

The Spiritualist.

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

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THE SPIRITUALIST NEWSPAPER.

IN accordance with a general desire, this journal will in future be folded differently, so as to be handier to use and cheaper to bind. It will be the same size as at present, but folded so as to make sixteen pages instead of eight, each page being then half the present size.

The second volume ends with the present number. Soon, indices to the first and second volumes will be issued. If the two volumes be bound together, they will form one of the most valuable books ever issued in connection with Spiritualism.

THE INFLUENCE OF THE AFFECTIONS UPON SPIRITUAL MANIFESTATIONS.

WITHOUT at all agreeing with some of the leading conclusions in the little book on *Spiritualism Answered by Science*, recently published by Mr. Serjeant Cox, we are free to admit that his plan of attempting to educe laws from a tangled mass of psychological phenomena is the best way of advancing Spiritualism. No two men agree exactly as to what are the teachings of Spiritualism, because spirits hold all kinds of opinions, which are often coloured more or less by the bias of the medium, so that every inquirer will find the teachings of Spiritualism to be more or less in harmony with his own preconceived ideas. But a true scientific law, when once discovered by patient observation or experiment, must necessarily be accepted by Spiritualists of all shades of opinion, and will afterwards be of use in further investigation. The discovery of the laws at the root of the phenomena will be slow and painful work, of little interest, probably, to nine persons out of every ten, though of the most fundamental importance, and the task must be performed ere Spiritualism can take its place as a recognised science, founded on true theories, universal in their application.

On one present occasion we wish to call attention to one of the laws laid down by Mr. Serjeant Cox. He says that a physical medium "is a person possessing no known superiority of mind or body. He differs in no perceptible manner from other persons. The faculty is not associated with any special intelligence or virtue, nor with any condition of health or of disease, nor with any sex, age, complexion, or form."

A powerful physical medium may be old or young, healthy, or sickly, it is true, but he will usually be found to possess particular mental characteristics, and in the study of these characteristics the conditions which cause mediumship are most likely to be discovered. From what we have seen, we have come to the conclusion that powerful physical mediums are persons who are easily mesmerised, and whose affections and emotions govern their intellects. This is, to a great extent, the feminine type of character, and may explain why medial power is far more common among women than men. A man whose intellect keeps his affections and passions well under control may be a great statesman, or a great philosopher, able, like a powerful steamship, to make steady headway against wind and tide; but a man governed frequently, if not always, by his emotions and his passions is one easily led into evil or into good, according to the bias of the more positive minds surrounding him day by day. Place a powerful medium in the midst of good people, and he will live closer to heaven than anybody else; surround him with bad companions, and he will descend with much facility to the other place. A hard, grinding man of business is never a powerful physical medium; a medium is always a person of an affectionate nature, ever ready to give his last shilling to anybody in deep distress; in fact, we have known cases of this having literally been done, more than once. A medium is always acutely sensitive, easily pained and easily pleased. It is evident that a person of this description is not one fitted to fight with the world and its wickedness, also, that it is a duty on the part of Spiritualists to surround mediums as much as possible with good influences.

When a medium is happy and at ease, the manifestations are strong, and when unhappy, or having a feeling of dislike to any member of the circle, the manifestations are weak. Hence the best manifestations take place when all the members of the circle are strongly bound together by the affections; in such circles manifestations often take place in the light,

which ordinarily take place only in the dark, the power being so much increased. All our best mediums, and their relatives, possess practical knowledge of the truth of this latter statement.

Sometimes when a celebrated London medium visits the provinces, his first few *seances* are failures. He meets a number of strangers, all determined to have everything under test conditions; they hold him hand and foot, and sit glaring at him, waiting for manifestations which do not come. At home, it is true, he has to face sceptics, but, a few personal friends being usually also present, he feels more at ease. Anybody introducing a medium to a number of strangers should not do it precipitately, but first invite the medium to spend an evening at a private family circle, and make him as happy as possible. Something remarkable is almost sure to take place under these conditions, to satisfy the family as to the genuineness of the powers of their guest, who then feels that he is not altogether friendless when brought into contact with many strangers on the morrow. Good manifestations depend chiefly upon the medium being as happy as possible, and anything tending to destroy this condition correspondingly weakens the manifestations.

Perhaps the most unhappy and unpleasant occupation it is possible to follow in England is that of a paid medium. What with the disbelievers, on the one hand, who think him to be an impostor, and the believers, on the other, who hold the opinion that "it is very wrong to make money out of mediumship," his life is not a bed of roses. If it is wrong to pay mediums who can prove that there is a life beyond the grave, how much worse it must be to pay preachers who cannot do so. Manifestations draw upon the vitality of a medium just like a hard day's work, and if strength is expended in this way, there is none left to enable the medium to efficiently follow any other occupation. Why should not a medium receive enough to be able to eat and drink, and to clothe himself? What right have the members of a circle to take the time and strength of a medium, also the evidence he lays before them of the reality of a future life, and to go away with all this *property*, without making some return to the owner?

Non-professional mediums also require more moral support than they as a general rule receive. When a lawyer is present in a small company, it is not exactly polite to bring up anecdotes of how legal sharks rob, not only the widow and the fatherless, but anybody they can lay their hands upon; such statements may be true, but the conversation is too personal. Yet we have sometimes seen a medium put quite at ease before a *seance* by means of anecdotes related to him about the tricks of mediums, and what rank impostors they are as a body. It is not among the ordinary usages of society for one guest to rub the flat part of his hand over the nose and mouth of another, yet such a thing has been done, to ascertain whether spirit voices came from spirits or from the non-professional medium who submitted to the gentle friction.

Of course, in these matters there is much to be said on all sides of the case. The medium knows that there is a vast amount of prejudice hanging over the subject, so shows more forbearance than might be expected. For the same reason the master of the house does not always support his guest to the extent he otherwise would have done, for he feels the scepticism to be natural. Still, we think more social support for mediums to be needed, it being undoubtedly the case that *seances* are now very often refused to inquirers, because non-professional mediums see no reason why they should subject themselves to much that is not pleasant, to convert people in whose belief or disbelief they feel very little interest.

With a physical medium of moderate power, the members of the circle should not number more than five or six. With a very strong medium, about nine or ten may be present, and most *seances* at which more persons are admitted are more or less failures, though there are exceptions. There have been many failures through two mediums being invited to be present, it being afterwards palpable that the said mediums are mortally jealous of each other. The best spiritual manifestations are obtained in those circles where all the members are strongly bound together by the affections, and where the medium feels thoroughly comfortable and happy. But the last of these two conditions has a far more potent influence over the manifestations than the first.

A TRANCE LECTURE.

A FEW days ago a *soiree*, to celebrate the third anniversary of Mr. J. J. Morse's *debut* as a public medium, was held at 15, Southampton-row, Holborn, London, and in consequence of the esteem in which Mr. Morse is held, because of his useful career and blameless life, there was a very large attendance of his friends. Several complimentary speeches were made on the occasion, and one of them by Mr. T. Shorter, of the *Spiritual Magazine*. Not unfrequently it is asserted by the uninformed, that spirit messages are never above the level of intelligence of the medium. Undoubtedly, many messages are more or less limited by the capacity of the medium, still, without any disrespect to Mr. Morse, who is of a thoughtful disposition, the addresses given through his lips while in the trance, are far higher in intelligence and deeper in thought, than any lecture would be if composed by himself. He seats himself in a chair, is mesmerised to sleep by his attendant spirits, then he is made to rise, and to deliver an address. There is no doubt, among those who know him well, as to the genuine character of these addresses. He is insensible all the time he is speaking, and when he wakes up, knows nothing of what he has been saying. Sometimes spirits tell the tale of their past lives through his lips, and give their names and addresses; many of these cases have been afterwards inquired into, and found to be accurate. On Thursday evening, October 3rd, he gave a lecture in the trance state to the St. John's Association of Spiritualists, Corporation-row, Clerkenwell, London. Mr. Barber presided. The following is an abstract of the address:—

The controlling spirit said that he wished to address the understandings and not the feelings of his hearers. The charge was often made that the spirits brought no knowledge to man that he had not before, or that he might not have gained by study. This might have been so in the experience of one particular observer, but it was not the case with all Spiritualists. He would, therefore, attempt no flights of rhetoric which might please the ear or excite the feelings, he preferred, in a few simple words, to attempt to instruct the mind. At the present day philosophy and religion are interrogated as to the nature and reality of a life after death, but no answer is obtained, except in a few glimmerings of truth which have dawned in intuitive minds. Science, unfortunately, has travelled away from the region of spirit, and has wrapped itself up somewhat in egotism, so that the real nature of the spirit home is a mystery to the philosophical world as well as to nearly the whole human race. The Spiritualist, however, professes to have a knowledge of the spirit home, hence he opposes his positive knowledge to the assertions and affirmations of the theologian, although he feels that it is hard to uproot the ideas which his fathers and forefathers have cherished. To prove the existence of a spirit home, there are several questions which ought to be considered. The enlightened judgment recognises the fact that there is something behind the material organisation manifesting itself through the phenomena of matter exhibited in connection with intellectual life. Is this intelligent principle evolved from the organisation, or is the organisation the result of the action of the intellectual principle? The intuitive mind recoils from the former hypothesis. It feels a life within superior to its present position,—a life and a power which controls and masters matter,—and when the body dies shall this regal power be dissipated like the morning mist before the rising sun? Reason recoils at the thought. He maintained that the proof that when the body dies the intelligent principle is lost, is not forthcoming. Intelligence is a principle, and principles live for ever. He wished to tell his mortal hearers that the death of organic forms did but lay the foundations of higher orders of life. The moment after the death of the body, the man who recently governed it may be at its side, but having lost all power over the material form may not be able to make his presence known to his friends; he has been divested of the instrument for expressing his thoughts upon the material plane, and the liberated principle, in its new life, free from the shackles of earth, can ordinarily hold communion only with beings possessing a similar spiritual organisation. This raises the question as to the nature of the spiritual body. All organised life shows a progressive tendency; it rises higher and higher in the scale of being, and there is no retrogression; therefore, it naturally follows that the new organisation is superior to the one possessed in earth-life. The new organ-

isation must possess the same characteristics as the old, otherwise, the man would not be recognisable either by his friends or by himself. The new body is composed of finer and rarer elements, but the personality of the individual is maintained, and his new body is to him as real and material as his old one. Materialists put a wrong interpretation upon the word "spirit," thereby causing unnecessary difficulties; they think of spirit as an intangible nothing, instead of looking upon it as an infinite rarefaction of matter. The materialist ought, therefore, to be jubilant at the abolition of transcendentalism which this idea will effect, and he ought to be pleased that such a glorious fact presents itself to the gaze of science. Spirits know incontrovertibly that the spiritual body is derived from the natural one in every part, but the different kinds of matter building it up are more refined than in the earthly body. The intelligent principle survives the death of its first body; the continuity of its actions is not broken, the spiritual man being a rational creature, with an organisation. This being admitted, the necessity for a spirit home for the new body stands out clearly defined. It is plain that the home must be one adapted not only to the man's new requirements, but to his past experience; this is demanded by the very constitution of individual life. The new home being necessary, is it also possible that there can be such a home? The spiritual body is produced from the natural body by principles inherent in the latter. A long course of changes, as proved by geology, passed over the earth before it was possible for that body to live upon it; plants were first developed, then animals, and as the materials of the natural world underwent successive refinements, by passage through various living organisms, new forms of life were evolved, to be succeeded in their turn by higher forms still, so that at last the material elements had sufficiently progressed to be capable of taking their allotted position, and the organism of man was the result. The fiat of the Creative Mind had gone forth, and acting through all nature, produced man. That Operating Cause is eternal, with an eternity of effects in relation to it. When the ultimate, in the shape of mortal man, has been reached, are we to say, "There is the end?" If so, progress would be a lie; he maintained that the supposed proofs of man's mortality were unsupported by fact or reason. Man, in all his states of existence, is ever progressing in what may be analogically defined as spiral lines, and the end of one spiral is but the beginning of the next. At death, the body is placed in the ground, but the atoms building it up having been associated with an intelligent principle, are thereby raised higher than any other atoms on the earth, and some of them being no longer related to the earth, are of necessity repelled from it. Sensitive people, with spiritual vision partly developed, have seen flickering lights over graves in churchyards. Sometimes the imagination has formed these luminous emanations into the human shape, thereby giving rise to superstitious fears instead of a desire for scientific investigation. Clairvoyants see streams of fire rising from the body of a dying man. Think of the millions upon millions of bodies now lying in the earth, and the great quantity of refined matter which must in all ages have streamed from them into the realms of space, because it had no affinity for anything upon the earth. These emanations have formed round the earth a ring of what may be called nebulous matter. Matter, in all its conditions, ever seeks its chemical affinities. The natural body is the ultimate of all the material forces; it is a microcosm, containing within itself all the laws and phenomena belonging to the natural life, and the particles which leave it in a refined condition contain all the potentialities once exercised on the earth plane. These atoms build up the spirit world nearest to the earth; they again evolve organic forms and shapes, but wondrously more beautiful than anything which ever entered into the imagination of man. The resurrection of man and of matter is all in natural sequence: there is nothing supernatural about it, or anything which would imply that at the outset the Creator had forgotten something in the sequence of events. Neither is there any break in the continuity of intellect; the scientific mind and the intuitive mind both naturally reject any such idea. The new home is related in its conditions more or less to the earthly one. Investigators into Spiritualism should first satisfy themselves that the facts are true, and that the spirits of the departed really can hold communion with man, or else satisfy themselves that the whole thing is a gigantic delusion. If there be spirits they must have a home, and it follows logically, as a matter of necessity, that the new home should be adapted to their past experiences and their new requirements. All spirits do not go to the glorious home just described, which is the first and lowest of the many mansions above. Those spirits whose affections are gross and earthly are still tied by their crimes or errors to the earth after the death of the first body. They are earth-bound spirits. Spirits of a higher nature find themselves by a spiritual law in the home already described. He had endeavoured to give his hearers some glimpses of the truth that it is reasonable to suppose man to be immortal, also to reveal some facts about that spiritual life on which theologians can only specu-

