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The Spiritualist

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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.

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THE SPIRITUAL USES OF PHYSICS.

IN the philosophical world at the present day there are two very opposite lines of speculation as to the fundamental nature of matter and spirit. On the one hand there is the materialistic school, which holds it to be probable that mind is evolved from matter, or, in other words, that the genius of Shakespeare, the intelligence of Newton, and the purity of the great spiritual teachers of the world, were once potential in the fires of the sun and in ultimate atoms of matter. Professor Tyndall appears to hold these ideas to a very large extent, so far as can be gathered from his public utterances. On the other hand, there are those who are inclined to the opinions enunciated by Bishop Berkeley, to the effect that the external world is the result of mental conditions, and that when the inner nature of man undergoes a change, the external world, as we see it now, may exist no longer for him. Professor Huxley inclines very strongly indeed to the views of Bishop Berkeley, and is at heart more a Spiritualist than a materialist. Spiritualism and mesmerism throw a great deal of light upon these important problems, since they present us with physical phenomena influenced to a large extent by mental conditions. The clairvoyant, for instance, will sometimes see events then taking place in a distant town; the room in which he is sitting exists no longer for him, and by the temporary unfolding of one of the powers of the spirit, he observes that which is occurring at a distance. The intervening walls, and streets, and hills, and valleys exist no longer for him. Here, then, seems to be an experimental fact in favour of Berkeleyism, and strongly opposed to materialism. Again, a mesmerist will make his sensitives see certain things which have no real existence. He can make them believe the sky to be green, or a rose to be black, or that buffaloes are drawing London cabs, or force them to accept any other absurdity for the time being. These things are, however, all real to them. The mesmerist uses this power in a disorderly and irregular manner; he understands little about its laws, its nature, or its conditions. But what evidence have we that some greater and more intelligent mind than that possessed by a mesmerist may not be acting upon all mankind in an orderly manner, by the intelligent exercise of the same great laws, whereby all the facts of material existence may be impressed upon us to serve only temporary purposes, so that when the said mental conditions are no longer ordained to surround us, and when their temporary use has been fulfilled, the present external world fades from our consciousness. This is but speculation, still it deserves consideration.

Assuming, then, that the things of the spirit and of the affections are real and eternal, whilst the things of matter are mere shadows, fugitive and temporary in their nature, what are the spiritual uses of physics?

Physical science of course tends to ameliorate the

material condition of mankind; it tends to increase our comforts, to advance education, and to do good in ten thousand ways, but the point on which we now desire to speculate is, what is the use of it to the man himself after he goes into another world, where those material conditions in the study of which he has spent so much of his life, may no longer exist, not that the next life is less real in every sense to the spirit than the present one. Perhaps the answer to this problem may be found in the circumstance, that all the laws and facts of matter may have their mental and spiritual analogies. For example, if the statement is made that "the effects of a good deed or of a bad deed are never lost"—to the unscientific mind such an assertion is mere speculation; but the man trained in physics, who understands the law of the conservation of energy, knows, as an absolute fact, that physical power is never lost, so is more prepared to receive the analogous spiritual truth. If an anvil be struck by a hammer, the power is not gone after the blow has been struck; it is merely transformed into another kind of energy, which exercises its influence to all eternity. When a weight is raised to the top of a house, the power expended in raising it is not lost, but for the most part is stored up in the weight, which at the top of the house possesses a power which it did not possess at the bottom. For instance, in returning to its former level, it can do work. It can be made to turn the hands of a clock, or to drive a coffee mill, which it could not do before it had been raised. Therefore some of the power employed in raising it was stored up in the weight itself in the form of potential energy. Thus it will be seen that the man who has fully grasped all the bearings of the law of the conservation of energy is in a better position to understand the spiritual truth that the effects of good and evil actions endure for ever, although by diffusion their results may in the long run be infinitesimal in any particular case. Indeed, in thinking out the problem, all the laws of physics appear to have their analogies in things spiritual, and the same trains of thought which lead to accurate results in the one case, should be connected with analogous trains of thought which will lead to reliable results in the other.

"Action and reaction are equal," says the physicist. "You cannot indulge in angry passions without injuring yourself as much as the object of your passion," says the Spiritualist. Yet how much more firmly can the scientific mind grasp the reality of this idea, from its experimental knowledge of the physical fact. The knowledge of the expense and trouble due to acting upon mere assumptions and speculations as if they were proved facts, has been bought by the physicist by costly experience, so that in spiritual things he is very cautious not to accept assertions and authoritative statements as truths. Thus, a good scientific training may, rightly applied, be a good spiritual training, but the physicist who at heart and in spirit is self-seeking, who studies the facts of matter merely for worldly purposes, finds his affections clinging to him after death, and remains an earth-bound spirit. "Where thy treasure is, there will thy heart be also," said one of old, and any keen scientific mathematical mind, with no soul above the study of physics for the sake of material wealth or public applause, will find himself tied after death to wealth and conceit, which are of the earth earthy.

MR. GERALD MASSEY ON "THE DEVIL."

THE *Religio-Philosophical Journal* (Chicago) of Jan. 10th, says:—"Why does not God kill the Devil?" The following answer thereto was given by Gerald Massey in his lecture in this city:—

He took for his text the question proposed to Robinson Crusoe by Friday: "If God much strong, much mighty as the devil, why God no kill the devil? So make him no more wicked." In these words, he said, Defoe had propounded a conundrum which required a vast deal of circumlocution to answer. The human mind had long been under the dark shadow of ideas, the real meaning of which the modern mind had failed to grasp. Myths and allegories had been adopted in ignorance, and reissued to men as truths from a divine source. The ancient religions interpreted their myths, but ours was misinterpreted, and much of that which Christians regarded as God's revelations to man was a mass of inverted myths. These parables had been elevated to the position which the groups of stars known as the "serpent," the "bull," or the "crab," would occupy were we to believe them to be in reality these animals, instead of constellations with symbolical names. This perversion from ideas came from taking our history, geography, and versions of the myths from the Jews, an ignorant and blindly bigoted people.

The Chinese did endeavour to date the deluge, and the Hindoos reckoned their past ages by millions of years long before; but the Jews succeeded in revealing to the modern world nothing but the doctrine that symbols and myths were real, living historical beings. The least freedom of thought or assertion of common sense would have overthrown those ideas, had men but dared to think. If God had had the smallest chance within the human soul to speak for himself, man must perforce have been convinced of the absurdity of these mis-interpretations, and the horrible creations would have dropped away from the freed soul like vermin starved off a clean, healthy body.

The speaker explained the "Legend of the Golden Age," as the primeval parable of pre-existence, asserting that one of the fast disappearing races of the earth, the Eastern Australians, had a version of the myth that was nearer to its origin than those of Plato or the writer of the Pentateuch. The motive of the Hebrew legend of the fall of man was essentially vulgar, fulminating their anathema against knowledge by the mouth of God Himself. Knowledge was figured as the forbidden fruit, yet it was called the fruit of the tree of knowledge of good or evil. It was made to bring death into the world, and the logical conclusion was that the only human condition that touched the divine was perfect ignorance. He believed there was an image of the divine nature always striving to form itself in humanity, but it was no reflection of the far-off past. It was a divine image, a faint reflection of the living God. There had been a fall in the past, not of humanity, but a fall of the intellect from the height attained under certain civilisations of the past, especially the Egyptians, a fall because we had lost the key of their mysteries.

There was sufficient truth in this fall to constitute a doctrine of illusion when wrongly interpreted. The height attained by the Egyptians and Chaldeans had been made to look like a divine beginning on earth. Doubtless all origin was divine, but divine origin could

not be visible, and was applied to our beginning, not from actual knowledge, but from a misconception on the part of the Jews of the Egyptian and Chaldean myths. Men did not begin a state of perfection, and never fell from such a condition, and those who formulated these myths never had such a meaning.

Our orthodox devil was not, however, directly derived from the Jews. They never had the existence of a devil revealed to them, nor did the heathen believe in such a personage. The devil of theology was the opposing of theology.

The lecturer's theory of the myths was that they were created in man's thought about his own nature, and merely symbolised by, not directly derived from external nature. He traced the history of the serpent through the two religions based on the male and female principles of nature, gave the derivation of the orthodox word "Satan," and an explanation of the two serpents, types of good and evil. The personified evil spirit was probably first adopted during the Babylonian captivity, but it remained for Luther, Calvin, and Milton to rehabilitate the devil in the popular mind.

The satan of sacerdotal belief was not a being for God to kill, but an effigy in shoddy which only wanted to be ripped open to show that it was filled with sawdust. There was devil enough, but of another kind, the natural nemesis following broken laws and dogging the law-breaker. This was not a satan of God's making but a devil to be recognised by his likeness to ourselves—the devil of our own ignorance and self-deification, bequeathed to us by centuries of ignorant selfishness. And then men had the blasphemous impudence to make God the author of this dark shadow of themselves.

Pain was a consequence of imperfect condition. As, for instance, pain was the sentinel that warns a child of evil, and prevents him from thrusting his hand into the fire and allowing it to be consumed, so mental pain was the warning sentinel of the soul,—God's reminder of something to be remedied. Pain was a passing necessity, the result of our imperfect condition, and God did not destroy it once because he intended man to get rid of it as he became more and more enlightened. By applying fire to dense earthly matter it became transfigured into transparent glass, and by applying pain to the human soul it became so purified that the light of heaven could shine through it clearly.

