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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TWELVE: NUMBER SIXTEEN.

LONDON, FRIDAY, APRIL 19th, 1878.

THE FREE EXAMINATION OF NEW SUBJECTS.

A COMPLAINT is often made by Spiritualists that a free hearing cannot be obtained through the channel of the London daily press for the ideas, facts, and manifestations now in our midst; yet when some well-intentioned and conscientious Spiritualists recently made up a new theory from old opinions, and applied the resuscitation to modern psychological phenomena, a few readers of these pages objected to their brethren having a hearing in the columns of *The Spiritualist*. Surely the experience of all of us should by this time have taught us to freely examine all subjects and facts whatever which can be found in God's universe, and to do so without a particle of bias or of prejudice; thus may we sometimes entertain angels unawares, and sometimes turn away intellectual defaulters without their being able to justly complain that they have not had a fair hearing. That dogged intolerance or obtuseness of which we complain in others, let us not exhibit ourselves. Our general conclusion about the lengthy controversy on Theosophy is this—That the advocates of the doctrines have advanced them upon a creedal and not upon a scientific basis. Instead of giving us first a dozen facts, and then a conclusion irresistibly flowing from the facts, they have given us a dozen conclusions based upon, say, a solitary fact, relevant to no one of the twelve points of doctrine. If the picture evolved abnormally beneath the hand of Madame Blavatsky was produced by her will-power, and not by ordinary mediumship, why does she let those who attest the fact puzzle themselves as to the nature of the drawing, instead of explaining the points on which her friends record their perplexity, and instead of laying bare the whole process from first to last in a plain way?

FAITH VERSUS KNOWLEDGE.*

BY WILLIAM NEWTON, F.R.G.S.

I do not propose, sir, this evening to read an exhaustive paper on any particular subject, but merely to give expression to a few thoughts hurriedly thrown together, with a view to elicit discussion, and which will occupy but a very short time.

I think we should occasionally halt in our career and inquire whither we are tending, for a little calm reflection amidst the sea of Theosophical and Reincarnationist theories with which we are deluged, seems to be necessary to enable us to keep our foothold on what is substantial and verifiable.

Such lofty flights have lately been taken by our French and American friends, that I, for one, have felt quite unable to follow, and have had thrust upon me the necessity of constantly keeping in view the wide and distinct difference between what is on the one hand purely a matter of science and reason, and, on the other, a matter of faith or speculation. It is not sufficiently borne in mind that these two sides of a question can never be usefully associated, and that any attempt at investigation which does not set out with a strictly defined separation of them can only end in confusion.

I think it will be admitted that the literature of Spiritualism affords proof that we have not made that separation; that, with us, fact so frequently and imperceptibly shades off into fancy that it is next to impossible to determine where one leaves off and the other begins.

I hold that nothing permanently valuable can be arrived at as long as this is the case, and that until we divide ourselves into two allied camps, one pledged to the self-negation of dry fact and the other permitted as free and unfettered an employment of the emotional side of their natures as they may choose, no good thing will come out of

Spiritualism. For is it not the distinctive feature of modern Spiritualism that it claims to have withdrawn the question from the region of faith and to have made it one of provable fact? If so, it would seem clear that the duty which lies nearest to us is to render that proof convincing to everyone, and especially to those whose intellectual eminence would befit them to deal with it. It is on this ground only that the phenomena have interest for me, for I confess that I gain from them no strengthening of any religious conviction I formerly possessed, and that any belief I have in the existence of spirits and of a life after death is not an intellectual conviction arrived at after experiment and research, but a faith which is independent of knowledge, and which I can only justify by saying that I feel it necessary to hold that belief.

This confusion, however, of the intellectual and the emotional is not one of which we are alone guilty; I think the large majority of men are not conscious of the almost invincible tendency that exists to regard subjective as objective truths; a true discrimination in such matters is well-nigh impossible to those whose thoughts range unchecked throughout the whole of their natures. Even the utterances of disciplined men like Tyndall and his fellows are continually marked by precisely the same failure to distinguish between the two; they forget that the premises of science include nothing but what is capable of sensible experience, and that its attitude towards transcendental conceptions must be one of professed ignorance; and thus, when in some purely scientific treatise one comes across a gush of poetic feeling, the effect is supremely ridiculous, when it is not disgusting.

I should wish to urge, then, that every enquiry ought to start upon the lowest ground possible to attain, and that that ground must be one on which the whole human race can be agreed. Such a basis is to be found only in the scientific method of enquiry, which in its simplest form is essentially nothing more than that $2 + 2 = 4$.

Science has been ably defined as "Prevision based on quantitative knowledge." Without this knowledge, that is, without an exhaustive study of the qualities of the matter under investigation, followed by a definition of its quantities, experience has proved that we cannot have the prevision. All speculation which does not recognize and account for every variety of fact which comes within the vision of the explorer, is, as the Positivists would say, metaphysical, inasmuch as it is a personal view supported by a certain number of external phenomena, and not an impersonal conclusion forced upon the enquirer by the order of all the facts concerned. It is most unfortunate that we, who possess materials for obtaining accurate knowledge, should admit so much that is merely empirical opinion, so many hasty generalizations which assume that the part is equal to the whole.

I do not wish to be understood as imposing any restriction whatever on the speculative faculty, which, of course, affords satisfaction to the mental and spiritual needs of a very large class, but I do wish to point out that in this way we cannot hope to arrive at any solution of our difficulties, and that until a firm and verifiable basis has been obtained, speculation only draws us away from the points at issue.

I expect I am venturing on dangerous ground when I say that man's five senses are the only known avenues of information; but at all events science can recognize no others at present; if in process of time other objects in the universe should develop related perceptions in man, by so much will the field of our knowledge be extended; but I think it will be admitted that, as yet, we possess no organ by which we can recognize spirit as spirit. Our duty, therefore, appears to lie in exhausting all that is now sensible to us,

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

and thus preserve that principle of continuity which doubtless extends throughout the universe, and avoid any sudden and wide jumps at a hypothesis which, however useful as a hypothesis, remains non-proven as a fact.

For let us consider what a fact is. Nothing seems easier to define, until we try; on trial the task is perplexing, because of the ambiguities of language, which imply an antithesis between fact and theory. Facts are commonly taken as relating to phenomena existing externally, *per se*, while theories relate to consciousness, to the conception we form of external things. Thus facts are said to represent the order of phenomena, and theories our conceptions of that order. The psychologist, however, knows that these pretended limits are shadowy and artificial, and cannot be maintained; he knows that so far from any fact being the unadulterated image of its object, the conditions of our own consciousness are necessarily mingled with it, and that in the very simplest fact there is an inextricable blending of inference with sensation. A fact may be defined as a bundle of inferences tied together by one or more sensations. Take a case so simple as the sight of an apple on the table. All that is here certified by consciousness is the sensation of a coloured surface; with this are linked certain ideas of roundness, firmness, sweetness, and fragrance, which were once sensations, and are now recalled by this of colour, and the whole group of actual and inferred sensations clusters into the fact which is expressed in "there is an apple." Yet any one of these inferences may be erroneous. The coloured object may be the imitation of an apple in wood or stone; the inferences of roundness and solidity would then be correct; those of sweetness and fragrance erroneous; the statement of fact would be false. Or the object seen may be another kind of fruit resembling an apple, yet in important particulars differing from it. Or the object may not exist, and our perception may be an hallucination. Thus a case seemingly so simple may furnish us with the evidence that facts only express our conception of the order in external things, and not the unadulterated order itself. Should the accuracy of any particular fact happen to be of importance—and in Science all facts are important—we are bound to verify it before accepting it. How is it to be verified? *By submitting each of its constituent inferences to the primordial test of Consciousness.* This test with regard to objects within the range of sense is obviously the reduction of inference to sensation. The test with regard to general principles transcending sense is conformity with the laws of thought; when we have thus verified a fact, but not till then, have we attained the highest degree of certitude.

Unless our experiences concur with this definition, they are valueless as sources of knowledge, and if we apply it to the subject which interests us, how small a proportion of our facts can be thus classified.

The necessity for clearing our position is well indicated in a work called the *Unseen Universe*, by Professors Stewart and Tait, whose little book is a most thoughtful and earnest contribution to the literature of Spiritualism. They say:

"Let us say a few words about modern Spiritualists, in so far as their pretensions have reference to our subject. They assert the presence among them of the spirits of the departed, assuming sometimes a visible shape, and they compare these appearances to those which are recorded in the sacred writings. But there is this prominent distinction between the two: the Spiritualist communications recorded in the Scriptures are represented as made to those who were unprepared to receive them, and also for the most part as taking place in open daylight, or, to speak more properly, having no sort of reference to light or darkness. Whatever be their explanation, they have an open-air look about them. On the other hand, the manifestations recorded by the Spiritualists take place as a rule in insufficient light, if not in total darkness, and in presence of those who are in a state of mental excitement.

"Now, for our own part, we should not be disposed to credit any communication from the world of spirits that was not made openly and to those unprepared to receive it, and, therefore, unprejudiced.

"The man of science must be perfectly recipient, but he must, in the interests of truth, guard himself against the

possibility of delusion. We know the almost infinite power of the mind, not only to delude itself, but to propagate its delusion to other minds, and, as we have already remarked, the conditions of these manifestations are specially favourable to the spread of such delusions. We do not, therefore, hesitate to choose between the two alternative explanations, and to regard these pretended manifestations as having no objective reality."

In the face of this logical but false conclusion, and of the pronounced concurrence of other scientific men with it, I feel very strongly that our primary effort should be a refutation of it; we owe it to ourselves to vindicate, by every means that can be applied, the truly objective nature of our facts, and it is, therefore, with the greatest pleasure that I observe that our Experimental Research Committee are again in full work, because in their hands rests, as I believe, the most pressing work the Association has to do at this moment.

We must not forget that at this day the whole world is with science, and that by its aid alone can we gain attention. I am not one of those who think that there is anything surpassingly grand or noble about science; it must be fully admitted that, taken by itself, it represents that bread alone by which man cannot live, and its complete triumph can be *scientifically* proved to be the complete downfall of the human race; still, in its own lowly sphere it is equally pure with every other fountain of knowledge at which the hearts of men instinctively inform themselves.

And, surely, within even its narrow limits there is plenty of ground which has not yet been trodden by us. Spirit to be apprehensible by us must appeal to us in precisely the same mode in which matter does: our knowledge of both must be identical, because in both cases we can only* know their respective powers as ultimately affecting our feelings; what we cannot know is the abstract matter, or abstract spirit, which is either more than or other than that which is given in feeling. And thus the action of spirit must be like the action of electricity, and every other natural force, known only *in its effects*, and capable of precisely the same investigation. I spoke of the principle of continuity as a chain which encircles the universe; the particular links in that chain which now claim our attention are cerebral physiology and a psychology based upon it, and the subjects in relation to medial phenomena appear to furnish an almost inexhaustible field of labour, in which the best results may be hoped for, especially if we could obtain aid from *the other side*. I am bound to say, however, that within my experience, "Joey" has always seemed much more anxious to produce the phenomena than to trouble himself with any intelligible explanation of the *modus operandi*. I trust the Experimental Research Committee may be more fortunate in inducing that lively being to take a more scientific interest in the subject.

No one need fear that even the narrow range of study which I recommend will preclude the exercise of a man's best faculties. Retaining a firm hold of sensible experiences, he may employ all the speculation he is capable of by ascending to what may be called extra-sensible, and finding himself in the border region of the dynamic relation of atoms, of the ether, that mysterious form of matter which contradicts all our notions of matter, or of the ultra-mundane corpuscles of Lc Sage.

I am afraid that these general recommendations of a slow and plodding process may appear inadequate and unsatisfactory to those who, following a very human bent, think that the constant interference of the spirits of the departed is a final and exhaustive explanation of the whole range of spiritual phenomena, who feel that experience merely is too narrow as basis for the interpreting of nature, and who would invoke the aid of truths drawn directly from consciousness as a supra-sensible source of knowledge.

To such I shall appear in the light of a drag on the wheels; I must be content to remember that a drag is sometimes useful in preventing too headlong a career *down hill*, and I have not hesitated to put forward these limited views, because this Association courts the expression of all shades of opinion, and does not require assent to any creed whatever on the part of its members.

* See J. H. Lewes' *Problems of Life and Mind*.

I will conclude by adducing one or two examples in which I think the application of a little scientific reasoning and questioning would be valuable.

