he Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Achspaper connected with Spiritualism in Great Britain.

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: Kiosque 246 Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia, ROME: Signor Bocca, Libraio, Via del Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: Harvard Rooms, Forty-second-street & Sixth-avenue. BOSTON, U.S.: 9, Montgomery-place, and 18, Exchange-street. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 225, Union-street. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 918, Spring Garden-street. WASHINGTON:

No. 280.—(Vol. XII.—No. 1.)

LONDON: FRIDAY, JANUARY 4, 1878.

Published Weekly; Price Twopence.

Contents.

Spiritualism and Some of its Recent Critics. By M.A.,

"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE. ESTABLISHED IN 1869.

PUBLISHED WEEKLY, PRICE TWOPENCE, ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the Loidest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries the Continent of Europe. The Contributed Spiritualists, including many eminent in the ranks in the English-speaking countries the Continent of Europe. The Contributed Spiritualists, including many eminent in the ranks in countries the Countries of Europe. The Contributed Spiritualists, including many eminent in the ranks in connection with their communications in its columns are Mr. C. F. Varley, C.E. *F.R.S.; Mr. William Crookes, F.R.S. Editor of the "Quarterly Journal of Science" (Who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wicsbaden); the Right Hon. the Countess of Californess: His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Direkinck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Rullet: the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-Law; Mr. George C. Joad; Jr. Robert Wyl; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychologien and Chevalian; Mr. Alexandre Aksakof, Russian Imperial Countering of Carles Britain; Mr. A. Science Science, Mr. T. P. Barkas, F.G.S.; Mr. Serjeant (Boston, U.S.); Sir Charles Island, Mr. A. C. C. Massey, Barrister-at-Law; Mr. Goose Counter (Florence Marryat); Mrs. Makender Alexandre Alexandre Aksakof, Russian Imperial Countering of Carles Britain and According the Carles of Carles Britain and According the Carles Britain and Carles Britain and Carles Britain and Carles

WORKS BY THE COUNTESS OF CAITHNESS.
SERIOUS LETTERS TO SERIOUS FRIENDS.
Price 7s, 6d.

OLD TRUTHS IN A NEW LIGHT,
Price 15s.

The Spiritualist Newspaper Branch Office, London, W.C.

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

Entrance in Woburn Street.

AGENDA FOR JANUARY, 1878.

AGENDA FOR JANUARY, 1878.

Friday, 4th.—Experimental Research Committee, at 6.30 p.m.

"Committee's Seance, at 7.30 p.m. Mr. W. Eglinton.

Tuesday, 8th.—House and Offices Committee, at 5.30 p.m. Correspondence Committee, at 5.45 p.m. Finance Committee, at 6.30 p.m.

"Council Meeting, at 6.30 p.m. Council Meeting, at 6.30 p.m. Eglinton.

Friday, 11th.—Seance Committee, at 5.30 p.m. Experimental Research Committee, at 6.30 p.m.

"Committee's Seance, at 7.30 p.m. Mr. W. Eglinton.

Monday, 14th.—Fortniefhely Discussion Meeting, at 7.45 p.m.

Tuesday, 15th.—Inquirers' Seance, at 8 p.m. Mr. W. J. Colville.

Wednesday, 16th.—Linquirers' Seance, at 8 p.m. Mr. W. Eglinton.

Friday, 18th.—Library Committee, at 5.30 p.m.

"Experimental Research Committee, at 6.30 p.m.

"Experimental Research Committee, at 6.30 p.m.

"Committee's Seance, at 7.30 p.m. Mr. W. Eglinton.

Tuesday, 22nd.—House and Offices Committee, at 5.m. Soiree Committee, at 5.30 p.m.

"Inspirational Address at 8 p.m. Mr. W. L. Colville.

Friday, 25th.—Experimental Research Committee, at 6.30 p.m.

"Inspirational Research Committee, at 6.30 p.m.

"Inspirational Research Committee, at 6.30 p.m.

"Inspirational Address, at 8 p.m. Mr. W. J. Colville.

Friday, 25th.—Experimental Research Committee, at 7.45 p.m.

Tuesday 29th.—Inspirational Address, at 8 p.m. Mr. W. J. Colville.

TRANCE SEANCE.

TRANCE SEANCE.

