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THE SPIRITUALIST.

March 10, 1876.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the Press.

MR. CHARLES E. WILLIAMS, in his article "Art, Magic, Mundane, Sub-Mundane and Supermundane Spiritualism," speaks of the "Pre-Spiritual," "Ancient Spiritual," "Modern Spiritual," "Spiritual," and "Supermundane Spiritualism." The latter he divides into "Physical," "Mental," and "Ethereal Spiritualism." He states that the "Pre-Spiritual" is the "Old Spiritualism," but he is mistaken in calling it "Pre-Spiritual." It was the "Ancient Spiritual," the "Modern Spiritual," and the "Supermundane Spiritualism" that were called "Pre-Spiritual," while the "Pre-Spiritual" was the "Ancient Spiritual," the "Modern Spiritual," and the "Supermundane Spiritualism" that were called "Pre-Spiritual." In his article, Mr. Williams speaks of the "Pre-Spiritual," "Ancient Spiritual," "Modern Spiritual," and "Supermundane Spiritualism," and he states that these are the "Pre-Spiritual," "Ancient Spiritual," "Modern Spiritual," and "Supermundane Spiritualism." He is mistaken in calling it "Pre-Spiritual." 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THE EDUCATIONAL INFLUENCES OF ORGANISATION.

Organisation, on free and intelligent principles, belongs only to an advanced state of human society. When the ancient Jews dethroned one tyrant because he became too bloodthirsty, they put up another in his place; they were not only to an advanced state of national government; but the rule under which they placed themselves was as good as they deserved, and like all the rest of mankind, they and other primitive races have had to gain wisdom by long ages of experience and of suffering. The nature and influence of organisation have been deeply discussed among Spiritualists since the year 1873, and Mr. Paul, at a meeting at Marylebone, summed up the true nature of organisation in a few words, when he said that it was to "give strength;" if it gave strength to a bad cause, it was because the cause itself was bad, there being nothing good or evil in organisation itself, but in the use to which it might be applied. Election of managers according to the modern system of vote by ballot, combined with an existence based upon voluntary subscriptions, gives security that any modern organisation will fall to pieces directly its officers cease to carry out the wishes of the main body; in these points most organisations in England and America differ from some Spanish Inquisition and other hateful institutions of the past, in which so much power was concentrated in the hands of a few, that the combination was little superior to tyrannical individualism.

Those who, from the quiet retirement of private life, took part in the work of organisation in the Spiritual movement in Great Britain, first of all passed through the preliminary process of educating themselves in the consideration of these great principles, after which they gained fresh experience in the work of putting them into practice. Much greater freedom than before was conferred upon individuals who took part in the undertaking; these faithful workers who previously had no voice in the public affairs of Spiritualism, and who had been looking on helplessly while noisy or thoughtless individuals pleased or displeased them, by taking public action without the sanction, but in the name of the body at large, of their superiors. Individual Spiritualists gradually fell into those places in which they were best fitted to work for the good of the movement; they further obtained a voice and a power in the conduct of the public business of Spiritualism in which they had previously been deprived by disunion and disorganisation, those greatest foes of liberty. Another boon conferred upon the movement by organisation is that we are gradually learning how to put into practical operation the art of self-government. The amount of work in the preliminary stages of organising has been heavy, showing the wisdom of undertaking it when no particular onslaught was made upon the movement from without, and which would have necessitated the hasty banding together into not the most harmonious groups, of incongruous elements inexperienced in their new functions. Those who have not considered the point more deeply realise the power, both of offence and defence, which has been quietly and deliberately gained by the Spiritual movement since the year 1873. Strength has taken the place of weakness; harmony of discord; freedom of individual rule. The stability and power of an organisation bear a direct relation to the average education of its members. Unintelligent individuals in civilised communities may yet be found in favour of the despotic individual rule of primitive races and savages; others, a step higher in the ladder of human progress, form organisations in which much tyranny may be rampant, and individual superiority stamped out. The more ignorant the man, the greater is his desire to rule, and to publicly exhibit his exercise of power; such individuals, who are frequently stamped with the seal of vulgar worth, are the bane of small, unintelligent organisations; they crush us from under our feet, and think that they have a right to rule, their being of a high nature, calculated to influence for good the superiors of the outside world. The more noble and intelligent man refuses to be governed himself, but has not the slightest desire to govern others; he considers personal liberty too one of the most valuable of human rights, and thinks that it should never be interfered with until its misapplication does harm to others.

