Spiritualist, I,ne AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

#### The Oldest Newspaper connected with Spiritualism in Great Britain.

THE "SPIRITUALIST" is regularly on Sale at the following places: -LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: 246, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: The International Library, 346 and 347, Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 24, East Fourth-street. BOSTON, U.S.: 9, Montgomery-place, and 18, Exchange-street. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 225, Union-street. SAN FRANCISCO: 319, Kearney-street.

No. 211. (Vol. IX. - No. 6.)

#### LONDON: FRIDAY, SEPTEMBER 8, 1876.

Published Weekly; Price Twopence.

#### Contents.

 Contrentity.

 The Bearings of Spiritualism. By St. George Stock, M.A.:—The Logical Importance of the Facts of Spiritualism—The Metaphysical Importance of the Facts of Spiritualism—The Psychological Importance of the Facts of Spiritualism—The Psychological Importance of the Facts of Spiritualism in the Scionce of Religion—The Histori-cal Importance of the Facts of Spiritualism.
 61

 Experiences of a Seer
 63

 Poetry:—Thrummy Cap: A Ghost Story.
 64

 The Psychiat and the Bravo Case:—Messrs, Maskelyne and Cock
 65

 Spiriti Materialisation in Portland, U.S.
 65

 Spiriti Materialisation in Portland, U.S.
 66

 A Remarkable Test Scence with Mr. E, Bullock
 66

 A Remarkable Scance with Dr. Stade
 67

 Correspondence:—Speculations about the Pre-Existence of The Solitualism and Conjurors—Monsieur Fabre, the Drawing Modulum—Speculations about Re-Incarnation—Spiritualism and the Press
 68

 Remarkable Scance with W. Eglinton and Arthur Colman.
 72

 Paragraphs:—The Property of Married Womou, 65; Curious Psychological Experience, 65; Erratum, 67; Library of the National Association of Spiritualists, 67; Mr. Spiritualism Association of Spiritualists, 67; Mr. Spiritualist, 67; Spirit Messages, 67; Library of the National Association of Spiritualists, 67; Mr. Spiritualist, 67; Spiritualists, 67; Mr. Spiritualist, 67; Spiritualists, 67; Mr.

MRS. WELDON'S ORPHANAGE.-MRS. WELDON'S ORPHANAGE. "Grannie's Nursery Rhyme Book" will be published as soon as Mrs. Weldon has obtained 500 subscribers at 5s. It will be illustrated, and will contain thirty original tunes in all tho different keys. (The words of soveral of thom are also original.) Two are by Ch. Gounod, also a hymn at tho beginning of tho book. "Souvenir,' Ch. Rawlings, &c., will also contribute, but the greater number are by "Grannie" herself. Mrs. Weldon sells everything which is given her, for tho benefit of the Orphanagc. Gifts of old clothos are likewise most acceptable. Address, Mrs. Weldon, Tavistock House, Tavistock-square, W.C.

**DIRKBECK BANK.** — Established 1851. — 29 & 30, Southampton-buildings, Chancery-lane, W.O. DEPOSITS received at INTEREST for stated periods or re-payable on demand. On Current Accounts, Interest allowed on the minimum monthly balances. Cheque Books supplied, and Letters of Credit and Circular Notes issued. The Bank undertakes the custody of Securities of Customers, and the Collection of Bills of Exchange, Dividends and Coupons. Stocks and Shares purchased and sold, and advances made theroan. Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 in the Evening. A Pamphlet with full particulars, may be had on application. FRANCIS RAVENSCROFT, Manager.

# By Royal Letters Patent. "KRINE COSMETIC," THE HAIR BEAUTIFIER,

BEAUTIFIER, PROMOTES THE GROWTH OF THE HAIR, AND IMPARTS TO IT A HEALTHY BRILLIANCY; IT CLEANSES THE HEAD, AND RESTORES TO GREY HAIR ITS ORIGINAL COLOUR, *It is a Preventive of Cold in the Head, and affords a* grateful relief to Headache. This Hair Wash will not soil the most delicate Laco or Cambrie. It is entirely free from lead and all other mineral analysis. The above fact renders THE "KRINE COSMETIC" an invaluable preparation for the Nursery as well as for the foilet of the Adult, superscring the use of Pomade or any other emolitent. Sold by Chemists and Porfumers at 3s. 6d. per Bottle. Wholesale and Retail by FIELD and Co., 21, Charing-cross. London, S.W.; or of Mr. JOHN ROUSE, 80, George-street, Sloane-square, S.W.

Republished from *The Spiritualist* for July 14th. **SPIRITUALISM IN THE BIBLE IDENTI-**CAL WITH MODERN SPIRITUALISM. By F. J THEOBALD, Price 2d. London: E. W. Allen, II, Ave Maria-laue, E.C.; W. H. Harrison, 38, Great Russell-street, W.C.; F. J. Theobald, 13, St. John's-road, Lowisham High-road, S.E.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM. ESTABLISHED 1870. In alliance with the British National Association of Spiritualists.

PRESIDENT HENRY D. JENCKEN, ESQ., M.R.I. Barrister-at-Law, Member of Council and Honorary Secretary of the Association for the Reform and Codification of the Law of Nations.)

	COUNCIL
Mr. Thomas Blyton,	Mr.
Mrs. Amelia Corner,	Mr.
Mr. Alfred E. Lovell,	Mrs
Mr. Jonathan Tozelar	d. Mr.

,	Mr. R. Pomeroy Tredwen,
_	Mr. Thomas Wilks.
ii,	Mrs. M. Theresa Wood,
land,	Mr. John Rouse,
1 Theas	MR THOMAS BLATON

Honorary Secretary and Treasurer :- MR. THOMAS BLYTON Rooms:- 74, NAVARINO-ROAD, DALSTON, LONDON, E.

Idnorary Secretary and Treasurer ,—Mr. THOMAS BLYTON. Rooms:—74, NAVARINO-ROAD, DALSTON, LONDON, E.
 EXTRACTS FROM PROSPECTUS.
 The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.
 Ordinary experimental séances are held weekly, on Thursday evenings, at 7.45 pm. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary scance held on the first Thursday evening in each month, on introduction by a Member. The Last Thursday evening in each month is devoted to special scances with professional media, lectures, discussions; reading of papers, or narration of experiences of Investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "Brixton Psychological Society," are also placed at the disposa lof Members of the Association by that Society in rechrocity of the privilege granted by the Association to similar organisations. In addition to the weekly meetings and scances, Members of the Association have the privilege of attending the public scances of several well-known professional mediums on payment of reduced uspects. All the English Spiritualism end kindred subjects. All the English Spiritualism end kindred subjects. All the English Spiritualism of the perivile system to the object stating between this association and the "British Association was estalished in RST are the following, via: "The alliance existing between this association and the "British Association was estalished the RST are the following, via: "The additions to be addressed to the Honorary Secretary, atassociation was estalished the RST are the following, via: "The addition to the rooms for the periotic

the library, with any further information, can be obtained on opti-cation. Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, Septemher, and December respectively. *Life Membership*:—Persons approving of the purposes of the Association, and desirous of adding the same, can become life members on payment of a minimum donation of £2 2s.

#### ANDREW JACKSON DAVIS TESTI-MONIAL FUND.

ENGLISH C	OMMITTEE.
Alexander Calder, Esq. Benjamin Coleman, Esq. H. Collen, Esq.	William H. Harrison, Esq. Sir Charles Isham, Bart. Henry D. Jeneken, Esq., M.R.I J. N. T. Martheze, Esq. Dr. George Sexton.
	febb, Esq.
Honorary J. N. T. Martheze, Esq., 20,	Treasurer: Palmeira-square, Brighton,

Honorary Secretary: Mr. Thomas Blyton, 72, Navarino-road, Dalston, London, E. LIST OF CONTRIBUTO

	£	s.	d.
J. N. T. Martheze	25	0	- 0
Charles Blackburn	20	ŏ	Ő
"Nicodemus"	10	TO.	0
William Tebb, Esq.	10	10	Ő
P. R. Harrison, Esq.	3		ŏ
Mrs. Catherine Berry	2	2	ŏ
Miss Ponder	ĩ	ĩ	ő
Sir Charles Isham, Bart.	ĩ	T	Ő
H. Collen, Esq.			ŏ
	T		ě
T, S	ō	10	ő
The Committee earnestly solicit further contril	buti	ions	t t
wards this fund. Remittances can be forwarded ei	the	r to	M
J. N. T. Martheze, the hon, treasurer, or to Mr. Thor	nas	Bh	ztoi

CARDIFF.—FREE LIBRARY of Scientific and Spiritual Literature, 157, Bute-road, Cardiff. This Library is opened Free by G. Sadler, Spiritualist, for the loan of books, and having placed for this purpose the whole of his private library, consisting of 100 books and pamphlets to commence with, he would thank friends to assist him by the gift or loau of books, assuring them that such are needed in Cardiff, where the population is nearly 80,000, and very little is known of the great truths of Spiritualism. Address, G. Sadler, 157, Bute-road, Cardiff.

BRITISH NATIONAL ASSOCIATION
OF SPIRITUALISTS.
38. GREAT BUSSELL STREET WC

AGENDA FOR SEPTEMBER 1970

	LODA FOR SETTEMBER, 1070.
	Friday, 1stExperimental Research Committee, at 6.80
	p.m.
	Tuesday, 5thSoiree Committee at 6.30 p.m.
	Friday, 8thSeance Committee at 6 p.m.
	" Experimental Research Committee, at 6.30
	p.m.
	Tuesday, 12th Finance Committee, at 5.30 p.m.
	", Correspondence Committee, at 6 p.m.
	" COUNCIL MEETING, at 6 30 p.m.
	Friday, 15thHouse and Offices Committee, at 6 p.m.
	" Experimental Research Committee, at 6,30
	p.m.
W	ednesday, 20thLibrary Committee, at 6.30 p.m.
	Friday, 22ndCorrespondence Committee, at 6 p.m.
	Experimental Research Committee at 6 30

"Experimental Research Committee, at 6.30 p.m. Tuesday, 26th.—Soiree Committee, at 6.30 p.m. Friday, 29th.—Seance Committee, at 6 p.m. Experimental Research Committee, at 6.30 p.m.

Experimental Research Committee, at 6.30 p.m.
 Members of Council and Committees are requested to attend the meetings mentioned in the above list without further notice. They will be further advised of any special meetings which it may be necessary to convene during the month.
 COMMITTES OF THE B.N.A.S.
 Experimental Research Committee-Mr. D. G. Fitz-Gerald, M.S.Tel.E. (Chairman), Mr. O. F. Varley, F.R.S. Mr. W. H. Cofin, Dr. C. Carter Blake, Mr. J. M. Gully, M.D., Mr. W. H. Harrison, Mr. C. F. Varley, F.R.S., Mr. W. H. Gofin, Dr. C. Garter Blake, Mr. J. M. Gully, M.D., Mr. W. H. Harrison, Mr. C. C. Massey, Rev. W. Newbould, Mr. E. Dawson Rogers, Mr. R., Hannah, P.S.A., Mr. George King, Mr. H. Withall, Mr. J. W. Gray, Mr. D. H. Wilson, M.A., Mr. Edmands, Mr. Harr. Colder.
 *Finance Committee*-Mr. Morell Theobald (Chairman), Mr. Martin R. Smith, Mr. Alex. Calder.
 House and Offices Committee-Mir. Algernon Joy (Chairman), Mr. E. T. Bennett, Mr. S. D. Fitz-Geraid, Mr. E. T. Bennett, Mr. E. Dawson Rogers.
 *Soiree Committee*-Mr. E. Bawson Rogers (Chairman), Rev. W. Newbould Dr. Carter Blake, Mr. D. Fitz-Geraid.
 Seance Committee-Mr. A. R. Tapp. Mr. D. Fitz-Geraid, Dr. K. Gook, Mr. H. Withall, Mr. Edmands, Mr. Edmands, Mr. Edmands, Mr. Edmands, Correspondence Committee-Mr. A. Calder (Chairman), Mr. E. Sanse Rogers, Mr. E. T. Bennett, Mr. A. Joy.
 PRIZE ESSAYS OF THE REDUCTION AT Source Contents.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

ASSOCIATION OF SPIRITUALISTS. In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and perchapted Effect of Spiritualism upon the Social, Moral and Religious Condition of Society." The conditions were that the competition should be open to all foreign members of the British Subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in Englsh. The following gentlemen were kind enough to consent to adjudicate upon the merits of the competing essays. —Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; a gentleman known to a large circle under the *nom de plume* of M. A., Oxon.; Mr. J. M. Gully, M.D., and Mr. Martin R. Smith. Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writes. The first essay, by Miss Anna Blackwell, is in course of sensibilition into the French, Spanish, German, and Italian Ian-guages. — Da be ordered of Mr. W. H. Harrison, \$8, Great Fussell-

guages. Can be ordered of Mr. W. H. Harrison, 38, Great Russell-street, Bloomsbury, London, W.C. Price 1s. 14d., post free.

**DRIZE ESSAYS.**—BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—The Prize Es-says on the Probable Effect of Spiritualism on the Social, Moral, and Religious Conditiou of Society are now on sale, and may be obtained at the Rooms of the Association, 38, Great Russell-street, and of Mr. E. W. Allen, 11, Ave Maria lane, price Is., post, 15, Igd.

LIBERTY HALL, 19, Church-street, Isling-ton. Weekly Seances, &c.: Sundays, Healing, at 11 a.m., Service at 7 p.m. Tuesday, Seance at 8 p.m.; 1s. Friday, Seance at 8 p.m.; non-subscribers, 1s. Saturday, Development Class at 8 p.m.; subscribers only.

LEIGH SPIRITUALISTS' ASSOCIATION MEETING ROOM.—Any books and pamphlots relative to Spiritualism will be thankfully received and duly acknow-ledged for the above Association Room, by George F. Turner, Brown-street, Leigh, Lancashire.

ii

#### President.

Alexander Calder, Esq., 1, Hereford-square, West Brompton, S.W.

Alexander Calder, Esq., 1, Hereford-square, West Brompton, S.W. *Vice-Presidents.* Blackburn, Charles, Parkfield, Didsbury, Manchester. Coleman, Benjamin, 1, Bernard-villas, Upper Norwood. Everitt, Thomas, Lilian-villa, Holder's-hill, Hendon, Middleser, N.W.
 Pitz-Geraid, Mrs., 19, Cambridge-street, Hyde-park, W. Gregory, Mrs. Makdougall, 21, Green-street, Grosvenor-square, W. Gridy, J. M., M.D., Orwell-lodge, Bedford-hill, Balham, S.W. Hitchman, William, M.R.C.S., 29, Brskine-street, Islington-square, W. Hitchman, William, M.R.C.S., 29, Brskine-street, Islington-square, Honywood, Mrs., 52, Warwick-square, S.W. Jeacken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-build- ings, E.C. Ramsay, Mrs., 46, Bryanston-square, W. Rogers, E. D., Rose-villa, Church-end, Finchley, N.W. Smith, Martin R., Heatnlands, Wimbledon-common, S.W. Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra- road, South Hampstead, N.W. Wason, James, Wason's-buildings, Liverpool. *Councl.*

<text><text><text><text><text>

Martin R. Smith, Esq., Heathlands, Wimbledon-common, S.W.

Auditors. Mr. H. Cook. Mr. Morell Theobald. Mr. J. H. Andre.

Resident Secretary. Miss Kislingbury, 38, Great Russell-street, Bloomsbury, London, W.C.

Honorary or Corresponding Members.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text>

M. F. Clavairoz, Consul-General de France, Trieste, Austria.
G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.
Y. L. Sammons, Esq., Cape Town, South Ahlea.
J. Murray Spear, Esq., Sque Town, South Ahlea.
J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A.
Mrs. J. M. Spear, 2210, Mount Vernon-street. Philadelphia, U.S.A.
J. H. Gledstanes, Esq., 5, Rue de la Terrasse, Paris.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
H. de Bassompierre, 285, Chause St. Pierre, Etterbeck, Brussels.
Lient. Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.
Met de Builet, Hotel de TAthenee, Rue Scribe, Paris.
J. S. Godbe, Esq., 30 Montgomery-place, Boston, U.S.A.
Mile, Huct, 173, Kue St. Honore, Paris.
W. S. Godbe, Esq., 30 Alt Lake City, Utah, U.S.A.
Dr. A. Enhere, Enerjes, Hungary.
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
Mrs. Hallock, 46, Hereford-road, Bayswater, W.
Signor Damiani, Salita Pontecorvo, 60, Naples.
P. Yel, S. Rouley and Beaumarchais, Paris.
Her J. H. Strati, Modiling, 18, Bruhler-strasse, near Vienna.
M. Cochet, Mused des Beaux Arts, Rue Tangier, Algiers.

Iner J. H. Shkuth, Bioding, 18, 19 Unlets an see, act. Freina.
 M. Cochet, Mussed des Beaux Arts, Rue Tangier, Algiers, Matters, Matters, Matters, Matters, Rue Tangier, Algiers, Matters, Charles Print, Brussels, Charles Pritz, 121, Rue de Louvain, Brussels.
 The Brixton Psychological Society, Hon. Sec., H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.
 The Spiriter-Forscher Society, Bada-Pesth. Scoretary, M. Anton Prochaska, Josefstadt Erzherroz Alexander-gasse, 23, Buda-Pesth, Hungary, T. Blyton, Esq., 74, Navarinoroad, Dalston, S. Scietta, J. Charles Spiriter, Society, Buda-Pesth, Hungary, T. Blyton, Esq., 74, Navarinoroad, Dalston, E. The Cardiff Spiritual Society. Hon. Sec., H. C. Emery, Esq., St. Mary-street, Cardiff.
 Sociedad Espiritista Espanola, Cervantes 34, 2°, Madrid. President-t-t Visconde de Torres-Solanot.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR MIDSUMMER, 1876.

OFFICE-BEARERS FOR MIDSUMMER, 1870.
 President.—William Hitchman, Esq., M.D.
 Vice-President.—Mr. John Aiusworth.
 Secretary.—Mr. George Browne, 42. Eastlake-street, Everton.
 Trasser.—Mr. Edward Nock.
 Trustees.—Mr. James Wason, Mr. Joseph Shepherd, Mr. John Chapman.
 Executive Committee.—Mrs, F. A. Nosworthy, Mrs. Hulley, Mrs.
 Ainsworth, Miss Hilton, Dr. Hitchman, Mr. Richard Nosworthy, Mr. Vaughan, Mr. John Lamont, Mr. Meredith, and Mr. John Priest.
 Auditors.—Mr. H. J. Charlton, and Mr. Vaughan.

THE object of this Association is the discovery of truth in connection with Psychology. The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable. 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation. 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

powers. 3.—By the dissemination of knowledge by means of public discussion, lectures, reading-rooms, the press, and spirit com-

July, 1876.

STRANGE VISITORS.—A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Arc, Fiction, Satire, Humour, Narrative, and Prophecy, by the spirits of Irving, Willis, Thackeray, Byron, Bronté, Richter, Hawthorne, Wesley, Humboldt, Browning, and others. These wonderful articles were dictated through a Clairvoyant, while in a trance state, and are of the most intensely interesting and enthralling nature. Cloth, 63. Colby and Rich, Boston, U.S., and Spiritualist newspaper branch office.

Published on the first of each month. Price Sixp

Published on the first of each month. Price Sixpence. THE SPIRITUAL MAGAZINE, EDITED BY GEORGE SEXTON, LL D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. London: Smart and Allen, London-house-yard, Patornostor-row.

Just Published. Price 2s. CALIFORNIAN HOMES FOR EDUCATED CONTENDED ENGLISHMEN. A practical suggestion for a model colony-Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney. London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD ? or, SPIRIT-UALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 3s. LONDON:-SIMPKIN, MARSHALL& CO.

JAMES MALTBY,

ARMY TAILOR AND ACCOUTREMENT MAKER TO HER MAJESTY'S MILITARY AND NAVAL FORCES,

8, HANOVER PLACE, REGENT'S PARK LONDON, N.W.

