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President.—Mr. Alfred E. Lovell.

Honorary Secretary.—Mr. A. M. Greens.

Ordinary experimental seances are held weekly, on Thursday evenings, at 7 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 seances held on the first Thursday in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional medium, lectures, discussions, reading of papers, or narrations of experiences of investigation, to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

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The Progressive Spiritualist and Free Thought Advocate. 

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The Mediumship of Mohammed.

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

An illustration of the truth of these remarks was furnished by a thoughtful lecture at the Royal Institution, given by Mr. R. Bosworth Smith, M.A., of Harrow School, last Saturday, on "Mohammed and the Mohammedans." The great Mohammedan religion, which now numbers from one hundred to one hundred and fifty millions of followers—a religion which has spread over a large portion of three continents, and which is extending in Africa with a hundred times more rapidity than Christianity—was undoubtedly founded by a trance and clairvoyant medium. Mr. Bosworth Smith entered much into the question of the sincerity or otherwise of Mohammed, a point which is much disputed by his modern biographers, but the lecturer gave his verdict altogether in favour of the sincerity of the prophet. Had all the modern writers on this subject been acquainted with Spiritualism and its phenomena, the question would never have been a matter of doubt, since the facts on record prove beyond all doubt that Mohammed was a trance and clairvoyant medium, consequently that the imposture theory is altogether untenable as applicable to his career. Although Mr. Smith had not the knowledge which would enable him to authoritatively decide this point, his conclusions were right nevertheless. He narrated that Mohammed was troubled with "fits," and that in one of these fits, or in a dream, he saw an angel holding a scroll before him, which the future prophet was asked to read, but which he could not decipher until spiritual power was conferred upon him to do so; thus he read the deores of God, which he afterwards put on record in the Koran.
The divine messenger told him afterwards that he was the angel Gabriel. After Mohammed became convinced of the divinity of his mission, it was some little time before he made his belief publicly known, and then the result was that for many years he was subjected to insults and derision, and in these, the early stages, the new religion had to force its way by virtue of its moral influence alone. Mohammed believed himself to be but mortal man; he considered himself but a channel through which those divine revelations could flow, and he felt that he was not pure enough to fulfill his mission; yet his life was simple and upright, and in his career mankind was presented first with the life and then with the theology, which is ever the case, whether it be in the life of an individual or in the life of a nation. So many difficulties did he have to encounter at the outset that his teachings seemed to make no way at all; indeed, once in despair he thought of committing suicide; still he was comforted by angelic visions, and his enthusiasm gradually rose till he resisted all discouragements.

Mohammed had curly black hair, and coal-black sparkling eyes—eyes that flashed with the light of prophecy; he was very fond of animals and children, and had an affectionate nature. One of his servants, who lived with him half his life-time, said that he had never been soiled by the prophet. He was simple and abstemious in his diet, even after he rose to place and power; in fact he had all the characteristics of a good trance medium. Powerful mediums are always of an affectionate and passionate disposition; they are governed by impulse rather than by the steady force of strong convictions, except when they believe that they have a mission to perform. Unfortunately, many physical mediums do not feel that they have any mission to perform except to gratify their impulses, but it is frequently different with those mediums who are gifted with trance, clairvoyance, and the higher forms of revelation. Towards the close of his career, when Mohammed possessed such vast power, the messages in the Koran became worldly, and seemed framed to carry out merely the temporal wishes and designs of the prophet; this same declension may sometimes be seen in modern mediums; in those cases wherein they have sometimes morally deteriorated after becoming subject to the teachings incidental to popularity and wealth, it is frequently different with those mediums who are gifted with trance, clairvoyance, and the higher forms of revelation. Towards the close of his career, when Mohammed possessed such vast power, the messages in the Koran became worldly, and seemed framed to carry out merely the temporal wishes and designs of the prophet; this same declension may sometimes be seen in modern mediums; in those cases wherein they have sometimes morally deteriorated after becoming subject to the teachings incidental to popularity and wealth, it is frequently different with those mediums who are gifted with trance, clairvoyance, and the higher forms of revelation.

