

JOURNAL OF PSYCHOLOGICAL SCIENCE. RND

The Oldest Rewspaper 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: Kiosque 245, Boule-vard des Capucines, and 5, Rue Neuve des Petits Champs, Palais Royal. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: Signor Bocca, Libraio, Via del 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: 84, Russell-street-South. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 51, East Twelfth-street. BOSTON, U.S.: "Banner of Light" Office, 9, Montgomery-place. CHICAGO: "Religio-Philosophical Journal" Office. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 325, North Ninth-street. WASHINGTON: No. 1010, Seventh-street.

No. 328.-(Vol. XIII.-No. 23.)

LONDON: FRIDAY, DECEMBER 6, 1878.

Published Weekly; Price Twopence.

Contents.

The Venerable Order of Deacons	265
Physical Manifestations	266
Poetry:-Spiritual Union	
Correspondence : "An Old Woman's Experience "-Pri-	
vate Seances-The Creativo Force of the Imagination	
-Spiritualism in Glasgow-German Materialism	
versus Spiritualism-Spirit Identity	267
Captain Burton's Address on Eastern Spiritualism	270
The Daily Telegraph and Captain Burton	270
Psychographic Pictures	270
Spiritualism in Eastern Lands. By Captain R. F. Burton,	

F.R.G.S., Hon. Member of the British National Asso-

276

"THE SPIRITUALIST" NEWSPAPER: A Record of the Progress of the Science and Ethics of Spiritualism.

PUBLISHED WEEKLY, PRICE TWOPENCE. ESTABLISHED IN 1869.

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

UNACY LAW REFORM ASSOCIATION, 64, Berners-street, London. Office Hours from 10 Tuesday Evening from 6 to 7. Closed on Saturdays.

LUNACY LAW AMENDMENT SOCIETY, 4, Wine Office-court, Fleet-street. Office hours, daily between 11 and 3 (Saturdays, 11 and 1). Secretary, James Billington, who will receive all letters for Mrs. Weldon.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

Entrance in Woburn Street.

CALENDAR FOR DECEMBER, 1878.

Monday, 16th.—Discussion MEETING. Mr. Stainton Moses, M.A., on "The Intelligent Operator at the Other End of the Line." Wednesday, 18th.—House and Officos Committee, at 5 p.m. Sofrée Committee, at 5.30 p.m. Friday, 20th.—Library Committee, at 5.30 p.m. ", Experimental Research Committee, at 6.30.

CHRISTMAS CLOSING. The Offices of the Association will be closed on Monday evening, 23rd, and reopened on Monday, 30th.

BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES-6, AKERMAN-ROAD, BRIXTON.

THE object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending scances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library. For information as to rules of membership, &c., &c., apply to—H. E. FRANCES, HON. SEC.

BRITISH MUSEUM LECTURES.—A Course of Three Lectures (with the permission of the authorities) will be given by C. Carter Blake, Doct, Sci., Lec-turer on Comparative Anatomy and Zoology, Westminster Hospital, during the Christmas week. Hours 11 to 1. Tickets 5s, each. Address C. Carter Blake, care of 38, Great Russell-street, W.C.

ADBROKE HALL, LADBROKE GROVE ROAD, NOTTING HILL, W. (Not Notting

1 GROVE ROAD, NOTTING HILL, W. GOU FOUND Hill Gate. A SERIES OF SUNDAY SERVICES for the dissemination of the Gospel of Spiritual Truth are in course of delivery in the above Hall, by W. H. LAMBELLE, who will deliver a course of addresses on the "ORIGIN OF RELIGIOUS RITES AND CEREMONIES." Doors open at 6.30 and closed at 7 promptly, to prevent interruption during the progress of the Services.

M.R. and MISS DIETZ desire to announce K. and MISS DIETZ desire to announce the following engagements:-Perry Barr Institute, December 3, 1378; New Swindon Mechanics' Institute, January 8, 1579. Conbrookdale Literary Institute, January 21 (Second time this season). Hastings, Gensing Hall, Afternoon and Evening, January 29. Richmond Parochial Society, February 4. Learnington Institute, February 25. Croydon Literary Institution, March 6 (2nd time). Favourable terms arranged with Institutes en route. For particulars address Mr. Frank Dietz, 54, Denbigh Street, London, S.W. Mr. and Miss Dietz beg also to announce their Third Series of Recitations, to be given at Langham Hall, 43, Great Portland Street, London, on the following Wednesday evenings, viz.:-January 15th, 1879, February 12th, March 12th, April 9th, May 14th, June 11th. Tickets for the Series One Guinea each.

EAVES FROM MY LIFE. A narrative of Personal Experiences, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. Two Portraits. By J. J. MORSE. Price 28. From the Author, at Elm Tree-terrace, Uttoxeter-road, Derby.

TMPOSSIBILITIES MADE PROBABLE. Consisting of three propositions, viz.:--I. Vitality makes Matter. 2. Soul is Omnipotent. 3. A Persistent Life Natural to Man. By J. M. London: Charles Watts, 84, Fleet-street, E.O. Price 6d

B.C. PHECOM PIRKBECK BANK. — Established 1851. — 29 and 30, Southampton-buildings, Chancery-lane. DEPOSITS received at INTEREST for stated periods or re-mayable on demand. Current Accounts opened with persons properly introduced, and Interest allowed on the minimum monthly balances. No charge made for keeping accounts. 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 thereon. Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 pm. A Pamphlet with full particulars on application. FRANCIS RAVENSCROFT, Manager.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

11, Chandos Street, Cavendish Square, London, W PRESIDENT-MR. SERJEANT COX.

PRESIDENT-MR. SERJEANT COX. This Society was established in February, 1875, for the pro-motion of psychological science in all its branches. Its object is the investigation of the forces, organic and intelligent, that move and direct the matorial mechanism of man. Communi-cations as to alleged phenomena are invited by the Committee of inquiry who hold investigation sittings without subscribing to or recognising any particular theory or belief. All particulars may be obtained on application to FRANCIS K. MUNTON, Honorary Sceretary. Willesden, N.W.

ALLAN KARDEC (Blackwell's Translations). THE SPIRITS' BOOK (1858). From the 120th thousand. THE MEDIUMS' BOOK (1861). From the 85th thousand HEAVEN AND HELL (1863). From the 60th thousand

Price 7s. 6d. TRUBNER & Co., London

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

FORTNIGHTLY DISCUSSION MEETINGS. SESSION. 1878-9.

Nov. 4.-Mr. Bonwick, F.R.G.S., "Soul Ideas amongst the Ancient Egyptians." Nov. 18.-Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1."

Nov. 18.—Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1."
Dec. 2.—Captain R. F. Burton, F.R.G.S., "Spiritualism in Eastern Lands."
Dec. 16.—Mr. Stainton-Moses, M.A., "The intelligent Operator at the other end of the Line."
Jan. 6.—Baroness von Vay, "Visions in Vessels of Water."
Jan. 6.—Mr. W. H. Harrison, "Hauntings."
Feb. 3.—Miss Kislinzbury, "Apparitions of the Living."
Feb. 3.—Miss Kislinzbury, "Apparitions of the Living."
Feb. 3.—Miss Kislinzbury, "Apparitions of the Living."
Feb. 17.—Dr. Carter Blake, "On the Nerve Ether."
March 3.—Dr. Wyld, "Christian Occultism."
March 7.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."
April 7.—Dr. Bloede, "Psychometry."
April 7.—Dr. Bloede, "Massey, "On some of the less-known Facts of Spiritualism."
May 5.—Mr, D. Fitz-Gerald, M.S.Tel.E., "Recent Research In the Phenomena of Spiritualism."
May. 19.) These days are purposely left free for the discussion June 2.5 of any subjects of importance that may arise.
June 16.—Mr. Stainton-Moses, M.A., "Review of the Session."

JAMES MALTBY, ARMY TAILOR AND ACCOUTREMENT MAKER TO HER MAJESTY'S MILITARY AND NAVAL FORCES Everything of the best quality,

At special prices to Spiritualists, to whom references can be given. 5 per cent for cash. 8, HANOVER PLACE, REGENT'S PARK, LONDON, N.W.

EVERYBODY HIS OWN PRINTER. THE "MODEL" PRINTING PRESS

Is a self-inking one and can easily be worked by a child of ten. Its Simplicity is its recommendation.

You will find it a great source of interest and recreation, besides saving you time and money. Press, including Type and all accessories, from £5.

C. G. SQUINTANI & Co. SHOW ROOMS:--3, LUDGATE CIRCUS BUILDINGS, LONDON, E.C. Send for an illustrated pamphlet, "HOW TO PRINT," containing an abridged history of the art of printing, general catalogue of printing materials, specimens of type, &c., &c. post free, seven stamps.

THE MAGIC STAFF, by A. J. DAVIS, describes the early life of the author, and his experiences both as a mesmeric sensitive and fully developed seer. An interesting autobiographical record differing in kind from all the other works by the same author; 7s. 6d. The *Spiritualist* Newspaper Branch Office, London.

A LADY would be happy to offer her services as AMANUENSIS or READER to an Invalid Lady or tentleman.—Mrs. Hamilton, Post-office, Walham Green, S.W.

LADY SPIRITUALIST would be happy to A. meet with another to share her superior residence, and join her in Spiritualistic investigations. A., 2, Scarsdale Villas, Kensington, S., London.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. (ESTABLISHED 1873.)

President.

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

Vice-Presidents, South Kensington, S.W. Vice-Presidents. Blackburn, Charles, Parkfield, Didsbury, Manchester, Coleman, Benjamin, I. Bernard-villas, Unper Norwood. Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W. Fitz-Gerald, Desmond G., M.S.Tel.E., 6, Akerman-road, Brixton, S.W. R.W. And, Designant Gr. and S. F.C.E., of Arkelman-toar, Diriton, S. W.
 Gregory, Mrs. Makdougall, 21, Green-street. Grosvenor-square, W.
 Honywood, Mrs...52, Warwick-sequare, S.W.
 Jeneken, Henry D., M.R.L., Barrister-at-Law, Goldsmith-buildings, E.C.
 Massey, C. C., Barrister-at-Law, Harcourt-buildings, Temple, London, E.C.
 Rogers, E., Dawson, Rose-willa, Chnrch-end, Finchley, N.
 Speer, Stanhoec Templeman, M.D., Douglas House, 13, Alexandra-road. South Hampstead, N.W.
 Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.

Production of the present of the product of the

Honorary Treasurer. Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W. Auditors.

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

Honorary Secretary. Algernon Joy, Esq., Junior United Service Club, S.W. Resident Secretary.

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

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Paris. Rev. Samuel Watson, Memphis, Tennessee, U.S.A.

Luther Colby, Esq., 9. Montzomery-place, Boston, U.S.A. M. de Bassombierre. 285, Chaussee St. Pierre, Etterbeck, Brussels.
M. A. Anthelme Fritz, Rue des Palais 137, Schaerbeck, Lez-Bruzeles.
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Test, Esc., M.D., Unon Springs, Cavuga Co., New York, U.S.A.
Comte de Bullet, Hotel de l'Athenee, Rue Scribe, Paris.
J. C. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, Loncon, N.W.
Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria.
A. Wallace, Esq., F.R.G.S., Waldron Edge, Duppas-hull, Croydon.

J. L. O'Sulfran. Esq., 30, Upper Gloucester particulation of the second state of the second s

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. 38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON. This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. Seances can be attended by recommendation from a member. Terms, for use of library and reading-room, one guines per annum.

THE HOLBORN RESTAURANT, 218, HIGH HOLBORN.

One of the Sights and one of the Comforts of London. Attractions of the Chief Parisian Establishments, with the quiet and order essential to English Customs.

THE TRIUMPH OF LOVE, A Mystical Poem, in Songs, Sonnets, and Verse, by ELLA DIETZ.

ELLA DIETZ. "Now will I go and walk the wide earth round. And tell to every soul that I do meet, The only way that true love may be found, And how, when found, of all things good and sweet It is most blest, most holy, most divine." Noth, small 8vo, price 3s. 6d. London, W.C. Spiritualist wspaper Branch Office. Cloth

Price 58. 6d. Inspirational Poetry

"POEMS FROM THE INNER LIFE." BY LIZZIE DOTEN

With a Preface describing the spiritual state of trance during which some of the poems were given.

CONTENTS. PART I.

1. The Prayer of the Sorrowing,—II. The Song of Truth.—III, The Embarkation,—IV. Kepler's Vision.—V. Love and Latin,— VI. The Song of the North.—VII. The Burlal of Webster.—VIII. The Parting of Sigurd and Gurda,—IX. The Meeting of Sigurd and Gurda.

The Yarong of Sight'a and Gurda, -IX. The Enceting of Sight'a and Gurda, -IX. The Enceting of Sight'a and Gurda, -X. The Spirit Child.-XI. Reconcillation, -XII, Hope for the Sorrowing, -XII, Compensation -XIV. The Eagle of Freedom, -XV. Mistress Glenare, -XVI. Little Johnny, -XVII. "Birdle's Spirit Song,"-XVIII. My Spirit Home, -XIX. "I still Live,", -XX Life, -XXI, Love, -XXII. "For a' that,"-XXIII. Words of Chocr.-XXIV. The Singdom, -XXVII. The Cradle or Coffin, -XXVIII. The Strade of Godliness, -XXX. Farewoll to Earth.

Also, by the same Authoress, a companion volume, price 5s. 6d. POEMS OF PROGRESS.

London, W.C. Spiritualist Newspaper Branch Office.

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business managor; Luther Colby, cditor: aidod by a large corps of able writers. The Banner is a first-class, eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays-upon spiritual philosophical and scientific subjects; editorial department; spirit-msssage department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s. per annum; Spiritualist Newspaper Branch Office, London, W.C.

HEAVEN OPENED; OR, MESSAGES FOR THE BEREAVED FROM OUR LITTLE ONES IN GLORY. Given through the mediumship of F. J. THEO-BALD. Part 1, price 6d., paper cover, "Heaven Opened," being more advanced spirit messages. Part 2, price 6d., paper cover, "Heaven Opened." The two parts bound in one volume, Cloth 1s. The Spiritualist Newspaper Branch Office

BRIGHTON.—The Spiritualist may be ob-tained in Bighton of Messrs. Beal, East-street; Mr, Elmer, St. James's-street; and Mr. Boughton, St. George's-road.

MR. J. W. FLETCHER,

TEST MEDIUM AND CLAIRVOYANT, 4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE, LONDON.

Hours-Twelve till Five.

MR. F. OMERIN, Having made many rapid and permanent cures of Gout, Rheumatism, and other painful maladios, is prepared to visit pationts. Address,

MR. OMERIN, 5, NORTHUMBERLAND STREET, STRAND, LONDON.

MR. C. E. WILLIAMS, 61, LAMB'S CONDUIT STREET, W.C. At home daily from 12 till 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for reception of fricuds. Address as above.

M. B. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER. For terms and datos addross —Elm Tree-terrace, Uttoxeter-road, Derby. Agent for all kinds of Spiritual literature.

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

W. WALLIS, Trance Medium, desires engagements to deliver public or private addresses, in London or the provinces. Address, 1, Englefield road, Kings-land, N.

J. COLVILLE, Inspirational Lecturer, is open to Engagements to deliver Orations, dc., in London or the Provinces (subjects may be chosen by the audience, if desired).—Address, 429, Oxford-street, London. W

MISS MANCELL, Spiritual Clairvoyant, 45 Jubileo-street, Commercial-road, London, E. Do-veloping Circlo every Friday evening, at eight o'clock. Volun-tary contributions. Privato scances attended. Application by letter in the first instance.

MRS. WOODFORDE, Developing and Heal-ing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business-Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m to 5 p.m. 90, Great Russell-street, Bloomsbury, W.C.

THE CELEBRATED VOCALIST AND ORATOR, MRS. M. G. PARKER, of Dublin, St. Cloud Hotel, Broadway, and Forty-second-street, New York, will accept eugagements to lecture through the States and give musical entertainments on her way to Texas.—See press notices.

CHARACTERS FAITHFULLY DELINE-ATED from Hand-Writiug, Photos, or Blank Paper Magnetised by the Breath. Fee, 2s. 6d. Address, Miss Ross, care of Mrs. Nichols, 32, Fopstone-road, Earl's-court, S.W.

CURATIVE MESMERISM.-PROFESSOR ADDITHE DIDIER, Cousiling Mesmorist (33 year established), attends Patients and may be consulted daily from 2 till 5 at his residence, IO, Berkeley-gardens, Campden-hill, Kensington. Select lectures and private lessons in the science of Mosmerism are given by appointment.

