REDUCTION IN THE PRICE OF THE SPIRITUALIST.

To-day the price of The Spiritualist is reduced to Twopence, without any reduction in the size or quality of the journal.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

Persons wishing to join the Association, or a local Society wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Hyson, 11, High-street, Row, London, N., of whose copies of the Constitution and by-laws may be had upon application.

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

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Mrs. Thomas Wood.

Mr. Joseph Shepherd.
Mr. John Lamont.
Mr. J. Chapman.
Mr. B. Pennant Trenchen.

Mr. Chatham.
Mr. John Davidson, 45, Kensington, Liverpool.

Mr. John Lamont.
A desire for investigation being felt by many on hearing of the phenomena of Spiritualism, several resident 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, 1873.

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 séances are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations throughout the country. Strangers cannot be admitted to the ordinary room held on the first Thursday evening in each month, on introduction by a Member. A special room is devoted to special séances with professional mediums, lectures, discussions, reading of papers, or narratives of experiences of investigators to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E.

TRESPASS ON SPIRITUAL MEETINGS. — LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Ogden's Lecture Rooms, 18, St. Peter's-road, Mill-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

THREE SPIRITUAL MEETINGS ARE HELD WEEKLY:—THE SPIRITUALIST in connection with Psychology. The Society seeks to attain its object by the following measures, or each of these as from time to time are found to be practicable.

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

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

3.—By the dissemination of knowledge by means of public lectures, courses, reading-rooms, the press, and spiritual communication.

January 20th, 1874.

THE SPIRITUALIST AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

(REGISTERED FOR TRANSMISSION ABROAD.)


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THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

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THE SPIRITUALIST AND JOURNAL OF PSYCHOLOGICAL SCIENCE.
THE MANCHESTER ASSOCIATION OF SPIRITUALISTS,

MEETING of the active members and friends of this Association was held on Sunday, the 29th day of October, 1873, to take into consideration the means most adapted for the dissemination of this science. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus for the formation of the society. 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 existence of a future state of progressive existence for all.

As soon as a sufficient number of members is collected 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 to see the spread of the true and ennobling principles of Spiritualism. The public meetings of this association are held, free from charge, at the Temperance Hall, Grosvenor-street, every Tuesday evening, at 8 o'clock, except when other arrangements are made, of which due notice will be given.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS,

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Mr. W. Cottter, | Miss Tonger,
Mr. Warner Thompson.

Librarian.—Mr. J. Calm.

Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearse.

VERO SOON after the introduction of Modern Spiritualism into England and the subject excited astonishment throughout the Chesham and neighbourhood, where several circles were formed, some of which continued for a long number of years, and the great and increasing pressure from readers for assisting in the discovery of Spiritualism, led, in May, 1879, to the formation of this Association. It seeks as its main object to assist, by various means, any person desirous of obtaining information respecting Spiritualism, or to commence the investigation of its facts; but, while Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and verified phenomenon, 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 Grosvenor Hall, 58, Grosvenor-street, commencing at 6 o'clock. Additional Special Services are held on Thursday evenings; the latter meetings consist of 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, 55, Parkfield-street, Islington.

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Seances are held for Members and Friends on Sunday evenings, doors open at 6.30, to commence at 7; and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8. On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sisters who form the circle at the time of application.

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The Membership Subscription is 1s. per quarter, which admits to full fellowship, including use of books from the Progressives Library. Rooms are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are admitted into the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 58, Church-street, Paddington, at 8 o'clock.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

Seances are held for Members and Friends on Sunday evenings, doors open at 6.30, to commence at 7. and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8. On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sisters who form the circle at the time of application.

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as do the social happiness and harmless jokes which characterize many a modern scene; the early Christians, who carved such lively things on their tombs, never introduced crosses, furnaces, and instruments of torture; these gloomy things, as symbols of Christi­anity, were introduced at a later age; the Dean of Westminster said that he could find none on the earlier tombs; they began to appear one or two centuries afterwards. The inscriptions on the tombs contained nothing dogmatic, but simply inculturated the idea that the state of the departed was "peace," and "rest in God." These stone records in the catacombs are of special interest, because they have not been tampered with in later times, and chronicle the opinions of many early Christians, instead of the convictions of one.

Modern Spiritualism is spreading with great rapidity, but the human mind has been prepared to receive it by long and slow processes. The battle between exact knowledge and speculation has been waged for many long years, until science has shown a tendency to drag mankind into blank, cold, materialistic atheism, and blind faith to draw it towards senseless superstition and implicit belief in the incredible. Hence the soil is prepared for the advent of religious ideas founded upon facts which every man can prove for himself, and which he ought not to believe until he is forced to do so.

Thus all evidence tends to show that new religions are not of sudden and miraculous origin, but that the ideas grow naturally, as the human brain develops by experience and education; the new is then accepted, and that which is most worthless in the old is discarded, just as the orthodox world is now itself abolishing eternal punishment, which three hundred years ago it would have roasted anybody for doubting. The good and true in that which is old will live for ever, but shorn of unmeaning dogma and artificiality, for, in the words once uttered by a spirit through the lips of one, "Words without a thought of God are empty and false; words once uttered by a spirit through the lips of one..." words, although it does not read well in English.—M. Caithness.

Kardec "was a name of the deceased, and which he ought not to believe until he is forced to do so. But each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last. The truth of the present is the truth of the past, but each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last; but each truth is greater, and grander, and mightier than tho last.

THE LIFE AND WORKS OF ALLAN KARDEC.

BY THE COUNTESS OF CATHNESS.

I willingly accede to your request to narrate all I know of the history of the late lamented Allan Kardec, who did so much for the cause of Spiritualism on the Continent. The little I can tell will at least serve to answer many inquiries, and satisfy your readers until you can obtain a fuller and more complete account from an abler pen.