At present we wish to speak only of the lowest class of civilised associations, namely, those in which a few unintelligent men band together, forming an organisation, but little superior to tyrannical individualism. Among the chapels of the dissenting community are many such aggregations, mixed with others of a superior order; at present we speak only of the worst, because therein is presented a phase of organisation not yet illustrated in the Spiritual movement, which may be seen in it hereafter, and can now be calmly considered. The National Association of Spiritualists is composed of an overwhelming preponderance of educated men, whilst many of our smaller organisations bind themselves together loosely, and fall to pieces after a limited existence.

In the lower class chapel organisations men who have made money in a strictly moral or a doubtful way usually the former—have worldly influence enough to be made deacons. By "strictly moral" we mean that they have kept to the laws laid down by Providence, and which would have strictly been known to be guilty of a generous emotion; they are men who impute bad and mean motives to all who are not "saved" inside their conventions, and who regret that the evils of the lower class of organisations. At the same time it should not be forgotten that such organisations have their uses; they tend to curb rampant individualism, and to train their members practically in an elementary form of self-government. Mrs. Oliphant’s picture of the working of some of the worst of the chapel organisations is not overdrawn. Ministers in the same position have told us that the tale of their woes has at times been confidentially poured into the sympathetic ear. Some extracts from Salem Chapel are therefore appended to illustrate the points which have been raised.

The hero of the novel, Mr. Vincent, was educated at the Dissenting College at Homerton, and in the full flush of youthful enthusiasm went into the country to take charge of his first flock, the members of Salem Chapel at Carlingford. Mr. Tozer, a buttermaker in the little town, was one of the principal deacons, and the following narrative sets forth how the young minister the day after theVVoden was attended by invitation his first tea-party at the house of Mr. Tozer:

A TEA-PARTY AT THE HOUSE OF TOZER, THE DEACON.

Tozer, who waited the minister at the door, was fully habituated in the overwhelming black suit and white tie, which produced so solemnising an effect.

* Blackwood and Son's Florin Series of Standard Novels. London.
an effect every Sunday at Chapel; and the other men of the party were, with a few variation, similarly attired. But the brilliancy of the female portion of the company overpowered Mr. Vincent. Mrs. Tozer, drawing aside her brilliant skirts to make room for him on the sofa, 'Illegible text.' Phoebe, under her breath, 'to be sure, Mr. Vincent never could think of old men for any important post, and the urgent necessity and duty of giving upon those fine women who surely never could be Mrs. Brown, of the Devonshire Dairy, and Mrs. Pigeon, the poet's wife; whereas Pigeon and Brown themselves were exactly like what they always were on Sundays, if not, perhaps, a trifle lower and more depressed in their minds.

"Here's a nice place for you, Mr. Vincent—quite the place for you, where you're out of the way, and see all the young ladies. But I do suppose ministers, bein' young, are like other young men," said Mrs. Tozer, drawing aside her brilliant skirts to make room for him on the sofa, "Illegible text." Phoebe, under her breath, "to be sure, Mr. Vincent never could think of old men for any important post, and the urgent necessity and duty of giving upon those fine women who surely never could be Mrs. Brown, of the Devonshire Dairy, and Mrs. Pigeon, the poet's wife; whereas Pigeon and Brown themselves were exactly like what they always were on Sundays, if not, perhaps, a trifle lower and more depressed in their minds.

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During Mr. Vincent’s first interview with his predecessor, the following conversation took place:

MRS. TUFTON’S OFFER.

"My friends, the pastorate is an office of the highest calling—here Tufton sank his voice, and looked round with a certain solemnity—Mr. Vincent, ladies and gentlemen, as has doubtless the seatholders in Salem in six weeks more. Deed work, and thought of forty years, and a half of you as is here to be regular at chapel, and take an interest in the connection—Mr. Vincent, I say, as you’re all collected here to-morrow in the forenoon, let us know, if so be as you are willing to be dictated to in the same, ladies and gentlemen, as we’re a-discussing of to-night—tell us all, it isn’t so very long ago, in the crowdtest meeting as I ever see, in the biggest half a minute as I ever heard, and there wasn’t a man as could contradict it. Now, I ask you, ladies and gentlemen, is it possible that you as think of doing to-night? We’ve got a precious young man, as Mr. Tufton tells you, and a clever young man, as nobody tries for to deny; and there is but a single blessed reason on this world why he as hasn’t a-doin’, till, Salem being crowded out of the doors, as it’s been two Sundays back, we’d have had to build a new chapel, and took a place in connection as we’ve never yet took in Carlingford. Mr. Tufton paused to wipe his heated forehead, and ease his excited bosom with a long breath; his audience paused with him, taking heart of grace under the fear of God, and spurring on to genuine applause. The worthy butlerman resumed in a lowered and emphatic tone.