The Mohammedan religion is well worthy of study by the light of modern Spiritualism, because from first to last, it is a strictly historical religion; instead of there being as many readings of the Koran as there are of the Bible, the text of the Koran may almost be said to be stereotyped. Mohammed and his followers lived altogether within the historical period, so that there being as many readings of the Koran as there are of the Bible, the text of the Koran may almost be said to be stereotyped. Mohammed and his followers lived altogether within the historical period, so that it is possible, by examination of the records of his own time and of succeeding generations, to see what proportion of genuine spiritual manifestations actually occurred in the presence of Mohammed, and how a vast number of unreliable and miraculous tradition gradually accumulated after his death, which had no real foundation in fact whatever. In so doing, Spiritualists will have a great advantage over Mr. Bosworth Smith, who describes trance and visions as "fits," and so far as can be seen as yet, seems to have a tendency to deny the reality of spiritual phenomena altogether. But as he has announced that next Saturday he will speak of miracles and the miraculous generally in connection with the career of Mohammed, no doubt he will then define his position in this respect more fully than he has done in the two lectures already delivered.

**SPIRIT TEACHINGS.**

**NO. VII.**

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

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

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

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

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*In the Spiritualist of August 16th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stricklo, 38, Speaker, M.D., Douglas-venue, Alexandria-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 so clearly that the speakers 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 either 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, and a mass of the same has been continued 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 giving his name and details of his earthly life very fully. These facts, in all cases unknown to the medium previously, have been remarkably found to be correct in every particular. The handwriting, peculiar to the communicating Intelligence, is always preserved, and the individuality remains throughout the same.—BR.
even, would be of little service to us in our special work. We deal with other issues than those which would principally engage the attention of those few men of science who design to notice the phenomenal aspect of our work. The mind, long trained in observation of phenomena of physics, is best devoted to the elucidation of those facts which come within its province. Ours is other, and connected rather with the influence of spirit upon spirit, and the knowledge of spirit destiny that we can impart:

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

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

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

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

It is such arguments, honestly put forward by those whose respect we fail would win, that are to us a bitter sorrow. They are in many cases loving, earnest souls, who need but the progressive tendency to make them bright lights in the world's gloom. Then, without doubt, they would give our message; but before we can build on the sure foundation which they already have of knowledge of God and duty, we must perforce clear away the rubbish which renders further elevation unsafe.

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

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

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

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

Religion, the spirits' healthful life, has two aspects—the one pointing to God, the other to man. What says the spirit creed of God? In place of an angry jealous tyrant it reveals a loving Father who is not loving in name alone, but in very deed and truth; into whose dealings sought but love can enter; who is just and good and full of affection to the lowest of His creatures.
It does not recognize any need of propitiation towards this God. It rejects as false any notion of this Divine Being vindictively punishing a transgressor, or requiring a vicarious sacrifice for sin. Still less does it teach that this omnipotent Being is enthroned in a heaven where His pleasure consists in the homage of the elect, and in the view of the tortures of the lost, who are for ever excluded in quenchless misery from light and hope.

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

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

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

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

Nor do we teach that there is a special and potent efficacy in any one belief to the exclusion of all others. We do not believe that truth is the presquisite of any creed. In all there is a germ of truth; in all an acception of error. We know, as ye know not, the circumstances which decide to what special form of faith a mortal shall give in his adherence, and we value it accordingly. We know exalted intelligences who stand high in spirit life, who were enabled to progress in eternal heaven, who were enabled to teach you, is one and indivisible. One in life, we teach you, is one and indivisible. One in its progressive development: and one in the effect on all alike of the eternal and immutable laws by which it is regulated. No doctrine of Election, no creed. Ye must wait too.

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

Honour and love your Father, God; tend and guard your own body; cultivate every sense of extending knowledge; seek for fuller vision of progressive truth; do even the right and good in accordance with your knowledge; cultivate communion with the spirit-land by prayer and frequent intercourse.

