

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

[REGISTERED FOR TRANSMISSION ABROAD.]

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MEDIUMSHIP.

THE manifestations presented through physical and other forms of mediumship are, in the present materialistic age, so vitally necessary for the demonstration of the truths of Spiritualism, that too much attention cannot possibly be given to the development of phenomena, and the care of mediums. For many years the nature of mediumship has not been at all understood, but gradually, as experience is gained, some few of the many difficulties hanging over the subject are clearing away; so that it is now possible to lay down a few rules for general guidance.

A medium is a mesmeric sensitive, always fond of the physical, and occasionally the mental pleasures of life; and the more pliable he is beneath the wills of others, the greater are his powers as a medium. Powerful physical manifestations are evidently usually, if not always, produced by the lower and not the higher spirits of the next world; for the higher spirits appear to have little direct power over common matter, unless assisted by those below them, who are more tied down to earth by the nature of their thoughts and affections. Great power over common matter is often displayed in haunted houses, and the spirits who make those disturbances are invariably of a low order, they having generally committed some great crime during their earth-life in the place haunted. Other spirits, not so low in the moral scale, but still not very high, have much to do with the ordinary physical manifestations produced through mediums; these spirits appear to be working their way into a higher state, by the good act of using their power to demonstrate to mortals the reality of a future life. Every now and then, however, when the

medium gets into a passion or into a bad state of mind, or when persons unfit to sit in a spirit circle bring bad spirits with them, some of the worst spirits occasionally get the power to act upon the medium. This power sometimes lasts but for a few hours, but not unfrequently for a few days, so as to influence the manifestations at three or four successive *seances*. Where the medium is of low organisation, without education and without high aspirations, the control of bad spirits, in a very few extreme cases, is more permanent, as in the instance of Sapia Padalino.

A person who has moderate medial powers, and does not sit for manifestations often, has will enough of his own to resist or throw off such influences. But as the will-power of the spirits increases over the medium, the individuality of the latter diminishes; so the most powerful mediums are extremely sensitive to every good and bad mental influence brought to bear upon them, whereby they furnish one of the strongest arguments against "free-will," in their particular instance, which it is possible to have. It is perfectly clear that mesmeric sensitives of this kind ought not to be left to battle with the world, and that if Spiritualists allow them to do so, Spiritualists as a body are morally responsible, to a very large extent, for the occasional misdeeds of physical mediums.

There is a great and reasonable demand among Spiritualists for mediums through whom proofs of the identity of departed friends may be obtained. But when guardian spirits have the power, they may well hesitate to reduce their medium to the requisite state of sensitiveness to be easily controlled by spirits who have recently left the body, possessing not only the virtues but the vices and passions of earth. They see that the mortals benefited take no pains whatever to help them to remove or prevent the effects of bad influences. On the contrary, the medium is usually left to battle with worldly troubles. He ought to be free from all such cares, should only sit for manifestations at regular and not too frequent intervals, and then always in the presence of friends who themselves are not attractive to undeveloped spirits, and who possess knowledge enough of mesmerism to prevent such spirits from exercising lasting control over the medium. Mortals often possess more power over the lower spirits than do the higher order of disembodied beings, and more power to cut short their control of a medium, if necessary.

A powerful physical medium, being a mesmeric sensitive, should always be under the care of some friend, whether father, mother, husband or wife, such care being the more necessary when the medium is uneducated, and has not high aspirations. When physical mediumship is properly understood, and Spiritualists act up to their knowledge, professional mediumship (for which life mesmeric sensitives are utterly unsuited) will probably become a thing of the past; at all events, the public will only be able to obtain access to them under well-defined and stringent conditions. These remarks apply chiefly to physical mediumship, many of the phenomena of trance and clairvoyance being due to the action of higher spirits, so as not to endanger the medium. Mr. Morse, for instance, has been made to lead a better life by his spirits; they reasoned him, in a kind way, out of his habit of smoking; next, they made a teetotaler of him; and, lastly, they regulated his diet—in short, they have attended for years to his bodily and spiritual welfare, often against his own inclinations. Mr. Ashman, the

healing medium, has cured more people of their diseases by spirit power than is recorded to have been done by all the Bible celebrities put together; and the same may be said of Dr. Newton.

When physical mediums sit for miscellaneous persons, the phenomena develop slowly, and do not advance much from year to year. But if they cease professional mediumship, and sit regularly and not too often in the presence of the same persons, all thorough Spiritualists, then the phenomena develop with great rapidity. It is only by the formation of such private circles, that the development of the phenomena can be accelerated and scientifically studied with efficiency. None but thorough Spiritualists should have access to such circles. Modest individuals who know nothing of Spiritualism, and are perfectly willing to attend a *seance* as a favour, to sit in judgment on mediums and some millions of Spiritualists, should be politely told they cannot see the best mediums, that their decision or opinion is of little interest or importance to anybody but themselves, and that they must do good work for a long time in Spiritualism before they are entitled to the privilege of access to the best sensitives. The Astronomer Royal does not permit any tyros in astronomy to meddle with his instruments and to delay his researches at Greenwich Observatory, neither does he permit persons totally ignorant of astronomy to sit in judgment on him and his results. Even so, as mediumship begins to be understood, will there be advanced circles for advanced Spiritualists, access to which will be obtainable only by those who understand spiritual conditions, and have done prolonged good work for the cause of Spiritualism. It is an injury to the cause of science to use the powers of the best mediums for the less important work of proselytising. Inquirers should have to begin at the bottom of the ladder and to work their way up; if they do not choose to give the necessary time and work, they are persons whose conversion would do little good to Spiritualism, and their best place is outside the movement, as it is unreasonable that they should ever be allowed to harass, by their ignorance, a first class mesmerist sensitive.

SOME EXPERIENCES AND CONCLUSIONS REGARDING SPIRITUALISM.

No. V.

BY J. M. GULLY, M.D.

SINCERE Spiritualists should remember that the disembodied are sympathising with and urging us towards evil if our spirits are open for evil, towards the greatest good if we are yearning for it. In a word, the eternal life, to us, should begin here on earth; our communion with the best spirits out of the flesh should commence whilst our own is in it: it is the only method of resisting the evils and the false aims of our present earthly existence. Saint Paul asked, "What manner of men ought we to be unto whom the truths of the gospel have come?" And the like question may be put by a Spiritualist to himself, when he reflects how this long contested question of spiritual existence and communion has been made clear to him; no longer a fluctuating belief presented in a misty, undefined manner, and therefore easily avoided in its results, but with the spiritual body as well defined as the flesh body, with its powers, sympathies, and mode of progress made clear and unmistakable in their bearing on spiritual existence, whilst we are on earth. To me, nothing can be more devoid

of motive, or charged with a lower motive, than the ordinary orthodox profession concerning the spirit. As I have before said, the most bigoted opponent of Spiritualism can give you no explanation whatever of his idea of a spirit, and as to his motive for living as a spirit, it is limited to his fear of everlasting torment inflicted by an angry God, or to his hope of reward from the same God,—motives of the lowest character, and based on the anthropomorphism continued from the earliest and coarsest forms of paganism.

In making these remarks, I am very far from the thought that Spiritualism is destined to become a rival religion to any already existing; and God forbid that it should ever become a CHURCH! Almost all religions that have appeared had a spiritual beginning and spiritual aims. The Egyptian, Jewish, Greek, Christian and Mohammedan forms all commenced with the spiritual worship of varied attributes of power, beauty, wisdom, love; but so soon as they took the form of churches, so soon as certain men put themselves forward as the teachers of the religion, its spiritual character and aims began to decline and to be obscured and replaced by the worship of those very men, and by forms which the worshippers were too ready to accept as more easy to attend to than the daily and hourly supervision of the spirit within themselves. Then, too, came the low motive of fear to be inculcated, for it is easier for a priest to represent a God of Wrath than a God of Love; more easy to threaten than to persuade. Look at the religion of Buddha, himself approaching divinity in his wondrous spirituality of existence! Born a prince, he at an early age quitted the pomp and luxuries of his position, and gave himself entirely to the contemplation of the interior life, thereby placed himself in communion with the highest spirits, and obtained that insight into spiritual existence which formed the aim of the religion which he promulgated. He taught, therefore, that man must put his spirit so intimately and constantly in connexion with the Central Spirit which actuates all things, both those called material and those called spiritual, that at length he shall obtain perfect peace (*nirwana*), and be ultimately absorbed into that central spirit. Look at Buddhism now, as it exists in India and China! Anything more coarse, gross, revolting, under the name of religion, it is impossible to imagine; and why? Because priests got hold of Buddha's idea, established thereon a Church, told people they would think for them, and ensure their *reward*, if only they would follow certain forms; the forms multiplied, were invented to meet the sensualities of the worshippers, their spirits shrivelled from want of cultivation, and lo! the highest spirituality transformed into the vilest, most debasing materialistic religion.

And what is the tendency of all churches but to merge individual thought and responsibility into sectarian profession? Belief is not an act, but a most intense state of mind; and is any one prepared to assert that even of one thousand individuals, there shall be no exception to precisely the same state of mind regarding dogmas which are always abstruse, mostly mysterious, and often unintelligible? And this question applies to millions still more forcibly than to thousands. Enough for the majority of sectarians is the fact that they belong to this or that Church; each spirit folds itself up in its body complacently, attends to bodily and worldly pursuits, and considers its future assured for happiness because it is on the roll call of some Church or sect. In this way it is that when such a fact as Spiritualism

is presented, all sects and churches howl anathemas or grin derision. You have thrown a bomb-shell into their midst: you have roused a covey of owls and they fly hooting; you bring to each spirit the proof of its individuality and of its individual responsibility by virtue of its communion with the low or the lofty of another world. You ask them what a spirit is? where it is? where it is to be hereafter? and they cannot tell you anything about it, because they have *professed* instead of *seeking* and *believing*: they refer you to their priest or minister, and he refers you to his office, and his office is,—to dogmatise, to “deal damnation round the land” and save others the trouble of thinking, of striving patiently, pertinaciously, for light. No wonder that Spiritualism flutters such a vicious circular arrangement as this! No wonder that its definitions of spirit and spirit life—definitions the results of accumulated experiences—spread dismay among those who have been content with a loose profession of belief in a shadowy, confused, and utterly undefined existence in the same body of flesh after it has been in the earth, it may be, of thousands of years.