The lecturer then launched into a long definition of suffering, that of the individual and that of humanity in general, and explained it as a burden imposed for the crime and ignorance as well of centuries before us as those of the present, and explained that each individual was in some measure responsible for the conduct of his fellow-beings; that despite the questionings of the fact, every man was his brother's keeper, and could not escape the responsibility of the charge, or the punishment for its neglect. And God was not responsible for our evil conditions. He placed us in a world sparkling with purity, and it was we who created the illness of poverty which afflicts mankind. And this result attained, God was implored to work a miracle and cleanse the world that we befouled. Humanity was so depraved that it was impossible for God to dwell in common with it. It was a farce for men to pray for the kingdom of God to come while they were doing all in their power to prevent its coming. Man was sent here to create the kingdom by the power of love, by loving his neighbour as himself, and the very reason why the kingdom did not come was because man

failed to prepare the way. Jesus Christ was a life measure for us to test ourselves by, and we were to use him as a model, and not as a plank by which to cross over the dark river of death.

The lecturer then launched forth into a lengthy dissertation on Spiritualism, concluding, "Call it superstition if you will, but it is a superstition that will, sooner or later, overthrow and do away with your superstition, the superstition of orthodox Christianity."

SPIRIT IDENTITY.

WE have received the following letter from Dr. Speer:—

To the Editor of "The Spiritualist."

SIR,—The enclosed spirit communications, given through the mediumship of a gentleman well known to yourself, are so remarkable as bearing upon the question of an outside independent intelligence and of identity, that my egotism in submitting them to the readers of the *Spiritualist* may possibly be pardoned.

The singular character of these communications lies in this: that perhaps upon no single point that could be mentioned is the medium so absolutely devoid of all ordinary information as upon matters musical; whilst the details here given of the lives of certain old ecclesiastical musicians, purporting to have influenced my son (a boy of fourteen), are so minute, and so absolutely accurate in every respect, that no living musician, albeit trained from childhood in a cathedral choir, could, without reference to a musical biography, afford such information.

I may add, that at present every manifestation occurring in our circle has apparently for its object the establishment of the all-important question of *identity*.

STANHOPE T. SPEER, M.D., Edin.

Dudley Villa, Shanklin, Isle-of-Wight, Jan. 19th, 1874.

In order to render intelligible the following curious communications, it is necessary to premise that they relate to a son of Dr. Speer's, a boy of fourteen. From the earliest years he has displayed remarkable musical ability, and has attracted notice from, and raised the highest expectations in all who are able to judge of his compositions. So large a number of communications having been given on various subjects, Dr. Speer requested the medium to ascertain, if possible, whether any musical spirits were concerned as the boy's guides. It was in reply to this request that the subjoined information was given. The information given was unknown to the medium; indeed, it is so minute in detail that it could only be verified at some considerable trouble through a friend who consulted a biographical dictionary of music. The names given are such as would be unknown to any, except persons who were versed in the history of church music. The curious point is that the compositions of the boy were markedly influenced by the peculiar style of the composer, who was declared from this independent source to be concerned with him at the time. Even more details than those here printed were given; but enough is quoted to show the tenor of the writings.

[April 14th, 1873.] *Can you give me any information about C.'s guides?*

C—n is principally guided by an earnest and very thoughtful spirit, who was in earth life a member of that same family from which came Janet Nares Lydgate and John Lydgate, with whom you have communicated. His name was James Nares.

Was he a musician?

Yes, like C—n, he played with great skill upon the organ, and was organist to the king and master of the royal choristers.

How came he to be attracted to C.?

Spirit guides are not always attracted. Sometimes they are selected for their own fitness. They are naturally apt to teach. Sometimes they are sent with a special commission. Sometimes they are picked out because they are able to supply that which is wanting in the character which they are to train. Sometimes they themselves select a character which they wish to mould. This is a great pleasure to the higher spirits. Sometimes they desire for their own spiritual progress to be attached to a soul the training of which is irksome and difficult. They toil upward along with the soul. Sometimes they are attracted by pure affinity, or by remains of earth love. The guide in this case was appointed because he too on earth was an accomplished musician at an early age. When organist at York, not yet twenty years old, he won great renown.

April 20th, 1873. I have ascertained that the information is correct. Where was Dr. Nares born?

At Stanwell. His father was under the Earl of Abingdon.

Who trained him?

Gates first, and then Pepusch. The former was master of the royal choristers.

Where was his first appointment?

As deputy to Dr. Pigott at Windsor, and finally to Dr. Salisbury, at York. There it was that the old man scorned him as a child, and that he played a very difficult service, although at half a note below the pitch, so that he brought it into the key of seven sharps. He succeeded Dr. Greene as organist to the king; and also filled the place of his old master, Gates. To him, friend, you owe the first introduction of expressive melody into Church music.

Is he the only guide?

No; there are others. The Brothers Lawes.

Give me facts. I specially want tests of identity. The minutest facts.

They were pupils of old Caperario; sons of Vicar-Choral of Canterbury they were in earth life. William, the elder brother, was a friend of young king Charles I. He composed fantasias for the viol; songs and masques. Henry, the younger, was a friend of Milton and Waller. Milton wrote the Comus for him, but the music was lost.

I never heard of them. Can you tell me where they lived?

[After a pause.] Henry passed to the spirit land in 1662, William in 1645.

[Sep. 12, 1873] I should like to have the scraps of information which have been lately given, put into a connected shape. The great question in my mind is that of identity. Any minute points which you can give I will test. All you have said as yet is literally true.

We will give every proof that is in our power. Indeed these minute details are worthless save for your conviction. Until that is established little more can be done. Therefore we devote ourselves to demonstrating the reality of those who, themselves unseen, communicate with you.

Benjamin Cooke is now greatly concerned with C—n, being attracted to him by similarity of taste. He in the earth of life was early developed as a musical genius. It was, I think, before he reached the age of fourteen years that he performed upon the organ of Westminster Abbey. Like James Nares who has communicated to you, he was a pupil of Pepusch and of Gates, both of whom he succeeded in their work.

Is the spirit himself present?

He is here.

Will he reply to me in detail?

He will give you proofs. He was born in 1730, and had progressed under care of Pepusch so far that he was sub-organist of Westminster Abbey in 1742. He succeeded his master Pepusch as principal of the Academy of Ancient Music; and Gates as organist and lay-clerk of the Abbey, as well as master of the boys. He was then 32 years old. As a child he was a prodigy of musical talent, and therein has great sympathy with your boy.

Is he the Dr. Cooke whose name we found at the head of a Chant? The christian name was not given.

Yes, he obtained the degree of Doctor of Music from the University of Cambridge in 1775, when his anthem "Behold how good and joyful" was performed as exercise for his degree.

Did he write any considerable work?

We do not know what you could call a considerable work. It was as a secular composer that he most shone, though he was organist of the church of St. Martin-in-the-fields. He wrote much for the Catch Club. Collins' "Ode to the Passions" was among his longer works: He passed over at the age of 63.

The other spirit is Wellesley, Earl of Mornington. He too was early developed. His father played the violin, and the child delighted in the instrument. He played it as soon as his infant hands could grasp it. At 9 years old he composed, without any earthly instructor, a serenata for the violin. This was under spirit guidance.

And had he no masters at all?

He composed so well that Gemminani and Rosen-grave could give him no assistance.

These are now concerned with C—n.

[The above facts and dates are literally accurate, and were entirely unknown to the medium before they were written out; nor had the subjects or names been in any way present to his mind at any time.]

THE "DAILY TELEGRAPH" ON SPIRITUALISM.

[THE following leading article is extracted from the *Daily Telegraph* of January 13th last. Now that the editor of the *Telegraph* speaks of the possibility of his being "converted" to Spiritualism, times are indeed changed.]

"Spiritualism, if it is dying, as many allege, seems resolved to 'die hard.' In revenge for some recent exposures of detected tricks, it points to Mr. William Crookes, a Fellow of the Royal Society, converted four years ago to a certain reverence for, if not a belief in, the true faith, and still retaining his respect for the 'phenomena called spiritual.' We certainly admit the importance of this conversion. Mr. Crookes is a distinguished, if not an eminent, man of science; his honesty is above doubt; and his courage in confessing to opinions associated in the minds of most thinkers with rank imposture and sheer credulity is praiseworthy in itself. He is accustomed to observe facts, to draw conclusions: he is familiar with natural phenomena, and with the laws based upon them. Take him for all in all, he is a good witness. He now comes forward to tell us the result of four years' experiments, and in all sobriety and seriousness he records miracles—that is, astounding occurrences in defiance of 'the most firmly-rooted articles of scientific belief.' The 'miracles' occurred, for the most part, in his own house, surrounded by private friends, and in broad daylight. Untouched chairs moved freely across rooms; heavy dining-tables rose in the air, nobody lifting them; chairs with ladies sitting on them were elevated about three inches; Mr. Home, 'on three separate occasions,' was raised completely from the floor; accordions floated about the room playing airs; hands were frequently felt and sometimes seen; or occasionally 'a nebulous cloud taking the form of a hand' hovered about with flowers. 'I have retained one of these hands in my own, firmly

resolved not to let it escape. There was no struggle or effort made to get loose; but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp. A pencil wrote many messages in the dark, but when requested to do so in the light visibly struggled to form a word, on one occasion 'propping itself against a lath' in order to do its duty. 'Transparent forms' came, like angels out of livery, to lacquey Mr. Home. On one occasion a lath, untouched by human hands, responded so correctly to Mr. Crookes's request for a particular kind of message that he was 'convinced there was a good Morse operator at the other end of the line, wherever that might be.' This was in the light; the lath lay on the table and playfully tapped the inquirer's hands; and it must be gratifying to telegraph clerks in general—who in this world are not well off—to find a deceased 'Morse operator' so much at his ease in the Spirit Land that he occupies his leisure moments in sending messages to Mr. Crookes. We also learn that long blades of grass went 'through' a table, and that a handbell came through a locked door. The author of *Friends in Council* some time ago desired to possess an animated paper-knife that would come when its owner whistled; if he could only secure a medium he could achieve even more astounding and useful phenomena—according to Mr. Crookes.