Within these rules are roughly indicated most that concerns you here. Yield no obedience to any sectarian dogmas. Give no blind adherence to any teaching that is not commended by reason. Put no unquestioning faith in communications which were made at a special time, and which are of private application. You will learn hereafter that the revelation of God is progressive, bounded by no time, confined to no people. It has never ceased. God reveals Himself as truly now as of old. He was revealed on Sinai. God does not shut off the progressive revealing of Himself in measure as man can bear it.
You will learn also that revelation is made through a human channel; and consequently cannot but be tainted in some measure with human error. No revelation is of plenary inspiration. None can demand credence on any other than rational grounds. Therefore to say of a statement that it is not in accord with what was given through a human medium at any stated time, is no derogation necessarily from the truth of that statement. Both may in their kind be true; each of different application. Set up no human standard of judgment other than that of right reason. Weigh what is said. If it be commended by reason, receive it; if not, reject it. If what is put before you be prematurely said, and you are unable to accept it; then in the name of God put it aside, and cling to that which satisfies your soul, and helps its onward progress. The time will come when what we lay before you of divine truth will be valued amongst men. We are content to wait, and our prayers shall join with yours to the supreme and all-wise God that He will guide the seekers after truth, wherever they may be, to higher and more progressive knowledge, to richer and fuller insight into truth. May His blessing rest on you.

THE SPIRITUAL SUNDAY MEETINGS

Last Sunday evening Mrs. Cora L. V. Tappan delivered an inspirational lecture at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. Thomas Shorter.
The proceedings commenced with the singing of a hymn, and the reading of a chapter from the Bible. Mrs. Tappan then passed into the trance state, and delivered the following inspirational prayer:—"Our Father and Mother, God, Thou source of every blessing, Thou infinite spirit, who art the model of every perfect human being, who dost govern the immensity, Thy power is manifest everywhere, and through the laws of Thy divine being, nature perfects the workings of her life. The soul of man, with which Thou hast endowed the attributes, faculties, and powers wherewith they are invested, the love of Thine own immortal nature. We would know more of the wondrous perfection of law in nature; we thank Thee for the attributes, faculties, and powers whereby the agencies of life are cutwrought, and which link us for ever to Thine own immaterial nature. We would know more of the spirits in prison, where they abide, what uplifting prayers, what elevating purposes may conform those spirits who walk up and down the world, clad in the garments of despair, who live in sorrow and in darkness, who in great measure cry out with complaining voices; Thou didst roll away the stone from the sepulchre. She had promised that signs should follow those that believed, and that was sufficient concentration of spiritual testimony to all people, and to all who believed in the biblical prophecies. Although similar manifestations actually take place, including the moving of the heavy objects, the healing of the sick, the speaking out, effecting a cure, it is an agency of the Messiah's prophecy, the matter is made the subject of dispute, and the professed believers in the ancient revelations are the first to deny the existence of such manifestations. The evidence that Jesus personally should be found to be at the present day was the cause of the lessening of the workings of the spirit. The materialism of the present age had so far penetrated into the sanctuary, that the power of the spirit was comparatively nullified. But when the spirit speaks of several forms of spiritual power, and at the same time is speaking as a spirit to His disciples, it is such strong evidence and such overwhelming testimony of the reality of such powers, that it is wonderful to see how many efforts have been made to nullify the latent spiritual forces. One reason why this has not been done is, that the spiritual beings of the other world have been erroneously divided into two great classes, by nearly all the nations of the earth. They have been divided into light and light, and the powers of darkness; an imaginary line of demarcation has been drawn, so that the public are afraid, lest it should be drawn the line between the righteous and the unrighteous, and that those who are on the wrong side may admit the evil spirits as well as the good. It is said that Christ went and visited the spirits in prison, and if He did this to evil spirits, it is evident that such spirits have to bear the blame for the things that they have done. It is a great mistake to divide humanity into two distinct and absolute classes; for instance, who could draw a line of demarcation between the rightousness and the unrighteousness? For this reason, when you are listening to her discourse? Every human being has within himself a mixture of good and evil, of truth and error; there must be a tendency to make atonement for the wrong. They were not necessarily evil spirits, but spirits trying or trying to do good. That is to say, they were earth-bound; they were spirits in prison who needed compassion, who needed kind words and good teachings from those who had the power of the love of Christ to restore all those fallen ones to life, light, and immortality. A spirit might be possessed of an evil spirit, and yet not an evil spirit. In the olden times the phrase "casting out devils," commonly meant merely the casting out of torments, pains, and diseases. It was true that diseases of the physical body would sometimes give faculties for the action upon that body of outward spirits, and of those who through ignorance could not control a medium properly, but it was an error to ascribe too many of the misfortunes of life to evil spirits; many of the sufferings which were once ascribed to evil spirits arose from material causes, and have been removed by modern science. On the other hand there was a tendency in physical science to erroneously ascribe all bodily ailments to physical causes. Discrimination should be used in all these things, and exact knowledge of spiritual and physical truths should be brought to bear upon every case. Many errors have been committed in consequence of their ignorance of the laws of the spirit life, and of the nature of the action of one mind upon another. In the olden days, the knowledge of the saving powers whereby good men in olden times had worked miracles, had been wholly blotted out from the history of man's religious experience, in consequence of the influence of the materialism of the age. In the case of Jesus, it is to be supposed that the angel who rolled away the stone from the sepulchre. She
Baron Du Potet's Visit to England.