MESMERIC HEALER.

MRS. ANNIE LOOMIS, the American Mes-sick while in a mesmcric sleep,--No. 2, Vernon-place, Blooms-bury-square, London. Hours 10 to 5.

MR. HOWARD COTTON, Painting Me-dium, desires employment for architoctural or ether drawings. Care of Pearce, stationer, Coleherne-terrace, Redeliffe-square, Brompton.

MADAME ZACHRAU, the great American Natural Clairvoyant and Phrenologist. Consultations from 10 till 6, at 25, Granville-square, Kiug's-cross-road, London, W.C.

A NNALI DELLO SPIRITISMO IN ITALIA-Rivista Psicologica di Niceforo Filaleto. Published on the 15th of every month, at Turin, Tip. Bagliono, vià Bogluo, No. 23.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M.D.

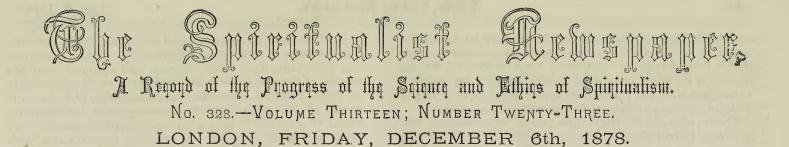
One of the best books published in connection with Modern Spiritualism for many years, and a standard work on the subject. The author has studied the facts and phenomena for a longtheued period, and deals in an intelligent manner with the problems and difficulties presented. In two vols, price 10s. 6d. each; postage 8d. por volume.

London: Spiritualist Newspaper Branch Office.

ROLKESTONE. — Comfortable lodgings, on moderate terms. References to Spiritualists can be given. E. Newman, 11, St. Michael's-terrace, Folkestone.

BRIGHTON.-MISS WOOD, 12, Lower Rock Gardens. Board or apartmeuts. Terms on application.

DARIS.—TO SPIRITUALISTS is offered a comfortable Social Home in a convenient part of the city, by an English brother. The apartments can only accommodato four persons. Terms, board and all included, £3 per week each; or, for two persons £2 10s, per week, if two occupy ono room. Address, S. T., care of M. A. Mallet, 3, Ruo de la Cossonnerie, Paris.



THE VENERABLE ORDER OF DEACONS.

A SHORT time ago one of the most respected Spiritualists in London, innocently suggested at a public board meeting that the relations between an organised body of Spiritualists and mediums, should be similar to those which exist between ministers and their flocks. Presumably, he meant Dis-senting preachers, because in the Church of England the taught have little direct rule over the teacher. And what are the relations between Dissenting ministers and their flocks? A number of average men band themselves together and pay a minister. Supposing the latter to be a common-place man, little superior to the dead-level of the average of his employers, and supposing him to kow-tow to deacons and deaconesses, who further increase his difficulties because they do not agree among themselves, he may manage to jog along through a humdrum life. But supposing him to be a man with a soul in his body, and supposing him to incautiously conceive that it is his duty to teach a little true religion to the wealthy grocer or draper who is his head deacon, the indignation of that worthy functionary may be imagined. "What! After I pay"—he always lays great emphasis on pay—"After I pay Mr. Boanerges to teach my doctrines, shall he dare to say from the pulpit that rightcous deacons, who never exact more than the indignation of the proof of the poor and kill their legal due, but who grind the faces of the poor and kill their apprentices with over-work, are worse than the generous-hearted among the 'eternally lost' who never enter the doors of church or chapel? I never meant to pay this man for such dangerous teaching. I pay him to preach the true doctrine which I believe in." Then the deacons hold meetings about the rash preacher behind his back, discuss his mode of living, his dress, and where he buys his boots and muffins; they further consider the latest scandalous teatable rumour to the effect that the unfortunate wretch disguised himself in a black tie and went surreptitiously to the theatre when last in London. Thus they judicially deal with a variety of offences not recognised as such by the British law, and they adjudicate upon evidence in a manner unknown to courts of justice. Individuals of culture, æsthetical proclivities, and of independence of character, cannot live in the middle of this petty tyranny, and are soon re-moved from such an atmosphere by force of natural anti-pathy on both sides. The one order of mind can no more live in contact with the other, than Mr. Ruskin—who holds that "a rogue's religion is always the rottenest thing about him "-could live in subserviency to a vulgar little deacon who had made plenty of money, and fancied that he could rule his superiors with the flourish of a cheque-book. The best preachers among Nonconformists are driven away in their youth by the system, and the Established Church retains its ascendency, notwithstanding that its greater freedom permits the existence of occasional drinking and swearing parsons. Some of the very cream of Nonconformist preachers have told us of their experience of such grievances as herein set forth, which, moreover, are pictured to the life in Mrs. Oliphant's excellent novel, *Salem Chapel* (Blackwood), a work which Spiritualists should present to every chapel library in the nation. Here and there a Nonconformist divine rises superior to the system which drags down the standard of his calling

Here and there a Nonconformist divine rises superior to the system which drags down the standard of his calling. The tables are then turned; the deacons all become faithful followers where it is useless to grasp at ascendency, and the man is too important to be excommunicated. Mr. Spurgeon is said to have remarked—" Resist the devil and he will fly from you, but resist the deacon and he will fly at you." Few other preachers dare to say this, however much it may be in their hearts.

Let us have as little as possible of this miserable system of petty tyranny inside Spiritualism, or let those who want it keep it to themselves. A little while ago principle was departed from inside our movement, by the pronouncing of a verdict, founded upon evidence which the experience of British law courts has discovered to be insufficient to warrant a safe decision. Probably the feeling was that it was desirable to make an example, in order to show the public that Spiritualists want to hunt out imposture; to effect this object an abominable expedient, condemned by the British law, was adopted, but with laudable intentions nevertheless. The expedient was religiously, morally, and legally rotten.

A man who is a natural tyrant, who is also so unfortunately situated that he has nobody to tremble at his mandates, and is obliged himself to obey the orders of his superiors, can usually revenge himself on Fate, and on a solitary victim, by the cheap resource of turning chapel deacon. Why do not the victimised preachers initate the rest of the world, and go out "on strike?" If they were to announce that on a given Sunday they would preach from every pulpit on "The Sins of My Deacons," great would be the fluttering in the dovecots of Nonconformity. On that Sunday all the chapels would be full, and all the pews of the deacons denuded of their regular occupants, whilst overflowing collections would break the hearts of the absentees. Meanwhile, if any preacher wishes to confide his misfortunes to the breast of the general public, our columns are open. We will help to exhibit stiffnecked deacons, and willingly undertake the functions of the youth in the venerable story, which sets forth that in the middle of a sermon a boy in the gallery began pelting with apples the heads of the deacons below. The preacher paused. "All right," said the boy, in a confidential tone, "you go on preaching. I'll keep 'em awake !"

The system of a teacher of the people receiving his appointment directly from those working immediately beneath him from day to day, operates powerfully against the growth of religious and scientific truth. It tells against the spread of Spiritualism. Although clergymen who publicly avow themselves to be Spiritualists are tolerably numerous, we know but of one or two Nonconformist ministers who do the same, and they deserve all honour for speaking out the truth under the difficult circumstances. Their flocks also deserve honour for omitting to fetter liberty of thought, and for recognising the principle that a minister has a right to hold opinions of his own at variance with those of his deacons. Few of the latter class are so tolerant as to admit such principles for a moment.

The great central organisations of the different religious sects vary in constitutional quality. The worst of them have boards of management which sit with closed doors, which furthermore have altogether gagged the press connected with their movement, and have been known to inflict suffering upon individuals, by acts springing from narrow-minded intolerance. Anything like afree press in their movement they would oppose to the utmost, and they would hold Sir Roderick Murchison in contempt, for stating that the public interests demand that an organised public body should constantly be acted upon by a healthy public opinion operating through a free press. They would furthermore abominate any idea of performing all their work openly before the eyes of men like the local government boards throughout the country, whose constitution is so good that no legitimate work can be done within them, without the full knowledge of the managers and the public. At the best of these local government boards not a few of our members of Parliament learnt the principles of constitutional procedure, and the duties and responsibilities of public life, thereby receiving a useful education unobtainable in organisations established upon worse principles. Whenever any organisation is formed inside Spiritualism it should be of the best kind, and the members should decide at the outset the constitution they intend to adopt, so that confusion may be avoided by the managers knowing upon what principles they are required to act, and that the public may decide whether they will or will not combine to support the constitution selected.

Those who think that Spiritualist organisations and mediums should stand in the same relation to each other as deacons and ministers, might do well to consider the usual close of those relations, as set forth in the following poem by Elizabeth Cumings, in The New York Home Journal :--

> "We need a younger man to stir the people, And lead them to the fold, The deacons said. "We ask your resignation, Because you're growing old."

The pastor bowed his deacons out in silence, And tenderly the gloom Of twilight hid him and his bitter anguish

Within the lonely room.

Above the violet hills the sunlight's glory Hung like a crown of gold,

And from the great church spire the bell's sweet anthem Adown the stillness rolled.

Assembled were the people for God's worship; But in his study chair

The pastor sat unheeding, while the south wind Caressed his snow-white hair.

A smile lay on his lips. His was the secret Of sorrow's glad surcease.

Upon his forehead shone the benediction Of everlasting peace.

"The ways of Providence are most mysterious," The deacons gravely said, As wondering-eyed, and scared, the people crowded

About their pastor-dead. "We loved him," wrote the people on the coffin, In words of shining gold;

Above the broken heart they set a statue Of marble, white and cold.

PHYSICAL MANIFESTATIONS.

LAST Saturday night I attended the semi-public séance of Mr. C. E. Williams, at 61, Lamb's Conduit-street, London. About fifteen persons were present, some seven or eight of whom were Spiritualists more or less known to me, the others were strangers. Mr. Rita, who possesses strong medial powers as well as Mr. Williams, was among those assembled, and during the *séance* the two mediums sat opposite to each other. All the sitters sat round a table with their hands interlinked, so that the hands of the mediums were never free from first to last. I was glad to discover that the use of the cabinet was abolished, the holding of the hands of the mediums giving far better evidence to strangers, especially when, as is often the case, the mediums sit for manifestations in private houses, off their own premises, and away from their intimate friends.

The best test manifestation of the evening was the flying of a stringed wooden musical instrument, some two feet long, all round the large circle quickly in the dark, and resting for a moment on the head of every sitter in the circle. The strings were sounded as if by fingers at the moment the instrument rested on each head. If any conjurer tried to do this in the dark with the same great velocity, he would necessarily cut somebody's head open with the wooden corners, before he had performed the feat half round the circle.

The next point was that a half-length materialised spirit form showed itself inside the circle by means of a flashing light in its hands, over the table, five or six times. This is a common and well-verified manifestation, but strangers seated on the opposite side of the circle might, last Satur-day, have supposed that it was done by a confederate released by those next him, were they not aware that the same manifestation has been commonly obtained, while the same mediums have been held by both hands, in the homes of private families of high respectability.

As to the intelligence connected with these forms, unscientific members of circles so commonly, by leading questions and otherwise, force their theories and opinions into the mouths of the spirits, that the latter have small opportunity to make unbiased utterances for themselves, and the willpower of the circle, acting primarily upon the medium, seems to exercise a proportion of mesmeric control over them and their remarks. A practical acquaintance with mesmeric experiments is essential to forming proper conceptions of a portion of the phenomena of spirit circles. Any Spiritualist who knows nothing of mesmerism will modify his previous views considerably after he has seen a hundred experiments therein.

The manifestations already described are common, I know, indeed so ordinary that the majority of Spiritualists are weary of them; but it is necessary to record them again and again for the benefit of the ever-increasing circle of new inquirers into Spiritualism, who require facts not of a subjective nature, to work upon.

So far as professional physical mediumship is concerned, it tends to the comfort of mediums and their best friends if the former never sit with the public unless they are held hand and foot, and, where it is possible, off their own premises. Then, whether spirits or mortals play tricks, the mediums must be held blameless; whereas, if the latter are free to play tricks if they like, they are sure to be credited with so doing if anything doubtful occurs, and, indeed, they almost deserve it for carelessly leaving such priceless phe-nomena open to question. This was the first time I had seen Messrs. Williams and Rita since their return from for manifestations in the presence of disbelievers, without being held hand and foot, and they prefer being so held in private homes, where confederacy is impossible, rather than on their own premises." Conjurers cannot do this without proving themselves to be mediums who are swindling the ignorant public by presenting genuine phenomena as jug-glery. New mediums cannot do it, so much competition may be disarmed, for it takes long for the power to develope to such an extent as to permit such manifestations. If spirits play tricks and practical jokes, as some of the more earth-bound often do, the mediums will, nevertheless, be held free from blame if responsible witnesses certify that their hands were continuously in custody.

W. H. HARRISON.

38, Great Russell-street, London.

The second full he did not more again, and two or three suggests when he appeared to become gidly and fell down twice, the first time into the hold of the vessel. After the second full he did not more again, and two or three suggests when the interior is the second full he did not more again, and two or three suggests when the interior is the second full he did not more again, and two or three suggests when the interior is the second full he did not more again, and two or three suggests when the interior is the second full he did not more again, and two or three suggests when the interior is the second full he did not more again. The Goroman is that or the other that the second full he did not more again, and two or three suggests when the second full he did not more again, and two or three suggests when the second full he did not more again. The Goromar remarked that he second full he did not more again, and two or three suggests when the other that the second full he did not more again, and two or three suggests when the second full he did not more again. The Goromar ment had the bay at the Second full he did not more again, and two or three suggests when the other as the did of the vessel. After the second full he did not more again, and two or three suggests when the second full he did not more again, and two or three suggests when the second full he did not more again. The Goromar ment had the there shall better ascertain definitely. The Goromar ment had that the second full he did not more, and a man might he is not had seen brother was the did better ascertain definitely. The Goromar ment had seen brother was been as if he were dead, when in reality only in a fit or trance the second seen as if he were the provide that the man was dead, and the trance the provide the the provide the body, and on returning the the the more the second see, life was extint. The indexes are the indexes the the more the second the provide the the provide the the man the the fund the man bet the full the man the man be the did

.

Poetry.

SPIRITUAL UNION.

THERE is a sacred tio that bindsCongonial minds togethor;A silent mingling, heart with heart,Almest unknown to either.

And this sweet influence may be felt, When net a word is spokon; And to the outward sense there seems To be no sign or tokon.

Yes, those who ne'or had mot before May meet, and then be parted ; And though ne words may pass between, Feel they are kindred-hoarted.

And when such spirits meet and join In convorse with each other, How free the interchange of thought! No feelings there to smother.

It is not fashion's formal chat, Tho immest soul congealing ; But that the free unbridlod tonguo O'erflows tho fount of feeling.

And though they part and sever wide, As to an outward union, Still they may ofton knew and feel A near and sweet communion.

They meet not with the bow and nod, Λ celd and formal meeting, But with the open heart and hand, Λ true and friendly greeting.

O! givo to mo a few such friends, Who are with life contented, And froe frem custom's heartless forms Our souls shall be comented.

I caro not whether rich or poor, Of high estate or lowly, If puro in heart and noble mind, Of purposo high and hely.

THE LONE ONE.

Correspondence.

[Great freedom is offered to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

"AN OLD WOMAN'S EXPERIENCE."

"AN OLD WOMAN'S EXPERIENCE." SIR,—"Your experience ought to be given to the public," friends have long persisted; but I confess to feelings of delicacy and reluctance in undertaking to set it forth. I was eighty last July. What I am to relate took place one summer twenty years ago. I had been in failing health through the winter—could not tell what was the matter—supposed it was an old complaint. What I first noticed as peculiar was the moving of my hands without my volition. They were thrown over my head in a singular way, and made to pass over my weak eyes again and again. These exercises were quite violent in the morning before I got up, causing the bed and floor to vibrate. I was able to be about the house at the time; but the movements soon became so rough and uncontrollable that I was obliged, in order to escape observation, and not alarm persons going by, to betake myself to escape observation, and not alarm persons going by, to betake myself to another building farther from the road, where I was shaken and made to jump up and down in a most astonishing manner.

to jump up and down in a most astonishing manner. At this point I became much concerned, and prayed earnestly to be released from the influenco which had me in hand, or that I in some way might be made to know what I was wanted to do. I knew little about Spiritualism—never had been to a circle; indeed, the little I had learned had made me quite distrustful concerning it; but believing I was under the control of an intelligent power, I entreated to be given some clue to its character and purpose, and finally inquired, mentally, if it would not make my hand strike my breast three times for "Yes," and carry it in the opposite direction once for "No?" I thought if it could use my limbs so freely, in spite of my resistance, it might go further, and use them in a way to indicate its wishes. In an instant came a response. My hand struck my breast three times with great rapidity. "Do you want me to write?" I asked. "Yes," was the reply. I took a slate and went upstairs, without letting any one know what was going on. My hand wrote these two words, "George Combe." That was all. To this chamber I afterwards retired when-ever I was violently shaken, but for some time nothing appeared on the even I was violently shaken, but for some time nothing appeared on the slate but George Combe! George Combe! George Combe! I well remember how the name looked, and the peculiar form of the capital G.*

capital G.* After a few days my hand began to write other names—names that were familiar—family names for the most part, but I kept everything secret. Even my two grown-up daughters living with me knew nothing about the matter at this time, except the shaking given me before rising in the morning. I wanted to reach some good result, if possible, or at least something reasonably satisfactory, so that I should not be laughed at when I came to tell the story. But I was growing weaker and weaker

* I afterwards learned that I was made to write this name "George Combe" in order that I might identify my control—the spirit of Doctor N. Ho was our family physician many years before. While acting in that capacity he prevailed upon me to read Combo's *Constitu-tion of Man*, a work in which he was deeply interested.

