

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

SPECIAL NOTICE.

Mr. Morse will sail for the United States on Thursday, October 15th, 1874. He has a few vacant dates for September next; early application is necessary.

Opinions of the Press.

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

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

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

"The address quite riveted the attention of the audience."—*Eastbourne Chronicle*.

"He spoke for nearly an hour-and-a-half. Not a hitch occurred. The address was more or less argumentative throughout, in parts it was really eloquent."—*Brighton Guardian*.

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

TO THE READERS OF "THE MEDIUM." Answer to William Howitt's Letter on the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. By ALGERNON JOY ("Iota.") Published by E. W. Allen, Ave Maria-lane. Price One Penny.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Thomas Blyton, 12, High-street, Bow, London, E., of whom copies of the Constitution and Rules may be had upon application.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE 1874 CONFERENCE OF SPIRITUALISTS

Will be held in London (Lawson's Rooms, 145, Gower-street), from the 4th to the 7th of August.

GENERAL PROGRAMME.

Tuesday, August 4th.—Opening Soiree, to be held at Beethoven Rooms, 27, Harley-street, Cavendish-square. Ten at 6 o'clock. Chairman's address at 8 o'clock, on detailed arrangements of conference.

Wednesday, August 5th.—First session of conference, 10 a.m. to 1 p.m. Second session 3 p.m. to 5.30 p.m. Subjects for consideration: "Organisation and the Physical Phenomena."

Thursday, August 6th.—Third and fourth sessions at same hours. Subjects: Direct Voice, Writing, and Painting; Inspirational and Trance Speaking; Spirit Photography; the Influence of Spiritualism on Humanity—Past, Present, and Future.

Friday, August 7th.—Public Meetings at 3 and 6.30 at the Crystal Palace. On the evenings of Wednesday and Thursday arrangements will be made as far as practicable for the holding of seances for the different classes of phenomena.

Terms of Admission: Soiree—Members' tickets, 1s. each; non-members, 1s. 6d. Conference and Crystal Palace Meetings, members free upon presentation of their card of membership; non-members 1s. to each session, or to each public meeting, or by 2s. 6d. ticket to the entire course. Non-members purchasing two 2s. 6d. tickets will have the privilege of nominating a person to be a member of the Association until the end of the current year.

The Secretaries will be in attendance at the soiree for the purpose of recording the applications of persons properly introduced to become members of the Association. These, upon payment of the Members' subscription, will be entitled to admission to the Conference and Crystal Palace Meetings free.

Tickets to be had of Miss Kinslingbury, 33, Clarendon-road, Notting-hill, W., and of the Editor of the *Pioneer*, 4, Kingsgate-street, Holborn.

PERSONS willing to CONTRIBUTE PAPERS on the following subjects are invited to send their names to A. JOY, Esq., 25, James-street, Buckingham Gate.

1. The best means to be employed by the Association in promoting the organisation of spiritualists.
2. The philosophy and purpose of physical manifestations.
3. The best conditions (mental, physical and social), for evolving physical manifestations.
4. The "Direct" Voice Writing, and Painting.
5. Inspirational and trance speaking.
6. On Spirit Photography.
7. The influence of Spiritualism on Humanity, Past, Present, and Future.

The papers must be sent to A. JOY, Esq., not later than Friday, the 31st July. All accepted papers to remain the property of the Association, unless specially agreed otherwise. Non-members contributing accepted papers will be elected Honorary Members for the remainder of the current year. No paper to occupy more than 15 minutes in reading.

T. EVERITT, Chairman, Conference Committee.

The BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 13, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYRMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

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

The Objects of this Association are:—

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

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

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

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

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

RICHARD FITTON, *Secretary pro tem.*

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

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Committee

Mrs. Barber,
Mr. W. Cotter,

Mr. R. Howorth,
Miss Ranger,

Mr. Warner Thompson.

Librarian.—Mr. J. Cain.

Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearce.

VERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1863, to the formation of this Association.

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

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

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

NEWCASTLE SOCIETY

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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 sitters who form the circle at the time of application.

Tickets of Admission may be had of the Committee.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. ESTABLISHED 1870.

74, NAVARINO ROAD, DALSTON,
London, E., 16th July, 1874.

NOTICE IS HEREBY GIVEN that the EIGHTH HALF YEARLY GENERAL MEETING of this Association will be held at the ROOMS, as above, on THURSDAY EVENING, the 30th July instant, at 8 o'clock, precisely. Members are urgently requested to attend to consider the undermentioned business:—

1.—Report of the Council, and Balance Sheet for the half-year ended 30th June, 1874.

2.—Election of Officers for the current half-year.

3.—Letter from the "British National Association of Spiritualists" re-affiliation.

A. M. GREENE, *Hon. Secretary and Treasurer.*

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.) Rooms, 74, Navarino-road, Dalston, E. *Seances* on Thursday evenings. Library for use of members. Subscriptions:—*Ordinary*, 3s. quarterly; 5s. half-yearly; 10s. annual. *Honorary*, 6s. quarterly; *Life Membership*, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FIVE. NUMBER FOUR.

LONDON, FRIDAY, JULY 24th, 1874.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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All communications for the Advertising Department of this newspaper, to be addressed to Mr. T. Blyton, 11, Ave Maria Lane, London, E.C.; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All orders for papers, and letters for the Publishing Department should be directed to Mr. E. W. Allen, at the same address; and all communications for the Literary Department should be addressed to the Editor.

Subscriptions:—No notice is taken of orders received for papers unaccompanied by a remittance. *The Spiritualist* will be posted for one year to any address within the United Kingdom on receipt of the annual subscription of 10s. 10d.

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Any delay or irregularity in the supply of "The Spiritualist" in London or in the provinces is the fault of the local news-vendor or his City agent. Our publishers, Mr. E. W. Allen, 11, Ave Maria Lane, E.C., should always be informed of such impediments and irregularities, and copies can then be ordered of him by post, direct.

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The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. Seances are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 90, Church-street, Paddington, at 8 o'clock.

THE CORRELATION OF SPIRITUAL MANIFESTATIONS.

A FORTNIGHT ago a leading article on the above subject was printed in these pages, and in following the same lines of thought, some hitherto unnoticed and unsuspected relationship between full form materialisation manifestations, and a particular kind of writing mediumship, may now for the first time be pointed out.

Mr. Flint and Mr. Mansfield of New York, have long been reputed to possess the power of answering sealed letters; that is to say, letters may be addressed to the spirits of departed friends, and enclosed in a blank envelope with no name or address outside; this envelope may be sealed or secured in any possible way, yet the spirits about the mediums will read the contents, and enable the spirit addressed to send a reply. This reply, with the original sealed letter untampered with, is then returned to the sender.

Of course there are methods of opening letters and resealing them so as to show little or no trace of the operation. It is needless to say that educated American Spiritualists are far too intelligent not to have tested the mediumship so as to set aside this objection, nor do we think it necessary to give space to describe how we provided against it, in the particular cases about to be described. Suffice it to say, both letters we sent to test the powers of the two mediums were not tampered with; the seals to the minutest portions of their rough edges were the same on return as when sent, and the envelopes clean, crisp, and unbent as at first.

The spirit addressed in the letter inside each envelope had three Christian names (one of them a French one) in addition to her surname. These four names were accurately appended to the replies through the mediums purporting to come from her, so that places "guessing" out of the question. Moreover, the proper names of all the three or four other persons mentioned in our letters were also given in the replies. And every question we put to the spirit was answered in categorical order.

Here, then, at first sight, was a wonderful proof of spirit identity. But on critical examination it was plain that all the knowledge which the communicating intelligence possessed about the departed had been gathered from our questions; no knowledge whatever of her affairs was displayed in the replies, outside the contents of the questions. Nor was any person named in the replies who had not been named in the questions, with one unfortunate exception—she wished to be remembered to Mr. Blyton. As she was unacquainted with Mr. Blyton on earth, whence this sudden interest in him? In our letter to Mr. Mansfield, one of the *Spiritualist* printed advertising circulars was enclosed, in which it was stated that Post Office orders should be made payable to Mr. Blyton. The method of addressing letters, the general style of composition, and the

handwriting of the replies, were not those of the deceased.

Some years ago Mr. Blackburn wrote in a similar way to a spirit, and sent the questions under cover to Mr. Mansfield. The following is a letter from Mr. Blackburn on the subject:—

To the Editor of "The Spiritualist."

SIR,—A few years ago I tried the experiment of testing J. V. Mansfield, of New York, respecting sealed letters, and the results I found to be very satisfactory. I sealed a packet containing nine questions, in the presence of two gentlemen, who assisted in gumming and cording with silk thread, and putting their seals also upon it, and deposited it in our Manchester post office. It came back to me with *all seals unbroken*, and all questions fairly answered, by the return steamer. Within twenty-four hours after its arrival, it was answered and returned, to the astonishment of the two gentlemen belonging to our Exchange. The questions pertained to my daughter who died ten years ago. I hand them to you, and the answers (to be returned) in the original; merely showing you of some great truth lying at the bottom of our natures we are all very ignorant of, in Spiritualism. CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester,
23rd June, 1874.

Admitting the facts of the original letter and its fastenings not having been tampered with, a critical examination of the reply shows that the whole of the knowledge it displays of the affairs of the deceased, might have been derived from Mr. Blackburn's questions.

So much for the facts of these three cases on the one side. On the other, it may be remembered that Prince Wittgenstein recently addressed a sealed letter to Miss Cook's Katie King, which Mr. Crookes enclosed in a second envelope, and further secured with four or five seals of his own. Katie copied that letter word for word and replied to it; we read her reply at the time, and were struck by the circumstance that it displayed no more knowledge of Prince Wittgenstein or his friends, than previously known to Katie or her medium. Nay, more, although we have attended such a great number of voice circles and materialisation circles, through all the five or six mediums who get such manifestations in London, we have never once been present when the voice spirits constantly connected with the mediums have given any good proof of spirit identity, or proved themselves to know more than was known to the medium or might have been known to him or her by the exercise of clairvoyant powers. The exceptions have been when these voice spirits have stood on one side, and with much caution and apparent jealousy, permitted others to attempt to communicate.