It is stated in a well known work that a usual accompaniment of all states of impression and clairvoyance is the phenomenon of internal respiration "which takes place deeper in the system than the lungs." This must be a most curious physiological state of things, and deserves careful attention.

Again: on a recent reading before the Association of a careful and very temperate paper on stigmatization, one of the speakers in the discussion which followed, believed the case in question to be one of spirit influence, solely because he had witnessed similar phenomena in others. Was this a proper ground for forming an opinion in this special instance?

Again: one of our members, who had been privileged to witness the very highest forms of materializations with which we are acquainted, did himself the injustice to claim our belief in his statements by an appeal to his unchallenged veracity. Would it not have been more to the purpose had evidence been afforded of the due cultivation of his powers as an observer? One other case: I read an account of a *séance* at which one of the sitters described the touch of a materialized hand that grasped his for a moment, as "like the loving pressure of a hand in a higher sort of life." The question arises, how could the comparison have been instituted?

I will not multiply instances of this kind as I feel sure those I have given are sufficient to indicate my meaning, but I will just add that a recent perusal of the work called *Isis Unveiled* more than ever makes me deplore this tendency to muddle up fact with fancy. These volumes are full of the most interesting and varied facts, and if they stood alone we might congratulate ourselves on having a cyclopædia of our subject, but unfortunately the personal feelings of the authoress are so frequently and so offensively intruded upon our notice that one gets the idea that the original and sole object of the work was not the unfolding of the secrets of nature, but a denunciation of two pet antipathies, viz., Science and Roman Catholicism.

I hope these few remarks will elicit a profitable discussion.

SPIRITUALISM IN AMERICA.

MR. LUTHER COLBY, Editor of the *Banner of Light* (Boston, U.S.), has favoured us with advance proofs of an address delivered before the Spiritualists of Boston, by Mr. Joseph Rodas Buchanan, on the 31st of March last, the thirtieth anniversary of the advent of Modern Spiritualism. The following are extracts from the address, and one of them shows that the principles of organisation recommended by Mr. Buchanan are those which have been adopted in England:—

DOGMATIC THEOLOGY VERSUS RELIGION.

Anatomy and physiology, geology and palæontology, history, philosophy and political science, animal magnetism, phrenology and pneumatology, have in succession borne the fierce assaults or struggled to maintain themselves against the grand social conspiracy and the pragmatic interference of that hostile power which aims to maintain fixed opinions and fixed authority in the name of religion, but really in the interest of human selfishness, tyranny, and bigotry. There is no crime which may not cloak itself under the name of religion. It was in the name of Jesus Christ and the Holy Trinity that the famous Holy Alliance of European despots was formed to hold their continent in chains. It was in the name of religion that the gentle and amiable and really civilized populations of Mexico, Peru, and the West Indies were enslaved and slaughtered by the Spanish brigands, who represented the power of Spain and the sacred authority of the Pope. Religion is the antagonist of all crime, but theology, which ever and insolently assumes to be religion, is the parent of every crime that human imagination can conceive, and the cause of the murderous bloodshed which has reddened all history from the earliest times down to the latest horrible massacres in Turkey.

Religion says, respect and love thy fellow man as thyself, and guard all his rights: this is its voice in every nation; but theology says, enslave thy fellow man, for thou art holier than he, and thou art also God's vicegerent on earth, who is old and infirm of will, and who cannot achieve his purposes or enforce his Almighty fiat without thy assistance, and unless thou shalt freely use the sword and the bayonet, the club and the brickbat, and thy terrible scolding voice, and sometimes the dagger of assassination for the protection of thy Almighty God from the tongues of men, he will be deeply wounded, and mortified, and stirred up to furious wrath, and he will pour down lightning and thunder, storms, earthquakes, and terrible pestilence in the madness of his revenge. Therefore shalt thou please thy divine and jealous Master by ruling mankind with a rod of iron, and teaching them to

believe and tremble. And how thoroughly and how bloodily this has been done all history attests, from the earliest ages all over the world.

On this wide field of intolerance, covered all over with the monuments of martyred saints, whom Milton called upon the Lord to avenge, and still damp with the blood of victims whom intolerance has slain in every year of the last two thousand (and we know not how many more), science—star-eyed and majestic science—the staff officer of Deity—has entered as one clothed with authority, and speaking with a voice that sounds far along the centuries of all coming time, above the din of mobs and armies, of chanted creeds, and the roar of the musketry that enforces falsehoods upon conquered nations.

From its broad basis of geologic and cosmic history, science looks up to the spirit realm and takes cognisance of all those questions of ethics, and the future life, and man's relation to the Divine, which have heretofore been held as beyond the reach of human investigation. Science robs no one by force of his inherited dogmas, but it asserts for all the absolute right of investigation. It asserts for John Brown as good a right to look back to creation through geological strata, and to look up to God through His ever-present revelation and His indwelling Spirit, as John Smith can possibly have to follow his grandmother's traditions blindly, or as the learned Dr. Dryasdust has to settle all scientific and philosophic questions for himself by reference to manuscripts written in a barbarous age.

As the knights of romance battled to relieve some fair lady from captivity to a sorcerer in a castle, so does Spiritualism come to emancipate the fair and lovely form of true religion from its captivity in the bondage of an earth-born theology. Christianity—which has been crushed and overthrown so completely by theology, that Christian nations in their governmental acts trample upon the fundamental teachings of Christ, and devote their largest expenditures to hate and homicide instead of love—must look to science for its restoration, for its emancipation from the iron bondage of theology; not physical science, which gives only physical knowledge, and which must not presumptuously rise above its proper sphere, but the science of the soul.

This anniversary of Spiritualism is a deeply religious occasion; and this is what we celebrate to-day—the advent of the gentle radiance from heaven which makes the earth beautiful, which makes our dark pathway visible on earth, showing that, though it may lead over rocks and thorns, over quagmires and through storms, it leads at last to heaven; and which gives us the glorious assurance that we are not beyond the circle of Divine love, and that our erring fellow mortals now wandering in darkness or despair, or seeking each other's lives on the battlefield, or seeking each other's purses in the sharp contests of trade, or wasting their noblest powers in the haunts of vice, will be brought to a realising sense of the presence of the heavenly hosts and the God of Infinite Power, and will be drawn up from all this evil into the higher life, as the plants which are drawn up by sunshine from their seed-bulbs in the damp, cold soil, bear aloft in the air the flowers whose perfumed beauty is their worship of the God that brought them forth. Thus is humanity rising from the clod; thus is it receiving the Divine influx; thus is it germinating and growing now in this unwonted light, as the earth is becoming green in the new spring. And as the green grass and the humble dandelion come up everywhere, soon to be followed by the violet and the blossoming glories of the orchard, so do we now find in a hundred thousand homes the green freshness of reviving hopes and the blossoms of celestial love and wisdom, which tell us that the soul's dark winter has come to an end, and to-day we celebrate the vernal equinox of the spirit world—the day from which the sun advanced north, never to slacken its onward march of ages until humanity shall bask in the Eden climate of a cloudless June.

The first Divine command or Divine law which is the condition of our inheritance of the wealth of heaven, is the law of love. By love we win the kingdom of heaven; without love it can neither be won nor possessed. The spiritual atmosphere of heaven is love, as that of hell is hate, and these atmospheres embrace our present life. He who lives in love lives in the atmosphere of heaven, as he who lives in selfishness and hate lives in the atmosphere of hell.

The New Testament most emphatically and thoroughly teaches the truth on this subject, and it is delightful to observe how ancient religion is sustained by modern science. Its cardinal doctrine is that love is the fulfilling of the law; that without love there is no true religion, and that Jesus recognises none as His followers who do not love each other, and love all mankind, including their enemies. "This is my commandment," says He, "that ye love one another." "Love your enemies," "Be ye perfect, even as your Father in heaven;" and "except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

Moreover, he establishes an everlasting test and criterion of the Church of Jesus Christ, the truth of which is confirmed by science, for Anthropology shows that when the Divine love commanded by Jesus exists in the human constitution, it gives to that constitution a benignant restorative or healing power for mind and body, and in time brings it into correlation with the angels, through whom most marvellous works are done. "And these signs shall follow them that believe," says Jesus: "they shall lay hands on the sick, and they shall recover." And this has been proved all along subsequent centuries, for His true and earnest followers have thus healed the sick by the hands, and it is only the degenerate followers of theology instead of religion who cannot or will not do it. The cold, avaricious touch which grasps the purse, the sword, and the keys of the Inquisition dungeons has no healing power, but blights all that it touches.

I would now call upon Spiritualists, as men whose minds are open to the light from above, to whom the spirit world and its Divine ruler are not remote historic things reached by theological speculation, but ever present and penetrating realities, to embody in their lives this law of love, and thus prove the sincerity of their convictions. If the demonstrated reality of eternal life and its responsibilities does not produce

in us that earnest activity of religious life and duty which has been produced in others by a religion without living evidences, based solely on historic records, the conclusion is inevitable that we are ourselves inferior in our moral natures, and that our higher enlightenment will profit us little, either in this life or the next. It is not the amount of truth which a man knows, but the amount of truth upon which he acts, that determines his destiny; and if those who have been foremost in the recognition of spiritual truth are not also foremost in reducing it to practice, they will be ranked hereafter as the intellectual idlers and shiftless vagrants who ramble through a new country making no settlements, and building no houses, and merely preceding a more permanent and respectable population.

Whether the present spiritual movement is a mere gipsy ramble of curious sightseers and idle excursionists, or temporary squatters in the wilderness, or is the commencement of something permanent, is a question that Spiritualists should answer as soon as possible.

The command of love comes down from heaven; we hear it daily, and we have no doubt of its celestial origin. Shall we go forward and obey it, or shall we fall back into selfishness, and confess ourselves poor moral and intellectual failures, unworthy of the position in which events have placed us, and wait until men and women of nobler natures come forward to perform the duties that we neglect? I am not willing to believe this. I am not willing to think human nature so miserably poor at present that the beginning of a true life must be postponed to future generations. Now and here are the time and place for duty.

The Divine law of love, whether expressed by philosophy or expressed by the New Testament, is the highest expression of wisdom; for in its social bearing it supersedes all forms of government by something that is far better, and in its business aspect it is worth far more as to the production of wealth than all the labour-saving inventions—all the financial schemes that can be contrived. If the world had obeyed the law of love, it would now be a paradise, without a debt, without an army, without a pauper, without a hospital or jail, without an uncultivated spot on its surface; it would be in reality but the suburb of heaven, and the familiar excursion-ground of the angels; and, however visionary this may seem to those who have not studied Divine philosophy, it is a scientific truth capable of rigid demonstration.

In every earthly and supernal sense, this law, distinctly enunciated, but not illustrated in its practical bearings, by Jesus of Nazareth, is the true philosopher's stone that turns all things into gold. Seek first the kingdom of heaven, and all things shall be added unto you, is a sublime truth which the Church has never comprehended.

They who adopt this law, who live for others as well as for themselves, who are chiefly interested to make this world better and wiser, who regard themselves in handling their wealth and their talents simply as trustees for humanity, are prepared for all I would say; but to those who have not yet had a realising sense of the power and beauty of this perfect law of life, I would say—There is no life so entirely happy as the life that is governed by the law of love; there is no life so healthy as the life of perfect love, and there is no condition that so perfectly fits one for practical success. It is really the normal life, the condition of a perfect manhood and womanhood.

If we live in the heaven of love we are deeply interested in the onward progress of knowledge; in every form of social improvement; in the happiness of all about us; and, above all, in the chosen few who are labouring for human redemption by every mode of spiritual and philanthropic effort. True philanthropists will necessarily come together in sympathy. It is as true now as in the days of John and Paul, that they who belong to the army of heaven are to be known by this sign, that they love one another. If this mutual love does not exist there is no home here for the angels—no living of the Divine life.

But it may be said—We do not know each other; we welcome the angels in our homes, but our homes are far apart. Yet this isolation should continue no longer. If we adore the same God of love, if we welcome and honour and love the same holy visitants from the spirit world, we are one in purpose, one in love, and we should come together as one harmonious family.

