

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.
[REGISTERED FOR TRANSMISSION ABROAD.]

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SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

No. VI.

BY J. M. GULLY, M.D.

I HAVE, in preceding articles, endeavoured to trace some of the uses to which Spiritualism may be at once put by its advocates; and I have named the conditions on which, in my view, it can be made useful. It would rejoice me much if circles of Spiritualists could be extensively and regularly formed, where the predominant thought of each member of them, was the subtle and sublime communion which they were then courting with spirits, whose surrounding light is as the noonday sun to the rushlight which illumines our bodily-encased spirits. As much of that greater light would thus be added to our smaller, as the physical agent through which our spirit exhibits itself is able to bear without subversion; we should get teachings from the highest spheres transmitted through spirits who are nearer to earth's doings because they are sent as missionary love-spirits to aid and inspire us in our plodding bodily existence; we should become lovingly familiar with the fringes of the veil of the pure spirit-life, or even have a corner of it lifted up for our eager gaze; but the gaze must be eager, the desire for light intense, the curiosity upward, the hope heavenward. The night of dogma is far spent, and the dawn of facts and holy philosophy is spreading over and brightening the world of thought and feeling, and giving strength to individual spirit exertion in place of the paralysis induced by churches and sects. Physical science, beholding solid substance moved by virtue of certain forces, has deified those forces as the sole creator and cause of all that passes in

the universe. Men of science, like theologians, are dogmatic and sectarian; they hold they have discovered all the forces and all the applications of them that can possibly exist, just as theologians hold that nothing more of God can ever be known than is already revealed in their books and creeds; both alike live in very partial light, inasmuch as they limit the sources of it; they will have nothing but what squares with their forces and their creeds. We Spiritualists should be thankful that it has been given us to obtain facts which link our minds with the eternal and the illimitable, which point to us the sources of endless light, and, it may be, thousands of forces as yet not dreamed about, and the results of which to those minds must be, if the investigation be calm and solemn, increasing joy and contentment, enlarged knowledge, and still higher and higher hope.

With whatever state of the spirit we may investigate the facts of Spiritualism, there will always be, to different minds, a varying appreciation of the worth of the different modes of communication with the disembodied. In the experiences which I have recorded the messages were given by alphabet raps, there was music, and, on one or two occasions, voices. I confess that these modes, and that by direct spirit-writing, command my undoubting belief more than indirect writing and trance-speaking; not so much from suspicion of *mala fides* as from knowledge, in the case of trance-utterance, that the spirit of necessity speaks through the medium's brain, which may be more or less active in the process, and, in the indirect writing, through the medium's hand, which, being connected with a brain in actual wakefulness, may be influenced in what it writes by what is passing in the nervous centre, the medium being, in either case, not intent on deceiving. This objection does not apply to raps, of which no one present can possibly command the time, place, or force; to music, which is given when not one present can play the instrument at all, and sometimes with no instrument near; or to direct writing or voices which are effected when the mouths of all present are closed and the hands holding each other all around. It may be queried whether Allen Kardec wrote the number of volumes which he sent forth as the dictations of predominating spirits without a mingling of Allen Kardec in the teaching. At all events, he seems to have had all the "re-incarnating" spirits to himself, and stood alone to hold their theory. So, when a controlling spirit denounces vaccination as injurious, it always happens that the controlled is of the same way of thinking when not entranced. These and several other reasons may be advanced for advocating the greatest accuracy in the conditions which surround a medium when speaking or writing under control, and the greatest caution in receiving what is so uttered. The temptation to get messages rapidly renders speaking and writing a favourite evolution of spirit power; but I cannot help thinking that slower methods with fewer openings for error are preferable. Very probably, as the investigation proceeds, we shall learn how to stop up these openings, and then our proximity to real spiritual teachers will be surer as well as nearer. Meanwhile, I hold that the first necessary step towards this consummation is to bring together spirits in the flesh intent upon the highest aims of Spiritualism, with the intellects freed from prejudice, and the moral sensations pure, fraternal, yearning for knowledge more than for marvels.

Before I close, let me offer a few words on the question of the intervention of "scientific" men in the investigation of Spiritualism, without which, we are told, the world at large will never accept it. The contradiction to this, is the fact that several millions of the world *have* accepted it, spite of the laughter, contempt, and scurrillity of the majority of scientific men, who, for the rest, must be hard pressed to put forward a Dircks for their objector and expositor. To hear them speak, one would imagine they had reached the uttermost Thule of causation, when they invented the word "force" to account for all the physical phenomena of creation. It seems never to occur to them that "force" may have a cause, or, at least, may need a definition; they sit down contented that in these five letters (for they are nothing more until the word is defined in its essence and in its origin) they have the spring of all they examine; they take for granted that there can be no other causes at work in the universe, save that to which they give this name, and they contemptuously refuse to enter on the inquiry whether such other causes do exist. I maintain that men in whom this state of mind obtains, render themselves ridiculous when they assume the airs of a hierophant, dogmatise as to the limits of inquiry, and excommunicate all who presume to question whether their Deity, "force," accounts for everything which the human mind is capable of observing and feeling. As I before said, the parallel between the man of science and the dogmatic theologian is complete, when the former places himself in the position he does in the matter of Spiritualism and its evidences; and truly it is somewhat too hard upon human nature to have *two* series of dogmatic tyrants aiming to stifle her aspirations for more light. And how do they stand as regards the *irrefragable* character of their own facts? What has become of Newton's emission theory of light? Gone! What of Hutton's fire theory of terrestrial changes? Gone! Until twelve years ago the sun was ninety-six millions of miles from us, now it is only ninety. What has become of a host of simple substances? Found to be compound. At one time the "convulsion" doctrine regarding geological changes was held, now the slow and gradual doctrine is the order of the scientific world. And yet at each stage of knowledge he who ventured to question was pointed at with the finger of scorn by the leading scientists of the day and the received stage. "Yes," reply the scientists, "but when we inquired into the new facts and theories and found them well-based, we accepted them." Precisely what you should do, gentlemen, with reference to Spiritualism, and what you will find it your necessity to do, unless you choose to be left in the cold and in the dark regarding a series of phenomena which find no explanation in your ultimate cause, force, but which are as well based as any fact in any laboratory. Bishop Berkeley says, "So you arrive at *truth*, though not at *science*;" and be assured that there is plenty of truth to be found without your science. At one time there was reckoned to be only seven sciences—grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy; referring to which Pope says—

"Good sense, which only is the gift of heaven,
And, though no science, worth the seven."

So we Spiritualists will manage to arrive at some valuable truth regarding our present and future existence without your aid, and with the aid of sound external senses, and that other interior sense of which

the poet just quoted speaks, and which *you* cannot give us. You say our external senses are in a state of hallucination; then must those of some ten millions of people be in the same state, *and exactly on the same point*—a phenomenon which the human race never yet exhibited.

But granting skill and acuteness in the processes of experimenting on physical nature, there remains an absence and a presence in order to render the skill trustworthy—the absence of a prejudiced mind and the presence of a candid one. As yet we have seen little or none at all of these conditions of mind in what men, having pretensions to scientific distinction, have uttered concerning the phenomena of Spiritualism recorded to them; "phoo-phoo" is only another expression for prejudice, and the demand for previous conditions, according to laws to which they restrict their belief, is not the spirit of candour. Thus there is small likelihood of the body scientific ever investigating the body spiritual and its agencies in any manner which would be fair to the inquiry, or advance our knowledge of the subject. If I might venture a recommendation to the believers in Spiritualism, it would be to cease praying the scientific doctors to come amongst them. Surely in ten millions of persons there are those who would "know a hawk from a handsaw" as well as the most pretentious scientist,—those who can surround a phenomenon with such precautions as to render it unassailable by trick, and indubitable in its causality? It sounds potential to divide by word of mouth, though not by act of proof, the whole race of Spiritualists into the rogues and the fools, the impostors and the gulls; but what if the retort discourteous were made, and the gentlemen of science were reminded how they constantly go into courts of justice, get compensation and declare point blank against each other—nay, are subpoenaed and paid beforehand to declare this way or that? Where is, then, the positivism of science as opposed to the humbug of Spiritualism?—and which of the two witnesses is the fool, and which the rogue? No; we can do without the men of science, and I trust the body of Spiritualists will come to that conclusion. When another ten millions are added to our numbers, they will be glad to join the party; it may pay them to do so, for the phase of contempt will be past; meantime they stand shivering in fear before Grundy, and worshipping their new deity—Force.

ROYAL INSTITUTION.

THE MYTHOLOGY AND TEMPLES OF INDIA.

LAST week the 1873 session at the Royal Institution came to a close. One of the most interesting lectures of the session, and connected with psychology and religion was delivered by Captain E. D. Lyon, under the presidency of Mr. William Spottiswoode, LL.D., Treas. R.S. and R.I., on the subject of "The Mythology and Temples of India," as follows:—

India is the brightest appanage of the British crown, containing as it does about one hundred and forty millions of inhabitants; and yet how little is known about it. Most persons have heard of an Indian temple or pagoda, but such words are not known in India, the word used being *Devila*, which means "the house of God," and what English people call a pagoda is nothing but the door or entrance to the building of God. The difficulty of obtaining information on the subject of the Hindoo religion in India is very great. The Anglo-Indians are far too

much occupied to trouble themselves on such matters; and the only persons of whom inquiries can be made are the Brahmins and the missionaries. With the former, experience teaches that the application of silver to their hand has a wonderful effect on their tongue, and if you only apply enough coin you may get any amount of information; but then comes the difficulty of separating what is true and what is imaginary. As to the missionaries, it is hardly likely they will take the trouble to study much a religion which they have come to try and root out. One of them declares that in India the natives worship three hundred and thirty millions of gods; but the real truth is, the Hindoos worship only one supreme Deity, whom they look on as too sublime, too grand, too awful for their minds to conceive. They never address any prayer to him; they have never erected any temple to his honour, and they would consider it sacrilege to do so. All their prayers are addressed to one of his triune personifications, Brahma, Vishnu, and Shiva. Brahma personifies creation; Vishnu, preservation; and Shiva, destruction. These three agree in one; for though at first sight it might appear difficult to reconcile creation and destruction as agreeing; still when it is remembered that with the Hindoos destruction is in reality re-creation, the coalition is easy. In former times the worshippers of the three divinities also agreed and used the same forms of worship and the same temples, as is proved by the older temples containing close together representations of the three deities; but of late years they hate each other with as fanatical a hate as is to be found in the Western world.

Captain Lyon then began the exhibition of his photographs, enlarged by the camera, and illuminated by the electric light; first introducing the god Ganesa, one of the most noted in India, and the one which every Hindoo prays to before commencing any undertaking. Before he begins a journey, before he builds a house, he prays to Ganesa—"O glorious and immortal Ganesa, grant me success in what I am about to undertake!"

