and it were impious for man to meddle with it—at least, "as conductors," or in the way of association to promote the study or the spread of it. Surely, sir, such arguments need not be answered, but only to be stripped of those stately folds of rich and florid rhetoric in which Mr. Howitt knows so well how to clothe his ideas, and to be stated in their naked simplicity? Or, if they need any answer, this

should suffice, viz., "All history proves" that it ever pleases God to work out His ends by human means. The very successes of Spiritualism, which Mr. Howitt so much exults in, are no exception to this rule: "human cares and plans, human aid and wisdom, the forces and intellectual subtleties of humanity," have been elements which have contributed to those successes, by God's will and grace, though they may have been arrayed at the same time on the other side as well. And though the triumphs of Spiritualism hitherto may have been unparalleled, we may yet hope that, if we do not neglect it, its triumphs hereafter may surpass the former. The plan and objects of the association differ rather in scope than in kind from those which have hitherto been pursued by the earnest disciples of Spiritualism, and their principles remain the same.

Mr. Howitt asks whether the Association aspires to "protect," &c., "this evidently divine afflatus?" Not exactly; (there is a slight touch of sarcasm in the use of the word "protect" here, and of the other expressions in this paragraph). It humbly hopes to aid in cherishing, fostering, and diffusing this divine gift, and, if necessary, to "protect" Spiritualists.

He asks, "Can you add fresh wings to the wind? fresh impulse to the tides of ocean? fresh speed and brilliancy to the light?" No; but we can utilize the wind, the tides, and the light. We can divert, concentrate, or diffuse these "sublime elements" to advantage, nor is it, in the present day, generally considered sacrilegious to do so. Mr. H. "can only follow with admiration and thankfulness to God the career of glorious energy and victory of development of Spiritualism." If he had always been content merely to stand thus idly gazing up into heaven, I much doubt whether Spiritualism would have spread so much as it already has done in this country. Steam is a wonderful thing, and no less a gift of God than Spiritualism is; but if James Watt had contented himself with staring at the kettle, and wondering, we should not have been much the better for it. Even now in taking the trouble to write this letter, Mr. Howitt belies his own theory.

He says that combination is unnecessary to Spiritualism, because this latter has shown no sign of decadence or defect, and because history proves that combination leads to disintegration, and he instances Judaism, Christianity, and Protestantism. Is it not, perhaps, rather true that the disintegration began first, through human frailty, and that the combinations were attempts, partly unsuccessful (owing also to the human element of error), to stay the process of decay? And may we not hope that the Association will profit to some extent by the lesson of these partial failures of the past? As to there being yet no sign of decadence or defect, is it not true that Spiritualists in this country are already to some extent split up into factions, more or less at open war with one another, one of them, perhaps the largest, eminently autocratic in its constitution, the self-constituted leader of which does much injury to the cause of free Spiritualism, by the unscrupulous and tyrannical use he makes of the almost complete monopoly which he usurps of spiritual patronage, and of the diffusion of that modicum of spiritual truth and knowledge which he allows to circulate; and daily shows signs of becoming more intolerant, more bitterly hostile to those Spiritualists who are not of his way of thinking, and who decline to bow down before the molten image which he has set up? The Association humbly hopes to do something towards healing these sores, by affording a common ground of union on the broadest spiritual basis—a common centre of action where all may meet, free from extraneous influences, and learn to know one another better, and therefore to love one another better, and to co-operate for the general good. Bickerings there may be no doubt, and heartburnings, perhaps not a few quarrels, for we are human; but these evils will exist, not because association is wrong, but because men are fallible, and it may, I think, be doubted whether they will not be moderated rather than aggravated by our attempts at union. Else it were better we should each of us hide his light under a bushel altogether, and confine himself for ever in his separate hermit cell.

Mr. Howitt pleads that our Association will hereafter fall into the hands of selfish men, who will use it as a means of ruling. No doubt this is a great danger, and one which, guard against it as we may, we shall probably not be wholly able to avoid; we can only try to do so as much as possible; and, as I have already said, there seems no good reason for supposing that the Association is likely to induce any worse usurpations, tyranny or monopolies than exist already, but

rather the reverse. Has this danger not yet arisen? Has no selfish man yet used Spiritualism as a means of gratifying his vanity and ambition? From such the Association would fain rescue it, so far as may be possible.