If we agree in the Fatherhood of God and the brotherhood of man, we belong to that great Brotherhood—the true Church of humanity, the coming Church of the future, which is destined to bring all societies and all nations into friendship; which is destined to make the Church of Christendom a Christian institution; which will take the followers of the Roman, the Greek, and the Protestant Churches, and all their many sects, Presbyterian, Episcopal, Baptist, Methodist, Calvinist, and Armenian alike, and lift them so high above the plane of worldly selfishness, above the narrowness of ignorance, above the foul malaria of sectarian jealousy and hate, above the binding mechanism of soulless forms and iron-bound theology, that they shall see through the clear, spiritual atmosphere, above the fogs of superstition, above the dust clouds of commerce, above the smoke of war, the luminous countenance of the Jesus whom they have not comprehended, and hear and understand as they have never before heard and understood his words.

They will then understand when they sing, "Nearer, my God, to Thee," that the nearer they are to God, the further they are from the sectarian divisions of the Church; and when they shall have fully imbibed the spirit of Divine love, they will begin to love all mankind as God loves them, and send forth their loving energies to help, to uphold, to advance, and sustain all men as God sustains them by the ever-shining sun of our planetary system, and the still brighter light of spiritual life. How far have we all fallen below this Divine ideal, below the Divine life in which our sympathies flow out to every fellow-being.

There is but one scintillant spot in the darkness of earth-life,

where this Divine love seems to have a temporary home. It is when a man's loving nature has grown up into one bright flower of perfect love, and when in obedience to the impulse of that love he stands at its altar and promises to love, to cherish, and protect the woman whom he loves, and she, with still more devotion, gives not only her person and estate, but even her independent will, in a promise of obedience which the law prescribes, but which true love never would exact. Vowing to each other a deathless love, and mutual support in all the storms of life, if it be a marriage of Divine love, they have secured their happiness for this life and the next.

The influx of Divine love into this sacred home is all that makes earth-life endurable at present. From that home of love come all the virtues and all the progress of humanity. If that home could be enlarged, until a thousand homes were as one; if the sentiments of that romantic period in life when we see and feel in all Nature, all over the skies, the forests, and the flowers, the smile of her divinity, could be made the permanent sentiment of life; if every newly-married pair could be introduced into a charmed circle, where everything would be redolent of love, and where their own love should ever be sustained by lovely surroundings, then the ideal of life, the Divine life on earth, might be attained, and we should have the Divine Republic conceived by Solon, in which an injury to the humblest citizen would be felt by the entire community.

Such conceptions of human life are called Utopian, and given up as utterly impracticable. But they are the true conceptions of life demanded by the principles of Jesus, and of every great religious teacher; and if the pretended Church of Christ has ignored and abandoned his principles, they are none the less true; and now that we see their truth in the clear light of science, they are none the less interesting—I may say none the less new—for having been sententiously announced in Jerusalem nearly nineteen centuries ago.

If these principles are true, they rise in importance above all other principles, theories, and doctrines, and they call us by a Divine command to come up higher, to live on a higher plane of life—that plane of life on which all hearts sympathise with each other, all souls harmoniously blend in the perception of truth, all arms are raised to achieve the same good works, and, like the Highland clans of Lochiel, "our swords are a thousand, but our hearts are as one," but our only sword is the all-conquering sword of Divine love.

PRINCIPLES OF ORGANISATION.

The first step, then, in obedience to our principles (if they are sincerely entertained), is to unite in a friendly and co-operative way, unite for the "good time coming," unite to send the blessings which we enjoy to all the world, unite to conquer ignorance, bigotry, selfishness, poverty, disease, and crime, for if we hate them we will rally to unite for their extermination, unite to protect ourselves by mutual strength and mutual love from all the troubles of this life, and to carry Divine truth and Divine love into the hearts of all men, and regenerate a selfish and benighted world.

I say, "if our principles are sincerely entertained," for of the vast multitudes of people who are sometimes loosely called Spiritualists, there are few who have any principle in the matter. Multitudes are mere spectators, who look on in wonder, as they would in a menagerie. Many of them are narrow-minded, impracticable, and crotchety people, who have no spirit of candid investigation, who denounced the spiritual phenomena as fraudulent before knowing anything about them, and who, after seeing them a thousand times, find themselves unable to deny them, but never take one step forward spontaneously; they are not active opponents simply because they have been silenced; they are conquered rebels, but they are not reconstructed or loyal. They are miserable sinners who have been induced to attend the church, but they have never repented of their sins. At every new form of spirit power they raise a new cavil, and they hold all honourable and innocent mediums for such phenomena guilty until they have proved their innocence. Careful scientific investigation of the most thorough nature should never be objected to; but to assume guilt in advance, or to make charges of fraud upon insufficient evidence, is an outrage of the grossest character, which has often been practised upon honest and unselfish mediums.

Some of these crotchety individuals would have us turn our backs upon our spirit-friends, drive them back in their benevolent approach, and discontinue either all communications with the spirit-world, or all communications in which convincing physical phenomena are not apparent.

The subject of union, which I have just broached, is altogether too extensive for an anniversary address. It would require rather a course of lectures, and, but for the paramount importance and necessity of presenting these ideas, I should not now bring them forward for the brief mention which is all that is possible on this occasion.

In proposing to speak of the Divine commands for 1878, I feel that the great duties which are ever incumbent—the Divine commands—which are ever coming into the inner chambers of the soul—point to a definite course of action at present, and that course is union. I do not say organisation, for that conveys an external, mechanical idea. There may be any amount of organisation without union, without life, without power, without usefulness. It is the vital spirit that we want. The vital spirit makes organisation corresponding to itself, but organisation never produces life.

If we have enough of the vital spirit, which is love, we can organise spontaneously with very little effort; and if we have not, all our organisation will come to nought. We must have men before we build houses for them. The building of a house will not create a man to occupy it.

I propose, then, as a duty imposed by a Divine command, that Spiritualists shall everywhere unite in the most harmonious relations that are possible. At some future time I may explain more fully the methods and plans that will produce the happiest results, but for the present I would give merely a few suggestions for the introduction

of that union which is strength within and power without; that union which will enable us to command the world's respect, to control the press, to modify legislation, to wield a controlling power over public opinion, to command the attention and respect of scientists, to render mediumship an honourable and sacred thing, to lift the annoyed and persecuted mediums into an atmosphere of peace and happiness, and to secure for the angel-world, which is so freely and so kindly coming here for our benefit, a reception befitting the dignity of the occasion.

There is nothing in this world's history of a more elevated nature—there is nothing that should command a deeper reverence or a more inspiring enthusiasm, than the arrival here of an angel-messenger from that world of life, light, and love, to which in our inmost souls we all bow down with deepest reverence.

That the advent of angels now is only to a few individuals—the kindest and most progressive—while to the majority it is a matter of indifference, suspicion, or hostility, is not in accordance with the “eternal fitness of things” or the laws of ethics. I look forward to a more civilised period, when messengers from the higher realms above us will be received by reverent multitudes, and by all the wise and good, with more true honour than we would now accord to the Emperor of Germany or Russia.

Excuse this digression. The Divine command is that ye shall love one another, and, consequently, unite in your labours and loves. Unite to help the growth and progress of truth; unite to grow in knowledge; unite to grow in love; unite to carry each other higher up in the heavenly path; unite to help each other in the social relations, the business and duties of life; unite to conquer the world, but to conquer it by the power of love.

It is safe to say that whenever such a union shall be formed—when ever one hundred men and women shall combine in solid phalanx, loving and united as one brotherhood or family—that brotherhood, if true and perfect, will be the germinal centre of the brotherhood that will in time embrace the world. In such a brotherhood the angels will have their dwelling, and the Divine Spirit will inspire and uphold its progress.

To organise merely for the sake of organisation as an exterior process, or to organise mainly to satisfy the ambition of one or more leaders, would be only following in the dusty pathway by which men have been accustomed to travel from a disorganised individual selfishness to the organised selfishness and conservative stupidity of corporations. Spiritual organisation must be different from that to which the world is accustomed. It must begin with that interior divine life which is to grow and mould its surroundings, as the embryo develops a body.

The aim, therefore, must be to preserve and develop the embryonic vitality to greater life and power. Yet I fear that even the embryo does not yet exist. Inorganic matter exists, and perhaps a protoplasmic element that is ready to be organised so far as to receive the influx of a true life. What we need, then, is to organise receptive conditions for influx, the centres or nuclei in which the germs of Divine life shall be nourished and kept warm, and shall consummate their materialisation in human life.

Development, which is our aim, depends upon reciprocity. The sun's rays pass through the freezing regions of the upper atmosphere, and impart little heat until they meet the reflective reciprocity of earth, where they generate the scorching heat of the desert sands. Love in young hearts that meets no reciprocity exhales its sweetness to the air, withers and dies, or droops into a morbid and malarious condition, and the energies that would have produced a happy home and a noble posterity are, perhaps, worse than lost.

Thus is it with all isolated love—all impulses that meet no reciprocity. The vast moral energies of mankind are prodigally wasted and lost in our present isolation, but as soon as the moral power which exists among the best is organised into reciprocity, there will be a new moral life in society which will astonish by its pervading power.

We have seen the power of organisation in every war. The army of Napoleon could have conquered any entire continent that offered only the unorganised opposition of mobs. We have seen the power of moral organisations in the Christian Church, especially in the Roman Catholic section. Armies pass away, and military power loses its sway; every nation that conquers is conquered in turn, but moral power does not pass away, because it has within it a Divine and indestructible element. Hence the Christian Church has held dominion for these nineteen centuries over the flower of the human race, notwithstanding it has been crippled and poisoned by a horrible theology.

As much as the Church is better than the army, and more enduring, so much is Christianity better than the Church, and when it comes in its purity, it will be more powerful and lasting, for the final evolution of true religion will be eternal on earth and in heaven.

Whether the time for this evolution is at hand, or how near it may be, I would not say, but I shall be disappointed if my life shall end without witnessing a distinct beginning of this mighty change.

And how shall it begin? Will a leader spring into the field, all equipped, like Minerva from the brain of Jove, and bring all men into their position by his overmastering will and wisdom? I do not anticipate this, although I believe it may be possible. I believe it will be developed not from a commanding head or centre to the circumference, but from the circumference to the centre. I believe that men and women will grow up in a hundred thousand homes of love under the spiritual enlightenment of the age, getting nearer and nearer to heaven, and, therefore, nearer and nearer to each other, until in the spiritual atmosphere they feel heart beating against heart, and they will come together in camp-meetings and love-feasts, in social clubs and united efforts, until they will realise the necessity and the ease of combining all their powers, so that with their united will-power they will control the will of society, and with their thousand arms reaching forth as one arm, they shall take hold of every wrong that needs to be redressed, and every right that needs to be upheld.

I have a definite conception of what should be done now and here to realise all that is possible, but it would exceed the proper limits of this address to develop the plans, and I will only add, in conclusion, that the Spiritualists of the present generation are capable, if they have the will, of founding a new organisation, a new moral kingdom, not marked by the personal or local or peculiar characteristics of those founded by Buddha, by Jesus, and by Mahomet, but drawing into itself more largely the element of Divine Love and extending its influence and sway through countless centuries.

WOMAN-SELLING.

THE cries of anguish rising from many a home in America and England, because of the unceasing suffering due to uncongenial marriage relations, are in the great majority of cases due to parents having taught their inexperienced children to sell themselves in the matrimonial market for worldly advantages, or, in other words, to subjugate the spiritual to the material. Sometimes the children are as earthy and low in motive in these matters as the parents, but as a rule such is not the case. Christianity and religion are not responsible for the evil, but the vicious nature of the parents, whose actions will, some fifty or a hundred years hence, be regarded in the light in which we now survey the animality of those men of fashion of the days of the Georges, whose pride it was to be able to drink four or more bottles of wine without falling under the table in a state of drunkenness. Such a sensual life was not regarded as very objectionable in those days, just as in these the selling of children by parents, at the sacrifice of true affections, is publicly treated as a somewhat light matter. The following extract from an article in the new Conservative journal, *London*, of last week, is a case in point:—

“Was it not Harley who used to sing—

’Tis a very fine thing to be father-in-law
To a very magnificent three-tailed Bashaw?