THE DUPLEX FUNERAL CAR,

With silvered floral ornaments, violet mouldings, &c., used (open or closed) at funerals conducted in accordance with the views of Spiritualists, by

S. HATCHARD AND CO., FURNISHING UNDERTAKERS, CARRIAGE PROPRIETORS, &C. Chief Offico: 47, CRAWFORD STREET, BRYANSTON SQUARE, W.

Personal attendance at any address on receipt of letter or telegram.

#### MR. CHARLES E. WILLIAMS, MEDIUM,

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualist only; at 8 o'clock each evening. Address a shore

Address as abova.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development under Spirit Control in Writing, Drawing Clair-voyance, or any form of Mediumship French spoken. At home Mondays, Wednesdays, And Saturdays. Private Seances attended. Address 90, Great Russell-street, Bloomsbury, W.C. NOTICE.-Physical scances with a first-class medium held on Thursday and Saturday evenings of each week. Admission by introduction, Fee 5s. Arrangements may also be made for private physical scances.

J. T. RHODES, MEDIUM, is willing to help in the formation of Private Circles, and give every information to Iuquirers, within a radius of twenty miles of Newcastle. Address, 30, Tynomouth-road, Newcastle-on-Tyne.

MISS CHANDOS eradicates Consumption, Oancer, Iusanity, Dypsomania, Nervous and Infantile Diseases. £1 per visit (within three miles), including specifics. By post, mouthly, £2 2s. Full instructions in Mesmerism and Electro-biology, postal and private, 17, Brunswick square, W.C.

#### SPIRITUAL HEALING.

SPIRITUAL HEALING. MRS. OLIVE has a FREE SEANCE for the above on Mondays, 11 a.m. Treatment by clair-voyant. Prescribing and spirit mesmerism. Many have been cured or relieved. Testimonials may be seen. Test medium-ship by trance and writing. Development and other phases as ueual. Public Seances at 7 p.m. Tuesdays, and 3 p.m. Fridays. Admission, 2s. 6d. Private consultations should be previously arranged, but Mrs. Olive is generally at home from 1 to 4 p.m. 15, Alager-terrace, King Henry's-road, N.W. (close to Chalk Farm Station).

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

M. R. WILLIE EGLINTON, MEDIUM, can be engaged for scances, morning or evening. Ad-dress, Mr. Willie Eglinton, St. James's House, Waltham-stow.

MISS LOTTIE FOWLER, the Great Test Medium, whose reputation is well-known throughout Europe and America. Hours, I till 8 p.m. Terms, one guinea. Miss Fowler does not roply to correspondence, nor see visitors on Sunday. Address-2, Vernon-place, Bloomsbury-square, London, W.C.

MRS. BURKE is about to hold PUBLIC SEANCES at her Boarding House for Spiritualists every Friday evening at 8 o'clock; to commence on Friday, the 16th inst. E. W. Walls, medium for tranco communications. Other seances are in process of arrangement. Fce, 2s. 6d. A seance for refined physical manifestations, with a first-class medium, will be held on the Wednesday evenings of each week, for a few weeks only. Fee 5s.

**PROFESSOR JAMES REGAN**, Psychopathic Healer, 37, Hart-street, Bloomsbury-square, London

Healer, 37, Hart-street, biochistral, start, W.O. Attendance given personally from 12 to 4 daily, Saturdays excepted. No attendance given on that day. Terms In ac-cordance with patient's means. Patients attended at their own residences by appointment.

MDLLE. HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St. Honore,

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful infor-mation for those who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1<sup>1</sup>/<sub>2</sub>d.; or six copies post free for fd

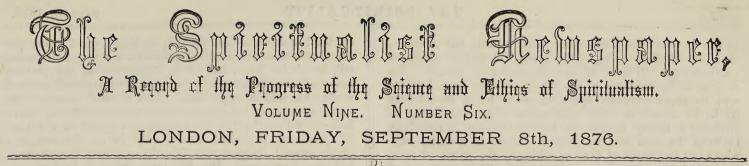
**DSYCHOPATHIC INSTITUTION FOR THE** CURE OF DISEASE, 19, Church-street, Upper-street, Islington. A good "Magnetic" healer, Mr. J. Smith, in attend-anco daily, from 11 a.m. until 2 p.m. Fee, 28. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

A LADY of Culture, having passed a hospital, is anxious to obtain an engagement as MONTHLY NURSE, where no menial work is required. Reference to Medical man. Terms five guineas a month, or according to circumstances. Apply to the Secretary, British National Association of Spiritualists, 28, Great Russell-street, W.C.

TO SPIRITUALISTS, Magnetic Healers, and Modiums.-To Let, FURNISHED APARTMENTS. Also for ovening seances. 26, Southamptou-row, Holborn, W.C.

GOOD CHAMBERS or FURNISHED Myn-street, Piccadilly, London. Apply to Miss S., 44, Jer-

TO LET, FURNISHED, a Pretty Semi-detached Villa, with drawing, dining, and fine bedrooms and dressing-room, kitchon, scullery, beer-closet and pantry; water up and down stairs; bed and tablo linen and plate. 64 guinoas a week for four months. References given and re-quired. A, B., Post-office, Sandown, Isle of Wight.



THE BEARINGS OF SPIRITUALISM.

BY ST. GEORGE STOCK, M.A.

Some time ago a remark was made by *The Spectator* as to the philosophical importance of the phenomena of Spiritualism, whether the practice of necromancy were to be approved of or not. Let it serve as a text for the following discourse. Upon a subject so vast I must be brief even to boldness. It will be enough to indicate a few lines of thought. "Phenomena" means in plain English "facts;" for facts we have to deal with, whatever theory we may choose to account for them. And what are the facts of Spiritualism? There is no room here to answer this question in detail. But let the reader recall some of the stories of the supernatural that have sounded to his ears most grotesquely incredible, fit only to raise a passing smile, or tickle the fancy by the quaintness of their conception—these are the kind of facts that have to be admitted. This may sound uncompromising, a pill without gilding; but plain dealing prospers best in the long run. Spiritualists, as a rule, believe overmuch; they multiply the real marvels; but they cannot out-miracle them. The facts of Spiritualism are obstinately objective; they refuse to be quenched either by laughter or scorn; they force themselves with increasing persistency upon the attention of thoughtful minds. View them historically, scientifically, metaphysically, theologically, it is impossible in any aspect to overrate or overstate their importance. To make good this assertion, I shall set down a few bare heads of thought, dry bones which I look to see vivified by some prophet's touch. And first—

#### THE LOGICAL IMPORTANCE OF THE FACTS OF SPIRITUALISM.

By this I mean their effect upon the theory of belief. They give a final triumph to the philosophy of experience, so loudly professed in theory, so deeply disdained in practice. Persons who have encountered the facts of Spiritualism have had a dose likely to purge them for ever of prejudice. They will never again reject assertions that admit of verification on the mere ground of intrinsic incredibility. Incredibility is a totally different thing from impossibility. Incredibility has relation only to the mind, impossibility to the course of nature. To deny what violates, or seems to violate, analogy, where investigation is impracticable, is wise; where practicable, silly. We must remember that probability is a fit guide only in the enforced absence of experience. Our minds have no power to impose laws upon nature; there is no archetype within to which the universe without must conform. It is true order reigns everywhere, but not of our making. Nature pays no heed to our notions of precision and consistency. She will not make the earth the centre of things, nor cause the planets to move in perfect circles; neither will she limit their number to seven, nor make the course of the Nile exactly correspond to that of the Danube. Men have foregone their pet fancies in the past, and been rewarded with glimpses of a grander harmony. Are there no pet fancies to be renounced now? no limits which nature is forbidden to transgress? We are children sitting at the great mother's knees, painfully spelling out the lessons of life; and when we are advanced into words of two syllables, we array our tiny experience to prove that no word had ever more than one. Our minds are a fair index of what nature has done within the compass of our observation, but no measure at all of what she can do. We depend on her teaching for all our knowledge, deriving our mental nourishment from the sights and sounds about us, and from experience of the feelings that pass within. Shall we then put out the eye of our soul, and, having reached a certa called scientific. Rest content within an allotted compass of inquiry, and suppress everything beyond it with the potent logic of a sneer, that is what constitutes you a scientific man, that is scientific method. The lesson which the facts of Spiritualism convey to us in this direction is an old one, but one which, unfortunately, still needs enforcement. It was well put long ago by Dr. Chalmers, when he said, "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings."

But if the Philosophy of Experience condemns incredulity, it condones it too, as the unavoidable result of the weakness of the human intellect, a weakness which it mistakes for strength. It is not that the world will not believe what runs counter to its experience, though vouched for by men of unimpeachable veracity and intelligence, but that it cannot believe it. Belief is a feeling generated in the mind by association; and it is not possible to divest ourselves of it by a mere act of the will without the aid of fresh experience of an opposite kind. It is the office of reason to teach us that since even the limits of our conceptive faculties are no measure of the possibilities of nature, much less should our beliefs be accepted as such. But it is rare indeed to find a mind that has learnt this lesson in its full application, and to which "secondary evidence" is more than a grain of dust in the balance when weighed against a prior belief. Students of physical science exhibit in an eminent degree this incapacity of escaping from a groove of thought. They have grown so accustomed to one uniform flow of natural phenomena that they cannot comprehend any perturbation by unusual causes, and avenge the mental disquietude that testimony causes them by angry denunciations of the witness. It is a curious and instructive sight to watch the sanguine condescension with which each new observer extends his patronage to the facts of Spiritualism—he knows that he is unprejudiced, and thinks he surely will be believed—only to find himself consigned by the world at large, and scientific men in particular, to the same limbo of folly as his predecessors. From the logical importance of the facts under consideration we must pass on next to

#### THE METAPHYSICAL IMPORTANCE OF THE FACTS OF SPIRITUALISM.

It were idle to point out how deeply they must affect all subsequent speculations on the nature of matter and mind, and other fundamental problems of being. The doctrine current among Spiritualists as to the nature of man is precisely that of St. Paul—"There is a soul-body (*i.e.*, the body proper) and a spirit-body (*i.e.*, the soul)." As the outer is to the inner in this present life, so is the inner to a yet more interior principle in the life beyond. Clairvoyants and mediums, as with one mouth, declare that, permeating every fibre of our physical body there is a spiritual substance, incognisable to sense, which at death issues from its corporeal integument, and re-forms in precisely similar shape, constituting the resurrection-body. Numberless disquisitions on this topic may be found by those who have a desire to pursue it. The language may be metaphorical, and express only superficial appearances. It is not plain whether we are born naked into the next world as into this, or where the spirit gets its clothes from. Neither has it, to my knowledge, been determined whether this spiritual body is matter, however refined or subtilised, or, if not, what else it can be. But, leaving the beaten track, let us glance at the correlation of Berkeleyism, and the phenomena of the supernatural. Common sense says there is an external reality which is the cause of our sensations. "Yes," says Bishop Berkeley, "and this external reality is God." So, in the view of this philosopher, what we call the universe, with its ever-changing phenomena, is but a series of parables—the wisdom of the Omniscient's mouth. According to the measure of knowledge already gained by the soul do these parables speak much or little, reveal deep truths or sound as cold platitudes. The peculiarity of Berkeley's theory is that he allows nothing intermediate between the soul and its Maker. There is nothing anywhere but the voice of God speaking to the spirit of man. Our minds are mere instruments touched by the fingers of the Almighty :—

A spirit came out from the Lord, To play on the spirit of man, That thrilled like a wind-shaken chord When the hymn of the ages began.

According to Bishop Berkeley we are in a spirit-world already. Death cannot make us more so. We may indeed lose the series of impressions which indicate to us the existence of others. But why suppose that because we have lost one set of impressions, they have lost all? Or why assume our loss to be irrevocable? For Berkeley does not deny the existence of a plurality of individual spirits besides the Infinite Spirit, Now, though it is difficult on his principles to arrive at it. suppose these finite spirits endowed to some extent with the divine attribute of impressing ideas by a mere act of the will upon others (which the facts of mesmerism strongly point to), and many things connected with the supernatural, that have hitherto proved great stumbling blocks, at once become plain. What, for instance, can be more natural on this supposition than the ghost of a cocked hat on a pair of plain. breeches? A spirit wishing to impress the thought of himself upon a mortal raises in the latter the ideas which were wont to be associated with the thought of his identity in the mind of that mortal himself or others. The wonder would be if the cocked hat and breeches were not there, and if the spirit presented himself under the unusual condition of From the metaphysical aspect of the facts of nudity. Spiritualism we pass naturally to

THE PSTCHOLOGICAL IMPORTANCE OF THE FACTS OF SPIRITUALISM.

We have had the Columbus of the world of mind in Swedenborg. It remains to explore and subdue the country. The facts of Mesmerism, Clairvoyance, Spiritualism reveal a universe of unsuspected laws regulating the interaction of mind on mind. They reveal the indelibility and recoverability of impressions on the memory. Every thought, word, and deed of our lives is there; the Books of Judgment are They show that there is a self within, latent to conthere. sciousness, of an apt apprehension, that needs no repetition to fortify its remembrance. There is a vast mass of evidence tending to show that what are mistaken for the utterances of spirits, because no author is forthcoming to claim them, are but the hidden contents of our own minds; but there is another mass, equally vast, equally irrefragable, which seems to force us to the inference of external intelligence, of what kind soever, but acting through the human mind, and modified by the nature of its medium. Hence we are presented by Spiritualism with the only consistent theory of revelation -that which gives its authority and withholds infallibility, which accounts for its progressive character without denying its external origin; which recognises its services in the past and its promises for the future, but will not ascribe to the Fount of Holiness sentiments unworthy of civilised man. But we are already trenching upon the next point that has to be considered. I mean

THE IMPORTANCE OF THE FACTS OF SPIRITUALISM IN THE SCIENCE OF RELIGION. It is by their aid alone that such a science becomes possible. Thinkers on this subject who fail to recognise them are hopelessly groping in the dark. They choose to dissect the dry bones of dead religions, while a living one is growing up under their eyes and courting their observation. Every religion is founded upon spirit-manifestations; and without such displays of a power to command matter, none would ever take root among the vulgar. The long mooted question of miracles is at length decisively settled by Spiritualism. Miracles do actually occur. Of that keen and sceptical minds have been amply satisfied by observation; and any reader of this paper may satisfy himself too if he take the proper pains. It is not true that scepticism interferes with

spiritual manifestations, though, as they depend upon psychical conditions, it is quite feasible for a strong antagonistic will to hinder them, just as a mesmerist on the platform may find himself defeated by a person in the crowd resolutely setting his will in opposition. And since it is certain that miracles occur in the present, what more reasonable than to believe well-authenticated accounts of them in the past? If Professor Lightfoot would only invite the author of Supernatural Religion in a friendly way to a few seances in his own house with Mr. Williams, what a deal of paper might be spared! The controversy on miracles is now obsolete; and for this boon we are indebted to the facts of Spiritualism. But mark the consequence. Miracles are the Spiritualism. But mark the consequence. Miracles are the monopoly of no religion; neither do they invariably accom-pany moral superiority. If St. Paul cured diseases by hand-kerchiefs taken from his body, so does Mr. Ashman—a worthy man, but no saint; if Philip was levitated, so was Mrs. Guppy; if Christ healed the blind by the touch of his spittle, so did Vespasian. No claim to authority can be grounded on miracles. If we were to pin our faith to the greatest miracle-monger, we would have some queer prophets. There is, however, a natural connection between miracles and religion. Religions are the products of spiritual forces; their origin is behind the veil of our world; and these spiritual forces at the outset of every new religion override and master the laws of matter. There is no interruption in this of the course of nature; only we must learn to extend that term.

The facts of Spiritualism, again, throw light on the question of prayer, and offer the only rational explanation of what are called Special Providences, many instances of which rest on too solid a basis of evidence for a blunt denial. It is not uncommon at a *séance* to have an internal request complied with. Extend this conception, no matter what theory you adopt to account for the fact, and you have physical answers to prayer, which it is absurd and blasphemous in the highest degree to ascribe to Him "in whom is no variableness, neither shadow of turning." Mr. W. R. Greg, in an admirable passage on prayer, argues that for "prayer to be a *boná fide* effective agent in obtaining any boon (he is not here talking of spiritual blessings), it must operate on an impressible and *mutable* will; therefore, if there be superior intermediate beings, showing human sympathies and imperfections, but possessing more than human powers and knowledge, prayer may secure their aid, but not that of a supreme God." And Mr. Alfred Russel Wallace, in his striking papers in the *Fortnightly*, has come forward to assure us that such is precisely the theory of prayer which his own mind, long trained in scientific habits of thought, finds itself forced by experience to accept.

The different heads under which I am endeavouring to exhibit the philosophical bearings of the facts of Spiritualism unavoidably run into one another, and we have already touched on

#### THE HISTORICAL IMPORTANCE OF THE FACTS OF SPIRITUALISM.

Still the subject is wider than the field of religious history, and will bear a few words of further comment. Nature, it has been said, was discovered yesterday: but history is certainly the invention of to-day. It is only quite recently we have gained that infallible criterion of truth, which enables the historian to accept one set of statements from a valued author, while others, on the same page, it may be, and resting on equally valid evidence, are to be set aside as on the bare face of them incredible. The facts of Spiritualism are of overwhelming importance to the historical student. Page after page of history, which modern criticism has mythicised, are by them restored to the simplicity of a genuine record. Can it, for instance, for one moment be believed that the Delphic oracle, which exerted so important an influence on the fortunes of the Greek race, which Plato recognised, and to which Socrates appealed as the standing proof of the existence of the Gods, and their care for men, was nothing but a gigantic swindle, imposed for ages on the most sharp-witted of nations by Pagan priests, a tribe ignorant and corrupt beyond the ordinary measure of popular priestcraft. No; it was a genuine source of inspiration and clairvoyance, whence men could obtain real information as to distant and future events ; it was tested in

a thousand ingenious ways and passed unscathed through the ordeal; though, when power was deficient, it eked out its resources by vagueness and ambiguity, as medial utterances do now. The same remarks hold true, more or less, of oracles of minor note. Volumes might be written displaying the homogeneity of spiritual phenomena in all ages and all countries. To take but a single example. Any one who has witnessed an "inspirational speaker," of a certain type, passing under "influence," has had a vivid realisation of Virgil's powerful picture of the Camœan Sibyl succumbing to the mastery That picture is true to nature, and could have of Phœbus. been penned by none but an eye-witness of the kind of scene portrayed :-

Nor yet subdued the Sibyl, phrensy-struck, Ranges her cavern's length in awful strife To drive the deity from out her breast: So much the more her frantic mouth he tires, Tames the wild heart and moulds her to his will.

The connection of Spiritualism with ancient oracles is but one of numerous historical applications. Our fathers were not absolute fools, though we are apt to flatter ourselves that "we are the men," and that if wisdom will not die with us, it was at all events born when we saw the light. The lamentable history of witchcraft presents itself in a new and startling aspect to the inquirer into Spiritualism. The same may be said of the art of magic. It is incredible that men should have spent laborious days and nights in the study of —nothing. Tricks of legerdemain might have imposed upon outsiders, but could hardly have bamboozled the performers themselves; yet we have only to dip into the treatises of writers on magic to see that they were thoroughly in earnest. Surely anything which throws even the gleam of a farthing rushlight into so obscure a corner of the mental history of man must be worth our most curious study !