PUALIST. 267 every day. My hand moved so rapidly when writing on the slate that onsiderable noise was made, and when I became so reduced that I was obliged to remain in bed, I asked—still wishing to keep the matter private—to have my hand moved quietly, and, finally, to have the letters traced on the counterpane. This was done, and after a time I read the characters thus outlined as easily as when written on the slate. The day towards evening my fingers slowly traced these words: "Now you must do just as we tell you. Lie on your back, and press your feet firmly against the footboard." A short time before, I had been made to the two corners of a shawl together and loop it over one of the posts at the foot of the bed, and now I was directed to rise occasionally to as at the same time pressing against the footboard with my feet. I laboured in this way during the entire night, though hard to believe the sound of the something, and must do just as we tell you." The control always wrote "we," as though he was the muthpiece of a committee or council. I toiled on. At daybreak Something within me gave way. I was suddenly re-lieved. The bed was drenched with water. I tried to get out of bed, and succeeded. I was very weak, but managed to drag myself feet became cold, and the heart apparently ceased to beat. My hus-band was with me ; but he slept profoundly during the greater part of the night. He was aroused, however, early in the morning, and called he girls, when I fainted on the lounge. As soon as I came to, indeed, I had hardly reached a sense of external realities, when I was study belaboured by my own unwilling hands. My life thus impor-tion to flage - until September. The girls insisted, against my wishes and instincts, on having medicand fatudance, and, as it happened that a doctor with whom we were well actual to ask the plage into bed, and the lounge. As soon as I came to, idead, I had hardly reached to a shift he constrop making medicand tendance, and, as it happened that a do

sideration, it was thoright best to ask him in. He advised simulants, called aggin the next day, but being an honest man as well as a going doctor, came no more thereafter. He told a neighbour—the girls were informed—that he was not agoing to run up a bill there, for she could not get well anyway. The voluntary abandonment by the doctor was a providential indica-fion to my mind that I should look in another direction. But we were indicated the should look in another direction. But we were are floking to see me one more. "You must have a doctor," they said, "while there is life there is hope. There is old Doctor P—----, try him." I was overruled, but referred the matter to my invisible counsellors. They demurred at first, but finally acquieseed. "If we han handle his pill-bags," was traced on the counterpane, "well allow for the second experience, however, was large; it reached back forty years, and his practice was still extensive. He understood the *liabilities* of his partice was still extensive. He understood the *liabilities* of his partice was still extensive. He understood the *liabilities* of his partice was still extensive. He understood the *liabilities* of his partice was still extensive. An understood the *liabilities* of his partice was childed. "No," he replied, in answer to my inquiry ; "I remember only one case of sickness like yours in my experience." This was the third day after that memorable night. The watery dis-charges continued. I was growing emaciated, had no appetite, ate a very little porridge the first day or two, after which my stomach, would retain nothing. Dr. —— wanted me to eat notwithstandmark, and the don't at." Then my fingers traced, "Don't put mind what they say. You are not going to die now; we will take you through if you will user to us, and do just as we tell you." But I keys sinking—sinking. A thegeh my hand and arm became too weak to trace letters on the your had in your present state, but are not going to desert you. We fort we will converse in this manner." I soon l

bark these days." He procured the best he could find, he told me, and it was regularly given to me, alternating with the wine. About this time I began to take sage tea, without sugar or cream. The voice said, "You may take two tea-spoonfuls five or six times a day." This, with the wine and Peruvian bark on alternate days, was all that I swallowed during six weeks—the pint of wine, the quantity the doctor procured, just lasting me through this period. I became very weak—so weak I could not raise my hand to my head; but was many times uplifted and sustained in a sitting position by invisible hands. "It will do your head good to sit up," I was told, " and we will mesmerise it."

mesmerise it." Baths were given me from time to time by their direction—a mild form of bath, of course, but of much importance in their estimation. On one occasion the need was very urgent. "You are suffering for a hand bath. Get your daughter at once to give you one !" were the words that broke into the chambers of my brain. One daughter was away teaching school, one was busy preparing dinner—no one else in the house at the time. I could see her occasionally flit by the doorway. She caught my beckoning gesture, and came to the bedside. O! yes; she would give me one without delay. Dinner could wait. A towel and some tepid water were brought; then giving me a little lift which placed me in the grasp of other hands, her own were left free to apply the water, and to wipe and rub my body to the satisfaction of all concerned. The bed was then lightened up, and I was again laid upon my pillow much refreshed. refreshed.

was then lightened up, and I was again laid upon my pillow much refreshed. One day, when I was very, very low, the doctor sitting by the bedside, and my eyes and attention centering on him, with what startling distinctness did I hear the injunction, "Lean towards us, and not towards the fore side of the bed! That way is the world and death! This way is life!" My attention was at once turned into another channel; I was made to lean the other way, and firmly held in that position, supported, I know not how, but by something that seemed as unyielding as marble, and yet as soft as wool. Yes, I was quite despondent at times, almost despairing, and ready to give up the struggle, so slender was my hold on life. Then it was my invisible friends began to divert and amuse me. I was told little inci-dents of a humorous character that occurred in my early years. So vividly were they brought to mind that I langhed and laughed, while hovering on the verge of the other world. Here is one of the many that lured me out of the gloom: "Do you remember, Susan," the voice began, "that little affair with Abel Davis, the lad who used to shine around you, at about the time you entered your teens? how he went up to your father's one day, and stayed around there, waiting till school should be out; and your father being busy asked him, when it was time, to take the bay horse and ride up to the school-house, and bring you home? There had been a fall of snow, you remember. Abel could not have been told to do a nicer thing, could he? O, he was cranky when he set out! He told your brother Jesse, 'By-and-by you'll see me come riding back here, with Susan on behind !' But pride must have a fall, ha! ha! You wouldn't ride with him, after all, you know, but made your brother Ezra ride front in his place, while he, poor fellow, could do no better than trudge along behind you, in the path made by the horse. Your folks were immensely tickled. Father said, 'Well, Susan, you have mittened Abel, have you.''' How I laughed over this reminiscence. It s

two weeks, after which all things seemed to bear me healthward. I have told but a little of my experience, after all; I have only touched upon the most striking passages. Very many details and expla-nations now thronging my mind with more or less persistence might be added; but perhaps this will do. The friends whom I did not see, but whom I felt and heard, were faithful and true. When I recall their blessed ministrations, I am thrilled with gratitude and joy. I thank God for sending them on their errands of mercy. They did more than heal my body; they brightened my faith. They made the spirit-world so real to my hitherto unbelieving heart, that not a doubt has since clouded its immortal skies. SUSAN UNDERWOOD. clouded its immortal skies. SUSAN UNDERWOOD.

Oneida, Madison Co., N.Y., U.S.A., Nov. 20th, 1878.

PRIVATE SEANCES.

Sin,—Will you kindly allow me space in the columns of your paper to state the result of two séances held at the house of Mr. Burgess, Fitzroy-street, Cambridge, on Monday and Tuesday, Nov. 25th and 25th respectively?

The Association of Spiritualists had determined upon inviting Mr.

The Association of Spiritualists had determined upon inviting Mr. Williams down that we might see some of the, to us, higher forms of spirit power. To our gratification he consented to come and give us two sittings; Monday and Tuesday were the days fixed for them to take place, Mr. and Mrs. Burgess in their usual kind way entertaining the medium and other friends. We sat down at about 8.30 p.m. to a circular table, on which were placed a musical box, violin, guitar, and table bell, the usual conditions being observed. I must here state that there were fifteen ladies and gentlemen of the town and university. Mr. Williams was placed between two of the circle, who each held one of his hands, they in turn being held by others, so that forming a complete circle it was *impossible* for one to move without the others instantly being made aware of the fact, and this order was strictly maintained during the whole of the time the *séance* lasted. At first rappings were heard proceeding from the table, then the

At first rappings were heard proceeding from the table, then the musical box was wound up and set going, the bell was rung violently, at the same time the violin and guitar were also heard; the instruments were then taken and floated rapidly about the room, many times touch-ing the ceiling about nine or ten feet high. Our hands, faces, and

heads were stroked by unseen hands. The voices of John King and Peter were heard in different parts of the room; rings were taken from the hand and necktie of two of the circle, and instantaneously conveyed to others sitting some distance off, in fulfilment of a promise made the night before. Peter took a pencil and wrote his name upon the ceiling; two of the circle were grasped by the hands and drawn successively upon the top of the table, at the same time the instruments were going ; and last, but not least, the spirit form of Peter suddenly materialised,

and last, but not least, the spirit form of Peter suddenly materialised, and was seen standing upon the top of the table. The next day another séance was held; the manifestations were much of the same character, except that John King wrote his initials upon the ceiling, and materialised three times standing upon the table. Little "Billie" was also with us, stroking us and touching us on the face, head, and hands, he as usual appearing delighted to do what he could for us.

Well, sir, as for the facts above mentioned, here are fifteen intellimethodes and gentlemen ready to vouch for their accuracy. It is not a matter of opinion with us now whether Mr. Williams is a genuine medium; it is simply a matter of fact, but I will make no comment. I leave facts to speak for themselves; we are ready to answer any inquiries which may be made.

WM. CHAPMAN, Member of the Cambridge Association of Spiritualists. 7, Fitzroy-street, Cambridge, Nov. 30th, 1878.

Sir,-Will you kindly insert in your paper the following account of a séance held last Sunday evening in my house by Mr. Rita, under the strictest test conditions?

strictest test conditions? The only persons present were myself and my wife, and after searching Mr. Rita's pockets, we sat down to a table and held his hands without one moment's cessation during the whole time—three-quarters of an hour. We sat in a room behind the shop, the only door being locked and the only window fastened. After about ten minutes' silence we were touched by hands varying in size (one a child's), and two distinct spirit voices conversed with us. Then Charley, after throwing out some beautiful lights, showed his face four times distinctly. It was the face of an old man with strongly marked features, and short white hair and beard. beard.

A small musical box was taken off the table and floated in various parts of the room, playing all the while. Mr. Rita was entranced the whole time, and to our certain knowledge never stirred from his chair.

I should add that we are well acquainted with Mr. Rita, who has given many séances here to the great satisfaction of ourselves and friends, but at his own request the above-mentioned was held under strict tests. R. Cocker.

74, Dalston-lane, London, December 3rd, 1878.

THE CREATIVE FORCE OF THE IMAGINATION.

Sin,—In Mr. Atkinson's interesting letter in last week's *Spiritualist*, he quotes Bacon's use of the word "magical" with regard to "the fundamental and profound 'magnetic' law of life." A writer less well known, but who traces causality many degrees deeper than Bacon could—the seer, or (as some like to call him) the fanatic *Jacob Bachme* —in many parts of his obscure writings refers to this magic, this creative force of imagination force of imagination.

A few extracts, bearing on this subject, from works not easily got at, and when first studied likely to perplex, may be welcome, I think, to some of your readers. They are but samples from a rich mine of theo-

some of your readers. They are but samples from a rich mine of theo-sophic and psychological truth. "The soul, together with its blood and water, is in the *outward* blood and water, but its substance is magicall, for the soul is even a *magicle* fire, and its image or form is generated in the light (in the power of its fire and light), out of the magicle fire, and yet it is a true image in flesh and blood, viz., in the original thereof. For as fire must have substance, if it must burn, so the magicle fire of the soul also, hath flesh, blood, and water."—Jacob Bæhme's Six Small Points. Point 1. Par. 2, 3. Date 1620. Date 1620.

and water."—Jacob Bahme's Six Small Points. Point 1. Par. 2, 5. Date 1620. "A spirit proceeding out of nature is a magicle fire source or quality, and is desirous of substance, or of the substantiality of its forme; the desire maketh substance, and bringeth that substance into its imagina-tion—that is the magicle fires, viz., the spirit's corporeity, whence a spirit is called a creature."—Jacob Bahme's First Apology to Balthasar Tyleken. Part 1. Par. 186. "The centre of everything is spirit, from the original of the Word. The separation or distinction in the thing is own self-will, of its own self-impression or compaction ; where every spirit introduceth itself into substance, according to its essential desire. "The formability of bodies existeth out of the experience of the willing, where everything centres as a piece of the outspoken word, &c. —out speaketh itself, and compriseth or frameth itself into separability, or distinguishability, after the kind and manner of the Divine speaking." —Jacob Bahme's Knowledge of God. Par. 11. And William Law, Beehme's English expositor, says—"This magin or imaginative property which hath desire for its rock and mother, is the greatest power in nature ; its work cannot be hindered, for it creates and substantiates as it goes."—W. Law's Appeal to those who Doubt. Page 169. A. J. PENNY.

A. J. PENNY. Cullompton, December 2nd, 1878.

SPIRITUALISM IN GLASGOW.

Sin,—Spiritualism cannot be said to be flourishing in this city; never-theless, it is making undoubted headway. It is doing a mighty work in the churches, unconsciously permeating the sermons and lectures of leading divines—men who would shrink with horror at the possibility of doing such a thing. I find that those lectures or sermons which depart from the coufines of Calvinistic theology the farthest, attract the

greatest audiences; in a word, I find Spiritualism here, minus its name. But Spiritualism as represented by an organisation is not what it might be or can be. The Society is composed of men of marked individuality of character; men who have dared to be radical, to think for themselves, each possessing decided views of his own. It will take some time before these good stones are rightly moulded, by greater experience and more spirituality, to fit firmly into a sound foundation for the erection of a spiritual temple in this place. But these are earnest men, and we may, without the gift of prophecy, look forward for better times spiritually for Secoland. for Scotland.

for Scotland. To give the readers of *The Spiritualist* an idea of the quiet and sure way in which Spiritualism is spreading, two ministers of the United Presbyterian Church called at my rooms, and inquired if I could cure a sore throat by mesmerism, to which I gave a suntable reply, according to the impressions I had at the time. One of the rev. gentlemen then asked me pointedly—Did I heal by mesmerism as generally understood, or was I aided by spirit-power? My reply was, "I heal by spirit-power, mesmerism being the process adopted." The result was that the diseased one came; I saw, and conquered. The leaders and teachers of the people know a great deal more of Spiritualism than they are willing to admit, for, as of old, "they fear the people," and "they hunger after the loaves and fishes."