Mr. Howitt asks whether the Association proposes to establish itself by the "authority of an election by every individual independent Spiritualist in the kingdom?" Surely! Why not? All may join. All may vote at the general meeting. There are no tests—no qualification, except an annual subscription of five shillings, which if we succeed as we hope to do, may possibly be reduced hereafter, or done away with.

Mr. Howitt "solemnly protests against any such design" as the formation of an Association, because "those who do not approve of such a public machinery will dissent and oppose." No doubt, if there were many Spiritualists as dogmatic and obstructive as your correspondent, we should have stormy times of it, and probably fulfil his prophecy of utter failure; but we hope for better things. And he has already urged that Spiritualism thrives under opposition—that it has "lived on poisons." By his own showing then, "our Pandora's box" ought to do Spiritualism good service.

He thanks God that he has "lived in the glorious time of the persecution and contempt of this Church of the latter ages." He does well. God forbid I should deny that sweet are the uses of adversity; but that fact does not justify voluntary penance, or submitting to persecutions which may *legitimately* be avoided. The genuine martyr, such as he has been, may well glory in his tribulations, and he is indeed to be envied and revered. But he would be a fanatic, and no genuine martyr, who should insist on being burnt at the stake, or on his friends being burnt, when it might be avoided by a little combination, provided it did not entail a sacrifice of principle. Mr. Howitt maintains that it does entail such a sacrifice, but the burden of proof rests with him, and I humbly submit that he has not borne it out successfully. Moreover, all of us are not made of the iron fibre, or gifted with the same amount of noble powers of self-denial which distinguish him. What of the many thousand fearful ones who, yearning in secret isolation for sympathy and spiritual food, dare not go out to seek it in face of the opposition and ready ridicule which surround them, and so pine and eat their hearts in silence, till kind death releases them, or perhaps suffer moral deterioration from this starvation? In the former case—nay, doubtless, even in the latter—such discipline may be for their ultimate benefit, but is it for *us* to inflict it? Are *we* to constitute ourselves the scourges of the Almighty? For, by holding aloof we do inflict these sufferings on our weaker brethren. Would not this Association be to such a strong wall of defence, a grateful source of encouragement, an ark of refuge, a firm ground whereon to cast the anchor of their hope, a well of consolation?

Mr. Howitt allows local associations. Before we can avail ourselves of this permission we should know what number of Spiritualists may constitute, or how many square miles may be covered by a local association? For he advances no argument, nor can I conceive any, applicable against a central association which would not be equally applicable against a local association in a greater or less degree, nor any work that could be done by the latter, whether in the way of the "conduct of schools, or of lectures," or what not, in which a central association might not be of the greatest assistance to the local ones. Such at least is one great object of the central Association, another is to promote the formation of such local associations.

Mr. Howitt asserts that "at present Spiritualism all the world over stands free and independent." Query. "No man nor set of men can claim any right to say 'Do this,' or 'Do it not.'" I know not about the *right*, but certain I am that some men do say, "Do this," or "Do it not," and say it pretty strongly and peremptorily, too.

Summarily and finally. "If it be true that Spiritualism has maintained and disseminated itself infinitely beyond what all human powers could have done," is (so far as I understand the sentence) not a fair way of putting the matter, because the Association does not profess to supplant the Almighty, but only to try to carry out His purposes as His humble but willing and thankful instrument. The point which Mr. Howitt had to prove was rather that Spiritualism has maintained itself infinitely more than it would have done if there had been any combination of human powers to assist it. I deny that he has proved his premiss, as he was bound to do, but granting the premiss (as put by me), I deny the conclusion that the Association is therefore *now* "unnecessary and uncalled for." It may have been unnecessary hitherto, but the time

may have come when it has become necessary. "If it be true," which, I submit, he has also failed to prove, "that the dissensions of all great Spiritualist bodies have sprung out of the attempts to incorporate them," it would not necessarily follow that the Association would be wholly "mischievous," but only that it would be subject to certain evils inseparable from everything human, but which we maintain would be over-balanced by the good, and would probably be less than the evils already existing. "If it be true that Spiritualism has always been free and universal as the air we breathe, then to enclose it in partial boundaries and with partial cognomen, is to strip it of its glory." No doubt; but the Association does not enclose *Spiritualism*, or give it a partial cognomen. The Association itself is limited to the United Kingdom, for the present, because that affords it as wide an area as it can conveniently compass in the present state of things. Mr. Howitt condemns it as being too broad and comprehensive, and again, almost in the same breath, as being too narrow and exclusive.