The mental characteristics of these voice and materialisation spirits are now well known, also their close alliance with the medium. The experiment with Miss Cook proves they can clairvoyantly read sealed letters, and altogether there is strong presumptive evidence that the three answers now under notice given through the mediumship of Messrs. Flint and Mansfield, did not come from the spirits whose names were appended to the communications, but from spirits who were practically the "doubles" of those mediums. Further, although acting upon first impressions, one might, like David of old, be tempted to speak in haste as to the veracity of the communicating intelligences, the student of mesmerism will pause, knowing how powerfully mental influences from all sources will act upon sensitives, and make them believe things which are not.

MISS LOTTIE FOWLER, whose great clairvoyant powers are so well known, has changed her address to 21, Princes-street, Hanover-square, two doors from Regent-street.

A TRANCE LECTURE BY MR. MORSE.

A few days ago Mr. J. J. Morse delivered a trance lecture at the Town Hall, Bishop Auckland. The following report of it is from *The Auckland Times and Herald*:—

Mr. Morse, who spoke in the trance state, commenced by remarking that in dealing with his subject as announced he had to "run the gauntlet" of criticism from two opposite parties, viz., objectors who were found within the ranks of Spiritualists themselves, and objectors who were outside the ranks, so that in a manner of speaking he found himself between two fires. In spite, however, of this difficulty he should address himself to the question as advertised. Dealing first with the objectors within the ranks of Spiritualism, and who were represented as regarding Spiritualism merely as a collection of remarkable facts, and not as something upon which could be raised the fabric of a religion, the speaker proceeded to point out the inconsistency of such objections. If the facts of Spiritualism were true, they must have a value to the world, or if not to the world, they must have a value of themselves. To deny the possibility of raising a religion from them was tantamount to saying that the facts themselves were of no value. To deny that the facts were true was to bring a charge of untruthfulness against some of the best men and the keenest minds in the world. If there was no religion in Spiritualism, and no philosophy or value in the facts, it would have been better for the world had Spiritualism never dawned upon it. The facts of Spiritualism, however, were true, and had a determinate value of themselves, and he proposed to deal with those facts in a comparative or analogical manner. The two systems of Spiritualism and Christianity, or rather Churchianity, both professing to deal with man's spiritual nature, were clearly susceptible of comparative analysis, and it might reasonably be expected that the new system would, to some extent at any rate, support the old one, so far as that old one was true. But on the other hand, he who had examined the facts of Spiritualism must be blind indeed, if he rejected the new system because it did not accord altogether with the old one. Those who carefully inquired into the facts of Spiritualism were bound to come to several definite conclusions. First, that the facts themselves were true; secondly, that the communicants were spirits who had left this world; and thirdly, that these spirits were now living in the spirit world. Admitting these facts, it followed that parties living in the spirit world knew more about that world than people on earth could possibly know. The value of these facts, therefore, was of the utmost importance, because they inevitably led to the conclusion that modern Spiritualism was the source from which man could be most fully informed respecting his future destiny. Spiritualism had the universe for its foundation, and God the Father of all, for its hope. He who tried to limit his conceptions to a system or a church could not be free. Spiritualists claimed the utmost freedom in religious thought. They did not believe that religion was confined to Churchianity, or that God was to be praised alone in set forms of prayer, or through the formula of splendid rituals. They did not believe in any kind of infallibility on earth, and regarded the notion of infallibility in religious dogmas as absurd as the idea of an infallible spiritual ruler. What were the facts of Modern Spiritualism? He would enumerate some of them. Spiritualists claimed to have some definite knowledge of a future state. Let them contrast their belief in this respect with that of orthodox Christianity. What professing Christian could say what the future really was? He questioned if there was one who would attempt it. It was a sealed mystery which, they were told, they had no right to penetrate. Who, he would ask, was in the better position, the man who walked in the bright sunlight of knowledge and felt strengthened thereby, or the man to whom the future was an inscrutable mystery? It was for them to decide. He would not for a moment attempt to impose the belief upon any man. Then, again, Spiritualism was adapted to the twofold nature of man, because it showed him how he should live here to fit himself for the future. In other words, it taught him to live in harmony with God, and the great purposes of his being. Spiritualists believed that men ought so to live here as to prepare themselves for the unfolding and expansion of their faculties in the spirit world, and that as those faculties were unfolded here, so would be the measure of their exaltation and purification in the future. There were some who disputed this, and said that by "faith alone" could a man hope to be exalted in the spirit world. He had no wish to quarrel with those who entertained that notion; but while admitting that faith was to them the road of their highest good, they ought not to try to prevent others

from pursuing a different course. Freedom of thought was the very essence of all true religion. It was said of Spiritualism, that if generally believed in, it would tear up the present foundations of society, and reconstruct, so to speak, the daily life of men. Supposing that it did, what then? Had the world never been revolutionised before? How many of the earth's greatest men had cast off their old opinions? All history was but one continuous throwing off of crude opinions, and the acceptance of higher and better, and purer ones. But let them take another of the deductions of Spiritualism. The philosophy of modern Spiritualism taught that death was only an incident in the career of the human spirit; one of the purposes of the Divine Father, and as such was not a thing to be dreaded; that it was not unnatural or unkind, but, on the contrary, natural and kind, because it simply removed us from this world to another of brighter associations, and more congenial to our spiritual nature. But alas! such was not the belief of the churches. Death, to the believers in churchianity, was simply a loathsome monster whose insatiable maw was never appeased. To the Spiritualist it was simply an inevitable sequence, and the fulfilment of a purpose in the grand design of the All-wise Father. It was for them to say which picture they liked best. Spiritualism robbed death of its sting, and enabled men to face it with confidence and trust, as a something which landed them not in endless happiness or endless torment, but in a state of infinite progression. Spiritualists believed that life in the future was governed by life here. That was the essence of all religion—solved all the knotty points of theology—and gave a complete answer to all who talked of eternal punishments. The theory of the churches was that man's moral nature became changed in a moment. According to them a man might live ever so bad a life; profane God's providence as much as he liked through a long life; imbrue his hands if he chose in the blood of his brother man; and then, in the last hour of his earthly existence, be converted, and pass away to enjoy the society of the blessed! In other words, the hanging of a man might often be the hanging of a saint, thus sending out of the world what was so much needed in it. If this was all true, of what value was a consistent, upright, moral life? Spiritualism did not accept that doctrine. The new system of religion said, as the foundation is, so shall the superstructure be. If men wished to realise spiritual elevation, it must begin in this world; for as their life here was, so would be the condition of the soul in the world to come. If this doctrine dethroned churchianity, why—churchianity would have to go. Whatever the issue, let them not stay truth. Men were in duty bound to accept that teaching which accorded best with the highest sense of being. The whole notion of rewards and punishments was a mistaken one. Was not the power of God equal to the punishment of his creatures? Men sinned hourly, but God never deviated a hair's breadth from His established plan, because to do so would be an admission that the laws He had made were inadequate to the results. A boy places his finger in the fire and he is burnt; the mariner neglects to obey the rules of navigation, and his ship is lost. Were not these vindications of the laws of God? If the mariner had obeyed those laws, his ship would not have been lost. Every violation of God's laws was followed by punishment; it might not be to-day or to-morrow, but it would assuredly come. And as was the nature of the violation, so would be the duration and character of the punishment. But the moment the punishment exceeded the offence it ceased to become punishment, and became simply vengeance. Spiritualism did not believe in a God of vengeance, and therefore, did not believe in everlasting punishment; and it advised its followers to live a pure and upright life here, so that they might enjoy a high and exalted spiritual existence hereafter. Was not that religion? Spiritualism taught that ultimately the balance of accounts would be struck, and sufficient atonement having been made, the soul would be free. God would have, so to speak, no further lien upon it, because Spiritualists believe that God is a God of justice, as well as a God of wisdom. The debt being paid, and the soul free, it would then have a career of ceaseless activity and infinite progression before it. There were some who denied this, and they were so anxious to retain a belief in an eternity of torments that if it were not uncharitable to indulge the thought, one could hardly help thinking that they looked forward with savage satisfaction to the time when they should be able to look over the battlements of heaven, and see their friends in the bottomless pit beneath! Spiritualists did not believe in a resurrection of the body, but they believe that the same soul a man has in this

world he will have in the spirit world. It might be asked what Spiritualism taught respecting the existence of God. His reply was, nothing—absolutely nothing. And in its ignorance on this point he claimed for it a manifestation of the highest wisdom. It was only proud, presumptuous minds who pretended to know anything respecting God; for how could the finite comprehend the Infinite? Spiritualism taught that the attributes of God were wisdom, justice, love, omnipotence, and omnipresence; but beyond that all was a sealed mystery, incomprehensible alike now and in the future. Nor did men want to know what God is. What they wanted to know was what God was doing in the world, and how they might live in harmony with his laws and with the great purposes of their being. In conclusion, the speaker recapitulated the main points of his address, and contended that religion was not confined to a church, or bound up in a book. With Spiritualists God was the minister, and the entirety of life, and the universe their Bible; and such he believed was the faith of the coming generations.

Another hymn was then sung, and a collection made, after which the proceedings terminated.

RELIGIOUS REFLECTIONS IN GLASGOW CATHEDRAL.*

BY COUNT DE MEDINA POMAR.

IN the afternoon we went out to see the cathedral. This we found to be a beautiful old Gothic church, but not of that elegant and elaborate Gothic style that we admire so much in the cathedrals of Milan and Burgos, but of the gloomy, massive, and cold architectural style of the north.

The exterior is sombre and imposing. A tower of some height rises from its centre, and the whole of the church is surrounded by a graveyard which used to be the burying-place of the ancient inhabitants of the diocese. The site that this old minster occupies adds a great deal to its dull and melancholy aspect. On one side lies the town, but, unfortunately, the part of it that one sees is the poorest and oldest, and is more suggestive of decay and misery than of poetry and architectural beauty.

