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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.

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DEAD ARE STILL ALIVE,

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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.

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, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

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

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

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

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

THE DALSTON ASSOCIATION, 74, Navarino-road, Dalston, E.—MR. E. DAWSON ROGERS will LECTURE before the Association upon "Mesmerism," on the LAST THURSDAY EVENING in MAY.

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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.*

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

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

R. PEARCE, *Hon. Sec.*

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

THE following are the Speakers at Goswell Hall on Sunday Evenings up to the end of May:—

April 19—Mr. R. HARPER, "Reasons for being a Spiritualist,"

" 26—MISS KEEVES.

May 31—Mrs. BULLOCK.

" 10—

" 17—MISS KEEVES.

" 24—REV. F. E. YOUNG, of Swindon.

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Tickets of Admission may be had of the Committee.

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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.

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The Female Medical Society is established for the following objects:—
1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

SCHOOLS FOR THE CHILDREN OF SPIRITUALISTS.

A PROBLEM of the most vital importance, which sooner or later will have to be solved, is that of schools or colleges on an improved system for the children of Spiritualists. Already, among thinking people, there is a widespread dissatisfaction with the present general order of schools and schoolmasters, especially among the leading members of the learned societies, who in gaining the knowledge they had to acquire after leaving school, have become painfully conscious how much of their time in early life was unnecessarily wasted. Mr. Francis Galton, among others, has been collecting information upon this point, and has some letters from many of the leading philosophers of the day, expressing the utmost disgust at the nature of the system under which they were educated. A leading source of complaint against the present system is the vast amount of time spent in hammering Greek and Latin, the languages of dead and buried Pagans, into the heads of youths who in nine cases out of ten have no love for the acquisition of those languages, and find the knowledge thereof to be of little or no use in after life. As Mr. Farrar, one of the masters of Harrow School, once told the members of the Royal Institution, the boys generally leave college knowing little or nothing, but wonderfully satisfied with their own acquirements. He said that in many cases, from natural dislike to the study, they do not get anything but an imperfect knowledge of the dead languages over which so much of their early lives are comparatively wasted, and in those instances where they actually become good Greek and Latin scholars, they are turned out into the world armed with the weapons of a gladiator of old, to battle with all the forces of modern artillery. There are now in London, to our knowledge, many barristers and gentlemen who have had a good university education, who are starving with all due gentility and respectability, who are glad to get the smallest fraction of work on the newspapers or in any literary capacity, and who, in these days of the recognition of the great principle of the dignity of labour, wish that they had been taught more valuable acquirements in their early days, and that they had been brought up to lead useful lives. But the tide of public opinion on the subject of education has for some years past been rapidly on the turn; even private schoolmasters feel the demand on the part of a proportion of the parents for the teaching of science and other subjects to children, in the place of dead languages, except when the child has a special aptitude for the acquirements of the latter. The study of the laws of nature is ennobling in itself, and eminently useful in life, now that steam and the electric telegraph are developing their powers in all directions, and are gradually extending their empire all over the habitable globe; now that new discoveries in chemistry are constantly

revolutionising important branches of industry, with proportionate benefit to the students. It has recently been discovered how to manufacture alizarine artificially, and alizarine being the colouring principle of the madder plant, so largely used in dyeing, millions of pounds, which once went to the Continent for madder are now expended at home. Colossal fortunes also have been made in connection with the recently-discovered coal-tar dyes. The true man of science, the real lover of nature and nature's God, cares nothing for money; but, as people must live unless they wish to rival the Welsh fasting-girls or the living skeletons occasionally exhibited at country fairs, it is well in early days to pursue studies which are not only ennobling in themselves but which may at any time be turned to useful account.

Although many a man who fails as a footman, a railway porter, and everything else, sets up as a schoolmaster at last, to educate the children of intelligent Britons, there are some few teachers of the young who see and desire to remedy the evils of the present system. We met one recently in whose school was a large minority of boys whose parents had refused to allow them to spend their time in learning dead languages; he said that he himself wished Greek and Latin "at the dogs," and so did the majority of the parents of his pupils, only some of them demanded the teaching of these languages simply to enable their sons to pass certain University examinations, and examinations for Government appointments.

If thinking people who are not Spiritualists feel the need of better schools, how much more are they needed by Spiritualists, who, in addition to the objections just mentioned, dislike the theological teachings of the day, and wish to protect their children from the persecution which in rare instances besets them in schools of the lower class, when their companions chance to know them to believe in the spirits, which all of them, as a matter of politeness and form, say every Sunday that they believe in themselves.

We have now in Spiritualism a public body of officers, elected by ballot by Spiritualists at large, to watch over the interests of the movement in this country, and to judiciously control expenditure. The constant publicity will be security for good work, and against the misapplication of funds. No doubt, if there were sufficient reason for doing so at the present time, the British National Association of Spiritualists would have no objection to appoint a School Committee to give attention to this subject. All who are interested in it; all who have children they would like to send to a good school; all who wish to subscribe funds to establish one or more schools and colleges in connection with the Spiritual movement; and all schoolmasters who think that they can more or less meet the existing requirements, cannot do better than to write upon the subject to Mr. Algeron Joy, honorary secretary to the National Association, 25, James-street, Buckingham Gate, London.

MR. EPES SARGENT writes:—"If Messrs. Varley and Crookes can establish the fact that the figure known as Katie is a temporarily materialised form, vanishing or dissolving immediately after its withdrawal from the view of the spectators, then will they establish the most stupendous fact yet known to science; one that will do more to revolutionise human opinion on a variety of important subjects than all the books that ever were written or can be written. I am not competent to say how far Mr. Varley's electrical experiments are valuable as tests in this matter."

SPIRIT TEACHINGS.*

NO. XI.

WHAT, then, is the outcome of our teaching? How far does it square with right reason? How does it teach you of God? How does it help your spirit?

You have been taught in the creeds of the orthodox churches to believe in a God who was propitiated by the sacrifice of His son, so far as to allow a favoured few of His children to be admitted to an imagined heaven, where for ever and for ever more with monotonous persistence their occupation should be the singing His praise. The rest of the race, unable to gain admission to this heaven, were consigned to a hell of indescribable torment, perpetual, endless, and intolerable.

These miserable ones failed of bliss; some of them because they had not faith; and others, because they had evil surroundings by which they were degraded. And others fell, being assailed with fierce temptations by which they were led away and seduced to sin. And others were incarnated in debasing and sensual bodies, and were overcome of untutored passions. And others could not understand what was wanted from them, though they tried, and would fain have done what they could. And others had intellectual inability to accept certain dogmatic propositions which they had been taught to believe essential to their salvation. And others had not, as bodily existence ceased, assented to certain statements which were able to secure them the entry into the heaven we have described. And so they perished everlastingly; and on their endless torments, from a height serene and secure, the blessed who have gained their bliss through a faith in certain dogmatic assertions, though many of them had been men of grievous and degraded lives, look with the satisfaction of undisturbed and changeless repose.

A life of gross sensuality, or of sloth, or of offence against all law you are taught is remediable by an act of faith. The grossest and most sensual ruffian may, by a cry on his death bed, find himself instantaneously fitted for admission into the immediate presence of the God whom he has all his life blasphemed. He, the impure, base, degraded, earthy spirit admitted to association with the refined, the noble, the pure, the holy, in the immediate presence of the stainless perfection of the all-pure God.

And yet the half is not told; but enough by way of contrast. We tell you nothing of such a God—a God of whom reason cannot think without a shudder, and from whom the fatherly instinct must shrink in disgust. Of this God of love who shows his love in such a fashion we know nothing. He is of man's fashioning, unknown to us. We pause not to expose the miserable pretence that such a human idol can ever

* In the *Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium, free, to a large extent at all events, from colour from his own thoughts; consequently, the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many: each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting, peculiar to the communicating intelligence, is always preserved, and the individuality remains throughout the same.—ED.

have been aught but the figment of a barbarous mind. We do but ask you to wonder with us at the presumptuous ignorance and folly which has dared to paint such a caricature of the pure and holy God. Surely, friend, man must have been in a degraded spiritual condition ere he could have pictured such a Deity. Surely, too, they who in this age have not shrunk from such a creation must have sore need of a Gospel such as that we preach.

The God whom we know, and whom we declare to you is in very truth a God of Love—a God whose acts do not belie His name, but whose love is boundless, and His pity unceasing to all. He knows no partiality for any, but deals out unwavering justice to all. Between Him and you are ranks of ministering spirits, the bearers of His loving message, the revealers from time to time of His will to man. By His spirit messengers the train of ministering mercy is never suffered to fail. This is our God, manifested by His works, and operating through the agency of His ministering angels.