On Saturday, the 5th, Mr. Quarmby, of Oldham, will give a Trance Scance at 38, Great Russell-street, at 3.30 p.m. Free to members and friends.

E. KISLINGBURY, Secretary.

BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES-6, LOUGHBOROUGH-ROAD-NORTH, BRIXTON.

The object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects.

Members have the privilege of attending seances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

For information as to rules of membership, &c., &c., apply to—

H. E. FRANCES, HON. Sec.

London, W. J. COLVILLE delivers an Inspirational Oration followed by an Impromptu Poem (subjects chosen by the audience), on Mondays at 8 p.m. Admission free to balcony. Reserved, seats 2s.; unreserved, 1s.

ANCASHIRE DISTRICT COMMITTEE
OF SPIRITUALISTS. The following Meetings will be held under the auspices of this Committee:—Bolton: Sunday, January 6, 1878, Mr. John Lamont, of Liverpool, will give Two Addresses; also on Monday evening, January 7th, Mr. Lamont will give an Address. Liverpool: Sunday, January 6, Mr. Joseph Jackson, of Hyde, will give Two Addresses at the Camden Hotel, Camden-street. Morning at 11, evening at 6,30.

R. MORSE WILL SPEAK AT THE FOLLOWING PLACES:—Liverpool: Sunday, Jan. 13, 11 and 6.30; Hyde: Monday, January 14, 7.30; Rhodes: Tuesday, January 15, 7.30; Manchester, Wednesday, January 16, 7.30; New Mills: Thursday, January 17, 7.30; Littleborough: Friday, January 18, 7.30; Oldham: Sunday, January 20, 2.30 and 6.30; Rochdale: Monday, January 21st, 7.30; Burnley: Tuesday, January 22, 7.30; Bolton: Wednesday, January 23, 7.30; Burnley: Tuesday, January 24, 7.80; Manchester: Friday, January 26, 7.30. John Lamont, President; Charles Parsons, Secretary.

FOR THE TOILET, THE NURSERY, AND FOR SHAVING Pure, Fragrant and Durable.

MR. ERASMUS WILSON, F.R.S.,

States (in the Journal of Cutaneous Medicine) PEARS' TRANSPARENT SOAP

Is an article of the nicest and most careful manufacture, and one of the most refreshing and agreeable of balms to the skin. Sold by Chemists and Perfumers everywhere, and by Pears, 91, Great Russell-street, London.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN, 11, Chandos Street, Cavendish Square, London, W

PRESIDENT-MR. SERJEANT COX.

This Society was established in February, 1875, for the promotion of psychological science in all its branches. Its object is the investigation of the forces, organic and intelligent, that move and direct the material mechanism of man.

All particulars may be obtained on application to FRANCIS K. MUNTON, Honorary Secretary Willesden, N.W.

Just published, price &s., richly gilt, "RIFTS IN THE VEIL."

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists, A useful book to place in public libraries, and to present or lend to those who are unacquainted with Spiritualism.

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in public libraries, and to present or lend to those who are unacquainted with Spiritualism.

CONTENTS.

Introduction: The Philosophy of Inspiration—"O1 Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond—The Apparition of Sendreef. By Sophie Aksakof—The Translation of Shelley to the Higher Life. Given through the trance-mediumship of I. I. Harris—Gone Home. Given through the trance-mediumship of I. I. Harris—Gone Home. Given through the trance-mediumship of I. I. Harris—Gone Home. Given through the trance-mediumship of Lizzie Doten—The Birth of the Spirit. Given through the trance-mediumship of Lizzie Doten—The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond—Angel-Guarded—An Alleged Post-Mortem Work by Charles Dickens. How the writings were produced: The Marnifecent Egotist, Sapsea: Mr. Stollop Reveals a Secret: A Majestie Mind Severely Tried: Dwellers in Cloister-ham: Mr. Peter Peckeraft and Miss Keep: Ortical Comments—The Spider of the Period. By Geordia Weldon (Miss Treherne) and Mrs. —Lexiber of Marnifecent Egotist, Sapsea: Mr. Stollop Reveals a Secret: A Majestie Mind Severely Tried: Dwellers in Cloister-ham: Mr. Peter Peckeraft and Miss Keep: Ortical Comments—The Spider of the Period. By Geordia Weldon (Miss Treherne) and Mrs. —Lexiber of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstelm—To you who Loved Me. By Florence Marryat—Desolation. By Garoline A. Burke—Truth Given through the mediumship of "Mr. A, Oxon"—Thy Love By Florence Marryat—Desolation. By Garoline A. Burke—Truth Given through the mediumship of "Mr. A, Oxon"—Thy Love By Florence Marryat—Desolation. By Garoline A. Burke—A Story of a Haunted House. By F. J. Theobald.—The Miss Amaning Theory of Partical House Brown Lady of Rainham. By Lucia C. Stone—A Vision of Death By Caroline A. Burke—A Story of