In order that English Spiritualists may know how much this intelligent, good, and enthusiastic man was esteemed on the Continent, I will first rapidly trace the principal lines of his literary career. Departing this life at sixty-five years of age, Allan Kardec had consecrated the first part of his life to writing classical and elementary works, particularly destined for the use of the instructors of youth. When, about the year 1850, the temporarily new manifestations of moving tables, and rappings without an ostensible cause, extraordinary movements of furniture and of other inanimate objects, began to call the public attention, and to cause a sort of feverish excitement even amongst the most venturesome imaginations, in consequence of the novelty of the experiences, Allan Kardec, who was studying mesmerism and these strange effects at the same time, followed the numerous experiments that were made in Paris with the greatest patience and the most judicious sagacity. He collected and classed according to order the many manifestations of moving tables, and rappings without an ostensible cause, extraordinary movements of furniture and of other inanimate objects, began to call the public attention, and to cause a sort of feverish excitement even amongst the most venturesome imaginations, in consequence of the novelty of the experiences, Allan Kardec, who was studying mesmerism and these strange effects at the same time, followed the numerous experiments that were made in Paris with the greatest patience and the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity. He collected and classed according to order the results obtained by this long observation, and from it compiled his book, the doctrine the most judicious sagacity.

He first published, in 1855, the first volume of "The Book of Spirits" (Le Livre des Esprits). In 1857, a second volume appeared. In 1858, a third volume was issued. In 1860, a fourth volume was published. The first three volumes, in 1863, were translated into English and published as The Voice of the Spirit. In 1864, the last volume was translated into English and published as The Book of Spirits. In 1865, the complete work was published as The Voice of the Spirit. In 1866, the complete work was published as The Book of Spirits. In 1867, the complete work was published as The Voice of the Spirit. In 1868, the complete work was published as The Book of Spirits. In 1869, the complete work was published as The Voice of the Spirit. In 1870, the complete work was published as The Book of Spirits. In 1871, the complete work was published as The Voice of the Spirit. In 1872, the complete work was published as The Book of Spirits. In 1873, the complete work was published as The Voice of the Spirit. In 1874, the complete work was published as The Book of Spirits.
June 19, 1874.

THE SPIRITUALIST.

It has now reached its fifteenth edition*, having spread the elementary doctrine amongst all classes of society, which in its present form, is as varied as the world of phenomena, and rises, as it were, a second time from the globe we inhabit, as the flames rise a second time from its ashes. But, while it has come to pass that natural phenomena have been spread amongst the multitude, it has come to pass also that supernatural phenomena have been neglected. This is the result of the attention which has been given to the subject of the physical sciences, for the benefit of which it was undertaken. It is necessary, therefore, to bring the subject before the public, and to make it known to the world, that the phenomena which have been discovered are not limited to the physical sciences, but are also found in the natural and supernatural sciences.

As we have seen, the phenomena of the physical sciences have been discovered by the aid of natural phenomena, and the phenomena of the supernatural sciences have been discovered by the aid of supernatural phenomena. The phenomena of the physical sciences have been discovered by the aid of physical phenomena, and the phenomena of the supernatural sciences have been discovered by the aid of supernatural phenomena. The phenomena of the physical sciences have been discovered by the aid of natural phenomena, and the phenomena of the supernatural sciences have been discovered by the aid of supernatural phenomena.

* Since Camille Flammarion pronounced these words in 1874, it has reached its 22nd edition. — M.C.
men are so many problems which are far from having been solved, and which together will constitute the psychological science of the future. Certain men may even deny the existence of one of that class, and after the most intense moral truth does not exist, that there are no intelligent laws in nature, and that we Spiritualists are the dupes of a gigantic delusion. Others, on the contrary, declare that by a special privilege they are acquainted with the essence of the human soul, the form of the Supreme Being, the state of the future life, and treat us as Atheists because our reason refuses to be guided by facts. The cause of our reasoning, gentlemen, cannot alter the fact that we are here face to face with the greatest problems; that we interest ourselves in these questions (which are far from being new to us), and that we have the right to apply the experimental method of contemporary science in searching for the truth.

It is by the positive study of effects that we mount to the appreciation of causes. In the order of studies united under the generic denomination of “Spiritism,” the facts exist. But no one knows the manner of their production. They exist quite as decidedly as the electric, luminous, and caloric phenomena; but, gentlemen, we neither know their biology nor their physics. What is the human brain? What is the brain? What is the absolute action of the soul? We are ignorant of it. We are equally ignorant of the essence of electric, luminous, and caloric phenomena. It is, therefore, wise to observe all these facts without any foregone conclusions, and to endeavour to determine their causes, which are, perhaps, of different classes, and more numerous than we have hitherto supposed.

Let those whose view is limited by pride or by prejudice not understand these anxious longings of our thoughts, so eager for knowledge; let those throw lateral and anathema on this class of studies; we elevate our conceptions higher.

Thou wast the first, oh friend and master! thou wast the first who from the very commencement of my career as an astronomer expressed a lively sympathy for my deductions relative to the existence of other celestial humanities; for, taking in hand my book on the Plurality of Inhabited Worlds, you placed it at once at the base of the doctrinal edifice which you had erected. Often have we discussed in this edifice, in the presence of their produce, the mysteries of the sky. Oh, soul! thou knowest by direct insight in what consists this spiritual life to which we shall all return, and which we forget during this existence.

You have now returned to that world whence we have all come, and you reap the fruit of your earthly studies. Your earthly envelope sleeps at our feet; your brain has gone out, your eyes are closed never more to open, your voice will no longer be heard. . . . We know that we shall all come to sleep; that this last sleep, to this same inertia, to this same dust. But it is not in this envelope that we place our hope and our glory. Thou hast reason and reason to space; thou shalt meet again in a better world, to this same inertia, to this same dust. But it is not in this envelope that we place our hope and our glory. Thy reason and reason to space; thou shalt meet again in a better world.

Paradise, till we meet again, dear Allan Kardec. Au revoir!

Having thus endeavoured to show how highly this wise and excellent man was estimated by his contemporaries, and how deeply they felt his loss, I will proceed to give you a rapid sketch of what I have heard of his life, convinced that his memory will descend to future generations, accompanied by the blessings that belong to the benefactors of humanity.

Allan Kardec (Leon Hurbanie-Denizart Rivail) was born at Lyons on the 3rd October, 1804; his family had always been much distinguished in the magistracy and in the law; but, from his earliest youth, he felt irresistibly drawn to the study of philosophy and science. He was educated at the college of Pestalozzi, at Iverdun, in Switzerland, and was one of the most distinguished scholars of that celebrated Professor, and also one of the most zealous propagators of his system of education, which exercised such a great influence in the reform of studies both in France and Germany. He was endowed with extraordinary intelligence and a special aptitude and inclination for teaching; he invariably taught all that he knew to those fellow-students who had acquired less than himself. It was in this college that his ideas took that tendency which was afterwards to class him amongst the men of progress and of liberal thought.