The state of commercial affairs here is frightful; there is a depressed The state of commercial analysher is inglituli; there is a depressed condition of trade, the outcome of previous inflation, and roguery in high places. The failures in this city alone since the 1st of October amount to some twenty-two millions. Over a thousand men are fed and get a shilling a day from the Corporation, and the number is daily increasing. Thousands of families that were in comfortable circumincreasing. Thousands of families that were in contortable circum-stances before the great Bank smash are now ruined. Some have found a resting-place in the grave, others are drivelling lunatics in the asylum, and the rest see penury and grim want staring them in the face. This being the case, it is scarcely surprising that Spiritualism as a public movement should suffer also. Such indeed is the great struggle made by thousands to keep body and soul together, or, rather, to find food for the body, that they have no time, no thought, or feeling for what are to them the "vain babblings" of some would-be Paul concerning things spiritual. spiritual.

them the "vain babblings" of some would be Paul concerning things spiritual. The meetings of the Glasgow Spiritualists' Association have not been crowded to overflowing, but I understand the attendance has been better than for some time past, although the collections have not been so good. I have attended about ten public meetings of the Association since I have been here, and I must say both variety and interest have been well kept up by the management; the only pity is that more of the public were not present on these occasions. Mr. Duguid, trance medium, of Kirkcaldy, has twice delivered excellent addresses in point of matter and delivery. Mr. Potter, a gentleman who occupies a prominent position amongst the Unitarians, has lectured for the society; his utterances are greatly valued for their breadth of thought, and the intense earnestness with which they are placed before his hearers. Mr. Harper, of Birmingham, gave an eloquent address on "Financial Reform," in which he introduced some startling propositions which it may, perhaps, be possible to carry out, but the prospect is not very cheering. Mr. Harper is an earnest, whole-souled Spiritualist, ready to give his best thoughts, efforts, and means to the cause, and is about shortly to publish his ideas upon the subject of "Financial Reform." Mr. Harper is well thought of in Glasgow, and secures good audiences when he comes. Mr. E. W. Wallis, of London, is now lecturing under the auspices of the society; he is doing a good work, harmonising jarring elements amongst us, and his genial presence and unostentatious manner are not without their influence for good. Mr. Wallis's guides have lectured upon subjects selected by his hearers on the last two Sunday evenings, and the intervening Tuesday night; the subjects were well handled to the satisfaction of his audiences, which were the largest I have yet seen in Glasgow. Upon week evenings Mr. Wallis is busy holding séances, and giving

subjects were well handled to the satisfaction of his audiences, which were the largest I have yct seen in Glasgow. Upon week evenings Mr. Wallis is busy holding séances, and giving information how to hold séances—an important work which is too frequently overlooked. His psychometrical delineations of character give great satisfaction. A great number of séances are held in the city, but I have not been able to attend any. Mr. Duguid, the painting medium, gives a séance weekly to an "inner circle" of Spiritualists, the results of which will take the form of a volume one of these days. Visitors who have been invited to his séances speak in glowing terms of their extraordinary nature. Direct paintings, direct writings, given under strict test conditions (conditions that would delight the heart of the Research Committee of the British National Association of Spirit-ualists, could they only draw him out of his shell to give public exhi-bitions of lus mediumship), trance addresses, and inspirational utterances being the manifestations.

bitions of his mediumship), trance addresses, and iuspirational utterances being the manifestations.
There is an earnest desire here to place Spiritualism as a public movement upon a "self-sustaining basis." Mr. J. J. Morse and Mr. Wallis come alternately as public speakers, and the gap is filled up by local lecturers, normal and abnormal—Mr. Birrell, trance medium, and myself, so far doing duty as "gap stoppers." In that capacity I have given the society four lectures. Mr. J. J. Morse occupies the platform next Sunday, at half-past six p.m., at the Society's rooms, 146, Trongate, Glasgow. Through the mist of financial depression, the fog of sceptical doubt, and the struggles of men for the "bread that perisheth," there is a glimmering light that forctells better days in store for the spiritual movement in Glasgow.
65, Jamaica-street, Glasgow.

65, Jamaica-street, Glasgow.

GERMAN MATERIALISM VERSUS SPIRITUALISM.

Sin,—The Pall Mall Gazette (Nov. 28th), in an article on "The Social Condition of Germany," the reading of which I highly recom-mend, confirms the somewhat gloomy picture I intended to portray last week. Speaking of Hartmann, the leading philosopher of the day, the author says: "The moral of his latest work (published within the

last few weeks) is that progress and civilisation mean misery, and that the nearer we approach to the animal type the happier we shall be. If so, then the Germans should speedily become the happiest of nations, for brutishness is sadly on the increase," &c., &c. Now, even should the writer have, as I hope, exaggerated a little in his description, a downward tendency cannot be denied; and Prince Bismarck's confession may awaken misled Fatherland, nay, prepare even for a greater conquest by that great mind than has been achieved by the sword. His apparently, sharp measures directed actions even for a greater conquest by that great mind than has been achieved by the sword. His apparently sharp measures, directed against the recent organisations of malcontents, will be appreciated as aimed against the threatening tyranny of disbelief, and its rude companion, gross materialism; and, perhaps, give a view in the distance of the blessed state of the "Faustreeht." If, then, after a little touch of sur-prise, the essence of Prince Bismarck's religious views should produce the salutary effect of causing the reconsideration and arrestation of the march towards low sensualism and barbarism, the allusions I printed last week to his believing in certain mysterious influences will draw a smile of approbation from those who, nevertheless, detect traces of "superstition" still clinging to even such an enlightened mind. Up to this day, shallow newspaper misrepresentations, surface imitations of truth by conjurors and mountebanks, have had the best of it, as such false guides are supported by young kid-gloved professors, who have sucked their knowledge from Carpenterian sources, and who success-fully hide the fact that genuine results are obtained and cultivated, from the highest private circles down to the cottager's kitchen-<text><text><text><page-footer>

SPIRIT IDENTITY.

SPIRIT IDENTITY. SIR,—Will you be so kind as to insert this in the next Spiritualist. Dr. Carter Blake wonders why my brother-in-law, the Hungarian, not German, Baron Hendrik Vay called himself, when appearing through L. Fowler's mediumship, Hendrick. Why? Because Henry is spelled in Hungarian, Henrik, or Hendrik; that was just the test that our brother gave also in direct writing through Lottie Fowler, his full name in Hungarian. I must remark here that the Vay family is one of the oldest pure sang Hungarian magnates; that one Laszlo Vay was christened with King Stephen; and that our brother Henrik was of a chivalrous spirit. He had line moustaches, a broad che't, was a tall and bony man, just as he appeared through L. Fowler's mediumship. We have so often tested her mediumship, that I cannot hear of any blame being put upon her name. Mrs. Fitz-Gerald's paper so interested me ! How beautifully all is said; so full of trust, love, and wisdom. I like to read such papers. These lectures do much good. These lectures do much good.

Gonobitz, Austria, November 25th, 1878.

THE next annual general meeting of the members of the National Association of Spiritualists might be made a specially interesting and valuable one, if the Council or some member would bring to the issue of a public vote, the as yet undecided points in the methods of constitu-tional procedure of the Association. Those very few persons who try to mix up personalities with the consideration of these important philo-sophical questions, might be requested to abstain from that course, because of its lowering character. They form as proper subjects for intelligent examination as any dealt with at the present Monday evening meetings. evening meetings.

CAPTAIN BURTON'S ADDRESS ON EASTERN SPIRITUALISM.

LAST Monday night the rooms of the British National Association of Spiritualists were thronged to overflowing by members and their friends, who attended to listen to Cap-tain Burton's paper on "Spiritualism in Eastern Lands." Even all the standing room was occupied, and several per-sons were unable to gain admittance. Mr. Desmond Fitz-Gerald, M.S.Tel.E., presided, and the speakers were Captain Burton, Mrs. Burton, Mr. William Crookes, Mr. A. R. Wallace, Dr. Wyld, Mr. Shorter, Mrs. Hallock, Mr. Spencer, Dr. Carter Blake, Mr. C. C. Massey, and Mr. Harrison. A full report will be published in these pages next week. Captain Burton's paper, in full, is in the present issue.

THE "DAILY TELEGRAPH" AND CAPTAIN BURTON.

THE following is part of the article from *The Daily Telegraph* of November 14, 1876, alluded to by Captain Burton. A few observations were appended to it by him for the better elucidation of its views :-

for the better elucidation of its views :--The magistrates, however, rightly or wrongly, appear to have felt themselves bound by the decision of Mr. Flowers in the Slade case, and we may consequently take it for granted that the appeal of "Doctor" Monck will follow the result of the appeal of "Doctor" Slade. Pending this issue, the faithful few who still believe in what some people call "psychic force," others "animal magnetism," and Dr. Monck himself "spiritualism," will perhaps derive some comfort from the letter of Captain Burton, the well-known traveller and explorer, who, finding that he had been publicly mentioned as one of those who "have certified to the genuineness of spirit phenomena," has felt it due to him-self to write from Trieste for the purpose of explaining his true position. According to Capt. Burton's own account of his convictions and how he came by them, an experience of twenty years has convinced him that, first, "perception is possible without the ordinary channels of sensation ;" and, secondly, that he himself has "been in presence of a force or a power-call it what you will-evidently intelligent and palpably material, if, at least, man be made of matter." The statements, distinct as they may at first sound, are nevertheless somewhat vague, and our doubt is increased when we find Capt. Burton roundly declaring that "some such power or force the traveller is com-pelled to postulate, even in the absence of proof." We may be, perhaps, too blindly given to what most ordinary people call common sense, but which is dignified by philosophers with the title of "logic." We frankly confess, however, that this *naïve* admission of Capt. Burton's is, in its way, as remarkable a sentence as it has yet been our fortune to come across. It is precisely because credulous people, who are not over-close reasoners, are in the habit of "postulating" ideas of their own

in its way, as remarkable a sentence as it has yet been our fortune to come across. It is precisely because credulous people, who are not over-close reasoners, are in the habit of "postulating" ideas of their own "in the absence of proof" that professional mediums have so rich a flock of dupes, and spiritualism itself so noble an army of martyrs. Capt. Burton, it seems, has been in various foreign countries, where he has "perceived" a something without any "sensation" of it. We certainly fail to understand what "perception" without sensation is like. How, for instance, can a man "perceive" a cat in the room without the sensation of sight; or "perceive" a clap of thunder without the sensa-tion of smell; or "perceive" a clap of thunder without the sensa-tion of hearing? What we suppose Capt. Burton means must be, that he has been convinced by some sort of mysterious inner consciousness that he has been in the presence of "some force or power" of which his ordinary senses gave him no cognisance. This, of course, is mere fancy, and if indulged it develops itself into hysteria, and finally, as Dr. Forbes Winslow can tell us, into confirmed insanity. It is difficult to know how to reason with a man who deliberately asserts that he can

fancy, and if indulged it develops itself into hysteria, and finally, as Dr. Forbes Winslow can tell us, into confirmed insanity. It is dificult to know how to reason with a man who deliberately asserts that he can "perceive;" or is, in other words, directly conscious of the presence of a "force or power" which he cannot touch, see, smell, or hear. We all know that Oriental jugglers are able to do wonderful things; and Captain Burton has no doubt seen as much of Eastern magicians as most men have. A clever Indian juggler will make a lemon tree in full blossom grow out of a loaf of bread chosen by yourself and placed by yourself in the palm of his hand; so, at any rate, we are told by travellers. He will put a rupee on the palm of your hand, which, under your own eyes, will convert itself into a cobra, and he will float in broad daylight in open air twenty feet above your head, without any visible support. Captain Burton's argument is that because extraor-dinary feats of this kind are performed by certain people in every nation, whether savage or civilised, and because nolody is exactly able to explain how it precisely is that they are done, we are therefore bound to believe that they belong to a "suprahuman category." What his own private opinion is he does not attempt to conceal. He begs the whole usue by calling the "force or power" in question a "legitimate agent." Nor does he stop here. "Speaking generally," says he, "I fear that many a professional medium has at times, when the legitimate agent failed him, learnt to supplement it by sleight of hand, pure and simple." What we, in all humihty, would wish to know, is in what this same " legitimate agent" really consists, and Captain Burton would render the onerous task of investigators into the phenomena of spiritualism comparatively simple if he would only tell them how they could for themselves "perceive" this mysterious entity, without recourse to the " ordinary channels of sensation." In the famous old story in the earlier days of *Blackwood* of how Fath his Holiness, it may be remembered, propounds the subtle conundrum, "How would you deal with a heretic who gave you a passage from the

Fathers saying, 'Every sensible man knows transubstantiation is a lie ?" The reply of the Irish priest is eminently amusing. "Every sensible man," he argues, "can only mean every man who judges by his natural senses. Now, the natural senses are a fallible guide, and no man can come to a right conclusion until he shakes off these 'five deluders,' and calls in the aid of the 'sixth, and only true sense,' which is, of course, the voice of the Church." The Pope, if we remember rightly, admits himself worsted, and makes his ingenious antagonist a cardinal upon the spot. Captain Burton deserves some similar reward of merit for discovering for us the sixth sense of "perception," which is neither seeing, hearing, smelling, touching, nor tasting, but something superior to all five. Seriously, it is melancholy to find a man of strong common sense, as Captain Burton undoubtedly is, indulging in such nonsense as this. The moment we are told that before we can properly understand or appreciate the "phenomena" of spiritualism we must give up our ordinary senses, and resort to a sixth sense, known as "perception," we see what is expected of ns. It is evidently intended that we are to abandon all those ordinary processes by which each one of us, from the most eminent physical philosopher down to the humblest peasant, is accustomed to investigate and judge for himself external facts, and that we are to believe whatever follies our fancy may suggest to us, and whatever extravagances we may be invited to adopt. The inquirer who commences an investigation into Spiritualism in this frame of mind will probably, before his first *seance* is half over, find himself as confirmed a believer as even Captain Burton, in the existence of a "suprahuman force or power" which can be "perceived" without the assistance of "the ordinary channels of sensation."

Of late Spiritualism has been growing too strong for the public to believe the misrepresentations of the daily press, and for the last nine months or more no newspaper abuse has reached us printed in any journal of importance, except one, in which Mr. Gladstone's utterances in favour of Spiritualism irritated political party spirit.

PSYCHOGRAPHIC PICTURES.

A COLLECTION of eleven psychographic pictures obtained during the past five-and-twenty years, some of them possess-ing historic value in connection with Spiritualism, has recently been offered for sale at the price of £75. Two of the pictures are considered by competent judges to possess high artistic merit, and were produced in an incredibly short time through the hand of Mrs. Mapes, wife of Professor Mapes, of New York, and who had no technical acquaintance with painting. Some of the other pictures were the work of a few seconds. All are attested by several witnesses, including the late Judge Edmonds, Professor Lyman, Mr. B. Coleman, and others. The pictures are now on view in the rooms of the British National Association of Spiritualists,

38, Great Russell-street. The following letter of Mr. Charles Blackburn to Mr. Tebb explains itself :---

Parkfield, Didsbury, near Manchester, 18th November, 1878.

DEAR MR. TEBB,-Respecting the spirit pictures of Mr. Coleman's, many of them obtained under his own eyes, and *therefore genuine*, I think they really ought to belong to the British National Association of Spiritualists by a general subscription of its members; they would be very interesting ornaments in the rooms of the Association, and that establishment ought to become the depôt of every original manifesta-tion of spirit power for the gratification of all visitors, and I will con-tribute £5 towards that object.—Very sincercly yours, CHARLES BLACKBURN.

Mr. Tebb cordially unites with Mr. Blackburn in this design, and it is hoped the requisite amount will be made up, and that the pictures will become the property of the Association. Miss Kislingbury has kindly consented to receive subscriptions.

М	r. Charles	s Black	our	n		$\pounds 5$	0	0	
M	r. Willian	n Tebb				5	0	0	
						WIL	LIAI	a Wi	HITE.

Thurlow-road, Hampstead.

THE absent are never without fault, nor the present without excuse.-Franklin.

NEWS has reached us of the formation of a spirit circle on the borders of the Persian Gulf, in one of the hottest regions on the face of the earth.

Now that Spiritualism is fast becoming popular and fashionable, it requires less courage to avow belief in its phenomena than some twelve or fourteen years ago, when Mr. Varley, while chief engineer to the greatest telegraph company in the country, went into a court of justice, and made an affidavit, which was published in the newspapers, that the manifestations were all true and produced by spirits. Mr. Wallace made a public avowal when it was highly nn-pleasant so to do, and so did Mr. Crookes, so far as certifying the reality of personally observed facts was concerned.

SPIRITUALISM IN EASTERN LANDS.*

BY CAPT. R. F. BURTON, F.R.G.S., HON. MEMBER OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

I FELT highly honoured when your energetic secretary, Miss Kislingbury, proposed to me a lecture in these rooms. It is, indeed, a privilege; for here we Students may speak out what we honestly believe to be the truth, without fear of those brother-foes, the Theologian and the Scientist—the Black Terror and the Red Terror.

The subject allotted to me for this evening is "Spiritualism" (or rather Magnetism, Occultism, and similar matters) "in Eastern Lands," and I would obtain your leave to enter into a personal matter which may interest Spiritualists. As regards standpoint, it can matter little to an audience what may be the opinions, spiritual or unspiritual, psychological or unpsychological, of one whose humble duty is to collect and narrate a few facts. But it would hardly be fair to enter upon such a subject without briefly laying down the standpoint from which it is viewed. Of course the *point de vue* is that of the individual who pretends to be right individually, but who has no pretension to be right either absolutely or relatively to others.