I am sure, however, that he has written his letter in the most perfect good faith, and with the best intentions, which I believe to be the case with all his actions, and that his concluding prayer for our enlightenment is sincere. I therefore heartily thank him for the one, and earnestly reciprocate the other.

I am not authorized in any way, formally or informally, to speak for the association, or for any one but myself, but I know that I am not alone in the sentiments I have expressed.

A. J.

SIR,—When the meeting of Spiritualists held at Liverpool, for the purpose of organising a National Association, was convened, I was unanimously invited by the committee to preside, which honour I was obliged to decline, feeling that I was no longer equal to the task of fulfilling to my own satisfaction the duties of such an office, and I also felt indisposed to take an active part in a movement for which I did not see a necessity, and without conferring with any of those with whom I have been for years associated in disseminating the truth of Spiritualism, I determined to look on and not even to enrol myself a humble member of the Association, and Mr. Howitt's letter of December last confirmed me in my previously expressed intention, my feeling being against all organised bodies. I am now, however, bound to say that the reasoning of A. J., in his reply to Mr. Howitt, has caused me to change my determination and at once to join the Association as a member; and as my good friend Mr. Howitt does not object to local union, I hope he will waive his opposition to one having a wider scope, and that he will follow my example, and for the reasons which influence me, namely, that by a strong united action such an Association may at all events rid Spiritualism of the charlatanism by which it is presented by some, whose audacious pretensions and vulgar personalities have a direct tendency to lower and degrade the movement in this country.

Upper Norwood, Feb. 22nd.

BENJ. COLEMAN.

SIR,—We who think organisation necessary for the advancement of Spiritualism, cannot help feeling regret that Mr. William Howitt should have brought to bear against our cause his great literary abilities and the influence of his world-wide reputation. I am not convinced, however, that he has decided rightly, and cannot acquiesce in his judgment.

With a glowing imagination he makes a display of a brilliant corruscation of poetic rhetoric in a description of the progress of Spiritualism, and also quotes the words of a psalm, which, even if intelligible, are by no means applicable to the subject. For what in reality has been the progress of Spiritualism in this country that it should be regarded with astonishment? In a few of our large towns there are spiritual associations, consisting of a limited number of members; but even in our vast metropolis there are so few people really attached to it, that they rarely fill the room in which Mrs. Tappan affords to the public such a beautiful demonstration of the truth of spiritual existence. In country parishes you will hardly find a single Spiritualist; and if any one dared to express his conviction of the truth of our fundamental belief, he would be much disliked as a black sheep of the flock, and regarded with pity for his folly; but if he were also to try to circulate spiritual literature, his neighbours, both Churchmen and dissenters, whose minds are influenced by their pastors, would decline the tract or pamphlet offered them as if it came from Satan.

There is, in fact, every reason, therefore, for the National Organisation of Spiritualists, in order to give legal protection and fraternal assistance of all kinds to each other when suf-

fering on account of the confession of their faith. All religious, as well as political associations, can only exist and succeed in attaining their ends by means of a good organisation. I quote as examples the Anti-Corn-Law League and the Birmingham Education League; and Spiritualists cannot expect to obtain full toleration without it. I do not see how it can occasion divisions. Man, as Cicero formerly said, is a religious animal—religion tends to sectarianism; but organisation cannot make this natural tendency better or worse.

As for the superstitious part of Mr. Howitt's letter, it is simply lamentable, and afflicting to read. He compares Spiritualism to the Jewish theocracy, and describes it as the work of the Great Invisible Spirit, the ever present God, the Immortal King; and speaks of it as the renewed covenant of God with man. But who besides himself would ever have dreamt of making such a comparison? The Jewish dispensation had an unmistakably divine origin. God is said to have shown Himself to the Jews with supernatural awe and majesty, so that the people trembled. But every one knows that Spiritualism commenced by the puerile manifestation of table rapping, the work of some spirits of low development; that it then exhibited wonderful spiritual conjuring tricks, such as the Davenports paraded through England and America, and that it has since improved itself into full and perfect communication between the worlds of the spirit and the flesh. Still, even now, there is nothing that can reasonably be considered divine about it. It is but an additional branch of human science. The spirits have over and over again, through respectable mediums, denied that there is a personal God; and said that if there is a Christ existing in the spirit world, he can be nothing more than a man. They teach, indeed, as intuition almost suggests to us, without any effort of reason, that the best thing we can do here below is to act with justice and humanity to each other, and promote each other's happiness as much as we can.