By birth he was a Catholic, and during the time of his education in a Protestant country he suffered many years of intolerance, that induced him to conceive the idea of a religious reformation, upon which he silently worked during many years, with the hope of being able to arrive at some unity of belief; but an indispensable element was wanting to the solution of this great problem. Later on, Spiritualism came to his aid, and gave a special direction to his labours.

He returned to France as soon as his studies were concluded, and, knowing German thoroughly, he translated many moral and educational books into that language, his favourite works amongst them being those of Pestalozzi. He was a member of many scientific societies, and was crowned by the Royal Academy of Arras, in the year 1831, for a celebrated treatise he had written on the question of “A system of studies most in harmony with the necessities of the age.”

From the year 1835 to 1840 he founded gratuitous classes at his own residence in the Rue de Sevres, in which he taught chemistry, physics, comparative anatomy, astronomy, and other sciences—an undertaking worthy of commendation at all times, and more particularly so at a time when only very few men of intelligence ventured to follow in this path.

Ever desirous of rendering the process of education agreeable and interesting, he invented, about this time, an ingenious method of teaching calculation, and a mnemonic table of the history of France, by the aid of which the dates of important events and discoveries could be easily fixed in the memory. Amongst his numerous works on education, I will cite the following:—A Plan for Improving Public Instruction (1829); A Practical and Theoretical Course of Arithmetic (1829); A Classical French Grammar (1831); A Manual of Examinations for Titles of Capacity, containing Reasonable Solutions of the Problematical Questions of Geometry and Arithmetic (1846); A Grammatical Catechism of the French Language (1848); A Programme of a Course of Chemistry, Physics, Astronomy, and Physiology, as Taught in the Lyons (1849), a work very much appreciated at the time of its appearance, and which has since gone through several editions.

Thus, before Spiritualism came to popularise the pseudonym of Allan Kardec, he had known how to make himself celebrated by a very different class of works, which, however, always had for their object the instruction and improvement of his fellow-men.

About the year 1850, when first the Spiritual manifestations began to be spoken about, Allan Kardec devoted himself to the most persevering observation of the phenomena, limiting himself principally to the elucidation of the philosophical consequences which could be deduced from it. He was thus able to perceive, from the very first, the dawning of new natural laws,—new, inasmuch as they had not yet been observed or studied; laws that regulate the relations of the visible world with the invisible, recognising, in the action of the latter, one of the forces of nature, the knowledge of which would throw light on an endless number of
problems hitherto considered unsolvable, and which had only been considered from a religious point of view.

His principal works on this subject are—Le Livre des Esprits (The Spirits Book), the first edition of which appeared on the 18th of April, 1857; The Book of Mediums, in 1861; The Gospel According to Spiritualism (1864); Heaven and Hell (1865); Genesis, the Miracles and Prophecies (1865). In January, 1868, he also established the Revue Spirite, a monthly publication, which is still continued by the Paris Society of Spiritists.

He founded this society on the 1st of April, 1858. It is regularly constituted with the name of "Parisian Society of Spiritual Studies." Its sole object is the study of all that can contribute to the progress of this new science. Allan Kardec always denied having ever written anything whatever under the influence of preconceived or systematic opinion. He was a man of a cold and firm character, possessed of great calmness and judgment, well qualified to grapple with the subject without being carried away by excitement or enthusiasm; he observed the facts, and from his observations he deduced the laws that regulate them. He has given us the theory, embodying it in a methodical and regular form, demonstrating that facts falsely called supernatural are really subject to regular laws; he classes them amongst the order of the phenomena of nature, and thus destroys the last refuge of the marvellous and one of the greatest elements of superstition.

During the first years of the advent of modern Spiritualism, when the first spiritual phenomena were so much discussed, the manifestations were simply an object of curiosity in France, as I am sorry to see they still appear to be in England, rather than a motive for serious meditation which they soon became in the former country, and on the Continent generally, thanks to the severe examination and logical deductions of our intelligent, laborious, and painstaking author, who soon succeeded in convincing all the thinking men of the day of the great importance of the eternal truths underlying the mere outward manifestations of spirit power. The Book of Spirits caused the subject to be looked upon in quite a different light; the moving tables were soon deserted; they had but served as a prelude to form a body of doctrine which embraces every question that so deeply interests humanity.

The true knowledge of Spiritualism dates from the appearance of the Spirits Book. It became a science which, until then, had only possessed stray elements scattered about without any co-ordination, and whose depth could not be comprehended by every one. From that moment the doctrine fixed the attention of serious and reflective minds, and was rapidly developed on the Continent. The book has been, I believe, through nineteen or twenty editions in French, and has been translated into nearly every Continental and some Eastern languages; I hear it has attained to its sixth edition in Spain, in spite of so many serious drawbacks from political and religious causes.

Thus in a few years persons of every country and of all classes of society adhered to those ideas. This unprecedented result is doubtless owing to the ready sympathy which the ideas met with, but it is also owing in great measure to the clearness with which they are set forth, which is one of the distinctive characteristics of the writings of M. Allan Kardec.

Abstaining from abstract metaphysical forms, the author has succeeded in making himself read without fatigue—a most essential condition for the popularisation of an idea; his argumentation is infallibly logical, offering no field for refutation and predisposing to conviction in every point of controversy. The material proofs which Spiritualism gives of the existence of the soul and of the future life tend to the destruction of material and pantheistic ideas.

One of the most fruitful principles of the doctrine, and that emanates from what precedes, is that of the plurality of existences, and succession of earth lives dimly perceived before by a multitude of ancient and modern philosophers, and in these latter days by Jean Reynaud, Charles Fourier, Eugene Sue, and others; but it had remained in a state of hypothesis, while Spiritualism demonstrates its reality, and proves that it is one of the most essential attributes of humanity, and one of the first laws of the order of creation. From this principle springs the solution of all the apparent anomalies of human life, of all inequalities, moral, intellectual, and social. Man comprehends by it whenever he comes, whither he goes, for what purpose he is on the earth, and why he suffers at

Inmate ideas are explained by the knowledge that has been acquired in previous lives; the progress of nations and of individuals by the men of past times, who return after having progressed; sympathies and antipathies as the effect of anterior connection, these tics which form the great human family of all ages, have for their base the very laws of nature, and are no longer a mere theory of the great principles of liberty, equality, and fraternity.