And you yourselves, what of you? Are ye immortal souls who by a cry, by a word, by an act of faith in an unintelligible and monstrous creed can purchase a heaven of inactivity, and avoid a hell of material torment? Verily, nay. Ye are spirits placed for a whole in garb of flesh to get training for an advanced spirit life, where the seeds sown in the past bear their fruit, and the spirit reaps the crop which it has prepared. No fabled dreamy heaven of eternal inactivity awaits you, but a sphere of progressive usefulness and growth to higher perfection.

Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happiness is found in progress, and in gradual assimilation to the Godlike and the perfect. The spirit of divine love animates the acts, and in mutual blessing the spirits find their happiness. For them there is no craving for sluggish idleness; no cessation of desire for progressive advancement in knowledge. Human passions, and human needs and wishes are gone with the body, and the spirit lives a spirit life of purity, progress, and love. Such is its heaven.

We know of no hell save that within the soul: a hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow: which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps, and in cultivating the qualities which shall bear familiar love and knowledge of God.

Of punishment we know indeed, but it is not the vindictive lash of an angry God, but the natural outcome of conscious sin, remediable by repentance and atonement and reparation personally wrought out in pain and shame, not by coward hands for mercy, and by feigned assent to statements which ought to create a shudder.

Happiness we know is in store for all who will strive for it by a consistent course of life and conduct commendable to reason and spiritual in practice. Happiness is the outcome of right reason, as surely as misery is the result of conscious violation of reasonable laws, whether corporeal or spiritual.

Of the distant ages of the hereafter we say nothing, for we know nothing. But of the present we say that life is governed, with you and with us equally, by laws which ye may discover, and which, if ye obey them,

will lead to happiness and content, as surely as they will reduce you to misery and remorse if ye wilfully violate them.

We need not specify at length now the creed we teach as it affects man in his relation to God, to his fellows, and to himself. You know its main features. One day you shall know it more fully. Sufficient has now been said to point the contrast, and to reply to our question: Whether such a view as this be not pure, divine, ennobling, the natural complement of that which Jesus Himself preached?

Is it less definite, more vague than the orthodox? It may be less minute in details which are repulsive, but it breathes a nobler and purer atmosphere; it teaches a higher, holier religion; it preaches a Diviner God. It is not vaguer, not less definite. But even were it so, it deals with subjects into which the reverent mind will not curiously pry. It throws a veil over the unknown, and refuses to substitute speculation for knowledge, or to apply the cruder human notions to the very nature and attributes of the Supreme.

If it be vagueness to veil the curious eye before the footstool of the Divine and Incomprehensible, then are we vague in our knowledge, and indistinct in our teaching. But if it be the part of the wise to dwell only on the known and the comprehensible; to act rather than to speculate; to do rather than to believe, then is our belief dictated by wisdom, conformable to right reason, and inspired by God Himself.

It will bear the test of rational sifting and experiment. It will endure, and inspire the myriad souls in distant ages when those who cavil at its teachings and insult its author shall be working out in sorrow and remorse the consequences of their folly and sin. It will have conducted countless myriads of pure spirits, who have progressed in its faith, to happiness and advancement, when that which it is destined to spiritualise shall have shared the fate of the mouldering body from which the spirit is withdrawn. It will live and bless its votaries in spite of the foolish ignorance which would charge its Divine precepts on a devil, and anathematise its votaries as the children of darkness.

+ I. S. D.

That seems to me rational and beautiful. And I think you meet the charge of vagueness. But I fancy most people would say that you do practically upset popular Christianity. I should like to have from you some ideas on the general outcome of Spiritualism, more especially as it affects the undeveloped, whether incarnated or not.

We will speak to you of this in due course. But not yet. Ponder what has been said before you seek for further messages. May the Supreme enable us to guide you aright!

+ I. S. D.

MR. EPES SARGENT ON "THE SPIRITUAL BODY."

IN the course of a letter to Mr. Benjamin Coleman, dated Boston, April 10th, 1874, Mr. Epes Sargent, the author of *Planchette*, makes the following statements about the testimonial which leading English Spiritualists recently presented to Judge Edmonds, and about the nature of the spiritual body:—

It must be a satisfaction to you to know, that the testimonial you got up for Judge Edmonds gave the old man very great pleasure in his latter days. It was a timely as well as a merited tribute, and from a recent letter I saw from him, I know he was justly proud of this acknowledgment by prominent English Spiritualists of his early and unintermitted services, in behalf of the great truths for which you are doing

battle. Judge Edmonds avowed his convictions at a time when it required great courage to do so; but, strange to say, his business and reputation as a lawyer did not seem to be much affected by the ridicule of which he was made the subject. To the jeers of the press he never replied with asperity. The man, visiting a tropical country, who was told by the reigning prince that he lied when he said that water could be made so hard that a person could walk on it, did not lose his temper.

And so Judge Edmonds was too serenely confident in his knowledge of the central fact of Spiritualism, to be in the least disturbed by the charges that were brought against him of hallucination, insanity, or deliberate falsehood.

Mr. Staniland Wake's paper shows that he has been a thorough student of psychical phenomena, including those of Spiritualism. His volume, entitled "Chapters on Man, with the Outlines of a Science of Comparative Psychology," published by Tribner in 1868, and which I noticed in *Planchette*, is well deserving the attention of Spiritualists.

I find the following remark in Mr. Wake's recent paper: "If we accept these statements as true, most of the phenomena of Spiritualism are explainable without reference to the agency of spirits. They would show that the human body must contain within itself an inner form, be it material or immaterial, which, under proper conditions, is able to disengage itself, either wholly or partially, from its outer covering."

If this much is admitted, Spiritualists may be well content. This theory of a spirit-body I have long held to be our strong point. All the facts tend in this direction, and I have encountered no fact as yet in opposition to it. Have you? The late Hippolyte Rivail (Allan Kardec), among Spiritualists, seems to me to have had the most confirmed views on this subject. He says:—

"The spiritual body is not one of those hypotheses to which science sometimes has recourse to explain a fact. Its existence is not only revealed by spirits themselves, it is the result of observation. Whether in the earthly body or out of it, the soul is never separated from its spiritual encasement. The spirit-body, then, is an integral part of the man; but this encasement alone is no more the spirit than the body alone is the man; for the spiritual body cannot think; it is to the spirit what the body is to the man, the agent or instrument of his action."

Here Kardec departs from the teachings of Swedenborg, in whose system the soul is at once spirit and spirit-body. Thus Kardec makes of man a trinity, and Swedenborg makes of man a duality (or shall we say a vitalised unity?). "Whatever lives in man," says Swedenborg, "is his spirit, and the body only serves it, just as what is instrumental serves a moving living force. . . . The spirit is the man himself. . . . A man, viewed in himself, is a spirit. . . . Hence, when the body is separated from its spirit, which is called dying, the man leaves nothing behind but his earthly body; he remains still a man, and lives in the human form." Thus the earthly body is phenomenal—the spirit alone is substance, receiving life by perpetual divine influx.

Kardec says: "The spirit-body, though fluid, is, nevertheless, a kind of matter, and this results in the facts of tangible apparitions. . . . The spirit-body can extend, contract, or transform itself; in a word, can lend itself to any metamorphosis, according to the will which acts upon it. It is through this property of its fluid encasement that the spirit which desires to make itself known can take, when necessary, the exact appearance it had when living, even to the bodily peculiarities, and the very style of dress, by which it can be recognised."

Your own varied experiences will confirm all this. But what shall we say of the difference between Swedenborg and Kardec? Kardec's spirit becomes a duality, Swedenborg's a unity. Kardec's has a body, and Swedenborg's is its body. Must not the spiritual *Ego* have a body objective to itself, just as man himself has one? But I did not mean to plunge you into a cold bath of metaphysics. I have never seen these points of difference between two influential spiritual teachers indicated and discussed. Perhaps a closer study will show that the difference is one which appears on the surface, but does not exist fundamentally; or that it is verbal rather than essential. There is much in Swedenborg's spiritual diary that seems at variance with his teachings after his "spiritual sight was opened."

M. ALEXANDRE AKSAKOF, of St. Petersburg, writes respecting recent events at Miss Cook's seances. He says—"I rejoice to see how, in this case, plots and outrage resulted in the most elaborate justification."

Poetry.

A LITTLE ONE'S PRAYER.

[A LITTLE boy who had been playing in one of the city theatres suddenly dropped and died. Before his death he was overheard praying—this bit of humanity who had found no standing-place in the world—"Make room dear Lord, for another little child!"]

Make room in Thy home, dear Lord,
In Thy mansion undefiled,
Away from the woe and toil and strife,
For another little child;
For the music of life grows dim,
And the feet all weary and worn,
Tossed to and fro by the careless wind,
Like a tender leaflet borne.