late. Of what use to the living man to-day are the speculations of men long since dead and gone? Human experience is continually expanding, therefore, although ancient speculations may have been founded upon truth, the thoughts of past ages cannot be binding upon the brighter and clearer intellect of to-day. Ancient theological teachings may have been very well suited for the age in which they were brought to light, but men live now in a purer atmosphere of light and intelligence than ever entered into the dreams of their ancestors, therefore all the worn out dogmas and negative arguments of the dead past must pass away before the positive knowledge of to-day, but the battle will be fierce and long. The new is well capable of resisting the attacks of the old. The great king "Knowledge" is leading men on to happier states and nobler enterprises than have yet been conceived, and in time the body of man will become a purified temple, a fit dwelling-place for those who worship the Almighty in spirit and in truth.

The Chairman thanked the numerous hearers for the rivetted and quiet attention with which they had listened to the address; he had noticed that noisy audiences marred trance lectures, for in such cases the spirits cannot properly control the medium, and jargon is uttered instead of consecutive and deep thought.

CANON CALLOWAY ON PSYCHOLOGICAL PHENOMENA.

NO. IV.

THE following is the conclusion of the paper read before the Anthropological Institute by the Rev. Canon Calloway, M.D., of Natal. We have to thank the officers of the Institute for the loan of the manuscript of the memoir, for the purpose of publication:—

HILARION.

Antony was an Egyptian by race, the son of Christian parents. Hilarion, the founder of monasteries in Palestine, was a native of Palestine, and his parents were heathens. Antony was a man without culture. Hilarion had received a training in the schools of Alexandria. Yet their conduct and experience were much alike. Hilarion retired to the solitude of the desert, and there limited himself for food to fifteen figs a day, which he ate after sunset, at the same time taxing his bodily strength by hard labour with the mattock. Under this system his nervous system was prepared for visions; and "One night he began to hear the crying of infants, the bleating of sheep, the wailing of women, the roaring of lions, the murmur of an army, and utterly portentous and barbarous voices." And being then but a youth he shrank frightened by the sounds, and yet peered into the surrounding gloom, "longing to see what he shuddered to hear, when suddenly, by the bright moonlight, he saw a bright chariot with fiery horses rushing upon him. But when he called on Jesus, the earth opened suddenly, and the whole pomp was swallowed up before his eyes." "But," says his biographer, "If we were to tell all, they would make a volume too long. How often did women appear to him; how often plenteous banquets when he was hungry. Sometimes as he prayed, a howling wolf ran past him, or a barking fox, or as he sang, a fight of gladiators made a show for him, and one of them, as if slain, falling at his feet, prayed for sepulture." Here we have again visions characteristic of the individual mind. The mind of the youth goes back to the world he has forsaken, his heart still yearns after the humanities he has professed to despise; and his thoughts rise before him as palpable images, in the reality of which he fully believes.

LUTHER AND THE DEVIL.

Similar things again occurred in Germany at the time of the Reformation. Luther himself,—strong-minded, hard-headed Luther—not only believed in demons with as much reality as Antony and Hilarion, but had his own nervous system so disturbed by toilsome study and anxious thought, that he was subject to visions. He believed that Satan often came to him, and he appears to have held long disputes with him. "I and some others," he says, "have to do with great devils, devils who are complete doctors in theology." And again, "The devil often presses me so closely in debate, that I am all of a sweat." And the remedy he found serviceable might have dispersed the demons of the Egyptian Monk. "As to myself, an old man," he says, "I find that a cup of wine has often the effect of driving away evil thoughts, by sending me comfortably to sleep for the night."

On one occasion he was aroused by his enemy to a very demonstrative apparition; and the mark of the inkbottle which he threw at him is said to be still pointed out in a chamber in the Castle of the Wartburg.

He also relates an anecdote of an old minister who was haunted by a grunting devil, who came to him to disturb his devotions, grunting like a whole herd of pigs. He found that the best way of getting rid of him was by laughing at him and deriding him. "For," says Luther quaintly, "the devil cannot bear ridicule."

MADAME GUYON.

Such things again occurred also among the Jansenists in France; and among the mystic sects in England. Madame Guyon relates that she was brought into remarkable sympathy with her spiritual director. She, however, appears, in fact, to have performed the part of a spiritual director to him, and to have had her mind constantly dwelling on him, and his spiritual condition. She says, "He hath occasioned me cruel pains, when I was near a hundred leagues from him. I felt his disposition. If he was faithful in letting self be destroyed, I was in a state of peace and enlargement. If he was unfaithful in reflection or hesitation, I suffered till that was passed over. He had no need to write to me an account of his condition, for I knew it; but when he did write it proved to be such as I had felt it."

Similar phenomena have also occurred in recent times among the Irvingites, and others in England. But we must not be detained with quoting examples.

Surely mental phenomena of this remarkable character, occurring through so extensive a range both of time and of country; and in such opposite conditions of society as the most highly-cultivated nations of Europe and the lowest order of savages; and in such opposite individual conditions as that

of the most spiritualised religionists, and the most brutish fanatics:—the most highly-cultivated, and the most utterly ignorant; and arising in such varied conditions and from such varied causes, as to appear in some an innate gift, in others a superinduced one; resulting as the effect of disease, the administration of certain medicines, or of some influence exerted by one individual on another, the mode of operation of which is quite beyond our ability, with our present knowledge, to trace out,—must, it appears to me, be referred to some common principle existing in human nature, and be worthy of the most serious investigation.

PAINFUL MENTAL DISTURBANCES ACCOMPANYING CHANGES OF THEOLOGICAL IDEAS.

Let us now proceed to consider certain phenomena which occur among the natives of Natal:—

1. Let us first consider phenomena occurring spontaneously in certain exalted conditions of mind.

2. We will then consider some cases of self-mesmerism.

3. And will conclude with their system of divinations.

1. Phenomena occurring spontaneously.

Soon after being connected with the natives as a missionary I became acquainted with the curious fact that they are almost always subject to visions and strange delusions of the senses during the early period of their conversion. A man has been aroused by some means from a heathen train of thought; often by means unknown to himself, by something working in him, as he thinks, independently of any external thing; sometimes something that has been heard in a sermon, or a remark in conversation, or in a book, or even the mere presence of another convert among his acquaintance, excites reflection. He becomes wretched; he knows not why. He is filled with an unreasoning fear. He dreads he knows not what. His external condition is such that he cannot retire to a secret chamber. But he is driven to pray to an unseen, unknown, uncomprehended power. He cannot pray in the midst of his friends and relatives. They would laugh at him; perhaps beat him; perhaps give him medicines to expel the new fancies. So, in obedience to the inner impulse he goes to some retired spot in the bush, or to some secret ravine, and there kneels, and cries to one he knows not. Whilst praying he closes his eyes, and at once sees various kinds of fearful things. He sees, perhaps, a deadly snake coming towards him, with open mouth, and fierce eyes, ready to attack him. Or he hears, as it were, the stealthy tread of the leopard, and the gentle crackling of the broken twigs, as he comes on for his final spring. Or he sees his eyes glaring on him through a neighbouring thicket. Or he sees a man approaching him with angry gestures, armed with an assegai to stab him. He starts up in dismay to escape the threatened danger, in the reality of which he fully believes. But on opening his eyes and looking around there is nothing but the same quiet scene which he saw on his arrival.

Being unable to explain such things; believing as they do that a dream is occasioned by the presence of a real object, they believe that these visions are occasioned by real objects too. Many are horrified and imagine it is the spirits of their ancestors come to express their displeasure at their impious departure from the religion of their fathers. They desist from praying and return to heathendom with all their old faith and notions greatly confirmed.

Or they may go to some friend who is a Christian, and consult him. Or they may ask the meaning of such things of the missionary. The former tells them that all natives in the transition stage between unbelief and faith, see such things; and details his own experience. The latter may tell them it is a delusion. Both tell them not to heed such things, but to persevere. If they take this advice, and persevere for a few times, and disregard whatever presents itself, these visions pass away, and are never seen again.

Perhaps it will be more interesting to give you an account or two in the very words of the natives themselves.

Usetemba Dhladhla, whose biography, given by himself, has been translated and published, says:—

"When I was receiving instruction preparatory to my baptism, I used to go regularly to a secret place to pray. I did this because when I prayed it was as if I saw God, and when I left off, my heart was very white. I did so because I saw that it was well for me too to believe in God and become His child. But once when I was praying I saw a venomous beast coming to me, as though it was about to do me some harm. I started up and left off praying. But I saw nothing when I arose. This happened a second time. On the third time, I strengthened myself, and said, 'Just let me see if it will do me any harm.' I strengthened myself in this way till I had finished my prayer, and I saw nothing when I had ended. I doubted in my mind what this could be. But I had heard before of other Christians, that if a man prays alone, venomous animals, urged on by Satan, come to him. So I saw it was nothing but a temptation of Satan. And it was thus constantly with me at the time of prayer; at length, by being brave I saw it was nothing, and a great light shone on me, and I said, 'When so great a light fills me, how foolish I am to be frightened continually by a mere phantom!'"

Umpengula Mhanda gave the following account:—

"When I first wished to pray, without knowing whence the wish came, but feeling something urging me to go and pray, it happened when I began to kneel, I covered my eyes that my prayer might proceed in a proper manner, when I was not dazzled by the sight of outer things. But thereupon I saw a frightful thing coming to seize me. It was as if it had waited until I knelt, that it might lay hold of me; for if I was not kneeling it could not overcome me. And truly it was as if I did not see the thing which was about to bite me with my mind only, but with my very eyes. My praying was stopped, and I prayed like a thief who watches the door to see if anyone is coming to detect him; my prayer was good for nothing, for my mind was confused by the beast. When I went to God to tell Him of my wants, I said, 'There it is, I see it now, it is now going to seize me.' And when I at length saw that it was springing on me, I started up; I could not strengthen myself, but suddenly raised my head. 'O, there is nothing to be seen,' I said, 'where is it gone? for I thought I saw it yonder!' And it was difficult to pray again, for I thought that although I could not see it, it would see me bend down my head, and lay hold of me. That place of prayer was spoiled, and I determined to choose another place next time, and no longer to go out when it was still dark, but to wait till the day had dawned when all the wild beasts had returned to their places.

"When I began to kneel under a bush—for it is hard for a man to pray openly in the presence of others, so I chose a place in the desert,—O, as soon as I began, there comes a fearful snake to bite me. And if I said, 'No! let me strengthen myself, this is a delusion;' the snake passed away, and I saw a leopard. And yet it was a mere phantom; it had no power. And then there would come, as it were, a man to warn me, shouting to me, and saying, 'O! do you loiter there praying?"

There is a snake about to bite you.' And he made a great noise near me. And I felt immediately that I was dead; and that I must start up. When I started up, and looked around, I saw nothing. I said, 'O, what kind of a thing is this? How do these wild animals know that I am going to a certain place, and determine to come to me?'

"I could not tell what to do. I came back from my prayer without profit, like a man who has had his weapons taken away. This happened continually. One day I determined to try to persevere in prayer, even if I should feel a leopard devouring me, or a snake doing as it wished with me. And in fact I strengthened myself as regards these beasts. They came first when I began to pray, but because I knew that they were deceptions, I despised them. But then there came something I had never seen before,—a man with a large assegai coming to stab me, walking stealthily that I might not hear the crackling noise made by his feet in the grass. And when I saw him coming suddenly upon me to kill me, I started up saying, 'O, to day it is not a wild beast. This is a man. He is really about to stab me!' But it was the same thing again. There was nothing there.