Instead of the principle that out of the Church there is no salvation, which foments and keeps alive division and animosity amongst different sects, and has caused so much bloodshed, Spiritualism has for its maxim that apart from charity there is no salvation, that is to say, equality amongst men; before God, tolerance, liberty of conscience and mutual benevolence.

Instead of blind faith, which annihilates liberty of thought, it says: There is no real faith but that which can look reason in the face in every age of humanity, for as reason progresses with man's progress through the ages, thought and faith based upon it must keep pace with that progress; faith requires a basis, and this basis is the perfect knowledge of what is to be believed; it is not sufficient to see in order to believe, above all it is necessary to understand. Faith is no longer of this age; in fact the dogma of faith is precisely that which now makes the greatest number of unbelievers, because it desires to impose itself, and exacts the abdication of some of the most precious of man's intellectual faculties, such as reason and free-will.

Allan Kardec was an indefatigable worker, always the first and the last at the work, but he gave way at last on the 31st of March, 1869, in the midst of the preparations he was making to remove his offices, which step had become necessary on account of the considerable extension of his multifarious occupations. Numerous works which were waiting for an opportune moment to appear, will some day come to prove still more the extension and the power of his conceptions. He died as he had lived, at his work. For many years he had suffered from heart disease, which could only have been combated by rest; for the mind and more bodily activity, but, entirely engrossed by his labours, he denied himself everything that would absorb him from his
favourite occupations. With him, as with all high-minded souls, the word completely wore out the scabbard. His body became heavy and unyielding, but his spirit waxed more and more energetic, and to the last he was constantly extending the circle of its activity.

In this unequal struggle the outward envelope could no longer resist, a day came when it was vanquished; the aneurism broke, and Allan Kardec fell as if struck by lightning. A man disappeared from earth, but a great name took its place amongst the luminaries of the age, a great spirit went forth to temper and renew its energies once more in the infinite, where all those whom it had taught and consolled no doubt awaited its arrival with impatience.

He has gone, then, to seek fresh life and renewed energy in the spirit world, and to find new elements where-with to reconstruct his new material organism. Worn out by incessant labours, he has gone with those who will be the lights of the new generation, to return hither with them to continue and to conclude the work which he has left in the hands of his fervent followers.

The man exists no longer, but the spirit is still amongst us; it is a sure guide and protector. An indefatigable worker has been added to the spiritual force. He will understand, as when on earth, how to make each one comprehend the advice they most require, without wounding any susceptibilities. He will calm the premature zeal of the too ardent, and indicate the proper moment for action. He will stimulate the lukewarm, and aid the sincere and disinterested workers in the good cause.* He now sees clearly all that he only guessed at when on earth; he is no longer subject to doubt and perplexity, and will make us participate in his convictions, enabling us to perceive the object, and pointing out to us the path we are to follow, with the clear and precise language that constituted him a type in the annals of literature.

The man no longer exists, but Allan Kardec is immortal, and his memory, his works, and, above all, his spirit, will ever be with those who firmly sustain on high the banner which he so well knew how to make respected! But we do not unite around Allan Kardec; we unite around Spiritism, as he has constituted the science, and with his counsels and his influence we shall advance with sure steps towards the happy future which is promised to regenerated humanity.

A CONFERENCE OF SPIRITUALISTS IN LONDON.

At a meeting of the Conference Committee of the British National Association of Spiritualists, held last Monday night, it was proposed—"That the proceedings of the Conference occupy four days—from the 4th to the 9th of August."

1st day.—Séances, 6 to 10 p.m.
2nd day.—Conference; two sessions, from 10 a.m. to 1, and 3 to 5 p.m. Papers and discussions on Physical Manifestations. Evening, 7 to 9—Physical Séances.
3rd day.—Papers and discussion upon the higher manifestations, the prospects of Spiritism, &c. Evening—Séances.
4th day.—Excursion.

MR. WILLIAMS AND JOHN KING SEEN AT THE SAME TIME.

BY PRINCE WITTGENSTEIN.

Mr. Glyde's report, which you kindly published in the Spiritualist some months ago about a séance held in my room, at the Buckingham Palace Hotel, was as circumstantial and true as possible.

What struck me most at this séance was John King's first appearance in front of the screen behind which Mr. Williams was sitting. After some stray flashes of light, his lamp suddenly appeared as if fixed against the screen, and presently showed us the upper part of King's handsome figure, brightly lit up.

He did not come—he was there all at once, without any transition whatever, and he was separated from his medium by the compact screen.

When, later on in the séance, he called me to look at his entranced medium, I distinctly saw Mr. Williams's head rec!ining over the back of his chair against the wall; his face pale, rigid, deathlike; the eyes glaring and upturned, and the mouth open, as of a man who had died a few moments before.

The spirit was standing before him, lighting the medium up and down with his lamp, which went out after the lapse of about half a minute. When, after that—while still standing in the dark, near the senseless medium—I thanked King for his exertions, and expressed a wish to shake hands with him, his large, damp, but hand grasped mine, seeming to come, however, not from the side where I had just seen him, but, as I say, out of the wall against which I was leaning.

EMILE, Prince of Sayn-Wittgenstein.

Nieder Walluf, on the Rhine, June 10th, 1874.

SPIRITUAL MEDIUMS BURNED ALIVE.

The following paragraph from the Religio-Philosophical Journal (Chicago) of June 6th, 1874, contains more details about the outrage in Mexico than we published last week:—

"City of Mexico, May 18th, via Havana.—Senor Castilla, Alcalde of Jacoba, in the State of Sinaloa, has officially reported to the Prefect of his district, that on April 4th he arrested, tried, and burned alive, Jose Maria Bonilla and his wife Diega, for sorcery. The Alcalde states that the people were exasperated against sorcerers, and demanded that they be burned, and the sentence was executed with his approval. He adds, that he has his eye on other sorcerers, against whom complaint has been made by the citizens.

"The Official Diario, of this city, confirms the report of the outrage, and says that several families in the town have since compelled the officer to burn another old woman and her son for the same cause. The General Government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence."