"I have already mentioned," said Captain Lyon, "the Indian temple or house of God. I must now explain that the temple is composed of four parts: the Gopurum, or gateway, much resembling the Egyptian Pylon; the Mundapum, or porch; the Teppa Kolum, or tank; and the Vimanum, or sanctuary. The three first I will show you; the last is a low oblong room, perfectly plain, into which no ray of daylight is ever permitted to enter. It is here the idol is kept, and no one but a high-caste Hindoo and a royal prince is allowed to enter; and if a prince goes in he must go quite alone.

The first temple of which I shall show you a view, is that of Seringum, near Trichinopoly. It is one of the largest in India. You see the Gopura which mark the entrances from one court to another. The base is of stone, and the pyramid of brick covered with plaster, out of which all the figures are made. There are twenty-three of these Gopura in this temple, and eight thousand Brahmins live in it; but you must not suppose all the Brahmins are priests. It is from among the Brahmins that the priests are chosen; as among the Jews it was from the tribe of Levi the family of Aaron was chosen for the priesthood.

A mundapum, or porch, of which literally thousands are to be found in India, is composed of eight stones, say eight feet long and about two feet square. Take four of these and put them upright in the ground, lay the other four along the top to form a roof, and you have

a mundapum; and whether of immense size and beautifully carved, or quite plain, the shape and form are the same.

In the view before you each group of horses, animals, and figures are cut out of one block of granite, fifteen feet high, and it forms the front of one of the mundapa in the Seringum temple. The Teppa Kolum, or tank, which you see in this view, is also in the Seringum temple, and is the third part of a Hindoo temple, as already mentioned. At a festival in January the god is put on a boat, and drawn twenty-one times round the pavilion which you see in the middle, the Nautch girls dancing and the band playing.

Madura, the Rome of the Hindoos, is the next place to visit. Here we find the celebrated Puthu Mundapum, built by Trimul Nayak, the last king of Madura. He asked the god to come and pay him a visit; and the answer was, he had no house fit to receive him. The king erected this wonderful building, which cost one million sterling, and took twenty-two years to complete. It is 333 feet long, by eighty-one broad. The roof is supported by 128 pillars, each of which is a solid block of granite twenty-five feet high, and all most beautifully sculptured.

You have heard of the Juggernaut car, which is the next view. The god, besides his row on the tank, must have his car in which he is drawn about on a certain day every year. The whole population of the neighbouring villages assembles; the god is brought out, covered with jewels, and being carried to the top of the car by means of an inside staircase, the enormous ropes are attached, and being seized by thousands of men, the ponderous mass begins slowly to move; and what with the shouting of the men, the singing of the women, and the dancing of the Nautch girls, the scene is one never to be forgotten. The excitement becomes at last so intense that one hardly wonders that the fanatics become absolutely mad, and that it is with difficulty the police, appointed by the government for the purpose, can restrain them from throwing themselves on their backs on the ground, and opening their legs permit the wheels of the machine to pass over their bodies, welcoming so horrible a death in the belief that it will ensure to them beatitude hereafter.

Farther south we shall see the Monolith at Kaloo-goomulla, which not six white persons have ever seen, and very few know even of its existence. For some reason the Brahmins will not tell anyone of its whereabouts; and when questioned deny all knowledge of it. It is cut out of a solid block of dark granite, and stands perfectly isolated. No worship of any sort is ever performed there, and it is not known when or by whom it was erected, or for what purpose.

At Tinnevely, yet farther south, are four gigantic figures, each cut out of a solid block of a dark green stone, said to be a mixture of trapstone and hornblend, twenty feet high. The one you see is the Kama Deva, or Indian Cupid, who was born with a bow and five arrows; and on asking Brahma, his father, for what purpose these were given to him, was told that to him was given the power to inflame mankind with love, and thus people the world. He thought he would try his arrows first on Brahma, and the result was he was soon blest with 149,000 brothers and sisters.

The sacred temple of Ramisseram on the island of Paumben, is situated at the commencement of what is called Adam's bridge, which is said formerly to have joined Ceylon to the mainland. The story of the sanc-

tity of this island and temple is to be read in the "Ramayana," a Hindoo poem filling a very large volume; being a history of the battles which took place between Rama and Ravana, when the latter, a monster with ten heads and one hundred arms, carried off Sita, Rama's wife. The temple is the most sacred in all India, not even excepting Benares. It is here the pilgrim ends his long journey which he began three thousand miles away; and no one who does not know what Indian travel is, can realise what the pilgrim suffers in this tedious march, without mentioning the austerities to which he condemns himself—such as prostrating himself, face downwards, in the dust at the end of every mile. Here is rest at last; and as he wanders in the waning light through these sacred precincts, he forgets all he has undergone in the remembrance that he has gained his goal, and he looks forward to blessings in this world and immediate beatitude after death. The wonderful corridors of the temple itself are justly considered one of the most marvellous exhibitions of human labour to be found anywhere; their aggregate length is nearly four thousand feet; and when we consider that their section is that of a small Gothic church, and their length eight times that of our largest cathedral, that all the pillars are of granite richly carved, and observe the variety of light and shade, and the wonderful effects of perspective in the long-drawn aisles, we must admit that they form an *ensemble* surpassing anything of its class to be found elsewhere.

In Avadea Covill we find again the hard stone, as at Tinnevely, which no chisel in these modern days can be made to cut. The temple is small, but wonderfully beautiful. At Tanjore the temple is one of the finest and richest in India, but, curious to say, almost entirely deserted: it is celebrated for the large stone bull Nundi, which our engineers compute must have weighed nearly one hundred tons before it was cut, and must have been brought five hundred miles, as there is no quarry of a similar stone nearer.

At the Seven Pagodas, near Madras, are the extraordinary rocks which have been so beautifully carved, both inside and out; but by whom, when, or for what purpose, is not known. The whole undertaking seems to have been begun at once and ceased suddenly. The bassi-relievi round the sides of the hollowed-out rocks are as fine, if not finer, than anything to be found in India. There also is the temple on the sea-shore, supposed to be all that remains of the submerged city of Bali, the wildest fiction that ever was invented; but nevertheless immortalised by Southey in his "Curse of Kehama." Close by are the Five Rathas, as they are called, large boulders cut into beautiful little temples, said to be the only Buddhist temples in India, the other remains being all caves as at Karlee, where we see one of the finest of them; and curiously enough, the wood-work, both at the entrance and also at the farther end, date from the time of the original excavations, probably a few years before our Saviour. The shape of the interior is very similar to that of the early Christian churches, the Dagoba being in the place of the altar. At Tarputy, 140 miles north of Madras, we find again the same stone as at Avadea Covill and Tinnevely, and here even more marvellously sculptured. The bases of what were splendid Gopura, but now in ruins, are covered with a profusion of beautifully-executed figures, flowers, and animals, such as a Hindoo could alone have attempted. Next comes

the city of Vijianuggur, which formerly covered seven square miles, and which has now almost entirely disappeared, leaving only two small temples as records of its former grandeur. This city defied for two hundred years the power of the Mahomedans, whose capital, Beejapoor, is very interesting to visit on account of the tombs of its kings, which alone in like manner remain to attest its magnificence. In this city each king built his own tomb during his lifetime; a plan which had the one disadvantage, that if the king died before it was half finished it remained in the same state for ever. The verandah round the mausoleum of Ibrahim Shah is as fine as anything to be found in the East; and, when the azure colouring was fresh, the contrast between it and the gilt letters and the outer frame of the grey granite must have been grand indeed. The whole of the Koran has been engraved on the walls of this tomb. Over the windows the stone has been pierced, and the Arabic letters alone left, which are so well done and perfect as to be easily legible by anyone even imperfectly acquainted with the language. Whether this marvellous exhibition of skill and patient industry, or the window of the mosque at Ahmedabad, or the screen round the Taj at Agra, bears off the palm, is a question very hard to answer.

In conclusion, Captain Lyon devoted a few words to the Jain religion. There can be little doubt that the founder of this religion, Mahavira, was the preceptor of Buddha, and that the cause of their separation was that Mahavira tried to persuade his disciples that they should go about in a state of nudity. Buddha saw at once that such a precept could not practically become popular, and the result was their quarrel, and Buddha became the founder of the religion which, even at this day, numbers more disciples than all the religions of the West, while the Jains for a time seemed almost to have disappeared, to reappear in small numbers again, when the Buddhists were driven by the Brahminical faith out of India. There are three or four small colonies of them now scattered about, and at Bombay they are very rich, and have built on a hill they have purchased in Goozerat some very beautiful temples. They are a quiet and very hard-working race of men, and their religion is one of the very best in India; their Bible, the Kalpa Sutra, being as practically good as the Koran.

VISIONS AMONG THE NATIVES OF NATAL.*

BY UMPENGULA MBANDA, AND TRANSLATED BY THE REV. CANON CALLOWAY, M.D.

ECSTASY is a state in which a man becomes slightly insensible. He is awake, but still sees things which he would not see if he were not in a state of ecstasy.

Undayeni was a clever man, who used to say he was able to see things afar off from him. He would sometimes see what was going on on the other side of a hill, and tell the people, saying, "There is a man coming by that path," whether it was a friend, or a stranger.

Sometimes in our country they hunted buffalo. If he had slept at night, he would awake in the morning and tell us, saying, "Sirs, if we go to hunt buffaloes to-day we shall be lucky. I saw some buffaloes during the night; we were hunting them; they were just like cattle." That was all such dreams made known to us. When we found the buffaloes they were just like cattle,

* Quoted from *Amatongo, or Ancestor Worship among the Amazulu*. Natal, John A. Blair; London, Trubner and Co.

as he had told us; we killed them, and did not get so much as a scratch.

On another occasion, if there was a hunt, the men having already agreed, saying, "Sirs, on such a day it is well for us to go and hunt buffaloes by such a river;" they would agree, and when the morning arrived set out on their journey. As they were setting out he would say to them, "Sirs, but I have seen in my sleep, although we are going to hunt, do you hunt like men, for I say the buffaloes are full of rage." And truly it was so when they came up with them; although they did not kill anyone, they tossed the men or dogs continually. But they went to the hunt made cautious by his dream; and escaped again and again by dodging.

We noticed that although he was not an inyanga, yet his dreams were good. He was, besides, a brave man and courageous; if there were a buffalo in an open spot, where was no tree upon which a man could climb, he would say to the people, "Do you climb into the trees. I will go and draw him towards you, that we may kill him." But the people could not see that, but said, "How will he draw the buffalo towards us, for he cannot fly, and is not able to run fast? What will he do? How will he escape?" But he went to the buffalo, and began the attack by stabbing it, and then ran away to where the people were, and climbed into a tree; and if there were any men who had assagais, they killed it.