"How are we to treat revelations so surprising, the most astonishing thing being this conversion of a distinguished scientific man to a full acceptance of such abnormal phenomena? To treat the question gravely, as we are bound to do in the first instance, we would ask Mr. Crookes to make his account more precise and more specific. He has to record facts opposed to generally accepted theories, and he asserts that they occurred on special occasions in his own house, in the presence of trustworthy witnesses, friends of his own. But we want dates and names, and full particulars. Why do not all the witnesses sign a statement testifying to the facts? If a number of persons have seen a heavy dining table lifted up without human contact, where is the record of the fact signed by the spectators? Something of the same kind was reported to have occurred at one of the meetings convened by the Dialectical Society. We turn to the report of that society, and we find the statement, but no mention of the witnesses by name. This simply indicates that the nature of evidence was not understood by the reporters; and Mr. Crookes must forgive us for saying that even in his present pamphlet he betrays some looseness in his reports. For instance, he speaks of 'a conclusive experiment'—'the movement of a heavy table in full light, the chairs turned with their backs to the table about a foot off, and each person kneeling on his chair, with hands resting over the backs of the chair, but not touching the table.' But owing to the use of the wrong words, the description conveys no idea whatever of a 'conclusive' experiment. The mere 'movement' of a table under such conditions is no wonder at all; if it had been 'lifted' several feet, then it would be rather surprising. Mr. Crookes, in a paper professing severe accuracy, thus uses one word when he clearly means another; and we regret to say that looseness of this kind runs through his entire report. No lawyer would accept the evidence without subjecting the witness to a very searching cross-examination. It might be that there would then be no prevarication or break-down; but as the case stands now the account of these strange facts is not sufficiently explicit and is not adequately attested. Where are the confirmatory signatures of Mr. Crookes' independent friends? Where are the minutes of the *seances*? We wish to know the exact places, dates, and conditions of all these alleged facts. We admit that, if the phenomena are uncontrollable by the medium, they may sometimes come and go—disappear in presence of one observer and manifest themselves when he leaves—and yet be possibly genuine. But, at all events, we want the testimony for them to be taken, recorded, and sifted like the evidence for any other new and startling facts. A doctor, for instance, sometimes hears that a fellow practitioner has seen new and peculiar phenomena of disease hitherto unrecorded. He neither rejects the account because it startles him, nor does he accept it without inquiry. He requires the observer to state the alleged facts with precision, and then he treats them as the basis of fresh observation. We require this from Mr. Crookes. We ask for such detailed proof as all legal and scientific men demand before arriving at a conclusion on any group of facts.

"Mr. Crookes, it must be borne in mind, is not a Spiritualist in the proper sense of the term. He simply records what he has seen, or what he thinks he has seen, without setting up a theory of his own or accepting any invented

explanation. This gives his evidence of course, a greater value. In truth an observer who, on seeing the capers of a chair or table, jumps to the conclusion that there is a spirit in the room, is so hopelessly bereft of reasoning powers that it is impossible to receive even his evidence with any respect. As to the weight to be attached to the cumulative testimony of apparently honest witnesses, we can only say that may persons treat with absolute incredulity reports of occurrences backed up by a larger number of witnesses than those at the command of Mr. Crookes. We will not refer to the phenomena of witchcraft, accepted by learned men for ages, and attested by numerous confessions at the point of death. But we will refer to matters very familiar to our own generation. For the last fifty years the Virgin Mary is stated to have appeared more than once in Italy and France; and certain miracles declared to have been wrought by her have been attested by many witnesses, and confirmed by bishops and priests. Yet English Protestants in the mass believe not one word of the stories thus related. They treat the supporters of the legends some as impostors, some as dupes. No age, no sect, no country has been free from reports of alleged miracles; but the striking thing is that they are always done in a corner, before believers, and are not repeated in the light of day. Even Protestantism can show records of visions and voices once accepted by thousands of men who rejected as inventions the miracles announced by priests. All this is nothing new. In digging down into the records of the human race we come upon abundant fossils of old faiths, of ancient delusions once animating the lives and consecrating the deaths of millions of men, yet now provoking merely the curiosity of the antiquary or the smile of the philosopher. Is there a single student to-day who receives as true the old and abundant stories of pagan gods punishing those who profaned their sanctuaries, or personally and publicly rewarding the zeal of their especial votaries? Yet these tales were as well supported and as widely believed as the story of "La Salette," and much more popular than the belief in Mr. Home's levity, or in the bounding mahogany of Mr. Crookes. Why should we more than our ancestors be free from epidemics of sustained delusion? We are sometimes told that we ought not to use ridicule in opposition to these theories set forth with gravity by solemn men. We have not applied any such test to Mr. Crookes, but we do not relinquish our right to use the weapon. Elijah directed it against the priests of Baal. St. Paul did not spare the tender feelings of the worshippers of Diana. Why should Spiritualism be fenced round from the essence of reasoning sometimes contained in jokes? If a grave truth it will not be strangled by a laugh; but should death ensue it will not be the first superstition that ridicule has killed. All we can finally say is that before Mr. Crookes can make us converts he must show us his evidence is better than that which supported of old the lying legends of ancient mythology, corrupted Christianity, or mediæval witchcraft; and which, in our own day, has enlisted millions who believe in winking Virgins, and thousands who abundantly attest by their devotion the sacred character of Joe Smith."

NATIONAL ORGANISATION.—The new Australian weekly paper, the *Progressive Spiritualist*, of November 29th last, says of the British National Association of Spiritualists recently formed in England:—"At the National Conference of Spiritualists, lately held in Liverpool, several questions were discussed and plans adopted which must have an important bearing on the future of Spiritualism in Great Britain. Among other things it was decided to form a National Association of Spiritualists. This was a necessary and cannot fail to be a useful step. It will give a status and influence to the movement it has not yet attained in that country. Organised effort, without interfering with individual liberty, is absolutely necessary, in the present state of society, if Spiritualism is to become the mighty power in the world which its professors so often predict. We hope to see a conference of Victorian Spiritualists held at no distant date, and in course of time a still larger gathering of representatives of the movement from all the Australian colonies. The following article on the English Association of Spiritualists is taken from the *Spiritualist*, 15th August, 1873, and will, no doubt, be read with interest by our colonial friends, and will, perhaps, kindle a spirit of holy emulation in some of their breasts."—The Rev. John Tyerman, the editor of the Melbourne *Progressive Spiritualist*, has been invited to become a corresponding member of the National Association, and his reply will probably reach England in a week or two.

HOME EXPERIENCES IN SPIRITUALISM.

No. III.

BY FREDERIKA SHOWERS.

AFTER listening to the singing for a considerable time, I went up to my own room, greatly agitated and bewildered by what was occurring. My departure seemed to be the signal for more violent demonstrations, and the dancing and singing in accompaniment to music become so uproarious, that the dust from the carpet penetrated to my room, and the doors and windows were thrown open to make the atmosphere more endurable.

THE ADVENT OF MR. BENJAMIN CROSS.

My daughter came to me coughing violently, and after a few moments we both heard a gruff, masculine voice singing several verses of a song beginning—

"I'm the rare old Turpin, Oh!"

The words of the song, and the amusing manner of its execution, attracted the attention of a farmer and some labourers in the adjoining field, and, to our great annoyance, they put their heads over the wall, and looked inquiringly around. All the windows and doors were immediately fastened, but the voice was powerful enough to be clearly audible to people who were driving up the road, from which the house stands some way back. At intervals, too, the singer, who called himself Benny Cross, addressed some very rough and discourteous remarks to me. Greatly alarmed, I took my daughter's hand, and we both knelt and prayed that this dreadful thing might be removed. Some acquaintances of ours, members of a sect called the Plymouth Brethren, had previously earnestly implored me to desist from inquiring further into Spiritualism. "You are inviting them; they will come, they will take possession of you all, like the demons spoken of in the New Testament, and the mental aberration or death of your child may be the consequence. Pray desist before it is too late;" and very fervently, and with the best intentions, they prayed over me in a manner that was not altogether tranquillising to a nervous person, who was passing, unsupported by the aid and counsel of friends, through such an ordeal as mine. In the surprise and terror of the moment, all my resolutions and convictions became shaken, and I bitterly regretted my presumption in meddling with such a matter at all. "Let us go down and spend the rest of the evening by the beach," I suggested, "there will be time for reflection, and things may be quieter on our return." Accordingly, we put on our bonnets and shawls, but there was no possibility of leaving the house in the usual manner, by the front door, Benny having put into execution a threat already made, that he would lock us in. We effected our escape, however, through the kitchen.

My feelings as we approached the house on our return were by no means pleasant. It had indeed suddenly become hateful to me. People who know me well are aware that I have always had rather a peculiar habit of sending everybody away occasionally for several hours, in order that I might enjoy uninterrupted the luxury of solitude. The scenery about the spot is of so sublime and beautiful a character, and the emotions it awakens so utterly indescribable, that I could not at times endure sight or sound to interfere with the enjoyment derived from the contemplation of it. "Now," I thought, "the time will never come when I shall bear to be alone again even for an hour; in fact, I never *could* have been alone; these incomprehensible invisible beings must have been ever as much around me as they are now." Now that I know what kindly, inoffensive things these spirits are, and what sorrow I should feel if any barrier were to be placed in the way of a communication with them, I often smile at the recollection of my abject state of terror on that evening. As soon as Ellen opened the door, she gave me to understand that a sort of witches' frolic had been going on during our absence; the piano had been played, and there had been a good deal of dancing. On entering the passage, the voice I so dreaded again commenced shouting and singing.