On the other sides rises the Necropolis, a hill of rather small dimensions, that to-day serves the purpose of a cemetery. This burial ground presents a striking and solemn aspect when viewed from the steps of the old cathedral. On the highest part, that rises about 250 feet from the level ground, is situated the monument of John Knox. This column of granite, straight and solemn, which seems to pierce the very skies without the least effort, never bending its proud top, and looking grimly all the while down upon the church below, struck me as the most appropriate emblem of the great reformer's soul.

We went into the cathedral by a side door that admitted us at once into the great nave. The interior of this church is cold and dull, and the obscurity and silence that prevail produce a disagreeable sensation. The nave was at the time full of tourists, some with hats on their heads and hands in their pockets, others looking at the ceiling with their opera glasses, none seeming in the least to feel that they were in a church.

The effect that a Protestant temple produces on the mind is always contrary to that caused by a Catholic structure,—that of solitude and sadness. Conchita, I suppose, felt this too, for she leant on my arm and came as close to my heart as possible. I knew that this lonely and damp building displeased her, and that her vivid imagination refused this cold and monotonous form of adoration, for the serious and dark architecture of the Scotch churches does not touch the human heart.

"What a difference there is between this and the Catholic churches!" she exclaimed. "Here they make religion the dulllest and saddest part of man's life, when it should be, on the contrary, the happiest and most joyful act of our whole lives; for in what is there so much pleasure as in talking with one's own Father—with one's own God? The consequence is, that real devotion is unknown in this country; it cannot exist; their mode of adoration cannot inspire them with any holy passion; it cannot light in their hearts any sacred fire; their religion is as cold as these bare and dull stones that decorate their churches. See there, those men with their hats on their heads, do you think that if they felt themselves in a really holy place, they would not take them off? I defy anybody to go into the Cathedral of Seville without feeling moved by something holy, by something that tells him that he is in the presence of his Creator and Judge."

* Extracted from *The Honeymoon*, Vol. I. London: Trubner and Co.

"You are right, Conchita mia," I answered her, "the Scotch form of worship is as cold and dull as their country; but this arises only from their character. That which for us is the object of greatest joy, is for them the most serious and solemn act of their lives."

Concha looked at me for a few seconds, and then she said in the full and rich language of Cervantes, "The Catholic church is the church of the heart, the other churches are only churches of the mind, this is their greatest difference. The Church of God appeals to the conscience, to the senses, and to the imagination. The Protestant Church appeals only to the human understanding, that, in most cases, is but too indifferent or mistaken. The one is based on faith, the other on —"

"Reason," I suggested.

"Well," she continued, "perhaps, but on human reason, which may be true or mistaken. In the one, you are sure to be right, in the other who can tell?"

"The Church of Scotland," I said, "is admirably adapted to their physical temperament; it would no more do for the Latin races than the religion of the latter would do for the Scotch, and yet they had the same faith not so very long ago, but I am sure that even then a great difference must have existed between the two: difference that must have found its excuse in the distance it was from Rome, and in the difficulties of communication which, at that time, were so great, and which have only lately, comparatively speaking, been removed."

"And they call that religion!"

"Yes, my darling; and it is as true a religion to them as yours is to you, or the Koran is to the Arabs. They who seem so cold and passive to you, would not hesitate in condemning your views, which they would even call atheistic if they did not agree with their own. They consider everything a sacrilege that would render their worship pleasanter and easier, and that would soften and make less terrible their idea of God."

Conchita gave a sigh and murmured a prayer; "I pity them," she said, and moving on again, we passed into the inner church.

In this second church is placed the altar, or rather the communion table, that is just a plain wooden table, and the choir with the organ. In this place, used to be, in ancient times, the high altar of the cathedral, radiant with lights, gold and jewels, before which so many pilgrims and palmers must have knelt. Behind the altar is the chapel, in former days consecrated to the Holy Virgin, and that has retained, to this day, the name of Lady Chapel. In this is situated the little staircase conducting to a subterranean church, that used to be the old baronial crypt, and that after the reformation was called the Laigh Kirk; this melancholy and obscure colonnade was the scene of Rob Roy's mysterious warning to Francis Osbaldistone. Sir Walter Scott described it thus:—"Conceive an extensive range of low-browed, dark, and twilight vaults, such as are used for sepulchres in other countries, and had long been dedicated to the same purpose in this; a portion of which was furnished with pews, and used as a church. The part of the vaults thus occupied, though capable of containing a congregation of many hundreds, bore a small proportion to the darker and more extensive caverns which yawned around what may be termed the uninhabited space. In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were once, doubtless, 'Princes of Israel.' Inscriptions which could only be read by the pains-taking antiquary, in language as obsolete as the act of devotional charity which they implored, invited the passers-by to pray for the souls of those whose bodies rested beneath."

This crypt is to-day deserted; its aspect is perhaps therefore even more grim and mysterious than at the time of Sir Walter Scott's description. It is impossible to go through it without experiencing an inexpressible feeling of sadness and horror creep over one; there is an atmosphere of death in those funereal regions, where everything seems to remind us of the grave, and where every stone bears upon its face the mark of the remains of a being that cannot but remind us of the end of our short earthly career.

We went the round of those arches in as short a time as we could, and climbing up the worn-out steps, we found ourselves again in the inner church.

The Gothic churches exercise a power over the imagination that the Greek and Græco-Roman temples in vain have tried to equal. It is but too true that the Popes have employed, in building modern churches, the riches that the devotion inspired by the Gothic churches had given them. I observed

this to Concha, and I added, "You must allow that the Gothic style of architecture is the true Christian style, and that, after all, the Roman and modern churches always put one in mind of the pagan temples."

Conchita, seating herself upon one of the benches of the choir, while I took my place by her side, said, "There is nothing so beautiful and that so much attracts our soul, and leads it towards prayer, as those old abbeys in which all is mystic and holy, lighted by the innumerable torches that burn constantly before the holy images that we worship, and that represent our earthly lives gradually burning in a flame of love and prayer that rises towards God in heaven. And those painted glass windows of our forefathers, through which the sun shone upon them, as the light of God shone upon their minds through the teaching of the saints and martyrs painted upon them. Oh, such a church would be a fitting home for God, not such a Gothic anachronism as this. Here are the niches, but where are the saints? Who has substituted for the high altar, splendidly laden with shrines and reliquaries, this plain wood table, on which no longer is placed the real body of our Lord? This is indeed a Gothic church, but one that has long since been abandoned by the Deity and by His worshippers, and in which only the shadows of the past are visible."

"It is true, Conchita mia, this church seems more adapted to the dead that lie beneath its vaults, than for the living, who stare in mute astonishment at the relics of a faith that is not their own. One sees clearly that it was not built for the worship of her present attendants. Even now there is a service performed in it every Sunday, but it has no relation to the splendid ceremonies once performed beneath those arches, and for which it had been destined by its founders. The church is the same, but the religion has changed. Thus everything belonging to our spirit changes. All that is immortal must suffer certain changes, without which its progress would be impossible, for only what is purely material, only what time destroys and man can pull down, remains till the end in its primitive state. How different is the man of the nineteenth century compared with that man who built this church as a place in which to worship his God!

Each race has its civilisation and its religion, that when it passes away, leaves traces of its existence upon the planet, for nothing is ever lost in the admirable economy of time.

Observe the Pyramids that were built thousands of years ago in order to commemorate the lives of men whose religion is totally ignored by us to-day, and yet there we have their temples and their altars just as they left them.

Each race leaves behind it the foot-prints of its civilisation, and by those we are able to arrive at the state of their progress. They are the only proofs that time has consented to leave us in its destructive and yet creative march through the centuries.

In a few centuries more perhaps—who knows?—another generation, more advanced and more enlightened, may contemplate these Christian churches, when even the nature of the divine Master that taught men the religion that inspired them to build them, may be very differently understood. For—

"God is God from the creation;
Truth alone is man's salvation;
But the God that *now* we worship,
Soon shall be our God no more;
For the soul in is unfolding,
Evermore its thought re-moulding,
Learns more truly in its progress
How to love and to adore."

* * * * *

"Thus you see that the truth of the present is but the truth of the past, But each phase is greater and grander, and mightier than the last; That the past is ever prophetic of that which is yet to be, And that God reveals His glory by slow and distinct degree."

Conchita sighed, and a tear fell upon my hand. "I am sorry, dear Walter," she said, "that you should speak so lightly of the sublime religion to which it is our happiness to belong. Jesus established His doctrine for all eternity, and St. Peter built His church, that will last as long as the world. If the pagan religions of antiquity have disappeared, and have been forgotten, it is because they were idolatrous, because they were false. But Christianity has been established by God himself, and therefore it must be an eternal religion."

"I do not want to argue with you, amor mio, if the ancient religions that you call idolatrous, were false or not, although I doubt very much that God in his justice would have allowed false doctrines to be preached and thought among his children, and, above all, that they should attain such a degree

of success that Christianity itself has not yet, in nineteen centuries, been able to reach, for, without exaggeration, it is necessary that you should know that the Buddhists, whom you, of course, believe to be all infidels, condemned to hell, number even to-day in their decline nearly four hundred millions—a cypher which the disciples of Christ are very far from reaching—and that the Brahmists, who profess, perhaps, the oldest existing religion in the world, count amongst their followers more than all the Catholics who acknowledge the Pope as sovereign pontiff put together; but one thing I swear to you, and that is, that if I could believe God to be capable of allowing false doctrines to have such a success, and of sending all men who do not chance to hear of Christianity to hell, I would doubt of his justice, and even of his wisdom."

Do you then believe, Walter, that the Buddhists are right in believing in Brahm and Buddha, and in denying Christ?"