I maintain, then, that Mr. Howitt ought not to mislead us again into bowing our necks to the yoke of superstition; and I trust that his letter will have little influence. The best thing he can do is to remain at Rome, and to seek for admission into the Romish Church.

A FRIEND.

Bath, Feb. 20th.

Literary Notice.

Psychische Studien (Studies in Psychology). A Monthly Journal devoted to the inquiry into the Phenomena of Man's Spiritual Existence. Edited by Alexander Aksakof, Russian Imperial Councillor at St. Petersburg. Oswald Mutze, Leipsic. 1874.

THIS is a new periodical, which, as yet, has only reached its second number, and is ably edited. In the preface to a translation of the first part of Mr. Crookes's late article in the *Quarterly Journal of Science*, the editor, after commenting on the boldness with which Mr. Crookes has given the results of his inquiry to the world, advises his German readers to supplement their study of this paper by the perusal of Mr. Crookes's former pamphlets, and, above all, impresses upon them, before adopting any of his conclusions, the necessity of pursuing a course of personal experiments in their own homes. He speaks of the wonderful multiplication of spiritual phenomena in England and America, as far exceeding those at present developed in Germany.

The journal also contains an extract from the report of the Dialectical Society, and the greater part of Dr. Sexton's lecture—"How I became a Spiritualist." It concludes with "Directions for forming Spirit-Circles," and other extracts from the *Spiritualist* newspaper.

Thus our German brethren are kept well-informed about Spiritualistic events in England.

A REMARKABLE BOOK.—Mr. Bailliere, publisher, of King William-street, Strand, has a work on mesmerism to sell, written by the late Dr. Esdaile. It is full of unpublished coloured native drawings of cases which had been cured by him in the hospital at Calcutta, by the aid of mesmerism. The work is unique, and of a very interesting character to the medical profession, but to those not interested in medicine and surgery, the pictures are very repulsive. We believe that he is offering this work for sale for ten guineas, and that it contains an autograph letter, written by Dr. Esdaile, one of the chief mesmerists of the past generation.

THE MEDIUMSHIP OF MISS SHOWERS.

SOME very interesting particulars were published in a recent number of this journal about the mediumship of Miss Showers, the daughter of a lady residing in Teignmouth, who is now on a visit to London to learn more about Spiritualism, of which she has seen so much in her own home. After passing through various phases of development, Miss Showers is now getting curious manifestations.

Last Tuesday week at a *seance* at Mrs. Makdougall Gregory's, 27, Green-street, Grosvenor-square, Mr. T. Herbert Noyes, B.A., and Dr. W. L. Richardson tested the mediumship of Miss Showers, by tying her themselves with tape to the leg of a heavy piano in the darkened room used as a cabinet, and sealing the two knots with the seal of the Baron du Potet. The aperture in the cabinet was a long way from the leg of the piano, and the face of "Florence" appeared and talked, and after the *seance* the seals on the knots were found as they had been left. Mrs. Gregory and Dr. Richardson wrote to us and gave information of the success of this *seance*.

Last Tuesday night there was another *seance* at Mrs. Makdougall Gregory's, and the guests present were Mr. Cowper Temple, M.P.; Mrs. Cowper Temple; the Baron du Potet, Lady —, Mr. H. M. Dunphy, barrister-at-law; Dr. W. L. Richardson; the Rev. Mr. Hawes; Mrs. Hawes; Mrs. Showers and Miss Showers; Mr. Percival, the gentleman through whose mediumship the "Spirit Teachings" published in this journal are given; and Mr. W. H. Harrison. Mr. Cowper Temple and Mr. Dunphy tied the medium and sealed the more important of several knots they made; Baron du Potet's seal was used, and the impression was unbroken at the close of the *seance*. When the face of "Florence" came, he, with her permission, tried for some time to mesmerise her, without success. Miss Showers, like most powerful mediums, is easily mesmerised; on the previous evening she had been mesmerised at once by the Baron du Potet, and a few weeks previously had been mesmerised with the greatest ease by Mr. Tapp.