I may remark here that at that time, and for some weeks subsequently, none of us were aware that the voices came through the medium—in fact, at the first violent outburst of the force, I am certain they did not. So much fear and confusion could never have been created by four voices alone. There seemed to be dozens of them. I have heard them calling from the upper window when my daughter was in the garden, and Ellen standing beside me. I have also known the voices of Peter and Florence to sing successively in the dark without cessation, in the most enthusiastic and animated

manner for more than an hour at a time, without stopping to take breath. A light has been struck, and Miss Showers has been seen by several people as composed and undisturbed as any other person of the party—in fact, more so, if anything; for she has always been very quiet and undemonstrative. Indeed, ladies have frequently expressed their surprise at the coolness and indifference manifested by her in the course of these manifestations. I know her to have been a most unwilling agent throughout, in the hands of some superior power. At first I was under the impression that it was the spirit called Peter, who was speaking both through my daughter and Ellen; but it was soon explained that Peter had never manifested through Ellen at all. Always from the earliest stages of our investigations there had been a marked difference in the manifestations whenever other persons were placed at the table. The movements were rough and frequently injurious, and the messages delivered coarse and rude in the extreme; but I could not at the time discern the cause, and attributed it to the additional force contributed by another medium. I have since learned by experience the extreme impropriety and danger of associating minds of refinement and culture with those of a totally different class.

I have mentioned that on our re-entering the house, the voice of Benny Cross again addressed me. The tone was so discordant, and the feeling manifested so very unamiable, that I really thought we had better all leave the house and sleep at a hotel that night; in fact I contemplated going away for several days, it seemed so improbable at the time that things would resume their former course. Miss Showers, however, proposed exercising her influence through Peter, in procuring, at any rate, a temporary respite, and was so far successful that, after exacting certain conditions, Benny promised to be silent for that evening, and disappeared, so Ellen said, into the kitchen cupboard! However absurd this may appear, and I cannot help feeling amused at the recollection myself now, it was no laughing matter then.

THE FIRST VISIT OF THE SPIRIT "FLORENCE."*

I took my accustomed seat for the evening, and tried to read. Ellen went down to the turnpike to procure some water from a well there, our own supply having become exhausted. I heard the sound of her feet on the gravel till she opened the outer gate. Miss Showers, with an exclamation of fatigue, threw herself into an arm chair in the adjoining room which communicated with mine by folding doors that were open at the time. "Rosina, Rosina," exclaimed a delicate female voice, "May I speak to Mrs. Showers?" "Oh, Mary," I exclaimed, "these dreadful things have come back again, send her away, pray send her away." "Who are you?" asked my daughter, "see how frightened mama is; pray go away till to-morrow." "Indeed, indeed, dear Mrs. Showers, it is for your sake I have come. We are more distressed about you than you can imagine; there is nothing to be afraid of," continued the voice in such soft and soothing tones, that my fear gradually subsided into curiosity. "Who are you?" I asked. "Florence" was the reply. "I died in Scotland at a very early age, and my mother is living there still." "Why do you not go to your mother," I said, "instead of coming here?" "I cannot go to my mother, she is not a medium. We can only come where there are mediums. You have two very powerful ones in this house, and that is the reason that so many spirits are here, all trying to communicate." "Will this always be the case then? I am expecting my sister and her children, and they have long been looking forward to this visit. They will be terrified out of their lives; and I don't like to write and tell them not to come." "It is quite unnecessary to be anxious on their account; they are not expected for three weeks, and by that time things will have become much quieter; besides their presence will weaken our power, and if for the next few days these manifestations are too much for you, separate the mediums. Send Ellen to her father, who is ill, and will be glad to see her, and Rosina to her aunt, and I promise you that you will never hear a sound." It is impossible for me to relate all our conversation, which was so intensely interesting that we did not go to bed before two o'clock in the morning, and by that time I had ceased to feel the slightest fear, and began to have a clearer comprehension of what Spiritualism really was. Among other things it was explained to me that the manifestations had nothing whatever to do with the house, and that the apparitions we had seen from time to time, were solely attributable to the presence of my daughter, who had been a medium from

* "Florence" is the name given by the spirit, who now appears at seances through Miss Showers' mediumship.—Ed.

her childhood. "Wherever there is a medium, there are likely to be apparitions," said Florence in conclusion.

I pause here to declare most solemnly in the presence of the eternal God, and by the sacred memory of my beloved child, that the substance of all I have related (it is impossible of course to remember the exact words) is true. I have never been the victim of any deception in this matter, and have laboured under no hallucination whatever. Moreover, none of us had any knowledge of the different phases of mediumship till they came upon us, and were made clear to our comprehension by the spirits calling themselves Peter and Florence. I knew there were people styled "mediums," but I looked on them as impostors, and often wondered why those who professed to call up the spirits of the dead, and apparently gained a livelihood by imposing on the credulity of weak-minded people, were not prosecuted in the same manner as the old women who were so frequently brought up for deluding maid servants into a belief that they could tell fortunes and name their future husbands.

THE HOME INFLUENCE OF SPIRITUAL PHENOMENA.

My life for the next twelve days passed in a manner perfectly delightful. Peter talked to us all day, and told us the most witty and amusing anecdotes. He arranged airs for the voices of Benny, Florence, and Ada, and sang them with a spirit and execution perfectly marvellous. Florence played, and Benny became so good-natured and obliging that we loved him almost as much as Peter. The house seemed completely transformed. For two years previously a deep gloom had pervaded it; the sounds of gaiety and laughter had never echoed there since the death of my son, and people who live in towns can hardly realise the perfect stillness that used to prevail, broken only by the chirping of birds or the deep bark of Lion. Now, all was changed—in addition to ourselves there were four invisible inmates, in whose amusing and lively society it was impossible to be dull even for an instant. I forgot everything relating to the outer world. Letters remained unanswered, papers that came in and used once to be a source of such intense interest to me, were now not even opened. Never in my life had I felt so happy, for the fear of death, which had once been ever present to my thoughts, was completely taken away. 'Tis true I had never had any communication purporting to come from those who had left me, but the presence of these intelligences clearly proved another existence, and so, on that point, too, I was content. I felt that all was well with them, and could look forward with certain hope to the period of our reunion.

FACE MANIFESTATIONS AT TEIGNMOUTH.

I think it was Sunday, the 22nd of June, 1873, when Peter, whose manner to me had become particularly affectionate and considerate for two or three days previously, announced that he had something very particular to communicate to Mrs. Freddy, as I was now termed. Since Wednesday he had been playfully showing what he termed a materialised finger, then a hand, and also something that he called a moustache, but which I supposed to be a piece of my daughter's hair. I was utterly unsuspecting of him, and quite unconscious that there was yet a further phase of mediumship for Miss Showers and Ellen to go through.

"How do you think Rosy is looking, Mrs. Freddy; pale and thin, is she not?"

Now, I had been remarking this, too, and Peter's knowledge and power appearing at that time to be illimitable, the dread thought flashed across my mind that he had come to prepare me either for her death or for some serious illness.

"What do you mean?" I asked, "is there anything the matter with her. Oh, why did I ever meddle with this subject?" was my exclamation as I rose hurriedly from my chair.

"Now, there you go again, agitating yourself for nothing. Just sit down and listen to what I have got to say. The time has come for this child to be entranced, and after that she will be quite herself again."

"Entranced!" I exclaimed. "No, never will I allow such a thing!" my terrified imagination conjuring up the form of my child stretched pale, insensible, and lifeless before me.

"Oh, very well, Mrs. Showers," was the reply, in a peculiarly haughty and dignified tone, assumed, I suppose, for the occasion. "You can do as you like about that; but you should never have meddled with Spiritualism if you intended thwarting us in this manner at every step. You have given me more trouble than any person I have ever yet had to deal

with, and my patience is getting exhausted. Either let Rosy be entranced by Florence this very evening, or prepare to lose her, for she will die."

I could not answer, for I was crying. "What have I done?" I thought. "What have I done? Manby is dead. Mary may die too. Oh, that I were dead also."

"Mama, dear," said my daughter, "don't frighten yourself. Let me be entranced. I don't think they will hurt me, and it may be for my benefit, as Peter says."

"Hurt you, Rosy dear—no, that we certainly will not. If anybody will hurt you, it is your mother. You will never come to any harm through us," continued Peter.

"Oh, Mary," I said, "you don't know what a trance is; they will take all vitality from you, and, perhaps, they may never be able to give it back."

"Take her vitality, and not give it back! What stuff and nonsense! That shows how ignorant you are. Now, won't you believe me when I tell you that we love our medium, and will never hurt her. Won't you believe me if I swear it on my honour—the honour of 'Payter?'" and he pronounced the name with a drawl so comic, that I smiled involuntarily, feeling my former confidence in some degree return.

"Ah, that is right! You are coming round now. I see you smiling. I was only joking just now when I said she would die. Come along, Rosy, come along upstairs, and I will show you something;" and shortly after, I heard the tramping of busy feet and the sound of a hammer; after which the voice of Peter shouted downstairs, telling me to cheer up, and that I should soon be rewarded by seeing him in all the glory of a "billycock-hat and a grey shooting-coat."

The idea of a spirit—a ghost—in a billycock-hat, was so irresistibly comic, that I nearly laughed myself into hysterics, and, in my altered mood, Ellen found no difficulty in persuading me to go upstairs and look at the temporary peep-show that had been erected under Peter's directions. In fact, a small dressing-room had been converted into a very excellent substitute for a cabinet. "And so this is Spiritualism, is it, Peter?" I said, in rather a dissatisfied tone, as I recalled the feelings under which I had commenced this investigation, and sighed over the utter extinction of the hope that I might get a communication from my son.

"Yes, Mrs. Freddy, [this is] Spiritualism, and a glorious thing it is. I am sorry you are displeased, because, instead of gloom and mystery, we bring you mirth and cheerfulness. And please will you now be so kind as to state to me your reasons for assuming that we spirits must all be long-faced muffs?"

"Indeed, Peter, I am no match for you," was my reply. "Still, I may say that this is not the sort of Spiritualism I looked forward to."

"Ah! but it is the only sort you will get, from us at least. If you want to hear about the dead, you must go to good trance mediums; they (the dead) are too far off, and we cannot tell you anything about them. Now, go downstairs, and don't come up till I call you. As you are so nervous, I will entrance Ellen first, and Benny Cross will appear through her. After you have seen Ellen perfectly restored, you will cease to be anxious about Rosy; but give me one promise first."

