

The Spiritualist.

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

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THE PRICE OF "THE SPIRITUALIST."

In accordance with the notice given last month the price of *The Spiritualist* is this day raised to Fourpence.

TRICKERY IN SPIRITUALISM.

In the last number of the *Spiritualist* attention was called to the circumstance that many of Mr. Hudson's ghost photographs were such as could be produced by artificial means. Mr. John Jones, of Enmore Park, informed us that some of the pictures had been artificially produced, but did not send us evidence. We accordingly made further inquiries into the subject, the result being that there is no question that several of the pictures are shams, made, in many instances, by first exposing a plate in the camera on the person dressed up as a ghost, then treating it so that it would keep a moderate time, and afterwards, before development, exposing the same plate upon a sitter. Thus, on development, the sitter and the ghost would appear together in the picture.

When the ghost was taken, the line of the bottom of the background was taken at the same time, consequently, in some cases, when the plate was developed this line appeared in front of the legs and dress of the sitter. Some of the carpet also, which ought to be behind the sitter, makes its appearance printed over his or her dress.

The real spirit pictures apparently did not come fast enough, so imitations were introduced.

Mr. Hudson is no Spiritualist. The worst of the story, however, remains to be told. It is our painful duty to point out that Mr. Herne, the medium, appears dressed up as a ghost in two, at least, of the pictures which bear the afore-mentioned marks of double exposure of the plate. These sham ghost pictures, showing the background printed in front of his legs, will be found in the albums of several readers of these lines. Mr. Herne may, perhaps, plead that he did not take payment of the sitter on these two occasions, and that he was under a bad spiritual influence at the time, and not in his normal state; certainly the expression of his face in the pictures bears this out. If so, when he was all right again, he should have destroyed the negatives, and prohibited Mr. Hudson from selling copies.

The harm does not end with the injury to himself of these acts. The manifestations through a new medium are watched very carefully, but when they are found to be genuine, and the medium is recognised by Spiritualists, the said medium is in a position of trust, bound in honour not to disgrace the cause by tricks. Again, facts of this kind must force the spiritual periodicals to give less perfect descriptions of *seances* and incipient manifestations to their readers, selecting chiefly those only which it is palpable the medium could not produce artificially. Thus both the public and the scientific world will lose a mass of information, because of a necessary reticence under the circumstances.

Our unhappy story this month does not end here. In another column will be found a letter from Dr. Purdon, containing facts which apparently tell against the non-professional medium, Miss Cook. In this case the spirits have, no doubt, much to do with the matter, she being a young lady, aged sixteen, of blameless life, who was dismissed with a first-class testimonial as to character, from her situation as teacher in a school, because the mistress could not afford to have a Spiritualist in that capacity on the establishment. Her father, from the first, strongly objected to Spiritualism on religious and many other grounds; the phenomena forced themselves into his house against his will, and were a long time in breaking down his prejudices. Spiritualism has done Mr. Cook and his family nothing but injury among their neighbours, though at home, from the hitherto good character of the influences, it has been a source of increased happiness. Dr. Purdon also seems to be a thoroughly honest observer, faithfully recording all he sees, since he has not been afraid to publicly testify to the truth of certain psychological phenomena he has witnessed. Few men, with a professional reputation to lose, have courage to do the same.

In the course of the head and face manifestations through Miss Cook's mediumship, it will be remembered how once, in a clear light, many persons several times saw white drapery in the hand of the spirit, in the

very act of quietly passing through solid matter. Sometimes test manifestations like this occur; in other cases the facts are surrounded by a broad atmosphere of suspicion, which can be pierced only by faith in one another. The best manifestations invariably occur where all are linked together by the affections—where no impure thought enters; in fact, under such conditions, we have seen things taking place in the light which ordinarily occur only at dark *seances*. In Mr. Crookes's experiment with the accordion, before technical witnesses, and with Mr. Home—a medium free from all imputation of ever artificially assisting the manifestations—the instrument would play only under a table. But a Bristol physician certified that, in his presence, with the same medium, the accordion played before him in the air in a good light, and he passed his hands round it. Why this difference in the two cases? We have no direct knowledge, but suppose that in the latter case the circle was more harmonious, happy, and susceptible to spiritual influx. Given a circle of hard-headed people, like the *savans* whom Mr. Home met at St. Petersburg, who sit to authoritatively impose their own conditions on the immortals—the spirits are not submissive to the dictation.

In addition to the cases mentioned in the first part of this article, we have also privately heard strong rumours about two other mediums, resident in the United Kingdom, having recently helped their manifestations with tricks.

Ever since this journal was started we have not had a case to publish till now of tricks on the part of a genuine medium. How is it that real or apparent cases against many of them seem now to have set in all at once? Is it that a wave of bad spiritual influence is now passing over the land, and that mediums are more visibly affected by it than others?

The charges of trickery, and the investigation into the facts, originate in all cases, it will be noticed, with Spiritualists.

Whatever may be the meaning of all this, it will do some good if we seek to spiritually purify and raise ourselves, and at the same time take care to surround all our mediums with good influences. Physical media are persons easily mesmerised, and very easily led by others, through their affections, into good or bad courses, as the case may be.

SPIRITUAL TELEGRAPHY.

DURING the past three years a great many facts have been stored up in these pages, and, among other uses, they will serve the purpose of aiding to build up a system of philosophy, comprising the laws which regulate communion between spirits and men. It has been a matter of regret to us that there has not been more space in this journal to devote to Spiritualism and its teachings; but it was felt to be best to seize the facts as they occurred, and to record them ere they were lost for ever, whereas opinions about them, and conclusions flowing from them, would keep until favourable opportunities occurred for publication. Unless some useful knowledge and high teachings be drawn from Spiritual phenomena, both physical and mental, they might almost as well be nothing more than clever conjuring. Several years' constant observation of the facts, and study of the English and American literature of Spiritualism, have given us opportunities of drawing conclusions, a few of which may now be stated:—

When a man quits the earthly body, it is clear that, spiritually, mentally, and morally, he is the same man still, but possessed of additional powers; of several of these powers we can form no conception. Sometimes flashes of these powers begin to appear in persons still living in the body, and the ordinary experience of observers is indeed disturbed when they listen to clairvoyant descriptions of events occurring hundreds of miles away, which descriptions afterwards prove to be true. A caterpillar, which observes some few of the powers of a butterfly for the first time, could scarcely have its preconceived ideas and experience of "the nature of things" more unsettled. It is also plain that many of the facts of spirit life cannot be communicated to, or received by us here below, for we have not the brains to take in many spiritual ideas, if they could otherwise be revealed. It is a great blessing that this is the case, because directly after passing through the gates of death, the world beyond with its new sensations, enjoyments, and duties, bursts upon the disembodied spirit in all its freshness and glory; if we could learn

all about it before we entered, the change would be a comparatively small one from our present state, and a man tired of this world might be wearied by the next stage of existence, almost before he entered its portals.

The ruling love of a man takes him, after death, to his own place or state, and these places or conditions are so far apart, that those who love wickedness, and go to dwell with their own unhappy kind, cannot see or mix with spirits in the higher heavens. A spirit recently remarked at one of the London circles, "You had better be as good as you can now, for although there is eternal progression by self-reformation after death, I can tell you that it is very hard and slow work." Chemists know of several substances of different colours which can be dissolved in a vessel of water without mutually decomposing each other; then, by the evaporation of water, the substances begin to crystallise; blue crystals grow in clusters by themselves, red in other clusters, white in white clusters, and so on. From a single liquid, the particles in the solution all go to their own place, and build themselves into separate clusters, differing entirely in shape, colour, and chemical composition from their neighbours. Just as chemists do not know *why* this is the case, even so we do not know why the ruling loves of men take them to their own place after death. In both cases the facts are governed by law.

Some men and women are low, earthy, sensual, and criminal in their nature; such after death are more or less tied to the earth by their thoughts and affections; they are earth-bound spirits. They seem to possess more power over common matter than other spirits, and to be so material as to be able to produce physical effects with greater ease than higher spirits. One proof of this is that the disturbances in haunted houses are almost invariably produced by spirits of a low order, who in most cases have committed some crime in the place haunted. Mediumship should never be developed in a haunted house. It may enable vicious spirits to get at the sensitive medium, and to do more or less harm. Mr. Gerald Massey has had very painful experience in this respect, as he stated in one of his recent lectures. A powerful medium, who has been under the guidance of good spirits for many years, may sometimes temporarily enter a haunted house with safety from all but evanescently disagreeable results, but not always. The lower spirits, as a rule, can, if they wish, keep the higher ones away, at least so far as the bodily portion of the organism of a medium is concerned. The higher spirits usually act on the mental or higher portions of the organism of a medium; hence communication with them is more common by trance and clairvoyance than by the physical manifestations, with the great disadvantage that the messages have then to be translated and given to the external world through the mouth or physical organism of the medium, who perhaps does not understand the subject to which the communication refers. Sometimes low spirits with good intentions seem to work with the higher ones, manifestations and communications of the most valuable character being the result.

It is certain that many of the earth-bound, as well as the higher spirits, are intimately connected with particular persons; more or less identity of loves connects the spirits with the mortals more or less intimately. Those spirits who are almost always in the company of a good physical medium, and are the chief workers in the production of the physical manifestations, are usually very similar in thought and likings to the medium; their interests are very much bound up together, and what gives pleasure to the one gives pleasure to the other. Sometimes, when the medium gets into a bad state of mind, or sits at a *seance* with unusually bad people, much lower spirits than those ordinarily with him get at him, causing him pain, or making him say and do things he normally would detest. For this reason paid media run into far greater danger than others, and as they give such great and open facilities to inquirers, unlike the non-professional media who select and limit the number of their visitors, a correspondingly increased debt of gratitude and help is due to them from Spiritualists, when they do their duty honestly. Something should be done to protect them from the many spiritual as well as other dangers they have to encounter. We were first informed, through the trance mediumship of Mr. Morse, that people who haunt scenes of vice and wickedness have their thoughts, consequently their actions, influenced by spirits of a low order, and that these unseen human disembodied

beings are enabled to gratify their own low instincts through their alliance with their companion still in the body. The philosophy of this may probably be unravelled by studying those facts of mesmerism wherein the patient often feels the sensations of the mesmeriser, tasting what he tastes, and seeing what he sees.

The converse of all this holds good. A medium, by raising his aspirations, by true prayer or otherwise, can so raise his own state that higher spirits than those ordinarily with him can get near him, and aid and protect him. We have several times been present when true prayer from all present has in a few minutes changed the whole character of the manifestations at a physical *seance*, making all the noisy, and perhaps a few very bad spirits, clear out. Once the controlling spirit sang out, "Pray—pray all of you, or mischief will be done. There are some very bad influences here." The advice was acted upon, and in two minutes all was changed. All the spirits agree that the conditions of time and space are not the same to them as to us, and that to them nearness or distance depends more upon mental states.

To get strong physical manifestations it is a good plan for the medium to have a sound sleep an hour or two before the *seance* begins, and on waking up to have light refreshments: nothing heavier than fish. A heavy meal which brings on sleepy feelings is bad for the manifestations. If two *seances* are to be held the same evening, there should be a tea or some light meal between them; the *seance* room should be left during the interval, and the doors left open; it is also advantageous to let the medium walk for ten minutes or more in the fresh air, say in the garden, between the two *seances*.

The "Johns" and "Katie," who, so far as physical manifestations are concerned, seem to casual observers to be the controlling and guardian spirits of the media, are in nearly every case not so in reality. If the medium be questioned, he will usually say that his real guardian spirit is his father, mother, or somebody who loved him much in life, and who communicates with him in private, but very rarely, if at all, by the physical manifestations, such as raps, table motions, or the direct voice. The communications of these guardian spirits are usually by clairvoyance, clairaudience, or some of the higher kinds of mediumship. The reason why media rarely mention messages they get in this way is that few people believe them, as it all depends upon the testimony of the speaker, and the British people are so in the habit of cheating each other where they can in trade, politics, and theology, that it is now considered to be most reasonable to conclude a man to be untruthful, if it can be shown that he has a material interest in telling lies. We regard the Hindoos as most atrocious liars, because they lie continually; in three hundred years our descendants will hold British morality, as recorded in the newspapers, in the same estimation as that with which we now regard the untruthful habits of certain Eastern nations. The difference is in degree, not in kind.