"No, certainly not," I said, "but they do what they have been taught to do, the same as you believe in what the nuns have told you; they act according to their conscience, and, therefore, according to God's laws. If they worship Brahm it is because they know no better, or rather because they are not sufficiently advanced to be able to comprehend a more philosophical doctrine—they believe in Buddha because their parents and masters believed before them in him, but, in spite of this, I am sure they will not be condemned for following the faith of their forefathers. Christians are very easily led to condemn the Indians and Hindoos, because they do not give up their faith at once, and adopt theirs, but they are very long before they can be got to change the least important of their ideas. Every man must act so as to please himself, according to his best knowledge, and if his conduct and belief are such as please his better nature, you may be sure that they are acceptable to his Creator in heaven; it is not man's fault that God did not make him an angel, and did not place him in heaven."

"God is just," she said, "but cannot allow a false religion to take the place of the only true one. Your ideas may be very philosophical, but they are not Catholic. What would the nuns at Seville say if they could hear you? Surely they would think I had married Lucifer himself. Walter! Walter! exclaimed the beautiful girl, her eyes full of tears, "if I did not love you so much I think I should hate you!"

MR. EPES SARGENT ON SPIRITUALISM.

MR. EPES SARGENT, the well-known American author, in a letter to Mr. Benjamin Coleman, of Upper Norwood, dated Boston, U.S., June 1st, 1874, says:—

Though I believe that Spiritualism will be scientifically established before another half century is at an end, a good deal of interest will long continue to attach to the history of our present struggles, and of the pseudo-scientific antagonism which we have had to encounter. For this reason I think you would do well to prepare a volume which you might entitle, "My Experiences in Spiritualism," containing a condensed account of the facts and experiences which have resulted in your present convictions. For, in the literature of Spiritualism, we want matter that will address itself to all varieties of minds, and your simple narrative of facts will, I think, be one of the most effectual and valuable contributions.

In my proposed work I shall take the facts and the hypothesis for granted, and show their consistency with the facts and much of the philosophy of the past; but I shall address myself to a very limited class, and shall not expect to make a popular manual of it.

The phenomena of materialisation prove, I think, the theory of Spiritualism; and that theory of course includes "Psychic Force" (if you choose so to call it), as the larger includes the smaller. Admit that a human being has the power, while here in the flesh, to send forth a force—an intelligent force—that can clothe itself almost instantly in a palpable human body, appropriately dressed; and how unreasonable it is to contend (especially when we have facts to prove the

contrary) that such an amazing power, manifesting a corporeity and an informing soul, distinct from the normal and terrestrial body, is not able to survive the dissolution of the latter, and manifest itself after death as well as before. Serjeant Cox seems to assume that all of us who believe in spirits are consequently "superstitious" and "unscientific." For he says (page 45 of his pamphlet, *Spiritualism Answered by Science*): "All honour to the man who has had the courage to grapple with it (Psychic Force), and drag it out of the possession of superstition into the domain of science." And who, pray, is the man to whom all this honour is due?

Do we not all know that this same psychic force, under the name of odic force, was "dragged out" as far back as the year 1849 by my old friend, the late Dr. E. C. Rogers, who published a book entitled, *The Philosophy of Mysterious Agents*, to prove what Mr. Cox, twenty-three years afterwards, seems to imagine is his own special discovery and property?

And what is the meaning of all this assumption as to the "superstition" of Spiritualists? Is it not the glory of modern Spiritualism that it deals the *coup de grace* to all superstition relative to the spirit world? That by proving that spirits are not a sort of minor gods, but fallible beings like ourselves, carrying with them the characters they formed in this world—and by investigating the phenomena in the light of advanced science—it has removed all danger of our falling into the errors of the ancients, or of the mediæval believers in witchcraft, whose *demonphobia* led to so many crimes, perpetrated in the name of theology and law?

Spiritualism enounces the grand truth that humanity must look to the facts of God's universe, to a catholic, all-embracing science, for its redemption. Therefore, I do not believe in the theocratic criticisms of Mr. T. L. Harris—(see the *Spiritualist*, May 8th, 1874)—who seems to imagine that the prosecution of a knowledge of the phenomena of Spiritualism (or Spiritism, as he calls it) will lead to a worship of spirits, as among the Chinese. On the contrary, the intelligent study of the subject, as it is now going on, will lead away from that very danger, and aid us to arrive at ever higher and higher conceptions of an ever-certain, but ever-incomprehensible, Unity, as being, at the same time, Ground and Cause of the Universe, Immanent and Transcendent, Substance and Mind, Impersonal and Personal, the God in whom we live and move and have our being, and, at the same time, our Heavenly Father—thus reconciling, what now seems hopelessly antagonistic, the Pantheistic and the Theistic idea—Science and Faith.

Modern science, even that which thinks itself materialistic, is helping us on to this conception in the remarkable persistency of its efforts to prove the unity of forces and phenomena, so that they will be ultimately resolvable, in the view of science, as they now are in the view of faith, into a unity—and what can that unity be but the simple effluence of the will of God? All the facts of Spiritualism, especially those which prove the power of spirit over matter, or rather, the nothingness of matter in comparison with spirit, are tending in the same direction.

The grandeur of Spiritualism is that it is *at one* with science—indeed, that it *is* science—and that every step which the positive or the inductive sciences can take will be in perfect harmony with all that Spiritualism reveals to us of those stupendous agencies which transcend all that we know of matter and of sense.

Well may Spiritualists hail, therefore, all that Ma-

terialism is doing to probe the secrets of Nature. Nothing it can discover can disturb our convictions or throw a doubt on our facts. The doctrine of evolution is no more antagonistic than that of immediate creation. No ingenuity of metaphysics can reason us out of the knowledge we have attained to. Once convinced that spirit is, we know that God is, and that he in spite of all that may seem contradictory and discouraging, is perfect Wisdom and perfect Love.

SPECULATIONS ABOUT REINCARNATION.

BY PRINCE WITTGENSTEIN.

My old friend, M. de Veh, has been here during my absence, and left at my house the parting *souvenirs* of Katie King—her rosary, some flowers, some farewell words written hastily on a bit of paper, and a letter, obtained by Miss Cook in the way I described in the last *Spiritualist*, in answer to one I wrote to her about six weeks or two months ago. The very strange fact it touches will, I think, interest you, although, as I remarked, the English Spiritualists do not believe in reincarnation—the *resurrection of the flesh*—as it is termed in the Bible.

When first I saw Katie, a very extraordinary and spontaneous sympathy drew us all at once to each other. I asked my leading spirits about its cause, and they told me that, some one hundred years ago, we had intimately met in Turkey, where she was a slave named *Sulmé*, who died young, of a violent death. In fact, in my early youth, I often dreamt of a very savage and rocky country, in which it seemed to me as if I were at home; and in travelling many years later in Turkey, long before I knew anything about Spiritualism, I perfectly recognised, as if I had seen it long before, the physical characteristics of the Dobrudja, her villages, minarets, and mountains. Katie having, during her materialisation, no second sight whatever, and being then under the direct influence of Mr. Luxmoore and Miss Cook, positively denied the fact of reincarnation, thus acting under the unconscious pressure of their own convictions; only, when I asked her to remember if we had not met before (I told her nothing more positive), she shyly, rather impatiently, told me, "No," as if she feared to divulge a secret; I consequently left off asking her; but, in the letter mentioned just now, I tried, without stating anything more positive, to rouse her remembrance, in begging her earnestly to look into her past existence, and to try to recollect *me*, in a country far away (of which I described the principal features), asking her, at the same time, whether the name of *Sulmé* did not awake any echo in her mind? Here is the answer I got from her, through Mr. de Veh:—

"My dear friend, I would wish very much to see you before I go. Can you come to me? I cannot remember anything about a former existence, but fancy I have known you before. Try to recollect if we have met. The name you mentioned* seems familiar to me! why cannot I remember? . . ."

EMILE, Prince of Sayn-Wittgenstein.

Nieder Walluf, on the Rhine, July 17th, 1874.

Mr. and Mrs. Nayler, late of Milford, Pembrokeshire, both veteran Spiritualists, celebrated the fiftieth anniversary of their marriage-day at Stawell, Australia, shortly before the last mail left there.

* *Sulma*.

THE SOIREE OF THE 1874 CONFERENCE.

PREPARATIONS for the Conference have progressed considerably during the last fortnight. Arrangements have been made for holding the *soirée* at the Beethoven Rooms; 27, Harley-street, Cavendish-square, where many gatherings of Spiritualists have from time to time been held, under various auspices. On the forthcoming occasion these rooms will be peculiarly suitable, because, as the object of the meeting is to introduce Country and London Spiritualists to one another, and to give plenty of opportunity for conversation, there will be little or no speech-making, and, the *suite* being divided into several apartments, friends will be enabled to converse comfortably, without interfering with the musical or other performances on the platform.

For those who prefer music and singing, ample entertainment will be provided, performers of acknowledged distinction having kindly volunteered their services.

Tickets for the *soirée* and for the course of Conference sessions (the latter for non-members only), can be had of Miss Emily Kislingbury, 93, Clarendon-road, Notting-hill; of Mrs. Everitt, Lilian-villa, Holder's-hill, Hendon; and of the Editor of the *Pioneer of Progress*, 4, Kingsgate-street, Holborn, W.C.

NATIONAL ORGANISATION.

FOR a long time past there has been a desire among many Spiritualists, more especially those residing in London, for united friendly action, disunion and dissension being sources of weakness, and co-operation a tower of strength. The British National Association of Spiritualists was accordingly formed, and in order that it might never grow into anything resembling an ecclesiastical power, it was resolved that the Council managing its affairs should be elected by vote by ballot; further, that every subscriber should not only have a vote, but the power of recording it without being put to the inconvenience of attending the annual meeting, since voting papers will be issued for the benefit of subscribers residing in the provinces, or who may from other causes be unable to be present. In order to still further guarantee that the Association can never fall under the management of a clique, nor become a narrow exclusive body, the minimum annual subscription has been fixed as low as five shillings, so that poor and rich may have the opportunity of working harmoniously together, and the subscriber of the smallest amount have as much voice in the management of the Association as its wealthiest supporter.