"There came continually things which I did not know, which made me fear exceedingly. At that time I wanted to pray, but I had no place to pray in. And at home, if I prayed these things came as well as in the desert. At length I despised them, and said, 'O, what kind of a man am I? I see these things at some distance from me, and at once leave off praying, and run away. Just let me feel them on my body; feel that I am really seized before I start up.' And I did so one day in the morning. When they appeared I said, 'Just do as you will. Perhaps I am startled by a mere phantom.' I strengthened myself. Something came. I said, 'Do what you will.' It passed away. Another came, and passed away. At length I finished my prayer and arose, saying; 'O, I was startled by mere phantoms. It is so then, that when I tell them to come on, they do not come on.'

"After that these things tried to come back again, but it was no longer as it was at first; they gradually diminished, and at length ceased altogether. They were, in fact, mere hindrances to prayer. And all who try to pray see such things."*

Had this man read the life of St. Antony, or heard his story, we might suppose that he had called up his experience by the imitative power of sympathy. But he had not. And it strikes me as singularly remarkable, that we should have repeated here, in South Africa, in the nineteenth century, the same kind of things as we have heard occurred in the North in the fourth century, not only among Christian hermits, but also among heathen sophists.

Another man, at a time of considerable religious excitement among his acquaintances, heard a voice say to him, as he was lying in his hut at night, "Go out and pray." He went out, and as he knelt in the open air, felt, as it were, a human hand passed gently in a stroking manner all over him. But he did not stir.

Here we find the eye, the ear, and general sensation, all the subjects of delusion. Or rather I should say the brain is in that state of excitement that it conveys impressions to the mind, by which it sees, hears, and feels without the presence of any material object, capable of producing such sensations. I am not prepared to assert that they are not produced by spiritual agency, or that being produced by natural causes they might not be used for good or evil, by good or evil powers.

The cases which I have just detailed are those in which the exciting cause of nervous derangement was religious emotion, perhaps one of the most powerful disturbers of the nervous system. But such things are quite common in the most untutored savages.

An old woman, a heathen who probably had never before spoken with a missionary, was brought to me by her son. She appeared to be in perfect bodily health. But she would not remain at home during the night, but went out constantly to wander on the mountains, because she said she heard the spirits of the dead calling her to become a diviner.

Here was a very common symptom of incipient insanity;—the brain hearing or rather conveying sounds to the mind without any cause of sound. She thought she heard voices,—they were internal or brain-voices,—continually calling her to go to certain places, or to perform certain actions.

The power of divining generally begins in a native by some such disturbances of the nervous system as I have been describing. I have lately had an opportunity of enquiring into a case of this kind, the particulars of which I will proceed to detail.

DIVINATION AMONG THE NATIVES OF NATAL.

A native of Spring Vale, a convert of some ten or eleven years standing, suddenly left the station. He has always manifested great uncertainty of character, and a very impressive nervous system. It appears that for several years he has from time to time seen subjective apparitions, and been in the habit of dreaming strange life-like dreams. But superstition, and the still lingering within him of his old heathen notions, withheld him from making me a confidante in the matter, but he did mention it to some old people in the village, who were not likely to be able to help him in any way. At length after a prolonged confinement to the house from a broken thigh, he was suddenly seized with the belief that the spirits of the dead were calling him to become a diviner. That is he had subjective or brain-voices speaking to him. He gave no heed to the voices at first. But at length he told the headman of the village, that the spirits were calling him, and he must leave us.

Understanding that there was but little chance of my being able to get an interview with him, I sent a man in whom I could trust to investigate the case for me. He gave me the following account of its origin and progress.

He said he was suffering from a disease which he did not understand; that it had destroyed his religious faith, and his natural affection for his children, which had been very great. It had also destroyed his affection for men. There was now no one he loved. He wished to be away far from all human intercourse. The disorder began some years ago. He first had a sensation of something creeping up from his fingers and toes, passing up his legs and arms, and settling in his shoulders, producing there a sense of oppression, and of great weight. The shoulders is the place where the Itongo is supposed to have some especial residence.

After a time he began to see things when he lay down. Then songs, which he had never heard, would come up of their own accord to his mind. Then in his dreams he passed

from place to place, and supposed that in this way he had become acquainted with the whole country. "I see also," he said, "elephants and hyenas, and lions, and leopards, and full rivers. All these things come near to me to kill me. Not a day passes without my seeing such things when I lie down." And let us think how great must be his terror, when he believes that these things actually come to him. Then he sometimes thinks he is flying high in the air. And if he tries to get rid of such things by praying, it seems only to cause the visions to multiply in number and frightfulness. "By prayer," he said, "I seem to summon all kinds of death to come and kill me at once." Now he has continual internal voices, calling him at night, and telling him to go to some particular spot, or to dig up roots which were medicinal. He frequently obeys and finds nothing. Or if he finds a plant and digs it up, he does not know its properties, and throws it away. Sometimes he refuses to obey. Sometimes the voices tell him to go to a certain thicket, and he will find a buck entangled. He goes, but finds nothing. The voices also command him to slaughter cattle continually; but he refuses. All sounds are distressing to him. He has quitted kraal after kraal, because he is unable to bear the barking of the dogs: and one reason assigned for not returning to his home is the dread of the ringing of the bell.

He told the men I sent to him that he saw them coming the day before; but they were white men. And he was very ill on their arrival, because a white man had entered the hut during the night, and struck him on the thigh which had been broken. He arose from his sleeping mat, and threw ashes over him. But the excitement had left him very ill. He is not always the same. On Sundays he is quite well, and imagines he knows when it is Sunday by his freedom from visions, and general sensations of relief. He will eat only a few kinds of food—meat, the dregs of native beer mixed with boiled maize and wild herbs.

It is probable he was thus communicative with my messenger in the expectation of convincing him that he was being called by the spirits of the dead, and that he could not do otherwise than obey them.

His friends looking on these symptoms as indicating the disease which precedes the power to divine, treat him with great gentleness and deference. The two questions they had to determine between were these:—1. Whether they should call in a doctor who should so treat him that the power of divining might be fully developed in him; or 2, whether they should call in a doctor to lay the spirits, and restore him to his usual health. They concluded to call in a doctor to lay the spirits, notwithstanding having been warned by another, that by doing so they might cause his death.

A spirit is laid in this way. Emetics of a certain kind are given, which they suppose have the power of expelling from the system some matter which causes the disease. That which is ejected is taken, mixed with sundry medicines, and buried in an ant-heap some distance from the kraal. They adopted this plan; and the man was at once convulsed, and remained in convulsions for many days. They called his wife. She insisted that they should dig up the medicine, and went herself and destroyed the charm by opening the place where it was buried.

Thus things remain at present. What the future will be we cannot say. He may die of the disease; or become insane; this, however, is said by the natives not to be common. Or he may become a diviner. Or if he would submit himself to proper care and treatment, may be restored to perfect health.

He regards as the immediate exciting cause of the disease in its aggravated form, a visit from his father-in-law, who told him that two of his brothers had become diviners in the Zulu country. He was silent; but was at once impressed with the conviction that in his own case too, the visions, and voices, and dreams, were premonitions of a future eminence, such as that to which his brothers had attained. One of his sisters, too, in this country, has had similar premonitory symptoms. It is a fact of considerable importance that it is a disease which runs in the family. It is said that his father, who was a steward to the Zulu King, had similar symptoms. The king did not like to lose his steward, so when he heard it, he sent his men and took away all his steward's cattle. And "that," my informant shrewdly remarks, "was the medicine which cured him."

I have entered into this lengthy detail of the case, not only because it is one which has come under my own observation, but because it may be regarded as a type of what the natives call "the disease which precedes the power to divine." But to sketch the progress of such cases I must draw from other sources.

Such symptoms as I have mentioned having continued for some time, the progress is something as follows. The person is heard singing at night. The songs are often good; always new; so new and so good that the whole kraal will sometimes arise and join in them. Or he is observed to come home early in the morning, having been wandering about the country all night, bringing with him certain plants, which he tells them the spirits have pointed out to him and revealed their medicinal powers. Or he leaves his home, and wanders for an indefinite period on the mountains and in the open country; and comes back daubed with clay which he says he has obtained by living for some time in a pool with the rainbow, which the natives suppose to be an animal; and having his body festooned with snakes. After a time he declares himself to be a diviner; and his friends put his powers to the test by concealing things which he has to detect by his clairvoyant ability. If he succeeds his fame is spread abroad among the people, and they are called to be witnesses of his power. They send him away into the bush, and hide all kinds of things in all kinds of places. He returns, and if he finds them, or the majority of them, he is declared to be a diviner by acclamation.

We should not omit here to mark that these diviners, in their initiation, adopt a very similar process,—fasting, watching, and bodily austerities,—to that of the old Egyptian hermits, and other notabilities, and that the results in each case are similar,—visions, inner voices, and clairvoyance.

SELF-MESMERISM BY NATIVES OF NATAL.

2. Self-mesmerism practised by the natives. I cannot better introduce this subject than by the words of a native.

"Among black men there is a certain inner power of divining. When a thing is lost which is valuable, they begin to search for it at once; when they cannot find it, each begins to practise this inner divination, and tries to feel where the thing is; and not being able to see it he feels internally a pointing, which says if he go down to such a place he will find it. At length he feels sure he shall find it; then he sees it, and himself approaching it; before he begins to move from where he is sitting, he sees it very clearly indeed, and there is an end of all doubt. That sight is so clear, that it is as

though it was not inner sight, but as if he saw the very thing itself and the place where it is. So he rises quickly, and goes to the place. If it is a hidden place he throws himself into it, as though he was impelled by something to go as swiftly as the wind. And he really finds it, if he has not been merely guessing with his brain, but has practised the true inner divination. But if it has been from mere head-guessing, and knowing that he has searched in such a place and such a place, and therefore it must be in such another place, he generally misses the mark."

It is extremely interesting and remarkable that in order to excite this inner power into activity these savages adopt a plan precisely similar to that of certain mystics when they are waiting for inspiration. Like them they attempt to effect intense concentration and abstraction of the mind,—an abstraction even from their own thoughts, and according to the statement by this self-mesmerising process become clairvoyant.

Here is an instance or two in which this "inner divination" is put to a practical application.

It is said that when boys are herding cattle they often leave them to join others in a game of play. Hence it often happens when they return towards evening several of the herd are missing; they sometimes search here, there, and every where they can think of to no purpose. They then agree to sit down and abstract themselves from all external things. Whilst thus abstracted an intimation arises within them or one of them that the cattle are in such a place; and the faith in the truth of the intimation is so strong, and the impulse to go to the place so irresistible, that the subject of it arises and runs off full speed to the place and finds the cattle. It is said that it is not every boy that has the power; some have it more than others; some never have it at all; others on the contrary have it so strong and clear, that they are soon looked up to by their fellows who follow them with the same confidence, as a pack of dogs will the yelp of some well-known hound when he has taken up the scent.

It is said that native waggon-drivers, when they have lost their oxen, sometimes adopt this plan with success.

Sometimes persons who wish to enquire of a diviner will agree to conceal from him the object of their visit; so when they come to his hut, they pretend to be mere passing travellers. But after sitting still awhile he becomes sensible of the object of their visit. He tells them he saw them before they reached his place by his inner sense, and knows that they come to inquire of him; that being a real diviner he has no need of assistance from them. He orders them to leave the house, and promises he will presently bring them the information they want.

In Zululand, in order to prevent intelligence being carried to intended victims, the chief does not acquaint his troops with his intentions till the time of their setting out to destroy the inhabitants of some devoted kraal. It is said to be no uncommon thing for the head of such kraal to have a presentiment of impending danger. He is first sensible of bodily uneasiness and great restlessness. He then sits still, and practices that "inner divination" or self-mesmerism, which the herd-boys practise; and in this state he becomes conscious,—that is, has a brain-vision of the approaching army; and tells his people to quit at once their village, and hide themselves in the woods. As they quit their kraal he will sometimes halt them again to feel an inward intimation of the path they are to take. It is said that in this way many escape that would otherwise be massacred.

Many of us will, no doubt, remember examples of similar occurrences among other people.

AN INCANTATION SCENE.

It may not be out of place to give here the practice of divination as carried out by natives on the Zambesi, and which appears to be a kind of mesmerism or electro-biology.