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

EVERYBODY HIS OWN PRINTER.

THE "MODEL" PRINTING PRESS

Is a self-inking one and can easily be worked by a child of ten.

Its Simplicity is its recommendation.

You will find it a great source of interest and recreation, besides saving you time and money.

Press, including Type and all accessories, from £5.

C. G. SQUINTANI & CO
SHOW ROOMS:—18c, LIVERPOOL STREET, LONDON, E.C.
Send for an illustrated pamphlet, "HOW TO PRINT,"
containing an abridged history of the art of printing, general
catalogue of printing materials, specimens of type, &c., &c.;
post free, seven stamps.

post free, seven stamps.

PIRKBECK BANK. — Established 1851. —
29 & 30, Southampton-buildings, Chancery-lane, W.C.;
DEPOSITS received at INTEREST for stated periods or repayable on demand. On Current Accounts, Interest allowed
on the minimum monthly balances. Cheque Books supplied,
and Letters of Credit and Circular Notes Issued.

The Bank undertakes the custody of Securities of Customers,
and the Collection of Bills of Exchange, Dividends and
Coupons. Stocks and Shares purchased and sold and
advances made thereon.

Office Hours from 10 till 4, excepting Saturdays, then from
10 to 2. On Mondays the Bank is open until 9 in the Evening.

A Pamphlet with full particulars, may be had on application.

FRANCIS RAVENSCROFT, Manager.

BRITISH MATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

President.

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

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

Blackburn, Charles, Parkfield, Didshury, Manchester.
Coleman, Benjamin, 1, Bernard-villas, Upner Norwood.
Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.
Fitz-Gerald, Desmond G., M.S.Tel.E., 6, Loughborough-road North. Brixton, S.W.
Honywood, Mrs., 52, Warwick-square, S.W.
Honywood, Mrs., 52, Warwick-square, S.W.
Jencken, Henry D., M.R.I., Barrister-ai-Law, Goldsmith-buildings, E.C.
Barrister-ai-Law, Harcourt-buildings, Temple, London, E.C.
Logers, E., Dawson, Rose-villa, Church-end, Finehley, N.
Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.
Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.
Council.

Speer, Stanhone Tennleman, M.D., Donglas House, 13, Alexandraroad, Soulh Hampstead, N.W.
Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.
Council.

Adshead, W. P., Derby House, Belper.

Armfield, W. N., Eden-villa Cairus-rd., New Wandsworth, S.W.
Ashton, E. P., Harcourt Lodge, 86, Loughborough-road, Brixton,
S.W.