The results of forming an Association on such fair principles have been eminently successful. Although it has been formed such a short time, nearly all the leading workers in the movement in this country have joined it, and many of them are on the Council, as will be found on reference to the list of names in our advertising columns. Few have opposed organisation. Mr. Howitt has written against it, with the result of shaking public confidence in the soundness of his judgment, and his personal opinions were unduly dignified by being, in error, specially recognised in a presidential address. The editor of *The Medium* is working by his side against organisation, but as the said editor once worked in favour of an attempted national organisation, and read papers at its meetings, and as he once attempted to get up national conferences, and to influence them to give money to his bookselling

business when the people were gathered together, as at Darlington two years ago, his present action against organisations, friendly co-operation, and conferences is of little weight. The columns of hard sayings and unkind words, which these two gentlemen have said against friendly united action, carry their own refutation with them, and as it is not desirable to imitate such examples of ill-will, we will say no more on the point.

The National Association is progressing quietly and prosperously, and now that we have in London a platform on which all Spiritualists can meet in a friendly way, there is little doubt as much unanimity will prevail here, as has generally been the case in provincial towns in which organisations have flourished.

PSYCHOLOGICAL EXPERIMENTS.

BY THE BARONESS ADELMA VAY.

THE following experiments were tried recently in the presence of my mother and sister.

As my mother does not believe in spiritual phenomena, I asked the good spirits to give her some tests through my mediumship. Each of the objects she gave me to hold, for the spirits to trace out its history, I had never seen before, with the exception of a ring; I did not know when this ring or any other particular object was given me to test, since every object was first well wrapped up by them in paper and handkerchiefs.

I never wish to know what objects I hold. Antiquities are always better than new things, since the latter have no stories to tell.

First object.—Bones found in a sarcophagus in Egypt, bought at an antiquary's shop in Rome. *Sensation*—"I feel sick, I see the blue sea; it is splendid. Suffocating heat. I see antiquities, old Egyptians, and ashes. I feel such great oppression." Here I grew pale, so my mother took the object away.

2.—An old French knife, brought by a French prisoner in 1872; he said he had found it in France, digging in the earth. *Sensation*—"It's metal. I feel a contracting force and a taste of iron in the mouth. French or Italian peasants are digging; they are very brown. I see blood. A woman is crying."

3.—A golden ring of my mother's, with an amethyst with an R. carved upon it. *Sensation*—"I see an amethyst and all sorts of precious stones. A Turk, with a turban sells them. I see an R. A beautiful country, the sea, trees; I could draw it. Mamma and the sisters are joking and laughing." I so well described the scenery that my mother and sister remembered that the day after they had bought the ring they were merrily joking in the midst of the scene described, which was near Naples.

4.—A bottle containing medicine, bought by my mother at Leipsic, in the Löwen-Apotheke; I never knew of the existence of such a shop at Leipsic, and had never seen the medicine. *Sensation*—"Mamma holds a bottle in her hand and puts it in her pocket. It contains medicine. There is something written upon it. Now I see—it's 'Löwen Apotheke!' I feel quite unwell, and am sure it's medicine.*"

ADELMA VAY.

Gonobitz bei Potschach, Austria, July 10, 1874.

M. BUGUET'S SPIRIT PHOTOGRAPHS.

BY THE COUNTESS OF CAITHNESS.

I EXPERIENCE so much happiness every time I look at the photographs obtained through the celebrated French photographer, Monsieur Ed. Buguet, that I feel bound in gratitude, not only to him, but to the dear spirit friends who have come to us through his wonderful mediumship, to make the fact more generally known through the columns of the *Spiritualist*, than it can ever be by merely showing them to friends in my own drawing-room, which, however, has also been a great satisfaction, for the spirit likenesses have been recognised again and again by old friends of my family, who were personally intimate with the originals.

One lady in Edinburgh to whom I sent copies, and who had never heard of or seen anything of this wonderful phase of Spiritual phenomena, has since written to me that she could not sleep all night for thinking of them. Her words are as follows:—"I recognised every one; darling Ellen (my sister) is most wonderful, and your late husband and father not less so. I tossed about the whole night after seeing them, never slept, and Percy came to me at four o'clock in the morning, saying, 'I cannot sleep for thinking of those photos; they are something wonderful!'" I can truly echo the words, and fully endorse them.

I went with my son, Count de Medina Pomar, both of us perfect strangers to Monsieur Buguet, found him as courteous and amiable as Mr. Burns had described him in the *Medium*; was introduced into his front drawing-room in Baker-street, which, I may mention, for the satisfaction of those who fancy that lay figures may be concealed, was perfectly devoid of furniture—an empty room, in fact. There was not even a second chair for me to sit on whilst my son was having the first pose, the only chair provided being for the sitter; this, with the tiniest of all tiny tables, and a long cheval glass, used for reflection, was all the furniture the room contained, the walls being perfectly bare.

M. Buguet did not approach us, but stood at the other end of the room, near his camera, excepting on two occasions, when I asked for a support for my head. As soon as we were ready, each in our turn, he placed the glasses in the camera, and, turning towards the wall, buried his face in his hands, as if engaged in prayer—which, I presume, was the case, as he had recommended us to raise a short prayer that our departed friends might be permitted to come.

I must also mention in this place that a hint had been given to us by a French friend, a Catholic, to go to Monsieur Buguet on a Friday, if possible, it being a fast day. As I was anxious to obtain the best results possible, I naturally availed myself of the advice, for it would have been foolish to neglect any hint of the kind from one who had also been most successful in his experiences with the mediumistic photographer.

After a short absence from the room at the close of every pose, M. Buguet returned, bringing the negatives for our inspection; he had an anxious concerned look on his countenance until rejoiced by our expressions of delight on several occasions on our recognising, even on the glass, some dear and well remembered features, long passed away from our midst. Sometimes

* If Baroness Vay would minutely describe the conditions under which she gets these results, what are her sensations, whether she is in a trance or her eyes are closed at the time, how she knows whether the thoughts of the persons present about the articles and not the articles themselves are

exerting an influence over her, and why she thinks that spirits have anything to do with the matter, such details would be of interest. Professor William Denton once published a large number of similar experiments, in which his numerous sensitives traced out what purported to be the histories of geological specimens.—Ed.

no spirit form whatever was visible on the glass; this did not of course count, and was not charged for, but between my son and myself we were successful thirteen times; and out of the thirteen we distinctly recognised the spirit forms of five dear ones whom we had never hoped to see again on earth. One of these, my father, appears no less than three times, once with my son, once with me, and once as if floating over us both, and enveloping us with part of his fluidic drapery. Strange to say, in order that there may be no doubt about the identity of the spirit of my late husband, he brings in his hand the family crest and emblem.

To those who still hesitate to believe, and fail to comprehend the possibility of communication between us and our departed relatives and friends, and who, in order to justify their unbelief, determine in their own minds that there must be collusion on the part of the medium—who they presume prepares the appearance of spirit forms beforehand on his glasses—I will only point to this extraordinary and beautiful test, and to these perfect likenesses, recognised by each and every friend who has seen them, and again bid them remember that we were perfect strangers to the medium, who had never heard of us before.

I must also mention one other wonderful circumstance, which may indeed be considered as a perfect test, and that is the appearance of the spirit of the late Allan Kardec on one of my *cartes*—perfectly recognisable by everyone. This is most satisfactory to me, in more ways than one, as it also gives me a proof that he is near, and approvingly watching over me in the work I have undertaken, of translating one of his beautiful books, *La Genèse*, into English, and in making known his other works in England and America by publishing translations of them entirely at my own cost, which I am now about to do.

This likeness of the spirit of Allan Kardec also affords yet another very good and satisfactory test. I have formed a large collection of spirit photographs, commenced last year in America through the aid of Mr. Mumler, and have now completed the album with those of Monsieur Bugnet. Amongst the latter I have five others of Allan Kardec—three with his widow, one with Miss Blackwell, and one with the celebrated French astronomer and talented author, Monsieur Camille Flammarion. Allan Kardec's appearance on my own *carte* forms therefore the sixth. I have placed them all together on one page of the album, and the test I allude to is most conclusive, for each is perfectly distinct in appearance and position from the other, and yet all are excellent likenesses of the great philosopher.*

MARIE CAITHNESS.

SIR CHARLES ISHAM's article on Materialised Spirit Forms has been copied from *The Spiritualist* into one of the Leicester papers.

MR. FOSTER, the test medium, has left Australia for America; his visit aroused great public interest in Melbourne, and during the last week of his visit there it was nearly impossible to get a *seance* with him, the applications were so numerous.

THE address of the Rev. J. Murray Spear is now 2210, Mount Vernon-street, Philadelphia, Pennsylvania, U. S. A. The subscription gathered in England by Mr. and Mrs. Tebb has been a great assistance to him in his old age; he will be seventy years old next September, and is now strong and in good health.

* The evidence in this article, coupled with the technical criticism of the actual photographic manipulations published in No. 96 of *The Spiritualist*, forms most conclusive testimony in favour of M. Bugnet and his photographs.—Ed.

THE 1874 CONFERENCE OF SPIRITUALISTS.

Mr. J. J. Morse has issued a large number of lithographed copies of the following circular to provincial Spiritualists:—

All for truth. Truth for all.

July, 1874.

MY DEAR FRIENDS,—The importance of our movement is increasing daily. It is rapidly taking its place in contemporary history as one of the *faiths* of mankind. The attitude of the press and of public opinion is more intelligent and respectful now than ever.

It is intended to hold a conference of Spiritualists again this year, the place of meeting being Lawson's Rooms, 145, Gower-street, London, on Tuesday, Wednesday, and Thursday, August 4th, 5th, and 6th, as per accompanying programme.* The arrangements are under the auspices of the British National Association of Spiritualists, and as it will be a truly national and representative gathering I would strongly advise you to make an effort to be present, in the interest of our common cause, on the occasion referred to; or, failing that, to use your influence on behalf of the objects of the conference, and to render us all the aid you can to make it a success. Hoping for your practical assistance, I am, yours very truly,

J. J. MORSE,

Provincial Secretary to the Conference Committee,
10, Dunkeld-street, West Derby-road, Liverpool.

Correspondence.

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

THE DOCTRINE OF REINCARNATION.