Miss Showers obtains manifestations in any extemporised cabinet. A few weeks ago we saw her placed in one, suggested by ourselves just before the *seance* began; it consisted of the recess formed by the bow windows of a private house; curtains were drawn from the wall to wall, to shut off the recess formed by the bow windows, which were at a considerable elevation, because the ground floor of the house was below the room in which the *seance* was held. The venetian blinds were down.

Some little light came into this recess from the gas lamps in the street, and there was still more light inside, when, according to custom, a lighted candle with sealing wax, and tape, were placed on a chair alongside the medium. The tape having been used on a former occasion, chanced to contain a great many knots, and Miss Showers asserted that she saw the knots apparently untying themselves, for nothing visible was touching them. They then began, she says, to go round her hands and wrists, tying them tightly together. A second piece of tape then went round her waist; the ends were afterwards knotted throughout their entire length, and finally tied very tightly to a china knob in the wood work of the window. Then she asserts that she saw the sealing wax go by itself to the candle and begin to seal the knots. When they had all been sealed, a legal gentleman present was asked

to impress upon the wax a seal which he chanced to have brought with him in his pocket. On entering the cabinet we found Miss Showers very securely bound, and the final knot on the piece of tape binding her hands, was at the back of one of her wrists, where it had also been well covered with sealing wax. The gentleman then applied more wax than that already over the knot, and had to do it very carefully to avoid burning the medium, after which he impressed his seal.

The wax and candle were then brought out of the cabinet, and the medium was left alone in such light from the street lamps as found its way through the venetian blinds into the recess. She talked with us for a little while, then passed into a trance, and in a powerful male voice began to sing some sacred music, the responses being given by a female voice, the general effect being very impressive.

Soon afterwards a face with a dream-like expression appeared at the aperture; it was to a large extent, if not entirely, the duplicate of the face of the medium, and surrounded with white drapery. Mrs. Showers often speculates whether it is not the face of her daughter freed from her bonds by spirits, and brought there in a trance. Mrs. Showers says the face varies in its amount of resemblance to Miss Showers at different times. The eyes are always wide open, and staring. At this *seance* they were wide open for fully ten minutes without the eyelids blinking once, except when done at our request; perhaps physiologists can inform us whether any person in the normal state can keep his eyelids from closing over the balls of the eyes for that extended period.

The intelligence speaking through this face calls herself Florence, and she talked to us for a long time. The *seance* was a good one, and at its close Peter asked us to come and see the medium before he woke her up. She was in a graceful attitude in the recess, and appeared as if in prayer, with her head leaning in one corner. We were told not to touch her, or it would injure her. When we came out of the cabinet the spirits woke her up, after which we released her from her bonds by cutting the tapes. The seals were all right.

Soon after Florence left the aperture for the last time, she remarked, "I am partially unmaterialised, we are reducing the trance of the medium which is now very deep, but before she is quite awake we are going to let you see her in the trance." Miss Showers states that the trance is a very deep one, since she has not the faintest recollection whatever of anything that takes place after she has gone to sleep. The white drapery about the head of "Florence" is only an ordinary veil.

THE Marylebone Association of Spiritualists is about to give an amateur concert; the particulars are given in an advertisement on another page. The last concert was a success, and Spiritualists would do well to attend the next one, to encourage the members in their good work.

THE NATIONAL ASSOCIATION. — A council meeting of this Association was held last Monday; present, Mr. Alexander Calder in the chair, and eighteen members. The revision of the draft prospectus was concluded, the last act being to change its title to "Declaration of Principles and Purposes;" corrected proofs are to be submitted for final approval on Monday next. A committee was appointed to make arrangements for a social, and also for a public meeting, in the course of next month. Other business of minor importance was transacted. At the previous meeting, Miss E. Kislingbury was unanimously elected honorary secretary, in lieu of Mr. C. W. Pearce, who had resigned. — A. JOY, Hon. Sec.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

AN EVENING CONCERT

In Aid of the Above will be Held at QUEBEC INSTITUTE, SEYMOUR STREET, PORTMAN SQUARE, On WEDNESDAY, March 4th, 1874. To commence at Eight o'clock.

Artistes—Miss Malvina Claxton, Miss Emily Maltby, Miss Annes, Miss Lizzie Clark, and Mrs. Robert Castleden. Mr. Arthur Griffiths, Mr. Arthur Glazier, Mr. Caleb Bull, Mr. James Hocker, and Mr. W. J. Griffiths.