And are there not still fathers (aye, and mothers too) in plenty who would cheerfully devote their Iphigenias to the Hymeneal sacrifice, provided always that the right of the bridegroom to the triple appendage—or its corresponding equivalent—were incontestable? Where is the young lady nowadays who would fail to pass a satisfactory examination in those indispensable manuals, Debreit and Burke? When we read in the *Court Journal* that Lord Eaglecrest is on the point of attaining his majority, we cannot divest ourselves of a feeling of commiseration for the youthful nobleman, knowing beforehand what snares and pit-falls are already preparing for his entanglement; we imagine family conclaves diligently discussing the amount of his rental, and the possible drawbacks in the shape of mortgages or other incidental deductions from his annual income, and speculating on the prospective chances of Ethel or Dulcibella, who are both about to be presented next season. Everyone, however, fortunately, is not blessed with a daughter to marry; but the lack of this incentive to parental exertion in no way detracts from the prestige instinctively accorded to the possessor of a title; he may be as old as Methusalem, or as brainless as Lord Mutanhead, but neither his senility nor his idiocy will in any material degree affect his popularity. We remember in our younger days being occasionally invited to the board of a hospitable Amphitryon, in all respects save one a sensible and rational member of society, but unable to resist the gratification of parading a lord at his table; and as his acquaintance with the peerage happened to be limited to a single specimen, a venerable septuagenarian who never uttered a word during dinner, and fell asleep directly after it, the place of honour invariably reserved for him might as well have been empty. We were reminded of this interesting relic of antiquity not long ago by a somewhat similar *rencontre* at the house of an individual who had made his fortune in trade, and imagined that a golden Open Sesame must inevitably prove a sure and irresistible passport to fashionable notoriety; with this aim in view, he hired a furnished mansion in Millennium-square, organised a series of brilliant entertainments, and inaugurated them by a dinner at which his great card, a decrepit dowager of ancient lineage, but sadly dilapidated exterior, kindly consented to preside. As ill-luck would have it, she had been accustomed for years to her post-prandial nap, and began insensibly to doze while the ices were handed round, so that, by the time the ladies were ready to adjourn to the drawing-room, it became a matter of some difficulty to rouse her from her slumber and instal her without further misadventure at the whist-table. If truth must be told, she had peculiar notions of the game, scarcely in accordance with the principles laid down by the illustrious Hoyle, for when she neglected to trump her partner's thirteenth, she invariably revoked; but these trifling oversights were, in virtue of her position, cheerfully ignored, and so carefully were her interests attended to, that, when the countess's carriage was at length announced, she most assuredly did not go away a loser.”

DR. PEEBLES will visit St. John's, Newfoundland, before returning to the United States.

SPIRITUALISM IN HULL.—Last Sunday Mr. William Wallace, medium, of London, gave a trance address in the Foresters' Hall, Hull. It was the first of the kind ever given to the public in that town. The hall was well filled, and at the close of the address numerous questions were asked, and answered satisfactorily. It was then arranged that on Tuesday night Mr. Wallace should give another trance address in one of the rooms offered by Mr. Bland, of 2, Caroline-street, Hull, for the benefit of Mr. Wallace. There was again a full attendance. Regular meetings have been held in the Foresters' Hall on the last four Sunday evenings, but they will now be discontinued for a season. Inquirers who wish to further investigate Spiritualism, are requested to write or call upon Mr. J. L. Bland, 2, Caroline-street, Hull.

FURTHER EXPERIMENTS WITH DR. SLADE IN RUSSIA.

To the Editor of the "Banner of Light" (Boston, U.S.)

SIR,—It is now six weeks since Dr. Slade gave his first *séance* in St. Petersburg. The Russian journals are more liberal than those of any country we have visited, and, as far as I can learn, have spoken favourably of Dr. Slade and the subject of Spiritualism. Very respectful notices of Professor Zöllner's experiments have appeared in some of them, while Professor Boutlerof has published a pamphlet on them. A report of the experiments with Dr. Slade will also be published after they finish their investigations here.

Some of the manifestations are entirely new (having been suggested by the investigators), which, when published with illustrations, cannot fail to interest thinking minds. I will at the present time cite only one of the many. In a *séance* given to Mr. Aksakof and Professor Boutlerof, at Mr. Aksakof's house, two pocket compasses were placed upon the table side by side. By requesting the spirits to turn the needle of one while the other remained stationary, it would be done, thus destroying the theory that it was turned by a concealed magnet, which must affect both in the same manner.

Dr. Hoffman writes from Leipzig that Professor Zöllner is desirous of continuing his experiments, and would like to have Dr. Slade there before the close of this month. But the engagements here will prevent his going to Leipzig before about the first of May.

Mr. Liebing writes from Berlin that public opinion is beginning to react in favour of Dr. Slade, and that Dr. Wittig has obtained a hearing on the subject in an illustrated journal.

J. SIMMONS.

Hotel de la Paix, St. Petersburg, March 11th, 1878.

HENRY MORE, ON FORM MANIFESTATIONS.

BY EPES SARGENT.

It is quite evident from the writings of Henry More, the Platonist (born 1614, died 1687), that he was well acquainted with the modern phenomenon of spirit materialisation. I am the owner of a copy of the original edition of his work on *The Immortality of the Soul*, but at present it is in New York; I having loaned it to the library of the Theosophical Society. The proofs of my assertion as to his acquaintance with the phenomenon are scattered through that volume, not now accessible to me; but I also find them in More's poem on "The Pre-existence of the Soul," the following extracts from which are given in evidence:—

"Show fitly how the pre-existent soul
Enacts and enters bodies here below,
And then entire, unhurt can leave this mould,
And thence her airy vehicle can draw,
In which by sense and motion they may know,
Better than we, what things transacted be
Upon the earth, and when they list may show,
Themselves to friend or foe, their phantasic
Moulding their airy orb to gross consistency . . .
Wherefore the soul possessed of matter meet,
If she hath power to operate thereon,
Can cath transform this vehicle to light,
Dight with due color figuration;
Can speak, can walk, and then disappear anon,
Spreading herself in the dispersed air,
Then, if she please, recall again what's gone."

Henry More then goes on to speak of the effect of the mind upon the body, even in this mortal state, and tells us how "phantasie," or the working of the mind, in cases of pestilence, may affect the bodily parts, and even produce death. He says:—

"All these declare the force of phantasie,
Though working here upon this stubborn clay;
But the airy vehicle yields more easily,
Unto her beck more nimbly doth obey."

More was a reincarnationist, and I wonder that the upholders of that theory have not resorted to his pages more frequently for help in their arguments. I am not the owner of his *Psychozoid, or Life of the Soul*, afterwards republished with other pieces in a volume, entitled *Philosophical Poems*. Campbell says of him: "Before the appearance of the former work, he had studied the Platonic writers and mystic divines till his frame had become emaciated and his faculties had been strained to such enthusiasm that he began to talk of holding supernatural communi-

cations, and imagine that his body exhaled the perfume of violets."

All this would seem to indicate to us Spiritualists simply, that, at one period of his life, Henry More was a medium for spirit influences. Campbell tells us that the "*Psychozoid*" is not a common-place production; a certain solemnity and earnestness in his tone leaves an impression that he 'believed the magic wonders which he sung.' Doubtless, he not only believed, but knew.

The *Philosophical Poems* of Henry More may probably be found in the British Museum; and I hope that some of your readers, with leisure for the task, will examine them for further evidences of his thorough acquaintance with the modern phenomena.

No. 68, Moreland-street, Boston, Mass.

ALLEGED JAPANESE MEDIUMS AT THE PARIS EXHIBITION.

(From the "San Francisco Post.")

AMONG the arrivals yesterday on the steamship *City of Peking* were two priests from the interior of Japan, claiming to be endowed with miraculous power. They are on their way to the Paris Exposition with a party of their countrymen, conducted by two English gentlemen who have for several years resided in Japan. A reporter interviewed these gentlemen last evening. They told him that the priests are religious enthusiasts, who profess, through the power of faith and by the medium of prayer, to be enabled to do the most remarkable things—such as are recorded in the Christian gospels as in the power of the followers of Jesus—referring to those passages which speak of their being able to remove mountains, and to swallow deadly poisons without harm. One of the miraculous things which these priests are able to do is to walk with naked feet over the edges of swords ground to the keenness of a razor, and also over a bed of live coals. They never attempt this without a formal and fervent appeal to their divinity for protection, and they assert most positively that it would be impossible for them to perform the works they do without divine interference in their behalf. They intend to exhibit these remarkable powers in Paris during their stay, and will challenge the devotees of the Christian or any other faith to do the things that they do. In answer to an inquiry whether they would exhibit their powers in this country, the gentlemen said that such was not their intention.

"MOTHER SHIPTON'S PROPHECY."

BY C. C. MASSEY.

In *The Spiritualist* of the 5th inst., information is asked for respecting the authenticity and antiquity of Mother Shipton's prophecy. There are many enigmatical predictions called Mother Shipton's, and collected in the various editions since 1641, which bear that name. The one referred to, is, I suppose, that which is most popularly known, and which has lately been hawked about the streets, beginning "Carriages without horses shall go," and concluding

"The world to an end shall come,
In eighteen hundred eighty-one."

Some years ago, there was a somewhat frequent correspondence on the subject of Mother Shipton in *Notes and Queries*, and the above prophecy was noted as absent from an edition of 1797.

The correspondence winds up with the following note by the Editor (*N. and Q.* 4th series, vol. xi., p. 355). "Mr. Charles Hindley, of Brighton, in a letter to us has made a clean breast of having fabricated the prophecy with some ten others included in his reprint of a cheap book version published in 1862." I believe this is not generally known, though without the discovery of its origin, the modern diction of the prophecy, and its absence from the old editions would prevent any critical person, or any one who took the trouble to enquire, from being taken in. Why the not too ingenious Mr. Hindley should have fixed on the year 1881 for the end of the world (whatever he meant to be understood by that) remains obscure. He might also be asked, if still living, whether he wrote "England shall at last admit a few" or "foe," as another version is. In the

former case the "prophecy" would have been recently fulfilled in 1862. But the true Mother Shipton usually predicted disasters.

PRINTED ALLEGATIONS AGAINST MRS. WELDON.

MRS. WELDON returned to London from France a few days ago, and it will be seen from the following letter that reports have been set afloat that she is perhaps labouring under delusions. Seeing that Mrs. Lowe, honorary secretary to the Lunacy Law Reform Association, was once locked up as a lunatic for her writing mediumship, and had great difficulty in getting out, it is a dangerous thing that such rumours should be circulated. Mrs. Weldon is of remarkable ability, and how sane and clear-headed she is, her various contributions to this journal prove. The Lunacy Laws require careful and prompt revision. We heard a man depose before the Parliamentary Committee on the subject, that a woman known by him to be sane suddenly disappeared, and he wondered what had become of her; no letters came to him from her, although he was an intimate friend, and not until a long time afterwards did the information reach him that she was in a lunatic asylum. Assuming her to have been sane, as stated by him, her condition of mind at being locked up among mad people must have been almost distressing enough to have driven her insane in real earnest.

Here is a letter, of which she posted a copy early on Monday to the *Standard* and *The Spiritualist*. We omit a few words which, however true they may be, are actionable at law:—

To the Editor of the "Standard."

SIR,—Allow me to correct a curious misstatement made in your report of the charge against a Frenchman, at Bow-street, on Saturday. Your report of what Mr. Grain said was quite incorrect. He never said I was carrying on the Orphanage "without the co-operation of my husband," and he did not say "I might be labouring under delusions."

Mr. Weldon gives me £1,000 a-year and Tavistock House for the purpose. I began this work which has gradually transformed itself since the year 1869. Mr. Weldon tired of it in 1875, on account of the great and almost overwhelming sorrow it has brought upon us; but, being what is called "strong-minded," I have kept it up as well as I could ever since, and still hope to be able to keep the fifty children I always intended to educate.

I am not surprised to see that insinuation creep into the newspapers. In the meanwhile, I beg to assure you I am as strong and as fearless in purpose as it is possible to be, and am quite certain that if more persons were afflicted with the delusions attributed to me, poverty and crime would be less universal.

I beg you, sir, in the name of justice, and for the sake of ten little children who have no friend in the world but me, to crush at once this first public insinuation as to my delusions.—Your obedient servant,
GEORGINA WELDON.

Tavistock House, Tavistock-square, London,
Monday, April 15th, 1878.