"But it isn’t to be," said Tufton, looking round him with a tragic frown, and shaking his head slowly. "Them as is a-always finding fault, and always a-settling up to dictate, do set their faces again all that. He’s to be found down in the street; but, as I thinks, a decent man, and just aspossible to settle down; if a man’s not as good as this young man, it’s like a parcel of old women, if the ladies won’t mind me saying so. It’s beneath us as has liberty of conscience to fight for, and has to set an example before the world. What’s the good of subscribing and keeping up of colleges, not as often as they would like to for themselves on being Christians and Dissenters. It’s not like Chris-

...
SPECIAL ISSUE AS VIEWED BY VARIOUS PHILOSOPHERS.

Three weeks ago a public meeting was held in Boston, U.S., in honour of Dr. H. F. Gardner, one of the best and oldest workers in the cause of Spiritualism in America. Mr. Epes Sargent, the well-known American author, was invited to be present, and he has forwarded us the following copy of his reply, which was addressed to Dr. A. H. Richardson, the chairman of the meeting, and which contains statements of historical interest:

I regret that the state of my health prevents my being present at the social gathering, complimentary to our veteran Spiritualist, Dr. H. F. Gardner, this evening. He was one of the earliest to recognise and accept the great truths of modern Spiritualism. Seeing their vast significance, the immense importance to the interests of the race, he at once made every other parent subordinate to that of prosecuting investigations into the spiritual phenomena, and proclaiming the results to the world in public speeches and discussions, in addresses at popular gatherings, in communications to the press, and in testifying, in addresses at popular gatherings, in communications to the press, and in testifying, in various ways, to the universal desirability of a straight line is always the shortest. Thou hast so much to ponder, Lessing exclaims: "Pass on with thy silent step, a stigma. Thus does the whirligig of Time bring about its revenge!"

As prophetic of what we may expect from Spiritualism as it develops and spreads, and its highest teachings prevail, Lessing says: "It will surely come—the era of that new gospel to facts of Nature as manifest in man's highest development. In a sublime apophasis, which every impatient Spiritualist, who wonders why Spiritualism has not accomplished more than it seems to have done, will do well to ponder. Lessing exclaims: "Pass on with thy silent step, Eternal Providence! Only let me not, on account of its silence, doubt Thy progress, even if Thou shouldst sometimes appear to go backwards. It is not true that the straight line is always the shortest. Thou hast so much to take with Thee in Thy eternal way! So many side steps to make!"

And then, as if with the provision of a seer, he distinctly recognised the advent of Modern Spiritualism, and the issues to which a knowledge of immortality must ultimately contribute the human race, Lessing exclaims: "It will come, it will certainly come—that time of perfect development, when man, the more firmly he becomes convinced of a better future, will have less necessity to borrow from that future the motives of his actions; when he will do good because it is good, not because he expects extraordinary rewards, which were formerly destined merely to fix and strengthen this important recognition of the inner and better rewards of virtue. It will surely come—the era of that new gospel."
TRUTH.

[The following communication, given through writing mediumship, Feb. 26th ult., does not come in its place in the Spirit Teachings frequently published in these pages, though it proceeds from the same source. It contains, however, so much that seems to be of value now, and is, moreover, so good an example of the principle, "the more you communicate (never intermitted) have assumed, that I print it as it stands.—M.A., Oxon.]

THE PRESENT A TIME OF TRIAL AND CONFLICT.

The blessing of the Blessed One rest on you. We have opportunity now which may not recur of answering some of your inquiries, and conveying to you of some necessary truth. From letters which you have received of late you will be led to see that the times of trouble and distress which we have warned you of are expected by others as well as by us. Be prepared for trouble: it will assuredly come. It is necessary that afflictions come. Jesus knew and taught that it is necessary for the training of the soul. It is as necessary as physical discipline for the body. No deep knowledge is to be had without it. None is permitted to scale the glorious heights but after discipline of sorrow. The key of knowledge is in spirit-hands, and none may wrest it to himself but the earnest soul which is disciplined by trial. Bear that in mind.

Ease and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-vext and laden with thorns. This is incident to a period of new revelation. As each revelation of the Supreme grows old, it is overlaid by man's errors, and loaded with his inventions. It dies gradually, and loses its hold on men. Bit by bit human error is pressed away, unable to stand the shock of criticism, and men's faith is shaken, and they ask with old Pilate,—What is truth? Then comes the answer in the new birth of a higher revelation. The throes of its birth shake the world, and around it cradle the powers of the Spiritual world contend. Great is the dust and din of the contention. As the light dawns upon the world, and the cloud lifts, the watchers, whose eyes are spiritually opened to discern the signs of the times, who stand on the watch-towers to catch the first gleams, these are ready, and welcome with joy the knowledge that is the which we have not grasped. "Sorrow and sighing flee away." The terrors of the night, the "powers of darkness," are past. But not for all. Full many there will always be for whom no ray of light is visible till the sun has gained his meridian and splendour. They plod on, heedless of the light that is breaking on the world.