But enough, I hope, has been said to show the deep-lying, wide-reaching importance of facts, to which we must either give credence, or reject all testimony, and reduce the in-dividual within the narrow sphere of his own observation. It will doubtless be observed that though their value in the comparative study of religion has been insisted on, no word has been said with regard to their moral and religious sig-That does not flow from the mere existence of nificance. the facts, but from the acceptance of the only theory by which some at least of them seem capable of explanation. If we ascribe the phenomena with Dr. Carpenter wholly to unconscious cerebration, or with Serjeant Cox to psychic force, or with Mr. Charles Bray to an omnipresent thoughtatmosphere, we deprive them of all moral value. One point, however, we may dwell upon without begging the question in favour of any theory. Whatever view we may adopt of inspiration, and with it of revelation; whether we ascribe its source to superhuman intelligence, or only to the working of the mind of the age; whether the fire be kindled in heaven or on earth, it is certain that it has been a most important instrument in the education of the human race. The utterances of Hebrew seers, the professed spirit-teachings of St. Paul, the pages of the Koran, how they have moulded the thoughts of millions! And to each age has been given according to its capacity; on each such motives have been brought to bear as were most appropriate to enforce obedience. We have now reached that point in the education of humanity when the fear of the rod may be finally dispensed with. Accordingly, we hear nothing in modern revelations about judgment, nothing about damnation, no word of a hell save such as the sinner may make for himself in this world as in the next. We have grown up to mature rationality, and our reason is appealed to. Threats which were salutary in the past would now create contumacy and not compliance, or produce servility in the man, though the simpler nature of childhood might escape the taint.

ildhood might escape the tant. But it is time that this paper should draw to a close. If We it has awaked attention, it has not failed of its object. We have seen how the facts of Spiritualism intertwine them-They selves with almost every branch of human inquiry. strikingly illustrate the difficulties of truth in winning its way to acceptance; suggest a reconsideration of the most fundamental problems of being; reveal innumerable hidden laws of mind; throw light on the deep mystery of the rise of religions; and connect themselves with the history

Fresh from their study, we feel inclined to of every age. exclaim, with Seneca—" Nullo nobis seculo interdictum est: in omnia admittimur." They are fraught with significance to all who care to speculate on their present condition, their possible future, or the past history of their race. But, further, they are silently and steadily taking hold of the popular mind, not as facts to be reasoned on, but as a religion to be lived. And here I would recall one striking observation of Hume's. "In the infancy of new religions, the wise and learned commonly esteem the matter too inconsiderable to deserve their attention or regard. And when afterwards they would willingly detect the cheat, in order to undeceive they would winnight detect the cheat, in order to under the the deluded multitude, the season is now past, and the records and witnesses which might clear up the matter have perished beyond recovery." Let us not in our wisdom and learning repeat this error of the past, nor in allowing another "cheat" to grow to the full dimensions of a scheme of faith, bequeath a legacy of endless controversy to a new age of criticism. By following, consciously or unconsciously, the rules of inductive logic, we have rid ourselves already of many groundless prejudices. But is the sun of truth yet at meridian-height? or more than peering above the morning clouds? The day may come when the facts of Spiritualism shall be clearly understood, and the shadow distinguished from the substance: but never so long as we refuse to apply to these facts the established principles of induction. Let us, as the *Daily Telegraph* once put it, "be Baconian, even to our ghosts." Of course, it is very disagreeable to be brought face to face with a number of facts one cannot account for; it is too provoking to have chairs and tables taking it into their legs to set up life on their own account; to have miracles and omens and visions and inspirations going on under the nose of the British Association, and just, too, as science was reaching the end of her synthesis, and discussing the condensation of the primal nebula! It is very disagreeable: but then how is it to be avoided? Hiding our heads is but a sorry expedient. Let us prefer to face the facts undismayed by the anathemas of those who have not looked into them. That is not true science which pronounces before examining; which, so far from venturing out into strange waters, is determined to keep well within the shelter of a bold, solid bluff of popular prejudice. The science which would investigate the deeper mysteries of nature must be a science which will investigate instead of denying; a science which is ready to learn as well as eager to teach-a science which will shirk no facts, because the conclusions they point to are distasteful.

#### EXPERIENCES OF A SEER.

A CLAIRVOYANT, Mr. Skipsey, of Ashington Colliery, near Morpeth, Northumberland, sends us a private letter he has received, from which the following is an extract :-

I have no doubt myself, but that the history of man, or mind, will be read from the earth's crust, as the actions of man will be read from his body, or from his life. I should very much like to go with you to some of the old ruins and the old battle-fields. Every word I have said above would be verified. The very rocks and earth would throw off an atmosphere which would mirror the past, and you would read it as plainly as you would read a book. If mind be master of matter, why should there be any doubt of the geology of mind? I well remember the time when the geology of the earth was considered a Utopian idea, and the thought of it from the devil; and the geology of mind cannot expect to share a better fate.

In the course of his reply Mr. Skipsey said :---

In the course of his reply Mr. Skipsey said :--One day, while looking at a newly-limed blank house wall, a blue mist came over my sight; the wall disappeared, and in its stead there arose before me a large cliff, or steep mountain, that appeared to be pregnant with all kinds of fossil remains. At some distance from this rolled the sea, on the beach of which, and along by the foot of the mountain, passed to and fro a number of copper-coloured people, in what appeared to me the most uncouth garb. I was watching their proceedings, when a heavy wind arose, laden with sleet and snow, that darkened their faces, and continued to rage for a few moments, when a "change came o'er the spirit of the scene," and my attention became riveted in the contemplation of a summer-clad landscape near the same part of the globe, but in a less remote age. The weather was fine, and by the side of a river was a grotesque temple, into which were gathered, or were gathering, a multitude of similar hued people to those already described, and in which they appeared to hold a solemn council. I was just on the point of giving way to some excellent reflections on the calm and peaceful spirit that therein pre-vailed, when the council broke up, and the next thing I saw was, as the people left the temple, that they, men and women, and as naked

as they were when they were brought into the world, had plunged into the river, in which they swam about like ducks, and they were so engaged when I was called to attend to other business. My next experience is, perhaps, a harder nut still for the psycholog-ical student to crack. In this I beheld a fossil youth, or what to the clairvoyant ken appeared as such—gradually revivify, as it were, beneath the touch of my own glance. The first indication of animation was shown in the scum or thick skin in which he was enveloped beginning to fly off. The whole of that which covered the face came off in its entirety—hung a moment in the air, a perfect mask—and then dissolved and disappeared. The parts thus unshelled had the identical appearance of newly-skinned live flesh, but this soon changed, and, ere the elapse of two minutes, the whole body had regained its native and pristine hues, nay, had become a body of light. In the meantime the lips and the eye-lids, that had been glued together, had opened, and the eyes and the mouth had begun to glow with intelligence, and the figure itself to move and to recede to some distance from its original position, where for a time, with outstretched arms, it stood before my gaze—" a thing of beauty and a joy for ever." I have had a number of such visions as these, all tending to show that, as you say, "there is a geology of the deeds and actions of men," as well as a geology of the earth ; but, let me tell you that, in general, for such visions I have little liking, and I would rather at any time that you would set before me the task of tracing the earth career of some unhappy soul, the truth of my statements in relation to whom might be criticised.

#### Poetry.

#### THRUMMY CAP: A GHOST STORY.

NEARLY, if not quite twelve months ago, one of your correspondents expressed a desire to obtain some information as to the ancient ballad of "Thrummy Cap." Liko the writer, I had long been desirous of becoming possessed of a copy of the humorous story. In this, by the good offices of a friend in the North of Scotland, I have at length succeeded. The poem is too long to be published *in extenso*, but an outline of its incidents, with a few extracts, may prove not unacceptable to your readers. The two leading personages in the tale are thus introduced :—

le are thus introduced :--In ancient times, far i' the north, A hunder miles ayont the Forth, Upon a stormy winter day, Twa men forgathered o' the way. Ane was a sturdy bardoch chiel, An' frae the weather happit weel, Wi' a mill'd plaiding jockey coat, An' eke on his head had got A thrummy cap, baith large and stout, Wi' flaps ahind, as weel's a snout, Whilk buttoned close aneath his chin, To keen the cauld frae getting in. Whilk buttoned close aneath his chin, To keep the cauld frae getting in. Upon his legs he had gammashes, Whilk sodgers term their spatterdashes; An' on his hands, instead o' gloves, Large doddy mittens, whilk he'd roose For wamness, an' an aiken stick, Nae verra lang, but unco thick, Intil his neive. He drave awa', An' cared for neither frost nor snaw. The ither was just the roverse— His fears he hardly could disperse. Grew verra thick upon the wind, Whilk, to their wae, they soon did find, A mighty shower of snaw and drift, As evor dang doon frae the lift. Right wild and boist'rous Boreas roar'd. "Preserve's," quoth John, "we'll baith be smor'd, Our trystic end we'll ne'er mak' out."

By persuasive words, Thrummy endeavours to cheer his disconsolate com-panion, and the two walk on until, overtaken by darkness, they beg a night's lodging at a mansion house by the way. They meet with anything but a hospitable reception; but at length, pleading the united power of purse and stick, they force their way into the wayside dwelling. The landlord, philoso-phically submitting to the inevitable, addresses his unwelcome visitors as follows:-

. . . Ye're raither rash; To turn you out I canna fash, Since ye're sao positive to bido, But troth yese sit by the fireside. I tauld ye else o' beds I've nano Unoccupied, except bare anc. In it, I fear, ye winna lie, For stoutest heart has aft been shy To venture in within the room, After the night begins to gloom; For in it thoy can ne'er got rest, 'Tis haunted by a frightfu' ghaist. at the terrible prospect, but again he

John shudders at the terrible prospect, but again he is fortified by his more courageous associate, and in due course the strangers repair to the "spare bed" upstairs. Towards midnight Thrummy is seized by the pangs of thirst, and this is his apology for rising and leaving his bed-fellow behind :---

Sae doon he gaes to seek a drink, An' then, behold, he sees a blink O' licht, that shone upo' the floor, Out through the lock hole of the door, Which was na fast, but stood a-jee. Whatever's thore he thinks he'll see; Sae bauldly o'er the threshold ventures, An' in within the door ho enters. But, reader, judge of the surprise, When there he saw with wond'ring eyes

A spacious vault well stor'd wi' casks O' reaming ale, and some big flasks, An' stride logs o'er a cask o' ale, He saw the likeness o' himsel'.

\* \* \* \* \* \* \* Our hero at the spectro star'd, But neither daunted was nor car'd; But to the Ghaist stright up did stap, An' says, "Dear brithor Thrummy Cap, The warst ye surely dinna drink, Sao I wi' you will taste, I think." Syne took a jug, pou'd out the pail,' An' filled it up wi' the same ale, Frae under where the spectrc sat, An' up the stair wi' it he gat; Took ae' gude drink, gae John anither, But never tauld him o' his brither, That he within the cellar saw, Mair than he'd naething seen ava.

The experiment is repeated with a like result, and at last the travellers settle down to sleep. Their slumbers, however, are soon disturbed by a "dreadfu" din and clamour" in an adjoining apartment. Once more, the stout heart of Thrummy Cap stands him in good stead, and—

ands him in good stead, and— .... Fast as he could rin, Set aff to see what made the din. The cham'er seemed to him as licht As if the sun were shinin' bricht. The Ghaist was stanen at the door In the samo dress he had afore; An' o'er anent it at the wa' Were ither apparitions twa. Thrummy beheld them for a-wee, But feint a word as yet spak he. The spirits seemed to kick a ba'— The Ghaist aginst the ither twa; Whilk close they drave baith back and fore, Atween the chimney an' the door. He stops a-while and sees the play, Syne, rinnin' up, he thus did say, "Ane for ane may weel compare, But twa for one is raither sair; The play's nae equal, sae I yow, Dear heither Thruwurg. "U heln you." The play's nae equal, sae I vow, Dear brither Thrunimy, I'll help you."

The proffered help is accepted, and the two minor spirits having eventually vanished from the scene, the Ghost thus reveals the secret of his wanderings to his alter ego, Thrummy :-

Frae this aback near forty year,

# This for thy trouble I'll givo thee; An' I'll disturb this koose nae mair, 'Cause I'll be free frae a' my care.

The behest of the Ghost was complied with by Thrummy te the very letter. Before the inmates were astir, the deeds were removed from their hiding-place, and on the host prosenting himself in the morning, he again manifested a strong dosire to got rid of his guests. He little dreamt, however, of what was in store for him :--

b) got rid of ris guests. The fittle dreamt, however, inim :—
Quoth Thrummy, "Sir, mind what I tell, I've mair richt hero than you yoursel', Sao till I like I here sall bide."
The laird at this began to chido :
Says he, "My friend, you're turning rude."
Quoth Thrummy, "I'll my claim make good, For here I jist before you a'
The Richts o' this estate can shaw, And that is mair than ye can do."
"What !" quoth tho laird, "can that be true?"
"The parchments frac his pouch thon drew, An' doon upon the table threw.
The laird at this up to him ran, An' cried, "Whar did ye got them, man?"
Syne Thrummy tauld him a' the tale, As I've tauld you baith clear an' halo.
The laird at this was fidgin' fain, That he had got his Richts again; An' fifty guineas doon did tell, Besides a prosent frae himsel'.

Besides a prosent frachimsel'. Excut travellers, leaving the landlord in happy and unexpected possession of his proporty and its title deeds, and so the amusing story ends. On the authorship of this old ballad I can throw very little light. I believo, how-ever, it was the composition of a soldior in Aberdeenshiro, and nearly a hundred years must now have elapsed since it was written. With the rising goneration, ospecially in the North of Scotland, it was once very popular, but it is now out of print, the copy forwarded by my friend having actually been obtained from the private collection of an Aberdeen beeksellor,—Neucastle Paner Paper.

#### THE SPIRITS AND THE BRAVO CASE.

THE following letter appeared in last week's Penny Illustrated Paper :-

#### To the Editor of the "Penny Illustrated Paper."

SIR,—In your last number I observe that under the above heading you say, "The letter which *The Spiritualist* had the effrontery to publish as from the spirit hand of Mr. Bravo ... was ... as different as it well could be from the epistolary style of the deceased gen-tleman."

as it well could be from the epistolary style of the deceased gen-tleman." Now, I am sure that, whatever you may think of Spiritualism, or *The Spiritualist*, you do not wish to do an injustice to the latter. Allow me, then, to call your attention to the fact that in the article you refer to, the editor guards himself most carefully throughout against the possibility of its being imputed to him that he endorses the hypo-thesis of the letter in question having been really written by Mr. Bravo. Moreover, that he calls attention to the difference in the style from that of Mr. Bravo when on earth; and, though he *suggests* an explanation, admits distinctly that the said difference throws a doubt on the authenticity of the communication. As to the "sacrilegious declaration" you speak of, I really cannot make out what you refer to. I have not a dictionary at hand at the moment, but I understand "sacrilegious" to mean that which is insulting to religion. "At the Egyptian Hall." On page 134 you exalt Messrs. Maskelyne and Cooke at the cost of Spiritualism. Perhaps you can explain to your readers why neither Mr. Maskelyne nor any other conjuror ever accepted my challenge to produce, for £1,000, any of their "exposures" of Spiritualism, under the same conditions as those under which my medium should produce the very manifestations which they, the con-jurors, "expose." I send, by book post, a copy of my correspondence with Mr. Maskelyne. The challenge is still open. ALGERNON JOY. Junior United Service Club, Aug. 27, 1876. MESSER. MASKELYNE AND COOKE.

MESSRS. MASKELYNE AND COOKE.

The editor of the Illustrated Paper appended the following note to the foregoing letter :-

ing note to the foregoing letter :--We are informed by Mr. William Morton, Messrs. Maskelyne and Cooke's manager, that Mr. Maskelyne did accept the challenge, but that Mr. Joy then wished "to impose such conditions that no man-medium or otherwise-could adopt." We have only to add that a glance through Mr. Joy's correspondence with Mr. Maskelyne makes it clear that Mr. Joy wished the latter to agree to perform the Davenport Brothers' tricks under conditions far more rigorous than those the Davenports were subjected to. We print an illustration of the Daven-ports' cabinet séance, from a sketch taken when they made their first appearance in London; and we are inclined to believe, with our "Playgoer," that Messrs. Maskelyne and Cooke, performing under virtually the same conditions as the Davenports did in public, fully equal, if they do not surpass, the pseudo-mediums in manual dexterity at the Egyptian Hall. To this Mr. Joy has sont the following readers.

To this Mr. Joy has sent the following reply :--

To the Editor of the "Penny Illustrated Paper."

S1R,—My correspondence with Mr. Maskelyne dealt with two dis-tinctly separate challenges. The first, referring to the Davenports, fell through, because Mr. Maskelyne claimed that the Davenports not being

available, he himself, and not the committee (in the appointment of which he and I were to have equal voices), should define what the Davenports had done. (See his letter on page 5 of my pamphlet, "£1,000 Reward.") As this was contrary to the terms of my challenge No. 1, Mr. Morton cannot say that "Mr. Maskelyne did accept "that one, which runs thus: "If two out of three" of the committee "certify that you have done what they have seen the Davenports do, . . . they shall hand you the £250" (see page 4 of my pamphlet). I cannot understand where you find that I wish "Mr. Maskelyne to perform under conditions far more rigorous than the Davenports were subjected to." I expressly and invariably stipulate the contrary, viz., that the conditions shall be "the same," and I defy you to quote one word in my correspondence to the opposite effect. As regards the second challenge, Mr. Morton begs the very point at issue in saying that "no medium could adopt" such conditions as I "wished to impose." I offered to produce the medium who would accept them. If Mr. Maskelyne could not, how can Mr. Morton say that he did accept this challenge? It is still open !

#### SPIRIT MATERIALISATION IN PORTLAND, U.S.

<text><section-header><text>

THE PROPERTY OF MARRIED WOMEN.—The seventh annual report of the "Executive Committee for Amending the Law with respect to the Property of Married Women," has been forwarded to us. All interested in the good work of promoting honesty, by securing property to its rightful owners, should obtain the report, which can be had, post free, for three-halfpence from Messrs. A. Ireland and Co., Pall Mall, Manchester.

chester. CURIOUS PSYCHOLOGICAL EXPERIENCES.—A friend writes to us from the Continent:—" There was a Mr. — here last winter, ordered here by John King for his health. He had much to do with spirit photography. He took to curing hump-backed people, and photo-graphed the subjects, from time to time, to exhibit the changes; he thought he should do wonders, and be another Jesus Christ. He was a lively, sensible man, aged sixty, and had much scientific and prac-tical knowledge. He believed that he had an attendant spirit, who spoke to him and prompted him in all this. For instance, he was told to live entirely on rice and water, though he would take a glass of wine some times when I offered it, but generally put it to his lips and set it down again. When I asked 'Why?' he would say he was touched on the forehead not to take it. The last time I saw him he came dancing into my room full of glee, saying the spirit had told him that he would effect wonderful cures, and live more than twenty years. A week after this he was in his grave. I tell you this because you must care to know the practical working of Spiritualism in every way.

#### THE PETITIONS ON BEHALF OF THE PERSECUTED M. LEYMARIE.

THE following is an extract from the French daily newspaper, Le Figaro, one of the most popular and widely-read journals in France :—" August 29th. They are having a hearty laugh just now in the Chamber of Justice. Do you remember the trial of the spirit-photographer, Buguet? One of the victims of that affair, which had its amusing side, is a certain Leymarie, editor of the Révue Spirite. All his co-religionists in England and America—all, you understand—are now soliciting his pardon. You will not believe us, but we solemnly swear that yesterday two petitions immense, impossible, unheard-off, unimaginable, insane were brought into M. Dufaure's cabinet. One of them, that which was sent from England, is ten yards long. The text of the petition is printed, the remainder of the document pasted upon linen and rolled up, bears the signatures of the English followers of Allan Kardec. The demand that has been sent from the United States is not less than sixty yards long ! May we be hanged, high and tight, if we exaggerate one single inch. As to the number of signatures on this boundless roll, you can understand that we did not even attempt to count them. Spiritualism is going ahead in America !"

## THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

	COMMITTEE.
MR. CHAS. BLACKBURN.	MR. J. N. T. MARTHEZ
MR. B. COLEMAN.	MR. H. D. JENCKEN.
DR. GEO. SEXTON.	MR. H. COLLEN.
MR. A. CALDER.	MR. W. H. HARRISON.
Mr. W. TEBB.	MR. A. GLENDINNING.
STR CHAS ISHAM RADT	

In consequence of the efforts and advocacy of Mr. J. N. T. Martheze, the above gentlemen have formed themselves into a committee, to act in conjunction with that in America, for the purpose of raising subscriptions towards the Testimonial to Andrew Jackson Davis. In America, we learn by the last mail, about three thousand two hundred dollars have been collected. Those English friends who wish to subscribe and it is to be hoped there will be many—are requested to send their contributions to Mr. Martheze, 20, Palmeirasquare, Brighton, with as little delay as possible. The following amounts have already been received :—Mr. J. N. T. Martheze,  $\pounds 25$ ; Mr. Chas. Blackburn,  $\pounds 20$ ; Mr. P. R. Harrison,  $\pounds 3$  3s.; Mrs. Berry,  $\pounds 2$  2s.; Sir Chas. Isham,  $\pounds 1$  1s.; Miss Ponder,  $\pounds 1$  1s.; Mr. H. Collen,  $\pounds 1$  0s.; Miss Kislingbury, 10s. 6d.

#### A REMARKABLE TEST SEANCE WITH MR. E. BULLOCK. To the Editor of "The Spiritualist."

SIR,—On the evening of the 21st instant, a party of ten ladies and eight gentlemen, of Leeds, assembled to test the mediumship of Mr. E. Bullock, of London, this being the last of a series of three séances held on consecutive evenings.

In the first part, a dark séance, we had the following phenomena: spirit lights; musical instruments and bells floated and sounded vigorously over our heads; many of the circle were freely touched by hands; the fire-irons were with considerable clattering brought on to the table; and, as a *finale*, the medium was floated on to the table in his chair, while contact was sustained all round the circle by each person holding his neighbours' hands. In the interval previous to the second part of the séance,

In the interval previous to the second part of the scance, the eight gentlemen accompanied the medium to a bedroom, where we entirely changed the whole of his apparel, and gave him the following quite new outfit of clothing, specially provided for the purpose: viz., a dark-blue shirt, black socks, black coat and pants, and black kid gloves. On descending into the drawing-room, a lady in the presence of the whole circle stitched the coat sleeves to the gloves all round the wrists; the coat was also stitched in front of the chest of the medium; we then buckled a leather strap tightly round each wrist, and, as an additional security, we, with a needle and linen thread fastened each strap separately through holes specially made in the slack of the strap that had passed the buckle and that part next the wrist; we then secured both hands at the back of the medium with a third strap and buckle, this strap being slipped under those already on his wrists, and buckled tightly; this third strap we also secured with thread, as in the case of the wrists.

Having satisfied ourselves all round that the foregoing had been very properly and carefully arranged, we put our medium into a black bag, which had been thoroughly scrutinized; we then drew the strings of the bag tight, and fastened the same very securely, tying it over and over again at the back of the medium's neck. Then we placed him in the ante-room leading into the conservatory, and secured all doors and windows by locks, fasteners, and gummed slips of paper; the keys of the doors were removed, and put into a sceptic's poeket. On the floor, near the medium, we placed a guitar, bells, mouth harmonicon, and two birch curtain rings; these rings had been purchased at a neighbouring store by three of the gentlemen, immediately before we assembled.

We then drew the curtains, the said curtains being the permanent ornamental upholstery hangings between the drawing-room where we sat, and the aforesaid small anteroom which formed the cabinet. Shortly we commenced to sing, and, with the gas at full glare, we were, by raps, told to reduce the light. This we did accordingly, but not to a greater extent than enabled everyone in the circle to see distinctly in any part of the room what time it was by his or her watch; in fact, I have no hesitation in saying that I should not have had any difficulty in reading the *Times* newspaper sitting in any part of the room, and it was under these conditions of light, without any alteration, that the *séance* proceeded.

We were very quickly gratified and greatly interested by the appearances of quite a variety of hands—a variety both of size and colour—and all, more or less, evidencing considerable power; for instance, pictures hanging near the curtains were made to oscillate, and were visibly moved in position; the walls outside the cabinet, in full view of every one, were audibly slapped with flat hands; ornaments were brought from the ante-room mantelpiece and pushed under the eurtains, the hands always being visible; the said ornaments were all arranged in an orderly manner on the carpet of our room fronting the curtains, and consisted of valuable parian and glass lustres, and nick-nacks; then a pair of hands appeared at the sides of the curtains, and also in centre, holding the two eurtain rings, which were quite gaily knocked against the woodwork, as if in great glee at what was to be done next. We were told by raps that the rings were about to be put on the medium's wrists, and some minutes after we were assured that this was accomplished. At this point one of our circle was compelled by a professional appointment to retire, which he did, after being allowed to satisfy himself that the said rings were *on* the medium's wrist.

Shortly afterwards we drew aside the curtains, and found the medium still entranced; and having brought him into the centre of the company we began carefully to examine and undo our fastenings, which in every case we found exactly as we made them. When we had taken the medium out of the black bag we were all very anxious to ascertain about the rings, and sure enough both rings were found on his left wrist under the blue shirt, the stitching and fastenings in every case being intact. There was no doubt about it; the ligatures and knots and straps and all were exactly in the same condition at the termination of the *séance* as at the time we put the medium into the bag, and the rings were so small that they were with slight difficulty moved backwards and forwards over the prominent portion of the wrist bone. On the medium taking off the black kids, it was specially remarked by several of the more careful observers that his nails were eonsiderably long and fouled, whereas it had been noticed particularly that the spirit hands—some of which were much larger than the medium's—had in every case nails well pared, and of neat appearance. In conclusion, I would say that the medium retired with me to my house, when he said he hoped the rings would be removed by the spirits during the night. My surprise was great next morning to find but one ring on his wrist, and the other one was found on his bedroom floor. This ring he left in Leeds; the other he took to London, still on his wrist. G. HUDSON. Leeds, August 28th, 1876.

SEPT. 8, 1876.

#### REMARKABLE SEANCES WITH DR. SLADE.

To the Editor of "The Banner of Light" (August 12th, 1876). To the Editor of "The Banner of Light" (August 12th, 1876). SEVERAL of the séances which I attended during my late stay with Dr. Slade in New York, were held during the day, the clear sunlight streaming in through two large windows. Under these conditions, no one being present but tho medium and myself, a double slate placed upon the top of the table was filled inside with writing. This slate was not touched by the medium, whose hands were clasping mine while the communication was being written. Chairs several feet from us were overthrown and lifted again, being, at my request, replaced as they had stood before, and sometimes held for several seconds suspended in the air. Hands were felt and seen, and other phenomena occurred which are only in rare cases to be witnessed in broad daylight. The hands were strong in their grasp, and very distinctly shown. One of them forced itself, with apparent difficulty, under the cuff of my sleeve, and clasped my arm forcibly. At one of these light séances a copy of Webster's unabridged dictionary, which lay upon a desk some distance off, was brought and fell upon the table, striking the hand of the medium and bruising it severely.

and bruising it severely. On another occasion a large walking-stick, which had been standing on another occasion a large walking-stock, which had been standing against the wall at a distance from where we sat, came towards the table and danced about on the floor, at my right hand and opposite the medium, as if it were alive. It then proceeded, by leaning over, to force itself under a table cover which had been thrown over the back of a chair standing beside me, and rising upright again, with the red drapery hanging about it, resumed its *pas de seul* with apparent satisfaction and in the mean apparent satisfaction and satisfaction and the satisfaction and satisfactin a satisfaction and

hanging about it, resumed its pas de seul with apparent satisfaction and in the most animated manner. After, as it seemed, exhausting itself by its efforts, it fell upon the floor and moved no more. The effect of this exhibition, as seen in broad daylight, was not only remarkable, but extremely ludicrous, and the most earnest stickler for a serious and devout spirit at séances could hardly have maintained his gravity in witnessing it. If not a sublime or dignified manifestation, it was, at least, a very innocent one, and since nature is not always on her dignity, and human nature has many varied phases, all good in their way, I do not think we should object because those who return to us as human as they went indulge in harmless fun occasionally.

because those who return to us also human as they went indulge in hamless fun occasionally. During my last visit to Dr. Slade I had only one sitting for materiali-sation, as the heat of the weather made this form of manifestation difficult to the spirits and exhausting to the medium. He used no cabinet or curtain, but simply turned the gas partially down in the room in which we had been sitting the greater part of the day. The forms gathered like a rapidly forming cloud, becoming gradually more dense, and taking shape before our eyes. They were extremely ethereal, so much so that objects were sometimes visible through them. As they drew near, both the face and the drapery became more material, and the latter swept over my head and shoulders as the form seemed to pass unobstructed through me. No words were spoken, but only affirmative nods, or a shake of the head to indicate a negative reply. The faces were not sufficiently material for me to recognise them, though in one I saw a general resemblance to a spirit friend who had shown herself

anoustracted through me. No words were spoken, but only affirmative nods, or a shake of the head to indicate a negative reply. The faces were not sufficiently material for me to recognise them, though in one I saw a general resemblance to a spirit friend who had shown herself distinctly when I sat with Dr. Slade four years ago. The peculiar interest of these materialisations was in their being produced without any preparation, in a common sitting-room, used throughout the day, even the hanging of a curtain being dispensed with.
On the evening of April 26th, we sat in the dark for voices, the medium frequently making remarks and exclamations while the spirit was speaking, so that I was forced again and again to urge him to remain silent. After some conversation on family matters with dear friends, a loud male voice uttered these words, the speaker standing apparently close to my side: "Good evening, my friend. Tell Colby that William White bids him God-speed, and tells him to keep firmly in his present course, and fear nothing. We are with him. Tell Mrs. Hardy to stand on her rights and not yield an inch. Say that I tell her to bo strong and fear not; we will see her through." Some of the voices were in whispers, but this and one or two others were loud, bearing no resemblance to that of the medium. One, the sweetest I ever heard from man or spirit, spoke in an Indian language. Seven spoke in succession. Sometimes the sounds seemed to draw nearer and nearer, till the speaker was close to my ear, and I felt the form against my side, and again the voice floated away, as if rising in the air and passing slowly to the furthest extremity of the large room in which we sat. Frequently hands touched and grasped me; my hair was smoothed by them, and firm, voluminous drapery drawn over my face, shutting out the streaks of light which came through the crevices of the closed shutters. During these dark sciences I either held the hands ot the medium or kept my feet upon his.
One day while Dr. Slade

a slato placed on the top of the table :---" Dear Woman, and let me say Friend,--I have been a leng timo trying to come to some medium so I could speak a word to my friends. My name is Catherine Paul, the wife of Joseph Paul. I left my form November the 19th, 1872. My remains were taken from my home, 246, West 35th-street, on Thurs-day morning, to the Church of the Holy Innecents that was on 37th-street, where mass was performed. Now my body is at rest in Calvary Cometery, and I want my friends to know I am with them and anxious to toll thom how happy I would be if they would believe I can return. My religion did do me good. Also mass after doath helped me to feel botter and more happy. All will be happy who try to live a good, true life, My friends will see this if you publish it. Will you please do so, and oblige, CATHERINE PAUL." On showing this letter to my friends. Babert Dale Owen and Dr

On showing this letter to my friends, Robert Dale Owen and Dr. Crowell, they urged me, as I was unable to attend to it myself, to com-

mission a friend to make inquiries and ascertain whether such a person as Catherine Paul had lived and died as indicated by the communication. as Catherine Paul had lived and died as indicated by the communication. I did so, and after some trouble and many searchings after parties pos-sessed of the requisite knowledge, all the statements made in the letter were found to be correct. Such a woman had lived, four years ago, at 246, West 35th-street, had died November 19th, 1872, and been buried, on Thursday, from the Church of the Holy Innocents, in Calvary Cemetery.

on Intrsday, from the Church of the Holy Innocents, in Calvary Cemetery. Some weeks after these inquiries had been made, and the subject dis-missed from our minds, the medium was sitting unoccupied in a rock-ing-chair, my sister being in the room, when he started with a sharp exclamation of fright and surprise, and, putting his hand to the back of his neck, declared that something had fallen and struck him there. My sister noticed upon his throat a bright red mark as he took from the spot indicated a slip of paper on which was written in pencil "C. Paul died November 19th, 1872." The woman living in the house formerly occu-pied by Mrs. Paul did not remember, when my friend first called upon her, the date of the death, but said she would ascertain from the under-taker or sexton who had the record, and would send a note to Dr. Slade's residence containing the desired information. This note failed to come, though, on inquiry, we learned that it had been written, and that in it the statement was made that "C. Paul died November 19th, 1872." It would seem that the spirit had used the power afforded by the medium to quote these words upon paper, and bring them to us in the way de-scribed. She was probably anxious to remind me of her behest and of my promise, the performance of which will, I hope, gratify her and bring to her friends the assurance which she was so desirous to have them receive through the publication of her letter. LOUISA ANDREWS. receive through the publication of her letter. LOUISA ANDREWS.

ERRATUM .- The séance with Mr. Williams, described by Mr. Pycock in our last, took place at Antwerp, and not at Brussels.

LAST week an interesting account of séances held in a family circle at Brighton, appeared in the Brighton and Sussex Daily Post.

THE Penny Illustrated Paper of last week contains a large engraving, representing the Davenport Brothers in their cabinet, also a picture of Faraday's apparatus for indicating the existence of unconscious muscu-lar action—that long-since-exploded explanation of certain spiritual phenomena.

DR. SLADE has received invitations to hold séances in Berlin and Leipzig on his way to St. Petersburg. Dr. Slade has determined to make no more than the necessary halts on the road, and to defer all further appointments on the Continent until after the fulfilment of his engagements in the Russian capital.

THE REVIVAL OF SPIRITUALITY.—The Boston Sunday Herald says:— "The spiritual reorganisation, which is the necessary condition of all social reorganisation, must repose upon the authority of demonstration; it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual anthority must issue from a philosophy which can be demonstrated, and not from a philosophy which is imagined."

SFIRIT MESSAGES.—We have abundant proof of long conversations held with supposed spirits, where voices independent of the medium's have been used, and where the intelligence, and thought, and language given through them have been worthy of a Plato or a Kant; so we well know that the reckless assertion so often made, that our spirit communi-cations are *all* trash, is made in utter ignorance of *all* the facts.—*Banner* of Light.

LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS. -LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS. — The library at 38, Great Russell-street, has lately received the following addition of books, presented by Mr. W. M. Wilkinson:—Davis's Great Harmonia, one vol.; Richer's Key to the Mystery; Hayden's Pheno-mena of Modern Spiritualism; Spicer's Sights and Sounds; D. D. Home's Révélations sur ma vie surnaturelle; Swedenborg a Hermetie Philosopher; Tallmadge's Healing of the Nations, and various early numbers of the Spiritual Magazine.

SEVERAL inquirers have lately become members of the National Association of Spiritualists, it being now generally understood that no one joining the Association is expected to subscribe to any special views or doctrines in explanation of the phenomena of Spiritualism. Thus one of the most important objects for which the Association was founded is being attained—that of "aiding students and inquirers in their re-searches." The names of members joining on this footing are, if they should so desire it, not made nublic. should so desire it, not made public.

MR. SPURGEON ON SPIRITUAL CONTROL OF THE BODY.—Mr. Spurgeon recently said :—" How is it that a spirit can dwell within an abode of flesh, look out of these eyes, listen through these ears, speak by these lips, and perform its will by these hands? Eyes and ears and hands are but earth; they are made of such matter as we meet with in other parts of the solid world, mere dust of the earth, materialism wisely moulded, but yet corruptible materialism; and yet the soul somehow manages to indwell and inhabit its house of clay—a far more wonderful thing, it seems to me, than for a spirit to exist without a body."

THE NATIONAL Association of Spiritualists .- At the last Council THE NATIONAL Association of SPIRITUALISTS.—At the last Council meeting the motion to no longer exclude as members of Council, those Spiritualists who received payment for services or goods rendered to the National Association, was not brought forward by Mr. Dawson Rogers, as we stated, but by another member, and we exceedingly regret the error. It arose in consequence of Mr. Rogers having given notice of such a motion, for the purpose, as he afterwards stated, of raising a discussion on the question; but he afterwards seconded Mr. Joy's amendment in opposition to admitting paid members to the Council, which amendment was unfortunately lost.

#### Correspondence.

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

#### SPECULATIONS ABOUT THE PRE-EXISTENCE OF THE SOUL.

-I find the last letters on reincarnation in The Spiritualist are SIR.headed "The Controversy on Reincarnation." If our differences are to assume that title, and the controversy to continue, allow me to suggest that the subject should be discussed with that calmess and urbanity, that the subject should be discussed with that calmness and urbanity, which become a very momentous question, and which the writers in *The Spiritualist*, certainly for the most part adopt, and especially when referring to ladies. If we allow our feelings to master our judgment, we do not forward our object, and at the same time become subject to a quality generally quoted as a feminine attribute, but which, if truly quoted, has certainly found some very marked exceptions indeed in the field of Spiritualism. It might be well, moreover, in furtherance of truth, goodwill, and propriety of action, to keep in mind that men are not the cause of this controversy, not even Jesuits, but, as has been pro-bably always the case, spirits, and that, in the present day of free dis-cussion, the controversy on this very ancient topic is not likely to be swamped by the numerically stronger or more blatant party, as was the case in the middle ages, when the Peripatetics subjected the Pla-tonist Christians to fire, sword, and persecution of every description, spiritual and carnal.

tonist Christians to fire, sword, and persecution of every description, spiritual and carnal. Brevity also, in itself so necessary in your most important and crowded journal, may, if carried to an extreme, miss its aim, and become misleading. For instance, it would require a great stretch of imagina-tion to understand the few words on old religious doctrines in Baron Holmfeld's letter of June 10th to mean all his interpretation of them in his letter of August 18th, in *The Spiritualist*. Had he so ex-pressed himself at first, I should have been the first to acknow-ledge my accord with him, that spirits of evil-doers very fre-quently do appear to clairvoyants in animal forms, doubtless, as the Baron remarks, "according to the animal propensities of their ill-used self-hood," just as the defunct friends of Ulysses appeared to the medium Circe. And, as Kardec says, "The *perisprit* expands, contracts, and transforms itself in accordance with the desire that sets it in motion. It is a full knowledge of this, not only from experience, but from the transforms itself in accordance with the desire that sets it in motion. It is a full knowledge of this, not only from experience, but from the dicta of superior spirits, which has led modern reincarnationists not only to reject metempsychosis in its retrograde sense, but to recognise that that doctrine probably originated from the ancient seers believing spirits so appearing to be really those of animals, when they were intrinsically only the spirits of men, "transforming themselves in accordance with their desires." With regard to the Baron's assumption that "Evolution, in a life of liberty, of necessity involves the possi-bility of descending into animals just as well as ascending," I would refer him to Kardec's *Livre des Mediums*, "The Medium's Book," part 2nd, ch. xxii., and also to Speculations about the Beginning of Life, a translation from the French in *The Spiritualist* of August 4th, for the refutation of that assertion. refutation of that assertion.

translation from the French in *The Spiritualist* of August 4th, for the refutation of that assertion. There is one point in the Baron's explanation of the meaning of his former letter which I read with surprise, proceeding, as it does, from a Spiritualist. He writes of evil-doers, after leaving the natural world, being, "in a spiritual future, or in hell, *left* to the animal propensities of their ill-used self-hood;" while subsequently, as if to remove any doubt as to his assumed meaning of the term *left*, he writes of the opinions of a believer in reincarnation as being contrary to "a revealed Divine Word, which teaches a directly opposite doctrine of unavoidable judgment after death." Now, would the Baron, since he refers to the revealed Divine Word in the direction I have pointed out, deny to David the application to himself of the prophetic assumption, "Thou wilt not *leave* my soul in hell," though St. Peter, so many hundred years afterwards, alleged that David had not then ascended into heaven? Would the Baron deny to mankind in general the use of the 16th Psalm, where David so pathetically prophecies his own final delivery? Would he, I say, deny the use of this psalm to any soul upon earth, to help him in his faith, his prayers, and his personal aspirations? If so, I am sorry for him! Would he persuade any believer in a Redeemer of the world to forego the frequent, the legitimate prayer, that the Redeemer of the world to integration of the Greek word *alówico*, pronounced *atownico*s, so long a subject of conflict in the churches. How does the Baron for the world will hot be abgry with the world for ever '1 if so, perhaps he will give us his interpretation of the Greek word  $ai\omega moc,$  pronounced  $ai\omega mios$ , so long a subject of conflict in the churches. How does the Baron make these assertions tally with his letter of June 10th, where he writes of "a law of never-ceasing development," for which he adds, mistakingly, "the reincarnationists substitute a physical remoulding into another individual?" Does not this discrepancy look like writing from feeling rather than from conviction, and demonstrate a yielding to so-called feminine idiosyncrasies, which he professes to despise? Is it not more hopeful for suffering humanity, to use the Baron's own ironical words, that "sublime reincarnation should make even adult men to be reborn as natural infants," than that they should be "left in hell" by "the doctrine of unavoidable judgment after death," though their sojourn of suffering may have been as long as it has been dreadful? Let me refer the Baron to M. Kardec's *Ciel et l'Enfer* (Heaven and Hell), to point out, in a very marked manner indeed, that future life trials, in respect both to time and severity, are not "merely a supposition," while as to his calumny, that "Christianity is not admitted by reincarnationists," I can only add that it is entirely refuted in Kardec's *L'Exangile selon le Spiritisme* (The Gospel according to Spiritualism), Miss Blackwell's *Testimony of the Ages*, and the works of reincarnationists, who follow Kardec, everywhere.