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

One day some slight conversation called his attention to mesmerism, and he at once thought that he had felt some of its effects acting upon himself while walking in the fresh air, in the woods, or by the river side. He accordingly resolved to begin some experiments, and he succeeded in his first attempts to mesmerise others. The success of these experiments induced him to search out the Marquis De Puységur and M. Dolouzo, who were then the two most celebrated mesmerists in France. This was about the year 1827. At first, although he acknowledged the facts, he did not generally accept the truth of mesmerism, for he thought that the effects were produced by the imagination of the patient, or by animal heat, or in some cases by impoison human society, and produce rank corruption where God intended only beauty and utility. Prayer alone will not reform these evils, but prayer accompanied by works will do anything. Spiritual and mental forces properly understood can be made subservient to human welfare, and used to uplift mankind. Men should not be afraid of evil spirits; they should not, like children, be afraid of the dark. There are greater demons in the darkness than in the light; the greatest demons are ambition and cruelty, which not upon society every day. Sin is a fearful substitute for the living presence of the Spirit in the daily lives of those who form a spiritual organisation. So long as there are demons in the world, and man is still a child, the mist of any nation, so long is it proved that the gifts of the spirit have not been invited by those people, who may nevertheless claim to be seeking the kingdom of heaven on earth. Spiritual gifts lie within the grasp of all people; they are round about every soul; they are valuable and useful, but they must be used intelligently; like steam, they may produce disastrous effects. In the hands of an ignorant man, but not much in the hands of God and man, and they are round about the world of knowledge. The motor power of evil is gone when a spirit ceases to be a spirit; it is not possible for man to take out of the living presence of the Spirit in the daily lives of those who are loved by an angel of light, and the loved one will go into that realm with the love of God and the love of man, and the loved one will go into that realm with the love of God and the love of man.

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

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

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

MR. EPEE SARGENT'S NEW BOOK.

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

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

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

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

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

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

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

THE TESTIMONIAL TO JUDGE EDMONDS.

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

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

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

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

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

The address is accompanied by a number of books written on Spiritualism by English men and women, and by two albums, one of which contains the portraits of one hundred
Spiritualists; the other contains an equal number of spirit- 
photographs, more or less reliable, full particulars of which I 
will give you in another letter.

As I feel that I can add nothing of any value to the terms 
of the address, in which Mr. Thomas Smart has so elo­
quently spoken of the signal services you rendered to the cause for more than twenty years past, I con­
tent myself by requesting you to be good enough to receive 
from my hands that address, with the accompanying testi­
monials which English Spiritualists have addressed to me 
in the present in their to "Judge Edmonds, of New York."

With pleasant recollections of our meeting, and of the 
remarks with which you furnished me on the subject at 
time, and with the assurance now that my part in this matter has been "a labour of love,"—I am, my dear Judge, very sincerely yours,

BENJAMIN COPEMAN.

J. BERNARD VILLAS, Upper Norwood, Dec. 3rd, 1873.

Upper Norwood, December 17th, 1873.

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

MISS DE MORGAN.

WILLIAM HOWITT.

W. M. WILKINSON.

Thomas Garnett and various authors.

WILLIAM WHITE.

ROBERT COOPER.

W. D. CROSSLEY.

ANONYMOUS.

From Matter to Spirit, and Spiritualism in America, are 
taken from my own library, as I could not procure them from 
any other source. They contain the signatures of the most 
prominent American Spiritualists, with the exception of 
Mr. William St. Clair, the editor of the "Spirit," who has 
not been able to contribute more than a short review of the 
subject. The album No. 1 contains the portraits of many of 
the best known English and Scotch Spiritualists, whose 
names will be found in the index which accompanies the 
album.