The people used to say of him, that he was a diviner, though he did not divine; for he said what was true; and diviners sometimes say what is not true. He was also an eloquent man, for what he said came to pass.

It was said, the Amatongo of his own people and the Amatongo of his maternal uncle disagreed. Those of the maternal uncle wished to make him a diviner; those of his own people did not wish it. After that he was unable to divine like a diviner, but said what was true without divination. But his habits were those of a diviner, though he was not one; for he used to yawn and sneeze continually; and this is done by diviners; although he did not divine, he was midway between divining and not divining.

There is another thing which I remember of Undayeni. We were living on the Umgeni; there was in the neighbourhood a rock, in which was a hollow, where water stood; and that water was the looking-glass in which all we younger ones used to look at ourselves. One day on awaking from sleep he asked us, saying, "Is there a place in the rock which you gaze in as a looking-glass?" We replied, "What harm is there in that?" He replied, "No. I merely ask because I have seen what I have seen during the night." Then we told him that there was such a place. He replied, "I tell you never to go to that place again. There is some one who for some time has seen that you are accustomed to look at yourselves there. And he has put bad medicine into the hollow. Leave the place." And because he was a man whom we knew, we saw that he spoke the truth, and did not refuse to obey, but left the place. This he did not see in an ecstatic state, but during sleep.

And even in disputes, if there was anyone who was in fault, and Undayeni said to him, "So-and-so, you will lose the case;"—if the man knew Undayeni he would no longer want to go into court, but was now ready to act rightly to the other without going into court.

Such then was the character of Undayeni. This is what I remember of his acts.

And as regards the ecstasy into which he fell, he was a man who did not like to sit in the midst of many people, but liked to sit alone, for he was a man who, we said, spoke the truth. I do not mean that he never sat amidst other people, but he did not usually do so.

In like manner among black men the real meaning of dreams is not known. For some dreams have every appearance of reality, but they are not true; others point out something which is about to happen. For among black men it is supposed that if a man dream of a great assembly, where they are dancing, if there is anyone ill, we have no confidence that he will get well; but immediately the man who dreamt of the dance is much alarmed, and if he is not a man of the same village as that where the man is ill, he continually listens, expecting to hear the funeral wail. And although the wail is not heard on the same day, he is still fearful and without confidence.

But a dream which produces confidence among black men, when anyone is ill, is one in which they dream that someone is dead and about to be buried, and that they see the earth poured into the grave, and hear the funeral lamentation for him, and see the destruction of all his things during the night. They say of such a dream, "Because we have dreamt of his death he will not die."

We do not understand how this happens. For as regards living and dying, it would appear proper that he who is about to die should die, if when he is ill people dream he is dead; and he who is about to live should live, if people dream that he is well. But in truth I have seen both. I have dreamt of a wedding dance, and the man died; again, I have dreamt of the death of a sick man, but he got well. For example, when some years ago our Teacher was ill, I dreamt that he was dead, and that he had died at Pietermaritzburg. But he was not buried in a grave, but was placed in the middle of a house which was white inside; and it was full of dead men, and he was placed on the top of the dead men; his head was directed towards the east, and his hair covered his eyes. This I saw in my sleep. When I awoke, I waited, saying, "Let me look out for the letter which will come shortly; it will come and say, 'O, it is so; he is dead.'" I did not wait for that, but saw it was already really true, and at once went during the rest of the night; I was afraid for a letter to come, thinking it would tell us of his death. I longed that it might be a long time before it arrived. My eyes remained full of tears because of the dream. But when the letter came it was not so. But I heard it said, "Our Teacher has sent for the waggon to go to Pietermaritzburg, to fetch him." So I said, "O, truly, to dream of death does not show that death will take place."

I have not yet come to a certain conclusion that this is true; for some dream of death, and death occurs; and sometimes of health, and the person lives. And I do not say that a dream turns out to be true; sometimes I dream of something, and in fact the thing happens as I have dreamed. But I speak especially of the death or life of one who is ill, that the event turns out different from what it ought to, and goes by contraries.

People say summer dreams are true; but they do not say they are always true; but they say that summer dreams do not usually miss the mark. But they say the winter is bad, and produces confused imaginations, that is, very many unintelligible dreams. And there-

fore it is said that winter causes bad dreams, and if a man has dreamed and tells another, he will at once answer him, saying, "O, So-and-so, that is nothing but the confused imaginations caused by the winter." He says thus because there is no sense in the dream. In like manner it is said there is not much that is false in the dreams of summer. But when the winter comes the people begin to be afraid that the winter will bring much rubbish—that is, false dreams.

A dream which is said to be sent by the Itongo is one which comes with a message from the dead, inquiring why such and such a thing is not done. For example, among black men, if one has an abundant harvest sometimes the head of the village dreams that it is said to him, "How is it, when you have been given so much food, that you do not give thanks?" And as soon as he wakes he has no doubt as to what food the dream means. But he perceives at once that the dream speaks to the point. And he immediately commands his people to make beer, for he is about to sacrifice. So he praises the Amatongo for the food which they have given him. And if he has gained many cattle he does the same.

It happened once when the Amazulu had gone out to battle, the word was passed among the people telling them that the cattle were standing without guard at Idhlokwe. And all the people started up, thinking they should get cattle; and even old men went out, leaning on their staves; and at length our father was carried away by the infection. And as the news came in the afternoon, he said to our mothers, "Make me some bread, that I may eat on the journey." But whilst he was asleep a voice came to him, saying, "Do not go where the others are going; not one will come back again." So in the morning, as it was a shame to a man to say he was not going, he said, "O, for my part, neighbours, when I lay down I had got ready to go; but now my leg prevents me; I have become lame." In fact he pretended to be lame.

They set out thinking they should gain very many cattle; and, forsooth, death made a very great gain of them. O, one only came back, whose name was Usichile; he came with an assagai wound by his ear. He said, "You see me only." That was a confirmation to my father that he had been truly warned by the dream. And after that he told the dream, saying, "I, too, was going, but I saw what has happened in a dream."

Again, if, when making an incursion into another country, one has dreamt that he stabbed a man first and killed him, he murmurs, saying, "Oh, how is it that I have dreamt that I killed a man? No. The dream goes by contraries. It is I who shall be killed." So he goes cautiously—does not go in front, but behind the others; but when the two armies have joined battle, then he enters into the engagement, when the enemy is confused, and stabs someone. He does not forget the dream, but bears it constantly in mind.

SPIRIT FORMS.—Everybody knows the annoyances mediums have been subjected to, in consequence of the spirits being obliged to take on somewhat the features of the medium in the first stages of materialising themselves. Now, the spirits occasionally show themselves and the mediums at the same time. A few days ago, John King showed himself and his medium at the same time, to a circle of five or six witnesses, among whom was Mr. Fitzgerald, the electrician, at the house of Mrs. Fitzgerald, 19, Cambridge-street, Hyde-park, W. Mr. Williams was seen at full length lying on the sofa, while John King was floating over him; both forms were illuminated by a spirit-light held in the hand of the latter. A description of this light was given in the last number of the *Spiritualist*.

THE MEDIUMSHIP OF MR. THOMAS EAVES.

In another column will be found a report of a short speech made by Mr. E. Banks, about the mediumship of Mr. Thomas Eaves. Last Tuesday we had a *seance* in Liverpool with Mr. Eaves, but nothing much took place, his nerves having recently been very much shaken by some newspaper abuse which had been showered upon his head, and this nervousness temporarily reacted upon the manifestations, for, like all mediums, he is extremely sensitive. The chief feature of his mediumship is direct spirit-writing, which sometimes comes in letters of gold. He obtains trance communications of greatly varying degrees of quality, and has considerable power as a physical medium. From what information we could gather, he seems to be one of those very sensitive mediums who should be taken in hand by thorough Spiritualists who understand "conditions," and he should never come into contact with adverse influences. If his physical mediumship were cultivated professionally, in time he would probably get the ordinary physical manifestations with regularity and certainty, to the loss of the higher forms of mediumship, and somewhat to the degradation of his present incipient powers. If, however, he sat privately with Spiritualists only, so that his present extreme sensitiveness may be preserved, and if those physical manifestations only were encouraged which are accompanied by high intelligence, he would probably become one of the most remarkable mediums in this country. He first sat for manifestations about two years ago, at the house of Mr. Foster, chemist, 50, Friargate, Preston, and obtained table tiltings and raps. A short time ago, the following poem, we are informed, was given through his mediumship by direct spirit-writing:—

Hear ye not how, from all high points of time—
From peak to peak adown the mighty chain
That links the ages—echoing sublime,
A voice Almighty, leaps one grand refrain,
Wakening the generations with a shout
And trumpet-call of thunder, "Come ye out!"

Out of old forms and dead idolatries,
From fading myths and superstitious dreams;
From Pharisaic rituals and lies,
And all the bondage of the life that seems.
Out on the pilgrim-path by heroes trod,
Over earth's wastes to reach forth after God.

The Lord hath bowed his heaven, and come down,
Now in this latter century of time,
Once more His tent is pitched on Sinai's crown,
Once more in clouds must Faith to meet him climb;
Once more his thunder crashes on our doubt,
And fear, and sin: "My people, come ye out"

"From false ambitions and base luxuries,
From puny aims and indolent self-ends,
From cant of faith and shams of liberties,
And most of ill that TRUTH's pure daybeam bends;
Out from all darkness of the Egypt land
Into my sun-blaze on the desert sand,

"Leave ye the flesh-pots; turn from filthy greed
Of gain that doth the thirsting spirit mock:
And heaven shall drop sweet manna for your need,
And rain clear rivers from the unhewn rock."

Show us our Aaron, with his rod in flower:
Our Miriam, with her timbrel-soul in tune;
And call some Joshua, in the spirit's power,
To poise our sun of strength at point of noon.
God of our fathers! over sand and sea,
Still keep our struggling footsteps close to Thee!

R. FARMER, D.D.

SPIRITUALISM IN LIVERPOOL.

A few days ago a representative of *The Spiritualist* newspaper visited Liverpool to collect information about the progress of Spiritualism in that town, and to learn a little about the powers of the local mediums. Some of the most active workers in the movement were therefore kind enough to call a little meeting at the Caledonian Hotel, Stafford-street, last Monday evening, to furnish a portion of the desired information.