The standpoint is intelligible enough. Seen from it, life is nothing but the innate condition of man's material and sensuous organisation; as the old Materialist said, "it is the swabham (nature of things) which thinketh in man." Consciousness, concerning which battle still rages, is not a "quality of the sentient principle, or, in other words, the soul;" but a condition of life inexplicable to us at present—a life itself. The supernatural is the natural misunderstood or improperly understood-we cannot say where nature either begins or ends. The superhuman is the superlative of human; we know what our sense and their "interpenetration" teach us, but no man-positively, absolutely, no man-neither deity nor devil-angel nor spirit-ghost nor goblin-has ever wandered beyond the narrow limits of this world—has ever brought us a single idea or notion which belongs to another and a different world—has ever cluded the simple cognisance of man's five wits. "I refuse," says Verax, "to doff my hat and go on my knees and strip mysclf of all that is deemed spiritual in my being, in deference to an arbitrary negation, which they who propound it profess their inability to maintain." Let him keep his hat on, and point out one single spiritual entity which is not subject to our animal senses, or rather to the brain which directs them. With such belief, or absence of belief, I must be contented to remain, as a facetious friend said, "a Spiritualist without the Spirits."

An agnostic, who can have no knowledge save that which his senses bring to him, is necessarily a materialist. By "matter," or molecular structure, or concourse of atoms, or whatever you please to call it, the Common Sense of mankind, our supreme arbiter of physics and metaphysics, understands that which is perceptible to, or cognisable by, the senses. When Berkeley proves logically that spirit only exists, we admire the ingenuity with which he shows that white is black and black is white. Like the Hindú philosopher he inverts the normal mode of definition by calling the invisible prototypes the only reality. Similarly, when Schofenhauer, the Buddhist of modern Europe, assures us that " in reality there is neither matter nor spirit," we note that he has adopted the Hindú idea of Máyá, or universal illusion; and that he reduces all existence to will and manifestation—will in motion being force, and force producing matter. When it is proved to us that matter does not " exist," we recognise a quirk or conceit in the use of the verb " to exist." Meanwhile, this chair, this table, these walls, and all with them are of matter, material. And that suffices us for everyday use.

We avoid asserting that spirits do not exist; we fear being called upon to prove a negative; and we students are addicted to "suspension of judgment"—a mental operation apparently distasteful to the multitude. But we affirm that if they do exist, they are material. As you see upon these walls they allow themselves to be photographed; therefore, they have substance, shape, and size; upstairs a simple instrument shows you their connection with weight. We, therefore, conclude that there are ample grounds for holding

*A paper read last Monday night before the British National Association of Spiritualists.

these spirits to be, like ourselves, of the world, mundane, of the earth, earthy. And when Spiritualists speak of a "materialised spirit," I can think only of a form of speech whose genus is *Taurus*, species *Hibernicus*. Similarly Lucretius makes Epicurus argue that the soul is material because all its belongings are of the material world. And Paracelsus, the mighty adept, declared "the imagination of man is a seed which is material."

We, a goodly company, thus place ourselves in direct opposition with immaterial animisers. We regret the term "psychic force" applied to zoo-electricity, because it asserts a soultheory. We claim to know the genesis of the soul, the place and almost the date of its birth. The beautiful conception of a refined body-form, denoted by the golden heart of the mummy, was familiar to the ancient Egyptian who, as Mr. Bonwick lately told you, had a soul's soul, as well as a body's soul. And, note, held that your modern belief in perisprits and spirit-forms is that of the heathenry on the banks of the Nile who disbelieved in Moses. The Hebrews, Moses included, agreed to banish from their system a Soul-land, a Spirit-land, a Ghost-land, a Kutome, or Dead-man's-land, as Dáhome calls it; in other words, a future world, a state of rewards and punishments. Contented with *Ruach* (Arabic Ruh), the

punishments. Contented with Ruach (Arabic Ruh), the "breath," that is, the sign and symbol of life, these sturdy materialists wanted no Gentile "Atma" (soul) in addition to "Mátrá" (matter). In Asia the fair vision may be traced to the Guebres, who taught it to the Jews during the captivity at Babylon : their subsequent teaching, Manicheism, or Dulism, the antagonism of light and darkness, good and bad, god and devil, positive and negative electri-city, is still, and long will be, a power in the world of faith. In Europe it arose amongst the fair humanities of pagan Greece and Rome; as Cupid and Psyche prove, it did noble service to the poets ; while prosaic Pliny declared that "to seek for other beings external to him, is not only useless to man, but beyond his power." St. Paul introduced into Christendom the threefold idea of a natural body, which could become a glorified body, of a soul, and of a spirit; while the moderns remark, "Our ideas of the soul are not what they were a century ago; a century hence they will not be what they are now." Personally, I ignore the existence of soul and spirit, feeling no want of a self within a self, an I within an I. If it be a question of words, and my ego, or subject, as opposed to the non-ego, or object; or my individuality, the concourse of conditions which differentiates me from others, be called a soul, then I have a soul, but not a soul proper. For some years, however, I have managed to live without what is popularly called a soul; and it would be hard to find one violently thrust into the recusant body.

But why do the Spiritualists so violently rage against us? Why these wails concerning the "awful spread of materialism?" The Church hates the admirable Epicurus above all other heathen sceptic-sages, simply because he would abolish Churchmen. Is this the standpoint of the psychologist? Can there be anything less rational than the phrase which has of late grown popular: "The dark and debasing doctrines of materialism?" Listen to the latest words of the learned Serjeant Cox. "The pursuit of psychology ('*Psyche*,' my pretty maid) is certainly as elevating as that of materialism is degrading. The eyes of the materialists are fixed upon the earth. Psychology at least looks up to the heavens(blank sky and air). The regards of materialism are only for the present; psychology has a future"—let me add, a very unpleasant future, if Spiritualists say true. Hear, again, the words of one who was called in his day *Paustère intrigant*—" Belief in the supernatural is a fact, natural, primitive, universal, and consistent in the life and history of the human race. Unbelief in the supernatural begets materialism ; materialism, sensuality; sensuality, social convulsions, amid whose storms men again learn to believe and pray."—(*Guizot*.) Granted to thee, O theologian ! a personal Demiourgos, an anthropomorphic creator, by what right canst thou limit his power, his omnipotence ? Surely the baser the material, the greater the feat which works it out into the noblest of forms. Far more wisely speaks an Eastern poet :—

Is not the highest honour His who from the worst can draw the best? May not your Maker make the world from matter, at His own behest Nay, more; the sordider the stuff, the cunninger the workman's hand-

Cease, then, your own Almighty Power to bind, to bound, to understand !
 * * * * * * * *

But man—made, we are told, in the image of God—has returned the good office by modelling his God after his own very human fashion. This is the anthropomorphism, the "theanthropism" of Mr. Gladstone, concerning which the great master, Aristotle, wrote—" Men create the gods after their own image, not only with regard to their form, but with regard to their mode of life." Meanwhile, I hold it to be one of the brightest features of our times—this gospel derisively called "of Doubt and Denial." It shows the firm resolvc of mankind no longer to be fooled with the fallacies of many faiths; his longing to supplant the fatuous fires of belief by the pure daylight of present reason, and his determination to shed the lively ray of science upon the dark deceits and delusions, the frauds, the follies, and the failures of the past.

And yet another objection. The scientist, in his turn, is addicted to laying down terms and bounds to the immeasurable field of human knowledge in the ages to come. He assures us, for instance, that we shall never know the con-nection between the body and the soul—for there are scientists who still have souls. I would ask—By what manner of authority can man lay down such a *ne plus ultra*? We hold, under certain limitations, the law of development --of progress -- to be the normal order of the world. What, then, will be the result when the coming races shall have surpassed the present as far as the present has surpassed the man of the Quaternary and, possibly, the Tertiary ages? Meanwhile the antidevelopists, theological and scientific, who cling to the obsolete and immoral doctrine of degradation, are bound to find, sunk deep below earth's surface vestiges and remains of ancient civilisation in an everascending scale; they must show us, in fact, water running up to its source. They are bound to produce, amongst the old stone folk, a cave-man who, by his noble and symme-trical skull, his delicate jaw, his short forearm, his straight shin, and, possibly, his "hyacinthine locks," shall receive the fading honours of Father Adam and Mother Eve. Lord Beaconsfield is "all on the side of the Angels." I cannot but hold to the apes. And if he be a fallen angel, I, at least, am a Simiad that has done something to develop itself itself.

Before entering upon magnetism and occultism in Eastern lands, will you kindly allow me a few words of personal explanation? In 1876 I addressed to the *Times* the following note upon extra-sensuous perception in the mesmeric state, suggesting the universality of the so-called "spirit" phenomena :—

"Sir,—Seeing my name quoted in your columns (Oct. 30, 1876) as one of those who have 'certified to the genuineness of spirit phenomena,' I venture to request the briefest of hearings. The experience of twenty years has convinced me that (1) perception is possible without the ordinary channels of the senses; and (2) that I have been in presence of a force or a power, call it what you will, evidently and palpably material if, at least, man be made of matter; but I know nothing of what is absurdly called Spiritualism, and I must be contented to be at best a Spiritualist without the Spirits.

"Some such force or power the traveller is compelled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilised; and it is evidently not a 'traditional supernaturalism.' This all but absolute universality claims for it the right to rank in the 'suprahuman category' of the late Lord Amberley, who did not hold, as I do, the superhuman and the supermundane to be the human and the mundane imperfectly understood. Even mere barbarians, as 'the Earl' tells us in his last pleasant book, have learnt to juggle with it; and I fear that many a professional 'medium' has, at times, when the legitimate agent failed him, learnt to supplement it by sleight-of-hand, pure and simple. In 1835 the late Mr. Lane startled the public with his account of the Cairo magician and the drop of ink in the boy's hand; and 'Eothen' vainly attempted to explain the phenomenon as a 'tentative miracle.' Had the public read the Qanoon-iIslam by Dr. Herklots, instead of passing over it as a cookery-book, they would have found the very same process everywhere utilised in India. Colonel Churchill's 'Mount Lebanon' (1853) again describes a notable feat performed by a Druze medium, which distinctly comes under the head of 'Materialised Spiritualism,' to use the 'Irish bull' now in vogue.—I am, sir," &c. &c. That "perception is possible without the ordinary channels

That "perception is possible without the ordinary channels of sensation" is a hard saying. The press took it up; and, I am told, the small boys at Norwood amused themselves by shouting to one another, "Take care where yer going! yer havn't got Captain Burton's six senses!" But I meant simply to state my conviction that the senses—which, little known to us as the "Laws of Nature," after the study of twenty-four centuries, still conceal so many secrets—sometimes are, and often may be made, independent of their organs. Who amongst you cannot quote cases of men being strangely affected by the presence of some animal? You have all heard of Henri III. and of the Dukc of Schomberg, who could not sit in a room where there was a cat. A notable instance of this occurred in my own family—a brave soldier who had fought through many a campaign, and yet who turned palc and faint in the feline presence. He neither saw, smelt, heard, felt, nor tasted the cat; the fact of its being there was enough.

Again, why should not the brain, or the nervous system, or whatever controls the sensuous processes of man, be able, when artificially excited, stimulated, exalted—as by mesmerism or sommabulism—to see, hear, and feel for itself; see, without eyes; hear, without ears; feel, without fingers? In other words—Why should it not be capable of clairvoyance and clairaudience? I assert that it does, and many in this room will support my assert that it does, and many in this room will support my assertion. A learned physician and devout Catholic—Dr. F. Lefebre, Professor of Pathology at highly orthodox Louvain—goes so far as to affirm "it is possible that the somnambulists' power of foresight may be raised to a degree far above the ordinary level, and that they can sometimes penetrate into the future so far as to excite our utmost astonishment." In fact this honest and courageous scientist confesses his belief in "second sight." Thus the heterodoxies of yesterday becomes the orthodoxies of to-day. That sturdy incarnation of common sense, Dr. Johnson, the Philistine Colossus of English literature, would certainly, had Spiritualism been developed in his day, have become a thorough-paced Spiritualist. The theory of extra-sensuous perception of things sensuous is to be proved or disproved, not by hard words, not by mere logic, but by experiment and facts. Meanwhile I hold myself justified in believing it to be true, and others cqually justified in believing it to be false. As the wise man said, "Different people have different opinions." And in our present transitional empirical state of knowledge unanimity appears hopeless. Half the world of Christendom believes that "miracles" still take place; the other half denies their taking place: and who shall decide between them ?

When my note appeared in the *Times*, that picturesque paper, the *Daily Telegraph*—whose peculiar gifts are not what it claims, "logic" and "common sense"—took up arms. With a war-whoop à la jingo, and a flourish of the tomahawk, which on this occasion assumed the guise of that weapon so deadly in the hands of a certain Hebrew Hercules, he proceeded to demolish me (Nov. 14, 1876). "How," he asks, "can a man perceive a cat in the room without the sensation of sight?" I am not bound to answer his "how;" I affirm that man can do it, that he has done it, and that he still does it. Again, "How can he perceive a clap of thunder without the sense of hearing?" Let me ask, in return, how many there are—some perhaps in this room—whose nervous systems infallibly tell them, without the intervention of the "Five Deluders," that "thunder is in the air ?" After fixing upon me the term "Suprahuman," which I quoted from the late Lord Amberley's last book, he lectures me upon Eastern jugglery, as if I had never been out of Fleetstreet. He asks, with that mock-humility so well-known of old, in what the medium's "legitimate agent" may consist? I, on my side, would inquire what he understands by sanative mesmerism or somnambulism—is it lawful or unlawful ? He would shed a Saurian tear over my lapse from grace :—" It is melancholy to find a man of strong common sense indulging in such nonsense as this." Finally, because I hold to "nervous perception," which may be called a sixth sense, after the fashion of one proposed by John Stuart Mill, he threatens me with *hysteria*, which again is not sound physiology, and (horrible to say !) with "confirmed insanity." The "Cairo magician," whose ink-mirror in the boy's hand

startled the public through Lanc's Modern Egyptians (chap. xii. vol. ii. p. 99, edit. 1846), is probably familiar to all in this room. Not so the account of the same phenomenon, given by Dr. Rossi (Gazette Médicale de Paris, Feb., 1860). This physician, established at Cairo, has supplied ample dctails concerning the methods employed by the Egyptian

sorcerers to produce sleep accompanied by insensibility. "In this land of tradition," writes Dr. Rossi, "in this country where what was done forty centuries ago, is still done at the present day, there exists a class of persons who gain their living by the profession of *Mandieb*." [The latter is a mistake for Darb el Mandal,* as the Arabs call the process.] "The effects produced by them, hitherto spoken of with

contempt as charlatanism, are the same as those lately published by Dr. John Braid (1843). Still further, as you had foreseen by scientific induction, hypnotism in their hands is merely the first link of the chain which ends by the phenomena of 'magnetic somnambulism,' discovered by the Marquis de Puységur in 1784. They proceed in the following manner. They generally make use of a perfectly white platter of earthenware. This is the luminous object of Braidism. In the centre of this plate they draw, with pen and ink, two triangles crossing each other, † and fill up the space occupied by this geometrical figure with cabalistic words, the probable object being to concentrate the sight upon a limited point. Finally, to increase the brightness of its surface, they pour a little oil upon it.

"Generally speaking, they choose a young subject ‡ for their experiments, and make him fix his eyes on the centre of the double triangle. Four or five minutes after § the following effects are produced. The patient begins to see a black spot in the middle of the plate; some minutes later, this black spot grows larger, changes its shape, and transforms itself into different apparitions, which float (or rather pass in procession) before the subject. Having reached this point of hallucination, the patient often acquires a somnambulistic lucidity as extraordinary as that of those who are magnetised.

"There are, however, some of these Shaykhs who, morc simple in their preparations, without having recourse to geometrical figures or cabalistic words, cause the simple hypnotism and somnambulism of Dr. Braid, by making the subject fix his cyes upon one of those glass balls which contain oil, and serve for lamps."

Beforc these lines had been written, a Member of the Institute, Count Léon de Laborde, bought from an "Arab magician" at Cairo, of the confraternity of Lane's Shaykh Abd el Kadir, the secret of apparitions in the hollow of the hand. Children taken at hazard see with as much ease as through a lucarne (skylight) men moving, appearing and disappearing. (Revue des Deux Mondes, August, 1840.)