An index also you will find of No. 2 album, containing 
spirit photographs, with their accompanying letters. About 
these productions there has been much controversy, and their 
veracity has been much questioned. However, my connec­
tion with them is such as to induce me to recommend them.

The artist, Mr. Hudson, was a poor man, and no believer. 
The medium in the first instance was Mr. Herne, a powerful 
physician, and, like too many of this class, thoroughly 
unbelieving. This gave rise to the well-founded suspicion that 
Horne and Hudson manufactured many of the earlier spirit 
photographs for the sake of the money it brought them. But 
Hudson himself, and several other mediums, have since ob­
tained in his studio spirit portraits, and among some hundreds 
which have been taken during the last year or two, there 
are no doubt many that are genuine, and some also that are 
indistinguishable in this respect from the spirit photographs 
of others. Miss Houghton, whose portrait appears in many of 
these, I send you, is an impressional medium, a very worthy 
person, but so erratic as to carry weight with practical minds.

She is an organ of the spiritual law, and a great minister of yours, 
and as she makes her mediumship available for these spirit 
portraits, I have got her to select those which are in the article, 
and she has endorsed them with her impressional marks.

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

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

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

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

I have written, in the current number of the Spiritual 
Magazine, to which I refer you, an account of a session I have 
recently had with Miss Cook, the medium who obtained those 
materialized forms, which will, perhaps, give you an idea of 
the way in which the figure is presented: nothing of a 
shadowy nature, but to all appearance, and in substance, too, 
as real as any human being. I don't know if you have ever 
seen anything of this nature which can be made to appear 
and make public, and I shall be glad to know your views of my 
hyposis, which, however, is denied by the spirit, who insists 
that she is a separate individuality, and I am not dis­
pelled to dogmatise on this subject. I am ready to believe 
that this is the genuine production of a real spirit.

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

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

BENJAMIN COPEMAN.

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

GENTLEMEN,—Your address to me of last November, with 
its accompanying books and albums, has just been received, 
for the purpose of offering to you and those whom you repre­
sent, my sincere thanks.

To find my efforts in the cause of truth so appreciated by an 
intelligent but far distant people, is a source of unfailing 
gratification to me. It is not, however, a cause of overflowing 
joy to receive such evidence of the wide-spread nature of that 
truth.

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

Such as we may recognize the wisdom with which the un­
seen intelligences have guided this movement from the be­
ginning, still we must be aware that there is much for us to do 
to remove obstacles that stand in the way of its progress.

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

The duty to the cause growing out of this knowledge, has 
been best performed in your country. Fifty or twenty years ago these things were publicly pro­
claimed in this country, and the men of science were urged 
to make the investigation, but in vain. Few exceptions, 
the educated scientific men of America turned a deaf ear to 
our entreaties. It has been otherwise with you. Your men 
of science have had the good sense to investigate, and the 
man­ 
fulness to proclaim the result, and believers in our sublime 
philosophy throughout the earth must be full of gratitude for 
the act. I, for one, say, "God bless you for it!" for you have 
made solid the foundation of that which we have attempted 
broaden, namely, that this whole thing of this communion 
and consequence, is addressed to the reason as well 
as to the heart, and ought not to be received unless the judg­ 
ment and consequence alike welcome it.

We may tell that we now look forward with confidence for an 
increasing rapidity in the spread of the doctrines of our divine 
faith. To your country shall we be mainly indebted for that 
result, and you and we, on both sides of the great ocean, can 
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The case containing the address, books, and album, was 
sent yesterday to Liverpool, and, I hope, will be forwarded 
to you by first steamer. You will be good enough to apprise 
me of its safe arrival.

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

BENJAMIN COPEMAN.

New York, February 8th, 1874.
The following paragraphs are taken from Judge Edmonds' private letter to Mr. Coleman, received last Monday:

The address is now hanging conspicuously in my library, facing the portrait of the Life. The articles are beautiful specimens of work, and are very much admired. I never saw a finer specimen of illumination.

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

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

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

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

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

I was in the act of having a communication through a medium, when our late President Lincoln came, and said he wanted the people of the United States upon the subject of reconstruction, and that he desired my aid.

I accordingly searched the matter out, in my own library, in the Astor Library in this city, and the State Library at Albany, and thus I found that

... (text continues)

Death.

Death is not the end of knowledge, but the open door to that sphere where wisdom showeth where the tree of knowledge groweth, and upon the wildhestorn Earth and Truth.