Away from the stifling air,
From the tinsel and glaring light,
Where the plaudits of earth grow dim
And the vision of heaven grows bright;
With spirit in restful peace,
In pleadings tender and mild,
He said, "Make room, dear Lord, for me,
For another little child."

The souls of the martyrs in flame,
The souls of the saints in tears,
The prophets of olden time
And priests of the latter years,—
They throng and crown Thee with love
Rich as the wine on the lees,
But Thou hast said, "There is always room
For children such as these."

Thank God, for Thy word is sure,
And the burden of life grows light,
For the path to Thee is the path-way trod
By the children pure and white.
And lo, as of old, a voice
Borne down on the passing breeze,
"The brightest jewels in all His crown
Are children such as these."

Liberal Christian.

MR. A. R. WALLACE ON SPIRITUALISM.

A SHORT time ago, when a superficial article on Spiritualism, by Lord Amberley, was published in the *Fortnightly Review*, we expressed regret that that serial should so mislead its readers. We further stated that its editor, Mr. John Morley, was not one who would be likely to knowingly misguide the public, and that he ought to invite Mr. A. R. Wallace, or some other competent writer on the subject, to represent the Spiritualistic side of the question. This has been done, for the last number of the *Fortnightly Review* contains the first part of an article by Mr. Wallace, entitled "A Defence of Modern Spiritualism."

The portion of the article already published contains little of an argumentative character, but places before the public much which it is for the good of the movement that general readers should know, though little with which Spiritualists are not already well acquainted. A history of the early Fox manifestations is given, the experiences of Judge Edmonds, Mr. Varley, Mr. Crookes, M. Flammarion, Dr. Sexton, and others are cited, and attention is called to some of the more remarkable manifestations which occur through the mediumship of Miss Fox, Mr. Home, and Miss Cook.

The following paragraph relating to educated and persistent objectors, who will not examine the facts for themselves, is one of the best in the whole article, and faithfully expresses the present thorough apathy of leading Spiritualists as to what authorities in science or religion believe or disbelieve, and the determination to take little or no further trouble to enlighten them as to where they are going to after their bones are laid in the grave—a question which ought to be of more interest to themselves than to anybody else:—

Each fresh observation, confirming previous evidence, is treated as though it were now put forth for the first time; and fresh confirmation is asked of it. And when this fresh and independent confirmation comes, yet more confirmation is asked for, and so on without end. This is a very clever way to ignore and stifle a new truth; but the facts of Spirit-

tualism are ubiquitous in their occurrence and of so indisputable a nature, as to compel conviction in every earnest inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical sceptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we *per contra*? Neither science nor philosophy, neither scepticism nor religion, has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism! This being the case, and fully appreciating the amount of candour and fairness, and knowledge of the subject, that has been exhibited by their opponents, is it to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say, that the movement is going on quite fast enough. That it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humouredly, and seldom excite other feelings than pity for the willful ignorance and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists; and it as well, perhaps, that the outer world, to whom the literature of the movement is as much unknown as the *Vedas*, should be made acquainted with them."

Another good point in Mr. Wallace's article is the prominence he gives to the fact that experienced Spiritualists are never known to recant. He says:—

"The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is, for the most part, a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the pervading scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, therefore, represent to a very large extent men who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit *could* be true, they have at last been compelled to acknowledge *is* true. This accounts for the utter failure of all the attempted exposures and explanations to convince one solitary believer of his error. The expositors and explainers have never got beyond those first difficulties which constitute the *pons asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied and stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper were touched by any one: or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words—*And is this world of strife to end in dust at last?* Thus it is that there are so few recantations or perverts in Spiritualism; so few, that it may be truly said there are none. After much inquiry and reading I can find no example

of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the 'explanations' and 'exposures' were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anything—but they find it not."

Mr. Wallace's article calls for no criticism, for Spiritualists will agree with its statements throughout.

THE NATIONAL ASSOCIATION.

We have received the following letter:—

SIR,—Mr. Alexander Calder, Member of Council, writes:—"4th May, 1874. Mr. Martin Smith's excellent example should be followed. Please put me down as a subscriber for £25 this year; and if I can, I shall double it."

ALGERNON JOY, *Hon. Sec.*

Several annual subscriptions of £10 each have been guaranteed by members of the Association.

At a meeting of the Council last Wednesday night, among the honorary members elected, they having accepted the invitation of the Council to allow themselves to be nominated, were Messrs. Peebles, C. Riko, J. Tyerman, Baron von Vay, and Mrs. Hardinge Britten.

The following have accepted seats on the Council:—Mrs. Senior, Sir Charles Isham, Mrs. Ross Church, Mrs. Honeywood, and Mrs. Wiseman.

A number of invitations which ought to have been sent out has not been so, because the supply of *Principles and Purposes*, &c., had run out, and a fresh one has not yet been obtained.

A committee has been drawing up bye-laws, and another revising Mr. Noyes's paper, with a view to its adoption, with such modifications as may be deemed necessary, by the Council.

THE Earl of Caithness, the Countess of Caithness, Lady Fanny Caithness, and Count Pomar, attended the Queen's drawing-room, at Buckingham Palace, last Wednesday. Among the presentations were Mrs. Arthur Arnold, introduced by the Countess of Granville; Lady Aberdare, by the Countess of Arran; Miss Eveline Barrett, by her mother, Mrs. U. S. Barrett; Miss Beauclerk, by her mother, Lady Amelia Beauclerk; Miss Cecilia Cavendish, by her sister, Mrs. Noel Mundy; Lady Gooch, by the Marchioness of Hertford; and Miss Florence Levy, by Mrs. Edward Levy. The attendance was unusually large, causing considerable delay in arrival and departure from the palace.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. —The ordinary weekly meeting of this Association was held on Thursday evening last week, April 30th, when Mr. Thomas Everitt read a paper entitled "An Answer to the question What is the use of Spiritualism?" Among those present were Mrs. Thos. Everitt, Mrs. A. Corner and her two daughters, Mrs. M. Theresa Wood, Miss A. M. Crane, Messrs. T. Wilks, R. Pomeroy Tredwen, G. T. Snelling, Thos. Blyton, R. Goddard, of Yorkshire; A. M. Greene, the honorary secretary; and others. In the absence of Mr. Alfred E. Lovell, the president-elect, Mr. Thomas Wilks was voted into the chair. The chairman, in introducing Mr. Everitt to the meeting, spoke of the valuable work that Mr. and Mrs. Everitt have done for the cause of Spiritualism in England. Mr. Everitt, who on rising was received with applause, then read an interesting and instructive paper, incorporating many quotations from direct writings obtained through the mediumship of Mrs. Everitt. The paper was listened to with attention, and, at the close, various specimens of direct spirit-writing were handed round amongst the members present, who carefully inspected them. Questions were freely asked by members present, and answers given by Mr. Everitt in a manner which afforded much valuable information to the meeting. A vote of thanks to Mr. Everitt for his paper having been put from the chair and seconded by Mr. G. F. Snelling, was carried unanimously. The meeting closed at a somewhat late hour.

THE LAST ILLNESS OF JUDGE EDMONDS.

In the course of a letter to Mr. Coleman, Miss Laura Edmonds gives the following particulars about her father's last illness:—

It is a sad duty on my part to answer in place of my father, who has left this world of labour and pain to join the dear wife he so loved and longed for. After two weeks of the most agonising tortures he passed peacefully away, just as Easter morning dawned, his eyes beaming with light and tenderness, and with an expression upon his countenance as if he had found all that he had hoped for.

From the first, he was fully aware of his coming departure, and spoke to me of it cheerfully, joyfully even.

When in the greatest suffering, he said to me, "I bear this for the purification of my spirit, and I know the efficacy of prayer, for it has helped me to bear the long hours of pain as I could not otherwise have done."

With this spiritual heroic disposition, he passed through the hours and days, and when he closed his eyes upon earth, dear as he was, and hard as was the parting, I could not but say to him, "God speed you, dear father."

My father hung the testimonial in his library among his other treasures, and I shall keep it carefully for his sake and those of his friends. I hope to go abroad next winter, and if I see you, can tell you more particularly of his life the last year.

THE FUNERAL OF JUDGE EDMONDS.

(From the *Banner of Light*).