The Mr. Fay who has just come to London, asserts that he is not Mr. H. Melville Fay, the notorious medium, nor the brother of Mr. William Fay (manager to the Davenports) as stated recently in The Medium, but that he is the second cousin of Mr. William Fay.

* See The Spiritualist of January 2nd, 1874.
At a large number of Mr. Williams' seances during the past three years, the spirit John King has made himself visible by his own light to an average of about ten persons at the same time, and on several occasions he has shown himself and his medium at the same time, as recorded in the spiritual periodicals. Once Prince Wittgenstein invited Mr. Williams to his room in the Buckingham Palace Hotel, and at the seance saw Mr. Williams and John King at the same time, as recorded on the preceding page.

This engraving is copied from one of the photographs issued by M. Buguet, of Paris. Information about M. Buguet's photographs, and the conditions under which they are taken, will be published in the next number of The Spiritualist.

John King is the leading spirit in the production of physical manifestations through the mediumship of Mr. Williams. The special correspondent of the Times newspaper, and a friend of his own, had a dark seance with Mr. Williams at the time the latter was in partnership with Mr. Barne, and the following results were published in the Times of December 27th, 1872:—

"We took hold of one hand of each medium, and at the same time pressed a foot and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the "mediums" were kept in complete custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table. Our friend instantly struck a match, and lo! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far, indeed, from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom."
MISS SHOWERS’S MEDIUMSHIP.
BY WILLIAM CROOKES, F.R.S.

On several recent occasions Mr. Sergeant Cox has publicly alluded to opinions which I had privately written to him, respecting the electrical and other tests I was kindly permitted by Mrs. and Miss Showers to try with the latter lady. For many reasons, I regret that Sergeant Cox has thought fit to introduce my name into this controversy; but having done so, I think it only just to Miss Showers, as well as due to myself, that your readers should be in possession of the exact words I used. I therefore ask you to be good enough to print the following extract from my letters to Sergeant Cox:

【48x542】

"April 14th, 1874. I have had two experimental séances with Miss Showers, and have obtained certain results, but not enough to enable me to form a definite opinion. I must have more evidence. I have only had four séances altogether with her, and that is quite an insufficient number. I had between thirty and forty séances with Miss Cook, before I felt justified in coming to a positive opinion. I notice that with every new medium one or two séances only leave suspicion on the mind. It was so in the case of Home, Williams, Herne, Miss Fox, Miss Cook, and Miss Showers. In all instances where a great number of séances have been available, this suspicion has been replaced by belief; so it is not fair to attach too much importance to the unfavourable impression given by the few first séances with Miss Showers."

"April 20th. I cannot make up my mind about Miss Showers. Katie" refuses to say anything about her or 'Florence.' But be Miss Showers genuine or not, I am satisfied that Miss Cook is true and honest. I have had too many séances with her, and have tried too many tests like those you suggest, to leave any doubt on my mind."

"April 25th.—The tests which Miss Cook stood well, Miss Showers failed to stand. But knowing how misled I was in Miss Cook’s case at first, with even stronger grounds for suspicion than I have with Miss Showers, I wish to reserve judgment till I have more opportunities of experimenting. The evidence in her favour is very strong. I know five or six people who declare they have seen Miss Showers and the spirit Florence at the same time,—Mr. Dunphy, Mrs. Corner, Mr. Tapp, Mr. Luxmoore, and Miss Cook, and these on separate occasions. I have been in the cabinet all the time, near but not touching Miss Showers, while the spirit was 'materialising,' and then saw it open the curtain and take my hand. I could not see Miss Showers, as it was dark, but the risk of detection was too great for an impostor to venture on."

This is all which I have said or written to Sergeant Cox on the subject; the letters from which the above quotations are taken were written curante calamo, and would perhaps have been worded differently if I had foreseen their possible publication; but the opinions expressed in them I still hold.

SEANCES WITH MISS SHOWERS AT MRS. MAKDOUGALL GREGORY’S.
BY MR. CHARLES ISMAIL, B.A.R.T.

The musical séance last evening, June 11th, at the house of my excellent friend Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W., was most satisfactory. Our small and select party of inquirers was conducted through a very narrow doorway in the temporary partition, to that end of the drawing-room which was afterwards sealed off, and in which were a semigrand piano, a small table, sofa, and a few chairs. I accidentally took one which enabled me to lean against the said piano, close to the key-board, where Miss Showers had most kindly consented to preside, and where no one could approach without my knowledge. This young lady played with a light touch the beautiful air, "Ah! che la morte." I, being placed between Miss Showers and the audience, was in the best position in the room for observing the following phenomena:—A man’s stentorian voice sang the song throughout in good time and tune. The voice proceeded from close to where I was seated, and between myself and the wall; it, as you may suppose, overpowered the piano, and I may add, in its more powerful notes, was almost sufficient to deafen the listeners; it must have had a fine effect in Green-street, Grosvenor-square.

My friend Mr. Sutherland, who heard it on that night for the first time, has considerable knowledge of singing; he remarked that he had rarely heard so powerful a baritone; he inquired the age of the performer; the same voice replied that he was twenty-two when he left this world. Mr. Sutherland remarked that he was thinking that a voice of that quality would be likely to belong to a person of twenty-three. The next song was rather comical, the word "Whip-poor-will" (an American bird) being in one verse pronounced in a most ludicrous manner in a squeaking, rough, hoarse, and bass voice in quick succession; a clear, but occasionally rather shrill, female voice took up certain parts of the song.

After various other songs had been performed, numerous questions were put to the vocalist; we failed in obtaining any valuable information in reply to any of them, and soon the voice declined answering at all.

Here is a specimen:—

"Do you consider prayer of any avail?" "Oh! yes."

"What sort of prayer do you prefer?" "I like the Lord’s prayer best."

"How does prayer benefit you?" "It gains us salvation."

"What do you mean by that?" "It enables us to get to the top of the tree, and sit there [Then, after a pause] but we must not have too many up, or it will break down."

The only addition I will supply to the above is (1st), that Miss Shovers has a gentle, soft voice, both in speaking and singing; (2nd), when I accompanied "Peter" on the cornopean a few evenings previously, some of the tunes—such as God Save the Queen, which I played in the key of D—he, evidently not liking the higher pitch in the second part, sang an octave lower than my instrument. I think this is sufficient evidence that the voice was not the voice of a woman, much less that of Miss Showers.