Mr. John Lamont was voted into the chair. There were also present Mr. W. Meredith, Mr. Archibald Lamont, Mrs. A. Lamont, Mr. D. Chapman, Miss Cherry Shepherd, Mr. Joseph Shepherd, Mr. D. Gay, Mr. William Brogden, Mr. D. B. Ramsay, Mr. George Shaw, Mrs. Shaw, Mr. A. Fegan-Egerton, Mr. E. Banks, Mr. R. Chatham, Mr. T. Hunt, and Mr. W. H. Harrison.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

The Chairman said:—Ladies and gentlemen, this is not a formal meeting, but as a few earnest workers in the cause of Spiritualism in Liverpool, we have met in a free and easy way, to review for the information of our friend here, the work we have been doing for some time past. A wide currency ought to be given to all work done relating to Spiritualism, and as we have with us this evening a gentleman representing one of the most important journals connected with the movement, any statements now made upon the progress of Spiritualism in Liverpool, will be of some use. It is a calamity that any operations in Spiritualism, either in the shape of successful efforts on the part of the Psychological Society, or remarkable *seances*, should be forgotten, and something ought to be done to secure a permanent record of the proceedings of all the local societies in this country. Last Christmas the Liverpool Psychological Society had only 40 members, but now it has 140. Considerable stimulus has been given to Spiritualism in Liverpool by the Sunday meetings, and it would be I think for the good of the movement, if similar meetings were held in other towns. Twelve months ago we began our work in Wapping, Liverpool, and we engaged a dining-hall there. Our first public Sunday meeting was addressed by a trance medium, Miss Barlow, of Manchester, and it was very successful, the effect produced on the minds of the listeners being of the most favourable character. The inspirational address was clearly far above the capacity of the medium in her normal state, and of such an elevated character as to make a deep impression upon both old and young; when she finished there was scarcely a dry eye in the place. That meeting, I believe, was the key-note of the present success of the movement in Liverpool. Since then many mediums have visited us, including Mr. Johnson, Mr. Jackson, Mrs. Butterfield, Mr. Wood, Mr. Kittson, Mrs. Scattergood, and Mr. Morse. Mr. Morse, I believe, has delivered fifty-eight trance addresses in Liverpool during the last nine months.

TEST SEANCE WITH MR. FEGAN-EGERTON.

So far as physical manifestations are concerned, we seem to have fallen far behind our friends in London, but we have in Liverpool one of the best physical mediums in the country, Mr. Fegan-Egerton, and several of us have taken considerable pains in testing his powers. Two weeks ago he was at my own house; he was not invited professionally. Nine guests were present. During the evening I asked Mr. Egerton if he would have any objection to form a circle; he expressed his willingness, and his desire that it should be made a strict test sitting. I locked the door and put the key in my pocket, then respectfully asked Mr. Egerton if he had any objection to be searched? He replied, "No," and I felt his clothes down all over, and examined the contents of his pockets. We sat in the light. We began as usual by singing; the table then rose clear of the floor, moving up and down in time to the music, without touching the floor. Mrs. Lamont, a trance medium, was then influenced, and her spirits rearranged the positions of the sitters in the circle. We all sat away two feet from the table with our hands crossed. A banjo, guitar, and iron ring were on the table. The guitar was then played in the light, while we were looking at it, but nothing could be seen touching it. Messages also were given by raps upon the table. Afterwards we had a sitting in the dark, and the results were equally satisfactory. The hands of the medium were held by the sitters next to him. The chair was drawn from under him, raised in the air, and floated round above the heads of the members of the circle; finally, it was gently placed upon the floor at the further end of the

room. The chair was afterwards brought back again at Mr. Egerton's request, as he did not want to stand during the whole *seance*. We were all touched by spirit hands. My wife was not well enough to sit in the circle, but was touched by the hands while sitting in a position where none of the members of the circle could have reached her. We had the spirit voice, the instruments were played, and the banjo was balanced in the dark with considerable nicety on the top of my bald head (laughter), and it was played while there; the hands of Mr. Egerton were held, but had they been free this would have been a difficult feat to perform. A gardener's knife of mine, which to my knowledge was stowed away in a drawer in an adjoining room when the *seance* began, was placed gently between two of my fingers, while the hands of all the members of the circle were joined, and I am ready to make an affidavit or affirmation, that that knife was brought into the room. It is not the first or second time that I have known matter to pass through matter. We have have other physical mediums, of whom little is known. Mr. Banks for instance, if he would give his time to it, and were a little less bashful.

LIVERPOOL TRANCE AND HEALING MEDIUMS.

We have at the present time in Liverpool about two dozen ladies and gentlemen developing as mediums in private circles, and who knew nothing of Spiritualism twelve months ago. In many circles there are signs not only of mediumship, but of advanced mediumship. After one of Mrs. Butterfield's lectures, a lady rose in the midst of the audience, and to the surprise of everybody, gave a very beautiful trance address. Several in the town have healing mediumships, including Mrs. Davis, in the Park, and our friend Mr. Meredith, here. Several have derived benefit from the healing mediumship of Mrs. Archibald Lamont, and as she is related to me, perhaps I am rather out of order in stating my own case, but I have really been made a new man since those healing spirits of hers began to pay attention to my ailments. She is controlled suddenly without warning, and the spirits make her speak gibberish, which yet seems to be a language, although it has not been identified by any listeners who have heard it. There appear to be consecutive sentences. The spirits, however, act intelligently while in possession of the medium, and they give her temporarily a muscular strength and power quite foreign to herself, for she can then turn strong men about as easily as if they were children. Another of our mediums is Miss Cherry Shepherd, aged fifteen, brought up in the bosom of a family the very last who might be expected to have anything to do with Spiritualism. The revelations through that child, if I may call her so, made converts of all her family and many others, including her grandfather, who himself delivers very excellent addresses under influence, though he is not very willing to admit it. He utters expressions which are foreign to his own mind and thought. Were it not for the youth of Miss Shepherd I think we might have excellent public addresses from her, but it is not well perhaps to press a young lady like her into inspirational public speaking.

THE WORKERS IN THE MOVEMENT IN LIVERPOOL.

Amongst the most active workers in connection with our society is Mr. John Chapman, who is a host in himself, and gives much time and labour in the performance of his duties. Another friend, whom I may describe as "hewer of wood and drawer of water" to the society, is Mr. Meredith. He attends to all the work connected with the public meetings at the Assembly Rooms in Islington, and looks after the sale of spiritual literature at the public gatherings. We have many young men in Liverpool growing into the interests of Spiritualism. They are, as a rule, rather sceptical, but such men make the best Spiritualists when once convinced, because they will not accept testimony blindly, and I think that they are quite right; when once convinced, they are not easily turned aside. Young ladies support us too. I believe that our Liverpool Society has, so far as practical work goes, taken the lead of those in all other towns but London.

A SUGGESTED CONFERENCE.

We have resolved to ask that the annual conference of Spiritualists shall be held in Liverpool this year, and I trust that the gathering will be a success. It appears to the Committee appointed to attend to the matter, that their efforts will be much strengthened, if the newspapers connected with Spiritualism will support them in their efforts.

Mr. Meredith said: The receipts of the bookstall connected with the sale of Spiritual literature at the public meetings, are

about £5 per month. With regard to the suggestion that a national conference of Spiritualists shall be held in Liverpool. I think the object might be furthered if the various secretaries to different Spiritual societies throughout the kingdom, would correspond with the secretary to the committee appointed by the Liverpool Psychological Society to carry out the conference. The secretary is Mr. D. B. Ramsay, 16, South Castle Street, Liverpool. A list should be opened for subscriptions to carry out the great work. I have been wandering up and down the earth for many a year trying to find something of spiritual truth, but could never get anything satisfactory till I found Spiritualism.

Mr. John Chapman said : My name has been mentioned as an earnest worker, but I am rewarded as I go along ; I see a great deal of obedience to my will ; I have been represented as a controller and ruler in some respects, and it has been a great pleasure to me to see my desires carried out. I have seen freedom and good-will among Liverpool Spiritualists, there has been the greatest harmony in our Psychological Society, we have worked in unity and love one with another, and that perhaps is the great secret of our success. I think that Spiritualism is bringing to humanity something that humanity never dreamed of, and that it will considerably astonish the world in time. I am willing to work on in this good cause, and the work makes me very happy.

Mr. Meredith : Yes, he looks happy. He has grown fat since he became a Spiritualist. (Laughter.)

The Chairman : I trust that the Liverpool Society will pay special attention to the scientific aspects of Spiritualism ; we wish to have members in the society who from their scientific and literary abilities may be able to take part in the study of this very important phase of the subject. The facts of Spiritualism should be consolidated. As yet the attempts of scientific men to explain the phenomena have been failures, and have not covered a tithe of the facts which have fallen under my own observation.

SPIRITUALISM AND FREE-THOUGHT.

Mr. Joseph Shepherd said :—I have not had very much experience in Spiritualism, and only began to investigate it in earnest eight or nine months ago. But before that I was very much worried about it by some particular friends of mine who were giving attention to the subject, and I was not very charitable to them, although now I give them credit for all sincerity. I believe they had my welfare at heart. I have long doubted the teachings of theology. For the last thirty-five years I was a disbeliever in the Christian God ; hence I early left the narrow theological channel for that of free-thought, or, as the religious world would say, for infidelity. In investigating Spiritualism I had nothing to lose, but everything to gain ; I had no rigid principles to give up, consequently made no sacrifice in the matter. Mr. Banks, Mr. John Lamont, Mr. Archibald Lamont, and Mrs. Lamont, aided me much in my inquiries but I was very troublesome with my doubts, and I like people of a similarly investigating turn of mind. Evidence has been given proving beyond all doubt to me, that man never dies, but only casts off the mortal coil, and then his mind with all its experiences is set free, and takes with it its identity to the other world. I have had evidence of this by my own fire-side. Being satisfied that it is true, what is my duty ? To advocate it with the little ability I possess, and to further Spiritualism for the good of humanity. I recommend in the advocacy of Spiritualism kindness and charity towards our opponents, and the courting of every kind of opposition from every grade of opinion. I do not exclude from Spiritualism theological things by any means, although they clog its wheels ; we cannot at once get rid of ideas put into our minds by the voice of authority almost from our birth, so as to make it very difficult to shake them off, however absurd they may be. Let us be charitable to each other, and live out Spiritualism. Men of free thought should set an example to those who have not had the advantage of thinking for themselves, but are governed by others. Let us have moral courage, and never shrink from stating ourselves to be Spiritualists ; the more we make it known the better. Let us make Spiritualism fashionable and popular, and then people who like to sail with the stream will have no objection to investigate. Forty years ago it was dangerous to be a free-thinker or a social reformer, and Robert Owen was frequently in danger of his life from the mob, but Lord Brougham and other great men began the public discussion of social reforms, after which such objects became popular. Spiritualism is becoming popular in Liverpool, and that there is an under-

current in favour of it, is shown by the muster-roll of our society. I think that the proposed conference should be held in a small town, where it can make its influence felt. In Liverpool the press is dead against Spiritualism ; once the local newspapers ridiculed it as much as they could, and now they ignore it. We are indebted to the free press of this country for our liberties, and we should give solid assistance to those organs which try to help us all they can. The spiritual periodicals ought to be bought, not through our own agencies, but through all the newsvendors in Liverpool. I told my newsagent that if he would not supply my spiritual periodicals, he should not supply me with any others. If all Spiritualists did the same with their newsagents, it would do much good by making the literature of Spiritualism widely known to the trade. While I was in business, I did more than any other man in Liverpool to circulate the literature of free-thought, so I wish the hint just thrown out to be taken. Let us support the literary part of the movement, if it powerfully helps us.