Death is not the end of life: "It is but the birth of a hope that knows no ending." Not for God and truth conflicting, love, through higher spheres ascending, Life's true worth.

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

Death is not the end of love— Earthly loves, are but reflections, You weave us sweet connections, With the new and pure affections Of the sky.

Correspondence.

The American Nation, To the Editor of "The Spiritualist."

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

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

Mr. Howitt argues that because Spiritualism has, without the aid of associations, or combinations, or human struggles, progressed in a manner which has excited its "increasing wonder"—because "this spiritual force has (he considers) not failed in any way"—because its expansion and diffusion have been unparalleled—therefore associations and combinations are unnecessary, and incapable of "adding to its operations the elements of a more decided success"—that, because its progress has been the work of the "Great Invisible Spirit"—because it has triumphed thus far, "not by favour, by human care or plans, by human aid or wisdom, but in direct opposition to all the forces and intellectual subtleties of humanity," and in spite of "sneers and malice," therefore "it is clear that it is a divinely inspired thing, but that of its Creator can wield, and it were impious for man to meddle with it.—at least, as conductors, or in the way of association to promote the study or the spread of it. Surely, sir, such arguments need not be answered, but only to be stripped of those stately folds of rich and florid rhetoric in which Mr. Howitt knows so well how to clothe his ideas, and be stated in their naked simplicity! Or, if they need any answer, this

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

J. W. EDMONDS.
should suffice, viz., "All history proves" that it ever pleases God to work out his ends by human means. The very successes of Spiritualism, which Mr. Howitt so much extols in, are no exception to this rule: "human cares and plans, human weakness and error, the forces and intellectual faculties of humanity, have been elements which have contributed to those successes, by God's will and grace, though they may have been arrayed at the same time on the other side as well. And though the growth of Spiritualism hitherto may have been unparalleled, we may yet hope that, if we do not neglect it, its triumphs hereafter may surpass the former. The plan and objects of the Association, as Mr. Howitt so clearly points out, are very different from those which have hitherto been pursued by the earnest disciples of Spiritualism, and their principles remain the same.

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

He asks, "Can you add fresh wings to the wind? fresh impetus to the tides of ocean? fresh speed and brilliancy to the light?" No; but we can utilize the wind, the tides, and the light. We can divert, concentrate, or diffuse these "sublime elements," as Mr. Howitt terms them. We cannot, as Mr. Howitt pretends, by any means, "thrust" oneself or the Association into a career of glorious energy and victory of development of Spiritualism. We are not to begin, through human frailty, and that the combinations and associations which are yet no sign of decadence or defect, is it not true that Spiritualism would have spread so much as it already has done in the past, if it had been, or was a vocation, and not a gift of God than Spiritualism is; but if James Watt had contended himself with staring at the kettle, and wondering, should suffice, viz., "All history proves" that it ever pleases God to work out his ends by human means. The very successes of Spiritualism, which Mr. Howitt so much extols in, are no exception to this rule: "human cares and plans, human weakness and error, the forces and intellectual faculties of humanity, have been elements which have contributed to those successes, by God's will and grace, though they may have been arrayed at the same time on the other side as well. And though the growth of Spiritualism hitherto may have been unparalleled, we may yet hope that, if we do not neglect it, its triumphs hereafter may surpass the former. The plan and objects of the Association, as Mr. Howitt so clearly points out, are very different from those which have hitherto been pursued by the earnest disciples of Spiritualism, and their principles remain the same.

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Mr. Howitt asks whether the Association aspires to "protect," &c., "evidently divine affluence?" Not exactly; there is a slight touch of sarcasm in the use of the word "protect" here, and of the other expressions in this paragraph. It humbly hopes to aid in cherishing, fostering, and diffusing this divine gift, and, if necessary, to "protect." Spiritualists.
may have come when it has become necessary. "If it be true that it has the power to procure, "I "that the discussions of all great Spiritual bodies have sprung out of the attempts to incorporate them," it would not necessarily follow that the Association would be wholly "mischievous," but it would be subject to certain evils inseparable from everything human, but which we maintain would be over-balanced by the good, and would probably be less than the evil would be if we should decline the tract or pamphlet offered them as if it came from Satan. 