"What is it?"

"On no account come till I call you, and do not attempt to touch the spirit. You will seriously injure, or perhaps kill the medium, if you do. Stand far back from the aperture, and obey all the instructions I give. Will you give me your solemn word that you will not break these conditions?"

"How absurd you are, Peter! Do you suppose I would voluntarily injure my child? Of course, if I promise not to come near the door I will not do so."

"Very well then, I will trust you. Go down, and the entrancement will commence. I will call to you when Ellen is entranced, and Benny ready to appear."

As I turned from the door, the blended voices of Peter and Ada swelled out into a harmony so mournful and sublime, that the tears involuntarily started into my eyes. "Oh, my God!" I exclaimed, clasping my hands, "is it possible that these things are true, and that the majority of mankind are living in utter ignorance of them?" Hardly knowing where I went, I walked up and down the garden path in company with Lion, who carefully measured his pace with my own, in evident consciousness of my abstracted mood, till the now solemn and almost terrible voice of Peter called to me from above. "Come up, but turn away your eyes, at first, from the aperture. Stand at the further end of the room, and only approach gradually, as I tell you."

I did as Peter directed, and soon perceived the lively

animated countenance of a young man, clad in a dark, flowing mantle, standing at the aperture, a few feet from me. He had a long, dark moustache, and his face was rounder and fuller, but the resemblance to Ellen was nevertheless plainly discernible. My daughter, however, assured me that Ellen was at that moment lying back insensible in her chair.

After five or six minutes, Benny disappeared, and the same solemn strain announced that the entrancement of Miss Showers had commenced. After an interval of about twenty minutes, the voice of Peter directed me to walk a few paces further back, and a very beautiful female head, enveloped in a snowy veil, appeared at the aperture, the resemblance of which to my daughter, in her early childhood, struck me forcibly, but the eyes wore such a sanctified, sad expression, that I could hardly discern a strong similarity to her at her present age. After remaining in view about the same length of time, this head gradually departed in the same manner. Thankful that the ordeal was over, I returned to the garden, the solitude of which was never so welcome to me before. Our hearts were so full, that my daughter and I hardly exchanged a word, as, in compliance with Peter's injunctions, we went out for a long walk on the sea-shore,* Ellen having been sent previously in another direction to procure some particularly good wine and a few other delicacies that the mediums were desired to partake of before going to bed.

THE RELIGIOUS INFLUENCE OF SPIRITUALISM.

I have here endeavoured to furnish you with a hasty record of the more marked stages in my daughter's mediumistic experiences; to narrate the whole would require a volume. It may not perhaps be inappropriate to add that I have at last, after my long search for truth, discovered in Spiritualism a religion that satisfies both the "yearnings of the soul and the demands of reason." At one period of my life I had, like many others, been in the habit of reading the Bible without using much effort to obtain an understanding of it—in fact, it would then have been impossible to understand it. Now—read by the light of Spiritualism—discrepancies vanish, and I find that nations and religions have in all ages testified to its divine significance and mission, the gospels themselves being substantially truthful memorials of the same universal spiritual manifestations. —

In confirmation of this opinion, I hope you will permit me to quote, for the perusal of your readers, the following lines from the writings of a Persian poet of the 12th century. They were uttered at the moment when death was about to darken the windows of his earthly habitation, and must, even after the lapse of seven centuries, find an echo in every heart :

" Tell thou to my friends when weeping
 They my words descry;
 Here you find my body sleeping,
 But it is not I.
 Now in life immortal hovering,
 Far away I roam,
 This was but my house, my covering,
 'Tis no more my home;
 This was but the cage that bound me,
 I, the bird, have flown;
 This was but the shell around me,
 I, the pearl, am gone.
 Over me, as o'er a treasure,
 Had a spell been cast;
 God hath spoken at His pleasure,
 I am free at last.
 Thanks and praise to Him be given,
 Who hath set me free.
 Now for evermore in Heaven,
 Shall my dwelling be;
 There I stand His face beholding,
 With the saints in light;
 Present, future, past, unfolding,
 In that radiance bright.
 Toiling through the plain I leave you,
 I have journeyed on,
 From your tents, why should it grieve you,
 Friends, to find me gone?
 Let the house forsaken perish,
 Let the shell decay;
 Break the cage, destroy the garment,
 I am far away.
 Call not this my death, I pray you,
 'Tis my life of life;
 Goal of all my weary wanderings,
 End of all my strife.
 Think of God with love for ever,
 Know His name is love;
 Come to Him, distrust Him never,
 He rewards above.
 I behold each deathless spirit,
 All your ways I view.
 Lo! the portion I inherit,
 Is reserved for you."

* It is a common thing for mediums to be made to walk in the open air directly after powerful face manifestations.

A TRANCE SERMON AND PRAYER.

LAST Sunday night Mrs. Cora L. V. Tappan gave a trance discourse at the Cleveland Hall, Cleveland-street, Portland-road, under the presidency of Mr. J. M. Gully, M.D.

Dr. Gully, in introducing Mrs. Tappan, made a few general remarks, saying that he feared that the committee had been a little unbusiness-like in its arrangements, partly because there had been some difficulty in procuring a hall, and partly because the printer had not done his work so quickly as was desired, but he hoped that those shortcomings would be overlooked. Mrs. Tappan had told him that she desired that a chapter from the New Testament should be read, so he would call upon Mr. Glynnes, the secretary, to read the same.

Mr. Webster Glynnes then read a portion of the "Sermon upon the Mount," from the fifth chapter of Matthew.

Mrs. Tappan, who was indistinctly heard at times, in consequence of the imperfect acoustical properties of the hall, then, while in the trance state, offered the following prayer:—
 Oh God, Infinite Spirit, our Father which art in heaven, Thou source of every good, Thou divine giver of every blessing, we praise Thee! The human heart bows in adoration to Thy law, uplifts itself in thanksgiving, and with voice of praise mankind adore Thee. But, Oh God, let us praise Thee more with the thoughts, with the mind, with the understanding, not alone with words, but with the loving pulsations of our spirits, with aspiration for every divine thing working out in soul, those divine beatitudes with which Thou hast endowed us. We seek only for truth, that highest and greatest gift, wherein the soul can read Thy thoughts and understand Thy meanings. We seek for love, that breath of Thy life which binds us to Thee, and links mankind together. Chiefest do we ask that our souls may be purified, disentranced from time and sense, and endowed with the gift of understanding spiritual things. We praise Thee for all material blessings, for those wondrous laws which guide the seasons, and which govern the revolutions of the planets; for the spring-time and summer; for the blessings which earth doth give; for the richness of all material wealth with which Thou hast endowed humanity. But more do we praise Thee for the things of the spirit, those wondrous gifts of the soul, that in the spring-time and summer, and winter alike, blossom with the forces of Thy divine love, with those glowing beatitudes, those divine harmonies and perfections of love, which uplift the spirit and free it from all care, purifying the soul. Oh God, while kingdoms fade and perish, while the earth, in its changes, gives little to humanity of rest or of freedom from the thralldom of sense, and from the deep darkness of sin and sorrow around us, may the love of our Father teach us more of the immortal destiny of the living soul. For spiritual gifts we praise Thee without ceasing, and may our thoughts be of devotion and peace.

Mrs. Tappan then delivered a trance address, taking for her text, "Blessed are the pure in heart, for they shall see God." She said, that of all the sermons that the world had ever known, the "Sermon upon the Mount" was the most memorable, and had had the most powerful influence upon human society, and upon the multitudes who profess and aim to follow the teachings of Jesus of Nazareth. A special request had been made that the meeting of that night should be addressed upon the subject of theology, and better advice could not be given, than to urge the listeners to read the sermon which had been quoted—to read it in the quietness of their own sanctuaries. She spoke of the beauties of external nature, the colours of the flowers, and the corona which surrounds the sun, as being merely outside things upon which it would be vain to moralise, since the spiritual teachings in the lesson, applied to that state of being which transcends both human action and the physical phenomena of nature, but probes the most secret recesses of the human heart. In the course of her discourse she said that the generality of the public connected very erroneous ideas with the phrase "seeing God;" many of them expected to see Him with physical eyes, or in another state of existence, to see Him as a physical being, whereas all the spirits who have ever yet communicated with man, say that they have never yet seen the Almighty, except through His works. She said that there was a divinity within man struggling to get free, but cramped and confined by the body, and by the various artificial surroundings forced upon man by society. Suppose, she said, they were told that in their own dwelling there was a bright and beautiful angel concealed, a being adorned with such rare grace and excellence that to gaze upon it would be life, and light, and salvation, they would break down all walls and every barrier to see the bright and transcendent being; the walls were their own

body and external surroundings, embracing the angel as if the iron key of Nemesis had been turned upon it for ever, but within the casket the angel was waiting to come forth to adorn and beautify their lives; the angel was their own soul, that part of themselves which was endowed with life and immortality from the Infinite, and which might so blossom and adorn their ways that the lilies of the field, the waving corn, the stars of the firmament, would not be so bright. She argued that "seeing God" was acting in harmony with the inner nature, doing everything which was holy, and pure, and good, not for the sake of external reward or of public approbation, but from pure love of that which is good and holy, so that the whole being of the individual should be transparent to thoughts having their origin in infinite love.

ANTI-SPIRITUALISM IN BIRMINGHAM.