Had the learned public been a little better read, they would have known what Dr. Herklots wrote some three years before Lanc's account caused so much excitement, "fluttering the doves" that began at once to shrick "Neeromancy." In the "Qanoon-i-Islam" (chap. xxxiii. p. 376-8. London : Parbury and Allen, 1837) translated by Dr. G. A. Herklots, we find Section I. devoted to the "viewing of Unjun (anjan), or the magic mirror." The author says: "For the purpose of ascertaining where stolen goods arc concealed, or the condition of the sick whenever possessed by the Devil, or where treasure has been buried, they apply *Unjun* to the palm of a child or an adult, and desire him to stare well at it." This art is practised by Jogis,** Sanyasis, and other it." This art is practised by Jogis,** Sanyasis, and other Hindú devotees, who use it to ascertain the exact position of buried treasure. The "Dafinah," in India, emits firc-sparks

at night, and rolls about like a ball of flame. Our author continues: "The person to the palm of whose hand Unjun is applied, occasionally mutters a great deal of ridiculous nonsense. For example, that 'at such and such a place there is a *lota degchah*, or *kurrahee*, full of rupees, &c., buried. '"

Unjun, we are told, is of five kinds, viz. :-

1. Urth (arth) Unjun, used to discover stolen goods. This is prepared by triturating various roots, for instance, that of the *abrus precatorius*, or carat-tree, in water. It is thus applied to the inside of a piece of earthen pot which must be new and pure, and placed inverted over a lamp lighted with (fresh) castor oil. The lamp-black is collected, mixed with oil, and applied to the hand of a footing child, who, we are told, "particularly details everything regarding what is wanted."

2. Bhoot (bhut) Unjun is similar, but used chiefly for ascertaining what regards devils, evil spirits, and the condition of the sick.

3. D'hunna (dhanná) Unjun is composed of a lot of white cloth dipped in the blood of a cat, an owl, or a "king-crow;" the cycs, liver, and gall-bladder are rolled up in it, and it is used as a wick in a lamp of castor oil. The lamp procured is also mixed with oil and applied to the hand;

hidden treasure is thereby discovered. 4. Alop Unjun, which, if applied to a person's eyes or forehead, makes him, wherever he be, invisible to others, while they remain visible to him.

5. Saurwa Unjun is prepared with the suds of the Dolichos lablab. After staring for two or three ghurees (each of 24 minutes) the subject will say something to this effect :--"First I saw the Farrásh (sweeper) coming; he swept the ground and departed. Then came the Bihishti (waterground and departed. carrier), who sprinkled water on the flower and went away. The Farrásh reappeared and spread the carpet. Next came a whole army of fierce demons, fairies, &c., to whom suc-ceeded their commander, who was seated on a throne." This was, in fact, the king of the Jinns, into whose presence the culprit was borne and forced to make confession.

The Hindi Moslem, from whose manuscript Dr. Herklots' translation was made, concludes the Unjun section as follows:—"I myself place no faith in such unjuns and hazeeruts (spirit-summonings). Although born in this very country (Hindostan), bred and educated among this race (Moslems); yet, through the blessing of God, and the friendship of the great, by the study of good books, and by the hearing of same counsel, the credibility of the existence of such things has been entirely effaced from my breast."

This conclusion is evidently ad captandum. It must be remembered that the author wrote before 1832, when even European travellers who feared to be called "credulous" were compelled to make an apology for recounting any phenomenon that savoured of the so-called "preternatural." Spiritualistic societies have, at least, taught them a little more boldness in dealing with facts, and courage in affronting the vulgus.

I need hardly enlarge upon the antiquity and the almost universal use of the Magic Mirror: Cornelius Agrippa's crystal and Dr. Dee's bit of cannel coal are doubtless well known to you. But I would draw your attention to the curious fact that everywhere, and in all ages, the vision follows nearly the same ceremonial—the floor sweeping, the procession, the throne, the ruler, and the person summoned. This is the phenomenon which deserves investigation. Is it traditional—that is, taught by one "magician" to another? Or is it spontaneous-the mesmeriser's thought reflected by the medium?

The following description of treasure-raising by magic, given in the words of a Tunisian notary, shows the popular idea of the process in Western lands, as opposed to that mentioned by Herklots :-

"On the evening appointed, the Moroccan and three others, besides myself, left the city as the gates were closed, and reached the appointed place when only two hours were wanting to midnight.

"After a short rest our guide took us to a fragment of ruin on the southern slope of a hill, where he desired us to remain perfectly silent, and instructed us not to be intimi-*Various kinds of brass pots and pipkins.

^{* &}quot;Mandal" is, properly speaking, a Persian word, and means the magie eircle in which the neuromantist sits when summoning the demons and spirits of the dead. + The well-known cabalistic figure known to Moslems as Khátim-Sulaymán-Solomon's Seal

seal. A negro, a boy, or a woman with child, say the Arabs. This is not time enough; in India half an hour would be the minimum. If treminded them of the Island of Glubdubdrib, "where the Governor, by his skill in necromancy, had the power of calling whom he pleased from the dead" (Gulliver, shep. vib. (elap, vii.).
 ¶ Lamp-black prepared in a peculiar way.
 ** Of these men more hereafter.

dated by anything we might see or hear. He could not tell precisely what would happen; but 'whatever may transpire,' he said, 'give no utterance to your feelings, whether of fear or of joy; for if you do, our labour will not only be in vain, but the treasure itself will have to continue in the bowels of the earth for another century.'

"He then lit a small lamp, and began his incantations. He stood in the centre, and we at the four cardinal points of the compass, only about four or five arms' length from Then he blew into a small flame the coals he had him. brought in an earthen cruse, and threw a variety of incense into it. No sooner did the smoke commence to ascend than he made a last imploring sign to us neither to move nor to utter a sound, and threw himself flat on the ground.

" In a few seconds we felt the ground beneath us heave like the waves of the sea, so that we had the greatest difficulty to stand crect; tremendous noises, like the sound of thunder, at the same time assailed our ears. By the dim moon we could discern hosts of cavalry, in the plain below, galloping up to us, with their guns and lances aimed at us. They rushed upon us in the most furious and threatening attitudes; but no sound—not even that of hoofs—could we hear, and horses and riders seemed to vanish when only within a few yards of us. But this strange army thickened; the fierceness of their countenances and their threatening position increased, while at the same time we distinctly heard the clangour of chains and other extraordinary noises underground. Although trembling from fright, we stuck to our posts, and obeyed to the very letter the Moroccan's instructions. But now huge masses of rock above us began to stagger; and, as if hurled by some supernatural and invisible force, commenced rolling down with the utmost velocity in the direction of the spot where we stood, threatening us with instantaneous destruction. The fear of death overcame our love for treasure. We fled with the speed of lightning, and called for mercy at the top of our voice, never stopping nor looking back till we found ourselves in safety.

"The Moroccan joined us soon afterwards, giving utterance to the greatest rage and fury as soon as he could make himself audible; and, had we not been four to one, he would, I believe, have committed murder that night. 'The work (he said) was on the cve of being completed, and the stones opened the gap for us to possess ourselves of vast treasures. Your cowardice has frustrated all. You might have been wealthy by this time; but beggars you were when you came here, and, through your own folly, beggars you return.'

Dr. N. Davis, who relates what was told to him (pp. 399, 400, Carthage. London: Bentley, 1861), notices other events of this kind. As an eye-witness he describes (p. 425) the charming of a dangerous scrpent by one Haji Ibrahim, and owns that the fat little Darwaysh "had a certain influence over venomous reptiles—mesmeric, or of some other kind." Elsewhere (p. 404) he tells of a dancing drinking-cup, that skipped merrily into the middle of the room; the same kind of manifestation as that produced by Colonel Churchill's Druze mcdiums. Tales of this nature may be found scattered through the pages of a host of travellers : they offer, in fact, no embarras de richesses

The following is the modern European form of the magic mirror. I find in a well-known Masonic journal (the Rosicrucian, No. 4, April 1, 1877) an article-"" Evenings with the Indwellers of the World of Spirits "-by my friend, Mr. Frederick Hockley :

"The pendant of a crystal chandelier destroyed in the palace of the Tuileries during the Revolution under Charles the Tenth (29th July, 1830), had this evening arrived, and been laid upon the table, and had not been charged. My sceress, Miss Emma Leigh, taking it up, said :

"' ' It is thick; there is a vision in it.

"'There's a pair of compasses and a square. Now the compasses are opening; now there is a point on each end of the square, which has turned sideways. There's a book come underneath-a thick book, bound in rough calf, with thick bands up the back; now there's a man's face, very thin, dark, straight hair, quite black, come inside the compasses, and a thin, very thin hand placed upon the book.

" ' Now the face has come from the inside of the compasses to a small space outside. The hand has opened the

book; the book is very beautiful inside, it looks like a picture. There are two figures with wings on each side of a little oval; in the middle of the oval there appcar words or figures beautifully coloured.' "This remained some time, and as the hour for using the

C. A. mirror was at hand, I tried to dismiss the vision, but

it remained. I then placed the crystal in my cabinet. "At 8 p.m. I invoked, as usual, the C. A. in his mirror, and the action lasted till a few minutes to 10, when the C. A. left.

"10 p.m.-Immediately Emma took up Mr. Dresser's crystal she observed : 'It is still clouded. The book is there open, and the man's face and shoulders. He has held his hand up, and the book has opened just in the same place. It looks very richly illuminated in gold and colours; there is an arch at the top, and one angel is standing upon a crushed ball. Now there are clouds of different colours coming up under the other figure at the bottom—white, like smoke, then purple, blue, pink, and golden-coloured, which covers all up to their wings.

"' In the oval the reading is not in English or like letters; it is large enough to be read. Two or three of the letters

look like ducks with their heads under water.' "Emma then copied the contents of the oval, and when finished she said : 'Now there's a little slip of paper come underneath the title-page with words on it.'" [For the rest of the article the reader must consult the Maconia journal]

Masonic journal.] In Dr. Herklots we find the word "Jogi" properly applied to a Hindú devotec. Some of our modern Spiritualistic writers (Isis Unveiled), speak of a "Hindu Fakir," which sounds much like a "Protestant Franciscan," or "Trappist." These Jogis are familiar, by sight at least, to every Anglo-Indian, who includes them all under the comprehensive term, "holy beggars." They maintain the possibility of acquiring, even during life, entire command of our elementary matter, and all worldly substances. The means are certain ascetic practices, such as (1) long continued suppressing of breath, and inhaling and exhaling in particular ways; some of them are said to retain respiration for an incredible time; (2) sitting in different attitudes, of which the Ayin Akbari (ii. 445) records 84 different asans, the eyes being generally fixed so as to produce hypnotism, or Braidism, upon the nose-tip. These austerities effect the yoga (union) between the particle of vital spirit residing in the body and that which, being the source and essence of creation, per-vades all nature—in fact, the Anima mundi, or soul of the world. Thus the Jogi, being liberated from his too coarse flesh, can make himself lighter than the lightest substances, and heavier than the heaviest. He can become as big or as small as he pleases. He can practise attrobacy, or levismall as he pleases. He can practise attrobacy, or levi-tation, and traverse all space. He can render himself in-visible, and animate a dead body, by transferring his "spirit"* into it. He can attain all objects, and become equally familiar with the Past, the Present, and the Future. Finally, he can be united with the sources of life, the archaeal soul of the world, the "Universal Soul" of Plato, and the Astral Light of the cabbalists. Hc now consequently escapes the pains and penaltics of mctempsychosis.

The Jogis are mostly strong in the Zoo-electric force, which Mr. Crookes's instrument has proved to be material as any other form of electricity. Its application evidently dates from the earliest ages, and is by no means confined to the nobly-born and civilised races of man. My cousin, Edward Burton, when serving, about 1840, in the now abolished Royal African Corps at St. Mary's, Bathurst, Gambia River, found a self-taught negro magnetiser. "Tom Tom Jack" wisely refused to meddle with "whites" (Europeans), but boasted that he could hypnotise any black man. My cousin offered five dollars, a large inducement, to his orderly, "Charley Ross," if he could resist the force; but the magnetiser was successful. I may also state that in my own case the practice began naturally, long before I had the benefit of books and teachers.

Amongst those who have recorded "Spiritualism" in Eastern lands, we must include Coloncl Churchill.† He resided long upon the Lebanon, and he gained much medium-

istic experience, especially from one of his friends, Bashír Talhúk. The following lines deserve quotation concerning the Shaykh, who, we are told, "has devoted his time, singular as it may appear, to the cultivation of magic; and the stories he relates of his interviews with immaterial beings are novel and startling."

"At times he will place a jug between the hands of two persons sitting opposite to each other; when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David,* it will move spontaneously round. A stick, at his bidding, will proceed unaided from one end of the room to the other. A New Testament suspended by a piece of string to a key will, in the same way, turn violently round of itself. † On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jars will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance.[‡] A double locked door will unlock itself. There eannot be a doubt that an unseen influence of some kind is called into operation, but of what nature those may conjecture who like to speculate upon such matters.§

"But it is in the more serious cases of disease or lunacy that the supernaturally-derived powers are called into play. Previous to undertaking a cure, he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last, one of the genii (Jinn), described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted, and encourages him to proceed.

"The wife of Shaykh Ahmed Talhúk had been for more than two years afflicted with a swelling, which had been mistaken for pregnancy. Shaykh Bushír, after the usual pre-paratory discipline, passed his hand over her person, and in five minutes she arose perfectly cured. Shaykh Yúsuf Talhúk was brought before him a confirmed lunatic; in two days he returned to his home perfectly restored in health and reason." [You see how shrewd was the apostle of Allah when

he disclaimed the gift of miracle-mongering.] "That the Shaykh stoutly maintained his intercourse with spiritual agents to be real and effective is unquestionable; and, indeed, the belief in magic, and in the inter-position of an order of unseen creatures in worldly affairs, at the bidding of those who chose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect... Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about, by the introduction of individuals who made this communion the subject of their study and contemplation. But as the ears of Euro-peans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in the Lebanon." [Again I place in italics those words which supply a Spiritualistic Society with such an admirable ruleon d'atre] raison d'être.

The notes on Spiritualism which you have this evening The notes of Spiritualism which you have this evening favoured with your hearing are, to use a Persian phrase, only a handful which proves what the heap is. My friend Dr. Charnock especially recommends *Le Spiritualisme Oriental*, by another friend, A. de Kremer (*Journal Asiatique*, 6 série, tom. 13, p. 105). Also he refers to index tom. 20, in connection with *Le Sougisme* (Reading-room, British Museum, 2098 D). In my *History of Sindh* (London:

* This process, like the words of the tagen the Persians. Usually the key is made fast to \dagger The Koran-gardán or Koran-turning of the Persians. Usually the key is made fast to \dagger The Koran-gardán or Koran-turning of the Persians. Usually the key is made fast to the book, and its handle rests upon the flager tips of the patients, whose nervous agitation and muscular action, unknown to them, cause the movement. At Goa the Pertuguese thus discover thieves, &c. The gipsies of Spain also practice the rite, the accuser and the accused singing the Soug of Solomon. \ddagger A favourite gipsy trick in Northern Africa. \S The italics are not the author's.

Allen, 1851) I have given a chapter (No. viii.) and its notes to the same subject, Sufism. And, lastly, in Vikram and the Vampire (London: Longmans, 1870), I have related, under a facetious form of narrative, many of the so-called supernaturalisms and preternaturalisms familiar to the Hindus. These studies will show the terrible "training," the ascetic tortures, whereby men either lose their senses, or attain the highest powers of magic (proper), that is, of commanding nature by mastering the force, whatever it be, here called Zoo-electric, which conquers and controls every modification of matter.

Nothing remains but to thank you for the patience with which you have listened to a long ramble, and to hope that the debate will be more interesting than the discourse. According to the Arabs, "The lesson is one; the talk (that follows the lesson) is one thousand."

CASTING OUT DEVILS.

<section-header><section-header><text> In the evening they proceeded to the palace, where the girl was still moaning in her heavy sleep. All those around her could distinguish were the words, "He must not come! I will not depart!" The old

This process, like the words of the vulgar "spell," was probably used to concentrate the

[&]quot;C. R." asks if we agroe with Mr. Markley's estimate of "Society in 1878," printed in the last number of *The Spiritualist*. No. That such weeds of humanity as he doscribes are plentiful in our overerowded large towns is obvious, but they are not "Seciety." The unnatural size of our large towns, the vices and deterioration of the race springing therefrom, the fierce compo-tition for the means of subsistence, and the chronic disaffection of Ireland, are all due to a bad system of land tenures, long abolished in overy other cirilised country. civilisod country.

PROFESSOR HUXLEY ON PSYCHOLOGY.

THE following report is from last Tuesday's Standard. So far as the statements therein go, Professor Huxley appears to be totally ignorant of the existence of the most remarkable psychical phenomena of modern and ancient times :-

<text> and corporeal phenomena.

PRIVATE spirit circles are increasing in number in County Durham.