Mediumship is a powerful mental stimulant. When it breaks out in a private family, and the fact of the reality of a life beyond the grave becomes practically known in the home circle, the sense of responsibility and the amount of thought, or perhaps prejudice, evolved in the minds of all members of the household is very great. If the medium be an affectionate, intelligent person, of lively disposition, and well-balanced mind, the medial gift had better be followed up and cultivated. If, on the other hand, the incipient medium be an odd, eccentric person, not clear-headed, and is of a vicious disposition, we should say:—"Do not sit for manifestations—do not cultivate mediumship." In such cases mediumship sometimes increases the want of balance of mind; the communications are not worth much through a naturally stupid medium, and the mental stimulus may cause the mind to overbalance itself altogether. On the other hand, to a person with well-balanced mind, and a happy, lively disposition, the mediumship is usually a great gain and blessing, which, however, like all other good things, may be used or abused.

When mediumship appears in the home circle, causing not a little perplexity and astonishment, an early step usually is to call in a few friends or neighbours to see the phenomena; and this is about the worst thing which could be done. In the first place, the phenomena being undeveloped and weak, that which the members of the family know to be genuine, is assumed to be imposture by the visitors. In the second case, the undeveloped manifestations are weaker than usual when the strangers come in, because of the additional anxiety of the medium. In the third place, the visitors bring in their own spirit friends with them, some of them often very bad ones; these low ones thus may get at the undeveloped medium, and cause much trouble and annoyance, lasting for weeks or months after the visitors have left. A well-developed medium is tolerably safe from such mishaps. A medium, while developing, should be surrounded by none but the purest and holiest influences, especially when sitting in circle; until the mediumship is fully developed and strong, it is best to shut out strangers altogether.

Thus it appears that a good healthy body, and well-balanced mind, are necessary for the reception of the best spiritual gifts. In time, "the salvation of the body" will become one of the cardinal doctrines of Spiritualism, as essential to the more speedy perfection of the soul. When an ignorant man leaves the body, he is ignorant still, hence, men like Professor Huxley, who do such great work to advance education, live in the performance of intensely religious acts, which result in sending vast numbers of intelligent rational spirits into the next world. In this way Spiritualism shows that there is an enormous after-death value in what is called "secular" education. As adults or juveniles cannot be properly educated while their bodies are half-starved, or their minds are in a state of anxiety, it follows that all laws and systems which drain most of the means of subsistence in a nation into the hands of a very few people, are irreligious, and that any theological system which supports those laws and the lawgivers, must be irreligious too.

The subject of spiritual telegraphy is such a wide one that in years to come scores of books will not be able to contain all the useful information which could be published about it. Not only mental harmony, but a strong bond of affection, *must* unite all the members of any spirit circle to induce the best results, but such circles are very rarely found. The influence of the affections on spiritual influx has as yet not been much considered by Spiritualists. It is a chief reason why the best manifestations are rarely witnessed in public spirit circles. Men who rejoice in a superfluity of cleverness have sometimes told us how they have tied up or held mediums hand and foot and introduced other precautions to prevent possibility of trickery, then sat glaring at them, waiting for manifestations which mostly never came. There being nothing of spirituality or love in the members of the circle, a chief condition favourable to spiritual influx is broken. Whenever a medium is unhappy, the manifestations are poorer than usual.

The intellect of savages is concentrated chiefly upon the physical aspects of human existence. Higher races of men reduce physics to a science, and begin to study facts relating to the mind. Spiritualism, we think, will push human thought a stage further, and force it to study the influences which good and bad affections have upon the spirit, mind, and body. Love is about the greatest power in the universe, and has a potent influence over the character of spiritual phenomena; yet, up to the present time, it is a subject which the few only have submitted to the light of clear thought and exact knowledge.

In conclusion, a few words may be said about the want of precision which characterises the manifestations, for this, which at first sight appears to be an evil, may be a great good. If the manifestations could be produced with certainty, just as a spectrum can always be readily projected upon a screen in a lecture-room by means of suitable apparatus, then all the professed men of science in this country would be forced to become Spiritualists at once, and would soon be followed by the public at large. If Spiritualism were thus a mere matter of physics, its religious element, and the power in the movement to reform social and other abuses, would be to a large extent lost; intellect is often tied to selfishness, cruelty, and ambition, so that clever men, possessing these unhappy qualities, might find themselves leaders in Spiritualism because of their ability in mathematics, physics, or law. At the first glance there is much of a suspicious nature in the external aspects of Spiritualism; its alleged marvels seem improbable; that ghosts should sometimes cover their heads when showing themselves, and at dark *seances* usually demand a roll of paper forming a tube for speaking purposes looks suspicious, and so on with many other manifestations. The result is that the movement tends to spread among friends who are not in the habit of cheating each other, and whose known probity outweighs all the external doubtful appearances of the subject. Those who are in the habit of cheating each other, or who look upon it as a natural thing to do so, and cannot accept the personal testimony of their friends in the first instance, do not investigate; others of a better nature, possessed also of independence of thought and action, seek for themselves, and attain an amount of reliable knowledge of the subject proportionate to their industry in following it up, and their natural spirituality of character. Thus, we Spiritualists are a body of people linked together as much as frail human nature at present permits, by bonds of trust in one another, and a persevering love of truth. If spiritual telegraphy went on with the same precision as experiments in chemistry, all kinds of people would be brought into the young movement, to the injury of its religious aspect and its reforming powers. In the inner circles of Spiritualism there is a love of one another and a kindliness of tone which we have not seen elsewhere to the same extent.

Much information and intelligent speculation about the relationship between body and spirit will be found in a little book called *The Mental Cure*, by the Rev. W. F. Evans, published by Mr. M'Geachey, of Glasgow.

There are a few errors in it, which the physicist will at once detect, and in other respects the book is not above criticism, but it opens up paths almost completely untrodden at present by thoughtful men, and the ground occupied by Mr. Evans will certainly in the future have to be thoroughly examined by the students of Spiritualism.

OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF THE "LIFE OF SWEDENBORG."

I AM sometimes asked, "Which work of Swedenborg's would you advise me to read?" It is a question that requires various answers. To one I may say, "Do not try to read him, for you he has no message." But as a rule, I reply, "Read any book you fancy, and anywhere in the book." Swedenborg, with a vast show of method, has little method; or, at least, little method that answers to the order of modern thought. We have ceased to think in the trains that philosophers of the seventeenth and eighteenth centuries pursued, and it only begets irritation and weariness to attempt to follow them. And as Swedenborg may have no message for some minds, so in like manner he may have various messages for various minds, and various messages for the same mind at various stages of development. What at one time may be passed over as trivial or unintelligible may at another acquire importance or lucidity; and some maxim or doctrine which may for awhile shine as a sun in the intellectual firmament may by-and-by decline into insignificance.

Such has been my own experience, and if I have valued Swedenborg through many years, it has been for varying reasons. The admiration I feel for him today, if deeper, is more discriminating and accorded on grounds diverse from my early enthusiasm. Whilst, however, it is right to recognise the phenomena of growth, let no one despise what he may have outgrown, but gratefully regard the steps whereby he has attained his present position—a position to be in process of time left behind for a higher, and so on, let us hope, for ever. The best service any acquirement can render is incitement to something better.

Among truths taught me by Swedenborg (a truth alike expansive and comfortable) was the Unity of Humanity; and in no empty, rhetorical sense, but as sober, scientific matter-of-fact.

But it may be asked, "Did not St. Paul centuries ago proclaim that God had made of one blood all nations of men?" True; but the unity revealed by Swedenborg is profounder far than Paul's words are commonly taken to signify. Not made of one blood at some remote era, but living in one blood is his idea.

He teaches that whilst we are externally discriminate and independent of each other, we are internally and really molecules in a vast organism comprising both worlds, the spiritual and the natural.

Of our sense of individuality he makes slight account. He allows that it is vivid, and that it is right that it should be vivid, but that it is illusory. Every one of us *feels* self-contained, and satisfied that he should survive were his whole kindred swept into nothingness. Yet, he assures us, the transfer of this *sensation of independence* from experience to philosophy begets endless fallacies in theology and sociology. Indeed, one of the last sentences he wrote was as follows:—

"The origin of all the errors of the Church has been the persuasion that *men live of themselves*."

And his writings abound with illustrations of the vital connections subsisting between the individual and the community. Thus we read—

"Without connection with heaven and hell no man could live for a moment. If communication were broken, he would fall down dead as a stock. This has been proved to me by experience. The spirits associated with me were a little removed, and instantly, according to their removal, I began as it were to expire; and I should have expired unless they had returned."

A caution here is needful. Let it not be inferred that Swedenborg teaches that we live by spirits. Spirits are men and women who by death have been released from the grosser vesture of the flesh, and have quite as little as ourselves any claim to independent existence. The source and centre of all life, he perpetually iterates, is God—

"Without whose presence no one could live, whether good or evil. In the spiritual world the matter was once put to the test. The divine presence was, as it were, removed from a certain devil, and immediately he fell prostrate like a corpse. The experiment was witnessed by thousands of spirits with astonishment."

Here a reader may interpose—

"What you say (or rather what Swedenborg says) of the illusory character of the sensation of independence may be true, but where is the evidence? Assertion is not proof; and it would be easy to overwhelm you with the authority of a galaxy of philosophers who have based their metaphysics on the rock you would undermine,—namely, the absolute veracity of consciousness so far as it concerns personal independence."

The remark is just; and in reply I would urge, that whilst what may be considered conclusive evidence is not to be had, yet there are a variety of hints and suggestions which tend to establish the Swedenborgian

proposition, and which to a certain order of minds have the force of demonstration.

For instance, few mental philosophers hesitate to start from the ground of common sense. They confidently assume that what is generally felt and seen is an accurate transcript of reality; and it being conceded, they boldly proceed to develop their several systems.

But consider: How would the like course answer in physical science? Suppose an astronomer were to start from the same ground of common sense, and accept as unquestionable the appearance that the sun rises in the east and sets in the west—how much truth would he ever attain to? As Sir John Herschel testified—

“Almost all the conclusions of astronomy stand in open and striking contradiction to those of superficial and vulgar observation, and with what appears to everyone, till he has understood and weighed the proofs to the contrary, the most positive evidence of his senses.”

Similar testimony might be borne of other branches of physical research. Indeed, the history of physical science is a long series of cases in which conjecture and logic have been reversed by experiment. Time was when the method of physical was identical with that of mental philosophy—when, in ante-Baconian days, and in days long after Bacon, natural philosophers were content to take common-sense for a foundation, and erect logical cosmogonies thereon.

Now, I would ask, since in physical science we have learnt to “distrust superficial and vulgar observation,” and to suspect that whatever is apparent and plausible is the inversion of reality, why should we continue to attach such value to similar evidence in the mental sphere? Why, in short, should the speculator who would be laughed out of physics be tolerated and applauded in the realm of metaphysics? Many a one who would smile with scorn if it were maintained that the sun goes round the earth because it *appears* to do so, would not hesitate to assert with vehemence that he was free and independent *because* he feels free and independent, and that there was no use in trying to persuade him to the contrary.

Nor would I be supposed to urge that *because* we feel free and independent *therefore* we are not free and independent. It would be a droll prescription for the discovery of truth to recommend the inversion of appearances, and, as a rule, to conclude the fact to be the reverse of our sensation. I merely argue that our consciousness of freedom and independence, however vivid, is no proof of the validity of that freedom and independence.

Nor is the unity of humanity and the instant dependence of the individual upon his connections therewith beyond such evidence as ordinary intelligence may appreciate. As stated, there are numerous considerations which tend to establish the proposition set forth by Swedenborg.

First, physically. Every year we are coming to a clearer recognition that as to our bodies we are parts of Nature, included in the cosmic order, sustained by and subject to the cosmic forces. As has been observed, men and animals are as strictly related to earth as are plants. The difference is that the connection in the one case is more obviously immediate, whilst in the other it is not a whit less real; distance does not affect dependence, our earth exists and is governed by the sun as completely as if visibly annexed thereto. Plants are rooted in the soil in which they grow; animals in turn grow upon plants, but, being locomotive, they carry their nutriment about in their stomachs, out of which, as from roots, they grow. In a large view of the world, the petty distinctions of which we make so much disappear, and we see the animal based in the vegetable kingdom, and the vegetable in the mineral, and the whole woven together in a perpetual circulation of reciprocal offices. It is questionable whether we have yet more than a faint apprehension of the infinite threads of intimacy between our physical constitution and our physical circumstances. And yet what a clear cut sense of physical isolation a healthy human being enjoys!

Second, socially. Some time ago, as I sat in an omnibus, I heard a vigorous John Bull proclaim aloud his freedom and independence—he took his opinions from no man—in all things he was a law unto himself. Listening, amused with his self-assertion, I speculated whether, if a mental inquest could be held, much would be found to justify his boast. As I looked at his hat, his clean shaven chin, and his vesture, blamelessly conventional, I was filled with wonder at the force of that illusion under which he professed himself with complete sincerity “free and independent,” whilst controlled by the world even to his finger tips.