But a short time previous to his departure, Judge Edmonds was made the recipient of a testimonial of respect and affection by the Spiritualists of England, an act so timely in view of the event that calls forth these comments, as no doubt to prove as profound a satisfaction now to the contributors as it could have been at the moment to the recipient. The article containing the detailed account of this testimonial was taken from the *Spiritualist*, an English publication, by the Judge himself, and sent to us. It appeared in the columns of *The Banner of Light*, of March 21st last, and will be dwelt upon by all our readers with a fresh satisfaction for this reference. More especially has a new significance been imparted to his words by the event of his departure, written on the intrinsic character of the cause of Spiritualism, "Its grand principle—love to God and man—commends it to every heart; and the principle is enforced by a revelation easily comprehended by every mind—a revelation of *what is the future life*, made so certainly and distinctly that every one may know for himself how to use the present life as a due preparation for the next." And his syllables of gratitude to the English men of science for persistently investigating the spiritual phenomena will not soon be forgotten on either side of the Atlantic. "I, for one, say, 'God bless you for it!' for you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit-communication and its consequences is addressed to *the reason as well as to the heart*, and ought not to be received unless the judgment and conscience alike welcome it."

The ceremonies attending the sepulture of Judge Edmonds were exceedingly simple and impressive, and were participated in by a large concourse of people. They took place at St. George's Episcopal Church, in New York City, on the afternoon of the 7th inst., the Robinson-hall congregation of Spiritualists, together with a large number prominent in Spiritualism being present. The body was received at the foot of the central aisle by Rev. Dr. Tyng and Rev. Dr. Peet. It lay in a massive velvet-covered, silver-trimmed coffin,

according to the minute report published in the *Sun*, there being on its broad top an anchor, a wreath, and a cross, elaborately formed of flowers. On the plate were the words, "John Worth Edmonds, died April 5th, 1874, aged 75 years." The pall-bearers, who had been selected by the Judge himself some time before his death, were Samuel J. Tilson, Judge Sutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge Parker, J. L. Gosling, W. H. Fields, C. P. Shaw, C. H. Kitchell, S. G. Jelfffe and Chauncey Childs. Behind the pall-bearers the coffin was borne, and after it walked the mourners. The last included daughters and grandchildren of Judge Edmonds, and a brother's family. After the reading of the Episcopal burial service by Dr. Tyng, the boys of the choir singing and Dr. Peet responding for the congregation, Dr. Tyng proceeded to deliver a feeling and warm eulogy on the character and life of the eminent departed. He said, "I should not like to part with his body without giving utterance over it to my personal feeling. Before the death of my venerable and beloved friend, I received from him a request to officiate on this mournful occasion. Although for several years I have met him only occasionally, I never saw him but I felt that I was with a genial, tender, sympathising friend. There are aspects of character which can be understood only after intimate personal contact. . . . The kindness and persevering nobility of his nature gained my unqualified confidence, and I recognised his high moral and intellectual power. When we come to a standard of character like this, it is far above all our little divisions, and it is with gratification and delight that I speak of him as a man."

The *Sun's* report continues as follows, closing with the touching request made so brief a time before, on his seventy-fifth birth-day anniversary:—"After the services the coffin was opened, and the assemblage passed by it to look upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was reformed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmonds fainted, and was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy-street, where the body was put on board the steamboat *Edwards*, to be taken to Hudson for interment, according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows:—

"I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave—that our ashes may mingle and be one on earth, as our souls will be one in the spirit-world. In the monument to her memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription:

JOHN WORTH EDMONDS.
Born in Hudson, 13th March, 1799.
Died in —, —, 187—.

On the other hand I want simply these words:
Death joins the ties
Which death destroys."

The Spiritual movement is largely indebted to the honorary secretaries of the British National Association of Spiritualists, Mr. Algernon Joy and Miss Kisingbury, for the large amount of work and correspondence they have executed during the past few months. Most of the responsibility of getting up the *soirée* at the Cleveland-hall fell upon Miss Kisingbury, as Mr. Joy was then absent from London most of the time. The *soirée* passed off well, and more than cleared its own expenses, for it left a balance of a few pounds in hand.

PRIVATE SEANCES.

MISS LOTTIE FOWLER'S MEDIUMSHIP—APPEARANCE OF A SPIRIT TO MISS FOWLER—REMARKABLE PSYCHOLOGICAL EXPERIENCES.

ABOUT a fortnight ago, soon after Miss Lottie Fowler, the clairvoyant, came to London, we called upon her about five o'clock in the evening, at 9, Somerset-street, Portman-square, W., and in the course of a trance *seance* of nearly two hours' duration, received a large number of test messages on subjects known only to the spirit professing to communicate, and to the listener, but not to Miss Fowler. Many similar experiences have been published in these pages, so it is unnecessary to give the details. It is worthy of note, however, that Annie, Miss Fowler's spirit guide, described the death pains of the spirit attempting to communicate, and said that the latter was obliged to begin by presenting them, and to take on some of the conditions under which she left earth. Further, when we put a few mental questions, the entranced medium was palpably sensitive to the thoughts; she paused as if listening, and answered them.

We left about seven o'clock, but Miss Fowler had not seen the last of the communicating spirit, who at one time during the *seance* had attempted to control the medium in the place of her guide "Annie," which was an unusual occurrence. Miss Fowler makes the following statement about what took place afterwards:—

"I went to bed that night at twelve o'clock, five hours after the close of your *seance*. I had been in bed about a quarter of an hour, and had begun to doze, when I felt as if something heavy were on the bed, and as if there were a 'presence' in the room. This lasted about a quarter of an hour, during which I grew more and more nervous, so I rose, lit a candle, searched the room, and tried whether the door was locked as I had left it, which was the case.

"I then put out the light and went to bed again; the pressure on the bed returned once more, and I felt as if something were smothering me. Then I saw Mrs. ——— quite plainly, standing in the room dressed in flowing robes of white, with her hair hanging straight down her shoulders, as I had never seen her wear it in life. [*She wore it thus during her last illness.*] She came to the side of the bed, stood still, and smiled, then gazed at me for perhaps a quarter of an hour; I was excessively frightened, as I had never seen an apparition more than once in my life before. I was paralysed, and could not move, yet was wide awake, and perfectly conscious of everything which took place.

"She then went to the dressing-glass, where she stood for some moments pressing her hair back from her forehead with her fingers, after which she sat quietly for a long time on a chair, motionless. She looked happy, but was thin and pale. Next she walked towards the door, near which she disappeared; instantly the whole room seemed to be flooded with light like moonlight, and it was strongest at the place where she disappeared. This light lasted for hours, and I did not get to sleep till five o'clock in the morning.

"I had never seen an apparition but once before, when I saw my mother eight days after she died. That was five years ago. I did not know at the time that she had passed away from earth, for we had been separated for some time, she having taken some sacred office in a Roman Catholic establishment. I was in Boston with my nurse, Mrs. Colson Smith, about twelve o'clock in the day, when both of us saw my mother

standing near the piano; she was in the peculiar religious dress, in which she had been laid out; but I did not know this till afterwards. She did not speak, and she looked quite real and solid. We only saw her a few moments, when I gave a shriek, and fainted. Mrs. Colson Smith afterwards told me that she was glad of the occurrence, since it would probably make me believe in Spiritualism, for at that time I believed only in clairvoyance and not in spirits."

A SEANCE IN GLASGOW—MR. DAVID DUGUID'S PAINTING MEDIUMSHIP—SPIRIT IDENTITY.

MR. BENJAMIN COLEMAN, of 1, Bernard-villas, Upper Norwood, has favoured us with the following account of a *seance* which took place a few days ago in Glasgow:—

It is just seven years since I gave an account in the *Spiritual Magazine*, of some of the earliest productions, through the mediumship of Mr. David Duguid, of Glasgow. He was at that time a working mechanic, and after he had become a medium for the usual ordinary manifestations, he commenced to draw, first in pencil and then in water colours, with his eyes closed, and in a deep trance.

It was at this time (May 1866) that I visited Glasgow to meet the members of the Association of that city, of which I had been elected an honorary president, and at the house of Mr. Hay Nisbet I met Mr. David Duguid, and saw him operating on the third or fourth of his more ambitious paintings; I at once became satisfied of the entire genuineness of the remarkable power exhibited through this young man. I was satisfied also of the facts which were then related to me by Mr. Nisbet and Mr. F. Logan, jun., and which I may briefly repeat, as evidencing one of the best tests of spirit identity which I have met with.

After one of the largest paintings was finished, he was urged to tell the name of the artist, but he declined for the moment to answer the question. He (the spirit) said that he was well-known on earth in the 17th century, was born 1635, died in 1681, and he would ultimately give them the means of establishing his identity.

Another painting in water colours was commenced at the next sitting and completed in four hours, the medium painting most of it in the dark, and at the left hand corner there were the initials J. R. Several persons called to see this picture, among whom was a friend of Mr. Logan's, an artist who recognised the subject as being one well known; he could not name the original painter, but said he would look the matter up, and in a day or two he brought an engraving—nearly a *fac simile* of the spirit drawing—of "The Waterfalls," by Jacob Ruysdael.