THE MEDIUMSHIP OF MR. THOMAS EAVES.

Mr. E. Banks said :—Mr. Egerton was a trance medium till he sat for physical manifestations two years ago in my house. Some friends from Yorkshire were present. We sat in the dark. The room shook violently, lights floated about, then all got so frightened that we stopped the *séance*. There is another good physical medium in Liverpool, Mr. Thomas Eaves, who obtains direct spirit writing. Beautiful poems are written on paper in from fifteen to twenty seconds, without contact with mortal hands. This is done in the dark, but the sheets of paper are examined beforehand, and corners torn off, and fitted on again at the close of the *séance* to show that the papers have not been changed. The medium is totally uneducated, yet sometimes sentences in Greek and Latin are given by the spirits, in various kinds of handwriting. Once I put him to a test without his knowing it ; I got hold of the sheet of paper and tore it in a particular way. We obtained the direct spirit voice for the first time through his mediumship that night. When a light was struck we found the following words upon the paper in letters of gold, " Good night ! No more to-night. More another time." There was a coloured border all round the writing. The handwriting strangely enough was an exact *fac simile* of my own, and when Mr. Eaves saw it, he thought it was high time to test me. (Laughter.) It was beautifully done. I lent it to Mr. Wilson, but he never returned it to me. The paper has my tear upon it.

MISCELLANEOUS SUBJECTS.

Mr. Joseph Shepherd—I omitted to say that I have derived very great benefit from Mrs. Lamont's healing mediumship. Some of the best medical men in the country had previously tried to relieve me without success. Mrs. Groves also brought a little child to her, and it is receiving much benefit from her treatment.

Mr. Meredith, in a short speech, proposed a vote of thanks to Mr. Harrison for his visit to the Psychological Society of Liverpool.

Mr. Fegan-Egerton seconded the motion, which was also supported by Mr. Chapman, and passed unanimously.

Mr. Harrison in returning thanks, said that he should always remember the great kindness with which he had been received. In commenting on some of the subjects which had been mooted during the evening, he said that the great muscular power exhibited by Mrs. Lamont while entranced, did not necessarily come from some power outside herself. Muscles, in their normal state, only put forth a fraction of the strength which they are capable of exerting, so that possibly an abnormal stimulus, given, perhaps, by spirit agency, might make them exert nearly their full amount of power. The chief newspapers in London were in advance of the chief newspapers in Liverpool ; most of the former had one or more Spiritualists on the literary staff, and several of the London newspapers were giving quiet help to Spiritualism. With reference to the proposition of the Liverpool Psychological Society to inaugurate a national conference, there were more Spiritualists in London than anywhere else, so he thought their strong support should be obtained before the conference could be strictly said to be a national one. But their difficulty would be to know who to communicate with on the subject, the London Spiritualists having as yet no recognised representative. He had every reason to believe that a very efficient organisation would be established in London about the close of next autumn. In the mean time there were two or three little societies, the chief of which was the

Dalston Association; it was but a local society, but was very well managed, and enjoyed the confidence of most of the best and oldest workers in the movement, as proved by the support they had given to it in various ways, though non-resident in the district. Perhaps the best thing which the Liverpool Society could do under the circumstances, would be to communicate with the Dalston Association, and with a few of the chief supporters of Spiritualism in London, who were very well known, such for instance as Messrs. C. F. Varley, A. R. Wallace, J. C. Luxmoore, B. Coleman, Enmore Jones, S. C. Hall, and others, who for years had fought many hard battles for the good of Spiritualism. If the proposed meeting should represent Spiritualists so as to be fairly described by the title of "national," literature, science and art would be well represented at the conference.

A vote of thanks to the chairman was then proposed by Mr. Harrison, seconded by Mr. Shepherd, and carried unanimously, after which the proceedings closed.

Miss Shepherd and Mrs. Lamont were entranced in the course of the evening, but we hope to give the particulars, with a little about their mediumship, another time.

SUNDAY SPIRITUAL MEETINGS IN LIVERPOOL.

SPIRITUALISM AND THE CHURCH.

LAST Sunday two services in connection with Spiritualism were held at the Assembly Rooms, Islington, Liverpool, the first beginning at three o'clock and the second at seven. Mr. John Lamont presided at the afternoon meeting.

Mr. Lamont began by reading a chapter from the New Testament, and in commenting upon it he remarked that Spiritualism proved man to be a progressive being, and that he was not annihilated at the death of his earthly body. The advice given by Paul was grounded on his knowledge of the immortality of man, and to secure the permanence of the evidence, Paul recommended compliance with the conditions which would perpetuate the knowledge of the method of proving beyond doubt that those who pass beyond the bourne are able to return. Paul was one of the outcasts who believed in practising communion with spirits, else what was the meaning of his advice to make use of the gifts of prophecy, exhortation, healing, spiritual sight, and the other psychological powers possessed by mankind at the present day, as well as throughout all past ages? In past times, after the gifts came into the possession of a rapacious priesthood, the priests suppressed them, and prevented men from seeing and understanding for themselves; at this day, too, the Church steps in and with the cry of "Bogy!" attempts to stem the tide of free inquiry. In short, the Church tries to put an end to the spiritual gifts which gave her birth, and by the records of which she has an existence.

A TRANCE LECTURE ON RELIGION.

Mr. J. J. Morse, inspirational speaker, passed into the trance state during the singing of the hymn, then he rose, and under the mesmeric control of spirits, addressed the meeting as follows:—

O thou God of all the Ages, Mighty Master of all Time and Being, whose wisdom is manifested in the towering mountain, in the flowing rivulet, in the lordly tree, in the sunshine and in the dark and gloomy storm-cloud; yet again draw we nearer to Thee, pouring out our fondest hopes, our inmost desires. How unmindful we often seem of the kindness Thou hast showered around us. May Thy blessing fall upon the heads of these Thy people, and this Thy speaker; may we learn more of Thee and of Thy purposes, of all that is fair and beautiful. May the curtain, the thin veil which separates us from the immortal land, be lifted for a time, that more of the light from Thee may stream upon Thy children. May Thy ministering angels, full of love and happiness draw near, and pour Thy love into the hearts of Thy people, labouring in the walks of life. Lift us upwards and onwards, nearer to Thee, our Father and our Friend.

The duty of Spiritualists is a strange one; at least this remark would appear to be warranted by the conception which many Spiritualists have of their duty. As there is infinity of diversity of opinion among men, all truths must be viewed from different points, so that it is necessary, and natural, and legitimate that various conceptions of duty should arise. Still, there are certain fundamental truths, the understanding of which is necessary. New truths are first seen at a distance, misty it may be, yet beautiful and complete, like a city upon a distant hill-side; but as we approach, multiplicity and diversity stand before us, demanding much

patient and observing effort; the truth no longer lies before us as a concrete whole; details begin to perplex us, doubts and difficulties arise. At this point some stand aloof, but workers examine and analyse the various aspects of the details; those men who deride this philosophical searching after truth, are inimical to the human race; they fly straight in the face of the Author of all truth, by supposing that He could ever send forth into the world that which may henceforth be hurtful thereto.

The duty of Spiritualists is manifold, but there are certain fundamental facts on which to stand, whilst upon other points Spiritualists may honestly agree to differ. One duty is to search, to analyse, to discover. Too much attention should not be paid to the phenomenal and wonderful in modern manifestations, forgetting that experiences of the greatest value to the human race have accumulated in past ages, and have been handed down to the present time. If the dust and dirt be swept away from these spiritual facts of the olden time, real gems will be found beneath, which may be placed side by side with those of modern Spiritualism, to aid in the formation of a great and good systematic philosophy. We should survey the past by the light of the present, and reason and investigate. The lamp of Spiritualism should be carried into the dark vaults of the past, and the mighty dead be asked what they can tell us of religion and of the destiny of man. The departed of all ages will reply, "O seeker after truth, the teachings of religion, stowed away in the crypts of the dead, are bright and beautiful, and useful to humanity."

Spiritualists all agree that the immortality of man can be experimentally demonstrated, and that it is a duty to make this known throughout the earth. Apart from the phenomenal proofs, the very existence of religion implies the existence of spirituality in man. Religion has been universal from the earliest dawn of man's intelligence, though not necessarily so far back as the period when it is difficult to say whether man had yet emerged from the brute part of creation. But the earliest records made by man contain particulars about his religion, no matter by what people these records were made; although these religions vary, there are certain fundamental points in which they all agree. The universality of these religious ideas points to the existence of a spiritual nature in man, and man is in essence a spiritual devotional being.

You may here ask "What religion do you mean? Mahomedan, Christian, Buddhist, or Jewish?" We have spoken only of religion in its expression everywhere, not noticing the diversities of expression, but now we select one of these for special illustration, without attacking the many great and noble men connected with it. Principles we war for, but do not war for or against men.

There is one kind of religion founded in man's spiritual nature, and another created by the intellects of men, built up and sustained not for the discovery of truth, but for the maintenance of a priesthood, and to establish a tyranny over mankind in every age. There is thus a great distinction between true religion, and man-invented false religion, though the true and the false may be sometimes so blended that it is difficult to draw a line between them. The physician in cutting out a sore, must sometimes run the risk of cutting away a little good flesh with it, so if in our remarks we tear up a few tender places, it is well to remember that present loss may be future gain.

False religion consists of miracle, mystery, and superstition; take away any one of these three elements, and the whole structure falls to the ground. The church is founded upon these three elements, bound together by the unyielding cord of an infallible, unquestionable revelation. With such a religion all progress is impossible. It is founded outside the natural world altogether, and where there is miracle and mystery, superstition is sure to follow, forming not a progressive religion, but a religion which chains men down. A miracle is simply an absurdity, worse than useless, and derogatory to God; if God could not foresee the destiny of man for a few thousands of years, and was obliged to perform several miracles to put matters right, why should we trust Him in what He is said to have stated about days to come? With a God who rules and governs perfectly, mishaps and repentance are out of the question. Miracles we must rule out of court entirely. In dealing with what we do not understand, we must not bring in assumptions to cover our ignorance. "A miracle," says the Church, "is a special evidence on the part of God of His preference for our particular religion." But then some other persons must suffer from the want of this special favour, with which only a small minority is blessed. We have a higher God than that who gives

all his blessings in the shape of laws and principles to all his people.

