

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM
[REGISTERED FOR TRANSMISSION ABROAD.]

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

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

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

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

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

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

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

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

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

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

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THE series consists of six letters "on the future state of the soul," from John Gaspard Lavater, to Marie Empress of Paul I., and three letters written through a medium, by a departed spirit, to a friend on earth. It does not appear who was the recipient, nor who the medium, but Lavater was evidently satisfied of the genuineness of the spirit letters. From a preface and an introduction prefixed to a French edition of them published by M. Alfred Véron, at Paris in 1868, from which edition this translation has been made, it appears that Lavater made the acquaintance of the "Count and Countess du Nord" (under which titles the then Grand Duke and Duchess of Russia were travelling) at Zurich and Schaffhausen in 1782. The letters in question are dated 1798 (the former Grand Duke and Duchess being then on the throne). The existence of the letters appears to have been unknown to Lavater's biographers; but they were found, together with some others by the same hand, by Dr. Minzloff (Curator of the Imperial Library of St. Petersburg) on the occasion of his making a revision of the library at the grand ducal chateau of Pawlowsk, where the Empress Mary had spent her widowhood. By the authority of the then possessor of the chateau, the Grand Duke Constantine, they were all published at St. Petersburg in 1858 by the Baron Korff, then member of Council, and formerly director of the Imperial Library. They were printed at the cost of the Imperial Library, and presented to the Senate of the University of Jéna. The original manuscript, which is in German, was deposited in the Imperial Library, and from it a translation into French of those letters referring to the future state of the soul was made by M. Alfred Véron. The present translation of the letters into English, was kindly made for this journal by Mrs. Honeywood, assisted by other friends of Spiritualism.

M. Véron states that the ideas expressed are very similar to those of the "Theosophs" of Lavater's day, a sect which contained very many enlightened men, who, however, kept some of their doctrines secret. He also considers that the ideas in question agree in a remarkable manner with the "doctrines of modern spiritism."

Some of Lavater's ideas, and even of those expressed in the spirit letters, may, however, appear rather crude and narrow to some of us in the present state of our knowledge on the subject, but they are extremely interesting, if only from a historical point of view, and their ethics are of the purest and most elevated character.

FIRST LETTER ON "THE STATE OF THE SOUL AFTER DEATH."

Most revered Marie of Russia, Graciously permit me to omit the title of Majesty, due to you from the world, but which jars with the sacredness of the subject on which you wish me to address you, and which would, moreover, interfere with the openness and freedom I would use towards you in this matter. You desire to know something of my ideas on the state of the soul after death. Notwithstanding the little that is known even by the most wise and learned amongst us, inasmuch as none who have departed for the unknown world have returned to us, the thinking man, who is a disciple of Him who came down to us from heaven, is yet enabled to tell us as much as is necessary to encourage, tranquillise, and make us reflect.

I will confine myself in this letter to certain general ideas. I think that there must be a great difference between the condition, the mode of feeling and thinking, of a soul separated from the material body, and that of one still in the body. The difference must be at least as great as that between a newly-born infant, and one still within the mother's womb. In this life, our soul, bound to matter, feels and understands only through our senses and organs. According to the differences between a telescope, a microscope, and spectacles, the objects at which we look through them appear under different conditions. Our senses are the telescopes, microscopes, and spectacles necessary to our present material life. I think that the visible world disappears from the soul when separated from the body, just as it does during sleep, or else that the world which the soul perceived through the medium of its earthly body assumes a totally different aspect to that soul when freed from matter. If the soul could remain for a season without a body, the material world would not exist for it; but if, as I think probable, it is, on leaving the earthly frame, immediately clothed in a spiritual frame withdrawn from the material one, the new body must inevitably give it an entirely different perception of things. If, as might easily be the case with an impure soul, this spiritual body remained for some time imperfect and undeveloped, the whole universe would seem confused, as if seen through an unpolished glass.

But if the spiritual frame (the conductor and medium of new impressions) be or become more developed and better organised, the soul's world will appear to it more harmonious and more beautiful, according to the nature and quality of the new organs, and the degree of perfection and harmony of the soul. The organs become simplified, more harmonious with one another, and adapt themselves better to the nature and character, the wants and powers of the soul, according as it concentrates, purifies, and enriches itself here on earth, in pursuing one sole aim and one unvarying course. The soul itself, during its earth-life, perfects the faculties of the spiritual body (the vessel in which it is to dwell after the death of the material body), and by means of which it will apprehend, feel, and act in its new existence. This new body, being suited to the inner nature of the soul, will enable it to become pure, loving, lively, and open to all noble feelings, impressions, contemplations, actions, and enjoyments.

All that we can, or cannot say upon the state of the soul after death must equally accord with this one permanent and general axiom: "Man reaps that he has sown." It would be difficult to find a more clear, simple, and comprehensive principle, or one more capable of application to every possible case.

There is a general law of nature intimately allied, nay, identical with the aforesaid principle, affecting the state of the soul after death—a law which holds alike in all possible worlds or states—in the material and visible, as in the spiritual and invisible—to wit:—

"Like attracts like. Unity, of whatever kind, must lead to union, unless greater forces intervene."

The whole doctrine of the state of the soul after death is based upon the following simple principle; all that we are in the habit of speaking of, as judgment, compensation, supreme happiness, damnation, may be thus explained: *In so far as thou hast sown good seed in thyself, in others, and around thee, thou shalt belong to the company of those who, like thee, have sown good seed in*

themselves and around them, thou shalt enjoy the friendship of those whom thou hast resembled in their good deeds.

Every soul freed from the body, and from its material chains, sees itself as it really is. All the beguiling illusions, all the seductions which impeded its insight into itself and its knowledge of its own strength, its foibles and its errors, shall disappear. It will experience an irresistible impulse of attraction towards souls similar to itself, and a like repulsion from those which are dissimilar. Its own inherent weight, as by the law of gravitation, will seem to drag it down into a bottomless abyss; or else it will fly, according to the degree of its purity, even as a spark is borne aloft in the air by its levity, and will pass rapidly into realms of limpid and ethereal light.

The soul itself determines its own proper weight by its inner consciousness; it is urged forwards, or backwards, or aside, according to its degree of perfection; its own moral or religious character imparts to it certain special tendencies. The good soul, impelled by its love of virtue, will rise towards others that are good. The evil soul is perforce impelled towards those that are evil. Impure, immoral, and irreligious souls will plunge down to the level of their compeers with a fall as swift and sure as that of an anvil hurled into a yawning chasm.

This will suffice for the present.

(To be continued from week to week, God willing.)
Zurich, 1. viii., 1798. JEAN GASPARD LAVATER.

SPIRIT TEACHINGS.*

Are there separate places for different souls?

Yes, assuredly. Spirits may be on the same plane, and yet have reached it by different routes. Spirits may be on the same plane, and yet be very divergent in character. The spheres are pictured to your minds as places like your world, and it is, perhaps, impossible for you to realise them otherwise. But you know that even in your world there are many souls who are distinguished for different virtues and excellences, and who are yet on a similar plane of moral and mental condition. You would not, perhaps, say of many when they cast aside the body and go to their work in the spheres, that this is pronouncedly good, and that distinctly evil, or that this is better and that best. You would rather say, perchance, that the evil is mingled with the good; that none is all bad; that they differ among themselves in their varied excellences; that this was more loving and gentle; that more wise and versed in knowledge; this, more humble and teachable, the other more philanthropic. Of one you might say in praise, that spite of plain faults, he was a good son, a loving husband; of another, that his intellect had

wrought good service to his country. You would not say whether the man whose tongue and pen had ever been ranged on the side of right and justice against wrong and oppression, was higher than he who had spent his life in ministering to suffering and woe, in tending and soothing misery and want. You would say that each in his sphere was good and noble. You would trust that in the spirit world opportunity might be found for the development of qualities which did not grow in the body; that the philanthropist might find means for mental growth; and that the philosopher might progress in the development of the affectional side of his nature. So, indeed, it is ordained. There are states or conditions to which souls naturally gravitate, and in these states or spheres there are divisions. Souls attract souls by congeniality of pursuit, by similarity of temper, by remembrance of previous association, or by present work. To some, life is more active; to some, more contemplative. They are different, yet equal in grade.

The spheres are indeed separate states, and each has its own characteristics and peculiarities. They differ from each other, though not so widely as from your earth-sphere. The occupations are varied by loss of the body; but occupation there is for all. Time and space as you know them, are gone; no provision for the body remains to be made; the energies of the spirit are more concentrated and less selfish.

Food? Movement?

No, not as you understand it. We are supported by the spirit-ether which inter-penetrates space, and by which your spirit-bodies are even now supported. It is the universal food and support of the spirit, whether incarnated or not. Will-power suffices for our movements. We are attracted by sympathy, repelled by antipathy; drawn by desire on our part or on that of those who wish for our presence.

Do you know anything of the spheres beyond yours?

Little. The passage from the highest of the seven spheres of probation, to the lowest of the seven spheres of contemplation, is a change analogous to what you know as death. We hear little from beyond, though we know that the blessed ones who dwell there have power to help and guide us even as we watch over you. But we know nothing by experimental knowledge of their work, save that they are occupied with nearer views of the Divine perfection, in closer contemplation of the causes of things, and in nearer adoration of the Supreme. We are far from that blissful state. We have our work yet to do; and in doing it we find our delight.

Something was said the other evening about the spheres below the earth. Do you know of them?