Some corn had been stolen. The owner complained to the chief, who called in a celebrated medicine-man to detect the thief. The magician, on his arrival, first of all produced two sticks, about four feet long, and about the thickness of an ordinary broom-handle; these, after sundry mysterious manipulations and utterings of unintelligible gibberish, he delivered with much solemnity, to four young men, two being appointed to each stick. Then from his capacious and greasy goatskin bag, he brought forth a zebra-tail, which he gave to another young man, and after that a calabash filled with peas, which he delivered to a boy. The medicine man rolled himself about in hideous fashion, and chanted an unearthly incantation; then came the man with the zebra-tail, followed by the boy with the calabash, moving first of all slowly round the man with the sticks, but presently, quickening their pace, and shaking the tail and the calabash over the heads of the stick-holders. For a time nothing came of these proceedings; but ere long the spell worked. The men with the sticks were subject to spasmodic twitchings of the arms and legs. These increased rapidly till they were nearly in convulsions; they foamed at the mouth; their eyes seemed starting from their heads; they realised to the full the idea of demoniacal possession. According to the Manganja notion, it was the sticks which were possessed primarily, the men through them; it was the devil in two sticks; and when I asked the awc-struck spectators, what next? a man, in a suppressed voice, said:—"Wait and you will see. The sticks will drag and drag the men until they drag them to the person who stole the corn!"

And as he said, so, apparently, it came to pass. The men seemed scarcely able to hold the sticks, which took a rotary motion at first, and whirled the holders round and round like mad things. Then headlong they dashed off into the bush, through stubble-grass and thorny shrub, over every obstacle—nothing stopped them; their bodies were torn and bleeding; round to the gaping assembly again they came, went through a few more rotary motions, and then rushing along a path, at a killing pace, halted not until they fell down, panting and exhausted in the hut of one of the chief's slave wives. The woman happened to be at home, and the sticks were rolled to her very feet, and by so doing denounced her as the thief.

But the woman protested her innocence. The medicine man was appealed to. In triumph he was smoking his pipe, and the only remark he vouchsafed was: "The spirit has declared her guilty; the spirit never lies." But she challenged to prove her innocence by drinking the muair poison. This she was allowed to do by proxy in the form of a cock. The bird drank the poison, struggled for a moment, threw it up, stood up, flapped his wings, and crowed! The spirit said she was guilty; the ordeal pronounced her innocent. So the prisoner had the benefit of the doubt.

A THUMB-DOCTOR.

3. The native system of divination. There still remains for us to consider their system of divination.

* In both these cases it will be noticed that the unpleasant subjective impressions—probably produced by the mesmeric influence of the spirits attendant upon the mortals—were shaken off by the positive exercise of the will. If a mortal changes his religious ideas faster than do the unseen and unknown spirits always *en rapport* with him and influencing his thoughts, his mental pains must be increased by the inharmony. This suggestion we throw out as a speculation only, not as demonstrated fact.—Ed.

There are several kinds of diviners among them. They are called Izinyanga Lokuhula, and are of four kinds:

1. Izinyanga zesitupa, or Thumb-diviners.
2. Izinyanga ezadhla impepo. Diviners who ate impepo.
3. Then there are those who divine by means of pieces of stick or bones, who are called Omabukula izinti and Amatambo.
4. And lastly, there are those who are called Abemilozzi, which perhaps we cannot better translate than by, "those with familiar spirits."

1. The Thumb-doctor is so called, because in divining he requires the assistance of those who come to inquire, which is given by pointing with the thumb whenever he says anything approaching to the truth.

It appears to be a mere system of guessing. The diviner asks sundry questions of those who come to inquire. His questions are put however in an affirmative form. He begins perhaps by saying, "You have come to inquire about a person who is ill?" As this is a very common cause which leads people to diviners, he is very likely to be right the first time. This assertion is received with great outcry. They cry hear! hear! smite the ground with branches; and point towards him with the thumb, and say "Eh! eh!" By this means he gets on the scent; and in the same way he gets gradually to know the age, sex, condition, &c., of the patient. And having by help of those who consult him learnt all these particulars, he sums it up in one grand oracular declamation. You come to consult about a sick person. It is an old man. It is the head of the kraal. You who come to me are his children. His eldest son is not here however; but the second son. He is ill in such and such a manner. You do not suppose it is a mere disease. It has been brought about by poisons. You suspect some one. That one whom you suspect is a near relation. I must not mention him, &c.

In fact, he merely relates to them in his own words, in a direct and connected form, that which they have already told him in a disjointed disconnected manner. The stronger mind governs the feeble, and leads it as it wills. It is very much like the game played by children, hiding and seeking. As the seeker approaches the thing concealed, they say, "You are hot." Or if he is going away from it, they are either silent or say, "You are cold,—very cold,—very cold." And thus bring him back to the place of concealment.

An account of some such process adopted by a man called "a white witch," will be found admirably told in a novel which I remember reading many years ago, but to which I cannot refer, called *Sir Launcelot Greaves*. The country bumpkin is made the dupe of the more intelligent; he first worms out of him by a series of artfully continued questions the secrets of his history and his connections, and then tells back to his astonished ear the information he has thus gained, which sounds to the rustic like a revelation from heaven.

The natives themselves place very little confidence in doctors of this kind, but regard them as mere extortioners, who possess a greater power of devouring food than of divining. They are called Amabuda, that is, babbling, talkative, lying deceivers.

It may be worth remarking that in Abyssinia there is a word probably of the same origin as this. Bouda is a term applied apparently to a demon or evil spirit, which possesses people,—to a sorcerer, who has communication with the demon, very much like the Umtakati of Natal in his character, but having much greater power, and exercising it not by the coarse means of medicines and charms, but by a kind of spiritual influence: it is also applied to the person possessed, and the disease which arises as the result of possession. The disease consists of a remarkable disturbance of the nervous system, resembling hysteria, and is sometimes, in certain unhealthy seasons of the year epidemic. To counteract the Bouda, there is a host of exorcists who exercise an extraordinary power over the patients, and by adopting a strange system of treatment relieve them.

STICK AND BONE DIVINERS.

2. The diviners who use sticks or bones are supposed to be of a more trustworthy character.

The Omabukula izinti has three sticks, which by some means or other he causes to move about, and jump. It is said, that if enquiry be made for a sick man, the sticks or one of them will be made to leap towards the person inquiring, and fix itself on that part of the body which corresponds with that which is diseased in the patient. Or if they ask a question; for instance, Is the brother of the patient here? It will at once arise and jump on him if present.

The Amatambo or bones are each named,—man, cow, dog, &c. When the enquirer comes, without asking any questions, the diviner throws his bones on the ground; if he comes to ask anything about a man, the man-bone shows agitation; if about a cow, the cow-bone moves, &c.

Of course one is unable to pass any opinion on this subject, not having seen any exhibition. But it is probably a sleight of hand system.

IMPEPO EATERS.

3. Diviners who ate impepo are supposed to be possessed of real powers of divination. The impepo is a medicine, which is used as incense in sacrifices; and to make the spirits of the dead propitious, and their revelations clear. The diviner uses it frequently, and sleeps with it near his person. We may suppose that these diviners are persons who possess some natural clairvoyant and prophetic power. We have now seen enough to render this supposition not only quite possible, but probable. They hold the same position among the natives as prophets, and seers, and oracles, among other people. And as in those other cases we find a great deal of mistake mixed with a little truth, so among the Zulu diviners a thorough sifting may find a few grains of real wheat in the midst of much chaff. But it appears to me one of the most unwise things to pooh-pooh it as a system of mere imposture and deceit practised by intelligent men on the credulity of the ignorant. It has been beautifully said, "A scientific truth is a very sacred thing." Every true man of science would feel this. But if a scientific truth is a sacred thing, so also are those individual scientific facts sacred upon which the truth is erected.

The diviner, being naturally of an impressible nervous system, or as the natives say, "having a soft head," only awaits some concurrence of circumstances,—illness, it may be, suffering, famine, excitement, to bring out the latent power, similar to that which is found occurring in every part of the world. He then subjects himself to a discipline of fasting, watching, and bodily exhaustion, by which the natural power is fully developed. In some instances he practises the system of self-mesmerism; in others, he appears in a lazy, dreamy state, to be cognisant of things beyond the power of the senses.

VOICE CIRCLES IN NATAL.

4. Those with familiar spirits are the most remarkable. The diviner of this order does nothing apparently. He merely sits still, and the answers are given by voices at a distance from him, which are supposed to be the voices of the spirits which are his familiars.

But perhaps I cannot better bring before you the particulars of this class than by giving you two accounts which I received from eye-witnesses.

A native, named Unkomidhlilal, took a young wife; she had several children, but all died young. This, of course, was supposed to be occasioned by magic or medicine. After trying many doctors in vain he went to Umancele who had familiar spirits. He obtained from him a promise to go to his kraal on the morrow, but they were prevented several days by rain. When he brought the diviner into the hut of the sick person, and the others collected there to salute them, they were startled by having their salutation answered by a slender, squeaking voice coming from the roof of the house. The spirits called the chief man by his proper name without having been told it. And as they were waiting for the diviner to do something, he said, "For my part I cannot give you a single word one way or another. There are masters who will answer you."

Those spiritual, invisible masters, however, were of a very material mercenary turn of mind, and began by demanding payment. "We cannot," they exclaimed, "divine unless you pay us. Do you not see we have come to help you? Give us a bullock that we may show you the things which are killing you." The people looked at the diviner; he was sitting still, with closed mouth. They stared at each other, asking whence the voice came which demanded a bullock. But the bullock is brought, and the invisibles are thus addressed, "Here is your bullock, my masters. Truly if you are come to give me life again I cannot refuse you a bullock, even though it is the last. All my cattle have gone to the doctors. I give you the only one that was left." The spirits returned thanks, saying, "It is well. We see your bullock."

The spirits being pleased with their pay, at once enter into a detailed statement of the cause of their being inquired of,—the nature of the disease,—its origin in the spite of a discarded lover, who had placed a bag containing something obtained from the wife's person mixed with medicines under the fireplace of his hut. And this was the cause why all her children died.

All this is delivered by the same slender, squeaking voice coming from the roof of the hut, whilst the diviner sits a quiet and impassive listener.

But the spirits are not going to tell the cause of the disease only. They can remove it. They are very bold in their promises. They say, "But we spirits can go and take it from the place where it is buried, and bring it here and show it to you." Yes, that was the spirits' remedy, to remove the cause by digging up from under the fireplace the death-causing poison bag. And these spirits are still influenced by earthly feelings and jealousies and miseries. They say, "We cannot advise you to go to the doctor's for advice, nor to those who will promise you to cause that bag of poison which is injuring you to rest where it is, and so lose its power. Such promises are vain. Such doctors can do nothing. We spirits, however, will go to the place and dig it up for you. We will go to-morrow. To-day we are tired; we are going to rest."

Others hearing this wonderful revelation and these bright promises are induced to come forward and consult the spirits too on their own account. They well knew who the discarded lover was to whom the spirits pointed. And they all began to call up aches and pains, and inconveniences and misfortunes, and all were attributed to the magical medical power of the same man. And the spirits humour their fancies. One, they said, was being injured by the working of scent poison, because being an ugly man he had married a pretty wife, which the other coveted. And long ago he would have died, but the spirits of his ancestors had hitherto prevented it. But the sorcerer was enticing in his malice, and the ancestral spirits had ceased to help. There was but one remedy for him too. The spirits would go and dig up the poison bag and bring it to him, that he might see it; and then he would get well and strong.

On the following morning the spirits asked for food before setting out on their journey. The meat and beer were placed before the diviner and his followers, and the spirits received sustenance through their digestions. The spirits being satisfied deliver the following parting speech:—"We thank you. We are now going with the spirits of your own people; with Ukqlen and Ubotongwane, and all the people of your house. We do not say we shall get that which is destroying you without difficulty; but we shall conquer and bring back that which we are going for. So good-bye."

Three days the people waited in wondering expectation. If they asked the diviner when the spirits would return, he could not tell them; he knew no more than they did. In the mean time the diviner and his attendants ate and drank and enjoyed themselves.

On the fourth day, at noon, a voice is suddenly heard speaking as before. One spirit only had come and announced his presence by saying, "I have come!" The diviner asked, "Who are you?" The spirit gave his name. "And where are the rest?" asked he again, in apparent astonishment and alarm. The spirit replied, "Oh, we are troubled. They are still fighting with the enemy. They are stabbing us; they will not let us dig up the poison. But we, too, have our men, and are fighting with them. I have come to ask for food. We are hungry. I am going back again. I shall not sleep here."

As before the diviner and his attendants eat the food, and the spirit returns thanks and departs.

Two days after, as they were sitting talking in the hut, they heard the spirits speaking at the upper end; they said, "Cease your noise. We are come. But we are not all here. Some have been carried away by the river." And their names were given. But the spirits had brought the things they had gone to fetch. They had taken all up, but some of these, too, had been carried away by the river.

The spirits then detailed the mighty acts of their army during the engagement with the spirits of the other side, and related that they ultimately conquered by setting fire to the hut; and when the fire was out they dug up the poison-bags, which they promised to exhibit on the morrow.

The morrow came. A hut was cleared and swept, and the older people collected. As they were speaking the spirits commanded them to arrange themselves and to keep perfectly quiet. They waited and watched. Presently they heard something fall on the floor, then another, and then another followed. The spirits at length said, "Collect them. All are now here." When they were collected the spirits told them to whom they severally belonged, mentioning each by name,

and directed them to take them to the river and open them, and cast them into the running stream, and then disease and suffering would cease in the kraal.