It is the same with all of us. We may not bounce about our freedom and independence, but in our hearts we feel much the same as the man in the omnibus. And yet, if we have any faculty for self-analysis, we may discover how our opinions are derived from a common stock, and shaped by the influences around us. If our ideas could be represented as flora, a botanist would not have much perplexity as to their origin and classification. To go no deeper than language, how distinctly are we persuaded that our words are our own, whilst it is certain that every one of them has

been imported into our memories from without; and how we shrink from misplacing accents in speech or letters in writing, confident that our conformity in such titles is prescribed spontaneously from within.

I do not, of course, deny the existence of individual originality, but I maintain that it is slight and marginal—rightly understood, it is the edge and evidence of social growth. As human nature develops, its line of development appears at certain points and such points are designated men of genius—inventors, discoverers, poets, reformers. But, as we have long known, such men of genius, so far as they stand for much, have been little more than the spokesmen of their generation. Hence, too, the phenomena of groups of genius, and the simultaneousness of many discoveries and inventions, so that it is sometimes argued that if certain famous men had not distinguished themselves, others out of the unknown depths of their era would have stood forth and replaced them.

Such considerations, which it would be easy to amplify, may serve to reduce resistance to the more important conclusion of the inward unity of humanity. If in matters external, over which we appear to have control, we are proved to be dependent, how much more so may it be in the depths of our nature, of which depths we have so little cognisance. As Swedenborg remarks in one place:—

No one knows how the Lord leads and teaches him internally, any more than he knows how his soul operates in order that the eye may see, the ear hear, the tongue and mouth speak, the heart impel the blood, the lungs respire, the stomach digest, the liver and pancreas distribute, the kidneys secrete, and innumerable other things. These processes do not come within our perception and sensation, and they all correspond to Divine operations in the interiors of the mind, which are infinitely more complex than those of the body.”

We are ever apt to forget how much is done for us, and what a small place our conscious activity has in the majestic play of forces within and around us. Our consciousness has been fitly likened to a stage in a vast theatre, and who and what may appear upon the boards, or how soon the curtain may fall are beyond our choice and prediction. We may be glad, or indifferent, or miserable over the performance, but the stage is never vacant, save in sleep, and possibly not even then.

And as we are each connected outwardly with Nature, so we may suppose that we are connected inwardly with Humanity, and that the constant ebb and flow of thought and feeling through our consciousness is due to our incorporation with the infinite multitude of spirits (“in the body and out of the body”) of which universal Humanity consists. Our independence and isolation, I venture to assert, are wholly illusory.

Lastly, I may set before my reader Swedenborg’s grand conclusion, that God is the life of the universe. He writes:—

“All created things are in themselves inanimate and dead; but they are animated and vivified by this, that the Divine is in them, and they in the Divine.

“Man is an organ of life, and God alone is life; and God infuses His life into the organ and every part of it, as the sun infuses its heat into a tree and every part of it; and God gives man to feel life in himself as his own; and God wills that men should so feel, in order that he may live *as* of himself.”

In this communication of life, God gives Himself so unreservedly that creation feels Him as her own: His joy as her joy, His peace as her peace, His strength as her strength, His personality and independence as her personality and independence.

Swedenborg says:—

“It appears as if the Divine were not the same in one man as in another; that He is different in the wise and in the simple, in the old and in the young; but this is a fallacy from appearance. Man is different, but the Divine in him is not different. Man is a recipient, and as a recipient, is various. A wise man is more adequately, and therefore more fully, a recipient of the Divine Love and Wisdom than a simple man; and an old man who is wise, than an infant and a boy. Nevertheless, the Divine is the same in the one as in the other. In like manner it is a fallacy from appearance, that the Divine is various in angels and men, because angels are in wisdom ineffable, and men not so. The variety is in the receivers, and not in the Lord.”

SPIRITUALISM NEEDED BY THE INTELLECT OF THE AGE.

The following is a portion of a leading article from the *Daily Telegraph*:—

“Professor Tyndall’s graceful yet mournful remarks touched a wholly different chord of thought. He spoke of the natural alliance between Art and Science, and said justly that artists and philosophers are suitors to the same mistress, Nature—the first wooing her for her beauty, the last for her order and truth. But he went on, in presence of painters and sculptors, to utter words the echo of which will be borne back from the very heart of our modern life. He spoke of the ‘dry light’ of the intellect, of the rare occasions when the scientific man ‘has glimpses which may make him less forlorn,’ and of the pleasure with which he returns to the beauty of Nature from those researches into her truth and order which seem to leave nothing remaining except ‘matter and force.’ Mr. Tyndall quoted that pathetic sonnet of Wordsworth, in which the poet falls passionately back upon the outward aspects—nay, even upon

the superstitions of natural religion. Our age is saddened also by the grand but perpetually vanishing horizons which strain its dazed eyes and tantalise its heart. It was notable to hear the Professor at this banquet declare that he regarded genius as ‘the inborn and unpurchaseable gift of God.’ True, he guarded his language against misconception; but there was in it the expression of a yearning, of a demand, of an impatience, which is, as we say, on the very lips of our time. Never again can men think and believe as they once did. The march of science and of thought has left behind institutions which are dead without knowing it, and burdens of the human mind, which seem still borne only because the ache of the place where they pressed is still felt. Never again can enlightened ears ‘hear old Triton blow his wreathed horn!’ and it must be confessed that the vast generalisations, the glorious revelations of science, are greater than the dead deities. But men must have something to believe, something to explain to them the beauty of Nature as well as her order and her truth—something to restore to them in the new world opening outside the little old-fashioned universe their faith in a Source of all that beauty, and in a Centre of all that love and worship, the endless insatiable hope and aspiration which will not be satisfied with ‘force and matter.’ The cry of humanity to-day to the men of science is, ‘Give us back something to believe,’ in return for that which has been taken away. Science ought not to respond with a cold refusal to care for anything but facts. Emotions, affections, aspirations, as Professor Tyndall himself said, are ‘part and parcel’ of human nature; and there must be a religion—there must be a morality and a creed—to satisfy such desires. The need will be now all the more readily admitted, since we have heard the foremost man of experimental physics—Faraday’s successor—rising to confess that his own breast aches and yearns with the universal longing of the time. This utterance, and that of Mr. Gladstone, certainly rendered the Banquet speeches of 1872 worth serious notice. It would be indeed ‘grace after meat’ if artists would take to heart the Premier’s admonition, and if Science should pause to mark that the time approaches when she must and will be challenged for a belief ‘by which a man may live.’”

Notices of Books.

SPIRITUALISM ANSWERED BY SCIENCE. Second Edition. By E. W. Cox, S.L., F.R.G.S. London: Longmans.

In this new edition of his pamphlet, Mr. Serjeant Cox has made large additions, but does not modify his statement that spiritual manifestations can be explained on his psychic force theory, without calling in the aid of spirits. We claim that most of the authenticated facts recorded in the last five numbers of the *Spiritualist*, but more especially those in No. 31, are wholly inexplicable on the hypothesis of a psychic force governed unconsciously by the intelligence of the mortals composing the spirit circle. Very many of those facts are taken from the official report of the Dialectical Society. Of the vast accumulation of facts of this kind, Mr. Serjeant Cox takes no notice whatever; until he publicly applies his hypothesis to those facts, he does not fairly grapple with the subject, and there is no common ground for debate between us. His endeavour to systematise the conditions under which good manifestations are obtainable, deserve careful examination by all thoughtful Spiritualists, and we should like, at a future time, to consider them fully in these pages. The circumstance that the correspondence between Mr. Crookes, Professor Stokes, and Sir Charles Wheatstone is published in full in the pamphlet adds to the interest thereof.

OUR HOME IN THE STARS. By Joseph Drew, LL.D. London: Elliot Stock.

This book is written by a gentleman who has done much good work in Dorsetshire and neighbouring counties, in diffusing valuable scientific knowledge by means of popular and pleasing lectures of good quality. Lectures of this kind are much needed in many provincial districts. He argues in this book that we may possibly take up our abode on some of the other planets after death. Spiritualism throws some light on this problem. In the first place, the planets, as we see them, are as material as this earth, and a spirit does not see common matter as we see it. A spirit can pass through common matter, unless for the time being it has “abnormalised” itself, and taken upon itself material conditions. If then, as spirits, we shall hereafter visit or live upon other planets, we shall see them from their spiritual and not their material side; sometimes spirits cannot see many kinds of common matter any more than we can see spirits. When they take upon themselves material conditions, we think they see this world again as we see it; even then they have powers which we have not, for they can see in the dark. To get a knowledge of the planets as they are to the material eye, we ought to visit them in the body, and not as normally constituted disembodied spirits. Spiritualism shows the dawn of the glorious possibility of planetary

intercommunication. Possibly we may learn about the planets by clairvoyant examination, when the many sources of error, which at present render such examinations unreliable, are understood and eliminated. Possibly we may get information about the planets from spirits who have visited them. There are spirit messages on record of this nature, but their accuracy and truthfulness require testing. Possibly a living human being might be carried to one of them and back by spirits, as Mrs. Guppy was carried from Highbury to Holborn, as shells were carried from Kingston-on-Thames to Ostend, and as Baron Kirkup's letters were carried between Florence and Leghorn. We do not know whether increase of distance correspondingly increases the difficulties of carriage. Such are possibilities which may or may not become actual facts within ten or ten thousand years from this date.

TESTIMONIAL TO MR. AND MRS. EVERITT.

THE following is a summary of the proceedings at the *soiree* recently given to Mr. and Mrs. Everitt at the Cannon-street Hotel, which we were unable to publish last month. A number of Spiritualists and personal friends invited them to attend, in order to present them with a testimonial, as a tangible expression of the high regard and esteem in which they are held. There was a large attendance, the room being well filled by some of the foremost workers in the movement.

The Chairman said that it was a very happy privilege to him to be one of the organs for presenting a testimonial of respect and regard to his esteemed friends Mr. and Mrs. Everitt. That testimonial was given to them both on personal grounds and because of their character as Spiritualists; but it was even more on the former ground than on the latter. The company then present must rejoice to have an opportunity of testifying the sentiments with which they had long regarded Mr. and Mrs. Everitt (applause). He could testify to their high moral and social qualities. He believed that it had not been contended by the adversaries of Spiritualism that anything like deception had been practised in this case; but if it had been so contended, he would point to the creditable and honourable life which Mr. and Mrs. Everitt had led. In addition to the high personal character of Mr. and Mrs. Everitt, the latter, as the company were aware, was a medium of most extraordinary power, and he should omit a very essential part of his duty if he passed over that fact on such an occasion. He had soon in their presence things more wonderful than he had witnessed in the presence of any other medium. Mr. Everitt was in trade, but he was a gentleman in trade, and Mrs. Everitt was a lady who honoured her occupation in life. He regretted that Mrs. Hall was not able to be present at the meeting, and she regretted it too. He had witnessed spiritual manifestations of an unmistakably genuine character at the house of Mrs. Everitt; he had taken Mr. Sergeant Cox and Mr. Crookes there too, and they had witnessed many things which he should like to know how they could explain. There was a great responsibility in Spiritualism, and he must say that Mrs. Everitt was using her gift of mediumship well; he thanked God that Mr. and Mrs. Everitt were both Christians, and labouring to advance Christianity; he rejoiced that they were Christian Spiritualists, advancing the cause of Christ. Lately Spiritualism had been making amazing progress; it had been gaining in intelligence and strength, and men of science and intellect had come forward in its support. The social status of Spiritualists had been changed of late; there was a time when he was often asked, "Was he rogue or fool?" He replied that "he was neither," so was informed that he was the victim of both rogues and fools (laughter). He had known Sergeant Cox for forty years; in their early days they both committed sins against society by writing bad poetry, and his (Mr. Hall's) was the worst of the two; he was sure his own poetry was bad, and he thought Sergeant Cox's was better. In 1827, he (Mr. Hall) read one of Sergeant Cox's poems, and patted him on the back. That poem was called "The opening of the seven seals," and he (Mr. Hall) had, himself, published a book seven years before that; so that he was quite an experienced man of letters when Sergeant Cox was beginning. It was a glorious thing to know that two such men as Mr. Cox and Mr. Crookes had taken up Spiritualism in a right and proper spirit. It required no little moral courage to avow one's self a Spiritualist. For his own part he (Mr. Hall) could make the avowal, and care nothing about any man's opinion. He was a thorough and entire believer that the spirits of those who had gone from earth, and of angels who had never been on earth, could and did communicate with men and women still living. It was a common thing to meet educated men who believed that there was no hereafter and no God, and he had met a doctor only the night before who held such views. His esteemed friend the late Robert Chambers was as great a Spiritualist as himself. One night he (Mr. Hall) said to him, "Tell what you know to the world," but he did not and would not, though he believed that he had left behind him a record of that which was his firm and entire conviction. One night, coming home from Blackheath, Mr. Chambers told him that he had just burnt some manuscript which it had taken him three years to write, because Spiritualism had taught him that there was more truth in the Bible than he had hitherto believed; he was no enthusiast, but a clear, cool, calculating Scotchman. His brother, in the memoir of his life, passes lightly over the subject of his Spiritualism. Thirteen years ago, he (Mr. Hall) did not believe in miracles, or in the Bible, or in a God, or in a hereafter; he never told his wife so, or he would have made her one of the most miserable of women, instead of a happy and contented wife; Spiritualism had brought him back to a belief in the Bible, and he now never went to bed without offering up prayers to God. Mr. Hall then addressed Mr. and Mrs. Everitt alternately in a few kindly words, and presented them, on behalf of the subscribers, with a piano and sewing machine, accompanied by the following address:—

To Mr. and Mrs. Thomas Everitt, London, April 29th, 1872.