It is necessary for you to remember that spirits speak according to their experience and knowledge. We believe that we state what is accurate when we say that your earth is the highest of seven spheres; that there are succeeding the earth-life seven spheres of active work, and succeeding these, seven spheres of Divine contemplation. But each sphere has many states. We have said something to you of the reasons why the voluntarily degraded souls sink until they pass the boundary beyond which restoration becomes hard. The perpetual choosing of evil and refusing of good breeds necessarily an aversion to that which is pure and good, and a craving for that which is debased. Spirits of this character have usually been incarnated in bodies where the animal passions had great sway. They began

* In the *Spiritualist* of August 15th, 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 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.

by yielding to animal desires, and ended by being slaves of the body. Noble aspirations, godlike longings, desire for holiness and purity, all are quenched, and in place the body reigns supreme, dictating its own laws, quenching all moral and intellectual light, and surrounding the spirit with influences and associations of impurity. Such a soul is in perilous case. The guardians retire affrighted from the presence; they cannot breathe the atmosphere which surrounds it; other spirits take their place; spirits who in their earth life had been victims to kindred vices. They live over again their earthly sensual lives, and find their gratification in encouraging the soul to base and debasing sin. This tendency of bodily sin to reproduce itself is one of the most fearful and terrible of the consequences of conscious gross transgression of nature's laws. The soul has found all its pleasure in bodily gratifications, and lo! when the body is dead the spirit still hovers round the scene of its former gratifications and lives over again the bodily life in the vices of those whom it lures to sin. Round the gin shops of your cities, dens of vice, haunted by miserable besotted wretches, lost to self-respect and sense of shame, hover the spirits who in the flesh were lovers of drunkenness and debauchery. They lived the drunkard's life in the body, they live it over again now, and gloat with fiendish glee over the downward course of the spirit whom they are leagued to ruin. Could you but see how in spots where the vicious congregate the dark spirits throng, ye would know something of the mystery of evil. It is the influence of these debased spirits which tends so much to aggravate the difficulty of retracing lost steps, which makes the descent of Avernus so easy, the return so toilsome. The slopes of Avernus are dotted with souls hurrying to their destruction, sinking with mad haste to ruin. Each is the centre of a knot of malignant spirits, who find their joy in wrecking souls and dragging them down to their own miserable level.

Such are the souls which gravitate when released from the body to congenial spheres below the earth. They and their tempters find their home together in spheres where they live in hope of gratifying passions and lusts, which have not faded with the loss of the means of satisfying their cravings.

In those spheres they must remain subject to the attempted influence of missionary spirits, until the desire for progress is renewed. When the desire rises the soul makes its first step. It becomes amenable to holy and ennobling influence and is tended by those pure and self-sacrificing spirits whose mission it is to tend such souls. You have among you spirits bright and noble, whose mission in the earth-life is among the dens of infamy and haunts of vice, and who are preparing for themselves a crown of glory, whose brightest jewels are self-sacrifice and love. So amongst us there are spirits who give themselves to work in the sphere of the degraded and abandoned. By their efforts many spirits rise, and when rescued from degradation, work out long and laborious purification in the probation spheres, where they are removed from influences of evil and entrusted to the care of the pure and good. So desire for holiness is encouraged and the spirit is purified.

I have been told that there are six of these lower spheres. Do you know of them all?

Of the lower spheres we know little. We only know vaguely that there are separations made between degrees and sorts of vice. Souls that will not seek for

anything that is good, that wallow in impurity and vice, sink lower and lower, until they lose conscious identity, and become practically extinct, so far as personal existence is concerned.

Alas! alas! sad and sorrowful is the thought. Mercifully, such cases are rare, and spring only from deliberate rejection by the soul of all that is good and ennobling. This is the sin unto death of which Jesus told His followers; the sin against the Holy Spirit of God of which you are told. The sin, viz., of rejecting the influences of God's holy angel ministers, and of preferring the death of vice and impurity to the life of holiness and purity and love. It is the sin of exalting the animal to the extinction of the spiritual; of degrading even the corporeal; of cultivating sensual earthy lusts; of depraving even the lowest tastes; of reducing the human to the level of the lowest brute. In such the Divine essence is quenched; the baser elements are fostered, forced, developed to undue excess. They gain absolute sway, they quench the spirit, and extinguish all desire for progress. The vice perpetuates itself, and drags the wretch who has yielded himself to the animal enjoyments further and further from the path of progress, until even the animal becomes vitiated and diseased; the unhealthily stimulated passions prey on themselves; and the voice of the spirit is heard no more. Down must the soul sink, down, and yet down further and further until it is lost in the fathomless obscurity of the spheres, where it is practically annihilated.

This is the unpardonable sin. Unpardonable, not because the Supreme will not pardon, but because the sinner chooses it to be so. Unpardonable because pardon is impossible where sin is congenial, and penitence unfelt.

Punishment is ever the immediate consequence of sin; of its essence; not arbitrarily meted out, but the inevitable result of the violation of law. The consequences of such transgression cannot be altogether averted, though they may be palliated by remorse; the effect of which is to breed a loathing for sin and a desire for good. This is the first step, the retracing of false steps, the undoing of error, and by consequence, the creation in the spirit of another longing. The spiritual atmosphere is changed, and into it good angels enter readily and aid the striving soul. It is isolated from evil agencies. Remorse and sorrow are fostered. The spirit becomes gentle and tender, amenable to influences of good. The hard, cold, repellent tone is gone, and the soul progresses. So the results of former sin are purged away, and the length and bitterness of punishment alleviated. This is ever true for all time. It was on this principle that I told you of the folly which dictates your dealings with the transgressors of your laws. Were we to deal with offenders so, there would be no restoration, and the spheres of the depraved would be crowded with lost and ruined souls. But God is wiser, and we are His ministers.

THE HUMAN DOUBLE.

BY BENJAMIN COLEMAN.

AMONG the most intelligent inquirers with whom I conversed at Brighton was a lady of title. She told me that she was one of those present at the Davenport seance, held at the residence of Sir Hesketh Fleetwood. She was seated in the dark seance by the side of a gentleman whose previous scepticism, he confessed to

her, was fast disappearing in the face of the facts they were witnessing, when a light was suddenly struck, and both of them distinctly saw the form of Ira Davenport glide close past them. This incident very much disturbed the confidence of Lady L——, and entirely satisfied the sceptic that imposition was practised, and he left the room a confirmed unbeliever. I told Lady L—— that, on his return to London, Mr. Ferguson spoke to me of this very fact, as one of the most curious that had yet occurred at any of the *seances*. He was holding, he said, the box of matches, as he usually does, when the box was snatched from his hand, and a light was struck by the invisible operator, and during the momentary ignition of the match he plainly saw a form, apparently of a human figure. He said nothing at the moment, but whispering the fact to Mr. Fay, he confirmed it, and afterwards several of those present admitted that they, too, had seen it. Mr. Ferguson, however, was not aware that anyone present supposed it to be the actual person of Ira Davenport, as no observation to that effect was made, and as Ira Davenport was seen instantly afterwards when the light was restored, fast bound to his chair, it was simply impossible that the suspicions of Lady L—— or her friend could have been well founded.

But, admitting that two competent witnesses did actually see the form of Ira Davenport on that occasion, it is corroborative of a very important and interesting fact, and distinct phase of these puzzling mysteries of spiritual appearances—viz., the duplication of individual form. Mr. Ferguson, who did not on that occasion recognise the resemblance to Ira Davenport, nevertheless has, as he solemnly asserts, seen at other times, when alone with them, the entire duplicated form of Ira Davenport, and a part of Mr. Fay; and in my first conversation with the Davenport Brothers they told me, among other curious facts of their extraordinary history, that persons had said they had met one or other of them in places where they had not been. On one occasion their father went to a neighbouring shop to order some fruit, when he was told by the shopkeeper that his son Ira had just been there, and had ordered the fruit. It was, however, satisfactorily proved that Ira had not left the house, and that the man must have seen his “wraith,” or “double.”

The same phenomenon has been witnessed with other recognised mediums. It will be recollected by those who have read my *American Notes*, that Miss Laura Edmonds, daughter of Judge Edmonds, told me that her spirit in natural form had more than once appeared to friends at a distance; and Miss Mapes, daughter of Professor Mapes, assured me that her friend, Miss Edmonds, had appeared to her, and delivered messages, though bodily they were living twenty miles apart.

It is also well known to many Spiritualists in London that the late Mrs. N—— had the power of projecting her spirit, and appearing, by pre-arrangement, to persons living at a distance from her, and doubtless there are many other instances of this peculiar development known to others. Admitting the fact that the spirit of the living person can assume the natural form, and by action and speech impress the witnesses with their bodily presence, many hitherto unaccountable and mysterious events may be reasonably explained.

I am not aware that this phase of Spiritualism has ever been brought prominently under consideration by any writer on the subject; but it is very important

that we should endeavour to collect all the facts, so that the varied phenomena which so many have witnessed may be classified, and a sound theory, tending to reconcile some of the difficulties which beset the subject, may be arrived at.

I may as well anticipate the question that will, no doubt, arise in the minds of many—that, supposing the spirit of a living person can assume a natural form, and become an actual intelligent agent, producing mechanical effects—may not that account for much of what we are accustomed to attribute to the presence of the spirits of departed persons?

I answer, Yes; but not all. We have too much evidence of spiritual individual identity, and too many instances of direct intelligence, perfectly independent of surrounding witnesses, to admit the possibility of our own spirits acting on all occasions the double, and deceiving our senses.