Barkas, T. P., Central Exchange, Newcastle-on-Tyne.
Rennett Edward T., The Manston, Richmond Hill,
Blinney, F. A., 24, St. Ann's-aquare, Manchester.
Brown, James, 199, Egliuton-street, Glasgow.
Chapman, John, 10, Dunkeld-street, Liverpool.
Coffin, W. H., 94, Cornwall-ardens, Queen's-gate, S.W.
Colley, Rev. Thos., late of H.M.S., "Malaoar," Portsmouth.
Crosland. Newton, Lynton-lodge, Vanbrugh-park-road, Black-heath, S.E.
Dawe, N. Fabyan, Portman Chambers, Portman-square, W.
Dodd, J. T., Lynwood, Southern-hill, Reading,
Edmands, T. H. 7, Oberstein-road, New Wandsworth, S.W.
Fitto, R., 34, Walnut-street, Cheetham, Manchester.
Fittz-Gerald, Desmond G., M.S. Tel. E, 6, Loughborough-rd, North
Brixton, S.W.
S.W.
Gendinning A., The Drive, Enmore-park, S.E.
Green, G. F., Hale Cottage, Shooter's-hill, Kent,
Hayle, Thos., M.D., The Crescent, Rochdale.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Hudson, Geo., Spencer-terrace, Louis-street, Leeds.
Hunnbrevs, H. T., 3, West-end, Doddington-grove, Kennington-park, S.E.
Islam, Sir Chare, Shooter's-hill, Kent,
Hunnbrevs, H. T., 3, West-end, Doddington-grove, Kennington-park, S.E.
Islam, Sir Chare, Spencer-terrace, Louis-street, Leeds.
Hunnbrevs, H. T., 3, Pack-road, Plaistow, Essex.
Lowe, Mrs., 64, Berners-street, W.
Matby, Mrs., 16, Southampton, Steet, Fitzroy-square, W.
Matby, Mrs., 16, Southampton, Steet, Fitzroy-square, W.
Marson, W. Bryham, I, King-square, Goswell-road, E.C.
Meers, W. D.
Mossorthy, Mrs., 21, Church-road, Waterloo, near Liverpool.
Lovel, Altred, E., 3, Fack-road, Plaistow, Essex.
Lowe, Mrs., 64, Berners-street, W.
Mossorthy, Mrs., 16, Southampton-street, Fitzroy-square, W.
Mossorthy, Mrs., 16, Southampton-street, Fitzro

Rogers, Mrs. E. Dawson, 34. Redcliffe-gardens, West Brompton, Strawbridge, Geo. Nelson, 34. Redcliffe-gardens. West Brompton. Stock, St. George W., M.A., 8, Museum-villas, Oxford. Theobald, Morell, 30, Mark-lane, E.C. Theobald, Morell, 30, Mark-lane, E.C. Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E. Tredwen, R. Pomeroy, 40, Claverton-street, Pimlico, S.W. Walhouse, M.J., 9, Randolph-crescent, Maida-vale, W. Walhouse, M.J., 9, Randolph-crescent, Maida-vale, W. Walhouse, M.J., Man, Ll. M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W. Wiseman, Mrs., 1, Orme-square, Bayswater, W. Wiseman, Mrs., 1, Orme-square, Mrs. Tond, Brixton, S.W. Withall, H., 1, The Elms, St. John's road, Brixton, S.W. Wood, Mrs., Bedford House, Carlyle-square, Chelsea, S.W.

Honorary Treasurer.

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

Morell Theobald, Esq. H. Cook, Esq. J. H. Andre, Esq.

Resident Secretary.

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

Resident Secretary.

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

Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.

Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M.I. de l'Empereur Russie, Vevey, Switzerland.

Almed Rassim Pacha, Khan de Rassim Pacha a Bahdjé Capoussou, Constantinople.

The Baron Von Vay, President of the Spiritual Society at Pesth.

The Baroness Adelma Von Vay, Gonobitz, bei Potschach, Styria, via Gratz, Austria.

The Baroness Guldenstubbe, 29, Rue de Trevise, Paris.

Colonel Don Santiago Bassols y Folguera, Madrid.

El Visconde de Torres-Solanot, Madrid.

The Hon. Alexandre Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg.

The Baron von Dirckinck-Holmfeld, Pinneberg, Holstein.

M. Gustave de Veh, Bischofberger-villa, Interlaken, Switzerland.

Mine, de Veh, Bischoffsberger-villa, Interlaken, Switzerland.

Signor Sebastiano Fenzi, Firenze, Italy.

Herr Constantin Delhez, Wien, Austria.

J. M. Peebles, Esa., Hammonton, Atlantic Co., New Jersey, U.S.A.

Miss Anna Blackwell, La Tresorerie, Wimille, Boulogne-sur-Mer.

Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.

James Mylne, Esa., Beheea, East Indian Railway, Bengal.

Mrs, Erma Hardinge-Britten, San Francisco, U.S.A.

A. J. Riko, Esq., Onde Molstraat, the Hague, Holland.

The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne, M. C. Constant, Smyrna, Turkey in Asia.

Dr. Maxmilian Perty, Professor of Natural Science, Berne, Switzerland.

Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.

W. Lindesay Richardson, M.D., eare of Mr. W. H. Terry, 96, Russell-street, Melbourne, Victoria, Australia.

Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.