No; if there be one thing which it is necessary that Spiritualists should guard against, it is the formation into a sect; if there be one thing Spiritualism teaches more than another, it is the responsible action of individual man within his own spirit. In the vast spirit world are the lofty and the grovelling, and it is in our power to establish sympathy with either by the choice of our single spirits: rapture or ruin, brightness or darkness, is the fate of each spirit as it opens itself to the influences of the intelligent and holy, or the tyranny of the malicious spirits whom we know to be ever near us, within electric call. All this cheering, sustaining knowledge will go for nought if we form ourselves into sects and begin to denounce, on the ground of invisible distinctions, instead of calling down knowledge and power from around and above by individually surrendering our spirits to the fraternal love which the bright disembodied tell us is *their* happy estate. Already there is too much of swearing by this or that medium, instead of gathering the facts from each and adding them to the collection out of which must be derived the general teaching, which is to place us more and more in communion with the great and good intelligences of the next phase of the spirits' life. That it has pleased God to throw light upon our *real* existence in these latter days by putting forward physical organisations, by means of which spiritual organisations may be manifested, should, in my mind, be far too profound a cause for gratitude to permit of the presence of antagonisms between those who have taken hold of the glorious discoveries of which our mediums have been the instruments. But such will assuredly appear if anything like ecclesiasticism or hierarchy be allowed to envelope the spiritual light thus accorded: they will extinguish it, and we shall have a mass of inert profession in place of the ever vivifying influx from the bright, developed spirits around us into our individual souls, still oppressed as they are with flesh, and needing all that celestial sympathy can afford them.

If it be asked, “Then you would not form a religion out of Spiritualism?” I answer, “No, unless the word be confined, as it really was in its Latin original, to a binding of duty to God.” All else comes under the other Latin derivative, *superstitio*, in which men set up rules and mark out tortuous ways by which alone

God can be sought and approached, the ways being themselves, and the rules the forms which cannot be enacted without them. The root and core of Christianity is beyond question a deep, tender, and lofty spiritual *philosophy*, involving a continual cultivation of the individual spirit in the non-corporeal and eternal interests of its being, including no rules save the superiority of the spiritual over the material, and no forms save the looking of the spirit inwards and upwards: all else is dust and ashes added to, and suffocating, to the god-like philosophy taught by Christ. Had that teaching been held as a *philosophy*, had it never been overlaid and strangled in the devices and conflicts of theologians, had that sanguinary tyrant, Constantine, never, for the ends of his tyranny, embraced the Christianity of the theologians and petrified it into a state religion, armed with the sword as well as the crozier, the hideous, blood-stained pages of the history of Christianity need never have been written, un-Christian London, Paris, Vienna would not now be exhibiting every vicious enormity that ever disgraced pagan, polytheistic Rome, and after nineteen centuries, the sublime spirituality announced by Jesus Christ could not have tolerated for one moment a miserable and ludicrous contest about the damnatory clauses of an Athanasian creed! As a philosophy explanatory of the communion between the man in the flesh and the man out of the flesh, and between both and their common Source of Creation, Spiritualism cannot originate creeds and churches and their attendant cursing of each other, for individual spirit seeks individual light and strength, in the conviction that from the spiritual world alone can these be obtained, and that no spirit whatever in the flesh, is in the condition even to receive any light by which he is authorised to condemn to perdition any other soul, be his belief what it may. The facts of Spiritualism are in direct contradiction to this possibility: spirits come to raise “a small corner” of the veil of the life-mystery; they tell us that the sublimest facts of spiritual existence would be unintelligible to us in our present corporeo-spiritual state, but that meantime we approach the nearest to that existence when we cultivate love, charity, truth, and purity. They who would raise up between us and those who thus teach us a wall of dogma painted with the flames of a dogmatic hell and the fiction of an avenging God, would do for Spiritualism what the theologians did for Christianity—degrade it to an earthly engine, a hollow profession, and a mask for the earth-bound soul.

Philosophy is the love of wisdom, and surely it must be wise to commence at once the cultivation of that portion of ourselves which is to endure for ever; in us Spiritualists especially who know how it may be effected by direct intercourse of thought with those who live in the atmosphere of wisdom. But it would be wisdom in those also who from early teaching are tied and bound by the prevailing dogmatic theologies, in those who *talk* of the Holy Spirit and profess belief in the communion of saints, to set themselves to inquire seriously into the meaning of both these professions; and if they do so with hearty purpose they will, as surely as day follows night, have a flood of light thrown upon their present twilight ideas concerning these communions with the spirit of holiness. Nay, more, they might be enabled to find a spiritual meaning behind several of their professed beliefs, against which, in their symbolic presentation, many a professor revolts when he recurs to them in his Sunday formalisms; the

divine nature of Jesus Christ, for instance, the influx of a holy spirit at baptism and at the Eucharist, and the resurrection of the body; whilst he will be certified in the most definite manner of the doctrine of the eternal life of the spirit. Spiritualism, in short, would give, even to dogmatic Christianity, a lustre and power which, as it is now outwardly and obscurely held, is wofully incapable of throwing light on the pathway of the soul towards the heavenly abodes, or aiding it over the difficulties that beset it. Light is always at first painful to those who live in a dark room; but once accustomed to its rays, the eye rejoices in the pictures and ornaments which bedeck its walls, and had been previously taken for granted, but never made a source of delight. So it would be with those believers who stand in the old theological rooms. Spiritualism would tell them of joy and beauty, where they groped in the darkness of dread. Spiritualism would cause them to sing like the heavenward lark, instead of rushing and hooting like the dismal owl of night. Reverend and learned gentlemen rail against dark *seances* and connect them with imposture: what say they to one long dark *seance* of an entire earthly life, knowledge forbidden, light shut out, the spirit sitting with a cloak of human dogma for all its covering, which, whilst it warms not the shivering soul, binds it round so tightly as to prevent that exertion which would bring to it the light-giving heat that can alone be obtained by never-ceasing strivings to rise unto its fellows and its Father above?

Another use of Spiritualism, which is sufficiently obvious, is the more enlightened and philosophic view of the function of dying which it affords. Long before the subject entered upon its modern phase, physiologists and pathologists had suggested that the mere act of dying could not be a painful, not often even a distressing sensation; but they were sorely puzzled to account for some frequent cases in which the convulsions and contortions of the body seemed to indicate agony, and render hideous one of the kindest acts of providential nature. Spiritualism has taught that these movements are the indications of the gathering up of all the interior forces which actuated the body, their concentration in the brain, and their re-formation about and above the brain in the shape of the spirit-body: confirming Swedenborg's statement that, call these forces what we may whilst working within the form of flesh, they, combined, constitute the spirit which was the living man, and is now the eternal man. Physical pain and distress long antecede this final exit of the spirit; the last movements are entirely those of the spirit-body to withdraw itself from the tissues which it had actuated, and before it reaches those movements, the *consensus* of all the bodily organs has been so broken up as to render them incapable of the sensations which constitute the recognition of pain. We speak of nerve force, muscular force, secretory force, &c.; but all these are but the one spirit force exhibited through different aggregations of chemically changeable matter. Whilst this chemistry is maintained in correct action by care in the application of the agents directed to it (*and that care is the duty of the interior spirit*), there is health, for each tissue is then an instrument through which the spirit can play harmoniously; when the chemistry is defective, there is disorder and disease, for the spirit has a defective instrument on which to play; and when, as happens to all chemically constituted bodies whatever, flesh, vegetable, or mineral, in more or less time the chemistry becomes altogether

subverted by the incessant play of extraneous agents, the spirit, having no longer any tissues to play upon, leaves what is now not fitted for its sphere of activity, in the midst of coarse and chemically changeable matter: and this is death. In all this, where is the special cause for horror and dismay? As regards the body of flesh, it is an instance of pure negation and exhaustion of sensation; the tissues cannot cause sensation, because their chemical combination is broken up. The real action in the process of death is that of the spirit; struggling to leave the body of flesh, it may well oftentimes shake its bulk in irregular acts of convulsion and distortion; and one can readily picture that during that struggle, and when it is half effected, the spirit should see, now through the eye-balls, and again without them—should have, in short, a glimpse of both worlds at the same time, even as my spirit-child has promised to me. There are instances, and not few, in which the strong will of the spirit has continued to operate on the nervous tissues, and maintained the phenomena of corporeal life, which but for that would have ceased many hours sooner. I have myself seen several of these instances: one especially of a lady, whose head being supported by my arm, in all the helplessness of dying, the sight of one eye extinguished, pulse gone at the wrist, the sweat of death upon her, she set her lips firmly together, and said, "I won't die this time;" and actually quoted the song—

She had but one eye, but that was a piercer!

She did die "that time," but not for several hours after the pulse was not palpable in any degree whatever. So, too, the spirit is sometimes held back by the attraction of those of persons standing near. Shakespeare knew this, and expresses it most piteously in the last scene, where old Lear is passing away:—

Edgar.—Look up, my lord.

Kent.—Vex not his ghost. O, let him pass! He hates him

That would upon the rack of this tough world
Stretch him out longer.