Again, it may be asked, “Do you think that any of the phenomena which we are accustomed to attribute to spirits of the dead may be produced by the spirits of the living?” And again I answer “Yes.” After close observation and calm reflection upon the whole range of these Davenport manifestations I am inclined to believe that the rope tying and untying, the handling and carrying about of musical instruments, &c., are partly effected by their “doubles,” and it may be that they are in part assisted by other spirits. The unerring certainty with which the same phenomena are produced in the presence of the Davenports, day after day, tends to confirm the opinion that their own “spirits,” or “doubles,” produce many of the mechanical effects which we witness. On one occasion, when they were bound in the usual manner within the cabinet, and the test of filling their hands with flour was applied, a group of four hands was seen, and *one of them I plainly saw was covered with flour.*

And another idea occurs to me; as it is certain that four instruments are played upon at one time, requiring the agency of six or eight hands, it may be that the mediums' hands are not only duplicated, but that they are triplicated and multiplied, according to the necessities of the case, and the existing conditions and strength of the medium power. We know that there is upon record ample evidence of apparitional appearances of persons still living, sometimes seen at the point of death, sometimes days before, and held to be death warnings, and at other times of persons in health and remaining so for an indefinite period, and again there are instances of persons seeing themselves.

This phenomenon, in Germany called *Döppelgangers*, is attested by many learned physiologists and psychologists of that country; and Mrs. Crowe, in her interesting work *The Nightside of Nature*, written and published, I believe, before the modern spiritual manifestations were recognised in Europe, has a chapter of *facts*, which establish the certainty of the appearance of what are called Wraiths in Scotland, Fetches in Ireland, and Apparitions, or doubles in England.

Mr. Dale Owen, in his very excellent book *Footfalls on the Boundary of Another World*, has also collected a number of well-attested ghost stories, which support a belief in these spiritual or apparitional visitants.

From these, and many other sources, much corroborative evidence may be obtained to establish the fact that the spirit forms of living persons have been seen at various times and places, and the theory, which I now venture to suggest is, “that many manifestations

which Spiritualists are accustomed to attribute to the spirits of the departed are, in truth, effected by their own doubles."

This idea can in no degree destroy our cherished belief in the power of departed spirits to communicate with us. On the contrary, it tends to confirm it, for if spirits in the flesh can assume a tangible form, and actually produce certain mechanical effects, why may not spirits out of the flesh be able to do all this, and much more? Let it be once recognised that spirit is a living entity when separated from the fleshly body, having a dynamic power over matter, and the great difficulty which enshrouds the materialistic mind vanishes. I am not wedded to a dogma on this or any other subject. I am earnestly in search of truth, and do not, therefore, hesitate to put forward any new theory for the consideration of those better qualified to deal with it, even if the result should be to modify or to destroy my previous faith. I am only concerned to uphold—in opposition to the arrogant assumptions of ignorant sceptics—that the phenomena of which we speak are not to be attributed to delusion, to legerdemain, or to any recognised natural cause.—*Spiritual Magazine*, vol. vi., 1865, pp. 125-6.

AN ADDRESS BY JOHN KING.

In England, America, Australia, and other parts of the world, not a few of the spirits who preside at the production of spiritual manifestations call themselves "John King," a name which one of them told us to be symbolical of "power." One of the first of these John Kings produced some very powerful manifestations through the mediumship of Jonathan Koons, farmer, Dover, Athens, Co., Ohio, and the spirit once wrote the following address with his own hand:—

GENERAL ADDRESS OF KING, SERVANT AND SCHOLAR OF GOD.

The spirit of one who makes himself known by the name of "King," Servant and Scholar of God, desires to make his general address in the presence of Jonathan Koons, his family, and others; which persons I have selected in consequence of the pure clairvoyant power which exists among them, and other mesmeric qualities, whereby spirits are enabled to speak and write sentiments which are in this mode not liable to be distorted by bias, or misrepresented by ignorance. And in consequence of the anxious desire manifested by those people to receive spiritual truth do we come amongst them; yet we know that our work will be rejected by many, and condemned as the production of their King Devil, whom they profess to repudiate, but do so constantly serve by crucifying truth, and rejecting all that is contrary to their own narrow pride and vain imaginings. . . . Truly we do not flatter ourselves with the idea of a welcome from minds of this class, or from any who are bigoted to their own opinions; nor do we seek to accommodate our speech to the prejudices of man, as we fear is the case with many of the manifesting spirits of this day. But strange as the form of human speech is to us now, and bounded as is the thought of angels in its narrow confines, yet as far as words can serve, am I bound to speak of that divine truth I know, for its influences reach me like a flaming fire streaming from the celestial realms of the Most High, and pour in consuming justice over the earth, winnowing the chaff of falsehood from the grains of truth, until the uttermost parts of the earth shall be fed with the bread of eternal life. . . . Many there are who so firmly engrave the image of Satan on their hearts that they see only his reflection when they look abroad, or behold in the faces of others the picture mirrored, which they themselves have drawn; and such, I full well know, will thus regard my coming. The bigot will have none of me, because I have said, in opposition to his narrow creed, that I am of a race of men who lived before their fabled Adam; and because I claim a still more ancient state than their ignorance can master. I must be false, or else, "a spirit of evil." If I would tear the mask of ignorance from the eyes of men, and show them truths long hid in darkness or veiled by superstition; if I dare disturb their

fabled thoughts of God, and how He wrought in the days when men were unacquainted with the means to record their life and times, and hand them down to posterity—then they cry out their comprehensive watchword, "Devil!" so that all which they in their littleness think right, they call "the Word of God," and label "sacred," and all which they do not know or comprehend, they call "the work of Satan," or the words of "heathens." . . . With what astonishment we contemplate this frail and blinded being, man! So frail, and yet assuming to be so strong, that a weak short-lived mortal presumes to call a nation his, and swings in his very hands the destinies of millions of his fellow-beings, seizing their lands, spoiling their goods and houses, and making laws by which he binds their very lives, until his own is rent from him in a single minute, and then the strong man becomes a clod of clay! . . . So blind that he cannot see the event of the next ensuing instant, and yet pretending to know just what God thinks, and wills, and does, and how He made all things, and how He is pleased or angered; pleased with one human worm for mumbling out a form of words, and angered with another for eating meat upon a day when he should eat nought but fish; in a word, this poor blind atom, vain would claim to know what celestial angels, who presided at his planet's birth, would veil their heads in deep humility ere pretend to understand. And thus man sits in his darkened cell of ignorance, wrapped in the antique rags his ancestors have woven, and thinks he's walking in the light of celestial revelation. Groping himself in blindness, he pretends to point to others the only path to Heaven. . . . Living amongst dead men's bones, he says "there is no spirit," and pretends to gather from the ashes of corruption, the daily bread, meet for the living soul. He looks to earth for heaven; to matter to discover spirit; to a dead and buried past, to steer his bark through present ills, or guide it to future heavens. He makes himself a king, and then parcels out God's heritage to his fellow-men, as if the earth were his, instead of being stolen from God. He makes himself a priest, and then pretends to sell out passports to God's heavenly kingdom. He takes away the patriarch's ladder on which angelic feet descend, and then sets up one of his own building made out of ancient myths and modern mysteries, and invites men to ascend it, without angelic aid. . . . Think you, then, to such a world as this I have hope to cry and yet be heard and heeded? I tell you nay; and yet the spirit strives with men; and, if perchance some stray and wandering sheep should hear our voice, and gather to the fold of spiritual truth, our work will not be vain; and freighted with that single soul, we may return to our heavenly Master, and say, "our work is done."

THE FRENCH TESTIMONIAL TO MRS. TAPPAN.

THE following is Mrs. Tappan's reply to the French address to her, which was recently published in these pages:—

London, Nov. 24th, 1873.

MONSIEUR,—I have had the surprise and pleasure to receive through your representative in London, Mons. Bocard Boulard, your very kind letter of Nov. 5th.

Fellow-worker in the cause of Truth and Immortality,—esteemed Brother, accept my grateful appreciation of your kind words. I cannot find language to express to you the sensations inspired by those noble sentiments, by your cordial and paternal greeting.

Personally unknown to you, I am aware that not for me, as an individual, is this beautiful letter intended, but the spirit-world as expressed through my humble powers.

Imperfect as is the human organism at best, I feel every day how inadequate is this feeble frame to express the thoughts, and wonderful truths inspired from the world of souls; yet such gifts as nature gave me have been cultivated solely by my spirit guides, and almost wholly devoted to their use. Their pupil from childhood, their disciple and follower, to the acquisition and dissemination of spiritual knowledge, my life has been, and ever will be dedicated. Mindful of all that passes in the world, useful, and elevating to man, my guides teach me to leave the field of material explorations in science to those savans of earth who so worthily pursue their calling. My researches must be where my guides direct—in the Realm of the Spirit—that vast and mysterious kingdom into which the minds of this world have so rarely been admitted, because, alas, so few of earth's enquiring minds have ever sought to gain an entrance there.

Through you I greet the honourable "*Society for the Continuation of the Spiritual Works of Allan Kardec*." You are the worthy followers of a most wonderful mind. In my

spirit journeyings with my guides I have seen him. He is among those advanced souls who seek to redeem the inhabitants of earth from materialism.

Not through matter *per se* (as matter) am I taught, has the human spirit been developed in the past ages of eternity; but matter has advanced atom by atom, period by period, until prepared to receive the epitome of organisation, the human body—the animal man. Likewise the spirit, immortal in its past as in its future existence, has been working its way in various spiritual stages of being, preparatory to its present expression in the human form. But a small portion of its wondrous powers and experiences are represented in this material organism; they are merely suggested; but sufficient is revealed to enable us to determine that its powers are eternal in existence as they are infinite in possibilities of unfoldment.

To the Spiritualists of France this is my greeting. *Brothers! Sisters!* The minds of the spirit-world are working with one united effort to break down the barriers of materialism that environ this world. Let us with one accord aid them.