The *Standard* did not print the above on the following morning, although readers will probably think that it was bound in honour so to do, when they note the closing part of its Monday's printed report of the proceedings at Bow-street police-court. The following is the paragraph in question:—

"THE CHARGE AGAINST A FRENCHMAN.—Jean Menier, a Frenchman, who had been described as an hotel keeper, but who, previous to his arrest, had occupied apartments for two days at the Hotel Conte, in Golden-square, and was said to be an engineer by profession, was again brought before Mr. Flowers on the charge of having stolen wearing apparel and other property from Tavistock House, Tavistock-square, the residence of Mrs. Georgina Weldon, the well-known founder of an orphanage.—Mrs. Weldon conducted her own case for the prosecution, and Mr. Grain appeared for the defendant.—It will be remembered that the prisoner was placed in partial charge of Tavistock House during the absence of the prosecutrix in Paris. Upon her return she missed some things, and following one of prisoner's boxes to the hotel, she opened it, and found about £15 worth of things belonging to her inside it, while the officer who apprehended the prisoner found duplicate keys upon him which fitted the drawers from which the articles had been taken.—Mrs. Weldon now handed in a long list of articles, including jewellery, pictures, furniture, &c., which had been taken from the house during her absence, and some of which had been traced to a room taken by the prisoner in the Euston-road. She said she had, however, a far more serious charge to make against the prisoner, of having conspired with his brother, Eugene Menier, and another, to destroy her character. She had discovered letters.—Mr. Flowers, interposing, said it would be necessary for the present to confine the inquiry to the charge of felony.—Mrs. Weldon said that some furniture had been recovered, but a beautiful necklace worth £250, a coral pin worth £7, a valuable fan worth between £30 and £40, besides a vast quantity of other things, were still missing. She made the acquaintance of the prisoner's wife two years ago, and engaged her to assist witness in the conduct of her orphanage.—In reply to Mr. Grain, Mrs. Weldon stated that her husband was one of the Queen's heralds, and that Tavistock House belonged to him. She first saw the prisoner in 1872, when M. Gounod was residing in her house, with her husband, when he was engaged to assist M. Gounod in some kind of literary work, the prisoner

having then represented himself as a journalist of some influence. She had no transactions with him then, but she subsequently advanced him sums of money in aid of benevolent and other objects—one being an item of £60 to recover a child which had been stolen. She paid him many hundreds of pounds, and obtained for him a war balloon from the War Office. One of the sums was £50 to start a paper. She had kept him and all his family for two years. He did not actually live in the house. He was too dirty.—Mr. Grain said he had no desire to say a single word which could be regarded as disrespectful to Mrs. Weldon, who had a large sympathy with the afflicted, and he remembered that she was present at the court during a certain investigation about table moving.—Mrs. Weldon: That is true; if you mean the case of Dr. Slade. I was present every day.—Mr. Grain: I only think it possible that the lady, who has been carrying on the orphanage in a house well known as the former residence of Charles Dickens, without the co-operation, apparently, of her husband, might be labouring under some delusion as to the doings of my client.—The case was then remanded."

There is more in this matter than the mere use of the word "delusion" in a police-court. In the course of a note to us, accompanying the foregoing copy of the letter to *The Standard*, Mrs. Weldon says—"I nearly got carried off last night to a madhouse! I was terrified."

We saw Mrs. Weldon last week, soon after her return from France, whither she had taken the children of her Orphanage, for the sake of economy. She gave a more rational and condensed account of her proceedings on the Continent than ninety-nine persons out of a hundred could have done, and no doubt Mr. Flowers and all the police in the court at Bow-street, can bear witness that Mrs. Weldon conducted her own case against Menier last Saturday much more rationally and vigorously than would have been done had she engaged a lawyer to muddle it for her.

Her support of Dr. Slade, after she had well tested the phenomena, shows her intelligence, and recent results have verified the conclusions of herself and those who think with her. Dr. Slade, after giving a *séance* to the Chief of Police in Berlin, allowed Samuel Bellachini, the Court Conjuror to the Emperor of Germany, to test him, and Bellachini, after so doing, made oath before a public notary that the phenomena were genuine, and not conjuring tricks. He next gave *séances* to five or six professors at Leipzig University, with the result as published in the last number of the *Quarterly Journal of Science*, that Professor Zöllner certified that in Slade's presence four knots came upon an endless cord, in a good light, without Slade touching the cord. Now he is at St. Petersburg giving *séances* to the Grand Duke Constantine, who is pleased with the results. Hence Mrs. Weldon's conclusions about Dr. Slade are more rational and trustworthy than those of ignorant people who have not investigated or witnessed the facts. The faithful way in which she supported Dr. Slade, to the extent even of personally helping to ward off the attack upon him in the repulsive moral atmosphere of a police-court, will intensify the interest of Spiritualists all over the world in the matter now under notice.

Since the above was in type, we have been told that further particulars about this matter have just been printed in *Truth*, to the honour of that journal. Last Monday afternoon another attempt was made by three persons to seize Mrs. Weldon to lock her up in a madhouse, but she escaped from them. Fortunately, the various matters mentioned in this article will now, no doubt, be thoroughly sifted in courts of justice, in the full light of day.

MRS. EMMA HARDINGE BRITTON was expected by Australian Spiritualists to reach Melbourne on the first of March, and arrangements had been made for the delivery of her first lecture there, in the Opera House.

ON Sunday next, April 21st, Mr. J. J. Morse will deliver a trance address in the Co-operative Hall, Derby. Subject—"Spiritualism: its Facts and Teachings." Service at 6.30 p.m. Mr. Morse will deliver another address, subject chosen by the audience, at the same hall, on Monday, April 22nd, at 8 p.m.

MR. MORSE AT ULVERSTON.—On Friday evening last, Mr. J. J. Morse delivered a discourse in the Temperance Hall, Ulverston, which has caused a considerable amount of excitement in the quiet little town. Sent thither by the Lancashire Association of Spiritualists, arrangements were made for a public meeting. Mr. R. Casson presided. The chairman has of late somewhat interested himself in Spiritualism, but still maintains that he has not yet passed beyond the position of an "investigator." There was a good attendance. Several subjects were sent up for selection, and, finally, the meeting, by a large majority, decided that Mr. Morse should speak on "Where are the Dead, and how are they Employed?" Mr. Morse's guide then for an hour and a quarter dealt with this topic. As he gradually unfolded the spiritual philosophy in regard to the hereafter, it was amusing to note the looks of wonder stamped on the faces of many of the church and chapel goers present, who had, perhaps, never before had such strong food served out to them. At the close of the lecture Mr. Morse replied to various questions addressed to him.

STRAY THOUGHTS ON THINGS SPIRITUAL.

Man alone
Can perform the impossible!
He distinguishes, chooses, and judges.
He can impart
To the moment duration.—Goethe.

FEW more interesting works were published last year than *The Story of my Life*, by the late Colonel Meadows Taylor, one of the few Europeans who, during a long residence in India, completely acquired the love and confidence of the natives, knew their habits, inner lives, and language, as themselves, but never forgot he was an Englishman and a Christian. His well-known stories, *Tara Seeta*, the *Confessions of a Thug*, &c., attest how thoroughly he knew the country and its people. He was a man of extraordinary mesmeric force, and probably possessed latent powers that were never developed. All that he relates may be regarded as thoroughly trustworthy, and there are not a few passages in the book of special interest to Spiritualists. One or two may be extracted. He was deeply attached to his wife, with whom he had many years of happiness, and after her death, though feeling his loneliness bitterly, he determined to live out his remaining life alone, and never seek marriage with another, and did so keep faith till his death to her who was gone. "This determination," he writes, "was the result of a very curious and strange incident that befell me during one of my marches to Hyderabad. I have never forgotten it, and it returns to this day to my memory with a strangely vivid effect which I can neither repel nor explain. In my very early life I had been deeply and devotedly attached to one in England, and only relinquished the hope of one day winning her when the terrible order came out that no furlough to Europe would be granted. One evening, after a long march, I lay down very weary; but the baying of jackals and barking of village dogs, and over-fatigue and heat, prevented sleep. I was wide awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure so familiar to me, but looking older, and with a sad and troubled expression. The dress was white; it seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low, plaintive cry of 'Do not let me go! do not let me go!' reached me. I sprang forward, but the figure receded, growing fainter and fainter, till I could see it no longer; but the low, sad tones still sounded. I had run, barefooted, across the open space where my tents were pitched, very much to the astonishment of the sentry on guard; but I returned to my tent without speaking to him. I wrote to my father. I wished to know whether there was any hope for me. He wrote back to me these words:—'Too late, my dear son; on the very day of the vision you describe to me, — was married.'" (Vol. ii., p. 32.)

Another remarkable instance, Colonel Taylor assures us, may be accepted as "an authentic ghost-story." He tells it thus:—"There were two companies of the 74th Highlanders at Shorapur, in the Hyderabad country, with Col. Hughes's force. After the place was taken—this was in the time of the Mutiny, 1858—one company was located in my house on the hill, the other remaining in camp below the town. One afternoon Capt. —, the senior officer, was sitting in his tent writing letters for England, as the mail had to be forwarded by that evening's post, and had had the side-wall of his tent opened for light and air, when a young man of his company appeared suddenly before him in his hospital dress, without his cap, and, without saluting him, said, 'I wish, sir, you would kindly have my arrears of pay sent to my mother, who lives at —; please take down the address.' Capt. — took down the address mechanically, and said, 'All right, my man; that will do.' And, again making no salute, the man went away. A moment after, Capt. — remembered that the dress and appearance of the soldier, and his manner of coming in were highly irregular, and desired his orderly to send the serjeant to him directly. 'Why did you allow — to come to me in that irregular manner?' he asked, as soon as the serjeant came. The man was thunderstruck. 'Sir,' he exclaimed, '— died yesterday in hospital, and was buried this morning. Are you sure, sir, you saw him?' 'Quite sure,' was the reply; 'and here is a memorandum I took down from him of his mother's

address, to whom he wished his pay to be sent.' 'That is strange, sir,' said the serjeant; 'his things were sold by auction to-day, and I could not find where the money should be sent in the company's registry, but it may be in the general registry with the regiment.' The books were searched; the address taken down was proved to be correct, and the circumstance made a profound impression upon all who knew the facts." (Vol. ii., p. 294.)

These accounts could find many parallels in the annals of Spiritualism, but they are noteworthy as being of the first degree of authenticity, and as presenting some special features of interest. In the latter story the apparition was seen in broad daylight, and the former is an example of a *wraith* or double of a living person appearing in a moment of intense mental agitation at a distance of half the earth's circumference from its living form. Instances like this give rise to strange thoughts on the mysteries of our being and the constitution of the world apart from our senses. These *eidola* of living bodies, projected with electric speed over land and sea, and impressing living eyes with forms in their habit as they lived, and living ears and the sound-conveying air with uttered words,—whence and what is the substance that enables them to hit mortal sense? Or is there substance at all? Do the Time and Space, needful for the mortal percipient, exist for them, or exist apart from human sensation? Does Matter have any entity of its own independent of those senses, so various and so imperfect, by which the living organism can recognise itself and receive the impressions of appearance and things out of itself? From the days of "thrice-great Hermes" to those of Fichte the mind of man has questioned this mystery, and there has been no answer, nor can be, whilst the senses have to reply on a subject whereof they have no cognisance. Many answers have been hazarded, often with much confidence, Philosophy has returned many, so has Theology, and Spiritualism to-day has a good many replies. Much has been said about a trinitarian constitution of man, the parts whereof are all equal in the one eternal essence, which, however, is no essence, but one indefinable, incomprehensible principle. Platonists, Kabalists, and Brahmans of old have said their say, and all and always without the smallest success. The veil of the senses has not been raised, though Yogis, Lamas, Ascetics, Mediums, and Theosophists, have for centuries been tugging hard at it, and sometimes almost seemed to have made a rent. If ever it be raised, Science will be the lifter—Science, at whom Spiritualists now seem to look askance—not prejudice, not mistake, not Carpenterian or Lankesterian Science, but the Science which measures the speed of light and the height of the Moon's mountains, the Science which proves the existence of earthly elements in the sun and in the stars, and enables men to hold audible discourse a hundred miles apart. What are clairaudience and clairvoyance to her feats? What the production of materialised forms to her chemistry? She shall one day disclose their cause and secret,—she who has revealed the composition of Light and the bonds that hold the planets in their courses. Not guess, not hypothesis, but verified knowledge, the reason and process of which can be shown and proved—that is Science. And Theosophy, Magic, and Metaphysics through all their millenniums of talk have done no such feats, and won no such triumphs. Still after centuries of experience, centuries too in which they were fostered, encouraged, and stood high with powerful Ignorance, their spells and their wonders, their astrology and their soothsaying, and all their loud pretensions are discredited, have become blind and palsied, and weak and ineffectual. Is there now some attempt to reanimate these dead delusions? Dry bones they are, and dry bones they will remain.