THE *Birmingham Post* reports a meeting held there for the purpose of forming a Birmingham Anti-Spiritualist Association, at which Mr. Robert James Lees,* who has been a trance medium, gave his experience in Spiritualism. When he was a Spiritualist he did not work with the majority of Spiritualists in Birmingham, because that majority denied Christ as the second person in the Trinity, and also denied the existence of a hell or a devil; whereas several spirits who spoke through him upheld the doctrine of Father, Son, and Holy Ghost, and eternal punishment for all who did not obtain redemption by the blood of Christ. When an emergency, however, occurred—if there were to be any great meetings, or if any great medium was coming to the town—the Spiritualists never forgot to send to him (Mr. Lees). At the time he was a medium he had developed to such an extent that when D. D. Home came to the town to attend a *seance*, the Birmingham Spiritualists chose him as the best medium to sit with that gentleman. Mr. Home then put his hand on his (Mr. Lees's) shoulder, and said, "You are developed to such an extent that if you like to travel with me you can share my fortune." Miss Chapman, the great medium, also told him that if he liked to travel he could make his twenty or thirty pounds a-week. He had, however, discovered it to be a delusion; still, if the Spiritualists could show him anything which he could not prove to be produced by other means than the spirits of the departed, he would rejoin them. On the recommendation of Miss Chapman, the Spiritualists of Birmingham urged him to take the superintendence of developing all their mediums, and he held *seances* for that purpose. Now for the mode of development. To develop tipping mediums, all they had to do was to let them sit at a table, and if the conditions were favourable, and they had developed fully, the table would tip. Then they had speaking mediums and seeing mediums, which were more difficult to develop. Speaking mediums went into the trance, and, if they could not go off by themselves, they were sent off by mesmeric passes from one of the members of the circle. Next, as to seeing mediums, if they wished to see any of their departed friends, he would give them instructions. He used to be a seeing medium, and used to see spirits so that he could not distinguish them from real men; but after giving up Spiritualism about three months, he had never seen a spirit, though he possessed all his other faculties of mediumship. The most nervous persons made the best seeing mediums. They must go home, shut themselves in a dark room, bandage their eyes, and sit there for half-an hour. That was for the first night, and they must repeat it until they could see spirits. It was the way he developed two or three persons who at the present time were good mediums amongst the Spiritualists. Mr. Lees next went on to speak of the mistakes made by spirits, their general forgetfulness of names, and the impossibility of testing many of their communications. Among other things, he mentioned that the spirit of John Skelt, a Scotch minister, once made the mistake of manifesting himself in Birmingham and Wolverhampton at the same time. One night a speaking medium was speaking, and on the name of the spirit being asked, the reply was "Jesus Christ." He (Mr. Lees) said, "Are you the Jesus Christ set forth in the New Testament as the Saviour of the world?" The answer was "Yes;" but on his asking, "Are you the Saviour of the world?" the reply was "No." There were persons present in that room when sitting with him in circle, at the end of 1867 or commencement of 1868, when they received a

* We do not remember to have ever heard of a Birmingham trance medium of the name of Lees.—Ed. of S.

communication from Dr. Livingstone, who, at that time, was supposed to have been cruelly murdered in Africa. The spirit of Dr. Livingstone told them that he had been shot; that five Africans attacked him, but before he was killed he managed to "settle" four of them; also, that he was buried in a village with about twenty-six letters in its title. Having quoted instances to show that the Spiritualists themselves did not thoroughly believe the communications made to them from the spirit world, and promising further information at a future meeting, Mr. Lees concluded his address. A motion that an anti-Spiritualist association should be formed, was carried *nem con.*—*Sussex Daily News.*

AGASSIZ.

THE following beautiful lines refer to Professor Agassiz, who recently passed to the higher life, and who is known to have taken much interest in Spiritualism; he was, moreover, himself a mesmeric subject:—

It was fifty years ago,
In the pleasant month of May,
In the beautiful Pays de Vaud,
A child in its cradle lay.
And Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story book
Thy Father has written for thee.
"Come, wander with me," she said,
"Into regions yet untrod,
And read what is still unread
In the manuscript of God."
And he wandered away and away,
With Nature, the dear old nurse,
Who sang to him night and day,
The rhymes of the universe.
And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvellous tale.

Inscribed to Professor Agassiz on his fiftieth birthday.
May 28th, 1857, by W. H. Longfellow.

Mr. CROOKES's crucial experiments with psychic force, are better known among his scientific colleagues as Crookesian experiments with the sly-kick force.

THE HUMAN DOUBLE.—The Princess Marie Lichtenstein, adopted daughter of the present Lady Holland, has compiled and published a very interesting and well-written history of Holland House. In it she has brought together with much taste and evident appreciation of her very rich material, biographical sketches and anecdotes of the long array of distinguished persons—historical, aristocratic, literary, artistic, and otherwise—connected with this unique old mansion. She refers to two ghost legends as connected with Holland House. . . . Lord Holland, the first of his name, and the chief builder of Holland House, is, the Princess Lichtenstein tells us, believed to yet haunt one room of the splendid old mansion. "The gilt room is said to be tenanted by the solitary ghost of its first lord, who, according to tradition, issues forth at midnight from behind a secret door, and walks slowly through the scene of former triumphs with his head in his hand. To add to this mystery, there is a tale of three spots of blood on one side of the recess whence he issues—three spots which can never be effaced." In the grounds of Holland House is "the Green Lane," formerly called "Nightingale Lane," so long as nightingales frequented it. "It is," says the Princess, "a long avenue, like an immense gallery, arched with trees and carpeted with grass, the distant light at the end softening down into that misty blue so peculiar to dear England." This avenue is the scene of a "spiritual experience," chronicled by Aubrey in his *Miscellanies*, and which is as follows:—"The beautiful Lady Diana Rich, daughter to the Earl of Holland, as she was walking in her father's garden at Kensington, to take the air before dinner, about 11 o'clock, being then very well, met with her own apparition, habit and everything, as in a looking-glass. About a month after she died of small-pox. And 'tis said that her sister, the Lady Isabella Thinne, saw the like of herself also before she died. This account I had from a person of honour."—*Spiritual Magazine.*

Poetry.

FROM ONE TO ANOTHER.

AN amber heaven fades to faintest grey :
 Sky stoops to sea, sea rises grey to sky,
 Wave rolls on wave, for ever, sigh on sigh—
 The death of day.

Art thou, too, dead ?
 The sea that rolls between, is that Death's sea ?
 May no hands touch, no solemn echoes fall,
 None answering cry if one to other call,
 From land or sea ?

Canst thou forget ?
 Wandering for ever on some unknown shore,
 Living or dead, oblivious or most blest.—
 Perchance thy feet at last have found a rest
 For evermore ?

Living or dead,
 Star-eyed and pale thy face seems ever near :
 Remembering, Love, in life one hour, one day,
 Call once from out the dark, then turn away—
 One heart may hear.

Hast thou not heard
 Passionate moan of waves that break in tears,
 Break on, and die, and still may not forget
 The infinite perfection of regret—
 Those weary years.

Correspondence.

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

THE DIFFICULTIES OF AN INQUIRER.

SIR,—Some years ago, after much reading and devoting all my leisure to the practical study of mesmeric phenomena, I found myself insensibly, and by slow degrees, drifting into the wonderland of clairvoyance. After a time, however, I was finally brought to a stand, for beyond it lay a waste of unexplored territory, and well do I remember the feeling of utter helplessness with which the dreary prospect oppressed me; it seemed little better than a "central Africa" mapped out by conjecture, and coloured by the brush, now of credulity, now of ignorance. Those few scientific men who had occasion to allude to it, either in pity or disgust, styled it Spiritualism. To me just emerged from the bewildering mysteries of Mesmer, it seemed a region of perpetual night, and I doubt not many an inquirer, starting as I did, could record similar experiences. Engaged in these and such-like investigations, I soon began to encounter the criticism of observant or inquisitive friends who had not themselves quitted the beaten track of knowledge, and the result was, that, having excited a spirit of inquiry, I gradually succeeded in convincing them of the truths enunciated by Mesmer and others. This, however, was only while the subject ranged within the more moderate limits of scientific research, or in other words, while the motive power at the root of all these strange occurrences could be conveniently summed up in such expressions as odic or psychic force. For when, after a time, I endeavoured by such agents to explain and unravel the more occult marvels of modern Spiritualism, I failed signally and entirely. And the reason was, that I had not grasped the subject myself. In fact, I was teaching that which I did not know. The truth is, such terms as odic or psychic force conduce only to mystification and equivocation. They mean nothing, nor will they suffice to solve the smallest difficulty furnished at such *seances* as I have seen reported over and over again in the organs of Spiritualism. For my own part, I have, during the last few years, attended several public *seances*, not without interest, but I have come to the conclusion that the experience to be gained at a private *seance* far outweighs that obtainable under less disinterested conditions.

Among your numerous readers there must, I feel sure, Sir, be some who would not be unwilling to encourage honest inquiry at their own houses, even at the hands of a stranger. It is then with a view to soliciting such opportunities for observation, that I have troubled you with this long letter, which I would ask you to be kind enough to publish. I will only add that my social position would be no discredit to the circle of any who might favour me with an invitation, an assertion which I shall be happy to substantiate either by references or testimonials; and in no case will I publish the name or addresses of my entertainers, or in any way abuse their confidence. I enclose my card, but for the present subscribe myself,

January 15th, 1874.

P.S.—Communications to be addressed to C. C. A., 245, Maida Vale, Kilburn.

THE DALSTON SOCIETY.

LAST Tuesday night Mrs. Cora L. V. Tappan delivered a trance lecture in connection with the Dalston Association of Inquirers into Spiritualism, at the Luxembourg Hall, Kingsland; there was a large attendance.