Mr. Duguid knew nothing of painting in his normal condition, nor had he ever heard of such a painter as Jacob Ruysdael.

All this has been well proved, and I need not waste a word to satisfy scepticism. I sought for the date and found in one authority, Jacob Ruysdael, born 1635, died 1681; in another it is given as born 1636, died 1681. The discrepancy was pointed out to Duguid when he was next entranced, and the reply of the spirit was that he was born in the last day of the year 1635 at midnight. How far this is correct I have had no means of ascertaining.

Having been recently on a visit to my friends Mr. and Mrs. Inglis, Bridge of Allan, they were desirous of obtaining a sitting with Mr. Duguid, and Mr. Nisbet kindly arranged for us to come to Glasgow for that purpose. The medium, who is a remarkably quiet and unpretending man, received us in his own room, where I was told he always obtains the best manifestations; home influences are in this case, as with most mediums, the best for securing satisfactory results. He took his seat behind a table on which there was a box of various-coloured oil-paints, palette, and palette-knife, and at his side a piece of cardboard, of about two feet square, placed on a tressel, upon the back of which board Mr. Inglis and I wrote our names. We were requested to keep silence until the medium was entranced, and on no consideration at any time during the entire *seance* were we either to touch him or any of his preparations. These instructions we implicitly obeyed. After sitting for about ten minutes, we saw that his eyes were shut, and that he was talking to an invisible personage, his spirit-guide Jan Steen, who was, I believe, a pupil of Jacob Ruysdael, both celebrated painters of the Dutch school. He appeared to be consulting his instructor in a tone

of voice too low for us to hear what was said, but having decided upon a subject, he at once took his palette on his thumb and commenced to mix his colours with all the ease of a first-class artist; he immediately made a dark daub with his brush on the left-hand corner of the board, and then rapidly changed to the bottom of the board, and then again to the other side; this he continued to do backwards and forwards for about a quarter of an hour, without producing anything like a picture. At this moment it was suggested the light should be extinguished, which was done; and, as we were not required to keep silence after the medium was entranced, as he then heard nothing of what was said by those around him, we sat in darkness talking for another quarter of an hour, when the gas was relighted, and we saw to our surprise that all the blanks and blotches were nicely toned down, and turned into a well-drawn landscape, with dark clouds, a lake, and ruined castle. After about ten minutes more work, he put down his palette and brushes, saying he would finish it at another time, and I have no doubt he will make a very good picture of it; it must be understood, however, that though well designed and drawn, they are not artistically finished pictures.

After this the medium sat down, and taking a blank card from the table, he tore a piece off one end and handed the piece to me; then he folded his arms, and the gas was put out. In four minutes it was relighted, and we found that a very beautifully executed picture in oil had been painted by the spirit, without the hand of the medium, on the identical card of which I held the torn-off piece; and being in oil, I had to protect it from being injured until the following morning, when it was dry.

A similar card was taken, the piece being torn off and handed to Mr. Inglis, and in two minutes a painting in oil was produced much less in size, not much larger than a shilling, and this picture was carried away by Mr. Inglis.

The whole *seance* was perfectly satisfactory to us, and proved the existence of some intelligent power being at work independently of the medium, which power it would be absurd to call "psychic force."

SEANCE AT MR. VERNON'S—SPIRIT IDENTITY.

In the last number of the *Christian Spiritualist*, Dr. Sexton says:—During my last provincial tour, I was invited to stay for a short time with some exceedingly kind and amiable people, in an old-fashioned, but withal a remarkably comfortable farm-house, about four miles from Uttoxeter. In the course of a long and interesting conversation one evening, or rather night, or, perhaps, to be still more precise, early in the morning, upon various topics in general, and Spiritualism in particular, I learned of the facts of a *seance* that had been held there in November, 1872, which, since it affords conclusive evidence of the truth of Spiritualism and of the identity of the spirit communicating, I think may prove interesting to your readers. The medium was a young man named Manley, an assistant in the mill connected with the house where I was staying, and might, therefore, be considered a member of the family. He has only somewhat recently become a convert to Spiritualism, having been previously so bitterly opposed to it that for a long time he declined even to investigate it or witness any of the phenomena, but since that has turned out a most excellent trance-medium.

The *seance* to which I refer was held on the 17th of November, 1872, the place referred to being Fole Mills, the proprietor of which is Mr. Wm. Vernon, the head of the family. The persons present were mainly the members of the household. It appears that speedily after sitting down, the medium became entranced by a spirit strange to the circle, who spoke as follows:—

This is a very funny country. My name I will tell you. I am an old miller. I liked a drop of beer when here. I was killed in a mill; I was doubled up, twisted round the shaft; it was something awful. My name is Samuel Cooper, and the name of the place Coddington Mill, Cheshire.

The spirit now left the medium, who was taken possession of by another spirit—the one that usually controlled him—who said:—

I thought the conditions favourable to introduce him. I met with him yesterday; he is only in the second sphere, and left in a poor state of mind.

The medium then awoke. Now no one present at the circle had ever heard of the mills in question, or was even aware that there was such a place as Coddington in Cheshire. Next day, however, they turned up a directory or railway guide, and found the name. Still being ignorant of whether there were any mills at Coddington, or the name of any one resident in the place, Mr. Vernon addressed and sent by post the following note:—

MEMORANDUM.

November 18th, 1872.

From W. Vernon, Fole Mills, Uttoxeter. To the Proprietor, Coddington Mills, Cheshire.

DEAR SIR,—Would you oblige me whether a miller used to work at your mill by name of Samuel Cooper, and if killed in the mill and how, and kindly oblige me with the date of his death.

After a few days had elapsed, the following reply was received:—

Coddington Mills, near Chester.

20th November, 1872.

DEAR SIR,—Samuel Cooper was killed at Coddington, on September 6th, 1860, in the fifty-third year of his age, and was buried in Coddington Churchyard; he was killed whilst in the act of putting a strap on a pulley to drive a grindstone, his coat having got entangled between the pulley and strap.—Yours truly,
ALBERT LOWE.

The following is the testimony of all who were present at the *seance* that they had never heard either of Samuel Cooper or of Coddington Mills previously:—

We, the undersigned, attending a *seance* at Fole Mills, Staffordshire, on the 17th of November, 1872, affirm that we never heard of the person or place alluded to as Samuel Cooper, Coddington Mills, Cheshire, previous to this communication.

Signed in the presence of each other,	{ WM. VERNON, JANE COOPER, A. C. MANLEY.
Witness to the signature of Thomas Atkins, Charles Hight	
Witness to the signature of E. A. Vernon, B. Bewly, jun.	{ THOS. ATKINS. E. A. VERNON.

MISS COOK'S MEDIUMSHIP—FURTHER EVIDENCE RELATING TO SPIRIT FORMS—MR. BLACKBURN'S EXPERIENCES.

On Thursday, last week, there was a *seance* at Mr. Henry Cook's, at Hackney, at which Mr. Charles Blackburn, Mr. W. Crookes, F.R.S., Mr. G. R. Tapp, and Mr. W. H. Harrison, were present. Last Monday evening there was another, and among the spectators were Mr. Wm. Crookes, Mr. and Mrs. Earl Bird; Mr., Mrs., and the Misses Withall; Mr. B. W. Pycock, Miss Belsey, Mr. G. R. Tapp, Mrs. A. Corner, and Mr. W. H. Harrison.

The spirit Katie announces that she is going to leave the medium soon, to make way for recognisable spirit faces.

Mr. Charles Blackburn has favoured us with the following letter about last week's *seance*:—

To the Editor of "The Spiritualist."

SIR,—Since my return from Paris with Miss Cook and her sister, where we went specially for the restoration of Miss Cook's health, and not for *seances*, I met you and Mr. Crookes last Thursday evening at Hackney. After the first part of the *seance* was over, you could not stop longer, so left us; but in came Mr. Blyton, and we began the second part.

You are aware that one-half of the double door leading into the cabinet or bed room, is a curtain consisting of a woollen table cover, which joins the other half of the wood door. I pulled on one side that woollen curtain, and Miss Cook walked in and lay down on the floor, merely having a pillow for her head; a red woollen shawl covered her head to exclude all light; she wore a blue serge dress which buttoned close up to her throat, and reached to her waist very tight fitting, but loosely downwards to her boots. I let go the curtain, and in a few minutes we heard the spirit voice talking to Miss Cook, and we heard her replies. Stillness followed, as though Miss Cook had gone into trance. Then the spirit form appeared in low white dress, with white silken looking cord tied round her waist, and evidently devoid of stays; this Mr. Crookes proved, as he stood close to her and was allowed to feel. She had a white head dress, as usual, all very plainly seen by the gas light.