Easing and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-vext and rocky, which lead to the heights of knowledge and power. Study the life of Jesus and be wise.

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Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the Marvellous it is that you do not see this. That which to you is Divine Truth is only that atom, that speck of the
THE PURSUIT OF TRUTH FOR ITS OWN SAKE, MAN'S NOBLEST AM

Moreover, remember that the pursuit of truth for its own sake, the alluring, lovely and desirable end of life, is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and marred by shame in disappointment—these are plain to view as Sodaun apples.

But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accounts of enthusiasm some truth which has been held upon their lives. They are possessed with it; the fireburns within them, and they speak. It may be a noble word they utter, and, if it meets the needs of men, is it not-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The Truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of more practical truth. Having learned more before he spake to men.

It is well to teach, but better still to learn: nor is it impossible to do both. Only remember that learning must precede teaching; and be sure that the truth is one that man needs. The student who dives deep into the mysteries that enshrine Truth will not recklessly violate the seclusion of that same table that the pioneers of the past have raised. To them comes the desire to communicate with men. Hot otherwise can you read the visions of a son departed some time before. The essayist finds no difficulty in believing such things from credible witnesses, seeing that every orthodox Christian believes in similar occurrences, as narrated in the Scriptures. The question in his mind is, what sort of spirits are those that lift tables and pull dresses? This leads to the suggestion that it would be better for those who interest themselves in Spiritualism, instead of testing the mediums in order to see whether they cheat, to try the disposition, powers and conditions of the spirits, and let the world know the result of their experiments.

A further consideration is, if evil spirits abound, the desireability of restoring the doctrine of the existence of a devil, which must hang together with the belief in a personal God. Further, it is suggested that the facts of Spiritualism may help to give some explanation of dreams, and visions by sick people, since it is likely that disturbed physical conditions are not so much the cause of the apparitions, as that they fit the organs "for the perception of beings not ordinarily apparent to human sight." Divination and witchcraft, and many obscure passages of Scripture, are allowed to be capable of explanation by the "records of eye-witnesses and contemporaries, which should have more weight than a philosophic idea or axiom which a man may have taken into his own head." The writer in "Powers of the Air," the subject of which is Spiritualism, thinks that there is more proof of the possibility of recollecting the facts of primitive Christianity and modern Spiritualism from the starting point that anthropologists and witnesses may have been correct in the record of the ancients. Judging from the style of a large portion of Spiritualistic literature, the case is justified in taking this stand. And the time is soon coming when the conclusions from the facts of Spiritualism, as they now accept nearly all the facts of science; that is, at second hand. All cannot be experimentalists; there must be the teacher and the taught; life is not long enough for truth to be practically uncovered anew. For the present, however, much personal research is necessary until Spiritualism becomes firmly established as a science, and its laws are as well understood as those of physics and mathematics.