Mr. J. C. Luxmoore, who presided, said that the council of the association had wisely arranged to have a lecture by Mrs. Tappan, for the benefit of members who lived in the neighbourhood, and to whom it might be inconvenient to go to a distance to hear her. All Spiritualists should now and then listen to inspirational lecturers, since those who were in the habit of attending *seances* were apt to get too fond of the mere physical phenomena, with the little jokes and other things connected with them, which might, at times, be too frivolous. Mrs. Tappan's utterances were calculated to counteract such influences. Spiritualism was either a very serious question or no question at all. It demonstrated to man that there was a life beyond the grave, that death was not annihilation, but a passage from one life to another, where friends were ready to welcome the newly-born spirit; he could not conceive that any person with right feelings could do aught but rejoice at such a revelation as this. Truly, many believed in a future state before the advent of Spiritualism, but did so entirely upon the authority of tradition or of faith—upon nothing more than the reports contained in the Scriptures; but now, some could see, and some hear, and others have communication in one way or another with spirits. When such evidence was obtainable, it must be more convincing than the most unbounded faith it was possible to experience. The council of the Dalston Association had very wisely recently appointed a committee to investigate mesmerism, a subject which he thought to be deserving of study for many reasons, among others, if they learnt how to treat a delicate clairvoyant, they would be competent to combat with difficulties which now and then presented themselves at spirit circles. He had seen things occurring at circles which frightened the friends and parents of the medium very much, in consequence of the mesmerising of the medium by evil spirits, who, however, could only cause temporary inconvenience. At the close of the lecture there would be no discussion.

Mrs. Tappan then went into the trance state, and delivered the following prayer:—Loving Father, Oh Thou divine spirit, we would implore Thy blessing and Thy love upon us, wherever we may be; whatever may be the theme of our meditations, we still would remember that Thou alone canst guide. With what unfathomable purpose hast Thou endowed the human mind with intelligence, with what aspirations hast Thou created the soul! Let us pursue those themes which will lead us to a knowledge of Thy laws. Wherever the mind may be, it mounts on loving wings of light towards Thee; still Thou art near the soul, and Thy presence is ever manifest in words and deeds of loving kindness.

Mrs. Tappan, who was still in the trance state, said that the subject of her discourse would be "A few Suggestions concerning the Methods and Purpose of Investigating Spiritualism." Montaigne had stated that whoever made up his mind on a subject before investigation, proved himself to be a fool. Professor Tyndall had said that there undoubtedly came a time when it was wise to suspend judgment until more testimony could be added, and that to be always ready to receive truth was the greatest safeguard of a scientific man. The majority of men in the world had some belief or faith in a future existence, but no proof or knowledge that their faith was well grounded, the masses being dependent for their belief upon those who taught them the faith of their fathers. The question of the immortality of the soul belonged to one of the vast series of subjects respecting which Spiritualism had brought proof positive, and if the listeners wanted an answer to the question "If a man die shall he live again?" then was it needful that they should investigate Spiritualism. If they wished to know what philosophies would supersede the superstitions of past ages, they should also investigate that Spiritualism which was silently, and slowly, and surely paving its way in their midst. There were three phases of spiritual phenomena. The first appealed to man through his physical senses. Whilst all the religious beliefs of the day demanded faith as the evidence of things not seen, and as the substance of things hoped for, the physical manifestations of Spiritualism appealed to man through his senses, by causing the movement of material objects. Another channel of knowledge to man was through his intelligence, without which his physical senses would be of little value, and she believed that the intelligence preceded and superseded the organism. The phenomena of Spiritualism displayed in-

telligence which belonged either to an embodied or a disembodied person; that intelligence had never claimed to be psychic force or electricity, but to be the spirit of a departed human being; it required a vast stretch of imagination, and more credulity than the average Spiritualist was endowed with, to believe that psychic force would invariably announce itself to be a departed spirit. Force, unaided by intelligence, could have no power of conversation; besides, it was not pleasant to think that irresponsible psychic force and electricity could play tricks on their own account with household furniture. A second order of phenomenal experiences stepped in, in the form of trance, clairvoyance, and healing mediumship, produced by powers who claim to be the same as those producing the physical manifestations, but that in the present case they influence human thoughts and human utterances. The third and highest of all the forms of spirit intercourse was to be found within all human beings; it was "intuition," which in spite of all the hard intellectuality of the day, would produce consciousness of the immortality of the human soul, if men would not let the things of matter and the cares of the world, stifle the voice within themselves. Had not some of her hearers in the still hour of prayer, felt the rustling of light robes above their heads, and felt that answers came from the unseen world? If so, they had no need of external evidence. The world of spirits was in their midst, and its inhabitants were knocking at their doors, and seeking admission into the hearts of men. Spiritualism should not be pursued for the sake of pastime; it were better, rather, that it should not be inquired into at all, for, of all themes, it most demanded the serious attention of mankind; for, by simple sounds and spoken messages, it solved the greatest question of human life—Does man live beyond the grave?—Does the soul mount upwards on wings of progress for ever? Beyond these questions came a vast range of spiritual subjects, that would either uplift the world into realms of supremest truth, or prove to be an *ignis fatuus*, which would lead men to destruction. The temples they built would be in accordance with the foundations they laid; if they built upon the earth, they built one way, but if they would build upon the facts of eternal life, then it was important they should know about Spiritualism; they should lay the foundations of goodness, truth, and purity, that the angels might smile from their abodes, and their beloved ones in the higher world rejoice, whilst the loving Father, bending over all, would uplift them in His supreme and eternal arms.

Mrs. Tappan then paused a few moments, after which she delivered the following inspirational poem:—

"What seed shall we sow?" said the gardener of God.

Lo! the earth bare and barren appears.
Is there room for the beautiful lilies to grow?
Is there room for the flowers of hope there to blow?
Lo! the Earth, with her weary grey years,
Groweth blind, and man sinketh in tears.

"What seed shall we sow?" for the nations are drunk,
In their power, and their strife, and their bitterness sunk,
In the darkness of cruelty gone.
Ambition grows mad. Growing blind with dull care,
The world looketh on unamazed, unaware
That the time flows so rapidly on.

"What seed shall we sow?" Lo! the spring-time is here,
And the buds need but showers of rain;
Soon the summer and harvest shall come, and the world,
Reap fruits sown in sorrow and pain.
The Angel of Death hovers o'er all the land,
The departed gaze sadly below,
Crying, "What shall we say to the desolate band,
Who wait for the lilies to blow?"
Ah! out of the depths of their magical space,
The Angels of Hope and of Love,
With the smile of God's truth on each radiant face,
All silently, wondrously move.
And they sow the rare seeds of that wonderful clime,
Where the hills are adorned with God's love,
Where blossoms of beauty endure for all time,
Where angels in purity move.
They scatter around hope, faith, truth, and love,
They sow all the seeds with God's power,
They are given the Angel of Death to remove.—
We shall gather there some lovely hour,
When the spring time shall gladden our souls with the sight,
Of the beautiful angels who move
In the rapturous regions of heavenly delight—
They sow you the seeds of their love.

WINDOW PANE PICTURES.

BY HUDSON TUTTLE.

THE various theories presented to account for the occasional appearance of supernatural pictures on window panes, have never been more than conjectures, often indicative of unpardonable ignorance. That a chemical change takes place in the glass, by which its transparency is impaired, and an iridescent surface created, is quite plausible; and when it is found that, of a hundred panes on which this cloudiness and play of colours arise, not more than one presents any approach to a picture, this theory becomes still more probable, for this one might be from chance, as clouds sometimes take the form of animals. That they are the work of designing persons, is not for a moment to be entertained, as the structure of the glass itself is changed, and there is nothing on its surface that can be rubbed or washed off.

Recently I heard that one of these pictures had appeared on the window in the residence of Mr. Milton Laughlin, of Berlin, O., and it was represented as being so vivid and unmistakable that my curiosity was aroused, and the more with the legend connected therewith, which will presently be narrated. This legend seemed to connect the picture with design, and gave an intent to it which it would not otherwise possess. So dim, shadowy, and uncertain were the best of the Milan pictures, that it seemed as if the ghostly dead had broken the quietude of their slumbers, while we sinning mortals reposed in the arms of sleep, to paint each other's portraits: they, too, had better have been asleep. A cloudy pane, in which one person saw a "perfect" likeness of a prominent man, another thought a remarkable picture of a dog; and the writer failed to detect more than a cloudiness, which imagination could torture into no form, terrestrial or celestial. I expected to find nothing more in the window of Mr. Laughlin, and confess to being greatly surprised when the reality was better than reported. We were received by Mr. L. in a cordial manner, and found several others present, examining the picture, among whom was Mr. H. Hoak, the well-known agriculturist, enthusiastic as usual, and unabashed by ghostly paintings or ghosts themselves. Then it was on the lower right-hand corner pane of the lower window. Mr. Laughlin adjusted the lamp, and when we gained the right angle all exclaimed, "It is Mr. Tucker!" There were the exceedingly characteristic features, the sharp nose, the small and contracted mouth, the thick white beard, the short and snowy hair. Not on the glass as a picture, but as an intangible shadow behind the glass, looking in upon us! That glass, in the day-time, is the clearest in the window, for it is washed and scrubbed and rinsed, to wash away, if possible, the picture; but when night throws a black back-ground against it, the light shines on the before invisible face. It is not drawn with sharp lines, and light and shade well defined, and they who expect to find these will be disappointed. It resembles a dim daguerreotype. The bright surface of the glass reflects the light, and only in one position can the picture be seen. Then it is a shadow defined and undefined, yet, as a whole, unmistakable and impressive.

On repairing to the sitting-room, Mrs. Laughlin narrated the circumstances connected with the appearance, which I have spoken of as the legend. Mr. Hardin A. Tucker was well and favourably known in this vicinity as one of the pioneer inhabitants, and an upright, honest, intelligent man. He accepted the doctrines of Spiritualism, and was, as usual with him when he had come to a conclusion, fixed and unswerving in his belief. Shortly previous to his death, in conversation with Mrs. L., who is opposed to what she honestly considers a delusion into which many good people are misled, he said that it was useless for them to argue longer, but he should soon discover the truthfulness of his belief, and if he found it possible he would return and compel her to believe.