SIR,—You have given in a recent number of your journal a somewhat lengthy account of the history of Allen Kardec, which Lady Caithness had contributed at your request, and which may be taken, I presume, as an *avant courier* of the forthcoming edition of Kardec's works, which my friend, Miss Anna Blackwell, is editing and translating from the French for the enlightenment of English Spiritualists.

I honour Lady Caithness for her boldness in daring to brave the opinions of her aristocratic circle of acquaintance by proclaiming the truth of Spiritualism. The sincerity she evinces, too, in publishing these works at her own cost, as I understand she intends to do, is a proof of her earnestness in promulgating Spiritualism, and especially what she believes to be a higher philosophy than we in England have yet realised, and for this unworldly devotion to the dissemination of a great truth, she is entitled to our highest regard.

I have, however, never been able to appreciate nor to properly comprehend the special doctrines taught by the late M. Kardec, which embraced primarily the belief in reincarnation.

They are almost universally accepted in France and other parts of the continent of Europe, whilst in America, where modern Spiritualism, had its rise, and in England the believers, as compared with the thousands who have adopted the French philosophy, count up by millions. I take it for granted that the disciples of both schools agree in the following fundamental principles:—

1. That Spiritualism meets at once and overcomes the widespread infidelity of the present age, and it gives to the doubter evidence that mortals at the change called death live on.
2. That this new state of life is one of progression, and that the worst man living may attain happiness hereafter.
3. That our Father in heaven is a God of love and mercy, and not a God of wrath and vengeance.
4. That this body of ours is but the outer covering of the spirit within, which is the man.
5. That this spirit-man can and does, under certain conditions, hold communion with men in the flesh.
6. That Spiritualism and its teachings (including the earliest forms in which it presents itself) lie at the very foundation of all knowledge, and that no man's education can be complete without them.

These and some others of lesser moment, I believe, are the axioms approved alike by the "Spiritists" of France, and the "Spiritualists" of England and America.

But those of the French school make it a point of essential doctrine that we of this earth have sprung from the lowest

* See advertisement.

forms of animal creation, and to attain perfection in our probationary course through this or some other planet, extending it may be through myriads of years, we, to expiate our past errors make our reappearance on this or some other habitation of men, in some other body commencing with a new birth, over and over again.

Now this always appeared to me a very startling doctrine, repugnant alike to our reason, our affections, and our cherished hopes of the future.

The reincarnationists, I believe, hold too, that spirits of a certain degree of advancement, frequently accept incarnations. Spirits we are told do this, and other spirits do that, and when I read of what they do and what they do not do, the question constantly arises in my mind—How do you know it? What proofs have you? Are these statements deduced from theory only?

Of course, if the doctrines admit of proof, however distasteful they may be to our educated prejudices, we should be forced to accept them as reconcilable to divine law. But if they are merely theoretical, however grand the philosophy may be upon which they are based, it is open to us who have received our education as Spiritualists in another school to show that these doctrines are not in accord with our reason, and certainly not apparently conducive to our future happiness.

But I am nevertheless bound to believe that a philosophy which makes reincarnation a necessary condition of life now and hereafter, and which finds acceptance with thousands of our neighbours, and is prominently advocated by two enlightened Englishwomen, one of whom gives her money and the other her labour and her talents, which I know are of no common order, without fee or reward too, must have much to say in support of their views and their utterances are entitled to our most respectful consideration.

As you, sir, are about to open your columns, I presume, in due time to a discussion of the Kardecian theory, I have thought it would not be objectionable to you and your readers to allow me to anticipate the forthcoming volumes by pointing attention to an article written by me some years ago in *The Spiritual Magazine* (1867, p. 68), in which I asked my readers to consider whether the mysterious power of the "double" of living persons appearing in distant places (a well-ascertained and admitted fact) may not satisfactorily account for the recollection by men of scenes in which they were not conscious they had ever been before. I cited an instance of a gentleman whilst waiting in the outer room of a lawyer's office, who seemed to know all about the premises though he was sure he had never been there in his life, and on stepping into the inner room he recognised an old engraving which hung over the fireplace, on the back of which he recollected to have read its history, and he at once repeated it to the lawyer, who took down the frame, and his impression was corroborated. This gentleman had no theory to offer; it remained ever after a profound mystery on his mind.

Many such facts have, I believe, been recorded by M. Kardec and his followers, but to my mind the "double" of a living person is a much more satisfactory explanation of such mysterious occurrences than to claim them as proofs of reincarnation.

However, we shall doubtless have in due time Miss Blackwell's answers to all objections which have been and will yet be made to the doctrine which she has adopted and made her own. But as I do not suppose that I shall be required to take part in any future discussion upon this important subject, seeing that Spiritualism is now upheld by many fresh and vigorous minds, freed from the trammels of early education and first impressions as mine has been, I will only venture to impress upon my good friend Miss Blackwell the necessity of putting her arguments in language so plain and understandable to the English reader that no one will in future avoid them, as I know they have hitherto done, on the plea that they failed to comprehend her meaning, or the special Spiritist terms so familiar to the French, but which fail to impress the minds of plainly-educated English Spiritualists.

BENJAMIN COLEMAN.

Upper Norwood, July 11th, 1874.

FURTHER COMMUNICATIONS FROM THE SPIRIT CALLING HIMSELF AN EGYPTIAN.

SIR,—A day or two since Thoth came to me again, and gave me further information concerning himself. It was as if his voice spoke it, whilst I rapidly wrote; but except that a feeling of sickening sadness came over me at times, and that

I saw the blue ibis, I had no other intimation of the presence of the spirit. Perhaps I was not in a condition to bear it, or he was not permitted to approach nearer.

"I have returned to communicate with you again. I am brought for the purpose of doing good. If I depict the horrible consequences of a life of evil, it will awaken reflections in the minds of men which will be of service to them.

"Never in all my existence since I can remember, did I feel an emotion of love. Perchance as a babe (in answer to your thought) on my mother's bosom, I may have felt some love; but I remember no further back than a time when I began to exercise power, which befell me at an early age, for my father had slaves over whom I was permitted to domineer. From my infancy I commanded obedient slaves, who were given into my hands to torture, if I was so minded, for my amusement. So that I grew up fed upon the love of power and hatred, and was a monster in my childhood. As a man I knew no pity, no compassion, no regret; only lust, desire, passion. To heap up about me sensual pleasures and gratifications, to satisfy my lust for dominion, was my only object. Love I had none for any object or being. I only hated,—and those who were more powerful than I, were only hated with a greater intensity. I did not believe in the gods of the Egyptians. I could see through the subtleties and duplicities of the priests and magicians. I practised sorcery myself, and the spirits I drew about me in the exercise of the arts of magic, gave me more power. I both saw and heard spirits; they came at my call and obeyed my behests, and I learned that even over them my dominant mind could reign. But there were limits to this. I learned that there were minds in that world of theirs, over which I could hold no sway, and this enraged me. I was made whilst still in the flesh to feel their power, and I learned at length to avoid offending them; but it was merely bending before a might greater than my own.

"When I entered this world I sought again only to exercise power, and leagued myself with those who ravaged the earth to subject men to themselves. I hated goodness, purity, innocence, and sought to destroy it wherever I found it, merely because it was in opposition to me. At times I was hurled down by a power I could not resist, and held enchained as it were in dark, drear abodes, where, with others like myself, we raved and fought, each one striving to get the supreme place. Only when the most powerful reigned was there anything like peace. At these times voices of gentle music would be heard, chanting the praises of the supreme Being. This affected us in various ways. Sometimes the hearts of the least violent would be softened, and then disappeared from our midst, how, when, or where, we knew not, nor cared. Our torments at these times were various. Sometimes looking up we beheld glorious forms looking down at us with compassion, and a voice would be heard exhorting us to turn in worship to one they called God. This enraged many of us still more, and we resisted with scornful laughter, with blasphemies.

"After a period our sufferings would be mitigated, and we found our way to earth again; but the remembrance of our torments remained with us, and things which we had done before we did no longer. After each incarnation in these drear abodes there was a slight mitigation of evil work; but where the nature is very hardened, reformation of any kind is of slower growth, and for every act of evil recommitted, torments were sure to be the consequence. There are natures so dark they are very seldom let out of hell. When they are it is for some object of mercy in connection with their own state, for the hells are under the government of angels of the highest wisdom and glory, who dispense the mercies of the Most High. God never forgets any; all receive what is essential to their spiritual life, and those who have wilfully perverted the stream of life from Him, and deformed their own souls, are led mercifully out of the foul pits of their own seeking at last. The pure, health-giving air of heaven, the loving influence of the angels, which is an embodiment, as it were, of the breath of God, is permitted to reach even the souls of the damned. Hence even the most wretched perverts are permitted to leave their hells at times in the merciful furtherance of their ultimate restoration to a state of spiritual health and harmony.

"Whilst you write these words of instruction and wisdom concerning the other life, I am assisted in the dictation by a radiant spirit standing at your left. His gleaming robes are as if wrought of threads of gold, woven into a rich pattern of flowers and tendrils; his hair falls upon his shoulders in golden ringlets; his face, calm and noble, sends forth a radiance also, so that his very presence is a shining light.

Such are the sons of God. I, the poor Egyptian, who never worshipped anything until now, am dark, dark. I *feel* my own darkness. It eats into my very soul. It is gathered about me in tangible atmospheres, more thick and oppressive than your earth-fogs. I know this is the outward expression of my spiritual state. You are protected from it. Wrapped in my clouds I am invisible to you. I know you could not endure the sight of me, and this is now a pain to me. When you saw me on a former occasion, I was wearing the form I generally assumed upon earth, concealing my real deformity. We have the power in the spirit world of assuming deceitful appearances, by which the weak, ignorant, and unwary are the more easily lured to evil.