Before quitting this subject, it may be well to point out, as on several previous occasions, that the above showed upon the new truth of Spiritualism does not, as a rule, come from the highest and most cultured section of the press. The Times, for instance, instead of pouring forth the voice of its wrath, soon leaves the subject out of its columns. The London press, which does not possess the means of learning much of what is going on in society, are most prolific in generating slander in relation to that science. Mr. Changos, of the Marylebone Association of Spiritualists, once stated in public that he had found that the Times treated unpopular movements with more fairness than the newspapers which circulate among people of lower average intelligence.
Mr. F. K. Munton, honorary secretary, then read a letter from Mr. J. K. Creasy, who set forth that he was an independent, idle and then told him that there was a Welshman present who at once j and at his request wrote unseen to him the names of some dead persons, | Welshman wrote things which nobody but himself could know. He name to be published, but gave his name and address in confidence to who is now his wife at a public institution at which he was head master, and for some time after her departure she did not write to any of them. Six months after their marriage he was reading in bed. His wife screamed and said, "I have just seen ----------." She then narrated with Bessie, so there appeared to be no special reason for saying, "Let ns be friends." He further ascertained that there to electrify ladies first and gentlemen afterwards; he had a piercing bar at Worthing, he saw some remarkable experiments performed by a to live upon this earth. Man had the same senses, but in a less perfect is occupied the same room. MENGHIC PHENERMA, Mr. G. M. Tagore said that years ago, when he was studying for the how Wren’s experiments performed by Pole of the name of Zannondi. Zannondi had fine brilliant eyes, calculated to electricity ladies first and gentleman; afterwards; he had a piercing gas, and he saw some remarkable experiments at the Philosophical Hall at first thought that there was some confusion in the matter; he however talked the subject over with the Rev. Mr. Reade, who had a great deal to do with the Wren’s experiments. Mr. Reade, although man, although science and theology did not go together very far. Mr. Reade brought a schoolmaster with him to see the experiments; the schoolmaster resolved for a long time, but at last against his will he was overpowered by the mesmeric influence, so that when a glass of water was given into his hands, the mesmerist made him believe that it was beer fresh from the cask. He was completely under the influence. Zannondi then demesnirised him, and the man testified that he did not know whence it had been. It was within the province of the mesmerist to discover what was this mysterious power which man possessed over man. What was the mysterious power by which Luther revolutionised the whole Christian world, and Knox revolutionised a section of the body? INSTITUTE AND REASON. Mr. F. K. Munton next read a letter by Mr. C. Staniland Wake, on "The Comparison of the Mental Faculties of Men and Animals." He thought upon the subject, and asked where instinct ended and reason began? There was no doubt, he added, that elephants and dogs reasoned to a large extent; the elephants had reasoning to enable them to find their way in the jungle; the dogs most reasonable dog. A dog that rescued his master from danger also adapted means to ends. The dog, oragn, in the construction of his den, or in the building of its nest, was an independent, independent and to the outermost degree of development, or were they developments growing naturally one out of the other? The Rev. W. Stanton Moses, M.A., remarked that it was difficult to put the difference between reason and instinct into words. Was there any real difference between them? It was certainly a question of a higher degree of the other? If spirit energised all matter, as it generally graced, there would be no particular difference, and so in conclusion, might not instinct become reason? Man had developed something plus the lower animals, but man had lost something by his development upon a higher plane; instead, it might be that man had altogether some sense which the animals retained; there were indications that such was the case. Was there any real difference between instinct and reason more than was due to the greater interest shown by one or the other? Mr. Tagore asked whether the development spoken of by Mr. Moses took place under some law of God which put limitations upon the development of development in one or two, or were they developments growing naturally one out of the other? Mr. Stanton-Moses replied that to answer that question properly, he ought to be the Creator himself. According to the doctrine of Mr. Darwin, reason gradually developed from the lower animals upwards. Mr. Rawlinson remarked that instinct seemed to him never to act beyond a certain point, and always to reach that point as such that he had found in the building of nests by birds. The first nest of a bird was as good as the last one; the creature never made any improvements. When animals came into contact with man, they exhibited forms, and in addition thereto he had the faculty of pure reason; the savage approached nearer to the lower animals in the matter of his sensibilities, and in another condition. The lower animals he thought to have no imagination, and no conception of a superior being male. The imaginative, responsive and reasoning faculties of man were purely his own. THE SPIRITUALIST. On Thursday evening last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. R. W. Cox, Serjeant-at-law, presided. The minutes of the last meeting were read and confirmed. SPIRIT IDENTITV. Mr. F. K. Munton, honorary secretary, then read a letter from Mr. J. K. Creasy, who set forth that he was an independent, idle and then told him that there was a Welshman present who at once j and at his request wrote unseen to him the names of some dead persons, | Welshman wrote things which nobody but himself could know. He name to be published, but gave his name and address in confidence to who is now his wife at a public institution at which he was head master, and for some time after her departure she did not write to any of them. Six months after their marriage he was reading in bed. His wife screamed and said, "I have just seen ----------." She then narrated with Bessie, so there appeared to be no special reason for saying, "Let us be friends." He further ascertained that there to electrify ladies first and gentlemen afterwards; he had a piercing bar at Worthing, he saw some remarkable experiments performed by a...
Mr. Stalhont-Mose remarks that he did not think any two distinct types of man would ever run his head against a brick wall; but a tame one! The foxes' out. I have found that one of the first broods took to the water, but after having a succession of these in course of erection with heavy scaffolding at the corner of the street, just as the clairvoyante had described.

Now such a fact—and it must be a fact with which many who have looked into the subject are familiar—is one which must engage the attention of the psychological student.

As I have solved it to my own satisfaction, but I do not pretend to lay down a law for others' guidance, and I shall be glad to accept a better solution when it can be offered to me. I think the spirit does in some instances separate itself from the living body and wander abroad. I feel very sure that a disembodied spirit can take possession of a living body and impel it to do and say many things which are quite beyond that living person's natural powers. The intellectual and superior power in the latter case must serve to mark the distinction between the two phases.