DEAR AND VALUED FRIENDS.—It has pleased the Giver of every good and every gift to endow you with a power which brings the Spiritual world into visible communion with our own.

By the faithful discharge of your stewardship you have been instrumental in proclaiming "liberty to the captives," and in opening the prison to many that were bound, and many who doubted whether there were a life hereafter, have, by the incontrovertible evidence received through the mediumship of Mrs. Everitt, not only been assured of the continued existence of those dear to them who have departed this life, but also of the loving and active interest they still manifest in all that concerns their present and future welfare.

We, whose names are appended, being a few only of your many friends, desire to express our high esteem and regard for you both, by offering for the acceptance of Mrs. Everitt, a Cabinet Sewing Machine, by Wheeler and Wilson, and an Alexandra Model Pianoforte, by Ivory, of Wood-green.

The intrinsic value of these gifts does not represent the measure of our regard; but they symbolise the uses and ends of your united lives, which are most happily expressed by one dear to all who have been privileged to be present at your *séances*—JOHN WATT, the controlling spirit of your circle, in these words:—

"Industry and harmony combined
Promote lives of usefulness."

May the loving FATHER OF ALL increase your usefulness here, and when He calls you higher, may your works follow you.
Signed on behalf of the contributors whose names are appended.

S. C. HALL, Chairman.
MORELL THEOBALD and C. W. PEARCE,
Secretaries to the Presentation Committee.

Mr. Andrew Leighton, of Liverpool, expressed his esteem for Mr. and Mrs. Everitt; he said that many Spiritualists approached the subject from a scientific point of view, and did not feel justified in saying that any other than disembodied human beings communicated by means of the manifestations. Such Spiritualists have at present no knowledge of the existence of other spiritual beings than such as once lived in a human body.

Mr. T. Shorter said a few words expressing approbation of Mr. and Mrs. Everitt.

Mr. C. F. Varley, F.R.S., said that he did not know that they were justified in assuming that Mr. Crookes and Mr. Sergeant Cox were not Spiritualists; he believed "psychic force" to be a reality, but merely one of the great forces of the universe. Mr. Crookes had taken up only a small branch of the subject, but one far too high for the Royal Society; he had said nothing about who wielded the psychic force. He was glad that the Royal Society had refused to receive the paper, because the refusal had drawn so much attention to Spiritualism. In speaking of psychic force as an entity, he wished it to be understood that it was one of the forces which the spirits employed to produce the phenomena, and not that it was Spiritualism. Psychic force might be compared to electricity as it was used in the sending of telegraphic messages. Electricity could not compose and design the message, although it was the agency of the mind which did so. So psychic force was the agency employed by the spirits, but not the intelligence which directed what they did. Mr. Crookes had wisely confined himself to simply laying before the Royal Society the physical phase of the subject.

Mr. John Jones, of Enmore Park, spoke of the value of the investigations of the Dialectical Society, and his esteem for Mr. and Mrs. Everitt.

Mr. Coleman said that the chairman, in speaking of the scientific workers in the movement, had forgotten to mention the unreserved way in which Mr. A. R. Wallace, Mr. C. F. Varley, the late Professor De Morgan, and others had testified to the truth.

Mr. Morell Theobald (hon. sec.) said that the testimonial had been got up privately among a few friends.

Mr. C. W. Pearce (hon. sec.) read numerous letters from subscribers, expressing sympathy with the object of the meeting, and regret at their inability to attend. Among these were letters from Mr. Sergeant Cox, Mr. William Crookes, and Mr. A. Keith, the artist.

Mr. T. Everitt, in a feeling speech, returned thanks for the testimonial; he said that he had known the lives of many men to be thoroughly changed for the better in consequence of the knowledge of a life beyond the grave, brought to them by Spiritualism.

Mr. Luxmore moved a vote of thanks to the chairman; this was seconded by Mr. Pearce. Mr. S. C. Hall replied, and the proceedings closed.

THE ROYAL INSTITUTION.

DR. RUTHERFORD ON THE NERVOUS SYSTEM.

In recent numbers of this Journal, we have summarised the earlier lectures of the course delivered at the Royal Institution, by Dr. Rutherford. We now add the remainder.

Dr. Rutherford said, that a living nerve had three properties, namely, excitability, conductivity, and electromotivity. A nerve remains perfectly at rest until stimulated by some exciting cause, such as electricity, heat, or the action of a chemical reagent; it passes from rest to action only when acted upon by some form of energy. Light, and sound, are forms of energy, which will not stimulate a nerve in any part, without first acting on special intermediate organs. Light passes through the lenses of the eye, and then falls upon a curtain, containing nerve fibres and nerve cells; although it streams through these fibres and cells it does not excite them; it has to go right through to the back of the retina, or curtain, before there is any stimulating effect. The stimulating structures are conical and rod-shaped bodies, together forming a membrane; there is an external part which reflects light very strongly, and is made of plates or discs. The light reaches the inner part of the cones and rods, which are supposed to contain fine hairs, the said hairs being the true ends of the nerves of sight, and by the reflection of light upon these bundles of delicate hairs, or nerves, it is believed that vision is produced. He then described the construction of the ear, and how the nerves of the ear end like fine hairs in a blue watery fluid. The nerves of taste, he said, are most sensitive at the back part of the tongue; they also seem to end in fine hair-like processes, which are stimulated probably by chemical energy. It is not precisely known how mechanical agency or pressure affects nerves. There are corpuscles in the skin, where the sense of touch is most acute: the connection of nerves with these corpuscles has not been well made out; although they touch them, and go by them, they have not been proved to enter them. As regards the sense of smell, in the nose of the frog there are cells, and hair-like processes, but in the human nose the hair-like processes do not seem to exist, but there are short processes which may represent those hairs. Whether it is mechanical or chemical energy which stimulates the organs of smell, is not known. The excitement almost always starts from the ends of the nerves, but sometimes it starts from the nerve cells to the periphery. Sometimes the excitement begins at a nerve cell and passes to a muscle; a nerve cell can be acted upon by the mind—by volition. Sometimes the excitement seems to take place spontaneously.

Nerve energy seems to be derived from chemical energy. The excitability of a nerve may be increased or decreased; the amount of irritation depends upon the strength of the irritant, and upon the degree of excitability in the nerve, so there are two factors in the case. The amount of heat is a most important consideration; within certain limits, the greater the heat, the greater is the excitability, and the removal of heat always lessens excitability. When the end of a nerve has been frozen, an irritant will not act upon it. Nutrition has an important influence; it is a remarkable fact, quite unexplained, that if the amount of nutrition be slightly reduced, the excitability of the nerve is increased, but if nutrition be reduced below a certain point, the nerve is no longer excit-

able. Opium, alcohol, chloroform, and ether, in small quantities, increase the excitability of those parts of the brain which are concerned in the formation of ideas, but if larger quantities be supplied, paralysis of that part of the brain is the result.

If a motor nerve be excited, the influence passes along the nerve to the muscle, but if a nerve be stimulated in the middle, the excitement passes both ways. The rapidity of the transmission of the excitement along a nerve is not so great as was formerly supposed—it was once supposed to be as quick as thought, but time is required to think. Helmholtz, among other philosophers, has measured the rapidity of transmission by first stimulating a nerve near a muscle, and noting the time it took to make the muscle contract, then stimulating it further away from the muscle, and again noting the time it took to produce the contraction; the difference between the two times gave the time taken by the nervous force to traverse the length of nerve between the two points where it was stimulated. The lecturer here performed the experiment, and showed that the force was $\frac{1}{145}$ of a second in passing along two inches of a nerve of a frog, the speed therefore being 90 feet per second; this is the average speed, but it may be modified by temperature, chemical agents, electricity, and some other influences.

The average velocity with which the nervous influence travels along a human motor nerve is 111.1 feet per second. The sensory nerves send the influence to a nerve-cell to produce sensation; the motor nerves send the influence to a muscle, and the muscle contracts. A sensory nerve in the living human body may be stimulated in two places, say in the foot and in the upper part of the leg, and the moment at which the stimulus is felt may be indicated by a motion of the hand. In this case the sensory nerve first carries the sensation to the brain, then volition comes into play, and a message is sent down the motor nerves to move the hand, and the instant of time at which the hand moves may be registered by suitable apparatus. The results of measurement by this method are very various, as shown by the following figures obtained by different experimentalists:—Kohlrausch 308.3 feet per second; Helmholtz 196.8; Von Wittich 135.4; Hirsch 111.5; Schelske 98.4; and De Jaeger 85.3. These very different results might perhaps be due to the different kinds of apparatus used, but nerve influence travels at different rates in different individuals, and at different rates in the same person at different times. Temperature perhaps has something to do with it, but the result is that at present it is not known at what rate the nervous influence passes through a sensory nerve; many complications oppose the solution of the problem. All, however, are agreed, that in the human motor nerve the speed at which nervous influence travels is 111 feet per second.

The speed of electricity is 87,500 miles per second.* A horse can run as fast as the nerve influence passes along a nerve, so the rate of passage is slow; heat increases the conductivity of a nerve, and cold diminishes it; by defective nutrition the conductivity of a nerve is very greatly increased. If a nerve be stimulated by electricity, the velocity with which the nervous influence passes along the nerve is increased; in fact, when the nerve is in an excited state, one would expect the influence to travel along it more rapidly.

What, then, is nervous influence? Some have thought it to be electricity, and a few think so still, notwithstanding the slow rate of transmission, arguing, that although electricity travels so very rapidly along a wire, a nerve is a much worse conductor. On the other hand, when the experiment is tried, electricity certainly passes along a nerve much faster than ordinary nerve influence. "But," say the objectors, "the natural nerve current may be much weaker than the artificial one." Suppose a ligature be tied round a nerve, the nerve influence will not pass through the tied part, but electricity will. The answer is: "Probably the nerve fibrils are all broken, so that a feeble current cannot pass." If a piece of a nerve be frozen, nervous influence will not pass through it, and electricity passes better than before; this experiment the lecturer thought to conclusively prove that the nerve influence is not electricity.

Nerve influence may be a series of chemical changes, analogous to those which take place when fire runs along a train of gunpowder. When a nerve is stimulated a long way from a muscle, the latter contracts more violently than when the nerve is stimulated close to the muscle, which would not be the case with electricity. The lecturer performed an experiment with the bare nerve of a frog to prove this. He said that the part of the nerve away from the muscle was the most excitable, and that was the reason of the fact. One philosopher considered that the result might be due to the nerve influence increasing like an avalanche as it passed along the nerve, but this solution of the problem is now considered to have no foundation whatever. Others suggested that difference in excitability of the two parts, caused by the cutting of the nerve near the point of stimulus furthest from the muscle, was the real cause of the increased effect; but he proved that this was not the case, by performing the experiment over again, with a nerve which was laid bare, but not cut at all. The real explanation probably is, that the parts of a nerve are more excitable the nearer they are to the spinal cord.

Another hypothesis is, that the nervous influence is mechanical in its nature, just as heat in solid bodies and in the interstellar ether is a mechanical action. At present, it is impossible to say whether the chemical or the mechanical hypothesis of nerve influence is the correct one.

Dr. Rutherford said that medicine could never be an exact science, because it is impossible to say what is the precise condition of any part of the human body at a particular time, therefore it is impossible to know the precise action of that part.