In this process, also, much comfort is derived from the *definite* character of it which Spiritualism imparts. It is altogether dreadful to behold the mass of orthodox people shrinking with horror and dread from an act which, if they believe what they profess, should be welcomed as the door from darkness to light, from trouble to joy. *Mors mea vita mihi* is the truest of tombstone sayings; but how few over whom it is written felt it so when in the body! And why? Because they lived in the *indefinite* as regards all that concerned their spirit and its life. Again, there are a vast number of minds who unless a thing is presented to them in actual form, cannot take it in at all, or who evade its consequences under the plea that, "after all, it may not be true." When the desire to do wrong presses, such minds are apt to say to themselves—"After all, this future life and its penalties may be only a priest's tale to frighten us," and straightway gratify the desire. Such minds do really "keep a conscience," else the hesitation would not occur to them, but they put it aside for want of *definiteness* of idea concerning their own soul, its offices, and its future. Bring Spiritualism home to them as a definite proof of that and these, of the soul's character and destiny, and such minds will readily link themselves with the unseen world, borrow power from it, and strive in this world to live as if they were already in that one. The certainty that if we stamp not out utterly the spiritual spark within us, it will be

blown at length into a flame of holiness and happiness, in the air of spirit existence, where temptations of earth can no longer reach us, is a grand motive for living the spirit-life here—a motive which Spiritualism alone has taught us, for the orthodox heaven is not attainable save by vicarious shedding of blood. Shelley, in his exquisite monody on the death of Keats, entitled *Adonais*, gives this musical picture of the escape of the spirit from the body in which it finally "ceases to burn":—

He hath outsoared the shadow of our night !
 Envy, and calumny, and hate, and pain,
 And that unrest which men miscall delight,
 Can touch him not and torture not again !
 From the contagion of the world's slow stain
 He is secure, and now can never mourn
 A heart grown cold, a head grown grey in vain :
 Nor, when the spirit itself hath ceased to burn,
 With sparkless ashes load an unlamented urn.

SPIRITUALISM AND ORTHODOXY.*

PROBABLY in no country in the world are the people professedly more religious than in Great Britain; and yet, with all the variety of creeds and sects which flourish amongst us, how few of them are there that are capable of affording to the aching heart of one who mourns the loss of a dear friend or relative! the true consolation which we should naturally expect to find in the Word of God!

If we seek for consolation for the loss of our friends in the prospects of a future life which are afforded by evidences existing outside the Bible, we find nothing but vague uncertainty, and but little, if any, progress since the time when Cicero wrote—"There is—I know not how—in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls." If we turn to the Bible we certainly find some assurance of our immortality, but are left in the utmost ignorance and uncertainty as to the nature and conditions of our future state; and we are almost forced to repeat the words of Dryden:—

But whither went his soul, let such relate
 Who search the secrets of a future state;
 Divines can say but what themselves believe,
 Strong proofs they have, but not demonstrative;
 For, were all plain, then all sides must agree,
 And Faith itself be lost in certainty.

The universal fear of death, which *disgraces*, one might almost say, most if not all who "profess and call themselves Christians," certainly suggests that the assurances of a glorious immortality, which are instilled into the minds of mankind from their earliest youth, are obviously inadequate to afford the satisfaction which can only come of a belief that is based upon *positive knowledge* as contrasted with blind faith. Shakespeare's lines are very suggestive of the state of feeling which these doubts must give rise to:—

Death is a fearful thing!
 To die, and go we know not where;

The weariest and most loathed worldly life,
 That age, ache, penury, and imprisonment
 Can lay on nature, is a paradise
 To what we fear of Death.

When we consider the vast variety and great diversity of opinions that are held amongst all classes of men in our various religious sects, and which all

profess to base their doctrines and beliefs upon the Bible, it is surely not surprising that some men should anxiously seek elsewhere for the truth which it seems impossible to extract from the professed Word of God. Neither, on the other hand—when we consider how little extraneous evidence of a future state, and even (to some minds) of the existence of a Deity, is discoverable by the *savans* and philosophers of the present century—is it surprising that the bulk of mankind should prefer to cling to the Bible as the only Divine revelation. Mr. Gladstone, the Prime Minister, in a remarkable speech upon education and religion, delivered at the Liverpool College, in December, 1872, censured severely the growing scepticism of the present age, and referred particularly to the learned German theologian, Dr. Strauss, and his latest work, entitled *The Old Belief and the New*, wherein the author (whom even Mr. Gladstone speaks of with the greatest respect) confesses himself a rank atheist and materialist, *denying the existence of a personal God or a future state; and suggests that we should no longer call ourselves Christians, that religious worship ought to be abolished, and that the very name of Divine service is an indignity to man.* Mr. Gladstone testifies to the great ability of the author, whom he mentions "with the respect which is justly due, not only to his ability and knowledge, but to his straightforward earnestness," and adds weight to the opinions thus expressed, by informing us that they are not the mere dreams of a high-wrought enthusiast, but "the grave conclusions, after elaborate reasoning, of a learned, a calm, and, so far as form is concerned, a sober-minded man, who in this very year has been commended to us in England by another apostle of modern thought as one of the men to whose guidance we ought, if we are wise, to submit ourselves in matters of religious belief." That these are not the opinions of Germans only, we are also informed upon the authority of Mr. Gladstone, who tells us "there are many writers of kindred sympathies in England, and some of as outspoken courage." Surely these are weighty words coming from a prime minister, and sufficiently prove how scant is the comfort which we can hope for, touching the fate of our departed friends and relatives, from the leaders of science and modern thought, who tell us, like Strauss, that the dead live in the recollection of the survivors, and that this life is enough for them!

Apropos of the opinions of modern writers and thinkers touching the future state, and by way of contrast to the cold comfort of Strauss on the one hand and the joyous certainty of Spiritualism on the other, it may be interesting to quote the conclusions of a thoughtful and able writer, Mr. W. R. Greg, whose volume, *Enigmas of Life*, was recently very favourably reviewed by the literary journals. "The existence of a wise and beneficent Creator," says the author, in his preface, "and of a renewed life hereafter are *still to me beliefs, especially the first*, very nearly reaching the solidity of absolute convictions. The one is almost a certainty, *the other a solemn hope.*" . . . "Of absolute knowledge we have simply nothing." Further on he observes, "that a sense of identity, a conscious continuity of the *ego*, is an essential element of the doctrine;" whilst "it is more than probable that our imagination is utterly incapable of picturing or conceiving, or even conjecturing or approaching, the actual truth about the unseen world, it is certain that our reason will find no difficulty at all in demolishing or

* We quote this from the useful little book, *Where are the Dead?* London: Simpkin, Marshall, and Co. 1873.

discrediting every concrete and systematic conception we might form."

It is my object to endeavour to supplement the deficiencies of the Bible testimony regarding the life to come, by pointing out how—instead of trusting to blind unreasoning faith—we can, if we will, obtain abundant positive evidence upon the subject, sufficient on the one hand to clear up all doubts which conceal the truth lying beneath the Bible narratives and the innumerable creeds that are based upon it, and powerful enough on the other hand to explode the metaphysical subtleties of the German theologian and his English admirers. This evidence consists of stubborn facts, such as will enable any reader, who may take the trouble to investigate for himself the proofs adduced, at once to transcend all the fruitless speculations of modern or ancient philosophy.

And first, in reference to the state of our present knowledge of the life to come. Can anyone conscientiously affirm that the Bible satisfies all our wants in this respect, and that we ought to have no curiosity regarding the future? What do we really know? Absolutely nothing! We hear a great deal about the necessity of salvation through Christ from damnation and eternal torments, the just reward for our so-called natural depravity. We are led to believe that we are all children of the devil, who "goes about like a roaring lion seeking whom he may devour," and that he presides over a place of physical torture in "everlasting fire." On the one hand we are told, in the Athanasian Creed, that there will be a final day of judgment, when "all men shall rise again with their bodies, and shall give account for their works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire;" and on the other hand we talk of our departed friends and relatives as having gone to heaven, and being already angels; but of these same angels, and their life and occupation (if they have any) we know absolutely nothing. Some believe that they sing for all eternity, are possessed of gorgeous wings, and stand round a great white throne, with palm leaves in their hands; whilst, on the other hand, the Roman Catholics believe that they do not go to heaven until they have passed through purgatory. Christ is said to have promised to the thief, "*this day* shalt thou be with me in Paradise," and yet, in the Apostles' Creed, which is repeated Sunday after Sunday in church, we say, we believe that Christ descended into hell, and did not ascend into heaven until the *third day*. Others, again, believe that the soul falls into a kind of sleep or lethargy on the death of the body, and talk of "sleeping in Jesus," although we are informed in the Bible that Lazarus went at once to heaven and the rich man to hell.

When we consider the prospect held out by St. Matthew, chapter xxv., for the future state of the wicked, where we are led to believe that the Son of an all-wise and all-merciful God thus will address them:—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," it can hardly be said to accord with those notions of justice which God has planted in every human soul, to believe that He would thus deal with fallible human beings. The monstrous injustice of such a sentence becomes all the more apparent when we are told in the Thirty-nine Articles of the Church of England that "original sin is the fault and corruption of their nature," whereby they are "of their own nature inclined to evil, so that the

flesh lusteth always contrary to the spirit, and therefore in every person born into this world it deserveth God's wrath and damnation."

Again, when we consider the extraordinary contradictions we meet with in the orthodox theology upon such an important matter as the fate of our departed friends, we can well understand how sad and comfortless are the teachings of the Church, if such doctrines are really credible. How little hope can there possibly be of our ever again meeting many of our dearest and best friends (and those, not unfrequently, the most erring), when we consider how few of them can be regarded as good enough for heaven. On the other hand, how cheerless must be the thought, in connection with such stray sheep, that they were only fit for hell,—a conclusion which it seems the height of cruelty and injustice to sanction.

What is to become of our rich men of whom Christ himself said, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God? Are they only fit for hell and eternal damnation?

Again, since Mark xvi. tells us—"He that believeth not shall be damned," we must assume that all Unitarians and Jews, including thousands of other good, learned, sincere, and honest men, are doomed by their Maker, whom we call an all-merciful God, to everlasting torments, because their minds are unable to understand and believe what we confess in our Athanasian Creed to be "incomprehensible." Surely it is more consistent with our notions of a just and merciful Father that He would be as forgiving as was Christ, who, when praying for His murderers, said—"Father, forgive them, for they know not what they do."