The minds of earth are engulfed in doubt and scepticism on the one hand, and bigotry and superstition on the other. Let us by becoming spiritually unfolded, prove to the world that our knowledge of spiritual existence overcomes all doubt, and removes all superstition, by kindling anew the flame upon the ancient altars of human faith. There is discord on earth in human society; hatred, and envy, and malice abound. The nations wage war with one another, and this beautiful globe is deluged in blood. The angels are united in love. Let us emulate their example. The societies of beneficent spirits congregate on the golden plains above, and they descend to teach us fraternal accord, and to instruct us through good deeds to establish the "Kingdom of Heaven" on earth. Let us heed their teachings and follow their inspirations, cultivating those lofty aspirations that will attract to us the most elevated souls.

The Spiritualists in this world are severed by land and sea, are of many nationalities, speaking divers tongues, but one spirit unites them, a bond of mutual interest and affection. All nations and peoples are one family in the house of our Father; but a special tie, a fraternity of spirit unites those who are seeking for truth and light through this latest revelation of inspiration to man.

I bear your message wherever I go in England. It will pre-empt me to my home in America. Receive in return the greetings of my friends in both worlds, and of my guides in the spirit land who earnestly encourage you to pursue your investigations for truth, and who solicit for you the blessings of guardian spirits of the highest angels, and of the Infinite Mind who encompasses us all with His love.

With the salutations of a sister in all good words and works,
most sincerely yours,
CORA L. V. TAPPAN.

To Mons. P. G. Leymarie, Editor in Chief, *La Revue Spirite*.

SPIRIT IDENTITY.

SOME weeks ago attention was called in these pages to the circumstance, that in several cases the best proofs of the personal identity of departed spirits have been given to their surviving relatives, when the medium has been isolated—shut up in a room by himself. The influence of the thoughts and presence of the sitters, did not then interfere so much with the manifestations.

Among the American mediums, Mr. Anderson, the painting medium, is noted for the production of likenesses of departed friends of enquirers, so we quote what *The Banner of Light*, of November 22nd last, says about his manifestations, in order to show that they are accompanied by the feature of isolation of the medium.

The Banner of Light (quoting the *Weekly Mercury*) says:—

"Mr. Anderson occupies a suite of rooms in the Hensley Block, directly over the Post-office. The corner room—large and nicely furnished—is used as a reception room, parlour and bedroom; while adjoining is a small unfurnished room, with its only window darkened with inside shutters, which he calls his studio.

"In response to the rap of our reporter, a spare, middle-aged, pleasant-faced gentleman, with a long, flowing beard, sprinkled with the frosts of time, came to the door and bade him welcome. Taking the proffered seat, they dropped into a pleasant conversation concerning his work, which soon led to the immediate object of our reporter's visit, which was to obtain, if possible, a sketch of a departed relative, who had left no picture of himself except in the reporter's recollection.

"Coming at once to the work, Mr. Anderson placed in the reporter's hands a large sheet of drawing board, in the form of a roll, which he requested him to hold at each end for a few minutes, for the purpose of charging it with his influence, then tearing a piece from one of the corners for the reporter to retain, he retired to the inner room, closed the door, remarking as he did so, that it would be *their* (meaning the invisibles) first effort at sketching in his new studio. He always speaks of his work in this manner, taking no credit to himself therefore, claiming that he is wholly unconscious during the performance, and is a mere instrument in the matter.

"In just seventeen minutes he returned with a life-size bust of a man, bearing a striking resemblance to the subject intended. The manner of the artist was that of a man suddenly awakened from a profound sleep. The sketch was certainly a wonderful piece of work, considering the time and manner in which it was performed. The shading, fine touches, and amount of work performed upon it could not, it would seem, have been done by a skilful artist in two days' time; and yet there it was—the work of barely a quarter of an hour, and no mistake, as the jagged piece torn from the corner fitted exactly.

"In finishing up his portraits, he makes no use of the first sketch, as that is taken simply for recognition, and to give one an idea as to whether it will suit or not. If found satisfactory, he takes a new piece of board, charges it with the influence of the sitter, and removes a piece from the corner as before, and without even the first for a copy, proceeds as at first."

A NEW DISCOVERY IN PHYSICS.

A VERY interesting new scientific discovery was brought forward by Mr. William Crookes, F.R.S., on Thursday, last week, at a meeting of the Royal Society, Burlington House. It is of special interest to Spiritualists, because the experiments are of a nature tending to ascertain whether any unknown force proceeds from the human body; and although in this particular respect the results are negative, like all such results, they are useful in limiting the field when fresh researches are undertaken.

Mr. J. Dalton Hooker (president) occupied the chair on the occasion, and among the listeners present were Professor Huxley, Professor G. G. Stokes, Mr. Williamson (president of the British Association), Sir Charles Wheatstone, Mr. C. F. Varley, Mr. C. W. Siemens, Mr. Warren De La Rue, Mr. Wm. Spottiswoode, Mr. Webster, Q.C., Mr. Francis Galton, Mr. Frederick Varley, and Mr. W. H. Harrison.

Mr. Crookes fixed a pith ball, about the size of a threepenny-piece, at each end of a piece of glass as fine as a needle. He then suspended the pith ball inside a glass bulb, by means of an infinitely fine filament of glass silk, as shown in the accompanying cut A, in which the glass fibre is seen hanging down the centre

of a glass tube above the bulb. A horizontal section of the bulb and balls is shown at B. When the bulb was full of air, and the fingers were made to touch it outside, at the places marked by the crosses in the cut, the lever arm with its balls was repelled. There was apparently nothing surprising in this, since the warming of the air inside the bulb by the fingers might be supposed to produce air currents. When the bulb contained air at a pressure of 30 millimetres, which is an imperfect vacuum easily obtained by means of a common air-pump, the pith balls would not move when the fingers were placed as before, neither would they move when much greater heat was applied to the outside of the bulb. When the air was still further exhausted by the prolonged action of a Sprengel pump, and the fingers were placed as before, the lever arm was violently repelled. Sunlight would drive the balls round as if they had received a mechanical blow, and so violently as sometimes to break the suspending thread.



Further experiments proved the effect to be a surface, phenomenon; it depends upon the mass of the balls and not upon their weight or the material of which they are made. The effect was also proved to be due to the absorption of heat, and Mr. Crookes said that he intended to try an experiment suggested to him by Professor Maskeline, by fixing two thin plates of tourmaline of the same size and weight at the opposite ends of the lever arm, the one tourmaline being placed at right angles to the other, in respect to the absorption by each of polarised light. Then, on permitting polarised light to play upon the apparatus, there should be a deflection.

The experiments show that the force indicated by the apparatus is merely that of radiant heat. Whether the odic force of Reichenbach would have any effect on the lever is not known, because the human finger cannot be placed inside the Sprengel pump vacuum; it is no use placing it outside, because according to the statements of clairvoyants, it plays round any solid object like a flame, but is slow in passing through it. The best way we see of overcoming the difficulty, is to allow a bar of soft iron to enter the bulb horizontally through an airtight tube, and to try whether a deflection can be obtained when a magnet is placed near the outer end of the bar of iron. Reichenbach's sensitives said that the odic flames from magnets and from the human hand had the same appearance.

Review.

The Wheel of the Law. Buddhism, illustrated from Siamese Sources. By HENRY ALABASTER, Interpreter to Her Majesty's Consulate-General in Siam. London: Trübner and Co.

THIS is one of the most remarkable and interesting books in connection with religious subjects that we have met with for a long time, and is written with rare ability. Buddhism has the largest number of followers of any religion on the face of the earth, consequently it wields powerful influence over the thoughts of men. It is estimated that the number of Buddhists amounts, at the present time, to about three hundred and sixty-five millions of men, belonging chiefly to Eastern nations.

The book is divided into three parts. One of these consists of a translation of a work written by an in-

telligent Siamese nobleman, in which he sets forth the teachings of modern Buddhism as accepted by educated Buddhists, and in which he compares those teachings with the ethics of many other religions. This intellectual Buddhism differs somewhat from the Buddhism of the populace, the modern priests having invented a large number of dogmatic forms and ceremonies, for which the ancient religion in its purity is in no way responsible. Not a few earnest thinkers at the present day, are of opinion that if all the external forms and creeds were to be swept away which priesthood has built around the fundamental truths of the various great religions of the earth, those religions in their simplest form, would be very much alike. Not a little evidence in favour of this idea will be found in the book before us.

Buddha was a prince who pondered over the woes of mankind, who thought deeply upon the causes of human suffering and of human happiness, and who left his home, his court, and his native land, to lead a life of meditation and of practical piety. For several generations his teachings were handed down orally, from father to son, and the earliest reliable records of his utterances at present in existence, and which have never been tampered with, are found in the inscriptions upon some of the ancient stone monuments of India. Mr. Alabaster says:—

Our oldest Buddhist records, that cannot have been corrupted, are the stone-cut edicts of King Asoka, in the third century before Christ. Asoka, King of Magadha, desiring to extend the Buddhist religion, had edicts cut in stone in various parts of his dominions, of which several have been discovered, and deciphered by Prinsep and other scholars. Their teaching is marvellously simple. In one the king enjoins his subjects "not to slay animals;" in another, "to plant trees and dig wells by the roadsides, for the comfort of men and animals;" in another he desires "the appointment of teachers to superintend morals, and encourage the charitable and those addicted to virtue;" in another he orders his subjects "to hold quinquennial assemblies for the enforcement of moral obligations—duty to parents, friends, children, relations, Brahmins, and Sramanas (Buddhist monks)." "Liberality is good, non-injury of living creatures is good; abstinence from prodigality and slander is good." In others he proclaims, "The beloved of the gods (himself) does not esteem glory and fame as of great value; for it may be acquired by crafty and unworthy persons." "To me there is no satisfaction in the pursuit of worldly affairs; the most worthy pursuit is the prosperity of the whole world. My whole endeavour is to be blameless towards all creatures, to make them happy here below, and to enable them to attain Swarga (heaven)."