So they went and spread them out by the water side. Some found their beads which they had lost long ago; some found earth bound up; others found pieces of some old garment; others shreds of something they had worn; all found something belonging to them. They threw them into the river, and they were carried away.

The people, seeing these things, believed. On the morrow the diviner was given his bullock, and left with the blessing of the too credulous inhabitants of the village. "Go in peace, our masters," they exclaimed; "we have seen your skill, and we are now looking forward to our recovery."

But the recovery came not!

We cannot but be vexed at such a conclusion. And if we feel sure that there was in the affair a great deal of rascality and deception, we feel that there was also a great deal of skill which baffles all attempts at explanation, and a great deal of knowledge of details of the past history and habits of the kraal possessed by the diviner, the source of which it is beyond our power to conceive.

[We omit the second account given by Canon Calloway about a voice circle in Natal, because we published it some months ago.]

CONCLUSION.

We have now reached the conclusion of our subject. It has given me much pleasure to arrange and commit to writing the thoughts which have been gathering in my own mind for years. I fear I have, however, wearied you by its excessive length. But there remains still untold more than has been written. For I had not access to many works to which I wanted to refer: on the Fakirs of India, for instance, and the medicine man of America. Neither have I alluded to phenomena of the same kind occurring among the hermits of Great Britain, which are of the same character and quite as remarkable as those detailed of St. Antony or Hilarion; nor to the experiences of the founder of the Franciscan Order; nor those of Loyola, the founder of Jesuitism. The Anabaptist sect in Germany, and other similar sects in England, yield abundant materials from which we may glean a confirmation of the views expressed in this paper. The wonderful phenomena occurring epidemically in the middle ages, called the dancing mania, are in themselves worthy of a paper equal in length to what I have just read. And it is probable that in the history of revivals in recent times we may be able to detect a recurrence under other conditions of the same kind of disturbance of the nervous system, as we have seen occurring in heathen hierophants, Christian hermits, Indian fakirs, Zulu diviners, and in the subjects of mesmerism.

We have seen that various causes are capable of producing a similar condition of brain to that which is produced by the presence of external things, and so affecting the mind in the same way as it would be affected by objects actually present. Among other causes was mentioned the mind itself. We said that it is able, by an exertion of the will, to raise a spectre. We have also seen that the will of one person can in like manner be exerted on the mind of another, and cause it to feel and think as he pleases, and to see spectres. It may, therefore, turn out to be really a fact that good and evil spirits also, in accordance with common belief in all ages of the world, act on the human mind in the same way, and may produce illusions of the eye, ear, or general sensation by acting on the brain in a way similar to that of disease, blood, medicines, mesmerism, a person's own will, or that of another. At least as men of science we must admit that allowing the existence of an Eternal Spirit, and of spirits of an inferior order, there is not only nothing impossible, but on the contrary, there is the utmost probability that they should be in some relation to man, and be able to act in some way or other on the human mind. And the various facts we have been considering, proving that the mind can be acted on by powers without itself, and independent of material agents, seem at least to intimate the mode in which that action may be effected; that is by producing in the brain a condition similar to that which is necessary to convey to the mind a knowledge of the outer world. And as it is necessary in order that one mind should be able to act on another that the two minds should be in a certain relation to each other; so we may suppose that the mind is capable of being influenced by either good or evil spirits only when it is in a state of sympathetic relation with them.

And it is possible that by a careful collection and consideration of facts which it is now very much the fashion with men of science to set aside as belonging to accidents and coincidence, we may be led to conclude that whilst such phenomena, occurring, as they do, at all times of the world, in all conditions of society, and in persons holding the most opposite religious creeds, cannot be ascribed to the direct agency of good or evil spirits alone, yet they may be intimations that not only can the soul of man look out on the world around him and become cognisant of it through the organs of sense, but that it can look in another direction, and without the organs of sense obtain a knowledge both of what is going on in the world beyond the sphere of the sense, and even look into futurity, and hold communion with the invisible world of spirits.

The special work of the Anthropological Institute is to study man as a science; it has therefore neglected its duty for many years in not taking up the subject of Spiritualism, and collecting reliable information about the means of communication between the living and the so-called "dead."

SPIRITUALISM IN ROME.—A private letter informs us that there is a society of Spiritualists in Rome, under the presidency of Signor Felice Scifoni, a gentleman who holds a Government appointment in the city, and who is devoted to the cause of Spiritualism. The secretary to the society is Signor Achille Tanfani, a good English scholar, and a devoted Spiritualist. The chief physical medium to the society has been Sapia Paddalino; she is quite uneducated, being unable either to read or write, and her health is not good. She has been the means of developing a few writing mediums in Naples, in the persons of educated professional men, and she removed from Naples to Rome at the cost of the spiritual society there. Our informant does not give the number of members of the society, or the time it has been established, but says that the members find it very up-hill work at present, to disseminate Spiritualism in Rome. Signor Tanfani is the author of the pamphlet which we notice in another column. The society at Rome is now interesting itself in spirit photographs, and has some of Mr. Hudson's under examination. We wish them joy in the matter. They never saw such photographs before, and will be none the worse if they never do so again. Signor Damiani is in Naples.

Literary Notices.

SPIRITISCH-RATIONALISTISCHE ZEITSCHRIFT. Leipzig: Oswald Mutze. October, 1872.

THE seventh number of this periodical has just come to hand. The first and popular part contains an able article by Dr. J. Chavanne on spiritual manifestations. The author holds that the amount of true spiritual revelation obtained from a trance medium is but small in comparison with what is actually uttered. He says that ninety-five per cent. of the communications obtained at *seances* are not calculated to increase our knowledge, but, on the contrary, contain views that are quite untenable. A positive gain is not achieved, and yet that is, or ought to be, the aim of every genuine spiritual communication. He admits that no moral harm is done, but is naturally desirous of having first-rate quality only. A lady writer criticises *The Philosophy of Unconsciousness*, a work by E. V. Hartmann. Man, in all his actions and aspirations is moved and driven as it were by an interior something of which he is, however, unconscious. It is neither his mind, soul, nor spirit. The organic being is merely the tool of this unconscious principle. It acts in obedience to its dictates, and not to the conceptions of its own brain. The theory is illustrated by the foresight and untaught knowledge of the animal, which is acted upon by a similar hidden impulse.

The second or scientific part of the paper contains some philosophical criticisms on the Count Poninski's treatise on body, soul, and spirit. The critic holds that the human soul is but a potentiated animal soul. The animal soul is an undeveloped spirit, and soul and spirit in man are, after all, but synonymous terms. He quotes the common notion of man as consisting of body and soul in substantiation of his case. Some literary notices finish the number.

LO SPIRITISMO DIMOSTRATO E DIFESO; MEMORIA DI ACHILLE TANFANI. Rome: L. Cecchini. 1872.

THIS pamphlet opens with a letter from Dr. Alexandro Angelini asserting that what the orthodox condemn as from the devil is calculated to bring about a living faith in God, who gave immortality to the human soul. The author passes in review the various authorities on spiritual subjects, especially Reichenbach and the Scriptures. He then shows how Spiritualism has progressed in several countries, especially in America and England, and he expresses hopes that it will run a similar course in Italy. He calculates that there are no less than seventy-two Spiritual periodicals written in English, three in German, and eight in French.

PHRENO-MESMERISM.

BY HENRY G. ATKINSON, F.G.S.

I SEE that Canon Calloway, like Dr. Collier in America, attributes the remarkable phenomena of phreno-mesmerism to a sympathy set up between the mesmeriser and his patient; and, no doubt, sympathy, or the transfer of thought and feeling from one person to another, as by a contagion, is a very important fact, and accounts for much that occurs, but cannot account for facts which occur when it is absent; and we must not hastily generalise from particular cases. But as Mr. Wallace said in respect to instinct, each case must be considered on its own merits, keeping in view all the difficulties in our way, and all the objections that have been urged.

Now as the discoverer of phreno-mesmerism, I beg to say that there was no such sympathy or thought transfer in the cases from which I drew my conclusion. Different mesmerisers, like different mediums, produce or induce different results, and thought-reading was not one of the phenomena that occurred with my patients. Besides the whole question was so carefully and so fully tested, and in such a variety of ways, as to leave no possible doubt in respect to the genuineness of the facts and of the power to act directly on the different parts of the brain of a mesmerised subject, or upon any sense or other portion of the body: and thus, by isolating the function, have a means of analysis you could not obtain by any other method. So that the late Mr. Jackson was quite justified in his opening address to the Psychological Society in laying great stress on the important bearings of this new means of investigation. But if people prefer to read and talk and guess rather than go through the labour of investigation, I cannot help it. The facts were published thirty years ago, and were again alluded to in my letters which Miss Martineau published twenty years ago. But, so far as I know, no one has, since that, taken the trouble to investigate the matter, and put the question fairly to Nature herself as to whether the alleged facts were true and genuine, or not. Depend upon it, the large range of correlated facts under the term mesmerism, or animal magnetism, must form the basis of the science of man and mind, and Canon Calloway seems to be quite aware of the fact, as his remarks and attempted explanations of certain abnormal phenomena clearly show.

HENRY G. ATKINSON,

Hotel Royal, Boulogne-sur-Mer,
October 20th, 1872.

PRIVATE SEANCES.

(Reported by permission.)

SEANCE AT MRS. MAKDOUGALL GREGORY'S.

LAST Friday, at a *seance* at Mrs. L. M. Gregory's, 21, Green-strect, Grosvenor-square, W., the guests present were Mrs. Strong, Mr. J. T. Peele (the artist), Mr. T. H. Noyes, jun., B.A., of Christ's Church, Oxford, and Mr. W. H. Harrison.

Miss Louisa Hudson was the medium. In the course of the evening she went into the clairvoyant state, and said that near one of the visitors she saw a spirit, a tall and loosely-knit man, who looked "as if his limbs did not belong to him." The spirit was anxious to make known to his relative some circumstances relating to some papers. Another spirit with a blue bag, who looked like a lawyer, also wanted to reveal something about the papers, but they had not yet found the medium through whom they could make known all they wished to say. The first spirit would, however, succeed in the end, and the gentleman would receive the information through a medium when he least expected it. She saw the papers. They were in a gloomy room, in a drawer close down by the floor; they were yellow, and did not smell nice; they looked more like parchment than papers. She could not read the writing on them, nor tell in what part of the country the room was.

One of the visitors then said that he thought the message to relate to a will which he had long supposed to be missing, and that the loosely-knit body spoken of by the medium was a marked characteristic of the members of one branch of his family.

Mrs. Strong questioned the medium about a gentleman who, at last, Miss Hudson said she saw. He was fretting, and had a pain in his back. Mrs. Strong said that she knew that he was unwell, and had a pain in his back. She did not know that he was fretting. No leading question about "a pain in the back" was put to Miss Hudson, but she made the remark herself, quite voluntarily. There was a similar abstention from leading questions in the case of the alleged will.

The other statements made during the evening were for the most part misty and difficult to understand, being symbolical in their nature. Miss Hudson, for instance, saw different kinds of flowers over the heads of the guests, each flower, it was explained, being symbolical of some work which the individual had to do in life. Some of the flowers were imperfectly formed, signifying that the work was not being done in the most complete way. As with all trance mediums, the messages were partly influenced by her own thoughts, without her knowing it. In nearly all spiritual revelations, the great difficulty is to separate that which is of spiritual and that which is of earthly origin.

SEANCES AT MR. COOK'S.

On Tuesday, October, 15th, at a *seance* held at the house of Mr. Cook, of Hackney, among the visitors were Mrs. Rudd and Miss Ponder, of Hayter-road, Brixton, also Mr. B. Pycock, of Surrey-street, Strand, and a gentleman from Norfolk. Miss Cook (aged sixteen), was, of course, the medium.

She entered the cabinet described in our last, was shut in, and in a few minutes had her wrists firmly tied in front of her with hard knots; there were also knots about the waist; the two terminal knots of the rope were on the two back legs of the chair, one on one side of the medium, and the other on the other. The stranger from Norfolk was asked to examine all the knots, and to seal them with wax, which he did.

The doors were then shut, and the medium was entranced. First Katie's face, very much like the medium's, as usual, came to the opening in its white drapery. Then it went away, and a dark brown, nearly black face, wrapped round with white drapery, came to the same opening. This face bore a stronger light than it ever had borne before, and Katie said that in a few more sittings it would bear as strong a light as her own. Katie then said, "Put little Edie to bed at once; I have taken an immense quantity of power from her to-night." It was then noticed that little Miss Edith Cook, aged four, who was sitting in front of the cabinet, as usual, was leaning forwards with a very pale face, and that she was bleeding freely at the nose. She was put to bed at once.