Will any of the modern dispensers of the mercies and bounties of the everlasting God, admit whether they act under spiritual influence, or under the influence of ordinary college education? If they say that they act under inspiration, then they are in our position, and are Spiritualists. If they say they do not act under spiritual influence, but have received their power by ordinary education, how are we to know that they are specially called either by God or his ministering spirits? A practical acquaintance with the world, its duties and its evils, best teaches a man how to save the world, therefore we do not believe in a priesthood separated from the rest of mankind. The dead and buried of the past come up and say that in the before-time, when the last great wave of spiritual truth swept over the world, the hearts of men were lifted up, and then did they indeed find that the great and eternal God was the loving Father of all mankind, and that inspiration was a fact.

We will tell you our idea of inspiration. The physical bodies of men depend upon physical forces for maintenance, a constant supply of these forces being derived from food and drink. But if religion be true, there must be a spiritual existence within the body of man; this existence cannot be dependent upon nothing; it came from God, and is dependent upon a continuous inspiration of life and divinity, from the source whence it came. You may reply—"But some persons lead anything but inspired lives." A faulty musical instrument cannot be made to give the higher notes and tones; so also an imperfectly constructed human body cannot give forth the divine inspiration which a better body can do, so on your head rests the sin. This is a natural law.

The shades of the past say that miracle has no existence, save to the ignorant and credulous, who think everything out of their ordinary experience to be a miracle, just as some believe that unusual natural phenomena in the heavens pre-empt national disasters. They think that when rain does not fall, it is a special judgment of God, and all the little petty parsons go down on their knees to ask Him to do, not what He knows is best to be done, but what they think best. Law rules all existence, therefore miracle can have no place in existence. Although theology is replete with miracles, so is science, but no scientific man calls them miracles; he knows them to be due to the action of wondrous laws in nature, of which the ignorant populace know nothing. For every so-called miracle there is a natural or a spiritual solution, and once the solution given, it ceases to be a miracle. The light of modern Spiritualism shows that inspiration is the essence of religion, and that God is its head. "But if wonders take place now," you may ask, "how much has God to do with them?" We may say that He has nothing to do with them, or has all to do with them. The inspiration of each man-made religion is supposed by its followers to be due to the direct action of their particular personal God. It is so with the Christian religion, whose prophets assert, "Thus saith the Lord." This is the canker-worm which has eaten away the spiritual bloom of the religion, and doomed it to decline into a superstition. The rational man cannot conceive that the Eternal Mind of the universe mixes itself up with little petty squabbles about priests, vestments, bread and wine, or baptism by immersion.

The inspiration which God has to do with is the inspiration which reaches every living soul. The "dead" live in the after-life, and are the friends of those they have left behind. By the aid of certain sensitives, prophets, mediums—call them what you will—this army of the mighty dead is, and has been able to give sign and tokens to humanity, proving the spiritual nature in man. The material cannot understand that which is spiritual, and man is in essence a spiritual being. The function of religion is to classify the experiences of the human race, and to draw truth therefrom; to create an army of living inspirationalists who shall form an apostolic brotherhood, to promote the flowering of human souls to usefulness and beauty.

Good and intelligent men have embraced the doctrines of Spiritualism, yet bow down before the teachings of spirits, which is a great and absolute mistake of which we wish you to steer clear. Give the spirit all credit for candour and honesty; receive the teaching if it appeals to your reason, common sense, and experience, but do not be influenced one jot beyond; and when you receive a truth act upon it. Our words this day, for instance, go for what they are worth, without claiming any authority; we give what are our views to-day, to-morrow they may be changed in the light of higher knowledge. An

infallible religion is a curse. Make Spiritualism broad and progressive.

Mr. Chapman—In your last address here you are alleged to have addressed the Almighty as "Dread Sovereign." Do you wish that expression to remain, or is it a mistake made by the reporter?

Mr. Morse (still in the trance): We adhere to it. A God so far above human comprehension must be a subject of awe, of dread, to those who try to approach nearer to so great a source of glory. We used the word "dread" in the sense of "veneration," not as descriptive of an angry or vindictive God.

The proceedings then closed with the singing of a hymn.

In the evening Mr. Morse gave a second address under spirit influence, and the hall was quite full on the occasion.

MR. FEGAN-EGERTON'S MEDIUMSHIP.

MR. AMBROSE FEGAN-EGERTON, of 22, Martensen-street, Wavertree-road, Liverpool, is one of the best physical mediums in that town. The manifestations through his mediumship are of much the same nature as those witnessed through the mediumship of Mr. Williams, but as yet spirits have not been able to temporarily materialise their forms through Mr. Egerton's mediumship.

Last Sunday evening a *seance* at which Mr. Egerton was the medium, was held at the house of Mr. E. Banks, 79, Boundary-lane, West Derby-road, Liverpool. The witnesses also present were—Mr. S. Hockin, Rosewain, Camborne; Mr. W. Meredith, 79, Gregson-street, Liverpool; Mr. J. Mayle; Mrs. Banks; Miss Cherry Shepherd and Mr. Joseph Shepherd, Everton-crescent, Liverpool; Mr. J. Chapman, 10, Dunkeld-street, Liverpool; Mr. Charlton, Richmond-grove, Liverpool; Mr. E. Jackson, Boundary-lane, Liverpool; and Mr. W. H. Harrison, Chaucer-road, Herne-hill, London.

After sitting a few minutes, the table went up in the air several times, both when it was touched and when it was not touched by the sitters; in the latter case, the hands were all placed about eight inches above its surface, and it rose two or three times about four inches, in strong gaslight. The levitations were seen by everybody present.

Afterwards there was a dark *seance*. A spirit, calling himself "Jack Todd," who states that in earth-life he was a highwayman, spoke in the direct voice, but, until he gained power, his utterances were not very distinct, Mr. Egerton's mediumship being not yet fully developed as regards the spirit-voice.

Musical instruments flew about the room in the usual way, playing, and gently touching the various sitters in their flight. When the attention of the spirits was arrested by speaking to them, they two or three times immediately let the instruments fall, showing that they have not yet the full control of them, which they will gain eventually.

All through the dark *seance* both of Mr. Egerton's hands were held by the sitters on either side of him.

The ring test was given. A band of zinc, about an inch and a-half broad, had been firmly soldered at the end, so as to form a ring about seven inches in diameter. This ring was passed on to Mr. Harrison's arm, while he and Mr. Egerton had their hands joined, so that the phenomenon was presented of matter passing through matter. Mr. Banks stated that a few days previously, a gentleman had the ring similarly threaded on his arm, but he felt a pain in the arm; and on turning up his sleeve to examine it, a broad blue mark like a bruise, and the size of the width of the ring, was found all round his arm. A few days later this coloured band on the skin turned yellow, just as a bruise would have done. The gentleman was evidently an incipient seeing medium, as he was startled by the sight of a spirit-face at the moment the ring was put on his arm, but nobody else present saw the face.

In Mr. Egerton's mediumship, the power to give the ring test has fully developed before the spirit voice manifestations have attained their full power, which has not been the case with other physical mediums, so far as our knowledge extends. Mr. Egerton is also a trance medium. He will be in London in six or seven days' time, and will remain for a week.

PSYCHOLOGICAL SOCIETY OF EDINBURGH.—At a recent meeting of the Psychological Society of Edinburgh, it was resolved that the *Spiritualist* newspaper should be the only recognised organ of the society, for its outside communications—that is, for all communications with the public not printed and published by itself.

Poetry.

NEARING THE SHORE.

AN old man sits in a worn arm-chair,
White as snow is his thin, soft hair,
Furrowed his cheek by time and care,
And back and forth it sways;
There's a far-away form in his dim, dim eye
Which tells of thoughts of the long gone-by,
For he sits once more 'neath a cloudless sky,
And in childhood merrily plays.

He rests his cheek on the head of his cane,
And happily smiling dreams over again
Of that home, the brook, the meadow, the lane,
Dreams all with a vision clear;
Then childhood yields unto manhood's place,
And he looks once more in her bright, bright face,
And down in the starry eyes he can trace
A love remembered and dear.

Then he wakes and sighs: "It seems but a dream,
That comes to me now like a golden gleam,
Or the shimmering glow of the sun's last beam,
But 'tis pleasant to think it o'er,
That youth was so sweet, but now is past,
Those days of love were too precious to last,
But over yonder their pleasures are cast,
And I am nearing the shore."

He is gliding on in his little boat;
O'er the calm, still water they peacefully float,
But echo full oft brings a well-known note
From the land he has left behind,
But time will row back for him no more
And he gazes away to that other shore,
And hopes when the voyage of life shall be o'er
That his dream beyond he will find.

The seeds of youth, which in youth we sow,
Adown through the isles of the future will grow,
And shed on age a beautiful glow,
As they come in memory's gleams,
Loved faces will come to dimming sight;
Sweet words will echo in day dreams bright,
And circle old age with their halos of light
As they mingle in beautiful dreams.

—The Universe (Boston, U.S.)

PROPHETIC VISIONS.

ONE of the most inexplicable facts connected with Spiritualism is the power occasionally developed in mediums of foreseeing future events in all their minute details. In an article by Mr. T. Grant, of Maidstone, published in the *Medium* newspaper some time since, three interesting illustrations of such circumstances are given, thus:—

When my friend Mrs. Spear returned to America, in 1866, she experienced in a dream or vision, about a week before sailing, all the sensations and circumstances of a fearful storm at sea. Her own sufferings, and the sufferings of her fellow-passengers, were perfectly real to her; and she noted as minutely as possible as well the persons and peculiarities of her companions as the furniture and surroundings of the cabin, and the particular actions of individuals. She was so terrified and affected by this vision, that she desired to put off her departure, but it was then too late to do so. When she arrived at her destination, she wrote me an account of her voyage, and stated that she encountered a storm which proved to be an exact repetition of her vision, even to the smallest particular. All her companions she had seen before, and each one enacted his or her part precisely as she had foreseen; and what is remarkable is, that, to her senses, the reality appeared the dream, and the dream the reality; for in the real storm she was like a looker-on in a theatrical scene, knowing beforehand what would happen, and what each person would do. The terror and suffering, therefore, which she endured in her dream, she did not experience in the actual event. This lady afterwards, in the same manner, went through a severe earthquake in California several days before it occurred.