The second part of the book contains a life of Buddha, and the third part an account of the Phrabat, or Holy Footprint of Buddha, to which pilgrimages are frequently made.

Buddha did not trouble himself much about the beginning of things, because he thought the problem to be incomprehensible, and of not much value as an aid to the work of increasing human happiness. He believed the universe to be governed by fixed laws, and argued that a future state of existence was necessary to compensate for the good or evil done by men in this one. He did not blame men for accepting other teachings than his own. He threatened them with no everlasting punishment, but taught that all people who searched after truth to the best of their ability would receive their reward. He desired that his followers should not believe anything on the authority of great names, on the authority of tradition, on the authority of priests, or on the authority of sacred books, or on the authority of the powers that be, but should apply their own judgment to all religious questions, and accept

that only which they saw to be true, and in accordance with the highest dictates of their intellects and their consciences.

As an example of some of the teachings of Buddha, we will quote one of the traditional Buddhist Sutras, as follows:—

BUDDHA ON RELIGIOUS BELIEF AND LIFE.

On a certain occasion the Lord Buddha led a number of his disciples to a village of the Kalamachon, where his wisdom, and merit, and holiness were known. And the Kalamachon assembled, and did homage to him, and said, "Many priests and Brahmins have at different times visited us, and explained their religious tenets, declaring them to be excellent, but each abused the tenets of every one else, whereupon we are in doubt as to whose religion is right, and whose wrong; but we have heard that the Lord Buddha teaches an excellent religion, and we beg that we may be freed from doubt, and learn the truth."

And the Lord Buddha answered, "You were right to doubt, for it was a doubtful matter. I say unto all of you, do not believe in what ye have heard; that is when you have heard any one say this is especially good or extremely bad; do not reason with yourselves, that if it had not been true, it would not have been asserted, and so believe in its truth. Neither have faith in traditions, because they have been handed down for many generations and in many places."

"Do not believe in anything because it is rumoured and spoken of by many; do not think that it is a proof of its truth."

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, nor think that because an idea is extraordinary it must have been implanted by a Dewa, or some wonderful being."

"Do not believe in guesses, that is, assuming something at hap-hazard as a starting point, and draw your conclusions from it, reckoning your two, and your three, and your four, before you have fixed your number one."

"Do not believe because you think there is analogy, that there is a suitability in things and occurrences, such as believing there must be walls of the world, because you see water in a basin, or that Mount Meru must exist, because you have seen the reflection of trees, or that there must be a creating God, because houses and towns have builders."

"Do not believe in the truth of that to which you have become attached by habit, as every nation believes in the superiority of its own dress and ornaments and language."

"Do not believe because your informant appears to be a credible person, as for instance, when you see anyone having a very sharp appearance, conclude he must be clever and trustworthy; or when you see anyone who has powers and abilities beyond what men generally possess, believe in what he tells. Or think that a great nobleman is to be believed, as he would not be raised by the king to high station unless he were a good man."

"Do not believe merely on the authority of your teachers and masters, or believe and practice, because they believe and practice."

"I tell you all, you must of your own selves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to one, but will cause sorrow. And when you know this, then eschew it."

"I say to all of you dwellers in this village, answer me this: Lopho, that is covetousness; Thoso, that is anger and savageness; and Moho, that is ignorance and folly. When any or all of these arise in the hearts of men, is the result beneficial or the reverse?"

And they answered, "It is not beneficial, O Lord."

Then the Lord continued, "Covetous, passionate, and ignorant men destroy life, and steal, and commit adultery, and tell lies, and indite others to follow their example. Is it not so?"

And they answered, "It is as the Lord says."

And he continued, "Covetousness, passion, ignorance, the destruction of life, theft, adultery, and lying—are these good or bad, right or wrong? Do wise men praise or blame them? Are they not unprofitable, and causes of sorrow?"

And they replied, "It is as the Lord has spoken."

And the Lord said, "For this I said to you, do not believe merely because you have heard, but when of your own consciousness you know a thing to be evil, abstain from it."

And then the Lord taught of that which is good, saying, "If any of you know of yourselves that anything is good and not evil, praised by wise men, advantageous, and productive of happiness, then act abundantly according to your belief. Now I ask you, Alopho, absence of covetousness; Athoso, absence of passion; Amolo, absence of folly; are these profitable or not?"

And they answered, "Profitable."

The Lord continued, "Men who are not covetous, or passionate, or foolish, will not destroy life, nor steal, nor commit adultery, nor tell lies. Is it not so?"

And they answered, "It is as the Lord says."

Then the Lord asked, "Is freedom from covetousness, passion, and folly; from destruction of life, theft, adultery, and lying; good or bad, right or wrong, praised or blamed by wise men, profitable and tending to happiness or not?"

And they replied, "It is good, right, praised by the wise, profitable, and tending to happiness."

And the Lord said, "For this I taught you not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly, and abundantly."

And the Lord continued, "The holy man must not be covetous, or revengeful, or foolish, and he must be versed in the four virtuous inclinations (Phrommawihan), which are:—Meta, desiring for all living things the same happiness which one seeks for one's self; Karuna, training the mind, in compassion towards all living things, desiring that they may escape all sorrows, either in hell or in other existences, just as a man who sees his friend ill, desires nothing so much as his recovery; Muthita, taking pleasure in all living things, just as playmates are glad when they see one another; and Ubekkhā, keeping the mind balanced and impartial, with no affection for one more than another."

The following is another interesting extract from the book:—

THE TEMPTATION OF BUDDHA.

Rising from his throne, he inquired who was on guard at the door. It was Channa. To him the Grand Being gave orders immediately to prepare his horse.

His horse was the splendid Kanthaka, thirty feet in length; his coat white and lustrous as a well-polished couch-shell, his head black as the black sapphire, his mane soft and delicate, his power enormous—a horse fit to be the bearer of a sovereign of the world. And Kanthaka knew wherefore he was required, and neighed loudly with delight, yet was not his neighing heard, for an angel prevented the noise spreading (lest it might awaken the guards, and so prevent the prince leaving).

And while Channa was preparing his horse, the prince, reflecting on the uncertainty of his return, determined to have one look at his son before setting out.

He stood at the door of the Queen's chamber, and lovingly gazed at her sleeping with her child in her arms. He, too, longed to embrace his son, yet refrained from the fear that the mother might wake, and prevent him carrying out his purpose of stealing away from the palace. He stood at the door, and longingly, lovingly, continued to look at his child, until his thoughts showed him his error. "How can I continue to live thus," he reflected; "how can I live, loving my wife and child, and at the same time escape the evils of circling existence? It is impossible! If I remain with them, I shall never attain omniscience. I will away at once; and when I have attained all knowledge, I can return to visit my relations." And so thinking he turned away.

Then he addressed his horse, "Help me, O Kanthaka! to enter the class of mendicants this very night!" and the horse was delighted. He mounted the horse, Channa held on to its tail, and the four guardians of the world held lotus flowers, one under each of the horse's feet.

Now the King, thinking to prevent his son's flight, had caused the gates of the palace to be covered with iron plates, studded with mushroom headed nails, and they were of immense weight, so that they could be opened only by the united efforts of many men. Yet these heavy gates would not have stayed him. Had it been necessary he would have jumped over them; but it was not necessary, for the guardian angels of the gate opened it.

Then the King of the Maras, the Evil One, trembled as he thought of the Prince passing those gates, for he knew that if he entered the religious profession, he would rise beyond his power, and he determined to prevent him. Descending, therefore, from his abode in the highest of the Dewa heavens, and floating in the air, he cried—

"Lord, that art capable of such vast endurance, go not forth to adopt a religious life, but return to thy kingdom, and in seven days thou shalt become an emperor of the world, ruling over the four great continents."

He that should become Buddha heard the voice. "Who art thou?" he cried; and the voice answered, "I am Wasawadi, the King of the Maras."

"Take heed, O Mara!" replied the Grand Being; "I also know that in seven days I might gain universal empire, but I have no desire for such possessions. I know that the pursuit of religion is better than the empire of the world. See how the world is moved, and quakes with praise of this my entry on a religious life! I shall obtain the glorious omniscience, and shall teach the wheel of the law, that all teachable beings may free themselves from transmigratory existence. You, thinking only of the lusts of the flesh, would force me to leave all beings to wander without guide into your power. Avaunt! Get thee away far from me."

Deeply vexed was the King of the Maras, as he listened to these words. "Vain will be my efforts," he reflected, "if Sidharta perseveres. Yet, perchance, he will not be able to free himself from the lusts of the flesh—hatred and envy—and then my opportunity will come!" So he withdrew to a short distance, and watched without ceasing, that he might seize the first occasion that presented itself.

The Grand Being left his palace on the middle day of the sixth month. The lovely full moon shone without a speck; and the earth, flooded with its rays, appeared like a sea of gleaming white milk. The angels of the ten thousand worlds illuminated the spheres with the bright lights of heaven.

As he rode along, he thought of the city he had left, and desired once more to see it. Then the earth, which was neither life nor intelligence, appeared endowed with both; and turning round, as does a potter's wheel, it brought the city directly in front of him. Gazing on the city of Kapila, he invoked its guardian angels, saying, "Angels of yon glorious city, listen to my vow? Never will I return hither while I have not achieved omniscience, and my heart is yet subject to lust, passion, and folly. But when I have attained the mastery of the most excellent law, when I am surrounded by the crowd of saints, then will I return!"

The place where this occurred became famous, and a spire was erected there by the name of Kanthaka niwatana Chedi.