THE PSYCHOLOGY OF MUSIC.—Berlin, Nov. 27th.—Mdmc. Adelina Patti is for the first time at Berlin. The enthusiasm created by her performance is unprecedented. Pessimism, Nihilism, and all other grumbling fancies of the sort, are scattered to the winds by the sweet voice of the accomplished artist. Life, which popular philosophers declare to be worth nothing, is suddenly converted into a supreme blessing, admitting, as it does, of emotions such as are awakened by Patti. The soul, which only yesterday doubted its own existence, is to-day made conscious of its reality by the charm and melodious sentiment of an accomplished singer. There might be better methods of realising the transcendental, yet art is one among others.—"*Times*" *Telegram*.

MR. ALEXANDER DUGUID, of Kirkcaldy, the brother of Mr. David Duguid, the painting medium of Glasgow, has been holding séances at his own house for some time past, and has developed into a trance speaking medium. At the request of a few friends, he has given séances in Edinburgh, Glasgow, and Dundec. MAD POETS .---

This wretched brain gave way, And I become a wreck, at random driven, Without one glimpse of reason or of heaven.--Moore.

And I become a wrock, at random driven, Without one glimpse of reason or of heaven.—MOORE. There are manifold considerations which give to mad poets as a class a romantic interest, even a fascination, to scientific minds. Among these are the inquiries first, whether the mental exaltation, excitement, the transcendental octasy, being carried above themselves, out of them-selves, attributed to the stage of inspired composition, as the psycholo-gist contends, or the hyperæmia, the blush of redundant blood which the physicist believes, tend directly to the production of diseased thought and feeling; secondly, whether the descent, the original or acquired predispositions, the nurture, the situation, the surroundings of imaginative natures augment the proclivities to insanity; thirdly, whether the ideal world in which these inventors live and have their being, the phantoms and phantasmata with which this creation is popled, the exaggerated sentiments and sensations, even the hyper-bolical expressions to which they accustom themselves, may not impart morbid tendencies to consciousness, even to their physical constitution; fourthly, whether their habits, conduct, sense of meral and religious responsibility are calculated to disturb or conserve the mental equilibrium; fifthly, whether the proportion of poets who become insame stager than that in other æsthetical classes; sixthly, whether the alemation to which such men of genius are subject differs in kind and symptoms from that which invades the capacities of less gifted mortals; seventhly, where the poetic vein of golden ore may be detected in the outpourings of ideality after it has been blighted.—Journal of Psycho-logical Medicine and Mental Pathology.

ANSWERS TO CORRESPONDENTS.

J. M.—We cannot tell from the way in which yeu have some your interesting letter whether yeu intended it for publication.
READERS in the United Kingdom who receive *The Spiritualist* by post are reminded that their subscriptions for 1879 are due by the end of this menth. The journal is sent post free to any part of these islands for 10s. 10d. per annum. It is posted in Lenden every Thursday night.

J. T. R.-Yeu speak of meetings to eeme off on "the 27th, 29th, and 30th," without giving tho menth. Yeur letter is also undated. We presume it all relates to the past.

Price 3s. 6d. Pest Free. Illustrated. Demy 8ve, 407 pp. STUDIEN UBER DIE GEISTERWELT,

By the BARONESS ADELMA VON VAY (COUNTESS WURMBRAND)

Also, by the same Authoress, price 2s. 6d., pest free (Illustrated with diagrams) GEIST, KRAFT, STOFF.

The Spiritualist Newspaper Branch Office, Bleemsbury, Lenden.

Price Five Shillings. Pest Free. Cleth.

A LYRIC OF THE GOLDEN AGE.

Given through the inspirational mediumship of Thomas Lake Harris. These peems, given while Mr. Harris was in a state of trance, are of rare literary excelle

The Spiritualist Newspaper Branch Office, Bleemsbury, Lendon.

Price Five Shillings. Pest free. Cleth. Richly gilt. "RIFTS IN THE VEIL"

Contains, among various standard specimens of the work of some of the best minds in Spiritualism, a pertion of the continuation of THE MYSTERY OF EDWIN DROOD, Purperting te have been given by the spirit of Charles Dickens through a writing modium; the selections display the humour and genius of Dickens. The beek also contains some

SPIRIT TEACHINGS, Given through the mediumship of "M.A. (Oxen)."

The Spiritualist Newspaper Branch Office, Lenden.

Price Twe Shillings. Pest Free. Cleth. Red Edges. SPIRITUALISM.

By P. P. ALEXANDER, M.A.;

Author of Mill and Carlyle, Moral Causation, etc.

This work contains among other items of interest a record of phenomona observed at seances by the author, and a close criticism of some of the writings of Professor Tyndall about Spiritualism. "Mr. Alexander is unquestionably a very clover writer."—Saturday Review. The Spiritualist Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Pest Free. Cleth. Crewn 8ve ANIMAL MAGNETISM AND SOMNAMBULISM.

By Edwin LEE, M.D.,

Corresponding member of the Medical Academics of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence. Author of the Prize Essay on "Mesmerism and Therapouties," awarded by the Milan Seciety for the Premetion of Science, Arts, and Letters. *The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

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

BIOLOGI, Representing the English and Amorican Litorature of Spirit-ualism, obtainable of W. H. Harrison, Spiritualist News-paper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.O. [For purposes of mutual convenience the above office has been ronted 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.]

RESEARCHES IN THE PHENOMENA OF SPIRIT-UALISM, by William Crookes, F.R.S. Tho best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism, 5s.

the physical phenomena of Spiritualism, es. MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hunc's "Essay on Miraeles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wal-laco. 6s.

and contains some of the personal experiences of Mr. Wal-laco. 5s. UONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with glit edges. 2s. THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clarvoyants to reveal to bim by vision events connected with the early history of geological specimens: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before then; they like-wise saw the secence by which these prelistoric animals invere surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the minabitants, playsleal geography, and vegetation of each. The book is illusbrated with unmerous engravings, drawn by the sensitives 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 doubt as to the integrity of the author, who also poseeses simflecin theligene to select clairvoyants who would not cheat him. The question as to the reliability of the maratives therefore narrow itself down to the question of the reliability of elairvoyance, which, when employed to gain information about distant places, on earth, has been found sometimes to give ac-eurate results and sometimes inaceurate results. The review within expresses the ophino that if ever interplanetary com-munication should be established, it will be by means of elar-voyance or some other of the inter and hitle understood spiritual powers in una. Three Vols, 24s.; or 8a. per single volume.

VODLE DV ANDDEW LACKSON DAVIS *d*. 0 6 6

WORKS DI ANDREW JAORE	UN	DU.A.A.	.139
The " Poughkeepsie Seer."			\$
Nature's Divine Revelations			. 12
The Physician, Vol. I. Gt. Harmonla			. 7
The Teacher. , II. ,		•	. 3
The Seer. "III. "		•	. 3
The Reformer. " IV. " .			· 3
The Thinker. , V.	•	•	· 3
Magie Staff. An Antoblography of A. J. Davis			. 1
Arabula, or Divine Guest			•
Approaching Crisis ; or, Truth v. Theology.	n'ant	. •	• •
Answers to Ever-recurring Questious from the	Leobre	5 .	•
Children's Progressive Lyceum Manual .	•	•	•
Death and the After-Life	•	•	•
History and Philosophy of Evil	•	•	• ;
Harbinger of Health Harmonial Man; or, Thoughts for the Age	•	•	•
Events in the Life of a Seer. (Meiuorauda.)	•	•	
Philosophy of Special Providence	•	•	
Free Thoughts Concerning Religion	:	:	
Penetralia; Containing Harmoniai Answers			
Philosophy of Spiritnal Intercourse			
The Inner Life; or, Spirit Mysteries Explained			
The Temple-on Disease of Brain and Nerves			
The Fountain, with Jets of New Meanings			
Tale of a Physician : or, Seeds and Fruits of C	rline		
The Diakka and their Earthly Vletims .			. :
Conjugal Love; Truth v. Theology			
Morning Lectures			

MISCELLANEOUS BOOKS

06600606

Orlental Religions (Johnson) Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper . 2 0

 Oriental Religious (Joints)
 Awell-vritten littlo book,

 recommended by THE SPIRITUALIST Newspaper
 2

 Keys of the Creds
 6

 The Oriental Religious of the Creds
 6

 The Wheel of the Law (Alabaster)-A book containing in
 6

 The Normarical Socialisms (Noges)
 11

 History of American Socialisms (Noges)
 13

 The Romantic History of Buddhas
 14

 Catena of Buddhist Scriptures (Beal)
 12

 Threading my Way, an Antobiography, by Robert Dale Owen
 7

 The Tormark and Regraphy, by Robert Dale Owen
 7

 The Informatic History of Buddhas
 13

 Threading my Way, an Antobiography, by Robert Dale Owen
 7

 The Tormark and Regraphy, by Robert Dale Owen
 7

 The Tormark and Regraphy by Robert Dale Owen
 7

 The Tormark and Regraphy by Robert Dale Owen
 7

 The Tormark and Regraphy by Robert Dale Owen
 7

 The Tormark and Regraphy by Robert Dale Owen
 7

 The Tormark and Regraphy by Robert Dale Owen
 7

 The Darchark Avet Calaway AD.
 16

 The Arching Avet Calaway AD.
 16

 Mythis and Myth-makers.
 10

 Secretary of the Legation of the United States of America at Constantinople Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols. The Koran : commonly called the Alcoran of Mahommed. Translated into English humediately from the original Arable, by George Sale.

NEATLY PRINTED LEAFLETS Containing instructions HOW TO FORM SPIRIT CIRCLES AT HOME,

SPIRIT PEOPLE.

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

BY WILLIAM H. HARRISON. Limp Cloth, red edges. Price 1s.; post free 1s. 1d. 38, Great Russell Street, London, W.C.

In Cloth, red edges. Price Is.; post free Is. 1d. 18, Great Russell Street, London, W.C. Or of MESSES. COLEY AND RICH, 9, Montgomery-street, Boston, U.S. DEMONS OF THE PESS. "As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination nas been to identify his opinions with how of Messers. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the absolute reality of the phenomena, but also of the absolute reality of the phenomena, but also of has a singularly free from dogmatic pretension) is pacta as couched in a moderate and truly scientific serving of the absolute reality free from dogmatic pretension) is proven by the spirits of the departed. Into the much vexed question of a priori objections to lift. Harrison's opinions we had not now enter. We will only say that his descriptions of has papears to have exhausted every reasonable test which his apprecised of his booklet Mr. Harrison dusclaums any motion of proselytising or foreing his opinion down non-spiritualistic throats, and it is only fair to a dmit that the sceeding pages are remarkably free from argument and deduction, albeit bristling with assaines are worthy of more far for heaving and spiritual appearances are worthy of more far for heaving in a piritual appearances are worthy of more far for heaving interessed by the evidence for has brought for wad, that we acquit the spirits of mortals of performing any chemistical extremes to have approached the question, emitter theories on dogmatics, we are approached the question, emitter heaving discription of a scientific start and mitters to heaving discription and dispassionate temper in which monthy fitted him to test the authentiety and the value of the persual of his little booklet, we are approached the question, emitter heaving discriptions or attempts to make convertes to heaving discriptions or attempts to make convertes to heaving

²⁰ Limp eloth, red edges. Price 1s. 1d., post free. London, W.C. Spiritualist Newspaper Branch Office.

Post Free. Price Five Shillings Cloth. (With a Frontisplece.) PROOF PALPABLE OF IMMORTALITY. BY EPES SARGENT.

CONTENTS.

<section-header><text><text><text><text><text><text><text><text><text><text>

Harrison, Mr. H. M. Dunphy, Mr. J. C. Luxmoore, Mrs. Ross-Church, Miss Kislingbury – Conclusivo Experiments by Mr. Crookes.
 CHAPTER IX.—Phenomena in America.—Testimony of Dr. C. Rane, Mr. R. Dale Owen, Mr. A. B. Crosby, Mrs. A. A. Andrews, Mr. Irvine, Revd. S. Watson, and Revd. R. S. Pope.
 CHAPTER X.—Materialisations Through the Medlumship of the Eddy Brothers.—Annazing Phenomena.
 CHAPTER XI.—The Power of Spirit Body.—Trustworthiless of Secribip—Swedenborg.—Karlee.—Chasteray.—Cabanis.—Coleridge.—Baeon.—Luther.—Calvim.—Pittersteles Bonnet.—Materialisation of Clothing and Ornaments.
 CHAPTER XII.—The Power of Spirit over Matter.
 CHAPTER XII.—The Power of Spirit over Matter.
 CHAPTER XII.—Unity of Forces and Phenomena.
 CHAPTER XVI.—Relations of Spiritualism to Bellef In God.—Atheistic Spirits and Secre.—Opinions of Mill, Spencer, Lewes, and Buchner.—Design In Nature.—Divine Personality.
 CHAPTER XVI.—Helations of Spiritualism to Morality—The Direct Bearing of Spiritualism to Morality.—Sin Punishes Itself.—A Moral Crede.—The Teachings of Spiritualism.
 CHAPTER XVI.—The Message of Spiritualism.
 Chapter Experiences.—The Message of Spiritualism.
 Chapters.—Kantestranse.—Leon Case—Indifference to Life.
 Personal Experiences.—The Mesmerists—Kenner—Objections to Spiritualism.
 Chapter. XVII.—Further Proofs Palpable —Spirit Photographs and Materialisations.—The Facts and Inferences.—Concluding Refections.
 London, W.C. Spiritualist Newspace Branch Offloe.

London, W.C. Spiritualist Newspaper Branch Office.

"THE SPIRITUALIST" NEWSPAPER.

"THE SPIRITUALIST" NEWSPAPER. Vols. 1 and 2 of The Spiritualist newspaper (pages the size of those of The Engineer newspaper) storagly and handsomely bound in one in finif cali, red edges. They contain records relating to Spiritualism in Great Britain from tho end of the year 1869 to the end of 1872, and articles and letters by Messrs. A. R. Wallace, W. Crookes, C. F. Varley, The Lord Lindsay, and other able writers. Also records of how the Royal Society and the British Association for the Advance-ment of Science committed themselves by rejecting Mr. Crookes's papers on the physical phenomena of Spiritualism, as the Royal Society did by rejecting Franklin's discovery of lightning conductors. *Fery scare*. These two volumes cannot be had separately. Price, carriagefpaid to any railway statiou in the United Ringdout, £1 108, London : W. H. HARRISON, 33, Great Russell-street, W.O

Price five shillings. Crown Svo. Post free. Cloth, red edges, The new book by " M.A. (OXON),' on

PSYCHOGRAPHY,

Illustrated with Diagrams,

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject. Preface. Introduction. Psychography in the Past: Guldenstubbé—Crookes. Personal Experiences in Private, and with Public Psychics.

(Slade); Russian-Evideor T. T. Timayenis (Wathing), Romaic-Evidence of T. T. Timayenis (Wathing), Kins). III.-From Special Tests which Preclude Previous Preparation of the Writing:-Wathing and Conjurors Contrasted; Slade before the Research Provide and Conjurors Contrasted; Slade before the Research Provide Research

Price 5s. Imperial 8vo. Cloth, richly gilt. Post tree. "RIFTS IN THE VEIL."

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in public libraries, and to present or send to those who are unaequainted with Spiritualism. It contains much about the religious aspects of Spiritualism (given through the writing-mediumship of "M.A. (Oxon)") and is one of the most refined aud elegant works ever printed in connucction with the movement. CONTENTS CONTENTS

the movement. CONTENTS. Introduction: The Philosophy of Inspiration. I.—"0 I Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond. II.—The Apparition of Sengireef. By Sophie Aksakor. III.—The Translation of Shelley to the Higher Life. Given through the tranee-mediumship of 'I. L. Harris. IV.—Gone Home. Given through the trance-mediumship of Lizzie Doten. V.—The Birth of the Spirit. Given through the trance-medium-ship of Cora L. V. Tappan-Richmond. V.—The Birth of the Spirit. Given through the trance-medium-ship of Cora L. V. Tappan-Richmond. WI.—An Alleged Post-Mortem Work by Charles Dickens. How the writings were produced: The Magnificent Egotist, Sapsen. Mr. Stollop Reveals a Secret : A Majestic Mind Severely Tried : Dwellers in Cloisterham: Mr. Peter Peckeraft and Miss kcep: Critical Commonis. WII.—The splider of the Period. By Georgina Weldon (Miss Treherne) and Mrs.— X.—Ode by "Adamanta." XI.—Swedenborg on Men and Women. By William White, author of *The Life of Swedenborg*. XII.—Abnormal Speetres of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstein. XV.—To You who Loved Me. By Florence Marryat. XV.—Do Sou who Loved Me. By Florence Marryat. XV.—To the Dy Cardine A, Burke. XV.—To You who Loved Me. By Florence Marryat. XV.—Desolation. By Cardine A, Burke. XV.—To the Dy Cardine A, Burke. XV.—To You who Loved Me. By Florence Marryat. XV.—Desolation. By Cardine A, Burke. XV.—To You who Loved Me. By Florence Marryat. XV.—Desolation. By Cardine A, Burke. XV.—To You who Loved Me. By Florence Marryat. XV.—Desolation. By Cardine A, Burke. XV.—To the Dave By Florence Marryat. XV.—To You who Loved Me. By Florence Marryat. XV.—Desolation. By Cardine A, Burke. XV.—Toruth. Given through the mediumship of "M.A., Oxn.