As it was growing late, I said, "Katie, this is my last visit, and I want you to allow me to give you a kiss before I go." She replied, "Well, come up then!" Now observe—Mr. Crookes stood close to her at the curtain, and had a bottle of phosphoric oil in his hand, whilst I sat next to Mr. Blyton at the sofa. Of course I quickly went up, and she presented her right cheek, warm and soft as velvet; then I asked for the left, which she also offered, and it was the same. Then she kissed my forehead. I then said, "Now, Katie, show me the medium." She said, "Very well, take the bottle from Mr. Crookes, come inside, and look for yourself." I instantly took the bottle from Mr. Crookes, and followed her, and took the cork out of the bottle to get more light. I saw the medium at my feet in a deep trance, and in the same clothing as when she entered the cabinet. I placed my hand on the red shawl, and a head moaned painfully under it; my hand passed down from neck to waist, and to her boots, she still moaning all the time. I produced more light from the bottle again, and said, "Katie! Where are you?" But Katie had vanished.

The bedroom window has venetian blinds and long drawn curtains, so no escape there. The door leading into the lobby had a washstand with crockery ware on it placed against it, therefore no escape there. Mr. Blyton said that not five seconds elapsed before I entered, and so said Mr. Tapp, who likewise witnessed it; consequently with such evidence I leave the public to judge of these very marvellous and new facts, which are as true and honourable through this medium as anything that ever did exist.

I now leave Miss Cook in the hands of Mr. Crookes, F.R.S.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester, May 4, 1874.

SEANCE AT MR. BIRD'S—TRANCE AND CLAIRVOYANT MEDIUMSHIP—THE REWARD OF INFAMY.

One Sunday evening a few weeks ago a *seance* was held at the house of Mr. Earl Bird, 11, Park-grove, Shepherd's-lane, Brixton. Mrs. Bird was the medium; Miss Bird and Mr. Henry Stevens were also present, and the latter took notes of what Mrs. Bird uttered in the trance state, as follows:—

"Oh, it makes me sick—positively I cannot describe it; and I think they will take it away from me. I had set my heart on conversing with my angel friends to-night. I had thought about them all day, and I looked for a bright vision to come from above, instead of which I have been led, or I may say, dragged, into the very centre of a group of individuals, disgusting to look at, too unclean to touch. The very sight has made me ill, and unfitted me for describing what I see. I turn to Lorenzo and ask him a question, 'Why do you show me scenes, and lead me into society which my soul abhors. Is this elevating, edifying?' It is not palatable, and I think I shall refuse to do it."

His answer is—

"You must not refuse—you dare not refuse. Such things are. Even the angels look on them sometimes, and why should not you? I have a mission to perform, and a part of the work is to find a voice into your world."

"Lend your ears and hear, for those you accounted dead shall speak to you. Not only from the high and holy places above you; not only those shall speak who have found rest, and peace, and joy; they indeed shall sometimes whisper in your ear, telling you of the heavenly land; but there are other voices that must be heard. For continually going out from amongst you is a mixed multitude; they live about you, hang about your doors, sometimes live in your very houses

and haunt your homes. Poor souls! Who shall speak to-night amidst all this clamour about your medium's ears?"

So speaks my guide, Lorenzo. But how shall I do it? It is the sickliest sight I ever saw.

I'll speak to him, for I suppose he is a man; he keeps somewhat the form of a man. I know not the first question to put. I will give you his answers presently, when I have put all my questions.

Oh, I can't do it! Am I to speak these things in the people's ears?

Wolf! and not a man! I have read him. I have read his life and his horrid deeds. It is written upon his every limb. His whole form is moulded from his life. Well might he shrink as far out of sight as he could, and ask his companions to gather close about him, to cover him from the sight of him who came that way to-night.

He is the centre of a group now, and was the head of an establishment here. Yes, he lived in the body—he walked our earth—he lived in this great city, some sixty years; and how shall I speak the next?

He had a den. That is why I called him "Wolf." He called it an establishment for young ladies. I call it a den, and he was the Wolf. Shall I look in and see the bones? Will my eyes bear the sight? Can I take in the ruin, and bear the disgust? No, I can look no further. I look for the spirits of the slain, and leave this charnel-house; and to do that I must go back again to that group from which we selected him; and here, for the first time, my pity is excited; here I can pity even him.

What a reception! He died and was buried. He thought he had managed his earthly matters well; he had escaped all law, and had been a clever man. He had made himself rich, for he was a prudent man. He had hidden, to a great extent, his infamous trading from the eyes of the world, throwing a covering over this den of infamy and those bones, and had kept down pretty well a troublesome voice within. He had not many friends; they had dropped off one by one, and he was very soon forgotten here.

But I said he died and was buried, and was received. Can you not hear it? I can. He stops his ears, for he hears voices that he never thought to hear again.

What a clamour!—what a tumult!—what insults and abuse they heap upon him. They have been waiting for his coming, and now their curses must ring in his ears for many days to come.

Can he bear it? He thinks not. Yet he must. It is his own work; the seed he has been sowing for many years. It is the reward of his evil traffic in human souls and human bodies. The souls that he has ruined form the society into which he enters, and into which I have been shown to-night. His evil doings and the wrongs of his victims are a continual reproach to him; and I say again, I pity him and them. Shut out from all other society, they group together in filth and rage, hiding so that we had a difficulty in finding them. I must question my guide again, and ask him if this is angel's work, to grope about in those foul places? His answer is, "Yes, this is angel's work. They will not come to the light; they are destitute and helpless of themselves. And what," he says, "what are angels for? Not to live up in heaven and keep all their happiness, purity, and peace to themselves: they are ministering spirits constantly at work to uplift, to speak comfort to those who mourn, to whisper hope to the hopeless, to take hold sometimes as he took hold of the man to-night against his (the man's) will, and dragged him out of the slough, and bid all of them wash and be clean, showing the way to do it, also."

This has been his work to-night, not only to help the spirit-man to step out of his despair, but to say to us at the same time, "Go thou and do likewise." Never mind how degraded or low sunk be the object, the purity of thy own motives shall keep thee clean, thou shalt not be contaminated or suffer harm.

MRS. TAPPAN'S lecture committee, which has up to the present time managed the Sunday meetings so satisfactorily, is taking steps, which will probably be successful, to raise sufficient funds to engage her for a further period of eight months. The proposed new course will consist of a series of thirty-five lectures, commencing on the 4th October next, and extending to May 31st, 1875. Friends willing to subscribe are requested to send in their names as soon as possible to the secretary, Mr. Webster Glynes, 4, Gray's-inn-square, W.C.

Correspondence.

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

ON INTERNAL RESPIRATION. NO. TWO.

SIR,—In my letter in No. 81 of *The Spiritualist*, I endeavoured to illustrate some of the outer and *physiological* phenomena of internal breathing. Other cases have since come under my notice, but these for the present must suffice. Probably in each case there is some difference of manifestation, in some cases the internal breathing seems to be continuous, in other intermitting, at least to outward perception; in some it comes on gradually and at first imperceptibly, and in others it seems given suddenly in great fulness.

I will now endeavour to illustrate the chief spiritual characteristics thereof. It is a spiritual phenomenon, therefore worthy of the attention of all Spiritualists. The question, however, arises, is it only a form of ordinary mediumship, or is it something quite distinct and of an altogether higher order? I believe the latter to be true. The differences are these. 1. It cannot be acquired by seeking it at the *seance*, but is always a gift from God. 2. It does not consist in the recipient becoming a medium in the ordinary sense of the word, to be controlled by spirits; but when it opens the spiritual faculties, which it does after a time, it places him on the same plane as spirits, their equal—not their subject. 3. It, and it alone as far as I know at present, brings with it as it becomes developed the all-important gift of the discerning of spirits, without which all spiritual communications are of little value except as scientific phenomena. But to the proof.

I. It cannot be acquired at the *seance*. Harris, who is the best authority on this same subject, most emphatically asserts that no man can open his internal respiratories of himself, and that if he could, physical death would result. Were a man to breathe fully the atmosphere of the heavens without preparation for it, the opposition of the evil in his nature to it would be so great that he would die from the agony produced thereby; did he breathe the atmosphere of the hells, he would fall dead from suffocation. It can only be received as a gift from God. A man may have never heard of Spiritualism, and yet the breath be given him in great fulness, and a new world of truth opened to him at once; or, on the other hand, he may sit at the *seance* for years, developing as a medium in many ways, and yet be without the inner breath.