"The radiant spirit at your side sheds a comforting light upon me. I breathe freer from his presence. To be permitted to approach you, and give you these words for the instruction and uplifting of that human race I have always hated and wished to destroy, that is, to make them demons like myself; to be permitted to do this is like being uplifted for a time into heaven. I am in a state of comparative 'happiness'—the happiness of well-doing. From the proud, overbearing, cruel, hating spirit, I have become humble, grateful, anxious to serve; and look up with a yearning reverence to all that is high and godlike, and open my soul to receive of the love of heaven. I have to go below, however, to contend with the evil; to mingle with those who are hateful, deformed, repulsive. Looking upon their hideousness—knowing it fully—my soul sickens, because it has tasted a little of good. A light from heaven pierces my soul, and I see the why and the wherefore in the past lives of those I am with for the time of all their hideousness. I reason with them; I teach them; I exhort them. They turn and rend me in their hatred, and eject upon me vilest of effluvia. I suffer; and read within myself lessons from my own past. Remorse assails me. I weep—as you heard but now—and my soul, heavy laden, can scarce perceive one ray of comfort. But there are states of remission from pain, and I repose in some higher place, gaining more wisdom, purity, and strength from God's ministers of grace, to fit me for more struggles with the damned. Such must be my life in the spirit for some ages, for the whole man must be re-made: good can only be gained by working for it.

"I am now made to see the mind God gave me—one of great power. Had I lived for good, I might have been one of the earth's Saviours; but I perverted my high gifts and became a devil. It was not easy to win me, because of my undaunted fearlessness, boldness, and audacity—my perfect self-sufficiency. I was sufficient unto myself, and believed in myself only. I could not be made to believe there was a God. Any power greater than my own enraged and filled me full of bitterest hate. Consequently I was surrounded by a wall as of adamant against the divine mercy,—the wall of my own self-sufficient strength and power. But God was greater than I, His love untiring. The greater the enemy, the more earnest the endeavour to save. By many subtle processes, concealed from me by the gross darkness of my own selfhood, He has through these long ages of my opposition, gradually worked upon me. I thought it was myself, but I now see it was His spirit working in healing love and mercy upon me. The last act was to bring me to you. When I read in your heart that tenderness of love for a human being, merely because I was a human being,—when I saw you loved me, and saw it was inspired by a higher nature watching over you, or that you would instinctively have shrunk from me,—it awakened within me an intense hatred and loathing of myself. Seeing the beauty of love, and that spiritual loveliness surrounding your guides, who, in company with other bright spirits were gathered tenderly about you, I saw myself a hideous monster burthening the face of nature. Then for love's sake I bent at your feet—the one I dared more nearly to approach—and renounced myself. The wall of adamant crumbled to dust before the breath of God, leaving only the dark shadow of itself as a Nemesis, until by repentance I cleanse myself of myself, and pass through the joy of a new birth.

"You ask me of my former life on earth, of the ancient people so long past away. I can better tell you of those ages hence when I return more fully into those states which marked my existence then. I have lived out of that old time. I could better tell you of a time nearer at hand, and of the part I have played lately in the world's history. I have been the instigator of many foul crimes, murders, and deeds too horrible to mention. But your soul draws back horrified, I am warned to say no more.

"Heed, kind one, whilst I paint a scene of the old past to

remove all unpleasant impressions from your gentle mind: a reminiscence which flashes brightly out from the shadows gathered over that long night, as a dream or vision may start forth upon the mind which has laboured with nightmare during the hours of sleep. It may interest you.

"In one of our ancient temples devoted to the worship of Isis, a priestess (whom in these days you would call a *medium*) was kept in sacred seclusion, that the unseen powers might pronounce their oracles through her lips. No man's eye but those of the old priests might look upon her. Her food was fruits, milk, honey and bread. She had her female attendants and companions; other women who served in the temple. But the fame of her beauty got abroad and reached my ears. I determined I would rob the temple of its treasure. I cared not for Isis. I knew she was a myth, the indication of times and seasons; the presenter to the people of the knowledge possessed by the priests, much of which had been handed down from the earliest periods of the existence of man. I cared not for any power. I knew I could buy the favour of the priests, but as the prophetess was a treasure they would not easily consent to part with, I determined I would possess myself of her by stratagem. I bribed one of the female attendants to introduce me on a certain night into the private gardens within the enclosures of the temple. In those old days we took care to surround our priestesses, or mediums, with all that could soothe, elevate, or inspire the mind; flowers, beautiful trees, fountains, birds, and innocent children were to be found in the gardens of the temples, from which the sounds of cheerful laughter and music could be constantly heard. Here, whiling away the time in any light occupation, or in teaching the children, the priestesses passed their time, except when engaged in the duties of their calling. Spirits of great power watched over these temples, and directed the government of the country as far as it was allowed by the king, who frequently perversely sought to sway the very oracles themselves. There were times when the priestesses staid in the trance for days. I had information that Isha (as I will call her) was in one of these long trances, and my intention was to carry her forth in her unconscious state to my own palace, for I was a rich and powerful noble. The woman whom I had bribed led me quietly at midnight to Isha's chamber, where, like a beautiful statue robed in white, she lay upon a couch. A single lamp burned at the foot of the couch, and lying there as still as a corpse, she looked as if ready to be transported to a higher world. All was quiet as death; only the fountain waters could be heard leaping and dashing into their flower-crowned basins. The guards of the temple slumbered at a distance, feeling sure that all was secure. The full moon overhead, at times hidden behind clouds, at others beaming brightly forth, cast deceptive shadows, favouring concealment and robbery.

"A sense of awe fell upon me when I stood within the door of the chamber, looking at the beautiful white-robed figure. For an instant a cold shiver ran through my frame, and I stood motionless: but the demon of desire rose in my heart, and I approached the couch, intending to bear Isha away to the litter I had in waiting. As I approached her a convulsive thrill ran through her frame, and instantaneously a flash of light struck me to the ground, whilst a loud, stern voice forbade my approach, and Isha herself floated up into the air, as if borne by invisible arms, above my head. The woman who had come in with me shrieked, and in a few minutes guards and priests rushed in and, surrounding us, hurried us out of the sacred presence. For a moment or two I felt benumbed all through my frame, as if lightning had struck me; but my mind retained its audacious fearlessness, and I attributed the whole occurrence to the sorcery of the priests. They indignantly demanded who I was, and how I had dared to desecrate the temple. I defied them, and, proudly showing them a badge I wore, threatened them with the vengeance of the king if they did not suffer me to depart. Scowling with baffled rage, they summoned attendants to lead me forth, and I left them questioning the woman I had bribed, whom no doubt they tortured afterwards.

"I walked out through the beautiful gardens under the brilliant moon, then completely unclouded, into the air loaded with the perfume of flowers, the rage of baffled power swelling my heart, and struck down one of my litter-bearers, leaving him senseless, whilst I leapt into the litter to be borne away. But the vision of pure Isha lying therein her beauty has never died from my memory, and has appeared again and again, like a white stone washed up in the dark waves of a turbid stream, making you wonder so clean a thing could exist there. I think now, as the lovely vision appears to me again, and I have

dwelt upon it with a new pleasure, instead of shutting it away angrily in some dark mental cavern as I have been wont to do, I think that this has been one of God's secret ways of dealing with me too; that He has kept this memory green and fresh in the carrying out of some merciful purpose in my existence. These things are not accidents, and though we may think to escape His eye, it is not so; the whole complicated web of existence is known to Him, and remedies applied where needful. Praised be His name!

"To come into the presence of your guides is to breathe wisdom and love, if I may so term it; it comes into my soul as the breath of life; hence I express sentiments which astonish you as coming from me. Thus am I blessed, taught, and strengthened by coming to you. Such may be the work of mediums at this day, and such it should be. Farewell! when Sciros sees that good can be done, he will call me again, and I will come. Wrapped in my clouds, I sink from your sight to go to my other work, a happier and better spirit."

CATHERINE WOODFORD.

41, Bernard-street, Russell-square, W.C.

NATIONAL ORGANISATION.

SIR,—I have too much respect for Mr. Howitt, and for the cause which I am honoured by serving, to enter into a long controversy on the subject of his letter published in the last number of the *Christian Spiritualist*. I could not do so without giving an "eye for an eye," a "tooth for a tooth," perhaps even a *claw for a claw*, which true Christianity forbids.

But I would respectfully remind Mr. Howitt and his followers that they are not acting in the spirit of common justice, nor even of common courtesy, in thus virulently attacking a body of honourable men and women, brethren in the same faith, who have never taken up arms, either on the offensive or the defensive (notwithstanding numerous provocations thereto), and who are actuated in their mode of working by motives at least as pure and disinterested as any they are willing to impute to Mr. Howitt and his friends, with all the mistaken zeal of these gentlemen against the cause of co-operation.

It would be absurd to pretend that all truth is in the Association, any more than it is all in William Howitt or Enmore Jones. But fair play we have a right to expect from Englishmen, to say nothing of Spiritualists, more especially from those who, claiming for themselves the distinctive title of "Christian," are bound to set the example of a higher morality, and to exercise a little of that charity which "hopeth all things, endureth all things, is not puffed up, thinketh no evil."

The members of the "British National," who have chosen to join the Association because they believe in co-operation, and in the safety of publicity (no very singular belief in these days of trades' unions and press reports), have every right to be treated with respect, and I beg to enter this feeble protest against the conduct of those who, in their excess of zeal, have forgotten what is due to men acting honourably and in good faith, however they may differ from some others on a question of political economy and perhaps, as late events would tend to show, on some points of social morality. All history goes to prove that nothing strengthens the determination of a party like persecution; if, therefore, Mr. Enmore Jones hopes to succeed in founding a truer "National Association" than that based on the public vote of the majority, he must first desist from personal invective, and then show good reason for supposing that those gentlemen whom he has named as his friends and likely coadjutors would be more sure of producing good results than the Association at present constituted.

EMILY KISLINGBURY.

93, Clarendon-road, Notting-hill, W.

A SANDGATE CLERGYMAN ON SPIRITUALISM.

SIR,—My attention has been called to an article in *The Spiritualist* of last week, upon a sermon preached by a valued friend of mine, on the preceding Sunday, in Holy Trinity Church, Folkestone.