Having now alluded to the unsatisfactory nature of the Bible evidences touching the life beyond the grave, in giving us no choice between heaven and hell,—everlasting life and eternal damnation,—and having also shown how much more cheerless are the wretched conclusions of the materialists, I need no longer hesitate to point to the only possible key which is to unlock these doubts and mysteries, and which (while entirely confuting the sapient conclusions of the conceited philosophers who tell us there is no God, and that immortality is a "delusion and a snare") will, nevertheless, afford ample comfort to the Bible student, from the fact of its according in the main with his favourite authority. In fact, so far from imperilling the authenticity of the Scriptures, it will add intensely to the interest of their perusal, by shedding an entirely new light upon hundreds of Bible narratives that must have always appeared mysterious and inexplicable even to the most ardent believer in the "Word of God." This key, then, which is to solve the problem of immortality, and once for all settle all speculations on the subject of man's destiny, is SPIRITUALISM.

WE are glad to be able to state that, according to information received last Wednesday night from Enmore-park, Mr. Enmore Jones was considerably better.

MISS ADELAIDE CLAXTON is an artist who possesses rare ability in painting ideal supernatural scenes; she has depicted many a baronial hall, with its ancestral spectre standing in the moonlight; in such matters she shows a leaning to the beautiful rather than to the horrible. Our attention was first arrested by her pictures from the accidental circumstance of seeing some of them in the shop window of Mr. Dowdeswell, of Chancery-lane, who at present has on view many exceedingly beautiful water-colour paintings of heads of ladies, executed with unusual good taste and skill by Miss Florence Claxton.

MR. PEBBLES IN NEW ZEALAND.

On Wednesday, February 26th, Mr. J. M. Peebles lectured on Spiritualism at the Oddfellows' Hall, Christchurch, New Zealand. Mr. M. B. Hart presided. The Christchurch *Daily Press* published a report of the lecture two columns long, from which we make the following extract:—

Organise circles in your own houses. But how? Let several sincere and congenial persons arrange business-like for two or three *seances* per week. Meet at the same house, the same number at the same hour, and sit round the same table, laying the palms of the hands upon it. Shut the doors, admitting none after the seats have been taken. Read something relating to the pure and the heavenly; sing a cheerful hymn or spiritual song, and then in the quietness of your souls pray for the ministrations of spirits and angels—for manifestations from the "loved ones in Heaven," and, after a few days or months, you will have motions, sounds, writings, and trances, or visions. "Ask, and ye shall receive," was a Scriptural promise. But "how did spirits control mediums to produce manifestations?" How did sunbeams paint human features? How did the magnet lift the bit of steel? How did the biologist control his subject? There were some twenty-four phases of mediumship. Paul mentioned several of them in the 12th chapter of 2 Corinthians—mesmerism, impression, electro-biology, psychology, clairvoyance, and trance were all inter-related as branches connected with the "tree of life." The "virtue" that "went out" of Jesus was not a moral principle, but vital force, and all force when reduced to the last analysis was spiritual. To illustrate how spirits controlled mediums psychologically, Mr. Peebles related an instance of his placing his thumb upon the ulna nerve of a young man's hand, which, with the exercise of the will power, so completely psychologised the youth, that he would leap, fish, hunt, dance, sing—do anything that the operator willed him to do. Now, said the speaker, supposing I had "died" the next day—the body only dies—the *ego*, the conscious spiritual man, or myself would live in spirit life, and accordingly, as a spiritual man disrobed of the physical vestures, I again approach the young lad, and, spiritually psychologising, cause him to become spasmodic, and then to speak the thoughts I will to be spoken. This latter state is called the trance condition. Before the supposed death I was a psychologist, and the lad, my subject; now I am a spiritual psychologist, and the young man is my medium. The law of control was the same, therefore when men said that Spiritualism was mesmerism and electro-biology, they said right of one phase of mediumship. It was all natural, and all the phases might be explained upon natural principles. While he admired the phenomena and philosophy of true Spiritualism, because reasonable, as well as in consonance with the religion of Jesus and the spiritual gifts of the apostles, still the practical and moral power it exerted was to him the most interesting. The good John Wesley once said—"I am sick of opinions, give us the pure practical life." And the poet Leigh Hunt, in his "Abou Ben Adhem," had put the same thoughts in verse. Spiritualism had revealed in a truer light the law of compensation; opened to anxious eyes a revised geography of the heavens, and convinced multitudes of Atheists and Deists of a future conscious existence. Unbarring the gates of death, it had brought the loved inhabitants of the summer land into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices. With the wand of clairvoyance it had scanned ocean beds, described geologic strata, suggested new planets, and measured starry distances, while conservatives were laggardly adjusting their instruments of observation. Under the name of psychometry, it had read by aural emanations the unwritten histories of Egyptian pyramids and Assyrian ruins; of Grecian culture and Druidic worship, and could trace the life line of mortals by the touch of ringlet or garment. While showing the naturalness of converse with the spirit-world by sympathy, vision, trance, impressions and inspirations, the tendency of Spiritualism was to elevate the thoughts, encourage fidelity, spiritualise the affections, induce true righteousness, and promote the principles of fraternity and equality. As a moral power, it was eminently apostolic. Its prayers were good deeds; its music the sweet breathings of guardian angels; its ideal, the Christ-life of perfection, and its temple the measureless universe of God.

SPIRIT LIGHTS AND FORMS.

On Saturday evening, May 24th, a semi-public *seance* was held at the rooms of Mr. C. E. Williams, professional medium, 61, Lamb's Conduit-street, Holborn, W.C. These Saturday evening *seances* are for Spiritualists only, and as the visitors consequently understand some of the conditions with which sitters should comply, the manifestations are usually strong and good. On Saturday, the 24th, the proceedings began with a dark *seance*, at which, while both Mr. Williams's hands were held, a playing musical box about a foot long, and weighing many pounds, flew about the room many times with great velocity, and touched the heads of all the sitters gently in its flight. Flickering lights were seen in the air, and a thick welded iron ring passed on to the arm of a City merchant who held one of Mr. Williams's hands, without the hands being disjoined to permit the threading of the ring on the arm by natural means; this is now a common manifestation at Mr. Williams's *seances*. The spirits John and Katie King talked to the sitters, and several of the ordinary phenomena of dark *seances* were observed.

Afterwards there was a sitting for the spirit form. Mr. Williams was bound to one of the end seats of the cabinet with thin cord, and in about ten minutes John King, robed in white, came out of the door at the other end, the door being three or four feet from Mr. Williams. The observers were in darkness, and John King brought his own light in the shape of a luminous oval crystal, about five inches long by three broad; it emitted a phosphorescent but strong kind of light; it was perfectly steady at all parts, and there was no smoke or smell. Its luminosity died steadily away in from two to three minutes; then he had to return to the medium as if to replenish the light in some way. He said that Katie was working hard to show himself (John King) and the medium at the same time, also that this would be one of the manifestations of the future; the manifestation would be first seen in circles composed of pure spiritual people, in whose minds not a doubt as to the integrity of the medium existed. The spirits would be able to produce the result better in an open room than in a cabinet; perhaps the best condition would be to let Mr. Williams lie on a sofa, and he (John King) expected to be seen floating over him.

The spirit then asked a gentleman who possessed medial powers, to look in at one of the windows of the cabinet, and he would try what he could do then. The witness said he saw John King floating near the top of the cabinet, the lower part of which was so dark that he could only see the hair of the top of Mr. Williams's head, as it was illuminated by the crystal moving over it. Mr. Williams is deeply entranced all the time that John King shows himself.

After the sitting, Mr. Williams was found bound as at the beginning. We have the name and address of the influential gentleman who tied him; he is skilled at such work, and is a perfectly *bona fide* witness in the matter.

MR. J. M. PEBBLES intends to visit England after he has completed his lecturing tour in New Zealand.

SPIRITUALISM IN THE CHANNEL ISLANDS.—The *Guernsey Mail*, of May 17th, gave much information about Spiritualism and its literature, in the course of a very fair review of Mr. Newton Crosland's interesting little book on "Apparitions." A letter by Mr. Crosland on Spiritualism was published in the *Guernsey Mail*, of May 24th, and in the course of his remarks Mr. Crosland said:—"Consider, for a moment, how we Spiritualists are handled by our opponents. A., B. and C. spare no pains and labour in the careful observation and solution of certain wonderful and miraculous phenomena; and for this investigation A., B. and C. possess special opportunities and experience. D., E. and F., who have kept themselves in the ordinary track of thought and life, and entirely aloof from exceptional conditions, immediately try to prove theoretically that A., B. and C. could not have witnessed the incidents they described, or that these observers were entirely mistaken in their interpretation of the phenomena. That is to say, the learnedly ignorant set to work to teach the practically well-informed! This treatment of A., B. and C. by D., E. and F. is termed philosophical method. *Risum teneatis?* Can we restrain our merriment?" The newspapers in the Channel Islands cannot do better than quote from the last page of this journal the instructions "How to form Spirit Circles," thus enabling many of their readers to discover, in the privacy of their own families, whether Spiritualism is true or not.

MATERIALIZED SPIRIT FORMS.

LAST Wednesday evening, at a *seance* at Mr. Henry Cook's, Hackney, four more positive photographs on glass were taken by the magnesium light, of the materialised spirit form of Katie King. One of the *Daily Telegraph* correspondents, the author of the *Unorthodox London* letters, bound the hands of Miss Cook (the medium) together with tape, sealed the knot between the wrists with wax, stamped by his signet ring, then he fastened her to the floor inside the cabinet with the long end of the tape from the wrists, and brought the same end of the tape out of the cabinet, and tied it to a chair. The tapes and seals were perfect at the close of the *seance*. The witnesses were also Dr. J. M. Gully, of Malvern; Miss Katherine Poyntz (whose vocal abilities are so well known); the two Misses Withall, of Brixton; Mr. H. Withall, Mr. G. R. Tapp, and Mr. Harrison.