Among the witnesses present at this séance were the Hon. E. Douglas, Mr. Thompson the amateur mes-
merist of Yorkshire, Lady G., Mr. T. H. Noyes, B.A., and Mr. George Sutherland.

At another seance, held last Sunday night at Mrs. Gregory's, after Miss Showers had been tied with tape round the wrists by her mother, in a manner which appeared almost too amount to cruelty, the knots were sewn with thread, and finally sealed by Mr. Dunphy, the young lady submitting with the most exemplary resignation. Peter, as usual, commenced singing in his free and lively manner, when presently Florence appeared from behind the curtain. I being close to Mr. Dunphy, who was keeping guard, went close up to her, and with the utmost sincerity expressed myself in admiration of her beauty and grace, and remarked how unlike she was to Miss Showers. Florence expressed her gratification at this opinion. After she had been seen by Mr. Dunphy to walk towards the far end of the dark chamber to her medium for the purpose of gaining strength she returned, when I presented her with a small but fragrant bouquet. This she gracefully accepted, and with which she tapped our face, far beyond any earthly complexion in delicacy and position, and look closely into her refined and lovely face, in the most coquettish fashion possible to conceive.

She allowed us to stand in front of her, in a stooping position, and was repelled by the idea. Neither from internal nor external evidence was I greatly attracted, and the objections that I put at that time were directed to the disadvantage of the latter. I also considered that there was very wide divergence between teachings given by spirits, and that all sorts of opinions were professed. Most of these I disliked personally, and I did not believe that they benefited the people who received them. I fancied that many such were enthusiasts and fanatics, if not mischievous. I compared the teaching of the Christian moralists with spirit teaching very much as I do now that the evidence of conviction is what alone is to be had; and that so cut-and-dried plan such as I propounded would really have carried with it the conviction I imagined. Moreover, I was distressed by the feeling that much that passed current for spirit communication was silly and frivolous, if not mischievous.

The other guests present at this seance were the Countess of Calabria, Countess of Medina Pomar, General Brewster, Miss Kislingbury, Mr. W. H. Harrison, Mrs. Showers, Mr. H. M. Dunphy, and M. Gustave de Veh, of Paris.

SPIRIT TEACHINGS.*

NO. XIII.

[After an interval of some days, during which I received no communication on the subject of the religious teaching of spirits, I requested permission to state further objections which pressed strongly on my mind. As I recall my state, I was perplexed and startled by what had been said. I was unable to accept what was now; and the great point that weighed with me was that of "Spirit Identity." It seemed in my then state that I must have complete proof of the earth-like identity of the communicating spirit before I could accept the statements made. I believed such direct demonstration to be procurable; and I was distressed that it was not given. I did not then know (July, 1873) as I do now that the evidence of conviction is what alone is to be had; and that so cut-and-dried plan such as I propounded would really have carried with it the conviction I imagined. Moreover, I was distressed by the feeling that much that passed current for spirit communication was silly and frivolous, if not mischievous. I compared the teaching of the Christian moralists with spirit teaching very much as I do now that the evidence of conviction is what alone is to be had; and that so cut-and-dried plan such as I propounded would really have carried with it the conviction I imagined. Moreover, I was distressed by the feeling that much that passed current for spirit communication was silly and frivolous, if not mischievous.]

In the spring of 1873, an account was printed of some remarkable seances held at the house of Mr. Rushope T. Spurs, M.D., Douglas-house, Alexandra-road, St. John's-build, through the mediumship of a gentlewoman in private life who does not wish her name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the genuineness of the communications was found. I, however, handed her a visiting card and pencil. She was commencing when I said, "Would you be so kind as to allow me to hold the card?" She then placed it in the palm of my hand, and arranging it, and placing her fingers under my hand, with the thumb above to steady the card, leant her right hand against mine, and wrote, at the same time saying she could not see, and feared I could not read it, but told me to take it to the candle light. She was standing outside the doorway. We now requested her to walk into the room. This she declined. I then placed my hand on the carpet two feet in front of her, when she placed her naked foot on it at request, for the space of one second; the foot was of perfect form and size.

These are some of the principal occurrences of the seances. Numerous other little incidents which cannot be described imparted to it the principal charms. Thus terminated the most delightful evening it has ever been my fortune to experience.

In this Spiritualist of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Rushope T. Spurs, M.D., Douglas-house, Alexandra-road, St. John's-build, through the mediumship of a gentlewoman in private life who does not wish her name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the genuineness of the communications was found. I, however, handed her a visiting card and pencil. She was commencing when I said, "Would you be so kind as to allow me to hold the card?" She then placed it in the palm of my hand, and arranging it, and placing her fingers under my hand, with the thumb above to steady the card, leant her right hand against mine, and wrote, at the same time saying she could not see, and feared I could not read it, but told me to take it to the candle light.
probable dealings of God with mankind, and to the
general character and outcome of Spiritualism. The
next answer made to me was as follows:]

Friend, we are pleased to converse with you again;
and if it be impossible for us to answer all your queries,
and to solve all your problems, we can at least rectify
some errors into which you have fallen as to the dealings
of God with man, and the tendency of the mission
which we have in charge.

The root of your error seems to lie in a false concep-
tion of God and of His dealings with mankind. Surely
the page of human history bears upon it the story of
one uniformly progressive revelation of One and the
same God. The attempts of men to realise and picture
to themselves the God whom they ignorantly worship
have led to the strangest and most fallacious notions as
to His nature and operations.

In the early days of man's history the crude notion
of a God inherent in his spiritual nature took shape as
a fetish, which was alternately prayed to with rever-
cence or cast aside with contumely, in proportion as the
prayer was granted or delayed. Men knew not that
the block before which they bowed was powerless, and
that round them hovered ever the bands of spirit
ministers who were ready to succour and defend them,
and to bear to them answers to their reasonable prayers.
They could grasp no more of God than that. The
tangible, palpable image was to them the embodiment
of their idea. Mark this! of their idea of God, not of
God Himself, but of the crude conception which was
the best idea they could frame. Drawing their infor-
mation from their own dealings, they imagined for
themselves certain rules of conduct by which they pro-
cceeded to judge the God whom they had created. They
feigned for Him human passions such as they found
worthy of respect in their fellows. They credited Him
with some failings which were inseparable from human-
ity as they knew it. He was jealous of His honour;
long-suffering and of tender pity: according as they
knew it. He was jealous of His honour; long-suffering
and of tender pity; according as they

...
ascertained that the form I had seen on the ground was Florence Cook.