The whole book is full of arguments upon some of the deepest religious questions of this and past ages; it is full of information about Buddha and his life, and its general style is very readable.

Correspondence.

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

PURE THEISM.

SIR,—A worthy Spiritualist, whose name is not unknown to the readers of this periodical, remonstrated with me some twelve months ago, respecting the absurdity of worshipping the Father, through Christ, or any indirect channel, on the ground that the obvious dictate of common sense was to venerate and hold communion with the great First Cause Himself alone.

I find, however, on further inquiry, that any guidance upon this subject is most difficult to obtain, because Unitarians and those who profess "Pure Theism," evidently do not analyse their thoughts when exercised in worship, and are addicted to the practice of endowing their Deity with some bodily form as that of a Great Being who is the centre of all power and fountain of all good. This, however, is manifestly a serious mistake on their part, because they are either guilty of degrading the omnipresent Spirit into a mere idol of their own imagination, or they stand in the pitiable position of Peter, who, whilst he held fast to the "God manifest in the flesh," yet denied His name at the Hall of Judgment.

I have no desire to discuss this question upon scriptural grounds until I first see my way out of a difficulty presented by reason, and to which a rational answer must be given before revelation of any kind is called to our aid.

The difficulty to which I refer is that of forming any reasonable conception, however shadowy, of what is that which is to be the object of a Theist's worship. I sincerely

hope your readers will bear with me when I attempt to lead them to some conception of the Great Spirit in my own way, and that they will not, in the attempt, so nearly realise the terrors of insanity as I have often done.

The amazing exactitude of astronomical science forbids the admission of the smallest doubt respecting the dictum that no combination of human figures, and no effort of the most highly-cultivated mind can realise in any way the vastness of the distances which intervene between our speck of earth and the nearest member of the stellar heavenly host. There is unity of design in all this boundless field, and nothing to indicate the presence of any second or disturbing cause. It is, therefore, manifestly under one First Cause, and the one Ruling Spirit pervades all space.

Of course I am aware there are many feeble, flabby minds who take refuge in the belief that the Father, having set the big machine agoing, sits away on a throne of glory, and leaves the grand "ferment" to work itself right in obedience to natural laws, but this, when viewed in the light of common sense, is obviously nonsense, because neither an Act of Parliament nor any other law can operate unless the power which made it, directly or indirectly, enforces its application in every instance.

Well, then, say those persons, the laws of nature are carried out by forces which act in obedience to the Great Spirit, but this is only increasing the difficulty, because the Great Spirit must either be omnipresent, and the prime mover in every detailed action of universal nature, or else must stand at the back of a boundless number of spiritual forces, sustaining and keeping them to their task.

Natural law—shirk it how we may—is nothing less than the working of an ever-present omnipotent Spirit, whose uniformity of action in the visible universe has been classified by man under certain laws.

Man can make a clock, wind it up, and leave it to work out its round of duty in accordance with certain laws, and from this he concludes that the Great Spirit, seated in some imaginary point of glory, to which he turns his praying vision, can do so too, but he forgets that in his small clockwork he has simply utilised the forces placed before him by the great spirit, and that without a daily, hourly, and perpetually sustaining power by the same spirit his clockwork wheels would cease to move.

"God is a spirit, and they that worship Him must worship Him *in spirit* and in truth." For this reason the recitation of a mere form of words is of no avail, and nothing but communion of spirit can constitute true worship. To anyone, however having a full consciousness of the infinity of the spirit of the universe, any such communion with, or worship of the Father, in the abstract, is simply impossible, and prayer becomes, in its reaction on the worshipper, like the despairing unheeded cries of one who looks around him in vain for sympathy and help in the centre of a lonely desert.

If one common characteristic of every form of human worship in every age, amongst all races of men, may be taken, by reason of its universality, as sustained by the sanction of common sense, then the universal leaning towards some embodiment of divine attributes found in all systems of idolatrous worship, proves, beyond a doubt, that the common sense of man is in perfect harmony with the wisdom of the first cause in seeking a God manifest in the flesh, such true Christians believe to have been sent.

I conclude, therefore, that whilst pure Theism is a pure delusion, reason is amply satisfied by our Christian faith in a God manifested in human form. M. I. C. E.

SUPPRESSIO VERI, ET FALSA DEDUCTIO.

SIR,—In your issue of November 21st, page 411, I find the following, under the title of "Philosophical Objections to Spiritualism":—

(J. H. Levy, *loquitur*): "The Chairman of the Dialectical Committee then said to Signor Damiani, 'How can you distinguish between a medium who is an impostor and a spirit that is a liar?' Signor Damiani replied, 'You cannot; but in that case it was the spirit that was lying.'"

(Mr. J. H. Levy, *prosequitur*): "For a man to say, one cannot tell the difference between the two, and in the same breath add that *there was a difference*, was a most illogical thing."

Of course that would have been illogical, very. But why did Mr. J. H. Levy complacently stop at the word "lying," instead of quoting my whole proposition, which ended in these words:—"Mrs. Marshall would have had no object in telling me an absurd story about Livingstone being killed, boiled,

and eaten." (*Report of Committee of Dialectical Society*, p. 204.) Had he done so, he would not have had to proclaim Signor Damiani's illogicalness to the world.

Mr. J. H. Levy stands now committed on the horns of this dilemma—Either he cannot read a book properly, or he is wanting in candour. In either case, I congratulate all the learned societies to which Mr. J. H. Levy may belong for possessing so candid an historian, or so sagacious a reader in their midst. Oh! what felicity, if the statements of the opponents of Spiritualism were always in perfect accordance with facts.

I cannot conclude this correction, without expressing my great astonishment at seeing men like Mr. Shorter, Mr. Leighton, and other intelligent Spiritualists, condescend to discuss Spiritualism with such opponents of it as they encountered at South-place Chapel, Finsbury, and whose acuteness of intellect and knowledge of the subject was only surpassed by their suavity of manners. Would it not be more profitable to go and descant on literature with the inhabitants of Lapland?

G. DAMIANI.

Naples, December 7th, 1873.

LEGAL PERSECUTION OF ENGLISH MEDIUMS.

SIR,—Permit me to call your readers' attention to the following extract from the *Manchester Examiner and Times* of Dec. 5th:—

"Spiritualism and its manifestations exercise such a powerful fascination over certain minds, that any rude interference with this form of enjoyment would cause them serious alarm. Perhaps, however, they will not consider they have any grounds for apprehension by the application of the following business-like 'test,' which a correspondent suggests to us:—'While so many well-meaning people associate to put an end to the traffic in spirits and other liquors, is it not strange that no public-spirited men come forward to repress another sort of spirit traffic which is a far less doubtful evil. Cannot the whole question of 'Spiritualism' be forever disposed of by one well-organised test case, in the form of a prosecution for obtaining money on false pretences? Is it right that wretched old women should be punished for doing awkwardly what cleverer people do well and with impunity and profit? Can the police not interfere? If not, a society could easily bring technical knowledge and law to bear, and honest conjurers would certainly lend their services gratis.'"

I think it would not be at all a bad means of bringing Spiritualism, once for all, prominently before the public, if some "public spirited man" would be kind enough to adopt the suggestion of the above paper. At any rate it is a contingency which Spiritualists should be prepared for. Supposing any medium in a provincial town were prosecuted for obtaining money by false pretences would the National Association be prepared to take action in the matter? The defence of a medium could best be undertaken by a barrister, who is himself a believer, or at any rate well up in the subject, and as there are scarcely any such in the provincial towns, it would be well for the London Association to make arrangements for some Spiritualist at the bar to undertake a journey into the provinces on such a mission whenever occasion arises. It would not always follow that the truth or otherwise of Spiritualism might be raised in such a prosecution, for the question might simply be one of fact:—"Did the medium cheat?" Should this be the issue, it would merely be one of the credibility of the witnesses, with a strong bias against the unfortunate medium in the eyes of the magistrates, who would naturally be prepared to assume that all mediums were cheats. To rebut this assumption it would be necessary (if the bench allowed it) to call evidence to prove that the medium in question was really a genuine medium, a fact which could only be testified to by a limited number of local Spiritualists, the most prominent of whom (being at the same time those whose testimony would carry the most weight) would probably shrink from the ordeal. It is not difficult, therefore, to foresee what the fate of the unfortunate medium would be.

Should it in such case be possible (which is very doubtful) to introduce evidence to prove that mediumship in general (regardless of the mediumship of the particular medium under prosecution) is a genuine phenomenon, we should then have much less to fear, as no doubt some of the leading Spiritualists would, if solicited so to do, come forward to give evidence. I think this question is one which the National Association should take in hand, for it is clear that unless the Association can supply the necessary funds for such a defence, it would be impossible for the poor mediums—who will have to bear the brunt of the attack—to do so.

A much more satisfactory proceeding would probably be for some leading Spiritualist to take action for libel against some of the newspapers which lend themselves to the publication of libels upon Spiritualists. Here is a good specimen from an advertisement in the *Manchester Courier*, of Dec. 5th, evidently aimed at Dr. Sexton:—

"HERR DOBLER V. SEXTON.—'There is this great difference between any prominent spiritualist and Herr Dobler—the former is a humbug but certainly no conjurer, while the latter is a conjurer but not the least bit a humbug.'—*Manchester Free Lance*, October 3rd."

I can quite imagine that the learned Doctor may well afford to ignore the opinions of men like Dobler, and papers like the *Free Lance* (a small local sheet); but it would be worth the while of the National Association to consider whether a prosecution for libel in a similar case to the foregoing might not give a wholesome stimulus to the cause. All the papers in the kingdom would give publicity to it gratis, and as an advertisement alone it would be invaluable to Spiritualism by reason of the array of names of known scientific reputation, it might be possible to bring forward in support of the question at issue.