When the doors were opened the medium was found in a deep trance, as usual. When she had been awakened, the stranger from Norfolk was asked to examine the seals and knots, which he did very carefully, and found them just as he had left them. He was then asked to free the medium by cutting the rope, and to take his knots and seals home with him for examination at his leisure, which he did.

After one of the usual breaks of twenty minutes, Miss Cook entered the cabinet again, and in a short time was found with both her wrists tightly tied together with a piece of blue ribbon, by means of several knots, and further fastened by another double knot to the back rail of the chair. The visitor from Norfolk was asked to untie the knots; he tried for some minutes, and failed; as it was not desired to cut the ribbon, it was resolved to ask Katie to undo it.

The doors of the cabinet were closed, and in a short time Katie put the whole length of ribbon out of the opening without a knot in it. The visitor said he was much impressed by this, as the medium's hands were not free, and knots had been undone in the dark which he had failed in his attempts to untie in the light.

While the medium was tied, Katie had taken out her hair pins, and fixed them in different parts of the paper of the cabinet; afterwards, as she was in a freakish humour, she made the medium stand upright, almost on tiptoe, and fixed her by a portion of the hair of her head, in a curious manner, to one of the bolts; several hair-pins were used in this operation, and twisted into the hair.

Afterwards another face came, not much unlike the face of the medium, who was not tied; so this was not a test manifestation, except to those friends who have implicit faith in Miss Cook.

Since the foregoing paragraphs were in type, and just before going to press, we received the following letter:—

To the Editor of *The Spiritualist*.

SIR,—Being fortunate enough to receive an invitation to a private *seance* with Miss Cook, I found myself on the evening of the 15th ult., in company with two ladies and a gentleman, a guest at her residence at Hackney. After half an hour's conversation we descended into the breakfast room, an apartment about 12 feet square by 7½ feet high. A recess, of about 4 feet by 2 feet, by the side of the chimney, had been partly enclosed by a pair of doors, an opening, about 14 inches square, being left above them, for displaying any spirit faces. "Katie King, jun." might manufacture. The medium was a lady of sixteen, singularly pretty and equally frolicsome. I carefully examined this cabinet, to convince myself and any friends to whom I might relate my evening's adventures, that all was fair and honest. Scarcely five minutes had elapsed after the medium had seated herself in the cabinet, and the door been closed, when we heard Katie's whispering voice, and Miss Cook told us she had securely bound her to the chair she sat on by a cord which had been placed in the cabinet for that purpose. The doors were then unlocked, and the medium was seen securely bound by her wrists, her neck, and her waist, to the chair. I carefully sealed the knots; the doors were again closed, and the customary singing resorted to. The room was sufficiently lighted by a lamp to enable us clearly to see the aperture in the cabinet. Katie King's face was soon visible, and afterwards that of a spirit called "Tecumseh." Soon after each spirit face appeared, the light was thrown full upon it, giving us a clear view of its countenance and its snow-white head-dress. Katie wished me to have the knots I had sealed, which, upon examination, finding intact, I cut off, and have now in my possession. As the breakfast-room had by this time become very close, we all adjourned upstairs, and, after having a glass of wine together, Miss Cook again entered the cabinet. This time Katie bound her so securely with a piece of blue ribbon, that when the doors were opened, I found it impossible to untie it; yet, when the doors were again closed, Katie showed her superior skill by doing in the dark what I had failed to do in the light. She threw the ribbon out of the cabinet for our inspection. Two other faces appeared, and Katie "did wondrously;" indeed, she spoke and acted in a way far from according with common ideas of the perfect dignity and equanimity of the departed.

Allow me in conclusion to say that, for the sake of comparison, I had the same day seen Pepper's Ghost, but found a *perfect contrast* in the elaborate contrivances for producing an optical illusion at the Polytechnic, and the impossibility of even attempting deception at Mr. Cook's.

Holt, Norfolk, October 28th, 1872. HORACE HEYWOOD.

On Friday, October 18th, among the visitors present were the author of the *Unorthodox London* letters in the *Daily Telegraph*, two photographers well known in the profession, Miss Kislingbury, and two other ladies.

At one of the sittings on this evening, Katie passed a piece of tape once round the waist of Miss Cook, and tied it tight in a double knot behind her back; then, with another double knot, she tied it to the second horizontal rail of the back of the chair. The gentleman from the *Daily Telegraph* then carefully sealed both the knots. Under these conditions it was simply impossible for Miss Cook to get on the chair, or to stand up facing the door. The chair has always to be placed sideways, the cabinet not being deep enough to permit it to stand facing the door with anybody in it.

Then a nearly black face, with closed eyes, and surrounded with white drapery, came to the opening, and bore the full light of the lamp for a minute or two. It went away, after which a great white, unhappy-looking face, half as big again as the face of the medium, and bearing no resemblance to her, came to the opening. It tried to speak, but could not.

When the door was opened, Miss Cook was found entranced, as usual. The knots and seals were unbroken, and, at the request of the company, were cut off by the *Daily Telegraph* correspondent, and taken home by him for examination. It was a good test *seance*.

Two of the other visitors said they had been led to expect that the faces were like that of the medium, but it was not so at all at this part of the evening's sittings.

The next three *seances* were all failures. On Wednesday, October 23rd, Mr. Blackburn brought four gentlemen from Manchester. From the delicate nature of Miss Cook's mediumship so many sceptics had never been introduced at once to a *seance* with her before. Her extreme anxiety to get a good *seance*, coupled with the mental annoyance caused by rumours having reached her that a story was circulating among the neighbours that she was a spiritual impostor, so dispirited her that nothing could be obtained. The gentlemen did all they could to reassure her. We never saw disbelievers treat a medium more kindly, but there were no manifesta-

tions. It was the same the following night. A conversation before the *seance* dispirited her, and the weather was wet and damp; Katie's face was seen for a moment, but as the medium was not tied, it amounted to nothing in the eyes of strangers. Last Sunday there was a similar failure; Katie's face was seen, but the seals on the knots were accidentally broken.

We were asked a few days ago by Mr., Mrs., and Miss Cook, and by the gentleman who has generously saved from professional mediumship a young lady altogether unfitted for that kind of life, to take the entire charge of this spirit circle, and the admission of visitors to it. There is some responsibility about this, but from confidence in the medium, and in Mr. and Mrs. Cook, extending over two years, we undertake the work. Before strangers were admitted, and while the medium was happy and at ease, the manifestations were increasing with remarkable power. Recently there have been three failures. The best thing to do will be to surround her once more with old friends at the *seances*, and to admit only one stranger at a time, or two, if the manifestations will bear it. The phenomena are always slower in development in a circle used for proselytising purposes, than in a strictly private one, because of the more frequent checks and failures in the former case, but more especially from the medium having more trouble and anxiety of mind. The manifestations are born of the spirit, and shrink from the touch of earth. The conditions for obtaining them with power are chiefly mental and spiritual in their nature, a most important condition being that the medium shall be thoroughly happy. There are many applications for *seances* with Miss Cook, and it will take some time to give those sittings which have already been promised.

A SWEDENBORGIAN MINISTER ON SPIRITUALISM.

A FEW Sundays ago the Rev. Mr. Austin lectured on the "Spirit World" to his congregation at the Swedenborgian Church, Camberwell. He said that men wanted to know more about the spirit world, but that too much of such knowledge was not good for them. It was not good to have more than superficial outlines, and with these they must be content till they entered another and a higher sphere. Yet men are too material in their ideas because they know too little about the other world. It is desirable to know a little; for instance, if a man were going to Australia, it would be wisest to learn a little about the place before he left England, in order to make some suitable preparations for the change. If friends said to him, "Wait," or, "Do not inquire," the advice would savour of folly rather than wisdom. It was, therefore, reasonable to ask, "What is the nature of the spirit-world, and what are its laws?" Materialists cannot say what is the nature of matter, and can only recognise it by the forms in which it presents itself. Why, then, should there not be the same difficulties in the way of defining the nature of spirit? Spiritual things are substantial; if we suppose them to be otherwise our ideas are confused. By "substance" he meant something which had an existence of its own, just like clay or iron. Some Christians say that spirit and matter are opposed to each other; it is true that they are not the same, but it does not follow that they are opposed. If the body lasts but a few years, but the spirit within lasts for millions of years, must not the spirit be the more substantial of the two? If there be angels, they also must be substantial, living in a substantial world, and it follows that the things in a substantial world must have form—length, breadth, and shape. In the Bible angels were always spoken of as men, having form and shape. When John fell down to worship, the angel said, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets. Worship God." Thomas Paine argued that John's vision was subjective; that the angel existed only in his own mind. Another theory was that every time an angel came to man a miracle was wrought, and the angel became temporarily clothed with flesh. Could they believe that? An angel was only a man who had gone to his eternal home. It might be said they had no facts to prove it. He had no intention of speaking of what was known as Spiritualism, but it was his solemn duty to say that it was a great mistake to assert that they of the New Church were Spiritualists, or favoured the views put forth by Spiritualists. In ordinary life spiritual facts were rarely seen, because the organisation of man was fit only for the material and not the spiritual world. He wished, in all kindness, to say that he thought that the very common orthodox teaching that the spiritual world was not substantial, tended to land the hearers in a fog; it was the same with the popular ideas about the Almighty, who must in reality be an Infinitely Divine Man.

MR. CHARLES BLACKBURN, of Manchester, who is cognisant of the false statements which have been printed by the two mediums about what occurred in Mr. Henry Morris's house in Manchester, has raised his subscription towards the fortnightly publication of the *Spiritualist* from £10 to £15, "because of his satisfaction at the exposure of the spirit photograph imposture."

SPIRITUALISM IN ISLINGTON.

MISS KEEVES' TRANCE MEDIUMSHIP.

On Monday evening, October 21st, a public meeting of Spiritualists and their friends was held at 102, Balls Pond-road, Islington, to hear some addresses through the trance-mediumship of Miss Keeves. The admission was free. Mr. T. Blackburn was requested to preside.

After a few remarks from the chairman, Miss M. A. Keeves, the medium, passed into the trance state, and the communicating spirit said that Spiritualism was either a great truth or a great folly. An ancient writer had instructed Christians to "try the spirits" with whom they communicated. St. John did this because, like modern Spiritualists, he knew that rogues and thieves passed from earth to the other side of life, and when there had the same characteristics; when a man took off an old coat and put on a new one, the man himself was not changed; in like manner when he threw off his mortal body, he had but parted with an outer garment. It was the living spirit within which empowered a man to lift his bodily arm, and to walk the streets of London; people knew that they had the power to produce such motions, but seldom paused to inquire "Why?" The life which every man lived on earth, would stamp his character for eternity, and through all eternity the minds of men would never be the same; they would be as diversified as the flowers of the field, and because of that diversification required the "many mansions" spoken of by one of old. In the next world there was progression upwards and onwards, just as upon earth. When a man first enters the spirit world, he is better off than he was upon earth, because he has more freedom of action, and because he loses some of the earthly ties which kept him back. Inquirers often looked upon spirits as deities, and questioned them as if they knew everything, but it was not so; in fact, what he (the spirit) was saying that night ought to be weighed in the balance of their own reason, and if it did not come up to their standard, they ought to reject it. Truth was born with man. Infants were born in purity, but surrounding circumstances created by the condition of human society, afterwards made them sinful; children were little flowers which should be carefully trained up. When Spiritualism covers the world, as the waters cover the mighty deep, the next generations would be wiser and happier, and mankind would know that all men were equal in the sight of God; men will then do right, not from fear of eternal punishment, but because it is right and best to do good rather than evil. There was no such thing as eternal punishment; let them look on nature and its beauty, and ask whether God had created some of his creatures to cast them away for ever? Reason and common sense answered "No." The great and loving Father never created any living thing, without intending it to be happy, and Jesus, the great teacher, had rent in twain the veil between this world and the next, that men might take a peep at the world of happiness on the other side. Spiritualism ought to be studied as a science. Did they think that God had given them an intellect to examine and take pleasure from His works, and then said to them, "Thus far shalt thou go and no further?" Reason answered, "No." If men were compelled always to walk in the narrow groove of the thoughts of their ancestors, how could they ever have obtained the gaslights which illuminated the hall that night? It was an impious thing to say that God ever came to punish man and commanded, "Thus far shalt thou go and no further;" on the contrary, men should scientifically study all the works of God, and then make known His wondrous ways for their own good and for the good of humanity. Education was gradually teaching men better things, and their children would be happier in consequence of being less bound by the dogmas of the past. The religion of the day was a sham; people would go on lying and cheating each other all the week, then on the Sunday go to church and tell the loving Jesus that they were "miserable sinners," believing that then He would bear their sins, and that they would go straight to heaven; there never was a greater mistake, and such worship was a mockery in the sight of God. When they reached the other side of the grave they would find every act of their lives staring them in the face, notwithstanding all their external religious ceremonies in the world below. Spiritualism would teach every man that in the next world he must stand for himself, and answer for his own sins; the mask manufactured by earthly theology will then drop off his face, and he will have to answer personally for all the deeds done in the body. As he (the spirit) was controlling a trance medium and not a physical medium, they might think that the medium was doing it all herself; he advised such to form spirit circles in their own homes; if they could not trust members of their own families in their own homes, how could they expect any outside evidence to satisfy them? Before leaving, he wished to state that the greatest happiness man could enjoy, would be derived from doing good to others.