In regard to David Duguid, whose case was referred to in the last discussion, it may not be known to many of your readers that I published in the Spiritual Magazine, June, 1866, a full account of his mediumship, which was of an extraordinary character in the first instance, and gradually developed into that of a spirit artist. One of the drawings was at that time done in the family circle of Mr. Hay Nisbet, of Glasgow, who is a man of high social character. The medium, in deep trance, with his eyes fast closed—and sometimes to satisfy a visitor they were covered by a bandage—worked in the light, surrounded by the family, and there is no doubt whatever that this medium did, working in the dark, had no knowledge whatever of the painter's art, nor of the names of the ancient masters, nor of their works.

At the fifth sitting a remarkable water colour drawing was produced, but those present could get no information from the lips of the medium of the name of the spirit artist. He said he was known in the seventeenth century, and was contemporary with Jan Steieen, the celebrated Dutch artist; that he himself was not fond of figure painting; he preferred painting nature in her wildest grandeur, and at their next sitting he would attempt a sketch of one of his own pictures—his masterpiece.

Accordingly, on the evening of April 18th, 1866, David Duguid, with his eyes closed as usual, and in the presence of Mr. Nisbet's family surroundings, pencilled out his subject. On the last day it was completed in a short period of four hours, and in the corner the initials J. R. were placed. None of the party had the least idea to whom these initials referred. Mr. Logan, Mr. Nisbet's son-in-law, brought an artist to look at the picture, who was much struck with it, and asked the original artist, he said he was sure he had seen an engraving of the picture. On the following day he showed Mr. Logan, in a volume of Cassell's Art Treasures Exhibition, the engraving, nearly facsimile of the spirit drawing from a painting of "The Waterfalls," by Jacob Ruisdael, who lived in the seventeenth century.

I have photographic copies of both, and they can alone be had in Glasgow. It appears that Messrs. Cassell and Co. have stopped the sale of Hafed on the ground that some of the drawings in this work, which were done through the hand of David Duguid, which in the trance state, are copies from their Illustrated Family Bible, which, if true, may be taken as a most remarkable psychological fact. As I know that the principal managing partner, Mr. Henry Jefferey, of Messrs. Cassell and Co.'s firm, is a gentleman of great intelligence, who would be well aware of the most remarkable spiritual facts on record, there ought not to be any difficulty in satisfying him of the real circumstances under which the book Hafed was produced, and if this has not been thought of by those who are taking a woman's version of spirit drawings, Messrs. Cassell and Co. on the facts of this case, I recommend them to seek an interview with this gentleman.

Upper Norwood, March 4th, 1876.
The letter of "M.A. (Cantab)" upon the above topics in your ;

NATIONS, MAGICIANS, AND MEDIUMS. (f

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question is merely one of words, which is true; and that, if "we had to invent the words..." we can erect new combinations as 'physical body,' 'soul-body,' and 'spiritual body.' But then, that is precisely what we have not to do. There is a terminology readily at hand, and one which has been constantly in use for a long time. The word 'soul' was employed by our translators of the Bible to render psyche, *psych* being reserved for the Greek *soule*.

The necessity, however, for the exclusion of light ceases to be any matter for surprise, when we are constrained to admit that light, so far from being the imponderable element hitherto supposed, must be one of the most powerful direct forces in nature, far more than can be produced by the mechanism of the human mind. The result is that, where there is a very appreciable dispersive influence may be produced, on what is called spiritual man; to which is added, the diffracting power of the eye which a handkerchief may possess; and by the impact of the light undulations on the body, because we do not know how otherwise to express the refined agency of light...surely be added to the alteration in question, as another impeding cause to such production. We speak of a 'soul-body' because we do not know how otherwise to express the refined 'matter' of which it is composed. May not matter so refined be acted on by the undulations of the ether which produce light, and by the impact of those expressed in its manifesting power? At all events the discovery opens another point for observation and experiment in our complex and mysterious subject.

Our experience is that ethnical conditions and inventions to investigate into so-called spiritual phenomena, and appear to me to point towards a more practical explanation of one of the great difficulties which rudimentary inquirers are continually met with in the present day. The necessity, however, for the exclusion of light ceases to be any matter for surprise, when we are constrained to admit that light, so far from being the imponderable element hitherto supposed, must be one of the most powerful direct forces in nature, far more than can be produced by the mechanism of the human mind. The result is that, where there is a very appreciable dispersive influence which may be produced, on what is called spiritual man; to which is added, the diffracting power of the eye which a handkerchief may possess; and by the impact of the light undulations on the body, because we do not know how otherwise to express the refined 'matter' of which it is composed. May not matter so refined be acted on by the undulations of the ether which produce light, and by the impact of those expressed in its manifesting power? At all events the discovery opens another point for observation and experiment in our complex and mysterious subject.

MR. WILLAM'S MEDNIGHT.