FRITZ.

Manchester, Dec. 5th, 1873.

[In its early stages the success of the National Association will depend much upon its being a truly representative institution, whose chief function is the economical expenditure of the public funds of Spiritualism and the publication of regular balance-sheets. Consequently, if it were to begin its work by bringing an aggressive action at law, however just the case, its supporters would desert it, from the deeply-rooted belief in the public mind that it is better to submit to any amount of injustice or money loss, rather than to incur the greater financial loss usually incidental to litigation. After very short litigation the chief point of interest to litigants is commonly not the original issue, but "Who will have to pay the legal costs?" A barrister told us the other day that he could by law recover a moderately heavy sum of money due to him, but as litigating the case would cost him twice the amount, he preferred that the wrongful owner should retain possession of the sum.—ED.]

SPIRITUAL PHENOMENA IN DUBLIN.

SIR,—As Dublin is, perhaps, of all cities in the United Kingdom the most behindhand in all things relating to Spiritualism, perhaps it would not be inappropriate to let you know of a few *seances* at which I was present lately in this city. There is not, I believe, such a thing in Dublin as a professional medium, and any manifestations in which I have taken part have been conducted altogether by private individuals, to whom it could bring no gain whatsoever to practise delusion or deceit. I am myself merely an investigator, and though I cannot bring to my aid the many resources of science, yet I flatter myself that I am not wanting in a quality which is not possessed by every one, and that quality is *common sense*. I will now lay before you the true account of some manifestations which occurred in my presence.

On a night early in last November, I and a lady nearly related to me, who before this had taken little interest in such matters, sat down at a walnut work-table, in a subdued light. After remaining about an hour at the table, I was seized with a paralytic movement which passed through my whole body, followed by an extreme faintness, so great, that I was obliged to leave the table, and walk about the room to restore myself. Almost immediately after this the table commenced a rotary motion, slow at first, but increasing in swiftness as it proceeded. It went through several performances, such as oscillating, bowing, and gliding about the room. I then asked if the spirit would give any communication, and received a tilt of the table in answer. Immediately the lady's hand was violently agitated, and moved as though writing in the air. Upon a pencil being placed in her hand, it commenced writing with a rapidity almost impossible to follow. First the pencil wrote a name, which was that of a female relative lately deceased; and then commenced a long letter, containing messages to several relations, texts of Scripture, and some statements relative to the medium of an unpleasant nature. Whatever I requested the pencil to do it did, but would not obey the wishes of the lady, through whom it wrote. Its letter was, in my humble opinion, a far more clear and sensible one than some I have seen said to be written in the presence of professed mediums, by direct communication.

On the day after these occurrences, in the *broad daylight* (I mention this, because I have heard it urged lately, that Spiritual manifestations are limited to the dark, or to a subdued light), the lady above mentioned was in the room containing the table, with a female servant. In jest, she went over and placed her hands on the table; to her surprise, no sooner had she done so than the table glided at a rapid rate

to the centre of the room. After performing various movements, the table went over to another one, of large dimensions, which occupied the centre of the room, on which lay a Bible, and having moved underneath it, by a curious thumping motion, the smaller table moved the book on its surface.

I will only adduce one more example, as I know your space is valuable. In about a week after this I, the medium, and another lady relation, sat down at the small table. We all felt an intense drowsiness, and almost immediately the table moved. It laid itself down on the ground, got up again, threw off its lid, which was loose, and bending down, put it on again. It then told us, that if we went to the large table which stood in the centre of the room, that it would move it in one minute. We obeyed, and had just been at it the time specified, when it moved across the room. At this stage of the proceedings, a gentleman, who is a thorough disbeliever in Spiritualism, entered the room. No sooner had he done so, than the table, which was near the centre, rushed violently to the door, as if to intercept his entrance, and barred him up in a corner. Then, in his presence, and for the first time in our experience, raps were heard on the centre and legs of the table, at first indistinct, but afterwards louder. Upon the spirit announcing that it was *not good*, we all left the room. This is the last *seance* I have attended. I can solemnly affirm that there was no trickery whatsoever in these manifestations, and that most of them appeared in the daylight.

H. J. CARMICHAEL.

8, Sandford Avenue, Ranelagh, Dublin.

MADAME LOUISE'S MEDIUMSHIP.

SIR,—Referring to the letters which appeared in your last issue signed C. Reimers and Louise, and purporting to have been written by those persons, it suffices for me that Madame Louise has not accepted my offer. I cannot take any further notice of the remarks in those letters, than merely to say that they are of the same quality as the manifestations which took place at the two *seances* I had with Madame Louise, with this difference only, that the remarks are *gratuitous*, but the manifestations cost *three guineas the lot*. 16, South Castle-street, Liverpool, DAVID B. RAMSAY.
4th December, 1873.

[This controversy is drifting into personalities on both sides, so must end here.—ED.]

SIR,—If there is truth in Spiritualism, or, to reduce the term to mere practical issue, in so-called *spiritual* phenomena, the careful, untiring critical observation of pretended mediums should be the first duty of every investigator, and the most liberal and kind *protection* the next, when genuineness is established. This is the principle which guided me in watching the manifestations of Madame Louise's mediumship, and the kindly disposition on your part to open your columns for my contributions in this direction, tells me that I am on the right road. On the occasion of Dr. Sexton's visit, we arranged a *seance* after the last splendid lecture (Sunday) of that gifted gentleman, and although late in the evening, received some beautiful manifestations, which may be worth recording. Our circle consisted this time of fourteen members, including Dr. Sexton, Mrs. Hesketh and two daughters, Mr. Ellis, Madame Louise and son, and several others. The table was this time enlarged, and the guitar, &c., placed in the centre, and after joining hands and light being out, the guitar went round playing and touching nearly all of us. Of course this is the old often repeated manifestation, but the distance the instrument travelled, and its playful manner in touching, for instance, Mr. Ellis, and the numerous responses to my singing, eliciting a hearty appreciation after this little music lesson, made it highly interesting. Then Madame Louise went into the cabinet, bound in the same way I stated in my last report. After some time Bertie appeared, filling with the drapery all the aperture, and the face was seen pretty plainly. The medium, after coming out of trance, was set free from the tying, and sat again, and I think it is noteworthy to point out, that under these circumstances (no test) the appearance of the same face required the same, if not longer time, than before. The power was not strong enough. Dr. Sexton expressed himself highly satisfied, and we all enjoyed this short *seance* thoroughly.

Dr. Sexton's lectures in Hulme Town-hall were fairly attended, and would have drawn crowded houses but for the silence of the press, in spite of a sufficient number of reporters having been invited. This silence may be explained

by the want of points of attack on Spiritualism, which our press so greedily takes hold of. I think, however, this silence is a sign of progress.

C. REIMERS.

December 8th, 1873.

SPIRIT IDENTITY.

SIR,—In your last issue you say when he (John Watt) first began to manifest, his voice was so much like Mrs. Everitt's, as to cause her considerable annoyance. Mrs. Everitt wishes me to say that this is a mistake, and that she has never felt it to be an annoyance, but when listening to it she could never perceive the least resemblance to her own. I certainly have never heard *her say* that the voice appeared to herself like her own, although for the first three months of his audible utterances, some sentences and pronunciations greatly resembled in sound Mrs. Everitt's voice, so much so that I have asked her if she was quite sure that John did not make use of her organs of speech. She has invariably replied, "I am quite certain he does not while I am in my normal state."

John has always said from his first communicating with us that he does not use any of the bodily organs of his medium, but that he forms an apparatus from the emanations of the persons present, corresponding to lungs, throat, and lips. He has also said that he makes use of the medium's breath, and I think he collects it before it leaves the body, for this reason: he has sometimes tapped her on the head with a roll of paper, and told her to be quiet; persons have noticed it, and remarked that she did not speak. "No," she answered, "but I was going to, and my breath was caught so that I could not get out the words." She has many times experienced this catching of the breath in the throat when about to speak, and has noticed many times that there has been no sound to her words, although her lips have moved in the ordinary way of speaking. This, of course, has only taken place while John is actually talking. Your other questions I will answer at my earliest convenience; in the meantime, will some of your other readers who are acquainted with voice mediums, and who have the opportunity of hearing their experiences from the lips of these peculiar human beings themselves, add to our information, so that we may compare notes as we go along, and see if the experiences of mediums are uniform.

T. EVERITT.

Hendon, N.W.

[Our remarks referred to the direct voice. Two organ tubes, or two resonant cavities of the same size and shape inside, will give the same sound, all other conditions being equal; and the same rule applies to the vocal organs of human beings. The early experiences of most other voice mediums in this country were the same as Mrs. Everitt's.—ED.]

MRS. JENCKEN'S MEDIUMSHIP.

LAST Sunday night, by invitation of Mrs. Jencken, there was a gathering of friends at the residence of Mr. Jencken, barrister-at-law, 53, Brompton-terrace, Brompton, to celebrate the anniversary of his marriage day. In the course of a very happy evening, the following message was given by a spirit, named Taylor, through the mediumship of Mrs. Jencken (Kate Fox) about another gathering, which was being held at the residence of her sister, Mrs. M. Kane, on the same evening, at New York, in remembrance of the same event:—

"We have not met here to-night for manifestations, but for the purpose of celebrating an occasion sacred always. We have also been with the circle at Maggie's [Mrs. Kane's, New York], the members of which were my wife, Robert Murray, Dr. Taylor, Mr. Ogden, Mrs. Baker and Mr. Baker, a young German, Mr. Biselle, and Sarah Charters. We said a farewell to them, and told them who were present here. We have a benediction to leave with you to-night. May the coming year open brightly for you. May God bless you! May your child be a blessing to you in all things! When shadows fall upon you, think of the brighter side, think of the life beyond, and trust in God. Bear with each other; study charity; look on the bright side of all things, and never give way to dark thoughts. One and all God ble s you! With this circle we could do much, were we permitted to have good conditions. All is well. Dr. B.—, George, you have been a good friend of Katie's, and you receive blessings from us in many ways. We will meet you in a month from to-day. J. B. T."