W. L. Terry, Esa., 84, Rassell-street South, Melbourne, Victoria, Australia.

M. Levmarie, 7, Rue de Lille, Paris.

Epes Sargnent, Esq., Box 2,985, Boston, U.S.A.

H. T. Child, Esq., M.D., 196, Cilt

Anthelme Fritz, President de l'Union, 67, Rue du Midi,

M. A. Anthelme Fritz, President de l'Union, 67, Rue du Midi, Brussels.
Lieut.-Col. P. Jacoby, II, Rue de Vienne, Brussels.
Z. Test, Esq., M.D., Union Springs, Cayuça Co., New York, U.S.A.
Le Comte de Bullet, Hotel de l'Athenee, Rue Scribe, Paris.
J. L. O'Sullivan. Esq., 30, Upper Gloucester-place, Dorset-square,
London, N.W.
Captain R. F. Burton, F.R. G.S., H. M. Consul, Trieste, Austria.
A. R. Wallace, Esq., F.R. G.S., Rosehill, Dorking
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
Mdhe. Huet, 173, Itue St. Honore, Paris.
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, Walizner Boulevard, 87, Buda-Pesth, Hungary.
Dr. A. E. Nehrer, Eperjes, Hungary.
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
Mrs. Hallock, 54, Denbigh-street, Belgrave-road, S.W.
Dr. R. Hallock, 54, Denbigh-street, Belgrave-road, S.W.
Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja,
Naples.
Dr. Puel, 73, Boulevard Bcaumarchais, Paris.
Herr J. H. Stratil, Modling, 18, Bruhler-strasse, near Vienna.
M. Cochet, Rue Tanger, Algiers.
Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South
Affica.

Allied Societies.

Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa.

Allied Societies.

The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45, Kensington, Liverpool.

L'Union Spirite et Magnetique. Secretary—M. Charles Fritz, 121, Rue de Louvail, Brussel.

The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S. W.

The Spiriter-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochaska, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth. Hungary.

Dalston Association of Enquires into Spiritualism. Hon. Secretary, T. Blyton, Esq., 53, Sigdon-road, Dalston-lane, Dalston, London, E. Cardiff Spiritual Society. Hon. Sec., Mr. A. J. Smart, 3, Guild-ford-street, Cardiff.

Sociedad Espiritista Espanola, Cervantes 34, 28, Madrid. President—Kenor Refugio T. Gonzalez, 7, Calle de Amedo, Mexico.

Sociedad Espirita di Bogota, Colombia, South America. President, Senor Manuel Jose Angarita.

THE BRITISH NATIONAL ASSOCIATION

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

Just published, 2s. paper covers; 3s. cloth.

IFE BEYOND THE GRAVE: described by a Spirit through a Writing Medium.
E. W. ALLEN, II, Ave Maria-lane, London, E.C.

VORKS BY EDWARD MAITLAND, price 7s. 6d. I. The Pilgrim and the Shrine. II. Higher Law: a romance. III. By-and-By: an historical romance of the future. TINSLEY BROTHERS, Publishers.—IV. Price 2s. 6d., Jewish Literature and Modern Education; or, the Use and Misuse of the Bible in the Schoolroom. V. The Keys of the Creeds, 5s. TRUBER & CO.—VI. Price 12s., England and Islam; or, the Counsel of Caiapbas. A book for the times, present and to come. TINSLEY BROTHERS.

A STROLOGY, a popular sketch of Celestial Philosophy in all its branches, by A. J. Pearce, author of the Weather Guide - Book, &c. Price 1s. London: Berger, Newcastle-street, Strand. Sent post free by the author on receipt of twelve penny stamps; address, 3, Cedarsterrace, Lavender-hill, S.W.

"This work is the best that bas ever been printed to convey to those unacquainted with Astrology, a plain, simple, and easily understood idea of wbat it really is; and before undertaking to learn anything about it by any of my own works, I advise my readers to obtain and peruse this very excellent little publication."—Zadkel.

N.B.—The author gives private instruction in Astrology.

PEICHENBACH'S RESEARCHES, by the late WILLIAM GREGORY, M.D., F.R.S.E. 455 pp., demy 8vo. Second-hand, in very good condition. Scarce. 10s. Spiritualist Newspaper Branch Office, London. W.C.