Kardec, everywhere. The Baron refers to Addison's Spectator in confirmation of his views. Let me remind him that Addison was the author of the well-known lines on immortality, in which "that sound British rationalist" makes that great Pythagorean reincarnationist, Plato, his authority for argument on immortality:—

"It must be so—Plato, thou reason'st well !— Else whence this pleasing hope, this fond desire, This longing after immortality ! Or whence this secret dread, and inward horror Of falling into naught? Why shrinks tho soul Back on herself and startles at destruction? 'Tis the divinity that stirs within us; 'Tis heav'n itself that points out our hereafter, And intimates eternity to man."

Since the Baron gives over the reincarnationists so uncompromisingly to the "Kako demons," *i.e.*, evil demons, I feel bound to quote a few words in their favour from a letter by Miss Kislingbury in *The Spiritualist* of August 18th. That talented lady, after alluding to the extraordinary prophetic foreknowledge since realised, displayed in the works of Kardee,

of August 18th. That talented lady, after alluding to the extraordinary prophetic foreknowledge since realised, displayed in the works of Kardec, adds—"The great value of the Kardec writings is, in my opinion, that they set forth as the aim of his doctrines, the moral elevation of man—an aim which I once fondly hoped was to be achieved by what we under-stand as Spiritualism, but which experience shows that mere phenomen-alism will never accomplish." Is Baron Holmfeld prepared to deny these opinions? If so, let him do so; if not, let him remember that a tree is known by its fruit. In answer to the Baron's remark that "reincarnationists are interiorly the prey of such obsessing false spirits,"—*i.e.*, spirits teaching reincar-nation ideas—I can only reply that Kardec was no medium, therefore he could not be obsessed, but a man of clear judgment, who has given mediums perhaps the best rules extant for getting rid of obsessing spirits, Luther not excepted. Personally, beyond the Bible, reason, the writings of reincarnationists ancient and modern, the consensees of the ages, and myown opinion concerning the *aiown* ( $ai\omega\nu$ ), I know very little. I do not remember to have received a single personal communi-cation from a spirit in favour of reincarnation in my life, though I have great comfort in believing, from evidence which satisfies myself, that souls, God's offspring, by coming back to earth in the flesh, give good token, the best that we in the flesh can conceive, that they are neither *left* in hell nor lost, but are moving on *visibly*, under "a law of never ceasing development."

Baron Holmfeld bids us-"Ask the millions of living men whether Baron Holmfeld bids us—" Ask the millions of living men whether any one of them knows of ever having been another person, and he will answer, 'No!'" Of course he will, and for the best of reasons, because he never has been another person. He has merely changed his station; he now follows a new calling; he has got another place, but keeps his individuality. Christ, speaking of John the Baptist, did not say, "This man has been another person," but "This *is* Elias." A spirit, having attained individuality, remains one—ever one! On the mazy trail of early progress we slough our skins, like the snake, and grow thereby. On the material tree of life we change our coverings, like the silkworm, until, under Providence, we have weaved for ourselves a golden habita-tion, from whence we emerge into a more perfect life and condition, while retaining our identity. M.A. (CANTAB.) while retaining our identity. M.A. (CANTAB.)

#### THE EDUCATION OF CHILDREN.

THE EDUCATION OF CHILDREN. SIR,—Once having succeeded in obtaining implicit and instinctive obedience, I have in reality gained everything required of a child. I easily get it to pay attention; its fingers are taught not to go straying after that which is not given to it. There must be some strange instinct which makes a child secrete a pebble, a little piece of stick, old match, old dirty rag, scrap of paper, or dead fly, for the purpose of twirling it about in its fingers the moment it is asked to answer a question, or to repeat a lesson. In default of such provision a corner of the pinafore will be found an invariable solace for the nervous little fingers. All nervous or involuntary move-ments or tricks should be rooted out in children as early as possible; disobedience is often an involuntary action, proceeding, as it frequently ments or tricks should be rooted out in children as early as possible; disobedience is often an involuntary action, proceeding, as it frequently does, from the forgetfulness, or want of attention on the part of the child; and one act of disobedience on the part of that child is a sign that suf-ficient attention is not bestowed by the teacher. Having explained how it is that I start in my crèche (as it were) by obtaining from my children implicit obedience and all their attention, my readers will understand that I have no difficulty in obtaining

silence.

silence. I set the infants, old enough to sit up, at the table. I have a bag of snippets or old rags cut up into pieces about an inch or two inches square, and I teach the children to pull out the threads one by one, to make little heaps of shreds, and when a sufficient quantity has been pulled it is used for stuffing their pillows. "Stuffing pillows for poor little children." that is what they are brought up to do. To work for others! "The more pillows they stuff, the more poor children can Grannie get," so they generally unpick with a good will. The divers colours, shapes, and sizes among the snippets are ceaseless topics of interest. Serge is the easiest thing for children to pick at. Difficulties should be kept in the background in training children; therefore it is very important children should never be given to do that which does not amuse them, and which they cannot, at once, do easily. Tearing is a amuse them, and which they cannot, at once, do easily. Tearing is a thing all children delight in. Destroying these coloured snippets and making them look like something else is real delight, and children joy-fully sit three or four hours steadily at this mechanical occupation, which educates their natural instincts of destruction and activity—commonly colled "tripchicf" called "mischief."

called "mischief." To a grown-up person this occupation savours of sameness, and my readers must, I dare say, have difficulty in believing that it is rather difficult to suppress the excitement of the children at the colour or pat-tern of some of the snippets. The size, the shape of the heap is of over-powering and never dying interest; the difficulty of preventing shouts and conversation is the work of one person, and if I had fifty children, it would be at least two persons' business besides myself to keep order. While all this is going on—(let us imagine fifty children of different ages present)—some babies are asleep, some prattling prettily and cheer-

fully to themselves, or listening to what is going on. What is going on? Grannie is at the piano playing certain chords and exercises, and the elder children are singing them. The exercises are repeated one after the other three times, and the full exercises on one sound take from twenty to forty minutes according to the number of notes practised. GEORGINA WELDON.

#### SPIRIT IDENTITY.

 $S_{IR}$ , -I have often read with much interest in your journal strange narratives of clairvoyance or "spirit-seeing" through the mediumship of certain persons connected with Spiritualism, especially such as Miss Lottie Fowler, whose reputation is well known. And as too much evi-dence cannot be adduced in support of any cause, I wish to relate a few facts which have come within my own experience, and which are accurate in every respect.

facts which have come within my own experience, and which are accu-rate in every respect. No doubt many of the readers of *The Spiritualist* have already heard of Miss Jessie Nicole, of Newcastle, to whose mediumship I am indebted for the wonderful tests of spirit identity which I am about to narrate. She is only sixteen years of age, and although her mother informs me that she has described the presence of dead persons since her earliest childhood, yet the exercise of her medial powers among Spiritualists began within the last twelve months. I sat with the family, who are nearly all mediums of some kind—for the first time in March last, and previously I knew nothing of any of them. I was introduced by a friend of the family, with whom I became acquainted whilst attending a *séance* at Weirs Court, in this town, a few nights previously, and who informed me of tests received by himself through Miss Nicole. Up to that time I had received no evidence of the presence of departed relations, although I was a three years' old inquirer into Spiritualism, so when I sat down in the strange circle I did not expect much. We took our seats, which were arranged to form a circle. I was opposite to "Jessie," who was looked on by the others as the most developed of their mediums. The light was extinguished to afford greater facilities for seeing the spirit forms. After singing a little, the medium began to describe different appearances presented to her spiritual vision, whilst she was in a normal condition. Presently she began to describe a tall man, thin faced, very light eyes, and looking anviously at myxelf: the else extinguished to aching anviously at myxelf: the else extended bis age from annegatore to be spiritual vision, whilst she was in a normal condition. Presently she began to describe a tall man, thin faced, very light eyes, and looking anxiously at myself; she also estimated his age, from appearance, to be about 46, and told me exactly how he wore his beard and hair. I recognised the description as that of my father, who died on the 7th of December last, but I said nothing to anyone at the time. She next told me he was baring his breast, and immediately exclaimed, "Oh, what a great scar there is;" and in reply to my inquiry as to the appearance of the scar, she said it looked like a burn or cut, reddish-blue in colour, and extending right across the breast

great scar there is, and in repry to my inquiry as to ite appearance of the scar, she said it looked like a burn or cut, reddish-blue in colour, and extending right across the breast. At this point the medium was controlled, and advancing towards me, exclaimed, "Oh, William," and placing her hands on my shoulders, wept over me bitterly. I can never forget the indescribable sensation I felt, as I became more convinced that I was really in the presence of my father. On my asking the cause of his apparent grief, the words, "I was not spared to speak to you" were sobbed out, which I instantly recognised as alluding to his passing away about ten minutes before my arrival home to see him, after being summoned in haste, for I had a distance of 73 miles to travel. References to different members of my family at home were made, and I was requested to tell them all that he was "quite happy," and that they need not fret after him. After the séance concluded a light was struck, and, before my departure, Miss Nicole was controlled again, and, to my astonishment, her face was transformed, for a short time, into a very striking likeness of my de-ceased father. The last manifestation has frequently occurred since then.

then. At a sitting a few nights afterwards, the medium announced my father's presence again, and on this occasion I had a remarkable test, and one which I commend to the notice of Dr. Carpenter and his dis-ciples. After being told that he was standing near me, I remarked to the medium that I thought she had described all his peculiarities. Pre-sently she told me he had turned his back towards her, and baring his left shoulder proceeded to show to her a very large brown mole in close proximity to the "shoulder blade," as it is commonly called. Well, I was at a loss completely, as I had not the slightest knowledge of such a mark. Neither had any of his brothers, to whom I mentioned this afterwards. However, I wrote to my mother, asking her about it, and as she was not acquainted with Spiritualism, I did not tell her my reason for asking.

afterwards. However, I wrote to my mother, asking her about it, and as she was not acquainted with Spiritualism, I did not tell her my reason for asking. From her reply I quote the following, "You ask—had your father a 'mole' on his back? Yes, he had one, close behind his left shoulder. I am at a loss to know your motive for asking such a question, but it is quite correct." I will just relate one more of the numerous tests given me. My father only sat once during his life for a portrait, and it was taken on glass. I took it to a photographer, and had some more copied from it on cardboard. I then procured some other photographs of men about the same age and general appearance, representing persons the medium knew nothing about. I put the whole into an album, which was filled with portraits of different people. I repaired to Mrs. Nicole's, and laying the album on the table, requested Miss Nicole to show me the portrait of the spirit-friend she had described to me ; she opened the album, and looking over it carefully I left her, and was con-versing with Mrs. Nicole, when our medium was suddenly controlled, and turning round to us took me by the hand, led me to the table, and pointed out to me the portrait of my father. I asked if it was my father who controlled, and was answered affirmatively by a "nod" of the medium's head. By the time she regained her normal state I had closed the album, and she, seeming to be unaware of having fulfilled my request, I told her to try again to find the picture I wished for. This she did in a few seconds, telling me it was the only one like the person she had seen. I was quite satisfied and convinced, and felt I had got clear evidence of a future state, which I still believe in, and which I had

not the least proof of before. I begun to investigate Spiritism in the year 1873. Since that time I have experienced enough to stagger any mind sceptical as to immortality. The facts given speak for themselves, and need no comment; the medium could by no means have gained any information from any one, respecting what she related to me. She knew none of my relations, and was, and still is, a total stranger to all my family; she never heard of or knew me before I was as already stated introduced to have a faw menths cinca. Before I was as already stated, introduced to her a few months since. Before I conclude it is necessary to state—and I should have done so before—that my father died after a long illness from "aneurism of the aorta," and the scar on his breast, was caused by his being operated upon five different times, and it presented the same appearance as described by Miss Nicole. He was 47 years old, so that her estimate was nearly correct in reference to his

age. I write these facts for publication in your most valuable paper, and as a slight recognition of Miss Nicole's services, and as testimony to the valuable phases of mediumship with which she is gifted, and to which others as well as myself can testify. With care in developing I think the mean look forward to a useful career. W. BOWMAN.

49, Pine-street, Newcastle-on-Tyne, Aug. 28.

#### SPIRITUALISM WITHOUT SPIRITUALITY.

SPIRITUALISM WITHOUT SPIRITUALITY. SIR,—It is written "we," the non-reincarnationists, "represent physics, they," the reincarnationists, "morality!" God forbid, sir, that this awful confession be true, and that we be really in antithesis to morality. Surely, if morality and spirituality be not the basis of our Spiritualism, if higher and nobler views of morality and religion be not its ultimate object, if *physics* be the only ensign graven on our banner, our Spiritualism is nought, and the hope that we may "ulti-mately arrive at one goal," with those who represent morality, wild indeed. Physics may be, and no doubt are, useful as a means to an end, but are not a worthy motive of action—not a master to be served, not an aim to be glorified. This *would* be phenomenalism with a vengeance. But I am happy to say, sir, I quite agree with you that it does not necessarily follow that those who have set up an idol, whether it be re-incarnation or anything else, hold a monopoly of morality. I firmly believe, and I think I have good reason for believing, if the tree is known by its fruits, that the aims and motives of many non-reincar-nationists are as high and pure, *i.e.*, as *moral*, as those of any of the opposite school.

nationists are as high and pure, *i.e.*, as *moral*, as those of any of the opposite school. Nor do I see any reason why it should be otherwise. And I am surprised that any should be found, not only to admit the contrary, but to seem rather to glory in it. Mr. Markley seems to me to touch a higher, truer, nobler chord in his letter. There is, no doubt, too little spirituality in our Spiritualism; but I cannot bring myself to think, as your other correspondent seems to do, that it is because we do not believe in reincarnation.

#### A. Joy.

#### REGENERATION versus REINCARNATION.

S1R,—I have some confidence in your British heart, which is gene-lly disposed to side with the weak, and the assistance I expect is space for these few lines, in which I announce my submission to the Herculean antagonist, who has come forward anonymously as B. P. J. in your paper of the 18th, against my Blackwell review in the August number of the *Spiritual Magazine*. I show the white feather because I am afraid B. P. J. might be a reincarnated Minerva, jumping in full armour from a formation for the pair of the better because I and hear the atraid B. P. J. might be a reincarnated Minerva, jumping in full armour from a feverish Jupiter-brain, so I had better keep quiet and bear the aspersions with which she honours me. But it might quite as well be a reincarnated Bacchanalian, shouting his Evoe in my face. There really is something in favour of my first impression, because, as B. P. J. confesses not to have read the reviewed essay itself, there is a great probability of her not-at-all having read even the critical review which is so strongly castigated. It would be preposterous to enter into combat with such an impartial writer. In such a case as this it is advisable to hold one's tongue

probability of her hold-arian having fead even the tribulat feater which is so strongly castigated. It would be preposterous to enter into combat with such an impartial writer. In such a case as this it is advisable to hold one's tongue. Now you see, Mr. Editor, I am not at all in the mood for fighting, and I will not risk a *rencontre* with such a formidable know-nothing enemy. But, whether the horns which threaten my young life are those of a she-goat, or of a he-goat, I regret the aggression, and take to my heels. Nevertheless, because in some future emergency my heels may show something of the Achilles quality, and will not suffice to protect me in my flight, I wish to throw out a suggestion to my glorious adversary. If it is a she-male, I wish she would ponder whether there is reason, or may be truth in my reasons, or in my attempt at reasoning. I always have tried to give reasons for my opinions, even for my intuitions, im-pressions, and emotions, and, as I invariably state these reasons, I never shall be afraid of discussing the sufficiency of the adduced evidence. If contrariwise, B. P. J. is a he-male, he, of course, will meet me on the rational plane, even if he shrinks from the spiritual. But it is time to tell why I deal with one point, though I refrain from repelling the attack. B. P. J. musters the whole fair sex in array against me, tell-ing me, by the way, that I do not understand it, not being aware of the great change our modern era has wrought in its position and re-lation to humanity, universally, and to the male sex especially. Perhaps I have misunderstood his or her meaning. Perhaps I really did not understand the sex, and perhaps neither he nor she has understood it; and, finally, nobody understands it. I will not speak of B. P. J.'s curious idea that nowadays an essential change should have taken place, woman no mcre being what she from creation had been made to be. What an incredible revolution in the evolution of mankind must it have been, when, without our being aware of it, the qu

70 THE SPIE us, and perhaps B. P. J. is Lucian reincarnated. I cannot get out of this dark labyrinth, except by simply stating and explaining my plain will continue to be without any change as to essence and to form. The fair sex is created and born to teach man love, to act upon him and educate him to the purpose of loving and being and causing happi-ness through love. Thus she herself is love, incarnated love, endowed with the faculty of elevating her soul to higher love in its essential, celestial degree, and with the liberty of joining herself to man in what-ever lower, egotistical, sensual degree he may entice her to follow him. There is either ascent or descent in her love. Thence her natural love is to the infant she has born in her bosom, to the family she has around husband who without her is only a calculating machine, dry, cold, ego-tistical, a wasted power, reduced to nought. Make her male, and you are a malevolent rascal, and she will become a reckoning machine like yourself, dry, cold, nasty, nauseous, a blue-stocking for a wooden leg, an unenjoyable paragon of disgust instead of a delectable paragon of aniability. You want to introduce her into the male department of cal-culating, reasoning, &c., and you make a political, philosophical mon-ster of her, an imitation of a man. If you are a male and do so, you are an infernal scoundrel. If you are a female, you are a deluded non-scensical being, unfit for life as God wills it. The to how that the view I take of the sex exalts it beyond description, beyond what B. P. J. could ever say or think. Dr. J. Garth Wilkinson has recently given some fine clucidations about the paragon sex in his book about science. Read that before we begin to fight. Directivet Holmfeld.

#### Pinneberg, Holstein.

#### SPIRITUALISM AND CONJURORS.

SIR,-I have just read Mr. Maskelyne's book, and he has, to my thinking, written cleverly (assuming, of course, that he wrote it himself); but to a reader wanting to know the truth of the matter, it sadly fails just where it should explain. Sarcasm and jest will not convince where sober argument is essential.

Spiritualism affords plenty of scope for such a book as Mr. Maskelyne writes, but so does the *Christian World*, in a similar way. It offers any amount of nonsense if we take the trouble to gather it, but would a collection of the weak and old sayings, doing, sins, and opinions of pro-fessing Christians, prove Christianity to be all humbug? I am afraid Mr. Maskelyne would not admit it. Mr. Maskelyne would not admit it.