At the close of the above address by a spirit who gave the name of Henry Tyrrell, the medium sat down and closed her eyes, then began coughing, as the controlling influence left her. This is often the case with trance mediums; for instance, when the spirits give up their control of Miss Hudson she usually gives a single violent expulsion of breath, as if blowing something out of her mouth, then wakes up.

Miss Keeves, when once more under spirit influence, opened her eyes, stood up and said that geology proves that many of the pebbles upon the sea-shore took millions upon millions of years to form, whereas, till very recently, theologians taught that they were formed within the short space of six thousand years; they now explain away their former teachings by saying, "A day with the Lord is as a thousand years," and that the six days of creation were not days of twenty-four hours. How wise they were getting! If people would only gain knowledge enough to read the history of a single pebble, they would learn from it mightier truths respecting the works and ways of God than they would ever get in churches and chapels. As the people grow wiser, men will begin to think for themselves, and cease to pay theologians to do their thinking for them. The people who lead the best lives on earth will be best off on the other side of the grave, quite irrespective of their theological opinions. The heaven painted by the orthodox had no real existence; for instance, one of the chief pleasures of a mother in the spirit world was to watch over her children left upon earth. His name was John Williams.

A Listener.—Tyrrell told us to "try the spirits," but he was off too fast for us to try him. (Laughter.)

John Williams:—That was because you did not question him when you had the chance. I am here. Try me.

The gentleman paused, and at last remarked that he had no questions to ask.

Miss Keeves was next controlled by a spirit who gave the name of Thomas Phelps. He said that on earth he was a preacher who taught his people to lead lives of love and mercy; he kept his teachings so free from dogma as to remain only just orthodox enough to keep within the pale of the Church.

When he reached the other side of the grave, he found out that the kingdoms of hell and heaven were inside, and not outside, the hearts of men—hell and heaven were mental states. The spirits above had never seen God as a person; but, like men upon earth, they saw Him only in His works.

Miss Keeves was then controlled by another spirit, who told a gentleman in the audience that the spirit of a man who appeared to be about sixty years of age was standing near him; he had a round face, bald head, gave the name of Benjamin, and wished to find some method of communicating with him; he had better try and form a spirit circle in his own home. The medium under the same control, said that the Spiritualists of London should form schools for children, and teach them how to improve their bodies as well as their minds; education ought to be made a pleasure, and much of it might be imparted in the open air, among the fields and flowers. The physical frames of children ought to be strengthened, and girls should have much more exercise than at present.

A visitor wanted to know whether all the spirits were Unitarians, as he had heard nothing but Unitarian addresses that night.

The Chairman said that spirits held all kinds of religious opinions, especially those who had only just left earth life, and carried their convictions with them into the next world. If Trinitarianism were true, all Unitarian spirits would become Trinitarians, after they gained more knowledge in the next life; if Unitarianism were true, it would in time make converts of Trinitarian spirits.

Mr. Joseph Stephens said that he had been turned out of the Church for adopting Spiritualistic views, and he was not allowed to explain to the whole body why he had changed his opinions, so afraid were they of free discussion. He did not say this out of any ill-feeling. He found that he could not conscientiously teach children in the Sunday-school that which he did not believe himself. He moved a vote of thanks to Miss Keeves, who had attended without making any charge; he also moved a vote of thanks to the chairman.

These votes were carried by acclamation, and the meeting broke up.

THE SHAM GHOST-PICTURES AGAIN.

LAST Monday another free public meeting in connection with Spiritualism was held at 102, Balls-pond-road, Islington, under the presidency of Mr. T. Blackburn.

Mr. Thomas Shorter, in the course of a lecture on Spiritualism, said that the public mind was in worse than an uninformed state on the subject, for it had been misinformed, and that, too, by men to whom it had been accustomed to look for instruction and guidance. Eminent men of science, as well as some who were not eminent, had stated it to be imposture, or delusion, after, in some cases, making a very little personal investigation, but in most cases none at all. The pulpit, whilst disagreeing with the men of science, and admitting the facts to be real, and of spiritual origin, had called Spiritualism an unholy prying into Divine mysteries, and the art of dealing with diabolical spirits, as if God were unable to protect His own mysteries, and to keep them from man if He desired to do so, or as if there could be anything which God desired to keep from his intelligent and loving children. Then, again, the press generally, but more especially the newspaper press, had simply reflected the popular ignorance and clamour, very rarely giving the facts a fair hearing. Recently there had been a marked improvement in the tone of the press towards Spiritualism, because Spiritualism has fought its way in the teeth of the opposition of the newspapers; especially had this improved tone been visible since the publication of the report of the Committee of the London Dialectical Society. This Society, composed chiefly of men of materialistic and sceptical tendencies, appointed a committee to investigate the question, thinking that thereby they would unmask a vast amount of imposture and delusion; but, after two or three years' inquiry, they gave in a report which forms a bulky volume, and which certifies that the phenomena are real, and due to unknown causes not yet recognised by science. Another symptom of the improved tone of the press was visible only a few days ago, in the very fair description of a *seance* written by one of the commissioners of the *Daily Telegraph*. It was a strong argument in favour of the truth of Spiritualism, that it had not only been able to hold its own for twenty years, but to gain ground in the face of powerful and unfair opposition. He then gave a brief outline of the history of modern Spiritualism, beginning with the manifestations in the Fox family, at Hydesville, United States, a little more than twenty years ago. He told how it travelled far and wide, over pine-clad mountains and through deep valleys; how it found its way into the house of the senator, the philosopher, and the merchant, as well as into the home of the farmer and the camp of the miner. Then it traversed the mighty ocean to spread through all the countries of Europe, till, at the present day, it possessed scores of periodicals, a literature of thousands of volumes, and a number of organised societies in most of the chief cities of the world. Next he reviewed the history of spirit photographs, telling how the genuine character of Mr. Mumler's pictures had been established in a court of law; how Professor Gunning had obtained spirit pictures, as well as Baron Kirkup and several investigators on the Continent. Not a few also had been obtained in London, not without, as might have been expected, charges of imposture having been made. Spiritualism was a most important subject, which inquirers should investigate at home among their own friends. They would, of course, have to work to gain the knowledge; but even in California nuggets of gold were not found upon the highways, and truth was more valuable than gold; at all events, if his hearers did not think so then, they would know it as a certainty in days to come. They should strive to learn truth concerning their internal nature, concerning that world which it was their destiny to enter in the future, now the dwelling-place of those who have gone before and who had been so tenderly loved on earth, who made home holy, and sacred, and blessed by their presence. All these vital questions were involved in the study of modern Spiritualism.

An Inquirer.—Where are these manifestations to be seen?

Mr. Shorter said that probably those who called the meeting together could tell him what manifestations could be seen in the locality; he did not know himself. Professional mediums advertised in the Spiritual periodicals, but by far the best plan for an investigator was to form a spirit circle in his own home among his own friends. Very probably one of his own family would be found to be a medium, and if the manifestations were weak at first they would gradually grow stronger.

The gentleman who made the inquiry said that he was a Jew, a member of that religious body, many of whom had been exiled and burnt by people who persecuted the followers of a faith which taught men that the good Father above loves all His children equally, and does not condemn some while favouring others. The two sons who stood by his side he had brought to that meeting, because he wanted them to learn what was new, to see the world as it is, and if possible to see

some of the Spiritual manifestations, which, if true, tended so strongly to confirm their ancient faith. The facts would encourage his sons to believe in the religion in which they had been brought up.

Mr. Shorter said that he was very pleased to hear such unprejudiced remarks from a follower of such a grand and ancient faith. He had better form a circle at home; possibly one of his sons might prove to be a medium.

Mr. Webster said that he was one of the members of the Dalston Association of Inquirers into Spiritualism, the members of which often obtained manifestations through his mediumship. He would freely give the gentleman who had asked the questions a few sittings on Wednesday evenings; perhaps the gentleman and his sons would do well to join the Dalston Society.

Mr. W. H. Harrison wished to say a few words. He agreed with the accuracy of nearly all that Mr. Shorter had said about spirit photographs, but not with that part which implied that there was little or no foundation for the published announcement that some of those made at Holloway were shams. He was one of those who had made a careful investigation into the subject, and knew that parts of some of the pictures had had no photographic origin at all, but had been elaborately worked in by hand. He did not say this with the slightest bad feeling towards the photographer, who was a man with a large family, and who might have been surrounded by conditions which should prevent people from judging his misdeeds too harshly.

Mr. Webster said that he had had a genuine spirit picture taken at Holloway, on a marked plate; also some other photographs respecting which he could not give an opinion; through his own mediumship he had occasionally obtained spirit pictures with other photographers, and he was then trying further experiments.

Mr. Harrison said that he did not dispute that genuine spirit pictures had been produced at Holloway, and possibly on every day of the week. That was no proof that shams had not been mixed up with them. If Mr. Webster had obtained one genuine one, it was no proof that another picture taken an hour or a day before was not spurious. Writers on the subject seemed to have a difficulty in grasping the idea that two kinds of pictures could be produced in the same place. He knew some of the pictures were genuine; he, in fact, had been present when an optician went to the studio and obtained a spirit picture, taken with his own camera and his own plates.

Mr. Shorter said that the admission that some genuine spirit photographs had been obtained was sufficient to support the argument he had advanced. He did not doubt the excellence of Mr. Harrison's motives, but he could not accept his statements. The very picture of which Mr. Harrison had spoken was taken by Mr. Slater, and bore strong marks of double exposure, though it was only exposed once. Other pictures had been exposed only once, yet bore marks of double exposure; these negatives had been seen by three or four people, but unfortunately they had been destroyed, a circumstance which would tend to act upon the minds of disbelievers in Spiritualism against his testimony, but he could not help that. Mr. Slater's picture, however, was not destroyed, and could be referred to.*

Mr. Harrison said that his friend, Mr. Shorter, through his inexperience in photography, had misunderstood his remarks, for he had not said a word that evening about doubly-exposed ghost-pictures. He had spoken only of pictures doctored by hand, worked upon industriously by a pointed instrument, so that the collodion had actually been cut away; he had one in his possession which every photographer from John O'Groat's to Land's End, who was an honest man, would condemn at once, as produced from a negative doctored by hand, so that the resulting prints were not specimens of pure photography at all. If a man tore a piece off the *Daily Telegraph*, and told Mr. Shorter that it was a specimen of direct spirit writing obtained at a spirit circle the night before, Mr. Shorter would condemn it as not being writing at all, but printing. With the same certainty and absence of doubt, all photographers would unhesitatingly condemn the hand-worked pictures of which he had spoken; those only who had no knowledge of photography might unwisely uphold the pictures as genuine, just as a man who did not know the difference between writing and printing, might believe and publish that a scrap of printed matter torn off the *Daily Telegraph* was a specimen of genuine spirit writing. To practical photographers both cases stood upon exactly the same foundation, furnishing materials for drawing conclusions with the same certainty. To the practical photographer there was no difference between the two cases whatever.

Mr. Shorter said that all the truths of Spiritualism had been condemned, at one time or other, by practical men, chiefly from their want of experience in the suspicious conditions surrounding spiritual manifestations. His whole life had furnished him with constant examples of the errors of practical men in coming to hasty conclusions about spiritual manifestations. Faraday, for instance, was an eminently practical man, yet he had condemned the movement of solid objects at spirit circles as the result of unconscious muscular action, and to the end of his days clung with tenacity to a belief now generally known to be erroneous. The circumstance of the first spirit faces which have made themselves objectively visible, being like the medium, as in the case of the Davenport and Miss Cook, was a suspicious circumstance, yet investigation proved the manifestations to be genuine. If pictures bore marks of double exposure, it was no proof that there were not other and spiritual methods of producing the marks.