II. Internal breathing does not make the recipient the subject of spirits, though of course, he, like all others, may through imprudence sink under this control; but when it opens his spiritual faculties, does so by placing him on the same plane. The difference is immense. In the Spiritualistic journals we constantly read that "The spirit controlled the medium," and caused him to say or do whatever he pleased, thereby destroying for the time his individuality and moral freedom,—often his physical freedom also. With internal breathing there is nothing of the kind. We have only to read the writings of Swedenborg and Harris to see this. We there find them talking face to face with angels, spirits, and devils; but they do not receive blindly what they are told, nor are they mesmerised by them; they simply hear, see, and judge for themselves, as they would do with men on the natural earth. Upon this subject I will quote from Swedenborg's *Apocalypse Explained* (1182-3), one of his latest works, and therefore one in which we may expect to find his most matured views. He says:—

"It is believed by many that man may be taught of the Lord by spirits speaking with him; but those who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor does man know that he is with spirits! The reason is that they are conjoined as to the affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences; and union by correspondences causes that one does not know anything concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man [observe that this is different from the man being elevated into a spiritual state through inner breathings], and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with

him; they cannot enter into anything else, for similar affections and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance that the speaking spirit is in the same principle with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection strongly confirms them; hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech. Hence it is that no other than enthusiastic spirits speak with enthusiasts; also that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, Socinians, and with other heretics. All spirits speaking with man are no other than such as have been men in the world, and were those of such quality. That this is the case has been given me to know by repeated experience; and what is ridiculous, when man believes that the Holy Spirit speaks with him or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From this consideration it is evident to what danger man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceits of his own intelligence, his attendant spirits favour every thought which is thence derived; in like manner, if anyone is disposed to favour particular principles enkindled by a certain fire, which has place with those who are not in truth from genuine affection. When a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind the blind, till both fall into the pit. The Pythonics formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise; but by this the worship of God was converted into the worship of demons, and the Church perished; therefore such communications were forbidden the sons of Israel under penalty of death. It is otherwise with those whom the Lord leads, and He leads those who love truths, and loves them from Himself; all such are enlightened when they read the Word, for the Lord is in the Word, and speaks to everyone according to his comprehension. If these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so providentially, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself in freedom; if this were not the case, man would not be capable of reformation, neither could he be enlightened. It has been given to me to see it, and from it to perceive distinctly what comes from the Lord, and what from the angels."

There is also a second species of spiritual communication to which Swedenborg refers which he calls obsession, which consists not in the spirit putting on the thoughts and affections of the man, but the man putting on those of the spirit, and being controlled by him. There is yet one other to which he refers, and which he implies is produced by internal breathing, such as he himself possessed. He says (*Arcana Cælestia*, 1880):—

"Man was so created that during his life on earth amongst men, he might at the same time also live in heaven among angels, and during his life among angels he might also at the same time live on earth among men, so that heaven and earth might be together, and form a one; men knowing what is in heaven, and angels what is in the world. But as man became so corporeal, he closed heaven himself."

Again, in *Spiritual Diary* (2551), he says:—

"I have often conversed with spirits, stating that if men were in faith in the Lord, heaven might thus be open to them, or that an interior way towards heaven might be opened which is now shut; and this in a manner almost similar to that which through the Lord's mercy has occurred to me." It is evident that a very large proportion of the spiritual communications of the present day belong to one of the two former classes; while internal breathing belongs to the last.

It will probably be objected to this statement, that in the preface to the *Epic of the Starry Heaven*, and *Lyric of the Golden Age*, Harris is spoken of as being entranced or controlled by the communicating spirit, and that, therefore, he is only an ordinary medium like others. To this I reply:—

(1.) These prefaces were not written by Harris, but Mr. S. Brittan, who simply gave a faithful account of the matter, as it appeared to him.

(2.) The tone of the preface is in direct antagonism to Harris's repeated warnings not to be controlled by spirits.

(3.) It is contradicted by the *Lyric of the Golden Age* itself, where we read (p. 7)—

"Its outer shape but partially unveils
Its grand interior archetypal form.
The language is the medium's, and he kept
His individuality, and wrought
In the deep chambers of his inmost brain,
Language and imagery, that he might give
Fit drapery to the thought that Heaven sent down."

Again in *Regina*, p. 14, we read—

"Paradise is full
Of golden-breasted birds, who, like the swan,
Drop down from horizon to horizon;
And there are melodies that have their birth
In far Elysium, but descend to earth.
The inner mind of man with hunger spits
The jewelled bird fly from its Paradise,
And feeds upon it; so all poets are
Nursed in their souls with songs from Heaven afar.
The Lyric of the Morning Land was given
This wise, and so the Starry Song of Heaven.
The Golden Lyric then came flying down,
And that young cygnet robed in yellow down,
The sweet Odora."

There is nothing of spirit control and dictation here, but the reverse.

(4.) In the most authoritative of his works, the *Arcana of Christianity*, he says (see *Herald of Light*, vol. iii., pp. 167-8) that the *Lyric of the Morning Land* and *Odora* were received from the Lyricial Heaven, as also were to be the third and fourth of the series, which evidently must have been the only two other lyrics published, viz., the *Golden Age* and *Regina*. Harris tells us that angels never compel or control anyone, but acting only as the Lord acts in and by them, leave every man's moral freedom unimpaired. This statement of Harris in the *Arcana of Christianity* is moreover an answer to the falsehood uttered by a celebrated but unreliable female medium and lecturer, one of Harris's bitterest enemies, that he now says that the spirits who communicated these poems through him were demons.

(5.) Again, if anyone will compare the two accounts given of Harris's vision of Dante, in Appendix A and B of the *Epic of the Starry Heaven*, he will see at once what a different impression Harris's own statement gives from that of the editor.

(6.) Again, in *Herald of Light*, vol. v., p. 108, Harris says of the *Lyric of the Morning Land*, "I was conscious that the ideas which are inwrought into this poem descended into the spiritual degree of the mind months before it was uttered. In spiritual illumination and quickening I was conscious that the truths which were afterwards embodied in song were grouped within me from the higher life. Months passed away; I was engrossed in other duties; at last, under the influence of the Spirit [observe, not of spirits, but the Spirit, or Breath of God], I ceased the more objective avocations of my life, and in the course of dictations occupying 30 hours the book came forth. It was borne then through the natural senses into time and space, but it lived in thoughts, in living thoughts descending from God through the higher universe before it came forth to live in the hearts or minds of those who took it to themselves."

(7.) Since writing the above I have received a further and most conclusive proof of the above statement. In 1869 and 1870, Mr. John Thomson, of 39, John-street, Glasgow, the agent in Great Britain for the sale of Harris's works, reprinted the *Lyrics of the Morning Land* and *Golden Age*, and afterwards wrote to inform Harris of what he had done. The following is a copy of the letter which Miss Waring (one of the brotherhood of the New Life) wrote at Mr. Harris's request:—

"April 11th, 1870. Mr. Harris requests me to say that his intention had been, when the time came to do so, to revise the earlier poems and reprint them. The *Lyric of the Golden Age* was sold to the publishers and printed during his absence from New York, and contains many typographical errors. The preface was written by a leading Spiritualist at that time, and is not at all in harmony with Mr. Harris's teachings and work. He would be glad if you would not bind it with the poem, as it is calculated to misrepresent his ground. The *Epic of the Starry Heaven* Mr. Harris would be glad to have you defer for a time, as there is an internal law governing the republication of his books, as well as the issuing of those now in manuscript, for which there seems no outward ground for delay. I shall be glad to inform you of anything that Mr. Harris may suggest at any time that he feels publication should go on, and I may add, that he most

warmly appreciates the feeling that prompts you to a republication of the poems. The work of organising the truths given in the daily lives of his society, and so leaving a human record to measure them by, is so absorbing at present, that Mr. H. finds little time for the literary side of his mission. This, too, will doubtless come again in its turn, but he cares little for doctrines unembodied, and feels that if men cannot live the life, the teachings are worse than useless."

I think it is evident, from all these proofs, that Harris was not controlled by spirits while dictating his poems; but that his spiritual senses being opened by the Lord to the heavens, he heard the songs of the angels, which he embodied in human language himself.