A very estimable and intelligent relative of my wife's, now more than sixty years of age, had a vision when a girl, during a serious illness, in which she passed through all the most remarkable scenes of her future life, which, as they have occurred in succession, have appeared to her like experiences of the past, even to the fulfilment of little details. Thus, at a death-scene of a relative, the persons present and their individual acts accorded precisely with what she had witnessed in the vision more than forty years before; and when, nearly twenty years since, she visited my newly-built residence at Maidstone, and walked along the banks of the river, the

occurrence and the whole scene came back to her memory in the same way.

My father's brother saw and minutely described, several weeks before he died, what proved to be his own funeral, detailing the decorations and appointments, which were very remarkable and handsome, being all in white. He named the numerous persons present, and their order in the procession. The whole description was exactly correct, although, in ordering the funeral, the vision had been entirely forgotten, and no precise instructions were given to the undertaker, who exercised his own judgment in the matter.

SPIRIT PHOTOGRAPHS.

THE last number of the *Spiritual Magazine* contains the following valuable certificate:—

177, Holloway-road, May 6th, 1873.

I hereby certify that the statements in the *Spiritualist*, of May 1st, concerning the photographs taken by me are untrue, and in particular I deny that I ever published that I would not guarantee my pictures to be genuine. F. A. HUDSON.

The *Medium* newspaper of May 31st, 1872, contained the following:—

SPECIAL CONDITIONS.—In consequence of threats, prosecutions, witchcraft, cheating, &c., and considering the sufferings of Mr. Mumler, by the advice of my solicitors, I will not guarantee them as spirit-photographs. I leave the sitters to form their own conclusions; I will have no controversy.

177, Holloway-road.

F. A. HUDSON.

Of course, by a species of legal twisting, an ingenious advocate might plead that the above certificates are not contradictory, but plain straightforward people will form their own conclusions.

Mr. John Beattie, photographer, of Clifton, a Spiritualist, publishes a long letter in the last *Spiritual Magazine*, answering some bogus evidence, in the shape of a quasi-scientific letter published therein. In the course of his letter Mr. Beattie says,—

"I was one who at once, but, at the same time, free from all rashness, pronounced the photographs alluded to to be not only deception, but deception of the stupidest kind, and more, that the evidence was so palpable that, unless we are to become as "little children" in common observation, and very weak children too, we could not but see them as such. And yet you allow the pages of the *Magazine* to be taken up with trying to prove that, after all, these things may be genuine."

When we were on the spot, examining and inquiring, for several days, about the alleged spirit photographs, wonderful stories reached us of sitters having obtained recognised likenesses of deceased relatives. The point at issue being a vital one, we investigated many of these cases, and found that in many instances the features were so faint, or otherwise imperfect, that any independent observer would pronounce them to be indistinguishable. In some cases there were no features at all, but spirit-messages were given elsewhere, stating them to be all right. In other cases, the sitter "felt positively convinced" that Mr. Hudson's pictures were genuine, but had no recognisable spirit. Slowly one or two dozen wonderful cases were by inquiry narrowed down into two,—namely, those of Mr. H. E. Russell and Mr. B. W. Pycok, though, doubtless, there are other good cases.

The Editor of the *Spiritual Magazine* did not, like ourselves and other inquirers, give time and expense to investigating, and was conspicuous by his absence. Consequently, he knew nothing of these sources of error, accepted all the floating stories, and got up a list, since published in the book "Where are the Dead?" of some forty cases of recognised spirit portraits. We assert that some of the sitters never stated that they recognised the forms in those photographs, also that many

of the other portraits would be stated, by any independent observer, to be unrecognisable, and to allow plenty of room for the play of the enthusiastic imagination. We have furnished the author of the book with the names of two persons in the list, whose cases we chance to remember at this distance of time, and who have *not* obtained recognised likenesses of deceased friends, and we assert that clear-headed, practical examination would probably result in the reducing of the number of cases in the list from forty to six or ten.

The Editor of the *Spiritual Magazine* has never seen many of the sham pictures which he, who knows nothing of photography, has declared to be genuine. Pictures were issued from the establishment which were not true copies of any negative taken in any camera, but manufactured by well-known photographic tricks, the negatives having also, in some instances, been elaborately worked upon by hand with a cutting instrument. It is a great pity that, from complete incompetence to deal with the subject, a gentleman, who knows nothing of photography, should have publicly guaranteed the genuine character of dummy photographs he has never seen, and wasted so much space in the spiritual journals.

We admit, and have admitted from the first, some of the spirit photographs taken at Holloway to be genuine. It is one of those cases, so painful and difficult to deal with, where mediumship has been aided by tricks practised by more than one person; and, before taking public action in the matter, the editor of the *Spiritual Magazine* unwisely acted upon statements made to him by one or two individuals deeply interested in screening the erring photographer.

A SPIRITUAL CONFERENCE IN LIVERPOOL.

THE Liverpool Psychological Society has resolved that a conference of Spiritualists shall be held in Liverpool early next August, and the society desires that the meeting shall be a national one. The announcement will come unexpectedly to London Spiritualists, because they have to be consulted in the matter after the holding of the conference has been decided upon and publicly announced, instead of before, and unless London Spiritualists take the matter up, the title of "national" will be a misnomer. Still, whether it shall be a national conference or a local conference, a general meeting is sure to be beneficial to the cause of Spiritualism, and the friends in Liverpool have no other desire in getting up the meeting, than the broad and liberal one of doing whatever may be deemed best to promote the welfare of the movement. We have inquired what is the special work to be done by the conference, and have been informed that no programme has yet been drawn up, but that suggestions from Spiritualists in all parts of the country are invited as to the work it shall do. This programme should be drawn up as quickly as possible, preferably after consultation with the Dalston Association of Inquirers into Spiritualism, which, in the absence of organisation in the metropolis, is the most representative body London Spiritualists possess, although only a local society. Spiritualists everywhere should try to make the meeting successful, but should the meeting not prove to be a national one, the title should be altered, in fairness to the great body of English Spiritualists. For instance, last year a little meeting of some fifty friends of Spiritualism, chiefly resident in Darlington and its neighbourhood, was called a "Na-

tional Conference of Spiritualists," and if the Darlington newspapers and public believed the statement, very erroneous ideas, disadvantageous to Spiritualism, as to the extent and nature of the movement, must have been implanted in the district. It was a small local meeting of earnest workers, and an attempt was made to warp its proceedings to serve a private trade interest. Not half a dozen people in London had anything to do with it, or gave it any support. The Liverpool Society wishes to do all the good it can, and if the programme of the conference proves to be a good and important one, the step should be well supported; on the other hand, should circumstances make the meeting a purely local one, the title should be altered, in fairness to the great body of unrepresented English Spiritualists. An advertisement on the subject will be found upon another page, and we have received the following letter:—

"SIR,—I send you a copy of the minutes of a special meeting of the Liverpool Psychological Society, held on the 29th of May, at the Islington Hall, thirty persons being present:—

"The Vice-President, Mr. John Lamont, introduced the subject of the next National Conference; and it was proposed by Mr. Meredith, seconded by Mr. Gay, and unanimously carried—That arrangements be made for the next National Conference, to be held in this town (Liverpool). Proposed by Mr. Archibald Lamont and seconded by Mr. Dean, and also carried unanimously—That three days be devoted to the holding of the Conference, Tuesday, Wednesday, and Thursday, 5th, 6th, and 7th of August. Agreed, that a Special Committee of Management be appointed to carry on all arrangements connected therewith. The following persons were appointed as the Committee of Management:—Messrs. Gay, Meredith, Chatham, Brogden, Chapman, Higginson, and J. Lamont; Mr. David B. Ramsay, 16, South Castle-street, Corresponding and Recording Secretary.

"It was further agreed that the Secretary be instructed to send the report of the above meeting to be published in the *Medium* and *Spiritualist*; and to request Mr. Burns to correspond with the Secretary upon the future programme, &c.

"The chairman pressed upon the newly-formed committee the necessity of entering fully and heartily into their work, and he hoped all other societies would co-operate by sending their representatives and contributions to carry out the grand objects contemplated." J. CHAPMAN, *Hon. Secretary.*"

MR. FOSTER'S MEDIUMSHIP.

THE *Spiritual Magazine* last month contains some letters from Mrs. A. A. Andrews, Springfield, Massachusetts, to her father-in-law, Dr. A. A. Andrews, of Windsor, Ontario, Canada West, in the course of which Mrs. Andrews says:—

Foster is considered to be one of the best, if not *the* best, test-medium in this country. I think it likely that his powers are somewhat affected by his habits. All mediumship produces more or less nervous exhaustion, and temptation to recruit the bodily forces by stimulants is great. As a result, many mediums get into the habit of using intoxicating drinks (particularly those who become noted for their great powers). They are called upon to sit so much, and so long, that prostration is produced, which seems to make some stimulant necessary. Mr. Foster is much loved by his friends, and is considered by Dr. Gray and others who know him to be an honourable, warm-hearted man. He is not a man of education and refinement, but he has seen a good deal of the world, and his experience in this way, together with his kind heart, prevents his being what I call *coarse*. You may imagine that his physical condition is often such as to interfere with his mediumship; that it does not do so more surprises me.

About noon to-day Dr. Gray drove with me to Mr. Foster's house, and having an engagement, left me there without mentioning my name. Foster desired me to seat myself at a rather large square table in the centre of the room, the doors being closed, and no other person present. He seated himself on my right, as it were at the head of the table, I being on one side of it, telling me to place my hands upon it. The raps came loud and desisted the moment after we were seated. I was asked by the medium whether there was any particular spirit with whom I wished to communi-