Mr. Harrison said that Faraday had no practical knowledge of Spiritualism, therefore was not a practical man, so the two cases compared by Mr. Shorter bore no real relation to each other. Who were the men who had condemned the sham ghost pictures? They were persons who in the interests of Spiritualism and at the expense of time and money, kept watch over the productions as they were issued. Nor were they as had been described, scientific men prejudiced against Spiritualism, who, like the Royal Society, had condemned without knowledge; in fact, they were Spiritualists, who had unanimately condemned the pictures against their own inclinations, for if they had any bias, it was in favour of Spiritualism. He should like to state who they were. One was Mr. John Traill Taylor, editor of a photographic newspaper, a gentleman recognised as a reliable authority by the best photographers in the kingdom. Was he a man biased against Spiritualism? Not at all; on the contrary he was a Spiritualist who had lectured on Spiritualism at Wood Green, and taken upon himself all the obloquy which such open advocacy of

Spiritualism brings upon its supporters. Another was Mr. Samuel Guppy, also a clever photographer; surely it could not be said of him that he had no knowledge of spiritual manifestations, and the suspicious circumstances under which they sometimes occur? Mr. Guppy also had certified the first pictures produced at Holloway to be genuine, so the evidence must have been absolute indeed which turned him from his first course, and made him publicly condemn some of the later pictures as spurious. Another was Mr. Beattie, of Clifton, a gentleman whose testimony as to the genuineness of certain spirit pictures had so influenced the editor of the *Photographic News* that the said editor had told him (Mr. Harrison) that "he was staggered by it, for a more reliable observer of scientific photographic facts than Mr. Beattie could not be found." Was Mr. Beattie prejudiced against Spiritualism? Not at all. He was a thorough going Spiritualist, and had often written accounts of *séances* held in his own house, for the *Spiritual Magazine*, yet Mr. Beattie at once condemned some of the Holloway pictures as the work of imposture. Another was himself (Mr. Harrison), who among other sciences was practically and theoretically educated in photography, and for years had been an article writer for one of the photographic journals; he had also had plenty of experience in Spiritualism. All the experienced and reliable men, who had given time and work to the matter, and seen those of the pictures which were under discussion, had condemned them without an exception, and without hesitation or doubt.*

Mr. Shorter said that they had not condemned them "without an exception." He had recently called upon Mr. Guppy, as he had been told that he ought to call upon him, and had asked him about the nature of the spirit photographs. Mr. Guppy said to him, "I decline to say anything on the subject." Mrs. Guppy, however, said that she was more inclined than before to believe in the photographer's innocence.

Mr. Harrison said that in Mr. Guppy's published letters on the subject he once described some of the later pictures by means of the word "forgeries," and had all along expressed that opinion of them to him.

Mr. Shorter said he had not been without practical advice; he had taken an experienced photographer to Holloway, and he could see no signs of imposture either in the pictures on view or in the operations in the studio.

Mr. Harrison said that after the public exposure he did not suppose that the photographer kept sham pictures on view, or that he would try to play tricks when the Editor of the *Spiritual Magazine* attended with a practical photographer. Had Mr. Shorter's experience of the suspicious nature of certain spiritual phenomena had such an influence on his mind that if a person gave him a bit of the *Daily Telegraph*, as a specimen of direct spirit writing, he would believe it?

Mr. Shorter said that perhaps some person in Mr. Hudson's studio might, in consequence of the painful charges afloat, have tried to remove some of the alleged marks of double exposure by stippling.

Mr. Harrison said that Mr. Shorter and himself had worked together for years in such a friendly manner, he regretted that even a difference of opinion should spring up.

Mr. Shorter said that it was only a friendly discussion, all in good part.

The proceedings closed with the usual votes of thanks.

Correspondence.

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

SPIRITUALITY, OR THE RELIGION OF NATURE.

SIR,—I have been charmed with Mr. Mulford's spirituality, and think that it cannot be too clearly understood that true spirituality does not consist in the belief in spirits, nor in any other belief, since we witness all around us how people believe in God, and in a future existence, and are what is called "highly religious," yet have nothing of that poetic spirituality in one sense so well expressed by Mr. Mulford, of that fine intellectual sympathy with all nature, animate and inanimate, or rather as by a reflex from within, animating inanimate nature, making the whole world kin as one life-breathing universe. Seeing our joys and hopes, and our sorrow and sadness reflected in sea and cloud, in vale and mountain, in the shade and in the sunshine, from morn to eve, and all life through finding "tongues in the trees, books in the running brook, sermons in stones, and good in everything." Thus felt Shakespeare, who was himself the very "quintessence of dust," and finest example of a truly refined spirituality, heart, and soul, and intellect; the very genius of sympathy, and most devout priest of nature, the power within embracing the power that is without, the impulse of wonder in the sense of beauty, variety, and unity, and in all the amazing flow and ebb of life, with charity in its broadest sense intermingling with the finest fancy. It was as the love of Plato, who supposed that with love, the soul of one person went forth into the spirit of another, and was reflected back in a desire to return, as the magnetised needle would return to the magnet, and as world is attracted to world in the universal affection that prevailed throughout the universal being. But no doubt there is a spirituality which is the worship of God in prayer and praise. True, but not in image-worship, be the image mental or pictorial. God is a spirit, and must be sought in spirit, and in the spirit of all nature, in the soul that is within, and in its sympathy with the soul that is without, manifested in all the wondrous beauty that attracts us, as the moth is drawn to all that is bright, as the plant turns to the sun. In attraction and repulsion all is magnetic throughout; for in our deep feeling and intelligent sympathising with all things whatsoever, there must be selections and elections; in search for truth, or the discovery of beauty; in the impulse of wonder and of admiration, we must be touched with that sad aspect of things which Humboldt so well referred to as the tuning of our natural enthusiasm, like as in fine music and the grander works of pictorial art. Then, again, life must have its philosophy as well as its poetry, and find a noble consolation by turns in each; and not only so, it must have its tragedy as well as its comedy. On this world's stage every man has his part to play, and one precept will not serve alike for each and all. He is the sounder mind that can enjoy the fullest and regret the least, and avoid indifference in a brave and noble freedom, loving, hoping, and enduring all things to the last; seeing that our spirituality does not fall into a cold belief, into foolish fanaticism, or dull formalism, or into mere noisy sentimentality; and in all our wonderings over the mysteries of nature, remembering that bigness is not great.

* The marks of trickery on the earlier pictures were so palpable, that Mr. Enmore Jones, who bought copies as they were produced, detected them, although he had no practical knowledge of photography. Mr. Jones was the first to warn us of something being wrong.—Ed.

ness, for there is as much mystery and wonder concentrated in the exquisite form of the butterfly settling in our path, as in the entire universe, which is but a multiplicity of parts. Yes, pure spirituality is of the heart, and of the intellect, and of the fancy. It is the feast of reason and the flow of soul in wit, humour, and conversation; it is in philosophy, poetry, history, invention, and the fine arts, and it is all which lights us above every other form in the scale of being. Not any believing in spirits, nor even in God as an image person of every power, sitting up somewhere aloft upon a throne of state, but as the great spirit pervading the universe, with whom (in terms of personality) we may all commune and find response, and who is to be seen, and read, and felt in all things, animate or inanimate; for there is no dead nature, but all is living substance—spiritual substance—all in all interacting in every condition and form. To think otherwise is but to exhibit the deadness that has taken hold of ourselves, and the evidence of a lack of intellectual spirituality in our own nature. But whether what I have expressed be exactly religious or not, I cannot say; the multitude has other requirements I fear.

Boulogne-sur-Mer.

H. G. ATKINSON.

ALLEGED SPIRIT PHOTOGRAPHS.

SIR,—A statement is made on the first page of your paper for October the 15th which seems to me of great value:—

"A boy medium obtained some spirit hands, and a person present squirted some ink over the hands. When the boy was released from the cabinet his hands were covered with ink, and the youth was denounced as an impostor there and then. . . . A gentleman was not satisfied. He tried experiments, and found that colouring matter placed upon the spirit hands afterwards appeared on different parts of the body of the medium."

My object in quoting this is to call attention to the nature of the evidence required, in testing the genuineness of professed spiritual communications. This remarkable statement ought to teach us not to accept even what appears to be the strongest circumstantial evidence as proof, especially where the character of individuals is involved.

I would apply this to the present painful controversy respecting Mr. Hudson and Messrs. Herne and Williams. I am not going to express any opinion as to the truth or falsehood of the charges made against them. Nor do I know what either yourself or Mr. B. W. Pycock might be able to state, if disposed to do so.

But I do wish to say that it appears to me and to others with whom I have conversed, that the evidence which has been published is insufficient to justify the readers of it in returning a verdict of guilty. Also, bearing in mind the above anecdote, and the photographic possibilities which Mr. Henderson some time ago made us acquainted with in the pages of *The Medium*, I should protest against any inferences whatever which are drawn from an examination of photographs, or which rest upon circumstantial evidence however strong, being accepted as proof of imposition. We ought to be more diffident in relation to subjects of which our actual knowledge is so very small.

I would also venture to remind both yourself and your correspondents that it is entirely contrary to our English sense of justice and fairplay, to expect answers from a supposed culprit to questions in reference to his assumed criminality.—

Betchworth, Oct. 28th, 1872.

EDWARD T. BENNETT.

[The persons competent to come to a decision on this subject are practical photographers, who have seen the handwork in the pictures in question. In the same manner a person competent to tell the difference between printing and handwriting is a civilised man, who knows how to read and write; a New Zealander, who can do neither, might perhaps argue endlessly with his friends that the two methods of impressing ideas on paper were the same, though Englishmen might consider them out of court in the discussion.] The use of making known the present imposture is to let the few mediums who play tricks, know that they will be first exposed in a Spiritual periodical, and not in a daily or general newspaper, to prove that Spiritualists do not knowingly shield imposture.—Ed.]

SPIRITUALISM IN NEWCASTLE.

SIR,—Permit me to draw your attention to the fact that we have made a move in establishing an association in this ancient town and county for the purpose of Spiritual investigation. To this end we have taken the Freemason's Hall, Newgate-street, rented it for a term, furnished it, and, at the present time, we are inaugurating our association (which already numbers a great many enquirers) with a course of the most brilliant lectures it has ever been my privilege to hear, from our learned friend Dr. H. M'Leod, a most fearless and outspoken exponent of spiritual philosophy. In fact, these lectures are worthy of being written in letters of gold, and we earnestly call the attention of your readers to hear and judge for themselves. He has already spoken on the following topics:—1. "Spiritualism, Historic and Phenomenal." 2. "The Logic of Spiritualism." 3. "Scientific Spiritualism." 4. "Denominational Spiritualism." To follow:—5. "Experimental and Noteworthy Spiritualism." 6. "The Spirit of Spiritualism." At the request of several gentlemen, the "Logic of Spiritualism" will be repeated after the course is finished. Dr. M'Leod illustrates his lectures by diagrams, and we are surprised that such a course of lectures is not in daily request. We, who have heard Mrs. Hardinge-Britain, and others, decidedly give the preference to Dr. M'Leod. The remaining lectures will be given every Thursday night at the aforesaid hall, at 7.30 p.m., when the chair will be taken by Mr. Bayfield. The insertion of these few lines in your next number will oblige,

THOS. WOOD, C.S.,

(For the Newcastle Association of Spiritualists.)

4, Leazes-court, Newcastle-on-Tyne, Oct. 30th, 1872.

NEXT Sunday evening, Nov. 3, the Rev. Mr. Austin will lecture at the Swedenborgian Church, near Camberwell New-road Railway Station, London, on "Man as a Spiritual Being."

ANSWERS TO CORRESPONDENTS.

J. C.—Your pamphlet received. We will review it soon.
L. X.—If we cannot publish your long but good letter soon, we will return it to you, and ask you to make it shorter.
L. F. S., Burton-on-Trent.—If the lady is not a medium and the house is not haunted, the noises are probably not caused by spiritual agency. Your questions are of too elementary a character for discussion in these pages; Mrs. De Morgan's book—*From Matter to Spirit* (Longmans)—will give you much of the information you want about mediumship.
A few letters kept over for want of space.
If provincial Spiritualists find any delay or irregularity in the supply of the *Spiritualist*, it is the fault of their newsvendor or his London agent.
The complimentary copies of this journal hitherto posted to the leading Spiritualists of America will be stopped now that fortnightly publication doubles the losses over each issue. The said Spiritualists are invited to become subscribers, and to get others to subscribe.

* This being news to us, we sent at once to Mr. Slater, the optician, 136, Enston-road, though there was but little time before going to press. By return we received the following telegram from Mr. Slater:—"The Holloway photographs taken with my camera and plates while Mr. Harrison was present, contain no marks of double exposure." Mr. Champenowne's alleged picture is still withheld from public view, and all the essential facts on which the *Spiritual Magazine* has based its photographic articles, have proved on proper inquiry to be mare's nests.—Ed.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland.

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism.

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.

Mr C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure of the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S.

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. W. Crookes, F.R.S. (editor of The Quarterly Journal of Science), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real.

A work entitled The Book of Nature, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No: for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the untruthful communications.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never

obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

LIST OF SUBSCRIPTIONS TO PARTIALLY MEET THE EXPENSES OF THE FORTNIGHTLY PUBLICATION OF "THE SPIRITUALIST":—

Table listing names and amounts of subscribers to The Spiritualist, including Charles Blackburn, Esq., A. T. Elder, Esq., W. Tebb, Esq., and others.

Table listing names and amounts of subscribers to The Spiritualist, including "A Friend," N. F. Daw, Esq., R. F. Beamish, Esq., and others.

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