At a previous *seance*, Katie made an attempt to show herself and Miss Cook to all the company at the same time, a manifestation which, she says, she hopes to be able to give in the future. The result of the first trial is shown in the following certificate, which was drawn up by Mr. Luxmoore, who is one of the Justices of the Peace for the county of Devon:—

We, the undersigned, wish again to record our testimony that at Miss Cook's *seance* on the 12th Katie came out of the cabinet in full length, under the same test conditions as to searching and tying as on the 7th of May, but with this addition, that Miss Corner (who was at the left of the cabinet, and at a favourable angle for seeing anything within) declared she saw Miss Cook and Katie at the same time; the position in which the remainder of the circle sat would not admit of their distinguishing anything inside. It would probably—except for the fact of Miss Cook and Katie having been seen at the same moment—have been unnecessary to publish what may, perhaps, be termed another certificate relating to our photographic proceedings under test conditions.

AMELIA CORNER, 3, St. Thomas's-square, Hackney.
CAROLINE CORNER, 3, St. Thomas's-square, Hackney.
J. C. LUXMOORE, 16, Gloucester-square, Hyde-park.
WILLIAM H. HARRISON, Chaucer-road, Herne-hill.
G. R. TAPP, 18, Queen Margaret's-grove, Mildmay-park, London, N.

Mrs. EMMA HARDINGE is now in Philadelphia, giving professional lectures on physiological subjects. Mr. and Mrs. J. Murray Spear are also in Philadelphia.

AN EXTRACT FROM SAMUEL PEPYS' DIARY.—“This evening with Mr. Brisband, speaking of enchantments and spells, I telling him some of my charms. He told me this, of his own knowledge, at Bordeaux, in France. The words were these:—

“Voyez un corps mort,
Royde come un Baston,
Froid comme Marbre,
Leger come un esprit,
Levons le au nom de Jesus Christ.”

He saw four little girls, very young ones, all kneeling, each of them upon one knee; and one began the first line, whispering in the ear of the next, and the second to the third, and the third to the fourth, and she to the first. Then the first began the second line, and so round quite through; and putting each one finger only to a boy that lay flat upon his back on the ground, as if he was dead. At the end of the words, they did with their forefingers raise this boy as high as they could reach; and Mr. Brisband being there and wondering at it, as also being afraid to see it, for they would have had him to have bore a part in saying the words, in the room of one of the little girls that was so young that they could hardly make her learn to repeat the words, did for fear there might be some slight used in it by the boy, or that the boy might be light, call the cook of the house, a very lusty fellow, as Sir G. Carteris's cook, who is very big; and they did raise him just in the same manner. This is one of the strangest things I ever heard; but he tells it me of his own knowledge, and I do heartily believe it to be true. I inquired of him whether they were Protestant or Catholic girls, and he told me they were Protestants, which made it more strange to me.”—*Vol. 3, page 60.*

Review.

Angélique Arnauld. By FRANCES MARTIN. New volume of the Sunday Library. Macmillan and Co.

THIS is a most interesting history. Whilst Angélique was abbess of Port Royal, there were some of those instances of supernatural power which have confirmed many in the belief that the age of miracles was not alone that of Christ and His disciples, but that it has continued down almost, if not altogether, to our own days. Miss Martin has, however, preferred to dwell upon the human history of Port Royal; she dismisses the miracle of the Holy Thorn with even less ceremony than did the arch-sceptic Gibbon. But in doing thus she is only the more faithful to the true character of Angélique Arnauld and her nuns, of whom Racine complained so naively, that they always took particular care to conceal from the eyes of men as much as they could, not only their austere mode of living, but even the knowledge of those miracles which God from time to time worked in their monastery. The reader of this pleasant and instructive volume will find so much to admire in the pure and holy aspirations of the great abbess—more truly a saint than hundreds of those whom the Roman Church has canonized—that he will love the simple facts of it even more than the most wonderful miracles which are said to have happened through her means, but will regret, at the same time, that a spirit so pure should have been so governed by priestcraft and dogma, and should have fancied she was serving God by living a comparatively useless life out of the world, instead of a practical life in it. Her vigorous protests for truth and right are more valuable than the marvellous cures which are related to have been worked upon those who were so happy as to have touched her shroud. Miss Martin has told her story in the clearest, most sympathetic manner, and yet, whilst pointing out her heroine's virtues, she has not scrupled to show us her weaknesses. We recommend the volume to our readers as an interesting picture of life inside a convent. The following quotation shows that even nuns, living in the odour of sanctity, may practise cruelties on each other of which the profane vulgar of the outside world would be both incapable and utterly ashamed:—

“We learn from others something of the humiliations to which she was exposed at this time, though no word on the subject escaped her own lips. She entered her noviciate again, and was condemned to humiliations that the other novices did not endure; she bore them so patiently, that the hearts of many were touched. Shortly after her resignation, she was sentenced to perform penance before the sisterhood assembled in the chapter-house; she was bareheaded and barefooted, and as the pavement of the newly-completed building was very damp, she suffered severely in consequence. Among other things, she was told at this meeting not to imagine that she had done anything remarkable in resigning her abbey; she had done no more than her duty. Sister Garnier, the nun who loved her, had her eyes fixed upon her, and says that she seemed “incredibly composed.” The sisters were after this forbidden to address her on any subject; she was condemned to absolute silence; and many of the nuns seemed to take delight in depreciating her and expressing their love and esteem for the new abbess and prioress in her presence.

“Three or four months after the election she was sent to the schoolroom as mistress of the convent pupils, and she also swept their rooms, and performed all kinds of menial duties under the direction of the new prioress. She was very fond of children, and easily gained their affection. Each child thought that the good sister loved her the best of all; and although they tried to find out her favourites, they could not

do so; neither did they discover that she really greatly disliked a little troublesome discontented child, with no signs of "grace," to whom she was so kind, that this little one was supposed to be her special pet. She treated the Abbess Genevieve with profound respect, speaking to her on her knees, and kneeling whenever she met her, and she taught the children to render her implicit obedience. Some childish fault of her pupils was once reported to the abbess, and visited with severe and unmerited punishment. Angélique addressed the children on the subject; she was too honest to magnify the fault, which, she said, was not so great as the abbess thought, but she upheld the authority of her superior, and told them that they must submit to the punishment which the reverend mother had inflicted.

"It was considered necessary to humiliate Angélique still further, and we cannot but marvel at the malignity and petty spite of the penances devised. Several times in the refectory a so-called history of her life was read aloud before the sisters, which was a tissue of insult and untruth. She was accused of going to church "as dirty as a pig," and was told, in conclusion, that if she was appointed abbess of the Monastery of the Holy Eucharist, of which there was already some talk, she would make it "a dirty, disorderly house, like Port Royal." The humility of the nun had not quite extinguished the pride of the Arnaulds or the truth and integrity of her nature; and she continued to eat her dinner unmoved. After dinner the prioress asked why she had gone on eating during the reading, and she answered that "she was not thinking about it." In addition to the silence within the convent to which she had been condemned, she was not allowed to correspond with Agnes, or to communicate with her friends at the parlour-wicket. The letters from St. Francis de Sales, which she had looked upon not as a private treasure, but as a valuable possession of the monastery, were torn up, and used to cover jars of preserves. She bore all in silence, and without a murmur, but after two years of this treatment, still further humiliations were devised, and she was subjected to innumerable petty indignities. Once, when all the sisters and pupils were in the refectory, she was told to rise from the table, and a basket full of the most disgusting filth was put round her neck. She was led in succession to all the refectory tables by a nun, who said, "Look, my sisters, at this wretched creature, whose mind is more full of perverse notions than this basket is of filth." Angélique gravely thanked the sister who had devised this *mortification* for her, but she said afterwards she thought she should have heaved her heart up at the horrible stench.

"Another time she entered the refectory wearing a large paper mask, on which was written, 'My sisters, pray to God for this hypocrite. Pray to God, and ask Him to make her conversion a real and not a pretended one.'"

DEDUCTION AND INDUCTION.*

TRUTH is the pre-existent essence which we are created that we may know, which we know that we may love. This is the broad, all-inclusive fate—the inescapable destiny of every conscious creature. We have a spirit for the reception and love of truth, and an intellect for its discovery and interpretation. . . . The character of intellect is determined by its *method* toward truth; and, for convenience, we will at once give each of the two recognised methods its proper name, of inductive or masculine, and deductive or feminine. They start from the opposing ends of a line, and lead toward each other. . . . Of these methods, the former works from without, where it begins with forms and phenomena (the sensible signs of truth) inward towards truth itself; the latter from within, where it begins with truth, outward to an acquaintance with its sensible signs. . . . The inductive learner commences the study of forms and facts, ignorant both of them and of the truth they will disclose. The deductive foreknows what they will evolve. The one by slow, laborious, rude paths—confused and conflicting inquiry—progresses towards truth; the other is already in the sacred presence, and goes to the kingdoms of

form, force, and relation, not for proof of truth, so much as for the pleasure of acquaintance with her finer and more detailed lineaments; the delight of familiar knowledge of the actual of nature, which is the physiognomy of truth; as one feeling and acknowledging the power and greatness of an artist beforehand, would therefore find the more pleasure in seeing his works. The difference between the two conditions and methods is that between two visitors to a vast and complicated fortress, of whom one already knows the internal construction, strength, and resources, and is curious mainly to see what is without the walls; while the other is ignorant, alike of internal and external, and can only learn the former slowly through the most intimate, patient, and faithful study of the latter. At his best, he would be long making this; under the insuperable difficulties of the situation he would probably arrive at many false conclusions from the appearances he beheld, and the chances would be at least several to one that his theory when developed would embody nearly as much of false as of true—nay, it might much more, and have to be altogether set aside when all should be disclosed. The history of masculine philosophy and intellectual progress is fruitful in actual experiences like this. Induction (as method) is the proof of truth, implying a state of doubt till the truth is made. An induction correctly made is a truth proved by its outward signs of fact or form. But a truth is no truer proved than unproved; it only thereby is made known to the man who had no eye to see or spirit to welcome it before. The inductive intellect is a stately host, who keeps his divinest guest waiting on the threshold till letters of introduction are produced—proofs of origin and identity compared and continued; and the blindness he suffers is such, that if false evidence be in sufficient amount, he is as likely to open his doors to Beelzebub, well arrayed, as to the shining angel—the evidence is so much plainer to his senses than the individual qualities of character to his inner faculties—so much more weighty to his intellect than the Divine Presence to his consciousness.