XY --Desolution. By Caroline A. Burke.
 XY --Desolution. By Florence Marryat.
 M.A., Oxon.
 Thy Love. By Florence Marryat.
 XVIII.-Haunting Spirits. By the Baroness Adelma Von Vay (Countess Wurmbrand).
 XIX.-Tashionable Gifef for the Departed.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XX.-The Brown Lady of Rainham. By Locia C. Stone.
 XXII.-A Story of a Haanted House. By F. J. Theobald.
 XXIII.--A Story of a Haanted House. By F. J. Theobald.
 XXII.--A Story of a Haanted House. By F. J. Theobald.
 XXII.--A Story of a Banna Blackwell.
 XXIV.--The Ends, Alms, and Uses of Modern Spiritualism. By C. Carter Black, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital.
 XXVI.--Die Schusneht. Translated by Emily Kislugbury from the German of Schiller.
 XXXI.-The Dostin-beds of Spiritualism to Ortholox Christiauity.
 Given through the mediumship of "M.A., Oxon."
 XXXI.-The Dothed of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.
 XXXII.-The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.
 XXXII.-The Spirit Creed. Through the mediumship of "M.A., Oxon."
 XXXIV.- The Spirit Creed. By Kilce Worthington (Emestalen).
 XXXV.-The Spirit Creed. Burke.
 XXXV.-The Angel of Silence. By W. H. Harrison.
 XXXV.-The Roget Solution in Relatiou to Spiritualism.
 XXVI.-Lengtellow's Positicn in Relatiou to Spiritualism.
 XXVI.-The Poetry of Science. By W. H. Harrison.
 XXXVI.-The Porety of Science. By W. H. Harrison.
 XXXVI.-The P

XL. — Meditation and By Mrs. Erie Baker.
 XLI. — Dirge. By Mrs. Erie Baker.
 XLII. — Epigrams. By Gerald Massay.
 XLII. — Some of the Difficulties of the Clergy in Relation to pirituatism. By Listette Makdougall Gregory.
 XLIV. — Immortality. By Alfred Russel Wallace, F.R.G.S.
 XLV. — A Child's Prayer. By Gerald Massey.
 London, W.C. Spiritualist Newspaper Branch Office.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful infor-ination for these who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 33, Great Russell-street, Londou, W.O. Price Id.; post free for 1¹/₂d.; or six copies post free for 6d.

From The Bristol Daily Post. "A curious collection of verses and prose essays of unequal merit... The serious and sentimental verses belong to the type of Mrs. Hemans's or L. E. L.'s productions." From The Kensington News. This "after the manner of Barham, Hood, Mark Twain, or any of peneration as the attinors of the most sections works. The Lays are always original, sometimes serious, generally comic, but never vulgar." From The Malvern News. "It is in itself a work of itself-original, and a east of its itsenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and one tenderness and pathos; sparking with wit and humour; and pathos Marker and pathos; sparking with wit and humour; and pathos Marker and pathos; sparking with with and humour; and pathos Marker and pathos; sparking with with and humour; and pathos; sparking with with and

that may be read many times over ... The get-up of the book is very handsome." From The Folkestone News. "A number of clever sketches and poems, among the latter being a series of papers entitled The Wobleau Ballads, which appeared in the columns of this paper a short time ago, and which created such a furore at the time." [N.R. An irate imethy Folkestone to the burlesques in the "Wobleque Ballads," but the members assembled langed at the matter, and proceeded to thenext business. The Mayor said that he did not mind them]. ..."It contains some very choice poems and prose essays, is bound in cooth richly gilt, and has an original design of no ordinary merit on the cover."

Obtainable, price 7s. 6d., post free, at the Branch Office of the Spiritualist Newspaper, London, W.C.

MESMERISM AND ITS PHENOMENA, OR

ANIMAL MAGNETISM,

By the late WM. GREGORY. M.D., F.R.S.E., Professor of Chemistry at Edinburgh University, Dedicated by the Author by Permission to His Grace the Duke of Argyll.

The second and slightly revised and abridged edition, for its quality and size the cheapest large work over published in this country in connection with Spiritualism.

Just published, price 5s., or 5s. 6d. post freo; or five copies post free for 21s. Copies may also be had bound in half calf, with marbled edges, price 8s. 6d. per volume, post free.

CONTENTS.

OHAPTER I :-First Effects Produced by Mesmerism-Sensations Process for Causing Mesmeric Sleep - The Sleep or Mesmeric rate-Tt Occurs Spontaneously in Sleep-Walkers-Phenomena of the Sleep-Divided Consciousness-Senses Affected-Insensibility to over The Sheep-Divided Consciouses - Scines Aracteria-Instability to Pain. CHAPTER II: -Control Exercised by the Operator over the Sub-ject in Various Ways-Starking Expression of Realings in the Look and Gesture-Effect of Music-Truthfulness of the Sleeper-Various Degrees of Susceptibility-Sleep Caused by Subart Will's and at a Distance-Attraction Towards the Operator-Effect in the Waking State of Commands Given in the Sleep. CHAPTER III :- Sympathy Web The Distance-Attractions; of Emotions - Danger of Rash Experiments-Public Exhibitions of Doubtful Advantage - Sympathy with the Bystanders-Thought-Reading-Sources of Error-Medical Intuition-Sympathetic Warn-ings-Sympathies and Antipathics-Existence of a Peculiar Force or Influence.

Reading—Sources of an Antipathics—Existence of a Peculiar Force or Influence: CHAPTER IV: Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Objects: through Opaque Bodies: at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons —Retrovision—Introvision.—Duration of Sleep. etc., Pre-dicted—Prediction of Changes in the Health or State of the Scer-Prediction of Accidents, and of Events Affecting Others — Sponta-neous Clairvoyance—Striking Gase of it—Spontaneous Retrovision and Prevision—Deculiarities of Speech and of Consciousness in Mes-merised Prevision—Deculiarities of Speech and of Consciousness in Mes-merised Prevision—Deculiarities of Speech Biology, Electro-Psychology and Hypotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Or. Darling's Method and its Effects —Mr. Lewis's Method and its Results—The Impressible State —Control Exercised by the Operator—Gazang—Mr. Biaid's Hypotism =The Atthor's Experience—Importance of Perseverance—The Sub-ject must be Studied.

Extess—Extense not all imposed—Juminous manufactuoes—Extense often Predicted—M. Calagnet's Extatics—Visions, of the S dritual World.
 CHAPTER VIII: Phreno-Mesmerism—Progress of Phrenoiogy— Effects of Touching the Head in the Sleep—Variety in the Phenom-ena-Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Auimals — Instituct—Sympathy of Animals — Stail Telegraph Founded on it.
 THAPTER IX:— Action of Magnets, Crystais, etc., on the Human Frame—Rescarches of Reichenbach—His Odyle is Identical with the Mesmeric Fluid of Mesmer; or with the Influence which Causes tho Mesmeric Fluid of Mesmer; or with the Influence which Causes tho Mesmeric Fluid of Mesmer; or With the Influence which Causes tho Mesmeric Fluid of Mesmer; or with the Influence which Causes the Mesmerize Thenomena-Odylic or Mesmeric Light—Aurona Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerize Inhonorma.— Advisor of the Studies—State of Sight is Waling Clairvoyanee—Predictions of virions Kinds.
 CHAPTER X:—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and is Probably the Medulu of Sympathy and Lucid Vision—Its Gharacters—Difficulties of the Studiect—Effects of Odyle—Soundan bulism—Suggestion, Sympathy—Thought Reading—Lucid Vision— Odyle Emaations—Odyle Taces followed up by Lucid Subjects— Magic and Witcheratt—The Magic Crystal, and Mirror.-Act, Induce Walking Clairvoyanee—Universal Sympathy—Laced Perception of the Future.

Marie and Witcherati—The Magic Crystal and purrorsec, numered Walking Clairvoyance—Universal Sympathy—Lucid Perception of the Prince Clairvoyance—Universal Sympathy—Lucid Perception of the Prince Clair Clair of Scientific Caution—Practical Hints—Conditions of the Statements—Cause of Failure Meamerism a Serious Time—Cautions to be Stadent—Opposition to be Expected.
 THAPTER XI.:—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Impressible State—Mr. Lewis's Experiments With and Without Suggestion—Making Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method – Cases—Magic Mirror-Mesmerism in the Sleep Leyer Method – Cases—Phene Mesmeris Steper-Cases—Fight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Cases—Strong Buckley's Case of Retrovision.
 THAPTER XIV:—Direct Clairvoyance—Cases—Travelling Clairvoyance in the Sleep—Phene-Mesmerism in the Sleep—Sympathic Clairvoyance of Alexis—Other Cases. The Volcery-Man, with Cases—Clairvoyance of Alexis—Other Cases. The Suggestion and the Sleep Phene-Cases Suggestion Soft Mr. D.-Letters of Two Clergy-Cases—Cases—Sugarations of Mr. D.-Letters of Two Clergy-Cases—Cases—Sugnatancous Mesmerism.—Concluding Market Agency of Mesmerism—Concluding Market Agency of Mesmerism Concluding Market Agency of Mesmerism—Concluding Market Agenc

London: W.C. Spiritualist Newspaper Branch Office.

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 Martyr, London, and published by E. W ALLEN, Ave Maria-lane, Londc p. E.C.

Now Ready. Price 2s. 6d. PSYCHOLOGICAL F PUBLISHED QUARTERLY REVIEW. THE PUBLISHED QUARTERLY. OCTOBER. CONTENTS:- I.-Wily must I do what is right? By St. George Stock. II.-Astrology, Ancient and Modern. III. Recent Investigations in Psychology. By T. P. Barkas. IV.-Immaterialism at Brussels. By J. O. Earle. V.-Inspiration and Symbolism. By Mrs. De Morgan. VI.-Bames Hintor's Philosophy. VIII.-Poligrimages: in France. No. III.-Pontigny and the Shrine of Saint Edmund. By Rev. H. N. Grimley. VIII.-Bitsite Mystickism. Intervalistic Mystickism. Intutton on Scott's Supermannaham.- The Education of the Feelings-Around the World with Dr. Peebles-Evolution. E. W. ALLER, HI, Ave Maria-lano, E.C. Price 6d.; post free, 74d.; cloth.

E. W. ALLER, II, Ave Maria-lanc, E.C. Price 6d. post free, 7d.; cloth. PRIZE ESSAYS. THE PROBABLE EFFECTS OF SPIRIT-UALISM UPON THE SOCIAL, MORAL, AND RELI-GIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwoll and Mr. G. F. Green. THESE ESSAYS WON THE FIRST AND SECOND GOLD MEDALS of THE FRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. The Spiritualist Newspaper Branch Office, London.

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. Price Is.; post free Is. Id.—Spiritualist Newspaper Branch Office.

REVUE SPIRITE, Journal d'études psycho-logiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 frac. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post-Office orders payable to M. Leymàrie.

DSYCHISCHE STUDIEN. A Monthly Journal devoted to the investigation of the unexplained pheno-mona of psychic 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.

INFORMATION FOR INQUIRERS.

<text><section-header><section-header><section-header><section-header><section-header><text><text><text><text><text><text><text><text>

Just Published, Price Seven Shillings and Sixpence, post free, Crown 8vo, richly gilt, THE LAZY LAYS AND PROSE IMAGININGS

BY WILLIAM H. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay. The gilt device on the cover designed by Florence Claxton and tho Author.

Bug-29. The Converted Carman. Ornsos or the Pars. From The Morning Post, The Morning Post, The Morning Post, which strongly recommends the book in a honestly deserves the oplified seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine ven of humour, deserves the praise of all who are the seed of the set of the seems to be apply becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine ven of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity. . . . The unfortunate Hadif's narrative of bis adventures amongst the macicians of Whitechapel is quite one of the faminest things that has been published for years. . . The book contains quite enough to ensure it a velcome from which its tasteful anogearance will not detract." The Morning Post says of The Wooblegaw Ballaks.-- 'No one can help laughing it them,' and it says that the chymes are pitched in 'Something between the angle clause set in the deservent.' Brom The Court Journal.

Papers, "with an appreciably successful result."
 From The Court Journal.
 "All are of marked ability... Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."
 From The Graphic.
 "Thom The Graphic.
 "Thom The Lasy Lays and Prose Imamings. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verse and the short essay are really funny, and in some of the latter there is a voin of great alter which adds piquancy to the fun. The Lay of the Macebearers; but one of the most such as its is the Turk's account of how he when to be photographed.

From Public Opinion.

"A volume of remarkably good verse... Some of the metrical legends remind us of the wild chants that used to be sung at tho meetings of the Camibal Club, some ten or fifteen years ago. Mr. Harrison, however, knows where to plant his fun, and an accu-rate scientific mind like his can make jokes with success... To all who wish to read a pleasant volume magnificently got up as a gift-book, we commend The Lazy Lays?" From The Bookseller.

"An odd but most entertaining assortment of quaint and humorous fancies, some in verse and others in prose, and all written with a fluent and not ungraceful pen. The vein of humour which permeates them is genuine, rich, and original, and not at all ill-natured." From Nature.

not at all.ill-natured." From Nature. "Scientific meu and matters are in one or two cases alluded to, and the imprint bears that the work is published "A:D. 1877 (popular chronology); A.M. 5877 (Torquemada); A.M. 50,800,077 (HINKey); We believe that our readers may derive a little amusement from a perusal of the volume."

amusement from a perusal of the Volume." From The British Journal of Photography. "The Lazy Lays include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent.... The Lazy Lays will make excellent and amusing reading for an occasional spare half-hour.... They con-tain nothing unrefined or in bad taste." From The Dublin University Magazine. "How Heading Low anightor Durk, was photographed.

"How Hadji Al Shacabac, an amlablo Turk, was photographed, well done. . . Bound in a cover of somewhat powerful design."

From The Photographic News. "Mr. W. II. Harrison, a gentleman whose name is familiar in connection with photographic and other scientific literature, has considerable facility of versification, and deals, in pleasant and humorous mood, with many scientific follics which are better laughed down than gravely disputed."

From The Scotsman. "In Mr. W. H. Harrison's Lazy Lays and Prose Imaginings there is a good deal of broad humour and satiric power, with a due foundation of solid sense."

From The Bradyord Daily Chronicle. "Good poetical diction is displayed. Mr. Harrison has produced a most welcome book... (How Hadji al Shacabac was Photos graphed,' will be sure to make every reader roar with laughter."

From The Dundee Daily Advertiser. From The Dundee Daily Advertiser. "With such a free and easy author it is naturally to be expected that his subjects should bear some trace of this peculiar idlosyn-crasy, and indeed they are as free and easy as himself... The poems are all characterised by smoothness and rhythmical swing. ... The work is very elaborately bound in cloth and gift... A gorgeons design upon the cover... If our readers wish to en-conrage laziness they have a most deserving object in a very elever and versatile member of the order."

From The Liverpool Daily Courier. "In his handsomely bound and griffin-guarded Lazy Lays, Mr. William II. Harrison provides a gift-book elegant in its appear-ance and entertaining in its contents... The author is imbued with the true spirit of humour, and amuses all while offending none."

with the true spirit of humour, and anuases all while offending none." From The Western Daily Press (Bristol). "A volume from the versatile pen of Mr. W. H. Harrison, a well-known contributor to the London and provincial press, and editor of The Kpiritualist... Many of the humorous poems re-mind us of the Ingoldsby Legends. The Law of the Indographer The Lay of the Macebearers, and some of The Wobblejaw Ballads would not have been unworthy of Barham himself. Some of tho shorter poems are exclusive, and there pervade the whole a reli-gious sentiment and poetic feeling which will make them accept-able to most readers."

From the daily Northern Wing (Belfast). "The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too ex-tensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous... Those who wish to obtain a handsome gith-book of an amusing nature, will find what they want in The Lazy Lays."

iv