The stand-points of the preacher and the writer are so far apart that it was inevitable that the latter should dislike the sermon; and, but for one thing, I should not have gone out of the usual course to trouble you with this letter.

It was complained that the preacher characterised Spiritualists as "fanatics."

Though not, of course, responsible for every incidental remark made by others in my pulpit, I should regret that anything offensive in form to the Spiritualists should proceed

from it, as I feel indebted to several of them for facilities kindly afforded me for examining the alleged phenomena several years ago. I am glad therefore to take this opportunity of informing you that, having mentioned the matter to my friend, he tells me that he did not refer to the Spiritualists at all, and did not even think of them. At the same time, I am not at all surprised that, owing to the way in which the passing remark was worded, your correspondent should have attributed to it a scope not contemplated by the speaker.

I congratulate myself that this incident has brought under my notice the judicial (and, sir, *bona tua venia dixerim*, judicious) letter of Serjeant Cox, also printed in your last number. The only sermon I ever preached myself upon Spiritualism was preached two years ago (it appeared in *The Spiritualist* of October 15, 1872), and having as yet seen no reason to alter the view therein expressed as to the inadequacy of the evidence, it is a satisfaction to me to find that view so ably supported by one who has given much more time to the subject, and brought to its study a practised legal mind.

CHARLES J. TAYLOR, *Vicar of Holy Trinity, Folkestone.*
Trinity Vicarage, Folkestone, July 14th, 1874.

THE DIVINING ROD.

SIR,—Thank you for inserting my letter in your yesterday's paper, which, *en passant*, allow me to say, is full of most interesting matter to us who live so far north of your great city.

As you ask in your foot-note, I will endeavour to give you our mode of proceeding. We lay down on the table a largely written alphabet, with some figures under, also a few small words, such as "Yes," "No," which some of the controls will use instead of spelling. I enclose a copy of such a paper as we use; a printed one perhaps would be plainer. Two persons then take an ordinary walking-stick, without an iron ferrule we think best, and stand or sit on a conveniently high seat, one on each side of the rod, poising it on the fleshy parts of the finger ends, and steadying it with the ends of the thumbs, the hands of each holder being placed alternately. The fingers seem to act as some kind of conductor of the aura, or whatever it is, from the holders. We think a lady and gentleman, or two children of opposite sexes, the best; however, this does not seem to be an unvarying rule; it also appears to us that one or both of the holders are, what we Spiritualists call, mediumistic, more or less. Hold the bottom of the stick, or rod, over the alphabet, keeping the mind as passive as possible, and the eyes of the most mediumistic person directed to this end of the rod: as the outside influence, whatever it is, seems to first act upon the brain or organisation of such holder, in fact I have known cases of such a person passing into a kind of trance state. Some of your spiritualistic friends we think would find the rod work almost instantly. A third sitter could write down the questions and answers, or other communications, as we do. I know mental questions of the third sitter have been answered, or questions silently written, but the controlling powers say it is best to put them *viva voce*, as they can answer quicker.

I can only repeat my former admonition not to use this power in a spirit of levity, as a mere pastime, if you want good results. In conclusion, I will give you another beautiful prayer, which my friend has given me to send you. Three persons only were present when it was given on Sunday evening, June 21. Psalm xiv. was first ordered to be read, and the hymn "Thy will be done" sung:—

"God, our Father, Who dost cause the sun to shine that the whole universe may be glad and rejoice in its warmth and light, do Thou bestow on us the light of Thy wisdom to enable us to see and know Thee. May we always feel that Thou seest all we do, and knowest all our thoughts, and that Thou art Infinite and Supreme; the God of Gods, and the King of Kings. Thou art holy, and we poor mortals are unholy. Thou art wise, and we are foolish. Thou art strong, and we are weak. Do Thou, therefore, give us part of Thy strength to enable us to work for Thee. Thou art the fountain of love, therefore give us part of Thy love to enable us to come very near to Thee. Be with us at all times, and enable us to work for Thee. Bless us, and be always with us. Amen."

If you can afford a little more space, I will add a very short, but very good homily, as subsequently given the same evening:—

"Time flies every day. Every hour, every moment, you have so much less time to live, so much shorter time to prepare for your future life. How are you making yourselves ready? Are you aware it is your duty to make such use of the faculties God has given you, that, when you leave earth, you can unret

them to God pure and improved. Think and study this little piece of advice. Good night."

Now I must stop short for the present, but shall be most happy to give you copies of many such good communications, also to give you further information as the mode of using the rod if required, but that I think will not be needed.

W. R. THORNTON.

Barrow-on-Furness, 18th July, 1873.

ARCANUM ARCANORUM.

TRANSLATED BY BARBARA HONYWOOD.

In the Italian, *Annali dello Spiritismo*, there is a curious account of a test given through a writing medium, as follows:—

A writing medium, Mr. A. P., was asked by a Mr. L. L., a friend of mine, to lend him a book on evocations, written by himself, no subject in particular being specified. He was also asked to give him a *seance*. Mr. A. P., who had not exercised his mediumship for some time, kindly acceded, and came to my house. Mr. L. L. brought a friend—a stranger to us, and we sat down, four in number, at the table. Mr. L. L. was requested not to name the subject of his questions, but to write them privately. To this he agreed, and, without further arrangement, the medium prepared to write.

After brief meditation, the medium wrote with extraordinary rapidity:—

"How is it possible to believe all that was written solely to excite human passions? You wish for an explanation of a writing that you consider likely to advance your material rather than your spiritual interests. You seek the explanation of a cabalistic evocation, hoping thereby to gain a mundane advantage. It is not for such purposes the spirits come to you, therefore we cannot reply. Adieu!"

The medium, without reading over what he had written, said that the reply appeared to him vague and trifling; but Mr. L. L. and his friend, after reading the writing, begged to continue the questions.

Q. Why do you decline to reply?

A. Because you wish to obtain a material advantage by a spiritual explanation of the mystery, and this is not our vocation.

Q. But if so doing we used our gains to benefit others, would it be wrong?

A. Loving to do good, you can give alms.

Q. But if one's means are not sufficient, how can one give in charity?

A. I have warned you, that that which is written is not truth. It is the dream of a heated brain. It is not the first time that men have sought to discover the philosopher's stone, and lucky numbers in the lottery, till they have upset their reason, therefore it is better not to think of this writing.

Q. Are you the spirit that I invoked mentally?

A. No.

Q. Do you know the spirit I invoked?

A. You invoked the spirit who you believed wrote that communication, of which you want the explanation. Adieu.

More and more surprised, Mr. L. and his friend begged for further communication:—

A. I have told you, and again repeat it, that that writing is full of follies. Read it, and then you will see I am right. It promises fortune to him who can interpret it. It is false.

Q. What does the writing contain?

A. I will tell you; this writing is very soiled, I believe it to be the vague ideas of an old astrologer; you know that in many persons there exists a mania to guess lucky numbers and to predict the future; it is so, do not believe in these things. They are only answered by deceiving, mischievous spirits, that wish to profit by the weakness of others; tell the married lady who gave it you not to think of it.

Signor L. and his friend acknowledged the writing had been given to them by a lady, who attached great faith to the evocation, and added that the lady and her husband were waiting to hear an account of the *seance*.

Mr. L. showed the writing that he had received, and this is the tenor of it: "The spirit who composed that book is entreated to explain the manner in which to apply and use the harmonical and sympathetic tables."

The reply from the first to the last word could not have been more fitting, more dignified, more moral.

I asked if I might see the writing in question, to verify that it contained such folly. Mr. L. broke the seal, and stated that it came from a convent. It was a little packet of several

pages, very dirty, as the spirit said, from having been read and re-read and studied. On the first page was written

Arcanum Arcanorum,
Ristretto dello scientifico operare
Sopra le rove tadoue
Simpatiche (sic), armoniche, matematiche (sic),
Con sua proporzionale novenale quadrata
Opera d'ill' Autore Felice . . . (sic)
Roma l'anno MDCCLXX.

The meaning of which we gather to be:—

THE SECRET OF SECRETS.

AN ABRIDGMENT OF THE SCIENTIFIC WORK UPON THE NINE TABLES. Sympathetic, Harmonious, and Mathematical. Quadrated with their ninefold proportions.

The Work of the Author Felice.
Rome: 1770.

The title is sufficient to show us the judiciousness of the reply given by the spirit: and the pamphlet was only a collection of *cabale* to gain at the lottery, a favourite occupation of the Romans, and of many friars, who thus wile away their leisure hours in the idle and fatal passion of this debasing game, which should be put down in a country calling itself civilised, although it is a large source of gain to the government. The date at the beginning showed it to be a manuscript copy of some trashy pamphlet full of stupid superstitions, that are to be found in old libraries. Falling into the hands of persons little practised in this style of writing, they become confused with the wilderness of rules and cyphers in various colours that it contains, and stimulated by the hope of gaining a knowledge beyond that of others. At the head of one page were these words,—*ad proximorum utilitatem*, which corresponds to the second question to which the spirit replied,—"If you love to do good, be charitable."

The owner of the MS. had already interrogated the spirit of the author of Felice through other mediums, but had received no response, until it was permitted through our medium to obtain a clear proof of spirit presence, and of their influence on the medium, also of their loving assistance when sought in a right frame of mind and intention.

FELICE SCHIFONI.

Rome, February 11th, 1874.

MR. J. N. T. MARTHEZE, of Brighton, has been elected a member of the British National Association of Spiritualists.

ANSWERS TO CORRESPONDENTS.

J. D. M., Edinburgh.—Too late for this week. Shall be published in our next. All letters intended for insertion in each forthcoming number, should reach the office by Monday or Tuesday, the editor being now much absent from London.

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

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

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Secretary.

Mr. Edward Hope, 74, Russell-street, Liverpool.

Treasurer.—Mr. Chatham. Librarian.—Mr. H. J. Charlton.

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THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, 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 instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hulin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from Mortgage. The Building when complete, will cost above £1,500, of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,

HENRY LORD, Union street, Beech.

July 14th.

Sowerby-bridge, Yorkshire.

List already promised.

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