The room was a small room, divided by a folding door, one half of which was closed, a curtain hanging over the other half, which the "spirit" occasionally put aside to enter the circle; she put aside that curtain, and held it aside, when I and others saw the form of Florence Cook on the ground. The gaslight was sufficiently strong for me to read large print. I did not see the face of the spirit and the medium at the same time, but the forms I did; and I saw the face of Florence Cook within one minute after I had seen the face of the "spirit," under circumstances which I will briefly explain.

I record my conviction that, if there were personation, it was not Florence Cook who represented the "spirit." That was utterly impossible. If there were personation—and consequently a most infamous and blasphemous fraud—some other person, and not Florence Cook, is the primary participator. It follows, of course, that she and the whole of her family are aiding and abetting the wicked imposition; nay, that Mr. Crookes is doing so; I can more easily conceive him to be a rogue than a fool, an ally than a victim. And, indeed, several of those present must have been cheats as well as he.

Why? wherefore? for what object? to what purpose?

I cannot conceive an amount of turpitude so monstrous: that family, standing well with their neighbours, eminently "respectable," religiously brought up (so far as can be shown by external signs), deficient of no social or moral duty—at least in the estimation of many persons of repute to whom they have long been known—that such a family, or any family not the vilest and most abandoned, could consistently, for a long period, carry on a system of fraud so utterly wicked—without any apparent motive—without, indeed, any reason why such fraud should be perpetrated—by which no member of such family could be any way benefitted.

Certainly there is nothing to indicate such atrocity of character (if there be fraud, no words can be too strong in protest) in the aspect of this household. It is a family of limited means and humble station; neither means nor station have augmented or advanced since the power was claimed; in neither father, mother, brother, nor sister, is there any indication of deceit; while Miss Cook, a young lady aged, I suppose, sixteen, is as ill calculated to be a cheat, or the confederate of cheats, as any person I ever saw.

I might lay some stress upon the other evidences that sustained my conviction on the evening to which I refer, especially the marked difference between Florence Cook and the "spirit." Florence Cook is short, the "spirit" is tall—the one two, or perhaps three inches taller than the other. The hair of Florence is dark; that of the "spirit" light. Florence Cook has ears pierced, and wears ear-rings; the ears of the "spirit" has no marks of ear-piercing. The foot of the "spirit" is rather large; that of Miss Cook was small. The faces of the two were, to my mind, very dissimilar: that of Miss Cook is small and round; that of the "spirit" long and solemn. The difference in the dress may amount to little, except that Miss Cook certainly wore stays, which the "spirit" as certainly did not. The feet of the "spirit" were naked; Miss Cook wore stockings and somewhat thick shoes. Miss Cook had on a green dress, high at the neck; the "spirit" had a white dress, of muslin, it seemed to me, and a sort of veil of the same material over the head, falling over the shoulders. These facts are of value only as showing that for Miss Cook to have taken off her dress and assumed another, and then to have taken off that dress and assumed her own must have taken time—which she could by no possibility have had.

But, after all, is this manifestation more wonderful than other manifestations which so many of us have witnessed—the veritable character of which is not questioned by persons who question this?

I am not disposed to enter into this matter at greater length—what the nature of the "spirit" is—why it is sent—what work it is to do, is doing, or has done—all this is involved in so thick a mist that understanding cannot penetrate it.

The manifestation, not to me agreeable; it gave me a shudder rather than a pleasure, and I have no wish to see it again. My sensations while in the presence of this "spirit" were, indeed, excessively painful. I do not understand that the "spirit" has at any time uttered a sentence worth recording; developed any truth; or, in fact, said a word or done a thing of any value. But that is not the question. The time may not be yet; we may hereafter—perhaps soon—see the wherefore that is now obscure.

My object is simply this: to declare my entire and unqualified conviction that Florence Cook and the "Spirit" are entirely distinct—that the one is not the other—that they are two separate beings.

I base this conviction upon such evidence as can be supplied to me by my senses, guided and sustained by such intelligence, such exercise of Reason, as enable me to form correct opinions and arrive at right conclusions upon this as upon all other subjects. And if my testimony is not to be taken as trustworthy here, it ought not to be upon any matter concerning which I might offer it. I am neither more nor less capable of judging that Miss Cook was not the "spirit"—that the "spirit" was not Miss Cook—than I am of determining whether I have two hands or only one—whether, in fact, I am writing with a pen dipped in ink or with a pencil—or, in short, any fact to be resolved by simple exercise of mind as it is by the senses.

Mr. Morse's Intended Visit to America.—Mr. J. J. Morse, the best of our native English trance mediums, intends to visit the United States in the autumn, and an announcement to that effect has already been published in the Banner of Light. He expects to leave England about the second week in October, a few days after his annual visits. Last Sunday he delivered an inspirational lecture to a crowded meeting in Newcastle. There was a full attendance, although the counter attraction of a lecture by Mr. Bradlaugh had been expected to reduce the number present. His address during the next week will be at High-street, Gateshead-on-Tyne.

Mrs. Tappan in Darlington.—Mr. G. R. Hinde, of Eastbourne, Darlington, writes to state that the trance cajoleries recently delivered by Mrs. Tappan in that town have done very much good in the locality for the cause of Spiritualism. Arrangements are consequently being made for the residence of Mrs. Tappan in Darlington during the whole of the month of July, during which period she will deliver lectures anywhere within a radius of thirty miles of her abode, and friends in Darlington will bear a portion of the expenses.

Mrs. Tappan to lecture during the month of July should come in touch with Mr. Hinde.
Correspondence.

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

THE NATIONAL ASSOCIATION.

Sir,—Mrs. Tappan, who, as an honorary member of the British National Association of Spiritualists, has made a donation of £50 to its funds, says, in answer to a subsequent communication that the idea or system as worthy of any support, it should receive it in an unqualified manner, and I never support any measure by half-measures; besides, I hope my example may induce others, who have thousands where I have pence, to give more generously. The English Spiritualists have received me very kindly, and among them are many who have joined the British National Association of Spiritualists. I cannot better wish the work "God speed" than by adding my mite as well as my voice and powers.