It strikes me that a fair thing now for Mr. Maskelyne to do would be to visit Dr. Slade, and give his candid opinion afterwards in *The Spirit-ualist* whether it is all a trick or whether there is something in it. He should not object to do this on the ground that he declines to fee a rogue—for he must think *all* mediums such—but he should be manly enough to accept an invitation to witness phenomena in the light, and I am sure Mr. Blackburn will only be too glad to see him come. Now, Mr. Maskelyne, what say you? The conditions are surely all you could desire, and thousands would look with interest for your opinion. Will you, therefore, condescend to oblige or remain away? G. G. Will

Edinburgh, August 31st.

#### MONSIEUR FABRE, THE DRAWING MEDIUM.

NONSIEUR FARE, THE DRAWING MEDIUM. SIR,—I send you a translation of an account which I have received from Monsieur Leymarie of the mediumship of Monsieur Fabre, through whom was produced the very remarkable and beautiful drawing now to be seen at the rooms of the National Association of Spiritualists, and which I mentioned in my notes from Paris. Gustave Fabre was a journeyman machine smith: he has a slight knowledge of mechanical drawing, as taught to boys at school; but he is illiterate and uneducated, and knows nothing of artistic drawing, such as he has executed mediumistically. He was on the point of drowning himself in the harbour of La Foliette, to escape from a life which extreme want had made insupportable, when Mr. Barneaud, a sculptor of some note, came across him, gave him some food, and then set him to work to reduce a block of marble, which, to the astonishment of Mr. Barneaud, he proceeded to do in the most artistic manner, as though he were an old hand. "Why! how is this? You are a sculptor, then?" "Not I," says Fabre, "I never handled chisel or mallet before." "then," says Berneaud, "you must have been a sculptor in a previous existence ;" and then he spoke to him about Spiritualism and reincar-nation. Fabre, who was an atheist, said to himself, "This is a noble fellow, but evidently cracked on the subject of spirits." Nevertheless, he listened, and even allowed himself to be taken to séances, where he was on do by spirit communications that he was a drawing medium, and the

The listened, and even allowed himself to be taken to scances, where he was told by spirit communications that he was a drawing medium, and the reincarnation of Benvenuto Cellini; at which he laughed, and said, jeeringly, "Then I suppose I shall presently execute some wonderful performances." Then, taking up a pencil, he rested the point on a sheet of paper. His hand forthwith began to work as though the object of the guiding force were to give suppleness to his stiff and callous joints. The next day, and on the succeeding days, his hand drew noses, eyes, ears, and at last a perfect leg, and outlines of figures, remarkable in the boldness and delicacy of their execution. In a fortnight, during which he sat for an hour daily, he drew like a finished artist. By this time he was an enthusiast and a believer, and he asked that Raphacl Sanzio, his controlling influence, would make him draw the battle between Con-stantine and Maxence, of which he had an outline sketch, such as is given to art students. With a free hand, without rest, or rule, or com-pass, he sketched the outline with an extraordinary delicacy, six times the size of the original, and completed the drawing in a month, in the presence of witnesses. Professional draughtsmen say that it would have taken a first-rate artist a year to execute this splendid and astonishing work. He next made, in six weeks, a copy of Glaize's picture of the capture of Samson by the Philistines. The style is here so different that one would

never suppose that it came from the same hand as the former drawing; the relief is so wonderful, the shadows so deep, and the execution so spirited; the finish is exquisite, and the shadows look as though they were cut out rather than mere pencil strokes. There is also the most delicate stippling, the fineness of which can only be perfectly seen through a strong magnifying glass. In doing all this work, his hand travele with the or penciling.

travels with the rapidity of a machine. Since the above he has produced three heads of Christ, so different in execution, attitude, and touch, from one another, that they are evidently the productions of different artists, who each send us a specimen from their mere angled artists.

their more exalted sphere. Fabre is now at Marseilles, working at his trade for his daily bread. The picture at the Association rooms is for sale, at £8. A. Joy.

#### SPECULATIONS ABOUT REINCARNATION.

SPECULATIONS ABOUT REINCARNATION. Str.—There is a passage in Baron Holmfeld's letter in *The Spirit- valies* of August 18th, where he professes to quote from the writings of Miss Blackwell, but he does not do so. Instead of this, the Baron writes of "Kakodemons, who rejoice in leading people astray, and who, as Miss Blackwell pertinently has it, 'are only the reflex of the per-versity of the medium.'" And he adds, "In this she is right, just as in some other few remarks, which display her truly feminine aspirations." Now, where in the *Prize Essay*, or in any other of that lady's writings, does the sentence or the sentiment occur that kako, or evil demons, "are only the reflex of the perversity of the mediums"? Nowhere! I have authority for saying so. What Miss Blackwell does assert, in page 19 of the *first Prize Essay*, is this! she says, "It is evident that the great mass of medianimic communications can only be a reflex of the present ideas of the spirits who are nearest to the earth, *and* of the mediums to whom they are sympathetically attracted." Here is a wide difference. Miss Blackwell writes of medial communication not as an effect of the perversity of the medium on spirits, but as a reflex of the present ideas of spirits, as well as a reflex of the present ideas of mediums : while the Baron, by misquotation, confines the cause of evil demons leading opole astray to centre in the medium alone, "as *only* the reflex of the perversity of the medium," with the view, apparently, as the context sense to show, of casting a new slur on "feminic aspirations." The a perverse thing, to say the least, to misquote this lady, or any other person, for any purpose whatever, and surely it is a very poor way of showing the superiority of mental endowment in the meale sex. There certainly seems good reason in the present day for supposing that, far from kakodemons being "only the reflex of the perversity of the medium," they are, on the contrary, and especially some of them on the phenom

that, far from kakodemons being "only the reflex of the perversity of the medium," they are, on the contrary, and especially some of them on the phenomenal plane, objectively far more false than any mcdiums, the latter being apparently, when not under the control of perverse spirits, honest men in the main, while perverse spirits everywhere, as is now well known, and as has been always more than suspected, beat mortals hollow in the art of successful misrepresentation. M. A. (CANTAB.)

#### SPIRITUALISM AND THE PRESS.

SPIRITUALISM AND THE PRESS. SIR,—You will, perhaps, kindly allow me a word or two in reply to Mr. C. C. Massey. Knowing, as I do, a little of the "secrets of the sanctum," it never suggested itself to me that investigation and inquiry would convince the whole body of journalists of the truth of the theory of you Spiritualists. But a personal knowledge of the peculiar "facts" of Spiritualism must have, with the majority, the negative result which Mr. Massey admits might be expected ; and it is that negative result, in the present position of Spiritualism, that is just needed. So long as ninety-five per cent. of writers for the press put down Spiritualism as trickery, and believe the illusionists of the Egyptian Hall to have shown the whole system to be conjuring and deception, so long will Spiritualism be taboeed as unworthy of more than a passing thought. My own experience has been what, I believe, will be that of every honest newspaper editor who inquires as I have inquired. Twelve months ago it would have been almost impossible for me to have written on Spiritualism without making what I now know would have been deceiving mis-statements, just such as may be read almost daily in our newspapers. Supposing I were a Spiritualist (which I am not), my editorial "we" would, it is true, have no weight; but, my judgment being assisted by some knowledge of the subject, if the question of Spiritualism is referred to or discussed in the journal with which I am connected, it is very likely to be fairly respected, and not made the subject of faeble witteicisms. Such foir discussion with which I am connected, it is very likely to be fairly respected, and not made the subject of feeble withicisms. Such fair discussion familiarises the readers with Spiritualism, and is certain to lead to individual study and examination. The opinion of journalists may be *nil* compared with that of scientific men, but, as the latter hold aloof, the former should not be ignored. If five hundred newspaper editors could be convinced to-morrow that the facts of Spiritualism were true, to see something for themselves; and that is, as I understand, the very consummation for which you are praying. A NEWSPAPER EDITOR.

SIR,—I hope Dr. Slade will prosecute The Standard for calling him a "first-class impostor." It is most unfair that The Standard should have refused to publish "A Barrister's" letter (printed in your last number), but newspapers think they have the right to libel mediums with impunity. In the interests of Spiritualism, steps should be taken to protect them. I would myself guarantee £20 towards a fund to aid Dr. Slade in prosecuting The Standard for libel. Surely this is a fit subject for consideration by the National Association of Spiritualists at its meeting next Tuesday; indeed, it may not be necessary for the whole Association to take up this matter, since some five or six of its wealthier members could find all the funds without inconvenience to themselves. GEORGINA WELDON.

Tavistock House, Tavistock-square, W.C.

#### REMARKABLE SEANCE WITH W. EGLINTON AND ARTHUR CÖLMAN.

SIR,-Knowing that with the names of the distinguished mediums at the top of my letter, the readers of The Spiritualist will feel attracted, and peruse with attention the results of their combined powers in a circle, highly favourable, "to set free all there is," I may be forgiven for taking advantage of the occasion to state (according to my annual custom) my advantage of the occasion to state (according to my animar custom) my impression about the progress of our cause on the Continent, having returned to England on the same day of the memorable *séance*, last Thursday, August 31st. I spent my holidays this time only in a country place near Hamburg, a capital city for "feeling the pulse" of the slowly-recovering spiritual consciousness of Fatherland. Hamburg is said to be extremely materialistic, and, having an important harbour, is more adapted for communication with other seaports, than with the "unseen universe." The resistance of old, inborn traditions against the waves of modern culture will always be features of attraction to the student of history; but the redevelopment of the spiritual instincts of luman nature in general, crushed under the mighty blocks of modern materialistic philosophy, will present a spectacle which will make ob-servers drop their eyeglasses, fancying themselves spell-bound before other fascinating events of the day. The slow, poor advance of our cause has cowed many a Spiritualist into despair, and killed his hope to hail its triumph in this generation. He would be right if the short, measured steps of the past would indicate a permanent, slow march for ever, but the Press, after continuing its elephant-like trampling on the new intruder, has hurt itself at last, and as soon as people discover the slightest limping, there will be a "make up" for lost time. If I noticed not the least sign of progress since last year by way of increased demand for periodicals or information on the subject of forming circles, the simple fact, that there appeared some months ago in a prominent local paper here an appeal to form an Association for Inquirers into Spirit-ualism is a more aslutary proof of inward growth, than stray records of table-tilting, after perhaps sitting most harmoniously for the "dema-terialisation of roast beef." Having satisfied myself that the arguments against our cause had lost much of their former weight, I invited a little party of select friends to the grounds of a brother of mine in Bahrenfeld, near Altona, and with Baron Dirckinck Holmfeld as a guest, felt confidence in doing a little business. In relating our experiences many a smile passed over the lips of our listeners (I perceived even a slight touch of elbows now and then), and we of course, the Baron and myself, exchanged smiles in turu, and when one gentleman very sensibly remarked, that the weighty testimon is more adapted for communication with other seaports, than with the "unseen universe." The resistance of old, inborn traditions against

it shows the unmasked perfdy of recent writers. The eyes of the duped sceptics will be opened, and hands, formerly stretched for applause, will close into fists. That the grand wave of Spiritualism will reach northern Germany last, as Baron Holmfeld remarked, may be true, but a little spinkling is already perceptible, and if the wind increases, a forerunner of the coming rush may soon be expected. Last Tues-day I departed and alighted in London at the "Mysterious Cave," as the *World* has it, 8, Upper Bedford-place, where the last vibrations of "sceptical Germany" were quite subdued by meet-ing Dr. Slade and W. Eglinton. Then, repairing to 38, Woburn-street, the kind welcome of Miss Kislingbury would have alone been sufficient to restore the perfect balance of my mind, but to my surprise there came also Mr. C. Blackburn, of grim, sceptical Manchester, and when Mr. Harrison and Mr. Martheze too put in an appearance, indeed it looked like a concocted plan to crush out the bewildering impression of sceptical Fatherland, and in shaking hands with these friends of truth I kicked from behind at the proud professors of matter. Everybody, after some stay on the Continent, and a taste of of matter. of matter. Everybody, after some stay on the Continent, and a taste of bitter opposition, will return with increased respect for those who have kept faithful to their convictions, and particularly editors, who, carrying Rept latential to their convictions, and particularly entors, who, carrying single-handed their paper through the battle without having it torn to pieces, deserve special praise. Personal differences, little bubbles of temper, quite unavoidable in a movement shaking violently the ground under the feet of all co-workers, ought to be taken in good humour; a glance at the grand aim inspiring all, should dissolve petty quarrels instead of allowing them to grow, like Pharaoh's serpents, into ugly forms, which present no other scientific value, than to show what a lot of useless stuff can be made out of small material if prenetly ignited useless stuff can be made out of small material, if properly ignited.

of useless stuff can be made out of small material, if properly ignited. Let me now describe the marvellous effect of the union of Eglinton's and Cölman's mediumship in a perfectly harmonious circle, and I hope your readers will feel compensated for their patience up to this point. We assembled at Mr. Davis's, Alexandra-villas, Clapton. I felt at once to be in an atmosphere of power, before even sitting down, which we did almost mechanically, as if gently pressed down by the invisibles, sharing with us the happy anticipation of grand proceedings, which were soon announced by the direct voice of one of the controlling spirits of Mr. Eglinton. A poole annoved me a little by his presence at the were soon announced by the direct voice of one of the controlling spins. of Mr. Eglinton. A poodle annoyed me a little by his presence at the beginning, but perfect quiet being effected, I fancied that the animal had been let out without my noticing it. Touches being felt under the table, I put my hand down to the mysterious something. It felt rather cold and clammy; I opened my full hand for the occasion, and secured—the spout of the poodle . An expression of disappointment in the direction and chaining, 't opened my full hand for the occasion, and sectured—the snout of the poolle! An expression of disappointment in the direction where the tail might be guessed coinciding with my own impression (for the dog seemed delighted with my fondling), inspired me with the resolution to order the brute out, which was quickly seconded by the party whose delight with the lovely "fanning" was so cruelly cut short <text> may now be seen on the table of the reasing-room of the reational Association. I consider it a marvellous test, as there was no prepara-tion between drawing and cutting, except putting out the light. Then I cut four equal pieces of paper, each being a letter of the name "Joey," mixed them together, and placed them (letters underneath) on the lid of the music-box. The "chief" said he would do it, and after signal for light, we found the pieces arranged J-o-e-y inside the box. The fact occurred within about a quarter of a minute; the explanation may require a quarter of a century. As for the total effect, or the sensation, on our whole organism, the appearance of the spirit Ernest in full splendour, at a distance from the medium, bore away the palm, although the mysterious forms floating high in the air were fascinating in the extreme; but I almost hesitate where to give the first prize when I recollect how Samuel's (Dr. Monck's control) rough voice greeted me, and his hands shook my head, out of sheer joy after my long absence. The close resemblance of his voice here to that in our circle in Man-chester, with all the peculiarities of Dr. Monck's organ, when controlled, bafiled me so much that it would have been a relief to mc to see Dr. Monck coming out of his concealment. In short, I feel bewildered by the succession of tremendous facts, among which the, to me, unmis-takable signs of the presence of my own spirit guide was of course the most gratifying. At the close of our meeting we read the letter addressed to me, which, although I believe it to be direct

spirit - writing, seems not to me direct communication, for I discovered in it a mere composition of details previously passing, partly, at least, between mine and Mr. Eglinton's lips. There is now before us a stupendous stock of facts! Careful selection will perhaps result in only a tiny small sediment of truly spiritual grains and pearls, but these are precious, and well worth soiling our hands for in the search among the enormous heaps of rubbish, and what we may call the perplexities of mediumship. This distinction, so ably advocated by the Editor of *The Spiritualist* will probably elevate his paper, after hot and fierce attacks, to the dignity of the true exponent of our cause, a kind of stage, on which the scenes may be presented open to all points of view—the *beau ideal* of a real mirror of truth!

#### AT THE CAVE OF MYSTERY.

A LONG and amusing article with the above title, in The World of last week, gives the following description of Dr. Slade, Mr. Simmons, and their surroundings :

I found myself in the society of a pleasant middle-aged gentleman and of a young lady attired in spotless white. The young lady was writing at a davenport in a corner, with her back to the rest of the room; the gentleman was smoking a cigar in a low-seated reclining chair, and faced the door by which I entered. The former, after one critical glance over her shoulder, dismissed me silently as an unsatisfactory male object, and did not again deign to look round from her writing. The latter shook hands with me kindly, while I stammered out my wish to consult Dr. Slade, and in a few minutes we were smoking amicably together, like friends of long standing, with similar tastes and views. This gentleman was Mr. Simmons, the secretary or agent of Dr. Slade, who, if I may venture to say so, is particularly fortunate in his man of business. There is There is nothing mystical about Mr. Simmons, who, by his tone, manner, and conversation, restored me to earth, dispelled my tremulous fears, put me at my ease, and made me feel that talking familiarly with your great grandmother or maiden aunt deceased is far less wonderful than that the Democratic party should have been so long out of office in the United States.

You have only to accept "the truths of Spiritualism" as too firmly established for argument, and to speak of them as you would of a leader in that morning's *Times*, to find Mr. Simmons an intelligent and pleasing companion, with a sedate placidity of manner, and a judicially deliberate utterance, which are both fascinating and reassuring. He is dressed in a complete suit of black, with a surtout-coat and whity-brown ankles, caused by a broad margin of sock becoming visible between his trousers and stout highlows as he rocks himself back in the low chair. A black silk sailor's knot partly covers the shirt-wrinkles the open waistcoat would otherwise reveal. He has a broad, shrewd, pleasant face, and a stoutly-built English figure. His bushy brown beard and full whiskers are beginning to be tinged with grey, and his thick hair surmounts a broad forehead and a square and solid face. He looks the sort of stuff out of which elders, deacons, and popular local preachers are made, not of the ascetic, but genial type, ready to make allowances for, while smiling at, the weaknesses of unbelief, and I could quite fancy him inspiring confidence in many a wavering soul. His air of solid repose, and the quiet confidence with which he brushed away, as it were, the human animalcula who doubted Spiritualism, or presumed to apply vulgar mundane tests to its marvels, impressed me highly, and seemed to gather strength from the every-day character of the apartment in which they were observed. For this ante-chamber to the Cave of Mystery had nothing to distinguish it from any other well-furnished London lodging. A handsome well-proportioned room, with the light from three lofty windows streaming over its bright green carpet and new and highly-polished tables and chairs, it had just that lack of odds and ends and nicknacks which distinguish the temporary lodging from the permanent home, and was as little calculated to suggest mystic communion between this world and the next as a comic song or any other the most vulgar thing to sense.

Mr. Simmons was far above affectation or pretence, and his very frankness had its effect. Asked as to the length of Dr. Slade's stay in London, he replied, "Wal, this is a business tower, and we air under contract to be in St. Peters-

burg in October. We have taken London city on our way; it is a first visit, and so far people seem to have been pleased with the manifestations. Yes, sir, the intelligences have been under control and favourable, and investigators have been satisfied." Thus ended my first visit to the Cave of Mystery. Other visitors, disgustingly prudent creatures, who had made appointments beforehand, came in; and I left Mr. Simmons booking ten o'clock the next morning in his diary for my consultation with Dr. Slade.

A wholly different type of man this doctor. He and Mr. Simmons were seated side by side in the room already described when I presented myself, and, shade of Jane Austen ! I dubbed them Sense and Sensibility at the first glance. The contrast between the two was complete. A highlywrought nervous temperament, a dreamy mystical face, regular features, eyes luminous with expression, a rather sad smile, and a certain melancholy grace of manner were the impressions conveyed by the tall lithe figure introduced to me as Dr. Slade. He is the sort of man you would pick out of a roomfull as an enthusiast. He at once invited me into a back room on the same floor, in the centre of which stood a back room on the same noor, in the centre of which stood a small table, without a cloth or other covering. We were now alone together, the door was closed, and, responding to Dr. Slade's invitation, I seated myself at one side of the table, he also sitting at it sideways. The corner of the table was between us. The table was about five feet by four, had four legs, no ledge below, or covering upon it. It would be difficult to imagine anything simpler or more above-board, as we both placed our palms upon it.