Deduction (as method) presupposes an intuitive perception of truth, and a state of trust in her presence, or in her readiness to appear at any fit moment. A deduction correctly made is the foreshowing of some result (a form, phenomenon or event) of a truth already known. The deductive intellect is a gracious sweet hostess who recognises the heavenly visitant afar off, and hastens to open wide the hospitable door and lead the way to the fairest apartment. Proofs are not required here. Each feels and knows each more infallibly than any evidence could prove them. Truth has come to that soul, and the soul knows and joyfully welcomes her. It is paradise henceforth where they two are.

Human intelligence, as distinguished from Divine, is inductive. The Divine employs truth, foreknowing results from perfect knowledge of it. The human has to go to results for knowledge of that which produces them. As distinguished from the experimental (inductive) method, the deductive is sometimes called the ideal, because its discoveries are based upon ideas antecedent to any knowledge of the facts of those ideas. Thus Columbus stated a deduction from the law of sphericity in the earths; and the discovery of America was the fact which verified his deduction. There could have been no induction for Harvey's discovery of the circulation of the blood. . . . Thirty years after

* Quoted from *Woman and her Era*, Vol. II., Chapter 3.

Bacon, came the man who may be said to have been on the ideal side, his analogue on the experimental one. This was Descartes, of whom writes Mr. Backle, "The least that can be said was, that he effected a revolution more decisive than has ever been brought about by any other single mind. Bacon rejected consciousness and all internal action, as a trustworthy source of belief, and declared that experimental proof was the only proof. Descartes announced and defended the certitude of consciousness and the sufficiency of the human mind." He refused to entertain first, external evidence and went straight to the innermost of life—its consciousness. Clearly to see through that, he declared was to see the truth. Hence acquaintance with her ultimates was comparatively easy. . . "But this deductive method," adds Mr. Lewes, speaking of Descartes and his time, "though premature, was puissant." Science is forced to employ it, and Bacon's greatest error was in not sufficiently acknowledging it. Hence we may partly account for the fact that Bacon, with his cautious method made no discoveries, while Descartes, with his premature method, made important discoveries.

IDOL WORSHIP AT HOME.

(From the *Journal of the Anthropological Institute.*)

In spending large sums of money every year in sending missionaries to foreign countries for the conversion of the heathen abroad, we are very apt to forget our own heathen at home. A reiteration of the statement that there are heathens in London would fail to excite any surprise. But when I assert that within twenty-four hours' ride of the "Great City" there are heathens proper—that is, *bona-fide idol worshippers*—it may startle not a few of the pious people who keep on good terms with their conscience by annually sending their mites to some missionary fund for the conversion of the Chickaboo Islanders. I must confess that it is by no means comfortable, after boasting for generations to all the world of our civilisation and Christianity, to suddenly discover that in our very midst is a race of barbarians, who, lacking the knowledge of the true God, fall down and worship a wooden image. But, however startling it may be, I assert that it is positively true.

Off the West Coast of Ireland, in lat. 54 deg. 8 min. N., and long. 10 deg. 12 min. W., are two islands known as Inishkea, north and south. The word is Irish, and signifies "Inish," an island, "Kea," a thorn-bush. So that the name suggests that at some remote period thorn-bushes were found there, though I observed, during my recent visit, that the thorn-bush was conspicuous by its absence. With the exception of one hill, called Knocknaskea, the islands are perfectly flat. The islanders are ruled by "a king," who is said to be upwards of a hundred years of age. While having my doubts on this point, I am bound to say that his majesty is particularly hoary, and has certainly passed the allotted three-score years and ten. He is a most agreeable monarch, and is much beloved by his subjects. He has no suite or palatial residence, and his revenue consists of a small percentage of the fish caught and the potatoes grown. The habitations are mere hollow heaps of stone, plastered over with mud, and thatched with rushes and seaweed. In some of these wretched hovels as many as eight and ten persons herd together, with a goat or pig, and in many cases a cow, sharing the accommodation with them.

But this description would not inaptly apply to many other parts of Ireland; and even in some of our agricultural districts the labourers are not much better off in the matter of housing. But here is something that will not apply, it is to be hoped, to any other part of her Majesty's dominions.

The religion of these islanders is confined to the worship of a large wooden idol. This is no exaggerated figure of the Virgin Mary, but a rudely-carved image of a man, about eight feet high, dressed in a long flannel gown. I could not ascertain that they have any particular home for the god; and there seemed to be a general desire on the part of the natives to preserve a strict silence with respect to his saintship. It was only after repeated solicitation that I was permitted to visit the place where the idol is kept—a hut somewhat larger than the surrounding ones, and which is used by the natives as a place of worship. Owing to the situation of the islands they are exposed to the full force of the Atlantic gales, and at such times the inhabitants are unable to pursue their avocation of fishing, and in consequence suffer great privations. The idol is then, amid many lamentations, brought down to the shore, and invoked to still the storm, the natives at the same time prostrating themselves on the sand. Should the gale cease, it is attributed, of course, to the interference of the idol; but if, on the other hand, no abatement takes place, it is the god's will, and so he is sorrowfully but reverently carried back to his domicile.

These poor people hold very little communication with the outer world, and they have a tradition that they are the descendants of a mighty giant, who, with his wife, came from a beautiful and fertile island of great extent, which was submerged by the Atlantic. They say that this island was a perfect Paradise; that gorgeous plumed birds flitted about and made the air melodious with exquisite music, while flowers of the most brilliant hues bloomed perennially. They believe that the enchanted island will some day rise again in all its loveliness, and become the future home of the spirits of their departed friends.

The seals, which abound on the rocky parts of the shore, are regarded with profound veneration; and on no account could a native be induced to kill one, as they are said to be the souls of their departed friends. In the hut of the king is the skin of a large white seal, which I ascertained was piously treasured on account of having formerly been occupied by the soul of a maiden. The following is the legend related to me:—Many years ago, a beautiful young girl lived upon the island, and was the betrothed of a "daacent boy" by the name of Rooney. One day Rooney and his bride-elect were out fishing in a coracle, when a storm arose, and the frail craft was capsized. The terrified lover endeavoured to save his sweetheart in vain. Before sinking for the last time she bade him farewell, and said she should become a white seal, and would sing to him. The broken-hearted Rooney swam ashore, but his reason had fled. For a long time he daily made a pilgrimage round the island in the hope of meeting his departed in the shape of a white seal; but his journeys were always fruitless. At length, one stormy winter night, when the wind howled across the island with terrific fury, Rooney started from his couch of rushes, and exclaimed, "Hark, I hear her singing—she calls me now," and before anyone could stop him, he had bounded off and was lost in the darkness. His friends were about to follow, when they were deterred by a plaintive voice, which in a low musical tone bade

them stay. All night long they heard the voice chanting a melancholy lay, but when daylight broke it ceased. Then a search was made, and down on the sea-shore they found the dead body of Rooney, with a dead white seal clasped to his breast. The souls of Rooney and his beloved had gone to the enchanted island.

In answer to inquiries I made with respect to the burial of their dead, I was informed that for three days the corpse is allowed to lie with his face exposed, and a light burning at its head. And during this time the wooden god is repeatedly supplicated to give the deceased a safe passage to the Paradisiacal island. At the end of the third day, the friends and relatives assemble at the hut, a procession is formed, and amid much weeping and wailing the remains are carried to the graveyard and there buried, stones from the sea-shore being piled in heaps to mark the spot.

Some two or three years ago, I believe a missionary went over to Inishkea to attempt the conversion of the heathens; but like many of his class who have gone on similar errands to other parts of the world, he commenced his work by scoffing at and reviling the God they worshipped, forgetting that for generations the faith of these poor people had been placed in that senseless image, and that faith, when once placed, is too strong to be scoffed away. By adopting this course he very naturally failed in his object, and so incensed the natives that he narrowly escaped with his life. Since then nobody seems to have thought it worth while to attempt the conversion of these untutored islanders.

J. E. M.

The funeral of the late Mr. William White, editor and proprietor of *The Banner of Light*, took place three weeks since at Mount Auburn, Boston, U.S.

LIBERAL ORTHODOXY.—The *Broad Churchman* has recently published some excellent letters in favour of Spiritualism, written by Mr. T. Herbert Noyes and Mr. James Thornton Hoskins. The latter gentleman says, in one of his letters:—"It seems hardly necessary to say that there is abundant Scripture authority for these solemn investigations. 'There is a natural body, and there is a spiritual body,' says St. Paul, who, in another famous passage, (1 Cor. xii.), alludes to the variety of spiritual gifts, of healing, prophecy, *i. e.*, 'speaking unto exhortation, edification, comfort,' with which some talented persons are endowed. 'Beloved, believe not every spirit,' says St. John (1 iv. 1), 'but try the spirits whether they are of God.' Here the eminent Evangelist evidently takes for granted that those who 'search' his writings are aware of the possibility of intermundane communication. The existence of bad, hitherto undeveloped spirits, like the witch of Endor, who live in a hell of temporary remorse, logically implies the existence of good ones. The readers of this paper may require no additional evidences of immortality, the ordinary proofs being quite sufficient to convince them of the validity of the Christian doctrine. Yet, even to them, fresh illustrations may be, in many respects, most useful. But let us carefully reflect upon the number of atheists who have already been converted by spiritualistic facts and reasonings, some to Christianity, others to an unalterable belief in the reality of a future life. I have met many, and have not the slightest doubt but that infidelity, that most unscientific and irrational product of ignorance, is destined ere long to be crushed by the rapid onward march of those glorious everlasting truths which, issuing primarily from the Supreme Being, who sits enthroned in the illimitable Univercelum, are about to illumine the earth with countless rays of celestial light. In short, Spiritualism is to Protestantism what this latter was to the Roman Catholic Creed. Each in its turn serves the divine purpose; but just as the 16th century movement was more advanced than the system which it partially supplanted, so it is the proud mission of Spiritualism to regenerate the churches and humanise the angry theological disputants of the 19th century."