And now what word has Science for all the confident announcements about elemental and elementary spirits, the human Trinity, the astral cadaver, and the astral man, and many such distinctions. Perhaps she might reply: These things cannot be beyond my jurisdiction, but they have not yet come before me. Evidence for them there is none. They rest upon supposition and assertion only. I have seen many wondrous and widely-accepted systems grow up and fade away. Such were the cycles and epicycles, orbs in orbs of the old astronomy. Touched by my verified methods and calculations these fell to pieces. When the time comes for

these other speculations to pass before me and be examined by the touchstones I shall then possess, my judgment shall be declared. So too, of these manifestations of abnormal powers, of the seeming suspension of gravitation and of the solidity of matter of materialised forms and spiritual beings, when I can lay my hand upon them and submit them to my tests, I shall know what verdict to pronounce. So far as they are cognisable by the senses they must sooner or later obey my authority. Of modes of existence in which the senses, and the time and space necessary for their evolution and perception, are absent, I can say nothing either of assertion or denial; yet should there be any such existence I shall be surely there in another guise and with other processes; my scales and balances, my lenses and crucibles, my calculations and analysis may be left behind with the senses, and what the senses felt and were sustained by—substance or matter—but I shall be there to choose, distinguish, and judge. Now, nothing that is seen by eyes, or heard by ears, or conceived by thought can pass beyond my dominion. To me shall Spiritualism with all its manifestations and occultisms also ultimately yield and be laid open.

Some have been wont to vaunt Spiritualism as a new gospel of great joy, on the ground of the assurance it tends to convey of a life beyond, and reunion with those who have gone before, but if one considers what sort of further life seems to be intimated by the bulk of the stories and instances adduced, some may be inclined to hold with Huxley that it rather adds a new terror to death. Taking as an instance along with scores of similar accounts, the *Persistent Apparition*, described in *The Spiritualist* of March 22nd, can any existence be imagined more dreary and dismal? A spirit still possessed with all the cares and passions of life! and the whole record of Spiritualism goes rather to confirm the popular notion of “wandering spirits,” and a restless pining existence, as mean and paltry as on earth. Were not blank annihilation better than this?

“Only the sleep eternal,
In an eternal night.”

Rather, some may think, consolation may be found in the inspiring words of one of the foremost spirits of our days, divine, poet, novelist, naturalist, not a Spiritualist, but fervently believing in reunion with the loved, hereafter, holding also that there was a life to come even for the lower animals, a scholar well versed in all platonic love, nor ignorant of old magic astrology and the secrets of the Kabala. These are his words, “Death is no death if it kills no part of us save that which hindered us from perfect life. Death is not death if it raises us from darkness into light, from weakness into strength, from sinfulness into holiness. Death is not death if it brings us nearer to Christ, who is the fount of life. Death is not death if it gives us to those whom we have loved and lost, for whom we have lived, for whom we long to live again. Death is not death if it rids us of doubt and fear, of chance and change, of space and time, and all which space and time bring forth, and then destroy. And to those who say ‘you were born in time, and in time you must die, as all other creatures do. Time is your king and lord, as he has been of all the old worlds before this, and of all the races of beasts whose bones and shells lie fossil in the rocks of a thousand generations,’ then we can answer them in the words of the wise poet, and in the name of Christ who conquered death:—

“Fly, envious Time, till thou run out thy race,
And glut thyself with what thy womb devours,
Which is no more than what is false and vain
And merely mortal dross,
So little is our loss, so little is thy gain.
For when as each bad thing thou hast entombed,
And, last of all, thy greedy self consumed,
Then long eternity shall greet our bliss
With an individual kiss,
And joy shall overtake us as a flood,
When everything that is sincerely good
And perfectly divine,
And truth, and peace, and love shall ever shine
About the supreme throne.
Of Him, unto whose happy-making sight alone,
When once our heavenly-guided soul shall climb,
Then all this earthly grossness quit,
Attired with stars we shall for ever sit,
Triumphing over death, and chance, and thee, O Time!”*

M. J. W.

* From “The Victory of Life,” a sermon preached at the Chapel Royal, by Charles Kingsley.

Correspondence.

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

A SUGGESTED EXPERIMENT.

SIR,—There appears to be one test, or proof, of Spiritual power which would be above all others unanswerable by unbelievers; and, being portable and permanent, would be of great service.

Could not two rings of different woods be passed one within the other by the Spiritual powers? For instance, could not a ring of ebony and another of boxwood be interlinked as if they were two welded links of an iron chain?

Such a feat does not appear to be more contrary to physical laws than the tying of knots on an endless cord so lately accomplished. Two or more such rings thus interlinked would necessarily carry about with them their own proof, and would not require human testimony, as do Professor Zöllner's knotted cords.

The rings might be sent for examination to every scientific society in the world.

I presume it would be impossible to open and reunite two wooden rings without leaving some mark indicating the joint, if submitted to proper tests and microscopic examination. This being so, the value of such evidence, amounting to demonstration, would be very great; and, indeed, having due regard to its portability and permanence, I think it would surpass all other evidence in its conclusiveness.

But it seems such an obvious experiment that I suspect it must have been tried ere this, and if so, it would be highly interesting to know why the test failed, and under what circumstances, when, and by whom the trial was made.

It by no means follows that because the attempt failed some time ago it would do so now, having regard to the continuous development of Spiritual phenomena.

Though long time a careful student of Spiritual literature, and an observer of many Spiritual phenomena, I do not recollect having met with anything directly bearing on the above; but probably others of your readers can throw some light on it.

I have some other suggestions to make on this deeply-interesting subject, but, not being particularly connected with the foregoing, I will, with your permission, address you on another occasion.

E. T. WAKEFIELD.

Hanover Lodge, Harrow-on-the-Hill.

TYING KNOTS IN AN ENDLESS CORD.

SIR,—I am sorry to learn that my account of the repetition in London of the great Leipzig experiment of tying knots in a cord whose ends were firmly sealed together, was not so accurate as should have been the record of so astounding a phenomenon.

Permit me to say, therefore, that, after reading the account by Professor Zöllner in the *Daily Telegraph*, I asked, at the first opportunity, our spirit friend, “Joey,” if he could do the same thing here. He said, “We will try.”

I then cut four yards of common brown twine—such as I use for large book packets—from a fresh ball, examined it carefully, tied the two ends together by a single knot, which included both, then passed each end through a hole in my visiting card, tied a square knot, and firmly sealed this knot to the card, and asked a gentleman to seal it with his seal ring. On this card I also put my signature and the date. The loop of the string, whose two ends were thus sealed on the card, I again examined, and found it free from knots.

Six persons, including Mr. Eglinton and Mr. Cölmán, sat round a small table. The sealed card was placed on the centre of the table, and the fingers of each person present placed upon it, while the loop hung down upon the floor.

This position was maintained for about a minute, when raps were heard, and I examined the string. The ends were firmly fastened and sealed as before, and five single knots were tied upon it, about a foot apart—on the single endless string, observe, whose perfect fastening had never left my sight—where they now remain.

It is certain that no mortal man could have tied these knots—equally certain that all the philosophers and all the “magicians” of Europe cannot now untie them under the same conditions.

Here is a fact which can be proven in any court of justice, and for which any conceivable number of dimensions of space cannot account.

T. L. NICHOLS, M.D.

32, Fopstone-road, London, S.W.

“ISIS UNVEILED” AND THE TODAS.

SIR,—The critic of *Isis Unveiled* should bear in mind the old Scotch motto, “Touch not the thistle but with a glove.” Wary must he be in attack, and a master of fence, for he has to deal with an opponent swift in action and ready with a shower of shrewd strokes. Let me, however, at once acknowledge that I was too brusque in my remarks. It is enough to understand that the authoress of *Isis Unveiled* is a lady of venerable age, and of remarkable and various knowledge and literary power, to make me hasten to offer the *amende honorable* for expressions that may have given offence. I must, however, submit with deference that she is too precipitate in assuming that her personal veracity was questioned so blankly as she puts it. My observations might have been more guarded, but there are passages in her work which make an old Indian marvel; however, I grant at once that India is wide, and truth often stranger than fiction. I was spurred to write what I did by the nonsense emanating from the “Brahman Guru,” which I regret to observe the lady continues to support. I understood the account of the Todas to come, not from her own observation, but from a report made to her by the Guru, and, as I feel in no wise bound to

keep measure with him, I must repeat, plainly and decisively, that he humbugged and misled the authoress.

In the first place, no "Guru of the Brahmins" has ever seen the Todas. They never leave their hills, and no Guru ever goes up there. To all Brahmins the hills are hateful and appalling; they cannot follow their observances respecting caste, food, and worship up there, and a sojourn on them is a severe and grievous trial. A Brahman official has occasionally very reluctantly gone up with the collector's establishment for the yearly settlement, but no Brahman not so obliged, no free Brahman of note or sanctity, certainly no Guru.

During the last forty years the hills have become better known to the people of the plains below, and the agricultural, labouring, and trading classes have resorted there in large numbers to the markets, and for the employment afforded by the fast increasing European residents. The striking stature and personal appearance of the Todas, and their peculiar ways and customs, have hence become talked of in the district below, and exaggerated and foolish stories respecting them have spread far and wide. I think it probable enough, some Brahman pretender may have retailed such to the authoress of *Isis Unveiled*, for the accounts, as given by her, exhibit just the absurdities of popular gossip, every one of which the eyes of the informant would have set him right on had he seen the Todas himself; e.g., he is the authority for asserting that Toda women and Toda children are never seen, whereas, I, and all residents on the Nilgeris, have seen them by scores. Again, he asserts that they do not practise polyandry, whereas it is just as notorious and certain as polygamy in Salt Lake City; in fact, not to be tedious, I again assert, with Dr. Backie, that every statement made on the authority of the Guru is wholly inaccurate.

Neither will I admit that there is any secret which Lieut.-Colonel Marshall, Mr. Metz, Captains Harkness, Congreve, Ochterlony, and, I will add, myself, have not penetrated. We know all about and all beyond the dirty huts, *munds*, and temples of the aborigines—all about their customs, ceremonies, and worship, and affirm that there are no mystical secrets hidden behind; we testify that which we have seen and know, and when the authoress, who has not seen, cleaves to her Brahman, reaffirms his nonsense to be true, and refuses to retract a word, I can only lament it. The very notion of Mr. Metz, whom I knew well, being mistaken about the Todas, and this Guru right, is to all who have personal knowledge of the Nilgeris, their inhabitants, and Mr. Metz, so absurd as to be beneath reply; and I cannot but add that for any one who has no such personal knowledge, to term a book, carefully and laboriously written by one who had, "full of misconceptions," argues a strange amount of confidence. Captain O'Grady's letter, communicated by Col. Olcott, gives a fair general account of the Todas' habits, and certainly does not support the Guru.