Dr. Slade's long, white, nervous fingers had scarcely touched mine when a violent knocking began. The doctor became visibly agitated. There is no mistaking the signs of genuine agitation; and I may say at once that Dr. Slade's genuine agitation; and I may say at once that 2.1. subse-own transitions of expression, his excitement, and subse-quent exhaustion impressed me as strongly as anything which happened during this curious interview. "You are a which happened during this curious interview. "You are a medium, sir!" he gasped; and I, feeling like the man who had talked prose all his life without knowing it, smiled feebly, as if to say, "So you've found me out." The knocking immediately became more vehement, and the doctor declared the spirit (of his wife) wished to pronounce upon my claims to mediumship. There were a couple of ordinary-looking school slates lying near, and taking one of these, and placing on it loosely a tiny piece of common slatepencil, bitten from a stick, and about the size of a grain of wheat, the doctor held the slate under the table with one hand, saying at the same time, "Is this gentleman a medium, Allie?" The words were hardly spoken before there was a sound of writing, followed by two or three vigorous taps. The slate was looked at, and "He is not," in a flowing hand, was written on it.

Then came more and violent knockings at the table, a chair at the farthest corner from Dr. Slade was lifted rapidly in the air, and then hurled to the ground without visible agency. My coat and trousers were plucked violently, and I was pinched and patted, all with great rapidity, and in quarters which it seemed absolutely impossible Dr. Slade could reach. A hand appeared and disappeared fitfully, but with unmistakable reality, close to me; and when the slate was produced with a similar crumb of pencil, once on it when it was held under the table, and once under it when it was placed on the table, messages of various kinds were inscribed rapidly, and in different handwritings.

I explained to Dr. Slade that, while I was both puzzled and impressed by what I saw and felt-for I was being pinched and patted and had "spirit hands" flickering before me at intervals all this time-it would be, I submitted, very much more satisfactory if I could receive a communica-tion of an individual and unmistakably personal character. Dr. Slade agreed with me, but explained that at a first visit the phenomena were as a rule of a general character, as if to place their reality and the absence of all trickery beyond dispute; and then at a subsequent visit, when "the ground had been thus cleared," there were frequently communications of the direct character I craved.

I had not and have not a glimmering of an idea how the effects described had been produced, and I came away inex-pressibly puzzled and perplexed. I had seen so much that my spirit craved for more.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spirit-ualism, obtainable of W. H. Harrison, *Spiritualist* News-paper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spirit-ualists, but the Association and *The Spiritualist* Newspaper and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relation-ship of Spiritualism to the Christian Church, 73, 6d. FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorb-ing interest, replete with well-authenticated narratives, describ-ing manifestations produced by spirits. 73, 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Soclety. This committee consisted of literary, scientific, and other professional men who investigated spiritual-ism for two years without engaging the services of any profe-sional medium, after which they published the report. Original edition, fas.; moderately abridged edition, fas.

edition, 15s.; moderately abridged edition, 5s. RESEARCHES IN THE PHENOMENA OF SPIRIT-UALISM, by Willam Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism, 5s. MIRAOLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a largo number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wal-lace, 5g.

Alfred Russell Wallace, E.R.G.S. This bock contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a largo number of interesting spiritual maintestations, and contains some of the personal experiences of Mr. Wallace, 6.
 PLANCHETTE; OR, THE DESTAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Ecinete is also green. 5:
 CONCERNING SPIRITUALISM, by Gerald Massey, A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2:
 LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of sesays on the Social, Moral, and Scientific aspects of Spiritualism. 3:: d.
 WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Bluney, A practically useful work for inquires, giving general information about English professional and non-professional mediums, also about the periodical and other Literature of Spiritualism. 3::
 "HERISE AND PROGRESS OF STIRITUALISM IN Status", by the Mark and Scientific and Science of Spiritualism. Jar.
 "WHAT AM I? Vol. IL, by L. W. Cox, Serjeaut-atleas, An introduction to Psychology. This book canning with which the author was identified, and an account of some of the most remarkable of this personal experiences. 1::
 "WHAT AM I? Vol. IL, by L. W. Cox, Serjeaut-atleas, An introduction to Psychology. This book admits the reality of some of the Psychology. The author admits here and traditions relating to Dreams, Omens, Apparlia, book, which deals chiefly with Physiology, is out of print.
 CLMYSES OF THE SUPERINATURATURAL, by the Rev. F. G. G. CL. This newly-published book contains facts and Traditions relating to Dreams, Omens, Apparlia, Surgens, and Witchraft, Warnings, and Witchraft, The author admits the reality of Spiritual relations, burders, and con

500 pp. Cloth 10s. 6d. ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell).

boo pp. Cloud Jos etc.
 ALLAN KARBEC'S "SPIRITS' BOOK" (Blackwell).
 7a 6d.
 THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early instory of geological specimeus: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these publistoric animals invere surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitrats, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the scensifives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist' was to the effect that there is no oubt as to the integrity of the author, who also possesses sufficient intelligence to gale information about distant places on earth, has been found sometimes to give accurate results and sometimes the give further expresses the ophilon that if ever interplanetary communication should be established, it will be by means of clairvoyance or some ochier of the stent and little understood spiritual powers in man. Three Voik 24s.; or 8s. per single

POEMS OF THE INNER LIFE. Given by Spirits through the medlumship of Lizzio Doten. The accusation is some-times unade by disbellevers that spirit messages are of atrunpery character, but these beautiful poems give evidence that all spirit utcrances are not so. "The Prophecy of Vala," published in this book, and professedly given by the Spirit of Edgar Allou Poe, is better than any which that poet wrote during the wholo of his life on earth. Best edition, gilt, 10s. 6d.; cheap edition, 74, 6d.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.
 PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Walkace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of seances at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses, Pictures of the Eddy Brothers, their hourestead, and the phenometa presented at their seances, are included in the work. 12s. 6d.
 NATTY, A SPIELT. HIS PORTRAIT AND HIS

arc included in the work. 128, 6d. NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE. By Allan Putnam. 4s. BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s. PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams.

of music, and 560 Spiritual hymns, compiled by John S. Adams. 5s. HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Danskin, 4s. 6d. POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s. THE FUTURE LIFE, as described by Mrs. Elizabeth Sweet, with an introduction by Judge Edmonds. 7s. 6d. THE FRINCIPLES OF NATURE, given inspiration-ally through the mediumship of Mrs. Maria M. Kine, 7s. 6d. THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN SCIENTIFICALLY CONSIDERED. By Indson Tuttle. ThE book argues that man is contemporary with the Mastodon, and details the history of his subsequent development. 7s. 6d. THE INECONCULABLE RECORDS; OR, GENESIS AND GEOLOGY. By William Denton. 3s. MORAL PHYSIOLOGY. By Robert Dale Owen.

33. 6d. LOOKING BEYOND, by J. O. Barratt, contains the testimony of the departed about the world beyond the grave. 5s. AN HOUR WITH THE ANGELS, by A. Brigham, a vision of scenes in the Spirit Land. 3s. 6d. HEAVEN OPENED; OR, MESSAGES FOR THE BEREAVED, FROM OUR LITTLE ONES IN GLORY. Christian spirit-messages given through the mediumship of F. J. T. (Part onc), 6d.

T. (Part one), 6d. HEAVEN OPENED, containing further descriptions of, and advanced teachings from the Spirit Land. (Part two), 6d. HINTS FOR THE EVIDENCES OF SPIRITUAL-

ISM, by M. P. 28. 6d. WILL-ABILITY, by Joseph Hands, M.R.C.S.; contains experiments on Mesmerism and arguments relating to Free Will. STRANGE VISITORS, dictated through a Clair-

STRANGE VISITORS, dictated through a Clarvogant. 68.
THE INNER MYSTERY. An inspirational poem. By Lizie Doten. 28.
ELECTRICAL PSYCHOLOGY, by Dod. 7s. 6d.
DAWN. An American Novel, advocating Progressive principles. 5s. 6d.
FLASHES OF LIGHT FROM THE SPIRIT WORLD. Through the mediumship of Mrs. Conant. 7s. 6d.
BIOGRAPHY OF MRS. CONANT. 7s. 6d.
CHRIST IDEA IN HISTORY, by Hudson Thttle. 7s.
DENTON'S POEMS. 2s.
RADICAL DISCOURSES, by William Denton. 6s. 6d.
RADICAL RHYMES, by William Denton. 6s. 6d.
OUR PLANET, by William Denton. 7s. 6d.
BOOK OF MEDIUMS, by Allan Kardec. (Mrs. Wood's translation.) 7s. 6d.
SUPPLINE OF THE AGES, by J. M. Peebles. 5s.

translation.) 7s. 64. SEERS OF THE AGES, by J. M. Peebles. 5s. THE SPIRITUAL PILGRIM, by J. M. Peebles.

73. 6d. ROUND THE WORLD, by J. M. Peebles. 10s. STATUVOLENCE; OR, ARTIFICIAL SOMNAM-

BULISM 7s. 6d, MRS. CROWE'S NIGHT SIDE OF NATURE. 2s. MODERN AMERICAN SPIRITUALISM, by Emma

MIS, OROWERS ANDRE ON MERCON SPIRITUALISM, by Emma Hardinge. 158.
THE TWO WORLDS, by Brevior. 12s. 6d.
GLIMPSES OF A BRIGHTER LAND. An interesting little book. containing messages given by Spirits through the Writing Mediumship of a Lady. 2s. 6d.
PSYCHOLOGICAL MEDICINE, by Dr. Bucknill and Dr. Daniel II. Tuke. 253.
APPARITIONS, by Newton Crosland, 2s. 6d.
THE RELIGIOUS SYSTEM OF THE AMAZULU, giving information about Spiritual Phenomena among the Amazulu and other Tribes of South Africa, by the Rev. Ganon Calaway, M.D., in three parts. 128.
OUTLINES OF TEN YEARS' INVESTIGATION INTO THE PHENOMENA OF MODERN SPIRITUALISM, by Thomas P. Barkas.
APPARITIONS: A NARRATIVE OF FACTS, by the Rev. Bourchier Wrey Saville, M.A. 4s. 6d.
MESPERIA. POEMS, by Cora L. V. Tappan. 6s.
ARCANA OF NATURE. Two Vols. By Hudson Tuttle. 6s. per Vol.
ARCANA OF RELIGIOUS IDEAS, by Hudson Tuttle.

CAREER OF RELIGIOUS IDEAS, by Hudson THE SPIRITUAL LYRE. A Collection of Songs for the use of Spiritualists. 1s. Paper, 6d. DEMONOLOGY AND WITCHCRAFT, by Sir Walter

Scott. 6s.
SIGNS BEFORE DEATH. A Record of Strange Apparitions, Remarkable Dreams, etc. 3s. 6d.
STORIES OF INFINITY: I. LUMEN.—2. HISTORY OF A COMET.—3. AN INFINITY, by Camille Flammarion. 6s.
LIFE LINE OF THE LONE ONE; OR, AUTO-BIOGRAPHY OF THE WORLD'S CHILD, by Warren Chase. 4s. 6d.

NATURE'S LAWS IN HUMAN LIFE. An Experimental Science of Spiritualism of Spiritualism

VOICES FROM THE SPIRIT WORLD, being Com-munications from many Spirits by the hand of Isaac Post. 53. 6d.

THE GADERENE; OR, SPIRITS IN PRISON, by J. O. Barrett and J. M. Peebles.

#### SECOND-HAND BOOKS.

THE PHILOSOPHY OF SPIRITS IN RELATION TO MATTER. By C. M. Burnett, M.D. 58. THE DEMONIACS OF THE NEW TESTAMENT. By Hugh Farmer, 1765. 28. 6d.

By Hugu Farmer, 1765. 2s. 6d. ANIMAL MAGNETISM, by Edwin Lee, M.D. Con-tains Records of Experimonts relating to Mesmetrism, Somman-bulism, and Chairvoyance, and philosophical considerations con-nected therewith. This work gamed the prize offered for com-petition by the Milan Society for the Eucouragenerat of Aris and Sciences. (Pub, at 7s. 6d.) 4s.

WORKS BY ANDREW JACKSON DAVIS,
The "Poughkeepsie Seer." s. d.
Nature's Divine Revelations
The Seer. "III." 7 6 The Seer. "III." 7 6
The Reformer. "IV. ",
The Thinker. , V. , 7 6 Magic Staff. An Autobiography of A. J. Davis
Magic Staff. An Autobiography of A. J. Davis 7 6
A Stellar Key to the Summer Land 3 6 Arabula, or Divine Guest 7 6
Arabula, or Divine Guest
Approaching Crisis; or, Truth v. Theology. 5 0 Answers to Ever-recurring Questions from the People 7 6 Children's Proceeding Laws Market 1997
Children's Progressive Lyceum Manual
Death and the After-Life
Children's Progressive Lyceuin Manual       2       6         Death and the After-Life       3       6         listory and Philosophy of Evil       3       6         Harbinger of Health       7       6         Harmonial Man; or, Thoughts for the Age       3       6         Events in the Life of a Seer. (Memoranda,)       7       6
Harbinger of Health
Harmonial Man; or, Thoughts for the Age       7       6         Harmonial Man; or, Thoughts for the Age       3       6         Events in the Life of a Seer. (Memorauda.)       7       6         Philosophy of Special Providence       2       6         Fries "Thoughts Concerning Religion       3       6         Penetralis: Containing Harmonial Answars       7       6
Events in the Life of a Seer. (Memorauda.)
Philosophy of Special Providence , 2 6
Free Thoughts Concerning Religion 3 6 Penetralia; Containing Harmonial Answers 7 6
Philosophy of Spiritual Intercourse
The Inner Life ; or, Spirit Mysteries Explained
The Temple—on Disease of Brain and Nerves
The Fountain, with Jcts of New Meanings
Tale of a Physician ; or, Seeds and Fruits of Crime
Pree Thoughts Concerning Keligion       3 6         Penetralis; Containing Harmonial Answers       7 6         Philosophy of Spiritual Intercourse       6 0         The Inner Life; or, Spirit Mysteries Explained       7 6         The Temple—on Disease of Brain and Nerves       7 6         Tale of a Physician; or, Seeds and Fruits of Crime       5 0         The Iolakka and their Earthly Victims       2 6         Conjusal Love; Truth y, Theology       3 0
Conjugal Love; Truth v. Theology
Morning Lectures
MISCELLANEOUS BOOKS
a d.
Oriental Religions (Johnson) 24 0 Religions of the World (Leigh)—A well-written little book,
Religious of the World (Loigh) A well with a little 1
recommended by THE SPIRITUALIST Newspaper 2.6
Keys of the Creeds
Keys of the Creeds 2 6 The Wheel of the Law (Alabaster)—A book containing in
Keys of the Creeds The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhiam
Keys of the Creeds 5 of the Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism 14 of the Creeds 1 of the Creeds 5 of th
Keys of the Creeds 5 of the Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism 14 of the Creeds 1 of the Creeds 5 of th
recommended by THE SPIRITUALIST Newspaper       2 6         Keys of the Creeds       5 0         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14 0         Three Lectures on Buddhism (Eitel)       5 0         History of American Socialisms (Nores)       5 0         The Romantic History of Buddha (Beal)       12 6
recommended by THE SPIRITUALIST Newspaper       2 6         Keys of the Creeds       5 0         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14 0         Three Lectures on Buddhism (Eitel)       5 0         History of American Socialisms (Nores)       5 0         The Romantic History of Buddha (Beal)       12 6
Recommended by This SPIRITUALIST Newspaper       2 6         Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       6         History of American Socialisms (Nores)       6         Catema of Buddhist Scriptures (Beal)       12         Catema of Buddhist Scriptures (Beal)       15         Threading my, Way, an Antobiography, by Robert Dale Owen       7
Recommended by This SPIRITUALIST Newspaper       2 6         Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       6         History of American Socialisms (Nores)       6         Catema of Buddhist Scriptures (Beal)       12         Catema of Buddhist Scriptures (Beal)       15         Threading my, Way, an Antobiography, by Robert Dale Owen       7
Recommended by This SPIRITUALIST Newspaper       2 6         Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       6         History of American Socialisms (Nores)       6         Catema of Buddhist Scriptures (Beal)       12         Catema of Buddhist Scriptures (Beal)       15         Threading my, Way, an Antobiography, by Robert Dale Owen       7
Recommended by This SPIRITUALIST Newspaper       2 6         Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       6         History of American Socialisms (Nores)       6         Catema of Buddhist Scriptures (Beal)       12         Catema of Buddhist Scriptures (Beal)       15         Threading my, Way, an Antobiography, by Robert Dale Owen       7
Recommended by The SPIRITIALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14 0         Three Lectures on Buddhism (Eitel)       6 0         History of American Socialisms (Noyes)       18 0         The Romantic History of Buddha (Beal)       12 6         Catena of Buddhist Scriptures (Beal)       12 6         Threading my Way, an Antobiography, by Robert Dale Owen       7 6         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrins, from China to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A., Trin, Coll., Cam.       10 6         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rey Henry Collocations and Histories of the Zulus,       10 6
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrinns, from China to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrinns, from China to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrinns, from China to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrinns, from China to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Recommended by This SPiritTALIST Newspaper       2 6         The Wheel of the Law (Alabaster)—A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       50         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Threading my Way, an Antobiography, by Robert Dale Owen       7         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from Chima to India (40 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0
Regs of the Greeds       50         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism.       14         O Three Lectures on Buddhism (Eitel)       50         Ilistory of American Socialisms (Noyes)       18         O The Romantic Ilistory of Buddha (Beal)       12         Catema of Buddhist corptures (Beal)       12         Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., In six parts       16       0         The Ilia and Yun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10       6         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0         The Life and Teachings of Confucins.       Translated into English, with Preliminary Essays and Explanatory Notes, by James       10       6         Myths and Myth-makers.       Oid Tales and Superstitions into:       10       6         The Life and Works of Mcneius.       Translated into English, from the Chinese Classics of James Legge, D.D., L.L.D.       12       0         Dated by Ocenparative Mythology, by John Eiske, M.A.       16       0       12       12         Dated by Ocenton the Ganges, by an Indian Ol
Recommended by This SPIRITIALIST Newspaper       2 6         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism       14         O Three Lectures on Buddhism (Eitel)       5         Ilistory of American Socialisms (Noyes)       18         O The Romantic Ilistory of Buddha (Beal)       5         O The Romantic Ilistory of Buddha (Beal)       12         Catema of Fah-Hian and Sun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., In six parts       16       0         The Ilia and Yun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10       6         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., D. ix parts       16       0         The Life and Teachings of Confucins.       Translated into English, with Preliminary Essays and Explanatory Notes, by James       10       6         Myths and Myth-makers.       Oid Tales and Superstitions into:       10       6         The Life and Works of Mcneius.       Translated into English, from the Chinese Classics of Mareis, and Idean Olimet 5       10         Date Extended States of the Nervous Syster (Eq. D.).       12       0         Date Life and Works of Mcneius.       Translated into English
Recommended by This SPIRITIALIST Newspaper       2 6         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism       14         O Three Lectures on Buddhism (Eitel)       5         Ilistory of American Socialisms (Noyes)       18         O The Romantic Ilistory of Buddha (Beal)       5         O The Romantic Ilistory of Buddha (Beal)       12         Catema of Fah-Hian and Sun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., In six parts       16       0         The Ilia and Yun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10       6         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., D. ix parts       16       0         The Life and Teachings of Confucins.       Translated into English, with Preliminary Essays and Explanatory Notes, by James       10       6         Myths and Myth-makers.       Oid Tales and Superstitions into:       10       6         The Life and Works of Mcneius.       Translated into English, from the Chinese Classics of Mareis, and Idean Olimet 5       10         Date Extended States of the Nervous Syster (Eq. D.).       12       0         Date Life and Works of Mcneius.       Translated into English
recommended by The SPIRITIALIST Newspaper       2 6         recommended by The SPIRITIALIST Newspaper       5 0         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       6         History of American Socialisms (Noyes)       18         The Romantic History of Buddha (Beal)       12         Catena of Buddhist Scriptures (Beal)       12         Travels of Fah-Hian and Sun-Yun, Buddhist Pilerins, from China to India (400 A.p. and 518 A.p.). Translated from the Chinese by Samuel Beal, B.A. Trin, Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Calaway, M.D., Iu six parts       13       0         The Life and Teachings of Contheins. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D.       10       6         Mythis and Mythematers. Old Tales and Superstitions inter- preted by Comparative Mythology, by John Fiske, M.A. 10       10       6         Avasa'1-Hind, or, A Voice from the Ganges, by an Indian Officer 5       11       10       6         The Life and Wyther of the Notes, by James Legge, D.D., LL.D.       12       0       12       12       12         Mythology, by John Fiske, M.A. 10       6       Avasa'1-Hind, or, A Voice from the Ganges, by an Indian Officer 5       12       0
heteominetic by This SPIRITIALIST Newspaper       2 6         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism       14         Three Lectures on Buddhism (Eitel)       5         Ilistory of American Socialisms (Noyes)       18         The Romantie Ilistory of Buddha (Beal)       5         The Romantie Ilistory of Buddha (Beal)       12 6         Oatena of Buddhist Scriptures (Beal)       15 0         Tharels of Fah-Hian and Sun-Yun, Buddhist Pilgrins, from china to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A., Tin. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts       16       0         The Ide and Myth-makers. Old Tales and Superstitions inter- preted by Comparative Mythology, by John Fiske, M.A.       10       6         Myths and Myth-makers. Old Tales and Superstitions inter- preted by Comparative Mythology, by John Fiske, M.A.       10       6         The Life and Works of Mcneius. Translated into English from the Chinese of Macroius. Translated into English from the Chinese of Mcneius. Translated into English from the Chineses of Mcneius of Mcneir Spiritualism, by Robert II. Col
Recommended by This SPIRITIALIST Newspaper       2 6         The Wheel of the Law (Alabaster) — A book containing in- teresting particulars and legends relating to Buddhism       14         O Three Lectures on Buddhism (Eitel)       5         Ilistory of American Socialisms (Noyes)       18         O The Romantic Ilistory of Buddha (Beal)       5         O The Romantic Ilistory of Buddha (Beal)       12         Catema of Fah-Hian and Sun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., In six parts       16       0         The Ilia and Yun-Yun, Buddhist Pilgrinus, from the Chinese by Samuel Beal, B.A., Thr. Coll., Cam.       10       6         The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D., D. ix parts       16       0         The Life and Teachings of Confucins.       Translated into English, with Preliminary Essays and Explanatory Notes, by James       10       6         Myths and Myth-makers.       Oid Tales and Superstitions into:       10       6         The Life and Works of Mcneius.       Translated into English, from the Chinese Classics of Mareis, and Idean Olimet 5       10         Date Extended States of the Nervous Syster (Eq. D.).       12       0         Date Life and Works of Mcneius.       Translated into English