Poetry.

A CHILD'S PRAYER.

(From *A Tale of Eternity and other Poems*, by Gerald Massey. London: Strahan and Co.)

THEN, silent Leonard lifted up his look,
Bright as a daisy when the dews had dried;
A sudden thought struck all the sun in his face.
"Martha and Dora, I know what I'll do!
I'll write a letter to our Saviour; He
Will help us if we put our trust in Him."
The sisters smiled upon him through their tears.
This was the letter little Leonard wrote.

"Dear, beautiful Lord Jesus,
Christmas is drawing near;
Its many shining sights we see,
Its merry sounds we hear,
With presents for good children,
I know thou art going now,
From house to house with Christmas trees,
And lights on every bough.

"I pray thee, holy Jesus,
To bring one tree to us,
All aglow with fruits of gold,
And leaves all luminous.
We have no mother, and, where we live,
No Christmas gifts are given:
We have no friends on earth, but thou
Art our good friend in heaven.

"My sisters, gentle Jesus,
They hide the worst from me;
But I have ears that sometimes hear,
And eyes that often see.
Poor Martha's cloak is worn threadbare,
Poor Dora's boots are old;
And neither of them strong like me,
To stand the wintry cold.

"But most of all, Lord Jesus,
Grandfather is so ill;
'Tis very sad to hear him moan,
And startling when he's still.
Ah! well I know, Lord Jesus,
If thou would'st only come,
He'd look, and rise, and leave his bed,
As Lazarus left his tomb.

"Forget us not, Lord Jesus,
I and my sisters dear:
We love thee! when thou wert a child,
Had we been only near,
And seen thee lying, bonny babe,
In manger or in stall,
Thou should'st have had a home with us
We would have given thee all."

Correspondence.

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

THE TWO BRAINS.

SIR,—In relation to a case of obsession you refer to Mrs. Hardinge's remark, "that physical mediums were persons with large back brains," and say that if "observation should prove her statement to be accurate, it may account for the circumstance that the application of cold water to the back of the head is efficacious in cases of obsession. Mrs. De Morgan, in *From Matter to Spirit*, gives evidence that the lower spirits act upon the base of the brain of the medium." It is a quarter of a century ago since I discovered phreno-mesmerism, and chiefly through it means the functions of the lower brain. At a meeting in Harley-street, Mrs. Hardinge was asked, the question as to the distinctive functions of the two brains, and replied that the cerebrum or large brain related to the mind, and the lower brain, the cerebellum, to the physical man. The late Dr. Hunt, founder of the Anthropological Society, was by my side, and he immediately turned to me and said, "She has been reading your book"—meaning my letters to Miss Martineau, wherein is a sketch of my discoveries, p. 59. I commence my account in these words—"I begin, as you suggest, with the lower and lesser brain—the cerebellum. Here I find a number of organs associated in groups, and having a special relation to the bodily condition; the function of the cerebrum, the superior brain, relating to the external world, and also to those faculties of the cerebellum. The larger brain, I may say, for distinction's sake, is more especially the brain of the body, and the cerebrum of the mind. In this seems to rest the fundamental distinction between the two brains." I then proceed to particulars, to the grouping of the organs, and to their inter and outer relations, as regards the muscular power and other bodily functions and secretions. But as yet physiologists have ignored my discoveries, because

they have set their minds against mesmerism, clairvoyance, and kindred matters, as the illusions of unreliable or incompetent enquirers. But that time of foolish prejudices is rapidly passing away, and the new light will begin to be recognised, and men will wonder at their former blindness; the stones rejected will be recognised as the crowning of the edifice in the true science of man and mind. Then, indeed, man will stand with all confidence in the power by knowledge over his own nature, and the sceptical arguments of the metaphysician will no more trouble mankind. I have not yet been able to accept any of the theories in regard to the agency of supernatural beings or of spirits, in respect to any phenomena or formative processes we are able to observe. Nevertheless, the discoveries I have referred to are quite in accord with a spiritual interpretation. As, for instance, by operating on a certain portion of the cerebellum of a mesmerised subject, I can call forth an incredible amount of physical force, without the consciousness of the somnambulist though apparently fully awake, surely a spirit might effect the same by a medium, and be able, perhaps, to send forth or draw forth the power without the intervention of the muscles, and directed by its own intelligence; which would seem to be a very "simple" and sufficient solution of the problem we have to solve. But, as I tell my excellent friend, Mr. Wallace, I fear the solution is a little too simple. Nature does not reveal her deeper secrets quite so readily. See how little Professor Rutherford was able to tell us in regard to this very question of the muscular power—little more had he to say than in all essential points to proclaim our ignorance; and the two brains seem still to be regarded as absolutely unknown, if not unknowable provinces in nature. Why? Simply because the only efficient and appropriate methods and means of investigation have been ignored and neglected.

HENRY G. ATKINSON.

Hotel Royal, Boulogne-sur-Mer.

SPIRITUALISM AND CHRISTIANITY.

SIR,—I have read with satisfaction the letter of your correspondent, dated the 19th ult., in your impression of the 1st inst. The whole letter appears to me deserving of attention, but for my present purpose, I shall only make from it the following extract:—

"The literature of modern Spiritualism can hardly be said to be of a very high intellectual order, and treats more of the ordinary incidents of spirit life, shorn of these problems, in which knowledge is evidently desired respecting the origin and destiny of man, the creation and sustentation of that part of the universe we call material, the action and counteraction called good and evil; and above all, little or nothing is said or revealed upon the great first cause of all being, and the relationship existing between the Creator and created."

Again:—

"I would further ask, Does Spiritualism affirm the truth as recorded in the Christian Scriptures, especially in reference to the author of Christianity—viz., Christ Himself?"

Referring to the first quotation, it is to be considered, where so much avowed materialism prevails, and if not avowed, practically exists, the first thing to be established, is the existence of man after what is called death, as a spirit in the spiritual world. This existence at the various *seances* and in other ways has been abundantly proved; although there have been the bright and shady sides which characterise everything on earth, this is the first step on the ladder; the others must be reached in due succession. No doubt there exist Spiritualistic writings elucidating the high subjects referred to by your correspondent, and not generally known. It appears to me if productions of this kind could be collected and published in the periodicals, they would materially assist your correspondent's views. I therefore forward extracts from the writings of a lady writing-medium who has passed away, and also from those of mine, whose origin is of the same kind, as specimens of such communications as your correspondent appears to think of cardinal importance to the world.

The following communication is through the lady, and describes a Mr. L. who had not long entered the spirit world:—

"*Good Friday, April 14th, 1865.*—Now you have lived to see another anniversary of our Lord's death, and this should add a volume of feelings and reflections upon the subject of this communication, for you have in this day the most vivid and extraordinary picture of the sacrifice the Lord of all has made from the boundless love His Divine nature bears to His creatures in their night of spiritual destitution; you will find that the more you regard your duties to your brethren as sacred, and as holding a

supreme place in your affections, the more you understand and appreciate the benefits of the Lord's sacrifice for you and the multitude of His creatures and your brethren; and in appreciating it, appropriate the benefit to yourself. Sacrifice is not punishment or suffering in the Eternal; sacrifice is the whole work that the Lord performed for man; He found him debased; He raised him from the dust of earth; He made him a living soul—not at once, not in the twinkling of an eye, but by that progress through which a man becomes a living from a dead man. The lengthened night of spiritual darkness is now drawing to its close, and even now the man of religion and life may see through the atmospheres that surround him the glimmering of the light of the sun of righteousness in the eastern sky. Will you then lay this reflection to your soul, and so elevate it that it may regard every sacrifice as a grateful odour, and the evidence of a living principle in the mind? You may lift the veil at your pleasure, and see the glories of the light of truth; but you should as well open your heart to receive that heat of love which is the baptism of that Holy Spirit which is the baptism of that fire whose flame burns with increasing warmth and splendour in the soul that is fitted to receive it."—LOUISA (a sister of the medium, who departed this life at four years of age, in 1813).

The other message is extracted from the communications through me, as follows:—

"*Oct. 1st, 1856:*—He asked about the Lord; he was told he should see Him if he wished, but he could not see Him in His glory.

"*Oct. 2nd:*—More states are being constantly opened in his mind; he is very grateful to the Divine Being, but he places Him a long way off, and cannot admit the intimate union of love penetrating to the depths of human hearts. Mortals are viewed in his opinion by the Divine, as mortals view animals. To give them food and certain enjoyments is showing great mercy, but to lead the thoughts, to bend the inclination, is beneath the trouble of an almighty, omnipotent power. Morning rays dawn upon his mind, however, and he begins to doubt former opinions. When he is perplexed some angel comes and talks to him; the subject is, as it were, accidentally opened, and he is cleared of some pressing doubts.

"*Oct. 9th:*—Many flowers are on the lake into which Mr. — is looking; he has gazed his soul out of his eyes, and feels his nothingness. At once there stands near him One who, fixing on him a look which almost makes him sink, and yet fills his heart with love, says—'Now reach hither thy hand, and thrust it into My side. Now believe that I, thy Maker, Father, Friend of Man, think no love too great to manifest for the children that are mine; no suffering too hard to bring mine inheritance back to Me. No man could love till I taught him, no heart feel the pangs of childbirth like Him to whom all things belong, and all hearts are open. All this your heart believes, but you think Me too great and glorious to be manifested to fallen man. Tell Me who is the greatest—the One who sits alone in his greatness, or the One who can conquer fallen man by saving him?—the One who is too mighty to suffer, or the one whose lowliness is his might, his love his glory, his brightness his humility?'"