A. Joy, Hon. Sec.
25, James-street, Buckingham-gate, S.W.

The article recently published in the Brighton Daily News about the rise and progress of Spiritualism, is evidently considered to be a fair summary of the facts, for it has been quoted at full length by The Examiner of Light (Bristol), and the Beligio-Philosophical Journal (Chicago), the chief newspapers connected with Spiritualism in the empire.

M. Boucet, the medium and spirit photographer, has won a great name among American Spiritualists, but it is said that in some of his pictures the spirits appear to be photographed from engravings or drawings, therefore are not genuine. What is true in what form spirits may present anything to be photographed, his mediumship ought to be made a matter of close investigation before any opinions are formed on the subject.

FLORENCE MAPLES.—Last Saturday, at a seance with Miss Showers, at Mrs. MacDougall's Gregory's, 21, Green-street, Grosvener-square, W., the materialised spirit, Florence Maples, would not allow light to fall upon her entranced medium, but she led Mr. H. M. Dunphy into the cabinet, and stood by his side while she placed his hand upon the chest of Miss Showers. Mr. Dunphy thus felt her breathing. The dark room used as a cabinet had been examined before the seance began; the second door to the cabinet was locked, and a large piano placed against it; the window was high above the street, there being other rooms below. Among the guests present at this seance were Mrs. Ross-Church, Miss Douglas, and Mr. W. H. Harrison.

ACADEMY OF MUSIC FOR THE BLIND.—Last Friday, the Duke of Westminster invited a large number of ladies and gentlemen to Grosvenor House, to a concert by the pupils of the Royal Normal College and Academy of Music for the Blind. The concert was under the direction of the Principal of the College, and Professors Wetherbee and Strachauer; the selections were well chosen, and it is said that there was nothing of sectarian character. The extreme sweetness of the music and the singing, was ample proof of the current belief, that the loss of one of the senses tends to intensify the power and sensitiveness of the others. In recent numbers of this journal, it was pointed out by the Baroness Adelma Vay, by Dr. Childs, of Philadelphia, and by the editor, that clairvoyant vision has undoubtedly in some cases been possessed by persons physically blind, and that they have thus not only been enabled to see the spirits of departed friends, but persons in the body; and by the aid of this spiritual vision to recognize objects, and find their way about the streets. The importance of a discovery like this, resulting in so much benefit to the afflicted, cannot be over-estimatted, so it is reasonable to suppose that experiments should be tried by those members of the medical profession who are interested in the welfare of the blind. The members of the Royal Family, and many of the English nobility, take a warm interest in the institution, and the administration of the College, which manages the affairs of the College, could only manage to experimentally prove that clairvoyant vision can be imparted by mesmerism to say one blind person, it would be of great importance to analogous purposes, would be likely to imitate the example set before them. The office of the secretaries of the Normal College for the Blind, Grosvenor-square, W.; the College itself is at Upper Norwood, and its objects are to improve the condition of the blind. It is an institution which will deserve support by subscription.

REINCARNATION.—As announced in another column, translations of Allan Kardec's works on Reincarnation are shortly to be published in England, through the generosity of the Countess of Caithness. At present the works are not on sale in this country either in English or French, and when they are we shall examine with much interest the subjects which have had such great weight among Continental Spiritualists, and open our correspondence columns under certain conditions to their consideration.

ANSWERS TO CORRESPONDENTS.

T.—The people who stood for him got themselves photographed, and we believe that likenesses of all of them are in the pictures now in safe keeping.

GILBERT TATE,
PORTRAIT AND LANDSCAPE PHOTOGRAPHER.
STUDIO,—46, CHEAPSIDE.
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To SPIRITUALISTS AND OTHERS.—All who desire to read the literature of Spiritualism and other progressive movements, should subscribe to the "PIONEER OF PROGRESS" LIBRARY, which contains a large collection of Spiritual and other Progressive Works, published in new and attractive forms, and being made up of new and valuable works. Orders executed on the shortest notice. Workmanship and Fit guaranteed.

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A TEA MEETING OF SPIRITUALISTS on Sunday, June 23rd, at 3, E. Cogswell's rooms, 12, St. Peter's-road, Mile End-road, E., at 5 o'clock. Tickets one shilling each.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,
(ESTABLISHED 1873.)

Miss Lottie Fowler, the Great American Somnambulist and Clairvoyante, whose reputation is worldwide through the United States and Europe, has announced that, under a special contract, she will give sittings for seances to the public, she can be booked either at Union Rooms or business affairs connected with the Living and Dead. Hours 12 to 8 (Saturdays excepted.) Terms: One Gns. Address: 6, Somersett-square, Portman-square, London, W.

Mr. Charles E. Williams, Medium, is at home daily to give Private Seances from 12 to 9 p.m. Private Seances attended at the home or in the country. Accommodation at 61, Lancaster Crescent, for Secreto, on Monday evenings, admission 2s. 6d.; Thursday evenings 2s. 6d. Terms, Saturdays 2s. 6d. for Spiritualists only, 6d. at 8 o'clock next Address as above.

Miss Woodforde, Trance Medium and Medical Mesmerist, will also give Sittings for Development in Writing to Judge Edmonds of New York, may be obtained of Messrs. Negretti and Zambra, 82, St. James’s-street, and 37, Upper St. James’s-street, Brighton.

Mr. W. G. Scorey, Medical Mesmerist and Medium, in the Medical Class, 27, St. John’s-road, London, N.W. To be seen by appointment only. Terms, on application by letter.


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Prince Edward of New York, together with Lord Exmouth, has asked for and been presented with the Spiritualist. Also, the late Mr. Charles Hogg, of London, has asked for and been presented with the Spiritualist. Both of these gentlemen are said to be well satisfied with the contents of the paper, and will continue to recommend its circulation to their friends and connections.

HOYMNS OF MODERN MAN.


Mr. Thomas Blyton, 12, High-street, Bow, E., has a copy of the latest number of the Spiritualist, which contains an article on the subject of "Modern Spiritualism," by C. H. C. W. (see also "The Progress of Spiritualism," by Dr. A. T. Edmonds.)

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