In the lady's letter in *The Spiritualist* of the 12th, there seems rather a disposition to shift ground. It seems to be there hinted that the real Todas have moved away to unknown and inaccessible regions, and that those now to be seen on the Nilgeris are not the real mystical breed. And now I come to a point that puzzles me. Heretofore the authoress seemed to make no profession of having seen the Todas herself, but relied on the accounts of the Guru; but now she speaks as from personal knowledge, and writes, "Neither Captain O'Grady nor I recognised the individuals photographed in Colonel Marshall's book as Todas. Those we saw wore their dark brown hair very long, and were much fairer than the Badagas, or any other Hindus." Where did the lady see these people with long brown hair, and fairer than any Hindus? There are none such on the Nilgeris, where the Todas are certainly those photographed in Colonel Marshall's book, and there are no other. Neither is there any unknown or inaccessible spot to which this mythical fair race can have betaken themselves. The Nilgiri hills are a triangular-shaped mountain mass, islanded amidst fertile plains, having the districts of Coimbatore and Malabar on their east, south, and west, and Mysore on the north, and their sides descend precipitously all round. They link on to no other mountain chain. The whole of their area has been surveyed and mapped out, and is thoroughly well known. There are no hollows, valleys, or recesses in which a tribe can be concealed. Too many, indeed, during the last five and twenty years have been invaded and laid bare by the ruthless coffee-planter, for where forest grows deepest coffee will flourish finest; but the forest must first be cleared. Many a fine sweep of forest, many a lovely wooded valley, have I seen denuded; and such has been the rage for coffee-chinchona, and latterly tea-planting, that the authoress may be assured there is no nook left unsearched. Every corner of the hills has been thoroughly explored, and there is no white Toda race on them, and no other Todas but those who have all been numbered, and all whose *munds* or villages are perfectly well known. The mountains nearest the Nilgeris are also well known, and there is no Toda race, white or brown, on any of them. It should be remembered that this part of India is not like the Himalayan regions, a vast, scarcely known, impenetrable country, containing valleys in which white races, like the mysterious Siaposh, may be concealed. We have heard of the shining city inhabited by a wonderful white people, the towers and domes of which are sometimes caught sight of far in the folds of the Cordilleras; and Mr. Stanley has just brought home authentic news of a white tribe even in Central Africa; but southern India is a limited, surveyed and mapped out tract, only 400 miles across from the Madras to the Malabar coasts, and within this every village, mountain, hill, river, and brook is laid down, and all the jungles and forests perfectly known. Nowhere is there any untrodden nook or hiding-place where a mysterious white tribe could be hidden. Also when I first knew the Nilgiri Hills in 1843, I talked much with an old surveyor, Mr. Macmahon, then living, who had gone up there with the earliest European explorers, and surveyed much of the hills before a single European house had been built on them, and he found the Todas just as they are now. Neither from the early settlers have I ever heard of any white Todas, nor have the Badagas, who have been on the hills for four centuries, any tradition of such. I must here also note

that though I believe I have seen almost all the Todas on the Hills at one or other of their great gatherings, I never did see any so light-coloured as the five or six described by Captain O'Grady. "Light" is a vague term of colour, but is very applicable to the high-caste Namburi Brahmins of the Western Coast, many of whom are almost as fair as English people, though never of the true clear northern whiteness. I never saw any Todas so light-coloured as the Namburis; they are of a reddish-brown, through which the colour can often be seen flushing on the cheeks, and are never black like the low-caste people of the plains. I wish Captain O'Grady had mentioned where on the Hills, and in what circumstances he saw the five or six colourless Todas, neither fair nor ruddy, but lighter than even Namburi Brahmins, whom he describes. He was more fortunate than very many whose personal acquaintance with them has been neither limited nor short.

As for their splendid *goparams*, unknown to Europeans, if they are to dwindle down into the little rude, round temples, with high-peaked thatch-roof, into which Colonel Marshall, and I too, have crawled, there's no more to be said, for there are no other Toda temples on the hills. In Tieck's story, *The Elves*, and in the popular stories of many countries, we read how dark, rough, forbidding valleys, groves, or hills, dreaded and avoided by the country people, and bearing the worst repute, when entered at the right season by a favoured wanderer, were disclosed to be radiant and beautiful fairy-lands, the dwelling of lovely beings. So it may be here. These mud-built, squalid huts and hut-temples, these red-brown, ignorant, idle, lounging Todas, may be so only in outward seeming, and to the favoured eye may be revealed as splendid temples, and a white, wondrous race, gifted with occult and mystic powers and knowledge. But I am not one of the gifted, my eyes have not been unveiled, and to me the Todas are the red-brown, dirty, stupid, ignorant race of inveterate loafers, known so to multitudes like myself.

One word as to *goparams*. Yes. I have been into and to the top of numbers—the vast towers of the great cathedral-temples of Chellumbrum, Combaconum, and Madura, as well as of the smaller village-temples. They are "the pyramidal gateways" by which temples, or rather the temple enclosures, are entered, and are perfectly analogous to the towers of churches. They contain neither shrine nor idol, and are the common resting-place and resort of all classes who may not enter the temple itself. The word is not used by the people as synonymous with temple, any more than *steeple* is used as synonymous with *churh*: it is Sanscrit, having no sort of connection with Hindustani, and does not appear to have any connection with the term for a cow, and certainly not with any term denoting roundness, for the excellent reason that Hindu towers or gateways are never round. Moreover, the *goparam* is not *sacred*: it signifies a city gateway just as much as a temple gateway, and the former is its primary meaning. The authoress of *Isis Unveiled* must be familiar with *goparams*, and know all this. At any rate, she will find all about Hindu Temples, and Gurus too, in the Abbé Dubois's book on the People of India, with which she is acquainted.

I am sorry to have had to differ so widely from a lady of such rare learning and attainments, but have only ventured to do so on points on which I had long and intimate personal experience.

LATE MADRAS C. S.

THE WALL FROM THE STATUE OF MEMNON.

SIR,—It has been truly said that the prosperity of a joke depends on the hearer as well as on the utterer. Please to inform Mrs. Showers that the "singing in the ears" of the French savans was a joke of mine, with no other than an Irish foundation:—"Pat, what are the bells ringing for this morning?" "Faith, thin, it's only a singing I've got in my ears."

GERALD MASSEY.

LITERARY ACCURACY.

SIR,—That Madame Blavatsky has not exaggerated in her description of the fishing alligator pools in India I can, from personal observation, testify. I was a resident of that country for several years, and employed in Government service. During my periodical furloughs I travelled over a wide extent of territory, and saw such pools; and on one occasion, whilst sketching on the shore, I had a very narrow escape of being seized by one of the largest crocodiles I ever saw. I had not the pleasure of knowing Madame Blavatsky whilst in India, but, having met her here, I can safely assert that her conversation evinces an intimate knowledge of that country, its peoples and religions.

WALTER PARIS

(Late Architect to the Government, Bombay Presidency).

No. 1, Union-square, New York,
March 19th, 1878.

SPIRITUALISM AT ST. ANDREW'S CHURCH.

SIR,—The second of Dr. Maurice Davies' series of Spiritualistic sermons was delivered on Sunday morning last. The title was Christian Positivism, and the rev. preacher eloquently pointed out the extreme value of the modern psychical phenomena in placing religion on a scientific basis. The time for authority in matters of faith was over; men now demanded objective proof of doctrine, and such proof modern Spiritualism professed to furnish. The inductive method was now as applicable to theological science as any other.

Full as was the church on occasion of Dr. Davies' first sermon, it was yet fuller on the second. The subject is evidently one that awakens intense interest, and the masterly way in which Dr. Davies deals with it will scarcely allow that interest to flag. After the sermon was a procession round the church, in honour of Palm Sunday, in which Dr. Davies took part.

As an illustration of the unsectarian and truly liberal character of Spiritualism, the simultaneous preaching of its doctrines in such antipodal buildings as, say, St. Andrew's Church and Doughty Hall, is not without a special interest and signification.

LOUISA LOWE.

HARRIET MARTINEAU.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

MR. EPES SARGENT speaks of seeing a likeness of Miss Martineau in her old age, but there is no such likeness. If he refers to the *Autobiography* he will find in Vol. I. a likeness taken in 1833, a year before Mr. Sargent met Miss Martineau, and in Vol. II., a portrait by Richmond, taken in 1850. He may refresh his memory by there comparing the difference, but in 1850 Miss Martineau was not in old age, but only forty-eight; she was only thirty-two when he met her forty-four years ago. She lived till 1876, and died at the age of seventy-four. Mr. Sargent's quotations are from our letters—Letter XIX.—not from the *Autobiography*, which he does not seem to have read. I did not know Miss Martineau until 1845, after her cure of the six years' illness at Tynemouth, by mesmerism, under my directions, and we continued intimate friends and correspondents to the last, for above thirty years. I have a thousand of her letters, and should know something about her character, and do not agree with Mr. Sargent. I dare say Mr. Harrison is right enough in what he means, but what he says would apply to nine out of ten of the great writers. There is true greatness in so many ways and qualities. Newton was no poet; Pope was no astronomer like Omar the "astronomer poet" of Persia; and we must not think less of Aristotle, because he was not poet as well as philosopher like Lucretius. Miss Martineau possessed great power and high abilities in a great variety of directions, and her supreme common sense and realism prevented her from being transcendental. She did not arrogate to herself qualities she did not possess, as we see in her account of herself, published in the *Daily News*, and again in Mrs. Chapman's volume. "Show me the man who can divide and define," said Plato, "and I will place him among the Gods." Then let us not speak disrespectfully of the oak because it has not all the beauty of the rose. She was egotistical, no doubt, but it seemed more that it was the constant working of her brain with the idea of instructing; this, no doubt, caused an indwelling and self-surrounding, whilst her deafness caused her to be a talker more than a listener, but I never knew any one with broader sympathies. She had at least one stamp of greatness—the manly character, without loss of any of the womanly nature. But enough. More I shall have to say elsewhere.

Boulogne-sur-mer.

AMERICAN NOTES.

FROM a letter from Mr. Epes Sargent, under date of Boston, March 29th, 1878, we quote the following:—"There is no surer index of the activity in Spiritualism than the exposure of frauds, as the proportion generally keeps pace with the increase of the demand for genuine phenomena. There have been several cases of late where genuine mediums, made desperate by impecuniosity, or discouraged by the existence of a supply in excess of the demand, have turned "exposers," and repudiated their mediumship. In all instances the poor fellows have been utterly powerless to throw the least light on such phenomena as were unmistakably genuine. Such has been the fate of a man named Huntoon, in Chicago. Choate, the supposed "flower medium," has also turned exposor. Mr. Newton, of New York, a well-known Spiritualist, who tested Choate in his family several times, still believes in the genuineness of the floral manifestations through him. But the young man grew desperate, professed to have experienced a change of heart and been Christianised, and he is now making the circuit of the small towns as an exposor. He is, of course, wholly untrustworthy; but I shall wait for further developments before making up my mind definitely as to the reality of his medial powers. He says that Dr. Peebles knows about him.

"I had a call last Saturday from Mrs. Robert Dale Owen, who, in company with Mrs. Dora Brigham, had been to see Mrs. Thayer, the celebrated flower medium. Mrs. Owen had silently wished that a rose and pink might be placed before her, and when the gas was put up there they were, with a forget-me-not twined around their stems. A gentleman of her party who had silently wished for a bird found a beautiful little linnet standing on the back of his chair. On another occasion, in Mrs. Thayer's presence, Mrs. Owen,

while singing a song which she had by request sung to her husband in his dying moments, heard a whole shower of flowers fall on the table before her. Orange blossoms, fresh and cold; large, magnificent lilies, roses, pinks, heliotropes, and a great variety of other flowers, all in a remarkably fresh and perfect state, were found before her when the gas was lighted. She is of opinion that there was no possibility of fraud. The profusion of the flowers, their strong odour (which would have been perceived if they had been concealed), and the fact that the medium had given satisfactory proof before the sitting that there were no flowers about her person, all concurred to convince Mrs. Owen of the genuineness of the phenomenon. Mrs. Thayer has been noted for some fifteen years for these floral phenomena, and no proofs of fraud have, as far as I can learn, ever been substantiated against her."

DR. SLADE'S RECENT VISIT TO BERLIN.

MADAME BLAVATSKY, of New York, in the course of a recent letter to *The Banner of Light* (Boston, U.S.), says:—

The *St. Petersburg News* reports an interesting episode of Slade's experience at Berlin, which is of quite a political and religious character. "Allie" and "Owasso" were the indirect (or shall we say direct?) means of disturbing Prince Bismarck's equanimity, and even getting him into trouble. I will give the story as nearly in the language of the paper as the necessity for condensation permits. In Berlin there are more "Spiritists" than in St. Petersburg, and no wonder, as the arrival of Slade, who is considered the greatest medium after Home (?), stirred up the liveliest interest. As usual, parties were formed for and against Slade. The opponents of Spiritism felt indignant, and—again as usual—began exposing him. Hermann, the well-known Berlin juggler, promised through the press to show the public how it was all done.

Another Berlin juggler, Bellachini, still more famous than Hermann, then stepped in and began investigating, with the determination "to expose the fraud." The inquiry of the latter was quite protracted, after which he published in the daily papers, over his own signature, the fact that the phenomena which take place in Slade's presence can by no means be included among the tricks of jugglery. The reader may well imagine the scandal which this confession created. Bellachini was abused from every side, and charged with having been "fooled" by a Yankee, who could not even speak German.