Porto Bello Lodge, Knight Hill-road,
Lower Norwood, May 4th.

G. B. PRICHARD.

THE REV. J. MURRAY SPEAR.

SIR,—The following is a list of the subscriptions at present received to the fund for the benefit of Mr. Spear:—Thomas Grant, Esq., £5; William Tebb, Esq., £5; Mrs. Makdougall Gregory, £5; A. L. Elder, Esq., £5; Dr. Newton, £2; G. Nelson Strawbridge, £1 ls.; Mrs. Strawbridge, £1 ls.; A Friend, £1.

MARY E. TEBB.

20, Rochester-road, Camden-town, N.W.

ANSWERS TO CORRESPONDENTS.

- J. G., Maidstone.—Will quote portions of your pamphlet soon.
- A. A., St. Petersburg.—Will write to you by post in a few days.
- P.M.—We have been unable to find room for your letter headed—"Spirituality and Practicality," but have tried to do so. It is too long; and, considered in relation to its length, we do not think it to be quite equal to the excellent quality of the average of your utterances.
- T. H., Shepton-Mallet.—Through many mediums evidence of the personal identity of departed spirits is rarely or never obtained; through others, such evidence comes occasionally and unexpectedly; through test-mediums, such evidence comes at nearly every *seance*. At present we do not know of any good test-medium in England, though there are several in America.

MANY queer specimens of newspaper literature reach us from America. Among others the chief organ of the Oneida "Free Lovers" has come to hand; its contents display much ability on the part of the authors. The last mail brought a journal directed to "Esquire Allen" (meaning our respected publisher), entitled *The Universe* (Massachusetts), containing many articles on Spiritualism, to some of which we hope to call attention in the next issue of *The Spiritualist*.

MR. PRENTICE MULFORD, of California, is now lecturing on Spiritualism in the North of England. His published utterances are very thoughtful, and display a keen appreciation of the beauty and spirit of the works of nature, as well as a distaste for the artificialities and conventionalities of life. Such intellects experience the deepest and the truest happiness, and are most independent of the material powers of earth. We know nothing with respect to his abilities as a platform speaker.

PASSED TO SPIRIT LIFE.—On Wednesday, May 21st Mrs. Caroline Edmiston, of Beckenham, Kent, in the forty-eighth year of her age. Mrs. Edmiston was not only one of the warmest friends to the cause of Spiritualism, but was beloved by all who knew her for her unvarying kindness and goodness. The funeral took place last Saturday week, when her earthly body was laid in the ground in Brompton Cemetery, in the presence of Mr. Edmiston, most of the younger members of his family, and a few sympathising friends. Mrs. Edmiston had been making arrangements in case of her death for a long time, and although very happily circumstanced here, she frequently expressed her desire to leave the earth for the brighter world beyond the grave.

THE DIALECTICAL REPORT.—While Mr. Burns, spiritual bookseller, of 15, Southampton-row, is doing the good work of publishing a cheap edition of the *Dialectical Report*, "the leaflets" for distribution published by Mr. Allen, of 11, Ave Maria-line, and advertised on another page, contain in a few paragraphs the nature and results of the Dialectical investigation, also instructions how to form spirit circles at home. More than ten thousand of these leaflets have been already distributed, and if every Spiritualist gave away the contents of one of the little packets, some millions of leaflets would be disseminated, within a fortnight, all over the kingdom. More efficient aid to Spiritualism at so cheap a rate could not possibly be given in any other way, and the advent of a large number of new mediums would be the result.

UNHEALTHY FOOD FOR CHILDREN.—The following, according to a writer in the *Nonconformist*, are extracts from a Church of England catechism:—"Which sacraments are necessary for all men?" "Baptism and the Holy Eucharist." "What is baptism?" "Washing away of sin." "Whose children are we made in baptism?" "The children of God." "What is the Eucharist?" "It is the body and blood of Christ." "What did the Saviour give the apostles power to do?" "To make bread and wine His body and blood." "Did he give this power to any one else?" "Yes; to the bishops and priests who came after them." "What do we receive when the bishop confirms us?" "We receive the Holy Ghost." "Is it wrong to join in the worship of Dissenters?" "Yes; we should only attend places of worship which belong to the Church of England." "How are we to know the meaning of the Bible?" "We learn it from the Church." "Why are we bound to believe what the Church teaches?" "Because she is the Pillar of the Truth."

A PROPHETIC DREAM.—The *Liverpool Daily Post* of May 8th, in announcing the Chester Races, states that a well-known and very respectable sporting man had dreamt that the horses for the Chester Cup would be placed in the following order, eight, three, and five, which he at once told to his friends, and among others, to the editor. He not only backed the horses himself to come in in that order, but he induced many others to lay out their money at the long odds of twenty to one against number eight—Field Marshal, the winner of the Chester Cup for 1873, whilst the order in which the second and third came to the winning post was, as he had prophesied, three and five, which were the two favourites. It has been stated that a similar occurrence took place when Daniel O'Rourke won the Derby some years ago, which was prophesied by a spirit-message, given through Mrs. Marshall, the betting being forty to one against the winner. These are merely cited as facts, without however desiring to encourage gambling in any shape, and especially through spirit messages.

A CORRESPONDENT of *Public Opinion* says:—"Spiritualism is such a recognised fact in Paris, that there are large commercial houses where no *employes* but Spiritualists are received, the conviction of the proprietors of those houses being that believers in Spiritualism are not likely to be dishonest men."

IN A TRANCE.—The wife of a rockman residing at Vren Cysyllte, a village about three miles from Llangollen, had been in delicate health for some months, and a few days prior to the 3rd of January her life was despaired of. A person living in the neighbourhood acted as nurse, and the sick person was a patient of Mr. Williams's, of Derwen Deg, Trevor. Early on Friday morning she seemed to be rapidly sinking, and between three and four o'clock she apparently died. At this time the nurse and the husband were present, and had no doubt whatever that life was extinct. In the ordinary course the nurse proceeded to lay the body out, and about seven o'clock the husband went by train to a village in Shropshire to acquaint some friends of her death, and to make arrangements for the funeral. On his return, however, he found to his great astonishment, that his wife had disengaged herself from the wrappings which are usually put upon the dead. Although she was still insensible, there was no doubt that she had moved. He at once resorted to friction and stimulants; unmistakable signs of life appeared, and we are happy to say, the woman, who is aged about 50, is in a fair way of recovery.—*Oswestry Advertiser*.

A SPIRIT CHILD.—Mrs. M. H. Burnham, the New York correspondent of the *Missouri Republican*, gives an account of a Southern lady who has a spirit baby. Four months ago she lost a child of five months. She is a delicate, fragile creature, and the loss of her baby nearly killed her. Four days after the little creature's death, and just at dusk, she became aware of something pulling at her dress, and there was her little baby back upon her bosom. From that time to this the baby comes back to be nursed as the evening shadows fall. She cannot see it, but she feels its little hands paddling about as a baby's will, and those around her can see her dress disarranged, her collar pulled, and the indentations on her bosom made by the invisible fingers of the spirit baby. Her physician is staggered. There is no alteration in her physical condition; everything goes on as if she was nourishing a child. The lady is not a Spiritualist, is excessively refined and aristocratic, and shrinks from making the phenomena public, but every night she cradles in her arms her intangible baby. She feels its unseen mouth against her, and she bends with bitter tears above the invisible little visitant.

EDUCATION IN GREAT BRITAIN.—The last Census returns, analysed by Mr. Lewis, give, as a rough test of the state of education, the proportion per cent. of men and women married in 1870 who signed the marriage register with marks. Some of the educational results thus brought out are very curious. For England and Wales generally, the proportion of men signing with marks is 19.8 per cent., and of women 27.3 per cent. For England alone these figures are a little altered, being respectively 19.3 and 26.3; but for Wales they are no less than 29.6 and 44.6. The average male ignorance of Wales is surpassed by the counties of Monmouth (36.7), Stafford (36.0), Bedford (32.5), Suffolk (31.0), is precisely equalled by Hertford, and almost precisely equalled by Norfolk (29.5). The average female ignorance of Wales is not equalled in any English county, but is approached in Monmouth (44.4), Stafford (44.1), and Lancaster (39.4). Taking both sexes, there is less education in Monmouth than in any other English county. Surrey stands at the head of the list, with only 9.2 per cent. of unlettered bridegrooms, and 12.3 per cent. of unlettered brides. Middlesex follows, with 9.4 and 14.8 per cent.; and then comes Westmoreland, with 11.2 and 14.7. In 16 English counties—Berkshire, Bucks, Cambridge, Dorset, Essex, Hants, Hereford, Herts, Huntingdon, Norfolk, Oxford, Rutland, Somerset, Suffolk, Sussex, and Wilt—the women are better educated than the men, and in Lincoln they are equal in education within a small fraction; but in the remaining 23, and in all the Welsh counties but Flint and Radnor, the scale turns in the other direction. Some of the facts stated could not be understood only by the light of local knowledge. In Kent and Cumberland, for example, the unlettered males stand on an equality at 15 per cent. But in Kent the unlettered women are also only 15.6 per cent., while in Cumberland the proportion mounts up to 26.1. On the whole, this short table contains materials which the members of School Boards will do well to lay to heart.—*Times*.

THE Rev. J. Page Hopps, of Glasgow, will preach at the Unitarian Chapel, Effra-road, Brixton, on Sunday morning, June 8th, at eleven o'clock. There will doubtless be a good attendance of Spiritualists on the occasion.

MR. STANHOPE T. SPEER, M.D., of Douglas-house, Alexandra-road, N.W., recently offered Messrs. Maskelyne and Cook £20 to give an imitation seance in his drawing-room. This offer they did not accept. Another gentleman wrote them for the same purpose, and among the difficulties they mentioned in the way of giving a private entertainment was the circumstance that the necessary apparatus would weigh a ton.

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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.

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

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Subscriptions in aid of this object maybe remitted to N. Fabyan 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. Bergheim, Esq.; 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.F.; Thomas Read, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

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

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. 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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