Instrumentalists—Pianoforte—The Misses Maltby, Miss Malvina Claxton, and Mr. F. Tindall. Concertina—Mr. Robert Castleden will perform upon Messrs. Wheatstone & Co.'s Concert Concertina.

Accompanists—Miss Malvina Claxton and Miss Emily Maltby. Conductors—Mr. Robert Castleden and Mr. Maltby.

Tickets—Stalls, 2s.; Body of the Hall, 1s.; Admission, 6d.

Tickets may be had of Mrs. Maltby, 8, Hanover Place, Regent's Park; Mr. Cowper, New Church-street, Edgware-road; Mr. Maynard, 103, Lisson Grove; Mr. Hocker, 33, Henry-street, St. John's Wood; Mr. Whitley, 2, Wellington-terrace, Bayswater; of the Secretary, Mr. White, 4, Grey-street, Manchester-square; and at the Spiritual Institution, 15, Southampton-row.

PART I.

Duet—Pianoforte, Overture—"Semiramide".....The Misses Maltby. Glee, "The Chough and Crow.".....Miss Emily Maltby
 Song, "Stay, fleeting time".....Mr. Arthur Griffiths
 Ballad, "One happy year ago".....Mrs. Robert Castleden
 Song, "Oh, fairest Italy!".....Mr. Robert Castleden
 Solo—Concertina—"Fantasia on Scotch Airs".....Mr. Robert Castleden
 Song, "Where tho bee sucks".....Miss Malvina Claxton
 Ballad, "Farewell! Farewell! my mountain life".....Mr. W. J. Griffiths
 Song, "The lover and the bird".....Miss Lizzie Clark
 Ballad, "The king and the beggar maid".....Mr. J. Hocker
 Song, "Esmeralda".....Miss Annes
 Solo—Pianoforte—"Clara Waltz".....Mr. F. Tindall

Interval of Ten Minutes.

PART II.

Solo—Pianoforte—"Home, sweet home".....Miss Malvina Claxton
 Part Song, "Sweet and low".....Mr. Arthur Glazier
 Song, "Stirrup Cup".....Mrs. Robert Castleden
 Song, "The Forsaken".....Mr. Caleb Bull
 Song, "Oh, Chide not my heart".....Mr. Robert Castleden
 Solo—Concertina—"Willie, we have missed you".....Miss Lizzie Clark
 Song, "Sweet Dreamer".....Mr. W. J. Griffiths
 New Spiritual Song, "I await thee".....Miss Malvina Claxton
 Song, "The Ballad Singer".....Mr. Caleb Bull
 Song, "The Bridge".....Mr. Caleb Bull
 Glee, "Sleep while the soft evening breezes blowing."

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

"The prayer over he commenced an eloquent and philosophical address on modern Spiritualism."—*North-Western Daily Times*.

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance delivered a discourse on Spiritualism."—*Liverpool Daily Albion*.

"For nearly an hour and a half the orationist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—'Humanity; its Nature and its Needs'—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery.... He never paused except when a pause was necessary for rhetorical effect!"—*South Wales Press*.

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium*.

"The address given through the lips of Mr. Morse was of a very philosophical and high-class character."—*Spiritualist*.

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept crowded audiences intently listening each evening for above an hour and a half to his certainly most powerful and accomplished addresses."—*Darlington and Richmond Herald*.

"He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience.... As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged."—*Glasgow Herald*.

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

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THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

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ADDRESS to be presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negrotti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

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

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gaanon, 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 Queleh, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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SPIRITUAL LEAFLETS.—Handsome-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

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LUNACY LAW REFORM.

ALL PERSONS cognisant of cases of INCARCERATION, under a false plea of Insanity, or of MALTREATMENT OF LUNATICS, or who are ready to co-operate in obtaining AMENDMENT OF THE LUNACY LAWS, are earnestly requested to communicate with

MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

The following Extract from the "ACT to AMEND the Law relating to LUNATICS" is a fair specimen of Lunacy Legislation:—

"It shall be lawful for the Proprietor or Superintendent of any licensed house with the previous assent in writing of two or more of the Commissioners, or in the Case of a House licensed by Justices, of two or more of the Visitors to entertain and keep in such house as a Boarder for such time as may be specified in the assent, any person who may have been WITHIN FIVE YEARS immediately preceding the giving of such assent, a Patient in any asylum, hospital, or licensed house, or under care as a Single Patient."—25 & 26 Vict., ch. iii., sec. 13.

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