Sir,—On Saturday evening last I had the pleasure of attending a seance at Lamb's Conduit-street with the above well-known and respected physical medium, Mr. Bullock himself. There were three sitters, and six gentlemen, including Mr. Williams. The circle was formed around the centre table in the front room. Mr. Williams desired his hands to be held by those sitting to his right and left hand, and the rest of the circle also joined hands, when the light was turned out. A little singing followed, during which my hands were gently patted, while several other members of the circle stated that they had a similar experience. The well-known voice of "John King" was then heard addressing different sitters, and, at my request, to say something to the lady stranger sitting to my left; he made direct reference to some family matters, which he expressed beautifully, before—the words addressed to the lady by "John King," without the slightest shadow of a doubt, and very distinctly. I must beg you to excuse the length of this letter. Like yourself, I feel a great interest in everything connected with this subject, especially in those who have the management of it, and through whom the various manifestations I have witnessed there have been produced; for not there, but in the past few years, have the phenomena of the outside world do not know what to believe, but what I can more than state, although I have most critically watched their every movement in connection with the various phenomena produced, I have never detected the least approach to anything like deception, from Mr. and Mrs. Bullocks themselves down to the youngest child: and from what I have written, I do not think that the reader will be surprised to hear that Mr. Williams himself is destined to become, and is most rapidly becoming, a very extraordinary medium for physical and materialistic phenomena.

22, Spinney-road, Crouch-hill, N.

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MR. WILLAM'S MEDNIGHT.
that was said or done, and I am able to testify, to the form of John
King was similar in all respects to the form seen at that was said or done, and I am able to testify that the form of John
friends were to revive the "Saturday evening part is untenable. . . .

and medium would benefit each other by such friendly and social inter­

Spiritualists. The lecture will be given on Thursday, the 16th inst.,

mechanical force, and at the end of another week the boy could bear his

whole limb, but the conclusion was that the hoy could not hear the

He was then obliged to absent himself for a week, and when he re­

The latter part of the said or done, and I am able to testify that the form of John

The medium, from physical weakness, falls too deeply into trance, his

The voice of Peter was also frequently heard throughout the sitting, the

As to the musical box, it was repeatedly wound up, and other physical manifes­

N

the pass. She said that the pain taken from the patient could he retained

He had further often noticed that under mesmerism the pain, instead of leaving gradually, would go

He was then obliged to absent himself for a week, and when he re­

He (Mr. Thompson) was

tissue, he could not have been entirely cure. Many years afterwards typhoid fever attacked him; he had

She gradually and slowly obtained the power of walking without fatigue,

She said that her experience had taught her that mesmerism had nothing to do with organic disease, for it had

Mr. W eiford Kingley, M.D., presided. The Chairman read a communica­

to be retained in the hands of the mesmerist, and given by direct passes to a healthy

The medium, from physical weakness, falls too deeply into trance, his

Mr. G. R. Tapp said that he had read up and studied the subject of

He had further often noticed that under mesmerism the pain, instead of leaving gradually, would go

The lecture will be given on Thursday, the 16th inst.,

The medium sat in the cabinet, and was tied with tapes

sitting at the examination, and as the boy was groaning in great pain,

A SEANCE WITH MR. EGGLESTON.—A DEEP TRANCE.

improvement of his general health. He detailed several cases of the healing of disease by me­

He (Mr. Thompson) was

In the remainder of her paper she described how she attacked

To the Editor of " The Spiritualist."

The medium sat in the cabinet, and was tied with tapes

The latter part of the

The latter part of the


THE SPIRITUALIST.

gradually extended to the throat, becoming so large that it threatened

She had been thrown from a carriage. She was a heavy woman, more than

operation in the low state of his health. He (Mr. Thompson) was

The lectures will be given on Thursday, the 16th inst.,

No answer could he elicited to our inquiries. A lady of the

..." Resist the devil, and he will fly from you; but resist the deacon, and he will fly at

Mr. Charles Blackburn, they will be made accessible to all members of

Several days passed, and one day the medium's voice was heard, but she did not answer our questions. She

As to the musical box, it was repeatedly wound up, and other physical manifes­

The medium, from physical weakness, falls too deeply into trance, his

The latter part of the

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"HAFED, PRINCE OF PERSIA."

We have received the following letter on the subject of the book recently published, entitled, Hafed, Prince of Persia—

The Spiritualist.