The fight raged fiercely, passions were excited, and finally the affair was transplanted into the domain of politics. It must be known that the defenders of Dr. Slade and Spiritualism had found hospitality in the columns of the clerical party, while their opponents bombarded them from within the stronghold of the national liberal press. Prince Bismarck, who was quietly resting at Varzin, and felt quite innocent of any leading toward mediumism, was dragged into the fight and had to pay the damages. The clerical party pestered the great Chancellor by reviving a long-forgotten story. Thus the matter assumed a political character, and was carried into the Landtag. The clergy had profited by the appearance of the new and incontestably genuine phenomena to claim recognition for their old miracle for the appearance of the Virgin Mary in the Marningen community. It appears that the devout believers in this "miracle" had come in crowds to pray at the spot where the apparition had been seen, and had been badly treated by the local police. The old complaints were now revived. Minister Friedentahl, in the Landtag, defending the police, pronounced both the clerical "miracle" and the medial phenomena dangerous frauds. The clericalist deputy Bohm demanded the punishment of the police and damages for the insulted community. Windsgorst, the well-known orator of the church party, claimed recognition for both miracle and phenomena, pointing out that even such men as Shopenhauer, Fichte, and others did not deny their possibility. The fight was lively for a time. Bismarck was annoyed and the public scandalised by this clerical impudence which was provoked by Dr. Slade's spirits.

THE PROGRESS OF SPIRITUALISM.—That the progress of Spiritualism is admitted by those who dislike it is evidenced by the following paragraph from the Swedenborgian newspaper, *The Morning Light*, of April 6th: "The orthodox view of hell and its punishment has a third enemy, less intelligent, less powerful at present than either of those mentioned, but more widely diffused, more rapid in its progress, terrible in its very vagueness, and the unforeseeable possibilities of its future, viz., Spiritualism. However rudely we may scoff, from scientific and rationalistic standpoints, at the pretensions of this new power, it is a simple fact that some millions of people in the United States, of average intelligence and respectability, do this day believe that they have seen, heard, or in some manner received intelligible communications from their friends or others lately deceased. And the uniform burden of these communications is, that in the life to come there is no such judgment, no such punishment, no such hell as they had been taught to expect in this. However flimsy, absurd, and untenable the grounds of this faith may be, it is the living faith of millions, and has, no doubt, contributed to weaken the hold of the old theology on the popular mind, and to bias many of the clergy towards a more spiritual interpretation of Scripture. It works unseen, and is far more powerful than any one imagines. A distinguished clergyman of New York gave it as his opinion, that if the Spiritualists in all the churches were excommunicated at once, it would disintegrate every religious organisation in the city."

AN INDIAN COMEDY.

THE March number of the *Dublin University Magazine* contains a *Comedy of Creation*, an Indian poem, translated from the Spanish by Mariana Monteiro. The following is an abridgment of the narrative:—

The world is an animated absurdity, which rolls in space, in order to astonish its inhabitants.

Do not seek its explanation in the Vedas, the testimony of the mad ravings of our ancestors; nor in the Puranas, where, clothed in the dazzling robes of poetry, a heap of absurdities is given concerning its origin.

Listen to the history of creation, as it was revealed to a pious Brahmin, after he had spent three months fasting and immovable, with his forefingers raised towards the firmament, wrapped in self-contemplation.

Brahma is the centre of space; from him, and to him, all things diverge and converge. He had no beginning, neither will he have an end.

When neither space nor time existed, the Maya, like a dim mist, floated around him unperceived, for, absorbed in self-contemplation, he had not yet fertilised it with his wishes.

As all things tend to weariness, Brahma at length became weary of self-contemplation, and he opened the eyes of one of his four faces, and found himself face to face with himself. He angrily opened other eyes, and beheld himself again, because he filled everything, and all things were himself.

The beautiful woman who, when burnishing steel, sees her reflection upon the metal, takes delight in beholding herself; but after a little time she seeks other eyes upon which to fix her gaze, and if she finds them not she becomes dejected.

Brahma is not vain like woman, because he is perfect. Imagine, then, how weary he must have felt when he found himself alone in the centre of immensity, and with four eyes to view himself.

Brahma, for the first time, had a wish, and this wish, having been fertilised by Maya, made a million shoots of light to burst from his brow, similar to the microscopic fiery atoms which float in a sunbeam as it penetrates the tops of trees.

That golden dust filled space, and when the dust was agitated it produced myriads of beings destined to chant hymns of glory to their creator.

The *Gandharvas*, or celestial singers, with their loveliest of countenances, their wings of many hues, their ringing laughter, and their childish sportiveness, drew from Brahma his first smile, and from that smile sprang Eden!—Yes, Eden, with its eight circles, the tortoises and the elephants that sustain it, and its sanctuary in the cusp.

Children have ever been the same, noisy, full of tricks, and incorrigible. At first they amuse, then they disturb us with their restlessness, and in the end they annoy.

Thus it was with Brahma when he left that great crowd of *Gandharvas* in the inferior circles. So he alighted from the gigantic swan that, like a snow-horse, had carried him through heaven, and retired to the farthest end of his sanctuary. In that spot where no echo reaches, nor the slightest noise is heard, and where the mighty silence of solitude reigns supreme, and its profound stillness invites to meditation, here Brahma sought a solace from his eternal weariness by giving himself up to the study of alchemy—after closing the door and double locking it.

The crowds of boys who meanwhile were filling the inferior circle of paradise with their deafening voices, noticed the absence of their master. "Where can he be?" some of them cried out. "What can he be doing?" said others, whilst the columns of dense black smoke which rose like mighty spirals from the laboratory of Brahma served to increase their curiosity. Moved by inquisitiveness, they commenced to climb up the legs of the elephants who sustain the circle of heaven; proceeding from one step to another, they at length succeeded in reaching the mysterious retreat, where Brahma still continued absorbed in scientific speculations.

Once in the cusp, some of the more daring grouped themselves around the door, and looked through the keyhole and the chinks between the badly joined boards, and peered into that immense laboratory which was the object of their curiosity.

All about the place lay, strewn and tumbled together, vessels and globes of all shapes, sizes, and colours. Skeletons of worlds, rudiments of planets, and fragments of moons, were lying amongst half-modelled forms of men, unfinished designs of monstrous animals, obscure parchments, folio volumes, and strange instruments. The walls were covered with geometrical figures, cabalistic signs, and magic rules; in the centre of the chamber a gigantic cauldron stood upon inextinguishable fire; in this cauldron thousands of nameless ingredients were boiling and hissing, and from these learned combinations perfect creations were to come forth.

The eight arms and sixteen hands of Brahma barely sufficed to cover and uncover vessels, stir up liquids, and remove mixtures; yet at times he would take up a great tube and dip it into the liquid, and would lean over the abyss of heaven, and in the same way that children make bubbles by blowing soap-suds through dried straws, so would he blow through the tube, and fiery globes would appear on the other end, which, on being cast off, commenced to revolve upon themselves, in concert with other globes which already floated in space.

Brahma, weary of making experiments, left his laboratory, locked the door, put the key in his pocket, and once more mounted his swan, with the object of taking the air. But what must his mental abstraction have been that he, who sees and knows everything, did not notice in his preoccupation that he had indeed turned the key, but it had not caught the lock? The restless crowd of boys, however, did notice this, and they remained perfectly still until he had gone some distance, and when they judged themselves alone, one of them pushed the door a little, another then put his head cautiously in, a third advanced

further, until at length the whole troop invaded the laboratory, and before very long they had made themselves quite at home there.

Impossible to describe the scene which ensued. They commenced to examine every object with the greatest amazement; then they dared to touch them; and at last they commenced to turn everything topsy-turvy. They threw rare parchments into the fire to feed the flames; they uncovered globes, and broke some of them; they removed vessels and spilt their contents; and after smelling, tasting, and stirring everything, some of the boys began to climb up to the vaulted roof, and to grasp and swing themselves from the unfinished stars and suns, which hung there in process of drying; whilst others would scramble up the bones of gigantic animals, whose shapes had not pleased their master. They tore leaves from books to make paper caps; they rode astride compasses as though they were horses, and they broke rods of mysterious virtues, and wounded themselves with their broken edges.

At last, tired of tumbling things about, they decided to make a world such as they had seen done.

They mingled and mixed all the elements of good and evil, of pain and joy, beauty and ugliness, abnegation and selfishness; the germs of ice which had been destined for worlds whose inhabitants would rejoice in cold, with the germs of heat composed for globes where flames and heat would cause the greatest enjoyment; and they intermixed the principle of divinity, the spirit, with gross materialism, the gold with clay, and formed into one beverage impotence and desires, greatness and littleness, life and death. All these elements, so contrary one to the other, were raging at finding themselves together at the bottom of the cauldron.

On concluding this performance, one of the *Gandharvas* plucked a feather from his wings, bit the end with his teeth, and dipped it into the liquid; then he leaned over the unfathomable abyss, blew through the quill, and a globe appeared.

A world it was, but monstrous, uncouth, darksome, depressed, and turning on poles, with mountains of snow and burning, sandy plains; in its inmost bosom fire raged, and on its surface oceans of water; a world peopled by a humanity at once fragile and arrogant, with godly aspirations and weaknesses of clay; the principle of death destroying all that exists, whilst the principles of life, with aspirations of eternity, reconstruct existence from the very spoils of death; there was formed an inconsistent, absurd, inconceivable world—in one word, *Our World*.

SPIRITUALISM IN DALSTON.

THE ordinary monthly meeting of the Council of the Dalston Association of Inquirers into Spiritualism was held on Thursday evening, last week, at their premises, 53, Sigdon-road, Dalston-lane, London, E.—Mrs. Corner, president, in the chair. Mr. Thomas Blyton, Mr. John Rouse, Mr. Jonathan Tozeland, and Mrs. M. Theresa Wood were also present. Letters of general interest were read from Rev. Samuel Watson, of Memphis, U.S.A., Miss F. J. Theobald, Mr. J. W. Fletcher, Mr. J. L. O'Sullivan, "M.A. (Oxon)," and Mr. D. Burgess, Cambridge. Presentations were reported and accepted with a most cordial vote of thanks from Rev. Samuel Watson and "M.A. (Oxon)." Mr. Alfred R. Benson, M.D., and Mr. J. Connor were elected to ordinary membership. The cash accounts were submitted with the stock account, certified by Messrs. R. Pearce and G. R. Tapp; the stock had an estimated value of £78 12s. The April agenda was confirmed, and the hon. secretary authorised to make suitable arrangements for the *conversazione*, to be held on Monday evening, the 29th instant. An offer by Mr. W. J. Colville, hon. member, to deliver an inspirational discourse before the association, on Thursday evening, 2nd May next, was accepted with thanks. The question of dealing with certain surplus literature having been considered, it was resolved to dispose of the same by auction amongst the members, of which due notice will be given them. The council then adjourned.

Dr. T. L. Nichols delivered an interesting narrative of Spiritual experiences before the Dalston Association on Monday evening last—Mr. R. A. March in the chair. In the course of his recital, Dr. Nichols exhibited sundry writings and drawings obtained in his presence at his own residence, through the mediumship of Mr. W. Eglinton, under what were described as absolute test conditions. The repetition of the now famous experiment of Prof. Zollner with Dr. Slade was described as obtained by Dr. Nichols, through Mr. Eglinton's mediumship, and the knotted cord was handed round for inspection. After some appreciative remarks from various members, a cordial vote of thanks to Dr. Nichols for his recital was proposed by Mr. G. R. Tapp, seconded by Mr. R. Pearce, and carried unanimously.

Mr. Thos. Blyton, hon. secretary of the Dalston Association, 53, Sigdon-road, Dalston-lane, invites volunteers to contribute vocal or instrumental music, recitals, objects of interest to investigators into psychological phenomena, or to give other aid, in connection with a *conversazione*, to be held at the Association's rooms on the 29th instant.

THE reading-room of the National Association of Spiritualists will be closed from Thursday, 18th, till Monday, 29th inst.

MRS. MAKDOUGALL GREGORY is overwhelmed by applications for admission to her *séances*, and requests that no more letters of the kind shall be sent her.

SUBSCRIPTIONS towards the testimonial to Dr. J. M. Peebles may be remitted to Mr. Alexander Calder, 1, Hereford-square, South Kensington, London.

THE following sums have been handed to Dr. J. M. Peebles, by the president of the National Association of Spiritualists, as a contribution to his testimonial, viz.:—Mr. A. Calder, £5; Mr. Makdougall Gregory, £1; Mrs. Wiseman, £1; Mr. D. FitzGerald, £1; Mr. W. H. Harrison, £1.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 33, Great Russell-street, Bloomsbury, London, W.C.

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

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM, by Eugene Crowell, M.D., of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

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

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 6s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

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