THE COMING MAN. By the Rev. James Smith formerly Editor of the "Family Herald." (2 Vols.) 10s

WORKS BY ANDREW JACKSON DAVIS,

The Koran; commonly called the Alcoran of Mahommed. Trauslated into English immediately from the original Arabic, by George Sale The Childhood of the World, by Edward Clodd, F.R.A.S. Special edition for Schools

CARTE DE VISITE PHOTOGRAPHS OF CELE-BRATED AMERICAN SPIRITUALISTS.

Price One Shilling Each. Price One Shilling Each. 1. Judge Edmonds: 2. Professor Vun. Dauton: 2. Miss Lizzie Deten: 4. Mr. Luther Colby: 5. Mr. Isaac B. Rich; 6. The late Mr. William White; 7. Dr. Frederick L. H. Willis; 8. Mr. J. M. Peebles; 9. Mr. A. J. Davis; 10. Mrs. Conaut. CARTE DE VISITE PORTRAITS OF MR. HENRY WARD BEECHER (who is not a Spiritualist), 1s. each.

TRACTS AND PAMPHLETS.

WHAT IS SPIRITUALISM? by Thomas Gales Forster. A useful lract for Inquirers. THE MINISTRY OF ANGELS REALISED, by A. E. THE LIFE OF WILLIAM DENTON, by J. H. Powell, 1s. TWENTY YEARS ON THE WING; a Narrative of the Travels and Labours of a Missionary Spiritualist, by the Rev. J. Murray Spear. 1s.

MEDIUMS AND MEDIUMSHIP, by Thomas R. Hazard, 6d. ELEVEN DAYS AT MORAVIA, by T. R. Hazard.

6d. CLAIMS OF SPIRITUALISM; a Narrative of Per-sonal Experiences in the Investigation of Spiritnalism, by a Gentleman of Education and Religious Culture. 1s.

MESMERISM AND ITS HEALING POWER by Adol hus Didier, 2s.

THE PROVINCE OF PSYCHOLOGY. By Mr. Ser-1s.

WHY I AM A SPIRITUALIST, AND WHY I AM NOT ORTHODOX, by J. B. Angell. Judge Edmonds says of this little pamphlet: "There is in it a good deal of genuina good feeling, sound common sense, and deep thought." 6d.

REVIVALS, THEIR CAUSE AND CURE, by Hudson Tuttle. 2d.

Hudson Tuttle. 2d. SPIRITUALISM; ITS CAUSES AND EFFECTS, by Baron Direkiuck-Holmfeld. 6d. THE DAY OF PENTECOST, AND ITS PHENO-MENA, by F. R. Young 6d.

CONCERNING MIRACLES, by Thomas Brevior. 3d. ALL ABOUT CHARLES II. FORSTER, THE WONDERFUL MEDIUM. 28.

WONDERFUL MEDIUM. 28. ORDEAL OF LIFE. Given Psychometrically through the mediumship of Dr. C. Gunnell. 28. MEDIUMSHIP, ITS LAWS AND CONDITIONS, by J. H. Powell. 18. AGASSIZ AND SPIRITUALISM, by Allen Putnam.

Is THE GIST OF SPIRITUALISM. A course of five Lectures. By Warren Chase. 28 MESMERISM, SPIRITUALISM, WITCHCRAFT, AND MIRACLE, by Allen Putnam. 18 6d. IS IT THE DESPAIR OF SCIENCE? by William

D. Gunning. 9d. THE ROAD TO SPIRITUALISM, by Dr. R. T. Hallock. 23.

THE SPIRITUALIST.

#### BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY.

Broncorr, Representing the English and American Literature of Spirit-ualism, obtainable of W. H. Harrison, Spritualist News-paper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C. [For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spirit-ualists, but the Association and *The Spiritualist* Newspaper and publishing business, are not in any way connected with each other.]

other.] Price 7s. 6d., cloth. **A DEMNS FROM THE INNER LIFE.** By INIZZIE DOTEN. Tenth edition. This volume opens with the wonderful experiences of the author, who is pecu-platform labours have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have ex-tended her influence for boyond the limit of her volce, through the instrumentality of the press. This volume contains the spiblic audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have the they think is beauty, grandeur, and imagery of his produc-tions in earth-life. The Biographical Introduction gives a to the world. The peculiar influence which each spirit acr to the world. The peculiar influence of his higher phase of spiritual com-munion is pourtrayed. The book is a valuable addition to the evidences in favour of spirit intercourse and of its ennobling techencies.—Boston, U.S.: COLEY AND RICH, London Spirit addition to the ualist Office.

SPIRITUAL SCIENTIST, of Boston, Mass., U.S.A. The most faithful and impartial exponent of Spiritualism in America. The title, *Spiritual Scientist*, clearly indicates the character of the paper. Unlike all other Spiritual journals, it gathers from the great authors of ancient time the fruits of their researches into the secrets of nature and the laws of the Spiritual Universe. On the Occult Sciences it has many able contributors, and solicits correspon-dence.

Sciences it has many and contrast Pub. Co., publishers. E. Gerry Published weekly. Scientist Pub. Co., publishers. E. Gerry Brown, Editor. Offices, 13, Exchange-street, and 24, Devon-shire-street, The Scientist is now in its fourth volume. Terms o fsubseription, in advance, 13s, per annum, including postage. Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C.

# Price 5s. IRELAND: UR OF THE CHALDEES.

IRELAND: UR OF THE CHALDEES. Longen: Tribner and Co, Ludgate Hill. REVIEWERS' CRITICISMS. "Trishmen ought to read this work and be proud. It is reamed with learning which does credit to the research of the somewhat startling proposition contained in the title of this work can hardly fail to interest a considerable number of the somewhat startling proposition contained in the title of the work can hardly fail to interest a considerable number of the work can hardly fail to interest a considerable number of the work can hardly fail to interest a considerable number of the work can hardly fail to interest a considerable number of the work can hardly fail to interest a considerable number of the decits are identical, the summary given at the closes of the Hebrew Chaldeans, and differ only in name from the first Gaels." The subject is carefully dealt with. The various summents are well arranged and a large amount of corrobora-tive evidence is adduced in support of them, the value of which many will be glad to test."—*Rock*.

# Published at 7s. 6d. Reduced to 4s. MESMERISM, ANIMAL MAGNETISM, and SOMNAMBULISM, with experiments and obser-occurring spontaneously, and an appendix of corroborative facts, by

EDWIN LEE, M.D., Corresponding Member of the Mcdical Association of Prussia, the Royal Academy of Medicine of Belgium, the medical academics of Paris, Berlin, Munich, Brussels, Madrid, Turin and Florence

SPIRITUALISM; ITS CAUSES AND EFFECTS, by BARON DIRCKINCK-HOLMFELD. A review of this pamphlet appeared in the March number of *The* Spiritual Magazine of this year. May be had of W. H. Harrison, 38, Great Russell-street, Bloomsbury, W.C. Price 6d, post free, 7d.

NNALI DELLO SPIRITISMO IN ITALIA A. -Rivista Psicologica di Niceford Filalete. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

**D**EVUE SPIRITE, Journal d'études psycho-logiques, fondé par Allan Kardee, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE FOOD QUESTION. — Manifesto and Publications of the Vegetarian Society sent free to any address on receipt of post card. Secretary, 91, Oxford-street, Manchester.

THE MEDIUMS' BOOK; OK, GUIDE FOR MEDIUMS AND FOR EVOOATION. Containing the Theoretic Teaching of Spirits concerning all kinds of manifes-tations, éc., éc. By ALLAN KARDEC. Translated by ANNA BLACKWELL. Crown Svo, pp. 476, cloth, 7s. 6d.

# NEW WORKS OF M. CHARLES GOUNOD. PUBLISHED BY THE MUSIC AND ART ASSOCIATION, 39, Great Marlborough Street.

ON THE SEA OF GALILEE. Arranged by E. TINEL as a Pianoforie Duet and Vocal Solo. Price 6s. LA VENEZIANA. Pianoforte Solo, 4s. FFTE DE JUPITER. Grand March, 4s. OFFEETORIUM. For Organ, 4s. JOAN OF ABC. French Vocal Score, 10s. BALLAD OF THE PAGE, English and French words, 4s. Also A. SERIES OF SEVEN DUETS containing the Prin-cipal Music, arranged by the composer expressly for Her Majesty the Queen and H.R.H. Princess Beatrice. Nos. 1 and 2, price 2s. 6d. each. Nos. 3, 4, 5, 6, and 7, price 5s. each.

and 2, price 2s. 6d. each. Nos. 3, 4, 5, 6, and 7, price 5s. each. ILALA, May, 1874. Words by Lord Houghton, written in commemoration of David Livingstone, 4s. My True Love hath My Heart, 4s. Chidiock Tichborne, 4s. Go, Lovely Rose, 4s. A Series of 12 Part Songs, 6d. each. Special arrangements made to Choral Societies.

# NEW WORKS PUBLISHED BY THE MUSIC AND ART ASSOCIATION. SY MISS TREHERNE (MBS. WELDON). - The Brook, words by Tennyson, 4s, Hier au Soir, words by Vietor Hugo (English words by Mrs. Eric Baker), 4s. Heather, Danish Melody, Kjerulf, 4s. AFFRED RAWLINGS.-Lallaby, words by Bradwyn Brad-wen, 4s. Beware, words by Longfellow, 4s. Part-song, To the Cackoo, 6d. JOHN URICH.-Bagstelle, words by T. Hood, 4s. Venetian Barcarola, 4s. Pity the Wives at Home (sailor song), dedi-cated to Samuel Plinsol, Esq., M.P. 4s. Mazurta, 4s. CLAY.-Enid's Song, 4s. Elaine's Song, 4s. Vivien's Song, 4s. Guincover's Song, 4s. Mazurta, 5. HAMILTON CLARKE.-Sternade for Planoforte, 5s. Ditto, arranged as a Duet for Planoforte, 5s. Two Voices: a Song, 4s.

4s. ALFRED CELLIER.—Flower Girl: a Song, 4s. KJERULF.—On the Heather; Danish Melody. Grannic's Nursery Rhyme Quadrilles, with Pertrait of Mrs. Weldon, arranged from Grannie's Nursery Rhyme Book, by Mrs. Weldon, 4s. Subscribers' Names received for Grannie's Nursery Rhyme Book—Subscribers, 5s.; Non-Subscribers, 7s. 6d.

All the music published by the Music and Art Association, 39, Great Marlborough-street, is sold for the benefit of Mrs. Weldon's Orphanage. A List of Works sen: post-free on application.

THE MANAGER, MUSIC AND ART ASSOCIATION, 39, GREAT MARLBOROUGH STREET.

#### SPIRIT PEOPLE.

A scientifically accurate description of Manifestations recently produced by Spirits, and SIMULTANEOUSLY WITNESSED BY THE AUTHOR AND OTHER OBSERVERS IN LONDON.

BY WILLIAM H. HARRISON.

Limp Uloth, red edges. Price 1s.; post free 1s. 1d. 38, Great Russell Street, London, W.C. Or of MESSRS. COLBY AND RICH, 9, Montgomery-street, Boston, U.S.

88, Great Russell Street, London, W.C.
Or of MESSES. COLEY AND RICH, 9, Montgomery-street, London, S.
OFINIONS OF THE PRESS.
OFINIONS OF THE PRESS.
As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messre. Varley, Crockes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the security of the departed. Into the much vexed question of a priori objections to Mr. Harrison's opinions we place at the work of the absolute reality of the phenomena, but also of the security of the phenomena, but also of the security of the phenomena, but also of the standard of a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole to the of the book (which is singularly free from dogmatic pretension) is rigorously logical."—*Public Opinion*.
— "At the outset of his booklet Mr. Harrison diselaims any Spiritualistic throats, and it is only fair to admit that the value of proselylising or foreing his opinion down non-Spiritualistic throats, and the assertions of the most dumb. Conding nature."—London *Figure*.
— "Makedom the public are disposed to give, yet we are so far for being interest of the spirits of motals of performing any other admits the the spirits of motals of performing any other admits the the spirits of hortals of performing any other disposed to give, yet we are songle to find. There are advected of the spirits of motals of performing any other advectors.
— "The unprejudiced and dispassionate temper in which they street the spirits of motals of performing the provide the dispersion of the disperse of the spirity of motals of performing any other disperse. The they are advected of the spirit which they are advected of the preveal of the spirits of motals of performing the preveal of his little booklet, w

Limp cloth, red edges. Price 1s. 1d., post free. W. H. HARRISON, 38, GREAT RUSSELL STREET, LONDON, W.C.

THE RELIGIO - PHILOSOPHICAL JOURNAL is a large eight-page weekly paper, an able exponent of Modern Spiritualism. Established in 1865. Now in its twentieth volume. Published every Saturday by the Religio Philosophical Publishing House, Chieago, Illinois. The regular price is 15s. per year, at which price theusands of old subseribers welcome it each week as the best visitor they have. Sample copy, 3d. Address, S. S. Jones, Editor, Chicago, Ill.

# PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

eond Volume of The Identity of Primitive Christianity and Modern Spiritualism, The Second BY EUGENE CROWELL, M.D.

This Octavo Volume, handsomely printed and bound in cloth, completes the work.

#### CONTENTS.

CONTENTS. I.— Spirit Writing. II.— Levitation and Conveyance by Spirit-power. II.— Insensibility to Fire. IV.— Clairovance and Somnambulism. W.— Clairovance and Somnambulism. W.— Clairovance and Somnambulism. W.— Clairovalience. W.— Dreams and Visions VII.— Trance and Ecstacy. WI.— Trance and Ecstacy. WI.— Holy Ohost. X.— Herosies and Contentions. X.— The Ministry of Angels. XII.— Death. XII.— The Spirit.World. XIV.— Spiritualism and Beience. XV.— Spiritualism and Science. XV.— Spiritualism and Science. XV.— Conclusion. The above work has just been issued in America, and copies are now on sale, price 10s. 6d. each, post free 11s. 6d., at *The Spiritualist* Newspaper Branch Office.

**I B MESSAGER**, a fortnightly Journal, appears on the 1st and 15th of every month. Price 2d., or 5 frances yearly. Belgium—37, Rue Florimont, Liège. London—*The Spiritualist* Newspaper Branch Office.

REFLEXIONEN AUS DER GEISTER-Wellt, A Monthly Record of Trance, Spoken, and Written Communications given at the meetings of the Buda-Peath Society of Spirithal Inquirers. Price Is. monthly, Buda-Pesths Cociety of Spirithal Inquirers. Price Is. monthly, Buda-Pesth: Josefstadt, 23; Erzherzog Alexandergusse, London The Spirithualist Newspaper Branch Office.

**D**SYCHISCHE STUDIEN. A Monthly Journal devoted to the investigation of the unexplained pheno-mena of psychie life. Edited by ALEXANDRE AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly - Leipsic: OSWALD MUTZE. London: The Spiritualist Newspaper Branch Office.

SPIRIT PEOPLE.—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Pricels.; post free 1s. 1d.—Spiritualist Newspaper Branch Office.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. By ROBERT DALE OWNN. The main object of this book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the apostles had. More than half the volume consists of narra-tives in proof of this—narratives that will seem incredible at first sight to many, yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men. This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism. Cloth, 7s. 6d. The Spiritualist Newspaper Branch Office.

#### MRS. BURKE'S

BOARDING HOUSE FOR SPIRITUALISTS, 8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.

THE long-expressed want of a metropolitan centre where Spiritualists visiting London can secure domestic comforts without the inconvenience of a public hotel, has, by the generous efforts of friends of the Cause, led to the establish-ment of the above Private Boarding House. It is con-veniently located for the principal railways, and is in the very area of the spiritual movement. Its arrangements have been designed with a special view to the requirements of Spiritualists.

Applications should be made as far as possible in advance. MANAGER-MRS. A. C. BURKE.

**TURNISHED APARTMENTS to LET,** consisting of pleasant Sitting Room and Large Airy Bedroom, overlooking and having access to large garden. Thorough cleanliness, and home comforts studied. Near to Rail and Omnibus. C.P., 102, Clarendon-road, Notting-hill, W.

#### The Spiritualist Newspaper. ESTABLISHED IN 1869.

ESTABLISHED IN 1869. CHARGE FOR ADVERTISEMENTS :--Half-a-crown for the first fifty words or portion of fifty words, and skpence for every ten words in addition Ten initial letters or terms for every ten words in addition Ten initial scenes. Five shillings per inch. Reduced terms for extended period. "The Spiritualist" is a very good medium for advertisers desire to because it circulates largely among those whom advertisers desire to others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid a mass of others. Moreover, the paper is not lost to view amid. Inseel street, London ; and orders intended for the Friday's issue should reach the addressed to the Editor. To notice is taken of orders received for papers unaccompanied by a remitance. "The Spiritualist' will be posted for one year, post intended for the Spiritualist' will be posted for one year, post intended so within the United Kingdom on receipt of the annual subscription of 10s 102. To reliable for addressing office, E. W. Allen's, II, Ave Maria-lane, London, EO.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew above-Bar and St. George the Mariyr, London, and published by E. W. ALLEN, Ave Maria-lane, Londor, E.C.