In his last lecture, on Tuesday, March 19th, Dr. Rutherford went through the several hypotheses in connection with the electromotivity of nerves. That there exists a distinct, though not a strong, electrical current in the living nerve is now an established fact. It is equally certain, that this electricity is intimately connected with the state of the nerve. The current diminishes in strength as it is thrown into action, and it ceases at its death. The question arises, how is this electricity produced? An explanation has been attempted by referring to the chemical action and probable polarisation among the particles; and it has been remarked, that the action of the nerve is electricity in the first instance, that is, when the nerve is at rest, and that, on exciting the nerve, this power is transformed into nerve action.

Another question of importance is the connection between nerve and muscle. On this topic great difference of opinion exists. Pflüger says, that in the salivary glands a continuation of the nerve in the substance of the muscle is observable.

* This is a mistake, and is true probably of one experiment only. The speed of electricity varies with varying conditions, but it is enormous.—Ed.

Beale denies the continuity of the nerve; and between the two there are many other authorities, who incline to the one side or the other. They all are agreed, however, that, if there be no actual connection, there is evidence that the nerve fibres pass to the substance of the muscle.
The listeners were evidently very much interested in Dr. Rutherford's lectures throughout.

"AMONG THE SPIRITS."

THE following American story was written by Mr. Samuel M. Clemens (Mark Twain), and we extract it from an English edition of some of his writings, published by Mr. Hotten:—

There was a *seance* in a town a few nights since. As I was making for it, in company with the reporter of an evening paper, he said he had seen a gambler named Gus Graham shot down in a town in Illinois, years ago by a mob, and as he was probably the only person in San Francisco who knew the circumstance, he thought he would "give the spirits Graham to chew on awhile." [N.B.—This young creature is a Democrat, and speaks with the native strength and inclegance of his tribe.] In the course of the show he wrote his old pal's name on a slip of paper, and folded it up tightly and put it in a hat which was passed round and which already had about five hundred similar documents in it. The pile was dumped on the table, and the medium began to take them up one by one and lay them aside asking, "Is this spirit present? or this? or this?" About one in fifty would rap, and the person who sent up the name would rise up in his place and question the defunct. At last a spirit seized the medium's hand and wrote "Gus Graham" backward. Then the medium went skimming through the papers for the corresponding name. And that old sport knew his card by the back. When the medium came to it, after picking up fifty others, he rapped! A committee-man unfolded the paper, and it was the right one. I sent for it and got it. It was all right. However, I suppose all Democrats are on sociable terms with the devil. The young man got up and asked:—

"Did you die in '51? '52? '53? '54?—"
Ghost—"Rap, rap, rap."
"Did you die of cholera? diarrhoea? dysentery? dog-bit? small-pox? violent death?—"
"Rap, rap, rap."
"Were you hanged? drowned? stabbed? shot?—"
"Rap, rap, rap."
"Did you die in Mississippi? Kentucky? New York? Sandwich Islands? Texas? Illinois?—"
"Rap, rap, rap."
"In Adams county? Madison? Randolph?—"
"Rap, rap, rap."

It was no use trying to catch the departed gambler. He knew his hand, and played it like a major.

About this time a couple of Germans stepped forward, an elderly man and a spry young fellow, cocked and primed for a sensation. They wrote some names. Then young Ollendorff said something which sounded like—

"Ist ein geist hieraus?" (Bursts of laughter from the audience.)
Three raps—signifying that there was a geist hieraus.
"Vollen sic schriehen?" (More laughter.)
"Three raps."
"Pinzig stollen, linsowfterowlickterhairowfterfrowleineruhackfolderol?"

Incredible as it may seem, the spirit cheerfully answered "Yes" to that astonishing proposition.

The audience grew more and more boisterously mirthful with every fresh question, and they were informed that the performance could not go on in the midst of so much levity. They became quiet.

The German ghost didn't appear to know anything at all—couldn't answer the simplest questions. Young Ollendorff finally stated some numbers, and tried to get at the time of the spirit's death; it appeared to be considerably mixed as to whether it died in 1811 or 1812, which was reasonable enough, as it had been so long ago. At last it wrote "12."

Tableau! Young Ollendorff sprang to his feet in a state of consuming excitement. He exclaimed:—

"Latics and shentlemen! I write de name from a man vot lifts! Speerit-rwelling dells me he ties in jahr eighteen hoodred and dwelf, but he yoos as live and helty as—"
The Medium—"Sit down, sir!"
Ollendorff—"But I vant to—"

Medium—"You are not here to make speeches, sir—sit down!" (Mr. O. had squared himself for an oration.)

Mr. O.—"But de speerit cheat!—dere is no such speerit—" (All this time applause and laughter by turns from the audience.)

Medium—"Take your seat, sir, and I will explain this matter."

And she explained. And in that explanation she let off a blast which was so terrific that I half expected to see young Ollendorff shot up through the roof. She said he had come up there with fraud, and deceit, and cheating, in his heart, and a kindred spirit had come from the land of shadows to commune with him! She was terribly bitter. She said in substance, though not in words, that perdition was full of just such fellows as Ollendorff, and they were ready on the slightest pretext to rush in and assume anybody's name, and rap, and write, and lie, and swindle with a perfect looseness whenever they could rope in a living affinity like poor Ollendorff to communicate with! (Great applause and laughter.)

Ollendorff stood his ground with good pluck, and was going to open his batteries again, when a storm of cries arose all over the house, "Get down! Go on! Clear out! Speak on—we'll hear you? Climb down from that platform! Stay where you are! Vamose! Stick to your post—say your say!"

The medium rose up and said, if Ollendorff remained, she would not. She recognised no one's right to come there and insult her, by practising a deception upon her, and attempting to bring ridicule upon so solemn a thing as her religious belief. The audience then became quiet, and the subjugated Ollendorff retired from the platform.

The other German raised a spirit, questioned it at some length in his own language, and said the answers were correct. The medium claimed to be entirely unacquainted with the German language.

I had a very dear friend who, I had heard, had gone to the spirit-land, or perdition, or some of those places, and I desired to know something concerning him. There was something so awful, though, about talking with living, sinful lips to the ghostly dead, that I could hardly bring myself to rise and speak. But at last I got tremblingly up and said, with a low and trembling voice:—

"Is the spirit of John Smith present?"

(You can never depend on these Smiths; you call for one, and the whole tribe will come clattering out of hell to answer you.)

"Whack! whack! whack! whack!"
"Bless me! I believe all the dead, and damned John Smiths between San Francisco and perdition, boarded that poor little table at once! I was considerably set back—stunned, I may say. The audience urged me to go on, however, and I said:—

"What did you die of?"
"The Smiths answered, to every disease and casualty, that men can die of."

"Where did you die?"
"They answered Yes, to every locality I could name, while my geography held out."

"Are you happy where you are?"
"There was a vigorous and unanimous 'No!' from the late Smiths."

"Is it warm there?"
"An educated Smith seized the medium's hand, and wrote: 'It's no name for it.'"

"Did you leave any Smiths in that place when you came away?"
"Dead loads of them!"

"I fancy I heard the shadowy Smiths chuckle at this feeble joke—the rare joke, that there could be live loads of Smiths where all are dead."

"How many Smiths are present?"
"Eighteen millions—the procession now reaches from here to the other side of China."

"Then there are many Smiths in the kingdom of the lost?"
"The Prince Apollyon calls all new comers Smith, on general principles; and continues to do so until he is corrected, if he chances to be mistaken."

"What do lost spirits call their drear abode?"
"They call it the Smithsonian Institute."

I got hold of the right Smith at last—the particular Smith I was after—my dear, lost, lamented friend—and learned that he died a violent death. I feared as much. He said his wife talked him to death. Poor wretch!

By-and-bye up started another Smith. A gentleman in the audience said that this was his Smith. So he questioned him, and this Smith said he too died by violence. He had been a good deal tangled in his religious belief, and was a sort of a cross between a Universalist and a Unitarian; has got straightened out, and changed his opinions, since he left here; said he was perfectly happy. We proceeded to question this talkative and frolicsome old parson. Among spirits I judge he is the gayest of the gay. He said he had no tangible body; a bullet could pass through him and never make a hole; rain could pass through him as through vapour, and not discommode him in the least (so I suppose he don't know enough to come in when it rains—or don't care enough); says heaven and hell are simply mental conditions; spirits in the former have happy and contented minds, and those in the latter are torn by the remorse of conscience; says as far as he is concerned, he is all right—he is happy; would not say whether he was a very good, or a very bad man on earth (the shrewd old waterproof nonentity! I asked the question so that I might average my own chances for his luck in the other world, but he saw my drift); says he has an occupation there—puts in his time teaching, and being taught; says there are spheres—grades of perfection—he is making very good progress—has been promoted a sphere or so since his matriculation; (I said mentally, "Go slow, old man, go slow, you have got all eternity before you," and he replied not); he don't know how many spheres there are (but I suppose there must be millions, because if a man goes galloping through them at the rate this old Universalist is doing, he will get through an infinitude of them by the time he has been there as long as old Sesostrius and those ancient mummies; and there is no estimating how high he will get in even the infancy of eternity—I am afraid the old man is scouring along rather too fast for the style of his surroundings, and the length of time he has got on his hands); says spirits cannot feel heat or cold (which militates somewhat against all my notions of orthodox damnation—fire and brimstone); says spirits commune with each other by thought—they have no language; says the distinctions of sex are preserved there—and so forth, and so on.

The old parson wrote and talked for an hour, and showed by his quick, shrewd, intelligent replies, that he had not been sitting up nights in the other world for nothing; he had been prying into everything worth knowing, and finding out everything he possibly could, as he said himself—when he did not understand a thing he hunted up a spirit who could explain it, consequently he is pretty thoroughly posted. And for his accommodating conduct, and his uniform courtesy to me, I sincerely hope he will continue to progress at his present velocity until he lands on the very roof of the highest sphere of all, and thus achieves perfection.

MR. GERALD MASSEY ON SPIRITUALISM.

MR. GERALD MASSEY, in his second Sunday afternoon lecture at St. George's Hall, on Spiritualism, pointed out how the spirit world has in all ages been revealed to the natural world by means of objective manifestations; and he narrated how most savage tribes, and the various great nations of antiquity, knew more or less about spirit intercourse. Many of his facts were quoted from the writings of Mr. E. B. Tylor; the conclusions drawn from the said facts being, however, very different to Mr. Tylor's. The lecturer told how, thousands of years ago, the Soma-juice was used by the Hindoos to produce the divine intoxication—the somnambulant sleep; this juice was supposed to come from a sacred fig tree; it placed men on a par with the gods, and enabled them to see and talk to spirits. In the *Zend Avesta*, to which book he thought the writer of the book of *Genesis* to be much indebted, there were two sacred trees, the one a "white fig," and the other a "painless tree." The Athenians and the Egyptians had each their sacred fig tree. Through some mistake it had been described as an apple tree in the book of *Genesis*, but it was a fig tree in the records of all the other ancient nations he had mentioned; whether the *Zend Avesta* or the book of *Genesis* was the older work was of no importance, for in all probability the story originated in some more ancient tradition. Moses probably looked upon the old religions as devil-worship,

—not without cause,—and tried to introduce something better. The Hebrew mediums were, however, inspired both by good and bad spirits, and they often made the mistake of considering spirit influence as coming direct from God, carrying with it all the authority of "Thus saith the Lord," though sometimes the thing said was most evil. In his third lecture Mr. Massey spoke of Jesus and His mission; he considered Him to be one of the purest men that ever walked the earth; He was one keenly sensitive to high spiritual influences, and eminently fitted to lead men of the present day by the example He set by His life. He might be considered to be a whole head and shoulders higher than the other great spiritual leaders of mankind. In his concluding lecture (delivered last Sunday week), Mr. Massey argued that Christianity has a second advent in Spiritualism, that the priests of to-day are mere book-keepers, with no visions, no divination, no living word from the Father to a living people, the light of their Urim and Thummim had gone out, the glory of the priesthood had departed. He then spoke of the progress of science, of woman's suffrage and woman's suffering, of the rich treading down the poor during the week, and going through dead forms of worship on Sundays,—a life wholly opposed to the example of Christ. He said that if Jesus Christ were to appear in the House of Commons now, at first He would be lionised; but when He began to speak out His sentiments, the members would remonstrate with Him, and say, "You surely do not mean all this in earnest." He next spoke of capital and labour, and how all the good which a man could do by thirty years talking and speaking might be done in two or three years by those with capital. Take, for instance, the agricultural labourers, so utterly divorced from the soil by the land laws. If men with money would work farms on the co-operative principle, how soon the labourer would be raised above the position of a chattel hireling, and what a great revolution would be effected in a short time! He said that if men only knew the noariness to them of the spirit world, how their loved ones were watching over them in their degradation, and helping them in their trials, they could not live on in a state of utter selfishness and vice.