erate, and on my replying in the affirmative, he desired me to write upon slips of paper with a pen the names of several departed friends, not allowing him to see what I wrote. I wrote the names, "Mr. E. A. Jones," "Joseph Andrews," "Thos. P. Jones," "Harold," "Ernest Augustus," folded each up separately and closely, and mixed them together, so that I did not myself know one from another. I gave them into his hand. After holding them a moment, he let them all fall upon the table, and taking up a pencil, wrote with the greatest rapidity, "Dear mother, words cannot express how glad I am to be with you; I am by your side most of the time, and would assist and help you upward to the spirit-life, where we shall meet and be happy with each other. I love to come to you, and you shall often be made aware of my presence.—Harold." I asked if the words were exactly the same as those of the spirit, and Mr. F. replied that the phraseology might possibly be modified in passing through his brain, but not the thoughts expressed. I was here asked by the medium to put any question I chose. I asked, in spoken words, "Can he tell you the cause of his being taken from this world?" The reply coming instantaneously, "He tells me he was killed." I then asked, "Will he give me, through you, the name of his brother?" Foster desired me to point one after another at the letters of a printed alphabet upon a card held out of his sight under the table. Three loud clear raps came at each letter of the name, "Lancelot," and then suddenly, almost simultaneously with the last rap, the medium's hand wrote, with lightning-like rapidity, "Dear mother, as a test to you that I am here, I want you to give *Lancelot* my tools.—Harold." The words *Lancelot* and *tools* were underscored as here. "But," said Foster, "is that a given name? I never heard it. You do not spell it with a 'u' in it, do you?" (I might think this ignorance strange had I not had the same remark made several times by uncultivated people.) I requested Foster to ask whether my little boy could spell out the name of a little child whom he loved very much. Three loud raps answered without Foster having spoken. The medium called the alphabet, but the raps were frequent and confused; I then pointed it, with the same result, so that I feared it would be a failure, when Foster called out, "Stop; he says he can write it on my hand;" and, giving a slight exclamation of pain, as one might do from a pin prick, he held out his hand, closed, immediately in front of me. At first I saw nothing, but in an instant the name "Bertie," in large writing letters, appeared on the back of the hand, as if formed with a pen dipped in blood; or, rather, as if small veins just beneath the surface, formed in perfectly distinct and legible characters, the name I had asked for, and which had been neither spoken nor written by me. Foster spoke of other spirits being present, of the influence being very strong, and added, "One says he is 'Ernest Augustus,' and thinks he could manifest in form through Dr. Slade." I here asked, "Will Harold spell for me his second name?" As before, the frequent eager raps failed to give the spelling on pointing the letters, but Foster's hand wrote, "Harold Saxon Andrews," the name Saxon not having been on either of the slips of paper, nor spoken by me. After Bertie's name appeared on Foster's hand, he wrote, as if from sudden, eager impulse, "Give Bertie something," and then, listening a moment, added, in spoken words, "He says, give him one of my books; he wants mother to choose which. Will you," addressing me, "write the name of several books which he had, and several which he had *not*, and fold the strips up as before?" I did so, saying, "One of these books my little boy read oftener than any other; I wish he would tell me which one it was?" After a moment's pause, as if one listening to a low whisper, Foster spoke, "He says it was the book of 'German Fairy Tales;' which we all know to be correct. "Your little boy also says," added Foster, "Give Bertie one of my coats." I asked which? "He says the light or white coat," replied Foster. I am not *certain* which coat was meant. As a crowning test, I asked our darling to tell me if he could remember what were the last words he spoke to me. Foster said he feared I should not get this; that from forgetfulness, or some other cause, the spirits often failed to answer this question, when, after a pause on the part of the medium, as of one waiting to hear or trying to remember something, he burst out with the words, "Ask Robbie Day to wait; I will not be gone five minutes."

Before the end of this *seance*, Dr. Gray came in and seated himself near us. When the "last words" were spoken, I was overcome, and could not control my emotions. Mr. Foster kindly laid his hand on my shoulder, saying, "Oh, don't grieve, you know that he is happy and near you now," when Dr. Gray, with a sympathy and understanding born from like

experiences, said, "Oh, let her weep; she will never again shed such bitter tears as in the past." And I think that time, and, if need be, further trial, will prove the truth of his words. In these notes I neglected to mention (it seemed to me of so little importance) that, before I left, Foster asked me to rise, he doing the same, and both of us holding our hands some inches from the table; he then asked, "Will the spirits please lift the table?" It was lifted so high that it was difficult for me to reach above it, and remained suspended while I counted twenty. But this kind of thing I cared little about, and never asked for; it was not what I sought.

A GOOD man and a wise man may at times be angry with the world, at times grieved at it; but be sure no man was ever discontented with the world if he did his duty in it.

SPIRITUALISM AT MANCHESTER.—The next number of the *Spiritualist* will contain much news about Spiritualism in Manchester. There will be some large meetings there to-day, and the Editor of this journal has gone to stay a few days at Manchester with his friend Mr. Charles Blackburn, at Parkfield, Didsbury, and hopes to be benefitted in the midst of its beautiful scenery. Mr. Blackburn has just received a letter from Mrs. Emma Hardinge Britten, who is lecturing in Philadelphia on electricity and other scientific subjects, and has had the pleasure of meeting there the Earl and Countess of Caithness.

THE PRODIGAL SON.—My brethren and sistren: I shall make sum remarks this mornin based upon the bootiful parable of the prodygal sun. I wood read 2 you the passij, but the Bible I hev is the only wun in the township, and I lent it yisterdy 2 Square Gavitt, who sed swarin witnesses on almanacs woodent do in hoss cases, and he hasent brung it back. The skripter sez, in substance:—There was a certin man who had 2 suns. The yungist hed a taist fer that branch uv agricultural persoots known ez sowin wild oats, so he askt the old man fer his sheer uv the estait. He got it, turnd it into greenbax, and went off. He commenst living high—bordin at big hotels, and keepin trottin hosses, and playin bilyards, and sich. In about a year he run thro his pile, and wuz ded broak. Then his credit playd out, and he wuz in a tite place for his daily bred. The idee struck him that he hed better put for hum, wich he did. The old man saw him a cumin, and he run out and met him, and giv him a new cote, and a order for a pare uv shoes, and kild a fat caff, and hed flour doins. The oldest boy obgected 2 these sayin, "Lo I hav served thee these menny yeres, and thou never madest no splurge over me, but when this thy sun, who hez fooled away his pile, returns you kill calves and sich." Then the old man retorts sayin, "My sun who wuz lost is found, the sheep who went astray is cum back, let us be merry."—*The Nasby Papers*.

UNEXPECTED MESSAGES.—Newspaper abuse of Spiritualism rarely possesses the merit of being amusing, but *The San Francisco Call* differs from most of its contemporaries in this respect. In a recent issue it says:—"A number of jovial fellows who are 'up to' all the little artifices of these pretended mediums, and rather clever themselves at the execution of Spiritualistic 'miracles,' are amusing themselves by exposing those who are amassing riches by imposing upon the credulous. They unexpectedly call, in couples, upon different pretenders, secure a private performance, and then expose its baseness. For instance, two of them called upon a Mr. Slade, who puts a bit of pencil under a slate and affects to subsequently show what the spirits have written. The couple wanted a communication from Washington. Preparations were made to give it, but one of the sitters manipulated the slate more expeditiously than the medium, and on the slate, when it was turned over, was found these lines:—'Slade's pencil-writing is not done by spirits. Neither is this. Both are humbugs.—G. Washington.'" Just imagine the scene that followed! At another medium's house they demanded a parley with the spirit of Tom Paine; but when it came it read, 'I am indeed happy in the spirit-land, and glad to state that I was not humbugged while in the earth-form by spirit mediums.—Thomas Paine.'" But a third party did still better than this. They visited a medium who pretended to go off in a cataleptic fit, and in that condition to utter what the spirits dictated. But one of the visitors was a ventriloquist, and when the lips of the medium seemed to move, horrible to relate, they seemed to say, 'Take this medium out and give him a drink!' I need say no more on that head. Fancy the medium suddenly leaping to his feet with a laugh he could not resist! Fancy his thirst!"

ANSWERS TO CORRESPONDENTS.

SEVERAL letters are kept over, because of want of space in this number.

SUBSCRIBER.—He has no printing office, and the journal is printed by contract. It is very generous to pay a printer unusually high rates if he has not proper machinery, or to give him machinery gratis to enable him to do the work on the ordinary trade terms.

DR. HUGH M'LEOD will read a paper before the members of the Dalston Association of Inquirers into Spiritualism, on Thursday evening, June 26th.

SEVERAL new mediums have been developed in consequence of the circulation of the Spiritual leaflets. One of the students in a college near Liverpool has discovered himself to be a powerful medium, and three or four other cases of new mediumship have come to our knowledge.

THE ANNUAL NATIONAL CONFERENCE.—At a general meeting of the Liverpool Psychological Society held on the 29th May last, it was decided to hold the ANNUAL NATIONAL CONFERENCE of Spiritualists in the above town this year on the 5th, 6th, and 7th of August, and in order to facilitate the operations of the Committee appointed to carry out the project, I would be glad if the secretaries of societies would communicate with me at their earliest convenience, in order that some idea may be formed as to the number of delegates likely to be present.

DAVID B. RAMSAY, Secretary of the Conference Committee.

16, Castle-street, Liverpool. June 12th, 1873.

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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-road, Bow, E.

ELECTRO-BIOLOGY, THE BASIS OF SPIRITUALISM.

PROFESSOR RAYES IS OPEN TO ENGAGEMENTS for Experimental Lectures; also to teach Psychology for Scientific, Recreative, or Healing purposes. Patients visited by appointment, and help given to Investigators of Spiritualism in the formation of Private Circles. A Practical Instruction Book, entitled Electro-Biology Explained, or, The Principles of Psychic Control in Health and Disease, may be had by those unable to take Private Lessons. Address, 38, Blissett-street, Greenwich, S.E.

TO BIBLE COLLECTORS.—FOR SALE.—BLACK LETTER BREECHES BIBLE (Geneva edition), 1610. Condition, PERFECT. Size, 11 1/2 ins. by 8 ins., by 3 1/4 ins. Annotated throughout, with appendices of the Apocrypha, New Testament, and the Psalms collected into English metre, and set to music. Tenders are invited. Address Antiquarian," 12, High-street, Bow, London, E.

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SPIRITUAL LEAFLETS.—Handsomely-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

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Table with 2 columns: Name and Amount. Lists subscribers like "Bitterness", "A Friend" (Temple), N. F. Daw, etc., with their respective contributions.

Subscriptions in aid of this object may be remitted to N. Tabyan Daw, Esq., treasurer, Portman-chambers, Portman-square, W.; Benjamin Coleman, Esq., Bernard-villas, Upper Norwood; or to Enmore Jones, Esq., Enmore-park, South Norwood, S.E.

HOW TO FORM SPIRIT CIRCLES.

AN experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena, and this is the best way for enquirers to begin. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, possibly there may be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every successful new circle thus started without a medium, there are three or four failures, but no accurate statistics on this point have yet been collected. Consequently, to save time, investigators should do as the Dialectical Society did, form several new circles, with no Spiritualist or professional medium present, and at one or other of them results will probably be obtained. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

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.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. 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. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, 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., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swebston, 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."

In another part of the report the same committee stated:—

"After a committee of eleven persons had been sitting round a dining table for forty minutes, and various motions and sounds had occurred, the chairs were turned with their backs to the table, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of the chairs. In this position, the feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.

"In this position, contact with any part of the table was physically impossible.

"In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, then about four inches, and then about six inches.

"The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved four times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved four times, in like manner as before. In the course of this conclusive experiment, and in less than half an hour, the table moved, without contact or possibility of contact with any person present, twelve times, the movements being in different directions, and some according to the request of different persons present.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

"Altogether your committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of different members of your committee, and with the application of the most careful tests their collective intelligence could devise."

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