When a man is attached to it, that they rarely fill the room in which Mrs. Howitt's letter has caused me to change my determina- tion and at once to join the Association as a member; and as a humble member of the Association, and Mr. Howitt's letter of invitation, my feeling being against all organised bodies. I am not authorised in any way, formally or informally, to speak for the association, or for any one but myself, but I know that I am not alone in the sentiments I have expressed.

Mr. Howitt does not object to local union, 1 and that he will follow my example, and for the reasons which I have expressed in my previous letter to him, which I was obliged to decline, feeling that I was no longer equal to the task of fulfilling to my own satisfaction the duties of such an office, and I also felt indisposed to take an active part in a movement for which I did not see a necessity, and which I have not had the opportunity of discussing with any one by whom I have been for years associated in disseminating the truth of Spiritualism, I determined to look on and not even to enrol myself a humble member of the Association, and Mr. Howitt's letter of invitation, my feeling being against all organised bodies. I am now, however, bound to say that the reasoning of A. J., in his reply to Mr. Howitt, has caused me to change my determination and at once to join the Association as a member; and as my good friend Mr. Howitt does not object to local union, I hope he will waive his opposition to one having a wider scope, and that he will follow my example, and for the reasons which influence me, namely, that by a strong united action such an Association may at all events rid Spiritualism of the charlatanism by which it is presented by some, whose audacious corruscation of poetic rhetoric in a description of the spirit world, he can be nothing more than a man. They teach, indeed, as intuition almost suggests to us, that the best thing we can do here below is to act with justice and humanity to each other, and promote each other's happiness as much as we can. I maintain, then, that Mr. Howitt ought not to mislead us again into bowing our necks to the yoke of superstition; and I trust that his letter will have little influence. The best thing we can do is to remain at home, and to seek for education into the Roman Church. A FRIEND.

Bath, Feb. 20th.

A REMARKABLE BOOK.—Mr. Bailliere, publisher, of King William-street, Strand, has a work on mesmerism to sell, written by the late Dr. Esdaile. It is full of unpub- lished facts, and coloured varieties of mesmerism, which have been cured by him in the hospital at Calcutta, by the aid of mesmerism. The work is unique, and of a very interesting character to the medical profession, and to those engaged in medicine and surgery, the pictures are very revealing. We believe that he is offering this work for sale for ten guineas, and that it contains an autograph letter, written by Dr. Esdaile, one of the chief mesmerists of the past generation.
THE MEDIUMSHIP OF MISS SHOWERS.

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

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

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

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

Some little light came into this recess from the gas lamps in the street, and there was still more light inside, when, according to custom, a lighted candle with sealing wax, and tape, were placed on a chair alongside the medium. The tape having been used on a former occasion, chanced to contain a great many knots, and Miss Showers asserted that she saw the knots apparently untying themselves, for nothing visible was touching them. They then began, she says, to go round her hands and wrists, tying them tightly together. A second piece of tape then went round her waist; the ends were afterwards knotted throughout their entire length, and finally tied very tightly to a china knob in the wood work of the window. Then she asserts that she saw the sealing wax go by itself to the cabinet and begin to seal the knots. When they had all been sealed, a legal gentleman was asked to impress upon the wax a seal which he chanced to have brought with him in his pocket. On entering the cabinet we found Miss Showers very securely bound, and the final knot on the piece of tape binding her hands, was at the back of one of her wrists, where it had also been well covered with sealing wax. The gentleman then applied more wax than that already over the knot, and had to do it very carefully to avoid burning the medium, after which he impressed his seal.

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

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

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

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

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

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

AN EVENING CONCERT

In Aid of the Above will be Held at
QUEBEC INSTITUTE, SEYMOUR STREET, PORTMAN SQUARE,
On WEDNESDAY, March 4th, 1874.

To commence at Eight o’clock.

Arts—Miss Malvina Claxton, Miss Emily Malby, Miss Arnon, Miss Liddell, Messrs. Morse, Russell, Mr. Arthur Glazier, Mr. Caleb Bull, Mr. James Hooker, and Mr. W. J. Griffiths.

Instrumentalists—Pianoforte—The Misses Malby, Miss Malvina Claxton, and Mr. F. Tindall. Miss Ada Malby will perform upon Messrs. Wheatstone & Co.’s Concertina.

Conductors—Mr. Robert Charlton and Mr. Malby.