It is generally felt that Mr. Massey's lectures have been of considerable value to the cause of Spiritualism, and that we are all greatly indebted to him for the thorough manner in which he has devoted his abilities to the work. Financially, the four lectures were very successful, the total receipts amounting to £93 7s. 5d.

CONVERSAZIONE AT LORD LINDSAY'S.—On Thursday, last week, a *conversazione* of the Society of Telegraph Engineers was held at Lord Lindsay's Laboratory, Greek-street, Soho. Mr. C. W. Siemens, C. E., president of the society, received the guests, among whom were many of the leading men of science of the day, including Sir William Thomson, Dr. Huggins, Mr. C. F. Varley, Professor Stokes, Mr. Warren De La Rue, and Mr. J. Norman Lockyer, F.R.S. It was probably the finest scientific *conversazione* which has been held in London this season, and the chief feature of attraction was Lord Lindsay's great electro-magnet, by far the most powerful in the world. It consists of more than 20 feet of iron, with a sectional area of 36 inches; it weighs about four tons, and is surrounded by 14 geographical miles of conducting wire. As yet the full power obtainable from this magnet has not been evolved, in consequence of the completion of the Grove's battery of the size required being slow work; each platinum plate exposes a square yard of surface. Last week a lighted candle placed between the poles of the magnet was extinguished as soon as the poles were demagnetised. If this magnet, when in full power, can make Reichenbach's magnetic flames visible to the normal eyesight, it will be of great interest to Spiritualists. Mr. Varley exhibited a battery of 1,000 cells with which he charged some large tinfoil condensers; when the charge was let off through a short piece of platinum wire, it blew the metal into fine metallic vapour. The rooms were full of objects of scientific interest; and, among other instruments, Sir William Thomson's syphon galvanometer, for the reception of messages through long submarine cables, attracted special attention; it is a cleverly designed instrument, used chiefly in working the cables between England and India.

THE HUMAN "DOUBLE."—Dr. Purdon's letter about Miss Cook in another column, has set us thinking about the great number of cases in spiritual literature in which the spirit of a living human being has not only been seen, but observed to have some influence over common matter. Mrs. Hardinge once gave a lecture on the subject, at the Gower-street-rooms; a part of the lecture will be found in No. 5 of *The Spiritualist*. She told how the Rev. S. Binning, who she said was then living in New York, and could be referred to, wished one night to be at a spirit circle of friends of his at Troy, 160 miles from New York; he could not go, but his thoughts were about the circle at the time. Two of the members of the Troy circle saw Mr. Binning in the passage; he pushed against them, muttered some indistinct words, and entered the *seance* room, where he was beheld by eighteen of the members. He left the room, and afterwards could not be found in the house. All the time he, so far as the body was concerned, was in New York. In this case three senses of the observers were appealed to—sight, touch, and hearing. Mrs. Hardinge narrated among other cases, one in which a "double" had covered a crippled child with roses. In some of the various lives of the Davenport Brothers which have been written, cases are recorded telling how on the sudden striking of a light, Mr. Fay and his "double" were seen more than once. The Davenport Brothers, although altogether "written down" by the newspapers, are recognised by Spiritualists as genuine mediums. Mr. Kenneth Mackenzie, a fellow of the Anthropological Institute, in a lecture delivered some time ago at the Progressive Library, on the subject of visions in crystals, made some curious statements about how men have sometimes seen their own duplicates.

Correspondence.

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

THE EFFICACY OF PRAYER.

SIR,—The custom of prayer has probably descended from days when men looked on the gods as beings with powers and passions like their own, but magnified. All the processes of nature were their immediate acts, which they could alter or suspend at pleasure. These beings it was wise to please or propitiate; hence sacrifice and prayer. But the progress of thought, and especially the progress of physical science, by bringing province after province of nature under the dominion of law, have cut away the foundation on which the practice rested. The unbroken sequence of cause and effect apparently excludes interference from without. Can any man now believe that the course of nature will be altered for his advantage?

"When the loose mountain topples from on high, Shall gravitation cease, if you pass by?"

Yet theologians who affirm that there is one supreme and unchanging Personal Ruler of the universe, also tell us that He answers the prayers of men. The Supreme Ruler would then be only an agent to execute the will of those who pray, and to fulfil their often contradictory requests.

But apart from this theoretical objection to prayer, considered as offered to a supreme and unchanging Being, it may be urged as a question of fact—"Is prayer answered?" Did the cattle-plague or the cholera cease, or the potato disease die out when prayers were offered? Isolation and slaughtering, drainage and pure water, change of soil and seed,—these were the remedies before which the three pests of our time have lost their terrors. From the thousands of ships yearly lost, how many fruitless prayers arise? From uncounted deathbeds how many? From broken hearts, how many? If only a few of the millions daily uttered brought any answer, this would be a different world ere now.

So strong has become the argument on this line, that divines are driven to study the reflex influence of prayer in order to maintain its advantage to the suppliant. This is equivalent to giving up the point; for if the course of events hold on unchanged, in spite of prayer, why pray? It does not avail to say that sometimes the Supreme Being refuses the request for the good of him who asks; for that would mean that He does as He sees fit, regardless of the wish. If so, why pray? Many of your readers will, no doubt, agree with the writer in saying that after trying the doctrine by the test of experience, they have found it wanting—that at critical times in their lives they have sought aid earnestly without receiving it; that events held on their course remorselessly, prayer notwithstanding. Others again have met with such strange occurrences, that all we can say will not shake their belief that once, at least, if not oftener, their prayers have brought an answer. What solution of this can be offered? Will divines tell us that the Great Being favours some to the exclusion of others? Surely not, if, as they say, "He maketh the sun to shine on the evil and the good." Or will they follow one of your correspondents who suggests that "the life of a groom was of no importance to the commercial and political prosperity of the British nation." Possibly not. And the British nation may be of equally little importance to the welfare of the universe. Can the Supreme Being be capable of acting on this principle? Better Pope's conception of a God,

"Who sees, with equal eye, as Lord of all, A Nero perish, or a sparrow fall."

To many thinkers, these difficulties have appeared insuperable, and they have therefore denied any interference of the Supreme Being in the affairs of the world, alleging that prayer, if answered, is answered by the agency of finite beings on another plane of existence. The result must then depend upon the will and power of those beings who may, like ourselves, be subject to prejudices and prepossession, as well as limited in power.

Another condition may be introduced into the problem by the nature of the suppliant, that is by his capacity of receiving influence from Spiritual Beings. This opens the question "Are mediums more likely to be answered than those not possessing medial power?" Some facts, lead me strongly to think that they are. If so prayer may ultimately be reduced to law? And men may go to the medium to enquire of the unseen, instead of trusting to their own unavailing efforts.

But above and beyond all this, there is one serious objection to prayer which will weigh with varying power according to temperament and disposition. The practice, so far as my observation has reached, tends to produce a habit of dependence upon another which saps the strength of the character, and prevents the development of that strong self-reliance which is alike the mightiest mainspring of action, and the surest refuge in disaster.

The man who believes that prayer will surely bring an answer, wastes his time in looking for "indications" and "tokens" of the course he should take, instead of carefully estimating the results of all, and closing with that "where reason turns the scale."

To act on one's judgment, calmly formed, even though failure result, is better for the character than habitually to rely on the guidance of any other being, finite or infinite.

W. L. A., B. Sc.

SPIRITUALISM IN CARNARVON, PŴLHLLI, WALSHALL, AND BIRMINGHAM.

SIR,—I have lately been visiting the Spiritualists in some of the provinces, and it may interest your readers to know in what state of activity I have found them.

In Carnarvon, the leading Spiritualist is Mr. Hughes, artist and photographer. A short time back, this gentleman was compelled to leave the church to which he belonged on account of his believing in Spiritualism. His opponents tried their best to ruin his business and reputation, but the staunch manner in which he withstood their attacks when catechised in public brought him to the notice of many strangers in the town, so that not only has his business been very much increased thereby, but some knowledge of Spiritualism has been imparted to many who were previously ignorant of the subject. Mr. Hughes is a very good healing medium. I speak from my own personal experience of his powers.

At PŴlhlheli, North Wales, there are a few Spiritualists. Miss —, 8, Church-street, is a writing and trance medium; and Mr. —, High-street, is developing into a trance medium. Some good tests have been obtained through the former. Both these mediums have been developed by Mr. Hughes.

At Walshall there are four trance mediums—Miss Blinkhorn, Mr. Holmes, Mr. Harrison, and Mr. Russell. I had a sitting with the last-named gentleman, and was much pleased. He

is a trance medium, and although at present he has had but a few months' experience, the spirits take thorough possession of him and speak well.

Wherever I go I find the clergy very active in abusing Spiritualism, and in excommunicating from their congregations all who take an interest in the subject. One of the Birmingham Spiritualists has the misfortune of having a parson for his landlord, who is turning him out of his premises where he has carried on business for a very long time, because he has devoted one of his windows to the exhibition of spirit photographs and literature. Mr. Franklin, of Birmingham, is a good seeing and developing medium. The Spiritualists at Walshall are so downhearted because the development of their mediums is slow, that they should invite Mr. Franklin over from Birmingham to sit with them occasionally. I felt his influence very strongly when I had the pleasure of being with him, and he is always ready to do a kindness. There is a good rapping medium in Birmingham, and also a healer. But there is a gentleman there who is the most promising medium I have seen out of London. He is a psychometrist, a seer, and a trance-speaker. He is not more than twenty years of age, and has been acquainted with Spiritualism about two years. I handed him a letter to try his psychometric powers. He placed it on his forehead without opening it, and after a few minutes, gave me an exact delineation of the character of the writer. Amongst other things, he said: "The writer has not shown much of his individuality in this letter. He has a sorrowful expression." The facts are, that the letter in the medium's hand was one of a number of letters of introduction written in the name of a business firm, and the writer had lost his wife only a few days before it was penned. I am sorry that this medium objects to having his name published, but he is well-known to Mr. Franklin, and would gladly, I am sure, display his gifts to any honest truthseeker.

A short time since, there was a haunted house in Birmingham. The bells of this house used to ring violently at night-time, and often in the day. The landlady who let apartments lost, by degrees, all her lodgers, from the annoyance and discomfort this ringing occasioned. Policemen were employed to watch the house, and a bell-hanger was summoned to examine the wires, as there was a suspicion that they were entangled with those of the next door. But, for all their efforts, the bells continued ringing. The bell-hanger, mounted on steps, even nipped the wires of some; but still the bells, so released, rang furiously before his very eyes. At length Mr. and Mrs. Franklin, Mr. Hill, and one or two more Spiritualists, met at the haunted house one evening, and held a *séance* in an upstairs room. After a while the spirit of an old gentleman turned up, who had died in the house. He admitted that it was he who made all this disturbance, his motive being to attract attention and obtain a hearing. When asked, "For what purpose?" he complained about certain steps which his wife had taken. The circle, naturally enough, remonstrated with him for disturbing so many people not concerned in the matter, and said: "Why don't you go and annoy your wife; not these poor folks?" "Oh, I've already done that," he answered. The result of this interview was, that the old gentleman promised to play no more pranks in that house, at least, if the circle would remain in the room until a quarter past two in the morning. The condition was observed, and the spirit kept his word. At twenty minutes past two the bells ceased ringing, and since then the house has been perfectly quiet. It appears that the old gentleman died at 2.15 a.m. The bell-hanger now is, I believe, a staunch Spiritualist.

Whilst talking on the subject of haunted houses, I would suggest that a committee of experienced Spiritualists and mediums be formed for the purpose of having a *séance* in the haunted room in Berkeley-square.

Everywhere I have found the Spiritualists most obliging and courteous; and a visit now and then from new brothers and sisters of their faith, especially if they be Londoners, spurs them on to greater activities, and helps them to fight manfully against the many persecutions they meet with.

London, S.W.

D. H. WILSON.

PURIFICATION BY FIRE.

SIR,—A waning fire does not melt the metal in the crucible, be that metal copper, or silver, or gold. The metal may be there, but the quality, the purity, is not proved, till the intense heat separates the particles from the dross scum. The scum floats on the surface of the metal, and so often hides the pure metal, that uninformed lookers-on, in their talking ignorance, decide according to the external appearances. The very fire seems to help to strengthen their opinion. The bubbling working particles ever at the top, varied in shape and action, to them are proofs positive. Yet the dross is not the metal. The fire is separating them, and bringing the particles of pure substance nearer and yet nearer to each other. The refiner knows when to work his knowledge into power, and finally separate the bad from the good.

See we not the same now happening in Spiritualism. Spirit life, spirit power, man's immortality, shrouded or surfaced by tricksters. Those bubbling working particles of human dross that appear in every department of human energy, theological, scientific, or political. Thank God! the metal good and pure is being freed by the Divine invisible heat. It may be run into moulds of varied shape, as varied as the nationalities of humanity, but the assay marks of the Higher Power are stamped on all, testifying that "God is love," and that "Man is immortal."