Said Mrs. Laughlin, "As I was sitting in the kitchen one evening, in last April, alone, a sudden impulse made me look up at the window. There I saw the face of Mr. Tucker, looking at me. I was terribly frightened, and yet I continued to look. I should think I steadily looked at him for half-an-hour. When I moved it grew indistinct, and I gained courage to take the lamp and leave the room."—*Banner of Light*, Jan. 3rd, 1874.

THE *Religio-Philosophical Journal* (Chicago), of January 10th, republished from the *Spiritualist* the report of Mr. Howell's lecture on Mesmerism, delivered before the Dalston Association of Inquirers into Spiritualism.

DR. HUGH McLEOD, of 22, Robert-street, Hampstead-road, N.W., is open to receive engagements to deliver public lectures on Spiritualism.

MR. EPES SARGENT, of Boston, the author of *Planchette, or the Despair of Science*, one of the best books published on Spiritualism, is, we are informed, about to publish a new work upon the same subject, presenting its most recent phases, and summing up the overwhelming proofs in favour of Spiritualism. Spiritualists will hail its appearance with great pleasure.

A CANDID INVESTIGATOR.—The Rev. John Tyerman, editor of the *Melbourne Progressive Spiritualist*, says:—"Spiritualism was first brought under my notice in Manchester, England, some twelve or thirteen years ago; but for various reasons I did not pay much attention to it at that time. Some years afterwards, whilst in New Zealand, it crossed my path occasionally, but not in a character that was attractive, or in any way calculated to induce me to undertake a fair and full investigation of it. On coming to this colony, I found it was exciting a very lively interest in certain quarters: the pulpit was thundering against it; the press was heaping ridicule and contempt upon it; and many people were anxiously asking the question, 'What is this thing called Spiritualism of which we hear and read so much?' I resolved that, instead of relying solely upon the testimony of others, either for or against, I would investigate the subject for myself; and would do so as thoroughly as my time, powers, and opportunities would allow. I determined to enter upon the investigation openly, and in broad daylight, so that no one attending upon my pulpit ministrations could say that I was deceiving them. I also went into the subject with a mind unbiassed by preconceived notions, and open to receive such conclusions as the facts and evidence in the case seemed to fairly warrant; even though such conclusions might modify, or entirely change some of the views I had hitherto held. In other words, my supreme and only object was truth."

THE RELIGIOUS INFLUENCE OF SPIRITUALISM.—Mr. J. Thornton Hoskins, of the Reform Club, has contributed a long letter to the *East Sussex News* on Spiritualism, concluding with the following remarks:—"Suffice to say, in conclusion, that every objection can be fairly met by reasonable argument and the production of irresistible evidence; that not only writers and speakers, but thoroughly practical men like Mr. Livermore, of New York, who has been long successfully engaged in extensive—nay, even colossal financial transactions, involving constant watchfulness and responsibility—have also frequently attested to the reality of spiritual phenomena; and that these phenomena, if real, of which there is no doubt whatsoever, afford indisputably the strongest proofs of the authenticity of the enormous variety of incidents of a similar character mentioned in the Old and New Testaments. Stripped of parasitic creeds, noxious growths, and unscientific beliefs, yet clothed with refined, restated doctrines, and despite not unimportant differences of theological opinion, Christian Spiritualism is, I am convinced, destined—and that speedily—to crush both priestcraft and materialistic infidelity, and become the universally-accepted religion of the near future."—Mr. Thomas Everitt, writing on the same subject to the *Pioneer of Progress*, says:—"If the religion of the heart is right, we must deal very gently with the religion of the head, or in trying to remove the scales from the eyes of such we shall do more harm than good, and it is here that great harm has been done by our over-zealous, uncharitable, and injudicious advocates. For most men in the religious world are better than their creeds, and as we all fall far short of living up to the knowledge and privileges we possess it shows the necessity (especially on the part of Spiritualists) for toleration, good feeling, forbearance and charity towards those who differ from us, and so fulfil the law of love by overcoming evil for good. . . . If we cannot get men to see truth from our stand-point, let us not wantonly and needlessly wound the cherished and sacred life-long feelings (it may be) of their hearts; but give them credit for being as honest as we are ourselves, knowing that there are an endless variety of states (in My Father's house are many mansions), and that the inhabitants of every state hold some leading or central truth; and that every inhabitant of this world, in spirit is attached to some particular society, in which he lives and breathes the most freely, and from which he receives by influx a constant flow of material into the mind, from which by his will and power he forms his thoughts, his sentiments, his truths; and as the quality of the material such are his thoughts, his sentiments, his life."

MISS LOTTIE FOWLER will remain in Scotland for some weeks.

THE Spiritual Evidence Society is still holding its meetings at Mr. Cogman's, at the East-end of London.

MR. GERALD MASSEY is now lecturing in Boston, U.S., and he has been in Boston since the beginning of this month.

THE Royal Institution Session has begun, and Dr. Rutherford will soon deliver another course of lectures on the "Nervous System."

THE Psychological Society of Liverpool has appointed new officers for the present year, and their names will be found in our advertising columns.

FAINT iridescent pictures have appeared on the window-panes at Mrs. Andrews' house, Moravia, U.S., and have been examined by Mr. Dale Owen.

MR. J. M. PEEBLES is "lionising" in the States, after his journey round the world to observe the present position of Spiritualism in various parts of the globe; he has lecturing engagements extending to July next.

AN American impostor has been travelling in the United States producing writing on the arm by artificial means; he painted letters on his arm with some transparent glutinous substance, and when he desired to make the same visible, rubbed powdered charcoal over his arm.

ON Wednesday evening, February 25th, Mr. John Beattie, of Clifton, will read a paper on "Spirit Photography," before the Bristol Scientific and Mechanical Association, at the Athenæum, Corn-street, Bristol. Mr. J. Kerlake is the president of the society.

MISS LOTTIE FOWLER.—Miss Fowler is now in Edinburgh. A letter about her mediumship was published in the *Durham County Advertiser*, in which the writer, who had attended one of her seances at Bishop Auckland, says:—"She told me my name and age, that I was married, had six children, three boys and three girls, described my wife, and imitated the symptoms of a bronchial disease which she said often afflicted one of the children. She then told the number of my mother's children who were dead, and stated the exact number of years since the decease of the last one. She now began to address herself to me personally. She said that since I reached manhood I had had much trouble; described accurately a failure in business which occurred ten years ago, and ended by telling me my present thoughts and resolutions." What is wanted in further proof of spirit identity, is the revelation of facts not known at the time to any person in the room. Once, in London, Miss Fowler told of an event then occurring in South America.

ANSWERS TO CORRESPONDENTS.

J. W., Oldham.—The title-pages and the indices to the three volumes will be out soon.

P. MULFORD.—What is your address? We have found the extracts.

LAST Saturday morning we received an empty wrapper with two penny stamps upon it, also a Post Office mark, the latter stating that the wrapper had been found without contents in a letter box.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 5. Terms, One Guinea. Address, care of Mr. Middleton's "City Temperance Hotel," foot of Lord Cockburn-street, Edinburgh.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—194, Cornwall-road, Notting-hill, W. (Hammersmith line). Please write.

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MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private Seances attended.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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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"We advise all playgoers and dramatic readers to give a glance at this pamphlet; they will be well paid for their trouble, and will see the phases of Macbeth's character far better than any actor of the present day can delineate them."—*Theatrical Journal.*

"The lecture is a full, careful, and philosophical treatise on the Shakespearian tragedy. Dr. Sexton makes the most patient analysis of the character of the Thane; and in his conclusions, generally speaking, the student will readily acquiesce."—*The Era.*

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

AUSTRALIAN DEPOT for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

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

Opinions of the Press.

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

"The prayer over he commenced an eloquent and philosophical address on modern Spiritualism."—*North-Western Daily Times.*

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance delivered a discourse on Spiritualism."—*Liverpool Daily Albion.*

"For nearly an hour and a half the orationist, medium, lecturer, or what ever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—Humanity; its Nature and its Needs—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery. . . . He never paused except when a pause was necessary for rhetorical effect!"—*South Wales Press.*

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium.*

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

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept crowded audiences intently listening each evening for above an hour and a half to his certainly most powerful and accomplished addresses."—*Darlington and Richmond Herald.*

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

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

TO ENQUIRERS INTO SPIRITUALISM.

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"Mr. Noyes' qualifications are of no mean order. In the first place, he has the essential one of thoroughly entering into and appreciating the true spirit of his master, and even where, as we have said, he exceeds what we conceive to be the limits of a translation, we attribute it rather to his being carried away by his own muse than to his misunderstanding his author's. And here we have a second and no less important qualification for success. Mr. Noyes has a genuine poetic vein of his own, and his lines have almost always the ring of true metal."—*Standard*, April 7th, 1868.

"There is a certain freedom and swing in these translations, which not only more resembles the brisk spirit and ringing tone of the original, but is truly refreshing after the stiff rendering which had been generally made of Horace's choicest composition."—*London Review*, Feb. 15th, 1868.

"The Translations from Horace are spirited and musical. His light Epicureanism and gay Stoicism are happily hit off."—*Daily News*, March 3d, 1868.

"Mr. Noyes' Version of Virgil's Pastorals may fairly take its place by the side of Mr. Conington's translation of the *Æneid*. The lovers of such poetry have here as pleasant a bouquet as can well be set before them."—*Speculator*, March 7th, 1868.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

*H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyer, Esq., M.R.C.S.; Mrs. D. H. Dyer; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gammon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.R.S.; Jenner Gale Hillier, Esq.; Mrs. J. C. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; R. M. Moss, Esq.; Robert Quech, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William V. Vickman, Esq.; Horace S. Yeomans, Esq.

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

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

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

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

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

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

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

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

HOW TO FORM SPIRIT CIRCLES.

INQUIRE 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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The following Extract from the "ACT TO AMEND the Law relating to LUNATICS" is a fair specimen of Lunacy Legislation:—

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