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

Tickets may be had of Mrs. Blatchly, 5 Hanover Place, Regent’s Park; Mr. Cooper, New Charles-street, Edgeware-road; Mr. Maynard, 1A, Linon Grove; Mr. Hooker, 8, Henry-street, St. John’s Wood; Mr. Whitley, 5, Wellington-terrace, Bayswater; of the Secretary, Mr. White, 4, Grey-street, Manchester-square; and at the Spiritual Institution, 15, Southampton-row.

PART I.

Duet—Pianoforte, Overture—‘Semiramide.’

PART II.

Solo—Pianoforte—‘Home, sweet home.’

Song, “Stay, fasting thou.”...

Glee, “The Chough and Crow.”

CONFERENCE OF THE MEMBERS OF THE QUEBEC INSTITUTE, and friends of the work, will be held at the Institution, on Tuesday, March 10th, 1874, at 8 o’clock. The Rev. E. C. Burton, M.A., will be in the chair. The proceedings will be closed by an address on the subject of Temperance.

HENRY B. BUSH,
(From Hunt and Marsden’s)

PRACTICAL BOOKINDER, STATIONER, BOOKSELLER, LETTER-PIEES, COFFEE-PLATE, AND LITHOGRAPHIC PRINTER,

14, HIGH-STREET, BOW (FACING THE CHURCH).

FOR SALE, PRICE £5, BREECHES’ BIBLE

Grosvenor’s calico, black and white, black and white, or black and white cut ground, illustrated with plates. In perfect condition. To be seen on application to T. Mayson, 74, Navarino-road, Bayswater, London, W.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

A MEETING of the active members and friends of this Association was held on Sunday, the 1st of March, 1874, 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 men’s spiritual nature, capacities, duties, welfare, destiny, &c., and application to a regenerate life, also to assist the advancement of the cause 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.

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

The address given at this meeting, and some addresses by Mr. Morse, were published in the London Daily News, and the Manchester Evening News, and are still in demand.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS to be presented by the Spiritualists of Great Britain to the Queen, are offered, of Messrs. Mauger and Zamb, Crystal Palace, Southport. Price—Large size, 3s.; small size, is.

AUSTRIAN DEPOT for all Spiritualistic Literature,

W. H. TERRY, 76, Russell-street, Melbourne, where the Spiritualist, and all other Journals devoted to the same subject, may be had.

THE WORSHIPER OF LIGHT, the Victorian exponent of Spiritualism, sent to all parts of the world.

Subscription, 5s. per annum, includes postage.
EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into civilized countries of the world; it is a literature of thousands of volumes and not a few periodicals.

The late Mr. Vernon Lee, Editor of the Society, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate Spiritual phenomena. The Committee was appointed on the 20th of March, 1876, as follows:

1. Dr. Samuel Wilks, M.D.
2. Prof. H. H. Johnston, M.D.
3. Prof. H. H. Johnston, M.A.
4. Prof. H. H. Johnston, B.A.
5. Prof. H. H. Johnston, B.A.

The Committee's report, which, with the evidence, forms a bulky volume, published by Kegan Paul & Co., is as follows:

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 are heard distinctly by those who are near the walls of the room; and which occur, without being produced by muscular action or mechanical contrivance.

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

3. That certain articles of furniture, the floor and walls of the room—the vibrations accompanying which are heard distinctly by those who are near the walls of the room; and which occur, without being produced by muscular action or mechanical contrivance.

4. That questions asked by persons present, and by means of a simple code and cipher, are answered by movements of the various objects in a language correctly understood by those present.

5. Before the manifestations begin, it is well to engage in general conversation, and to call for God's blessing on the circle, and to pray that no evil may result from the proceedings.

6. If the circle be 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 is leaning over the table, it is very necessary to remove the hand immediately.

7. After asking the question, the sitters should sit round an uncovered wooden table, with all the articles of furniture, the floor and walls of the room—the vibrations accompanying which are heard distinctly by those who are near the walls of the room; and which occur, without being produced by muscular action or mechanical contrivance.

8. After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Kegan Paul & Co.

The following Extract from the report of the Committee on the Lunacy Laws, is a fair specimen of Lunacy Legislation:

It shall be lawful for the Proprietor or Superintendent of any licensed house to require any person or persons to be secured in his own premises, or under care as a Single Patient;—a law which has been described as a law of persecution.

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