JOHN JONES.

Enmore-park, S.E.

MISS COOK'S MEDIUMSHIP.

SIR,—At Miss Cook's request, who has been staying at my house for some time past, I write to say that on recent occasions a face has appeared at the window of the cabinet within which Miss Cook sits as medium for the manifestation. Others, with myself, have seen this face, apparently of flesh and blood, and the likeness to Miss Cook is so startling that tests have been asked for and acceded to. (This is a correction of my former statement, the face having been seen under much more favourable conditions of light, &c.)

At noon, on the 5th June, my brother took a positive photograph of the face as it appeared at the cabinet window, the medium at the beginning of the sitting having been locked to the floor by means of straps and rings attached to a canvas jacket, in which she had been laced and sealed.

This experiment, which would have been conclusive, has been rendered utterly worthless, as a verification, by the fact that on the doors of the cabinet being opened, the medium was found free, the seals having been broken, and the whipcord with which the jacket was laced cut in several places. On examination, the leather straps through which the whipcord was laced, and by means of which the medium was fastened to the floor, were found to bear the marks of a cutting

instrument; the canvas of the jacket also showed jagged cuts in the neighbourhood of the straps. As we have been interrupted on more than one occasion by what professes to be an evil spirit, we have determined to guard against such tricks as the above by substituting for the jacket iron chains fastened by Chubb locks.

JOHN E. PURDON, M.B.

Sandown, 10th June.

[Dr. Purdon enclosed with the above letter a private note to us from Miss Cook, from which we make the following extract—"Dr. Purdon sends you a short account of what has taken place. The results are far from satisfactory. We have been greatly troubled by a bad spirit, calling himself the devil; he says that he will try and undo all the good my Katie does. We got on well at first on Wednesday, and then, at the very last, he dragged me out of the jacket, how, no one knows. The whipcord was certainly cut, but I had no knife about me, nor could one have been 'concealed in the cabinet. We are now trying steel chains and locks. I hope it will succeed. I am terribly annoyed, but I suppose it cannot be helped. I never had bad spirits before this. We waited to see if we could get anything good before we sent to you." Some comments on this case will be found in our first article in this number of *The Spiritualist*.—Ed.]

BODY AND MIND.

SIR,—I have recently been much with a friend who for nearly three years has been afflicted with a disease, by which the blood was poisoned. The person had a very vigorous mind and constitution, but for nearly three months before dissolution, it was most painful to observe the insidious approach of feebleness of intellect, which, as the poisoning advanced, terminated in incoherent muttering.

This is a case which I presume materialists would adduce as a proof that mind has no existence apart from matter. Circumstances forced me to become a Spiritualist; what they were I need not mention here, but it would be one of the greatest calamities which could befall me were my faith shaken in the blessed hope of immortal life. Will any of your correspondents inform me why it is that the immaterial principle over which death and disease can have no power, underwent such a change as in the case referred to? I shall not be satisfied with a statement that the poisoned condition of the blood incapacitated the unseen immaterial and immortal man from speaking as rationally as he did before disease supervened; for if there be an immaterial principle, it must be independent of matter.* I can quite understand why a diseased kidney should imperfectly perform its function, because secretion of urine is a mere physical act, or that a paralysed tongue should prevent distinct articulation; but that a poisoned condition of the brain should cause the unseen man, who is the same in as he is out of the body, to rave nonsense, when he was once distinguished for a fine intellect, is what I cannot comprehend.

SENEC.

SPIRIT PHOTOGRAPHY.

As stated in our article on the first page, there is now no doubt that many of the spirit photographs turned out by Mr. Hudson are shams, produced by artificial means; these began to appear at a somewhat early date, probably because the real ones did not come fast enough. Mr. Hudson has published, "by advice of his solicitors," that "he will not guarantee them as spirit photographs."

Mr. Guppy has sent us the following letter for publication:—

SIR,—I received your postcard,—see you wish me to cut any communication short, as you are very full. Very well.

I am glad to see you have struck for higher wages, *i.e.*, added 33 per cent. to the price of your paper. I hope you will join the eight hours' movement. I propose for the labouring man—

- 6 hours smart work.
- 3 " for meals.
- 3 " for reading, attending lectures, &c.
- 4 " with wife and children, and doing a little gardening.
- 8 " sleep.

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Every child well educated. National public reading-rooms, as big as the Crystal Palace.

You have read the *Medium* of the 7th. Was I not right in refusing to stand godfather to any spirit photographs except those five when I was present? Was not I a true prophet in my letter in yours of March 15, where I said, "Wait a bit, and you will see plenty more (real spirit photographs, well attested)?" Well, the plenty more real spirit photographs have not yet come; but they are coming, and will come. Further, I said, "Whereas there are no spirit *carte de visites* now, because no real spirit likenesses have been produced, the moment the real thing is produced, imitations will be for sale, much more artistic than the real." I can't say much for the artistic part of the spirit photographs now current, but from the confessions and elucidations of the photographers, which these spirit photographs have drawn forth, I expect that future spirit photographs will be more artistic in dress than the present instalment.

We had a *séance* some months ago, when a spirit walked round the room, visible to nearly every person present, and it was dressed in a beautiful silk dress, which rustled as she walked round. I believe it was Katie;—but it is a fact.

I don't see why spirits should not dress in the height of fashion. In most of the stories of apparitions, they are in their ordinary dresses, and not in old crumpled linen.

What will a fashionable woman think, when she enters the spirit sphere, if she has to dress in such penitentiary clothes?

By-the-bye, I have a curious thing to tell you bearing on spirit dresses. I was at the Marshall's one evening, five years ago, when they obtained the spirit voices through me. One evening, Mary Marshall said, "I see a very beautiful female spirit rising from you." It rose, and after, perhaps, three minutes, vanished. Well, if I had related that to any outside persons, they might have thought it imagination.

When I was married, or, perhaps, before, Miss Nicholl told me she saw the same thing, and that it was my sister. I may have mentioned that circumstance to some friends. When Miss Kate Fox was about to visit us, I told my wife that I should like a *tete-a-tete* with that lady, as I wished to ask her about the origin of the Rochester knockings.

She came into my studio. I had never seen her before.

* Matter is necessary for the external expression of purification of thought.—Ed.

She had scarcely seated herself, when she said, "I see a spirit standing by you; it is your sister; had you a sister?" This, from an utter stranger to this country, to me was rather strong.

The day before yesterday, Lady —, Mr. —, and Mrs. Olive called. They came from Mr. Hudson's. They were ushered into my studio. I had heard of Mrs. Olive before, but never seen her. She had scarcely seated herself before she said, "I see a spirit standing by you; it is dressed in blue."

Here are four different persons, without the slightest connection with one another, who, at different times, have seen the same thing; all persons now in London.

I was puzzling my head upon the novelty of the spirit being dressed in blue, when it occurred to me, as you know, that I had the ceiling of my studio coloured blue.

Mr. Alfred Wallace says that butterflies borrow their colours partly from the trees and flowers.

Mr. Swinburne published that he saw a spirit figure walking in our garden; it looked reality, but vanished. Mr. Swinburne was with me when Mrs. Olive came and saw the spirit also. Miss Neyland saw the same.

Now I do not really think it extraordinary that a being which is visible—very clearly visible—to so many witnesses, should, under favourable conditions, be susceptible of being photographed.

But favourable conditions do not occur exactly when we want them. Like people in ancient and modern times being carried from one place to another, they are not carried as they would be by cab or railway where they want to go, but somewhere else. Mr. Home did not book himself to be carried out of one window and in at another, nor my wife to be carried to a seance at Lamb's Conduit-street.

As to the spirit photographs, the fuss about them is not a quarter over; in fact, it is hardly begun. I think the case looks very promising. You have, at all events, my five, all veritable *bona fide* spirit or psychic force, or unconscious cerebration photographs. (I suppose imitation spirit photographs may be called "Conscious cerebration" ones.) There are others, also, though I do not choose to stand godfather to them.

Then you have the imitations,—which I foretold, and which, therefore, had to take place to fulfil my prophecy (else what was the use of my foretelling a thing if it was not to happen?); and, by-and-bye, you will act upon the advertisement in the papers—"If you ask for Glenfield starch (a spirit photograph), be sure you get it."

I hardly suppose you will give space for all this yarn, so you may use the scissors.—Yours truly,
SAMUEL GURPEY.

June 7, 1872.

P.S.—"When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive."

June 8th.

Received your note. You say, "There is general surprise at your supposed silence." I shall be obliged if you will reprint my letter of April 30, in the *Medium* of May 3; if you have not room, refer your readers to it. My position is, that I was the accidental discoverer of an entire novelty in science,—namely, the obtaining real and positive likenesses of spirit entities, invisible to the ordinary human eye. That those five spirit photographs, taken in my presence before any idea of imitations entered anyone's head, are deserving the consideration of scientific men,—that they are free from any taint of imposture, unless it is supposed that I and my wife lent ourselves to it.

Further, that it was not my business, and perhaps would have been intrusive, if I had entered into disputes with able opticians and sensible men who checked the later operations throughout, or with others who recognised the likenesses of their departed relatives—I, who never was present at any taking of a spirit photograph except the five I have alluded to.

Besides, for some time I had no reason to doubt the *bona fides* of the spirit photographs produced; and, but for the rent in the background, and the line of it with the floor, it would be very difficult for any Spiritualist to declare that any specific photograph was not genuine. We know so little of the appearance which spiritual beings may take on, that it is necessary to use great caution in forming, and still more in expressing, an opinion.
S. G.

BIBLICAL SPIRITUAL MANIFESTATIONS.

A SECOND part of the interesting little pamphlet *Heaven Opened*, by F. J. T., has just been published by Mr. Burns and Mr. Allen. It gives home experiences in Spiritualism, is of an orthodox character, it is written in a pleasing style, and is very suitable for distribution among inquirers who are frightened by the "devil" theory. We select for quotation the following comparison between the ancient and modern manifestations:—

The question is often asked, "What are the Scriptural evidences of the truth of modern Spiritualism?" Knowing that the Bible consists of separate books, independent of each other, written by various authors during a period probably of not less than four thousand years, it is most difficult to account for the determination we find in so many minds to assert that the multitudinous spiritual events, then credited as not unusual, were peculiar to that time only.

If this were true, of what value would be the Scriptures to us? What was truth then is truth now. We take the Scriptures as God's guide for the Christian's life, in all ages, but if they contain exceptional cases only, and not rules for life's experience now, where would be their present value? In truth, this argument is very shallow and may be met by the words in Ecclesiastes iii. 14, 15, "I know that whatsoever God doeth, it shall be for ever. Nothing can be added to it nor anything taken from it, and God doeth it that men shall fear before Him. That which hath been is now."

No single text is to be found at all leading to the idea that there was to be any limitation, either as to time or power, in reference to any of these events. And it is well that it should be so, for facts arise on every side to disprove such a statement. On the contrary, many texts prove that the withdrawal of these gifts was always looked upon as a mark of God's displeasure. (See Ezekiel xiii.; Micah iii. 6, 7; 1 Sam. iii. 1; Amos vii. 11.)

Also that the abuse of these gifts (or necromancy) was denounced loudly, and visited with heavy punishments. (See Deut. xviii. 10—12, and 15—22.) John, in his first Epistle, fourth chapter, warns Christians against believing "every spirit," but directs them to "try the spirits;" thus proving

that communication with the spirit-world was active then as now.

I wish now to endeavour to show the entire similarity between the spirit-mediumships of the present day, and the accounts of such given in the Scriptures.

To begin with the physical and lowest form of spirit-power—the power over material objects now exhibited in various forms in all parts of the earth. In Matt. xxviii. 2, and in Luke xxiv. 2, we find "An angel of the Lord rolled back the stone from the door of Christ's sepulchre."

In Acts xii. 7, and following verses, an angel releases Peter from prison, his chains fell off his hands, and the prison-gate opened "of its own accord." The same help was given to other Apostles; see Acts v. 19, "The angel of the Lord by night opened the prison-doors and brought them forth."

In 1 Chron. xxviii. 12, 19, we find David received instructions about the building of the temple by the writing and drawing mediums. "The pattern of all" he had by "the Spirit;" and "all this the Lord made me understand in writing, by His hand upon me," &c.

Elijah writes to Jehoram four years after they had passed away. See 2 Chron. xxi. 6—12: "And there came a writing to him from Elijah the prophet." It is not stated whether this came through a writing-medium or was given by the direct spirit writing, *i.e.*, writing given without mortal contact, such as is now frequently received in the presence of Mrs. Everitt and a few other mediums.