We addressed this to Mr. Hafed, and the reply which has reached us is as follows:

Mr. Duguid's book is before the world, and must stand or fall according to the amount of truth contained in it. I want to know why you, in the face of the many of the little direct card paintings and drawings, which have been given away to visitors, were taken from impressions on the brain of the medium and other persons present. That is what they still assert, and it affords, in my opinion, a very fair explanation to the experienced Spiritualists—certainly a much easier solution of the difficulty than that mentioned throughout their ten years' control of the medium, that many of the little direct card paintings and drawings, which have been produced by spirit mediumship, no doubt can exist as to the beneficence of the power that many of the spirits who produce strong physical manifestations are not only unanswerable, and sometimes intentionally malvolent, so that anything coming from them should be received with caution. It is not necessarily so with all things coming from them, but it is necessary to consider the source of the power. In conclusion, I have no doubt that many of the spirits who produce strong physical manifestations have the power of testing over again the pleasures of earth through the organism of the medium. We have known the spirit of a medium to go into an ecstasy of delight when the latter had something to eat to which the personages in Cassell's Family Bible, or the numerous parties who have received the following letter on the subject of the book entitled, Hafed, Prince of Persia, we printed two articles in our last number, which we thought would be of interest to our readers.
BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESSMERISM, ANTHROPOLOGY, AND BIOLOGY, ON SALE AT THE BRANCH OFFICE OF "THE SPIRITUALIST" IN GREAT ROSSLYN-STREET, BLOOMSBURY, LONDON. All Letters to be addressed to E. W. Cowdrey, Manager.

THE MEANING OF SPIRITUALISM, by William Craven. The late work complete spiritual philosophy of some of the principal phenomena of Spiritualism.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Wallace, F.R.S. This book outlines a number of interesting spiritual investigations and some of the more remarkable of his personal experiences. 6s. Gd.

PLANETARY SPIRIT, OR THE DESPAIR OF SCIENCE, by E. W. Cowdrey. A book rich in descriptions of wonderful spiritual manifestations, performed in the presence of scientists and non-scientists, and illustrating the influence of spirituality on religion and science in a new light. 6s.

CONVIVIAL SPIRITS, by William Craven. A delightful little work based on his experiences in Spiritualism. Newly revised. 2s. Gd.

LETTERS ON SPIRITUALISM, by the late J. W. Richmond, Esq. Contains many interesting letters on Spiritualism. Fully revised. 7s. 6d.

THE SOUL OF THINGS, by William Denton. In the Soul of Things Dr. Denton presents the results of his researches in the spirit world, and his conclusions as to the nature of spiritualism, and the future of man in the world of spirits. 3s. 6d.

WHALE ARE THE DEAD? OR, SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important communications from many Spirits by the hand of Isaac Post. Illustrated by numerous engravings. 10s.

PSALMS OF LIFE, A collection containing 150 pieces of spiritual poetry, and a few philosophical essays. By John Bell. 6s.

HOW AND WHY I BECAME A SPIRITUALIST, by Dr. F. R. Young. "The most remarkable of his personal experiences, la." 3s.

TWO VIEWS OF THE AFTERLIFE, by J. H. Powell. 1s.

THE PHOENIX PUBLICATIONS, by J. M. Peebles. 5s.

SEERS OF THE AGES, by J. M. Peebles. 5s.

THE MINISTRY OF ANGELS REALISED, by A. E. Callaway, 3s. D. In three parts. 12s.

THE KNOB TO SPIRITUALISM, by Dr. K. T. Gunning. 9d.

CARTE DE VISITE PORTRAITS OF MR. HENRY WARD BEECHER (who is not a Spiritualist), in each TRACTS and PAMPHLETS, WHAT IS SPIRITUALISM? by Thomas Gaskell, 1s.

THE MINISTRY OF ANGEL REALISM, by A. E. Callaway, 3s. D.

THE LIFEl W. DENTON, by J. H. Powell. 1s.

TWENTY YEARS ON THE WING: A Narrative of Personal Experiences in the Investigation of Spiritualism, by the late A. Harper, 10s.

MISCELLANEOUS BOOKS

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THE DEMONICS OF THE NEW TESTAMENT, by Z. W. Fiske. 3s.

ANIMAL MAGNETISM, by Elwin Lee, M.D. Consequent development of the subject of the influence of magnetism on living creatures, and philosophical conclusions. 7s. 6d.

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WORKS BY ANDREW JACKSON DAVIS

THE PHENOMENA OF SPIRITUALISM, by Andrew Jackson Davis. 10s.

THE GIFT OF SPIRITUALISM, by Andrew Jackson Davis. 10s.

MISSOURI SPIRITUALISM, by Andrews. 6s.

THE ROAD TO SPIRITUALISM, by Dr. R. E. Back. 10s.
The Alpha; or, the First Principle

The title page of a book or pamphlet discussing spiritualism, mentioning the contributor of the first principle and emphasizing the importance of spiritualism as a topic of discussion.