III. The discerning of spirits. This is one of the most important subjects, for, unless we know the source of any spiritual communication, we know not whether to place confidence in it or not. Now internal respiration confers this power. In *Arcana of Christianity*, iii. 104, we read that the passage, "And hast tried them which say they are apostles and are not, and hast found them liars," signifies "the ability to discern the quality of spirits, and to detect the falsehoods of those who counterfeit angels." Again, in *Arcana of Christianity*, iii. 241, we read, "The second of these states consists in the development of the faculty by means of which, through sound, the voices of spirits, angelic or infernal, may be detected in the breathing. It requires a cessation from self and from the love of self in the breathing man who is becoming spiritual-natural, for the training of this fine gift. By it, as the faculty becomes cultured, in the lungs even of the closed or natural person is found a criterion of all moral states. Painfully through practice he learns to detect, by the variations in the breathings, when infernals are near, and of their predominant quality." Again (in *Wisdom of Angels*, 97) concerning the explosive sounds commonly known now as spirit-rappings, he says, "The speech of spirits was distinctly heard through the concussions when they anciently were manifested in the Golden Age. Were the sensory organisations of man fully quickened, in cases where regeneration is far advanced, the auditory nerve would sense the quality, the character, and the spheroposition of communicating spirits, through the quality and character of each explosive intimation. In reality, each and every intonation thus produced is of the character of a hieroglyphic, containing in its general form each and every particular of the mind of whom it is the revelation. When therefore disorderly spirits make use of this method of communication, they cannot lie to those whose interiors are sufficiently quickened; but the interior essence pervading the vibrations, reveals the character of the communicating spirit, and his position in the sphere of orderly or disorderly minds." Lastly, in *Modern Spiritualism*, p. 41, he says, "All possible glories of mediumship which result, according to the exploded hypothesis of the mere naturalist, from giving up one's self to finite spirits, do follow with an ever unfolding superiority and permanence, in the crucifixion of self-love, that the Lord may reign within us, the Alpha and Omega, the first and the last. We have simply to resolve to be mediums for Jesus; to seek first the kingdom of God and His righteousness, at any hazard, at any sacrifice. If then it is our Lord's will to open the spiritual eyes, we can see angels and spirits and fiends. We can see not merely the veils in which spirits may disguise themselves, but the very quality of their hidden affections, and so 'discern the spirits.' The subject medium does not discern the spirits. He but beholds the veils of appearances with which spirits wrap themselves, and in which they appear. He sees the mask, not the face; the glove, not the hand. The discerning of spirits implies a perception of their quality, by means of which alone their authenticity can be tested." Thus far for Harris's teaching; and a study of his works will fully demonstrate that this state is a reality at least with him, and that he has the power of detecting devils when appearing in angels of light.

Thus far for internal breathing. The question which next arises is, Do ordinary mediums possess this power? I have asked every medium I have met this question, including men and women of different shades of opinions, and of different mediumistic powers. Without one solitary exception, they all say they have no certain test, but that we must use our judgment in accepting or rejecting spiritual communications. But what a mockery this is; to give us a spiritual communication beyond our previous knowledge, and tell us to test its value by what we do know! How can we learn thus? What we require is to test the communicating agent, not the message communicated. But to resume. Many

tests have been proposed; let us examine them. One says that the spirit wrote out his name in the handwriting which was known to be his while on earth. This is no test; a skilful forger could do the same here, and so could one in the spirit world, if we admit the existence of memory and faculty. Another says, "I was told of circumstances known only to myself and my departed friend." This is no test. Man acts his part in life with confidants and accomplices around him, with invisible spirits watching him; the things that a man does in secret here are proclaimed upon the housetops in the world of spirits. Or again one says, "My friend stood before me in the very form which he had on earth." This is no test. Many an actor here would affect the resemblance almost as well. Are there no actors among spirits? Or, again, it is said that good precepts can only emanate from good spirits. This might be true if these good precepts were always continued; but are there not hypocrites in the spirit world as well as here? Do we not often find here, only when too late, that we have been deceived by the moral and Christian profession of one whom we have trusted, and will it not often be so in the other world? Or, again, the medium says he feels very happy under the influence of the spirits. But a skilful mesmerist, even when thoroughly debased, can will his subject into a sensational rapture. Could not an evil spirit do the same? Again, we may say, if the medium is a good man, he will receive messages only from good spirits. Alas! who is good, in the highest sense of the word? and do not the best often feel temptation from evil spirits, far more than those who think of nothing but their selfish pleasure? I have known most ridiculous and evil messages given through good people. One more test yet remains, and I have left it to the last because it is one almost implicitly trusted to by Christian Spiritualists, and yet one which, like the rest, proves a broken reed. I allude to the test given in St. John's Epistle—"Try the spirits; every spirit which confesses that Jesus is the Christ come in the flesh is born of God." Whether the apostle here refers to spirits or false teachers we need not now discuss. It may be that a Divine power was then exercised over the demon world, so that the infant Christian Church should not be crushed by it; and a test given them for identification: but assuredly this test is no test now, for spirits will for their own ends prefer to believe the same doctrines which their mediums believe. Thus I know a medium who holds the doctrines of Swedenborg concerning the Lord Jesus; she is told by the spirits that when they believe that He is God they rise higher; another, who is a member of the Church of England, is told by her attendant spirits that spirits only attain to those high regions when they believe in the doctrine of the Trinity: so that the belief of each is thus confirmed.

I will here quote a letter from Harris to me, received March 11th, 1872, which is worthy of the fullest attention. He says, "In reply to your esteemed favour just received I may state as follows:—I. With reference to writing mediumship. There is no dependence to be placed on the mere verbal statements of spirits as to their real belief. One class deceive purposely: they are simply flowing into your general thoughts and coinciding with your most devout convictions for the purpose of obtaining confidence, and hence, of putting you off your guard, making you gradually receptive of them, and finally of obtaining a supreme and ruinous dominion over mind and body. Another class are simply parasites, negatives drawn into the personal sphere of the mediums, and seeking to sun themselves in its light; to relieve the tame monotony of their cold, empty, barren existence, self-removed from the Divine light and heat, by absorbing the vital forces on which they feed, and by means of which they for a time revive their faded intelligence and apathetic sense. To the Mahometan they confirm the Koran; to the Pantheist they deify nature; to the believer in the Divine humanity they glorify the Lord. Fighting, as every upward-growing man is, to obtain deliverance from the selfhood, with its dead obstructions, its fettering limitations, it is most dangerous to become interlocked with the deadly selfhoods of sects, of invidious human society, or of the clans, hordes, tribes, or wandering banditti of the spiritual world.

"II. Spiritism, as distinguished from Spirituality, belongs to one of the lowest stages of human society. Its phenomena belong (1), to the barbaric era of religious sentiment; and (2) to epochs of religious decay. Races, as they sink into an infirm, obsolete culture, make Spiritism at last their sole religion, as with the dense masses of China. As Christianity, in its vast corporate form, sinks into its last paralysis, the larvæ gather to obsess the last vital remains, and to complete the work of dissolution. As Spiritism grows in a community, the

Holy Ghost, the operation of the Divine Humanity, is obviously withdrawn. Spiritism does not develop Spirituality; it produces rather a ghostly and attenuated materialism. As men tend outward, by the sense, to take hold on spirits, they lose their heart-hold, their life-hold, on the Living God. Hence centres of Spiritism are centres of decay. For real, orderly growth we turn inward to inspire reviving, purifying life from the Lord, and then outward to ultimate the life in social use. If God waits at the door to the spirit, ever gracious and ever present, let us call on Him. The creative and redemptive sufficiency is our sufficiency. It is orderly to communicate with spirits, if our special human uses makes it necessary to explore the ground of their operation in the human frame, in the social body, &c., just as the medical student uses the dead body for purposes of education in his calling, or walks the hospitals, or devotes long and painful days to the sad and terrible details of insanity. Use always determines duty. But the exhaustive treatment of the subject requires a volume, and I touch here only on its outskirts. I snatch a hurried moment from time always more than occupied, and only have room to add in conclusion, that I hope soon to be able to come into regular, and frequent communication with enquiring friends."

With this letter I close this second part of my paper on internal breathing. I trust I have said nothing that will give pain or offence to any of my brother Spiritualists. I do not, of course, mean to say that no good has resulted from other forms of Spiritualism than internal respiration, for I know to the contrary; I only exhort all to beware of what they do when they lay themselves open to the influence of unknown spirits.

In my next I will endeavour to compare Harris's statements with those of the Bible; and possibly begin my fourth and last paper on the various hindrances (through false reports and misunderstandings of his writings), which have dissuaded many from that careful investigation of his writings which they unquestionably deserve.

E. W. BERRIDGE, M.B. (Lond.)

SIGNOR DAMIANI.

SIR,—Will Signor Damiani kindly inform me, through your columns or otherwise, of his correct address at Naples? A letter sent to him last November has been returned to our assistant secretary, and I have no means of obtaining Signor Damiani's full address. I shall feel obliged if you will kindly insert this in your next number.

EMILY KISLINGBURY,
Foreign Secretary to the British National Association
of Spiritualists.

93, Clarendon-road, Notting-hill, London, W.
May 2nd, 1874.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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