The writing on the wall at Belshazzar's feast (the hand also being seen, which is of constant occurrence now), was an instance of direct spirit-writing. (Daniel v. 5.)

The whole of the mystical book of Ezekiel, with its continual reference to "visions," "spirit-hands," "elevation of the body," "spirit-writing," "spirit-lights," and "spirit-voice," is clear, when read in the light of Spiritualism, and in no other way.

The direct spirit-voice, audible to, and conversing with all present, is now of common occurrence in many "circles." In the Bible (see 1 Samuel iii.) a voice speaks to Samuel (Exodus iii. 2) a voice addresses Moses from the "burning bush." After this Moses receives frequent instructions by audible voice from the "angel of the Lord." (Exodus iii.; also chapter xxiii. 20, and following verses.) Elijah is spoken to audibly by a spirit. (See 1 Kings xix. 6, 7, 13.) Saul, on his road to Damascus, is "struck down," hearing a loud voice, which was also heard by his companions. (Acts ix. 4, 7.) The Virgin Mary is spoken to by the angel of the Lord, (Luke i. 28.) The shepherds were told of the birth of Christ by an angel, and they heard a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." (See Luke ii. 10, 13, 14.)

Several instances of the elevation of the body, and conveying it various distances, whilst the medium was in a state of trance, have occurred quite recently. We read in Acts viii. 39, that Philip was "caught away by the Spirit of the Lord, and found at Azotus." Ezekiel was "lifted up," and taken "into the east gate of the Lord's house." (See 2d chapter, 1st verse; also 8th chapter, 3rd verse.) Elijah was "taken away" in "a chariot of fire and horses of fire." (2 Kings ii. 6—11.)

Spirit-lights (or fiery-lights), in different forms and sizes, are given at circles, frequently, as well as to mediums when alone. These lights are of various colours, being symbolical of the sphere of the spirit who shows them. Moses saw the angel who spoke to him "in a flame of fire," the bush itself remaining unscorched. (Exodus iii. 2.) "A smoking furnace and lamp of fire" were seen by Abraham, in answer to his request for a sign. (Genesis xv. 17.) A "pillar of fire" guided the Israelites out of Egypt. (Exodus xiii. 21.) The face of Moses was lighted up, "the skin of his face shone," when he came down from the mount with the two tables of testimony, which had been given to him with the direct spirit-writing on them. (Exodus xxiv. 24.) At the transfiguration, Christ's "face did shine as the sun, and His raiment was white as the light." (Matthew xvii. 2.) "Cloven tongues, like as of fire," sat upon the Apostles. (Acts ii. 3.)

Trance mediumship is of frequent occurrence at the present time. In this state the medium is influenced by a spirit to speak, &c., the spirit of the medium being at the time away from his own body, and present in scenes or visions which he can often afterwards describe. At other times the vocal powers only of the medium are used, as on the day of Pentecost, the disciples "were filled with the Holy Ghost, and began to speak with other tongues." (Acts ii. 4.) Samuel foresaw this form of mediumship would come to Saul, when he said to him, "The Spirit of the Lord will come upon thee; thou shalt prophecy with them, and shalt be turned into another man." (Samuel x. 6.)

Very numerous are the accounts of "visions" given in the Bible, from that of Jacob's ladder. (Gen. xxviii. 12), to the Apocalypse of John. Many also are the prophecies that these shall yet be given—prophecies being now fulfilled. (Joel ii. 28.)

We read in the Bible of the power spirits have to resist the action of fire. The three Jews, Shadrach, Meshach and Abednego, walked unhurt in the furnace. (Dan. iii. 20.) Mr. Home, the celebrated medium, whilst in trance state, frequently takes burning coals from the fire, and places them in the hands, or on the head of some present; no trace of singeing is to be found either at the time or afterwards. In the present day, the presence of strong spirit-power during seances is indicated by vibration of the furniture, room, and even the whole house; literally a "quaking," such as we read of in Acts. iv. 31: "When they had prayed, the place was shaken, and they were all filled with the Holy Ghost." In Acts xvi. 25, 26, we read that whilst Paul and Silas prayed, suddenly there was a great earthquake, "all the doors were opened," "every one's bands were loosed." (Observe that had this been an ordinary earthquake, it would not have "loosed the bands" of the prisoners.)

The healing power now given to hundreds of mediums, is spoken of in the Old Testament. Elisha restores a child to life from apparent death. (2 Kings iv. 32—35.) Naaman is cured of his leprosy by following Elisha's directions. (2 Kings v. 14.) Christ distinctly gives to His disciples power to "heal the sick." (Luke x. 9 and 17—20.) When speaking to His disciples for the last time before His ascension, again He imparts these gifts to them, adding, "These signs shall follow those that believe." (Mark xvi. 17.) Matthew, referring apparently to the same interview, records that Christ added, "And lo, I am with you always, even unto the end of the world." (Matt. xxviii. 20), which directly contradicts the statement that these gifts were for a limited time only, but were not to continue "unto the end of the world."

In the Epistles continual references are made to spiritual gifts. (1 Cor. xiv.) Paul says in the first verse, "Follow after charity, and desire spiritual gifts," &c., and in the twelfth verse, according to the marginal reference, we should read "of

spirits," in place of "spiritual gifts," the two meanings being nearly alike to Spiritualists.

In conclusion, let me add that there is clear evidence that the terms "angels," "messengers," and "spirits," are synonymous; that these communications came then, as now, from the spirits of men who had lived on this earth; for when John was about to kneel down and worship the spirit who had shown him the wonderful visions recorded in his "Revelations," he says, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets" (Rev. xxii. 9); and yet in the sixteenth verse we read, "I, Jesus, have sent mine angel to testify unto you these things." Similar expressions in the Old Testament prove that where the words, "The Lord speaketh" are used, it means the "angel," or "messenger" from, and distinct from the Lord God Himself; also, why should we not accept literally the two verses, "He shall give His angels charge over thee, to keep thee in all thy ways," &c. (Psalm xci. 11, 12), and also in Hebrews i. 13, 14, we read, "To which of the angels said He at any time, Sit on My right hand until I make thine enemies thy foot-stool. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But as we read the Scriptures in the light thrown upon the whole by Spiritualism, much that was originally obscure and mystical comes out clear and literal. Nothing can support the Bible so thoroughly as a belief in Spiritualism; nothing else makes it so clear.

These proofs could be extended greatly, but sufficient is given to show that the so-called "modern Spiritualism" is identical with the "Spiritualism" throughout the Bible, and thus throughout all ages.

SPIRITUAL IMPOSTORS.

THE imposture which from time to time crops up in Spiritualism, although, happily, but rarely in this country, is in a considerable degree due to the influence which the visitors exercise upon the mediums, who are alike subject to the spiritual influence of disembodied beings, and the spiritual influence of those who still retain their material covering.

The ancient Greek priests had the good sense to place their oracles, who were doubtless mediums, in a position in which they had none of the cares of life thrown upon them, nor were they allowed contact with the vulgar populace. Had we an institution in which good mediums could be placed, and all the necessities of life supplied, while they themselves were only accessible to earnest, truthful, moral people, the communications which would then come to us from the upper world would come from a higher source, and be of a very much higher order, than those at present obtained. The Jews were equally careful of their soers or prophets.

It is to be hoped that in course of time, as Spiritualism becomes recognised and its importance acknowledged, some of the money now wasted on useless ceremonies will be devoted, in imitation of the Jews and Greeks, to the care of those whose gifts enable them to become channels of communication with the realms above.

C.

WE have not yet published the title page and index to the first volume of *The Spiritualist*, because the back numbers of the second volume are selling off so rapidly, that we may have to make it a short one, in which case it would be best to let both volumes be bound together, with one index.

MESSRS. HERNE AND WILLIAMS'S SEANCES.—Mr. Harrison writes in a statement dated June 13th:—"I have received for the subscription cabinet for Messrs. Herne and Williams, £5 from Mr. Herne (sent to him by Mr. Charles Blackburn, of Manchester); 10s. from Mr. and Mrs. Edmiston; 10s. collected by Miss Kislbury; 2s. 6d. from Mr. Coleman; 2s. 6d. from Mr. Swinburne; 2s. 6d. from Dr. Dixon; and 2s. in stamps from an anonymous subscriber; total, £6 9s. 6d. The cabinet was made by Mr. Wright, Effra Parade, Dulwich-road, S.E. It cost £6 10s. for construction and delivery; a further expenditure of 10s. is desirable for alterations. Mr. Clifford Smith told me he had collected a few half-crown subscriptions; these I have not received. I do not know his address, and have ceased to attend the seances, so on seeing this announcement perhaps he will return the amounts to the subscribers. The cabinet was delivered at Lamb's Conduit-street two or three weeks ago. About a month ago I informed the mediums that many pictures like Mr. Hudson's could be produced artificially, and expressed a personal opinion that they therefore either ought not to go there at all as mediums, or should insist upon the sitters applying the best test conditions they could. Between two and three weeks ago, I first had evidence that some of Mr. Hudson's spirit photographs were shams, and that Mr. Herne had helped in the production of two of them. I soon afterwards called on the mediums with Mr. Blyton and Mr. Pycock; Mr. Herne came into the room once or twice, then put on his hat in a hurried manner and went out. I told Mr. Williams of the photographic trick of his partner, and that I should cease to attend their seances for the future. One of the visitors at two or three of their later seances has questioned recently the accuracy of my description of them. On each occasion, however, there was probably an average of twenty people present; with the exception of Mr. Blyton, who was present once, all were strangers to me, intermixed with a few acquaintances I know a little of through meeting sometimes at seances; these independent witnesses will doubtless certify to the general accuracy of my record. At the same time, seeing that there has been trickery at work in another case, there is no security that trickery may not have been at the root of some of the phenomena which I at the time believed to form the incipient stages of a genuine new manifestation already common in America, so described them minutely for scientific purposes. Therefore, all of them which could have been artificially produced ought now to be regarded as 'doubtful.' In future it may be necessary to report seances in a fragmentary, incomplete way, selecting chiefly those portions only which occur under test conditions. About three weeks ago the real manifestations which took place in the presence of these two mediums began to fall off; a fortnight ago they had lost the spirit voices entirely, and we have not heard whether the power has since been recovered."

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.

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

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.R.S.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. Established 14th September, 1870. NOTICE IS HEREBY GIVEN that in pursuance of Rule VII. the FOURTH HALF-YEARLY GENERAL MEETING of this Association will be held in the Rooms, 74, Navarino-road, Dalston, on Monday Evening, the 8th July, 1872, when the Council will submit for adoption the Report and Balance Sheet for the past Half-year.

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 clouded skies of scepticism I see a rain-cloud, it is no bigger than a man's hand; it is Modern Spiritualism."

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 unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful.

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.

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. Wet, damp, and foggy weather is bad for the production of physical phenomena.
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.
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.
6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands.
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.
8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?"

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DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.—Mr. JAS. BURNS, of the Progressive Library, Southampton-row, Holborn, has kindly consented to deliver an Address upon "Spiritualism," before the members of this Association, on THURSDAY Evening, the 27th Inst., at their Rooms, 74, Navarino-road, Dalston, E. The proceedings will commence at the usual time, viz., 8 for 8.15 p.m.

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HEAVEN OPENED.—PART II, being further descriptions of, and advanced teachings from, the Spirit Land. Given through the mediumship of F. J. T. With an Appendix containing the Scripture proofs of Spiritualism.

THE "ALPHA," or the first principle of the Human Mind: a Revelation, but no Mystery. By ED. N. DINNYS. With Spiritual Advent and steel engraving of Author.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY'S Committee on Spiritualism, together with a full account of the proceedings of the Committee, the Reports and Minutes of the Experimental Sub-committees, and the evidence, pro and contra, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick; the Countess de Pomir; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Sorjeant Cox; Messrs. Edwin Arnold, Henry G. Atkinson, Laman Blanchard, Chevalier, Damiani, Léon Favre, Camille Flammarion, Hain Friswell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. R. Wallace, W. M. Wilkinson; Mesmes, Anna Blackwell, Hardinge, Houghton, &c., &c., &c. Price 15s. London: Longmans, Green, Reader, and Dyer.

EMANUEL SWEDENBORG: HIS LIFE AND WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JEANS.—I. Jesper Svedborg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80.

THE RISE AND PROGRESS OF Spiritualism in England, by Benjamin Coleman, recently published in the Spiritualist, reprinted in pamphlet form, on toned paper, with coloured wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

THE SPIRITUALIST NEWSPAPER. CHARGE FOR ADVERTISEMENTS:— Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition.

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