A few weeks will show whether these novel Atlantic telegraphic messages are reliable.

We have not permission to publish the names of the friends present, so give initials—Mr. M. T. and Mrs. M. T., Dr. G. B. and Miss B., Major-General —, Mr. W. H. H., and the host and hostess, Mr. and Mrs. Jencken.

SUBSCRIPTIONS in aid of the *Spiritualist* fund should be remitted to Mr. T. W. Taunton (treasurer), Hill-house, Versailles-road, Norwood. A fresh list of more recent subscriptions received, will be published soon.

SPIRIT FORMS.—Miss Cook has been very ill and nervous since the outrage printed in the last number of this journal, but last Tuesday night was well enough to give a *seance* to a large and influential company of friends, at the residence of Mr. J. C. Luxmoore, J.P., 16, Gloucester-square, Hyde-park, W. Neither she nor her friends entered the dark room to be used as a cabinet before the *seance* began, and all the gentlemen present, including Mr. W. Crookes, F.R.S., searched it. There being a second door to the room, a short-piece of thick wire was passed through the keyhole, after the door was locked, and pieces of thick metal soldered to the opposite ends of the wire, thus upsetting any theory that a person could get in with a duplicate key. The window was firmly secured in many ways. All the ladies of the party, including, among others, Mrs. Honywood, Mrs. Crookes, and Mrs. Tappan, searched the medium in a bedroom before she entered the *seance* room, where she was bound and tied down as usual, and the knots sealed with the signet-ring of Mr. Crookes. Katie came out in flowing white robes and bare feet, in the usual way, and wherever the white robes came from, it is certain that they did not get into the *seance* room by any method known to any living mortal. The knots and seals were intact after Katie retired. A most extraordinary physical test was given to Mr. Crookes, which will first be published elsewhere; so we refrain, by request, from giving the particulars at present.

EXTRAORDINARY HALLUCINATION.—A singular circumstance came to light in the Bristol Police-court on Tuesday. Mr. Thomas B. Cumpston and his wife, Mrs. Ann Martha Cumpston, of Virginia-road, Leeds, were brought up for being disorderly at the Victoria Hotel and with letting off fire-arms. It was stated in evidence by the landlady of the hotel, Mrs. Tongue, that the defendants took an apartment at the hotel on Monday evening, and retired to rest about twelve o'clock. About four o'clock in the morning she was awoken by loud screams and shouts in their bedroom, succeeded by a report of fire-arms. She went down and found that they had both leapt from their bedroom into the yard below—a depth of upwards of twelve feet—and then made their way to the railway station opposite. Mr. T. Harker, the night superintendent on the Bristol and Exeter Railway, said the parties rushed into his office partly dressed, crying out “Murder,” and they were in a terrible state of excitement. They told him they had escaped from a den of rogues and thieves, and they had to defend themselves. They were under the impression that someone was following them, and they made him search the waiting-room to see there was no one there. Upon his sending for a policeman, Mr. Cumpston was searched, and a revolver and three knives were found upon him. When asked by the magistrate what he had to say in explanation of the matter, Mr. Cumpston, who had an impediment in his speech, said he and his wife had been staying at Clifton, but, intending to proceed to Weston-super-Mare that morning, they came down and engaged a room at the Victoria Hotel, being near the railway station. They were alarmed at about four o'clock in the morning by terrible noises which they could not explain, and which frightened them very much. The bed seemed to open, and did all sorts of strange things. The floor, too, opened, and they heard voices. They were so terrified that they opened their bedroom window and leapt out. Mrs. Cumpston, also, gave her version of the affair. She said they heard terrible noises at about four o'clock in the morning. The floor seemed to be giving way. It certainly opened, and her husband fell down some distance, and she tried to get him up. What they said was repeated every time they spoke. Being very much frightened she asked her husband to fire off his pistol, which he did, into the ceiling. The noises continuing, they got out of the window, but she did not know how. When they got outside she asked her husband to fire off his pistol again. They then ran up to the railway station. In reply to the Bench, the lady said she did not hear the noises so plainly as her husband. Ultimately, a Mr. Butt, who had been telegraphed for from Gloucester, attended the Court, and in reply to the Bench said the parties occupied a very good position in Leeds. He offered to take proper charge of them if they were handed over to him, which was ultimately done, the defendants being discharged from custody. No explanation can be given of this strange affair, and the belief is that it was an hallucination on the part of the husband.—*The Times*, Dec. 11th, 1873.

A GENUINE case of a medium being carried three miles occurred in London last week, but the evidence, although sufficient for private friends, is not weighty enough for the public.

ON Wednesday evening, last week, at Mrs. Tappan's lecture at Gower-street, under the presidency of Mr. Enmore Jones, there was some little disturbance, in consequence of a gentleman insisting upon opening theological questions, when the meeting had been called to consider only those relating to science. There was a prolonged scene of contention.

THE DALSTON ASSOCIATION.—Mrs. M. E. Tebb has been elected a life member of the Dalston Association of Enquirers into Spiritualism. The individual who committed the outrage at Mr. Cook's was also proposed as a member, in fulfilment of a previous promise, but as nobody seconded the proposition, he was not elected, and his subscription, which he had left with the secretary, was returned to him. Thursday, the 25th inst., being Christmas-day, the rooms of the Dalston Association will be closed. A special session of the council was summoned last night, to consider a motion for a public lecture by Mrs. Cora L. V. Tappan, in the early part of next year. The council approved of the suggestion to appoint a committee of members for inquiry into the science of mesmerism, which will be incorporated in their ensuing report, and fully considered at the seventh half-yearly general meeting in January next.

THE NATIONAL ASSOCIATION.—The organising work of the National Association of Spiritualists is going on as rapidly as the important nature of the work will permit, and new and valuable members are being steadily elected either upon the Council, or as members. The drafting of the prospectus is now in the hands of the sub-committee. Much gratitude is due to Mr. Everitt, the president of the Liverpool Conference, for the earnest and faithful way in which he has carried out the public wishes, as expressed at the Liverpool meeting, with regard to the formation and constitution of a National Association. The promoters of the movement have recognised neither sect nor party, nor clique, but have invited all representative Spiritualists who are favourable to friendly union and the sinking of theological disputes when dealing with business matters, to join in the work. The whole undertaking is based upon public, and not private grounds, and recognises the principle of election of officers by subscribers, consequently it merits that strong support which it is now receiving in its incipient stages. Honorary corresponding members in foreign countries are being appointed as expeditiously as the rapidity of the postal service will permit.]

FINANCIAL.—The *Medium* newspaper has published a requisition for Spiritualists to pay for its proprietor this year £200 losses over sale, £150 manager's salary, about £100 for shorthand work, and say £100 for assistants, publishing, and miscellaneous expenses; total, about £550. Heavy sums have similarly been obtained in preceding years, partly by public requisition, and partly by running into debt by non-fulfilment of promises and of contracts. If, during the four past years, about £2,000 of the public money, obtained in this way, has been put into one spiritual journal, we submit that the *Spiritualist*, which could not possibly adopt the same course, has been fined very many hundreds of pounds by the unfair competition. These heavy sums have been paid. Four years ago, when there was no newspaper in Spiritualism, and the want of one was mentioned from our public platforms, the *Spiritualist* came first into the field as a fortnightly journal with the announcement in its first number that it would be published weekly as soon as such a step was reasonable. Afterwards, right in the face of economic law, the *Medium* came out weekly, and in consequence of making the public pay its enormous expenses, would have extinguished this journal, with the public funds, had we not, as a matter of very hard financial fact, and not of imagination, paid the consequent heavy losses. We did so in silence, rather than show dissension in Spiritualism, by publishing the enormous injustice of the principle of publicly recognising skill in mendicancy, as the most lucrative way of raising funds in connection with spiritual literature. There was no necessity for Spiritualists to give enough money to found a college, to enable a paper to be sold at half its cost price; poor people can borrow newspapers of each other, after paying a fair price for them. Should not Spiritualists, so far as their public action is concerned, place all their journals on an equal footing? If so, how much is in justice due to this journal to balance the assumed £2,000 already mentioned? The verdict is in the hands of the public.

NOTICE!—Next week *The Spiritualist* will be published early on Wednesday, Thursday being Christmas-day.

MR. CROOKES AND SPIRITUALISM.—In the next number of the *Quarterly Journal of Science*, Mr. William Crookes, F.R.S., will give more of his experiences in Spiritualism, and deal with the question of the intelligence connected with the phenomena. The article will be about twenty pages in length, and be of great interest both to Spiritualists and men of science. The number will be obtainable as early as the 24th of this month, at the publishing office, Boy-court, Ludgate-hill, E.C. A mistaken idea prevails among Spiritualists, that Mr. Crookes once ascribed all the phenomena to "psychic force;" this mistake arose from careless reading of his utterances, for he distinctly stated that for the time being he chose to "ignore" the source whence the intelligence connected with the objective facts might, or might not be derived.

ANSWERS TO CORRESPONDENTS.

- R. T.—The man is supposed to have been a cat's-paw in the hands of a person much worse than himself.
- A. GLENDINNING.—We did not know the South-place Chapel meeting came off last week. Had notice been sent by the Secretary, a reporter would have been there. We thought the meeting was to take place last night.

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

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; O. 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., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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