Price Sixpence

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S PSYCHOLOGICAL THEORIES, set forth in a Review of his book on Mesmerism, Spiritualism, & c., Historically and Scientifically Considered. By Alfred Russel Wallace, FLS. This review was originally published in The Quarterly Journal of Science.

The Spiritualist Newspaper Branch Office, London, W.C.

PROFESSOR ADOLPHE DIDIER'S pamphlet on Curative Mesmerism, price 65.; also a pamphlet on Clairvoyance, price 4d. To be had from the author, 10, Berkeley-gardeus, Campden-hill, Kensington.

PAPHAEL'S PROPHETIC MESSENGER, ALMANAC and EPHEMERIS for 1878, containing Predictions of the Weather and Mundame Events, Birthday Notes, &c., &c. Post free, 7d.; with Epbemeris, Is. 1d. Raphael's Guide to Astrology, containing rules and information whereby any person may calculate and judge a nativity. The most original and simple work on Astrology ever published. Cloth, gilt, 3s. London: J. E. Catty 12 Ave Maria-lane, E.C.

EDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spirituality newspaper branch office, 38, Great Russell-street, London, W.C. Price Id.; post free for Idd.; or six copies post free for 6d.

Second edition, revised and enlarged, price 2d.

PIRITUALISM IN THE BIBLE COMPARED WITH MODERN SPIRITUALISM. By F. J.

THEOBALD. This useful little pamphlet is intended to meet
a growing want among a large number of inquirers into Spiritualism. It consists of a carefully selected and condensed
collection of instances of medial power and Spiritualistic phenomena as recorded in the Scriptures, and shows their analogy
to and connection with the manifestations now gaining such
great power throughout the world, especially among so-called
"Modern Spiritualists."—W. H. Harrison, 38, Great Russellstreet, Bloomsbury London, W.C.

MR. C. E. WILLIAMS,

61, LAMB'S CONDUIT STREET, W.C.

At home daily from 12 till 5. On Monday, Thursday and Saturday evenings from 8 o'clock for reception of friends.

Address as above.

MR. J. W. FLETCHER, TEST MEDIUM AND CLAIRVOYANT, 2, VERNON PLACE, BLOOMSBURY SQUARE.

Hours-Twelve till Five. MRS. S. W. FLETCHER,

THE MESMERIO HEALER,
2, VERNON PLACE, BLOOMSBURY SQUARE.

Hours, 12 to 5. Patients attended at their homes by appointment. Nervous diseases a specialty.

SPIRITUAL HEALING OF DISEASE,

BY JAMES REGAN,
2, VERNON PLACE, BLOOMSBURY SQUARE, W.C.,

AND

I41, CAMBRIDGE STREET, PIMLICO, S.W.

N.B.—Patients desiring personal treatment will please make appointment by letter, which will receive prompt attention. Curative appliances sent to those residing at a distance on application.

MR. W. EGLINTON

Has returned to town, and may be addressed,

32, FOPSTONE ROAD, EARL'S COURT, KENSINGTON

MRS. CLARA DEARBORN,

Healer and Trance Medium,

10, GUILFORD PLACE. RUSSELL SQUARE, W.C.

Hours from 10 to 4.

Mrs. Dearborn deals specially with rheumatics, tumours, and cancer. Writings are produced upon her arms; they come as communications, usually in the form of tests. The poor are treated free of expense. Mrs. Dearborn will make engagements to treat the sick at their homes.

MADAME LLANCORÉ.

At home from II till 4, for Music, Trance, Clairvoyance, and Automatic Writing.

GUILFORD STREET, RUSSELL SQUARE.

MR. J. J. MORSE, INSPIRATIONAL usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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

W. WALLIS, Trance Medium, desires engagements to deliver public or private addresses, in London or the provinces. Address, 15, St. Poter's-road, Milo End, London, E.

CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIER, Consulting Mesmerist (33 years established), attends patients and may be consulted daily from 2 till 5 at his residence, 10, Berkeley-gardens, Campden-hill, Kensington. Select lectures and private lessons in the science of Mesmerism are given by appointment.

J. COLVILLE, Inspirational Medium, delivers Orations and Poems in London or the Provinces (on subjects chosen by the audience, if desired). For all particulars address him at 15, Southampton-row, London, W.C.

MISS MANCELL, Spiritual Clairvoyant and Medical Mesmerist, 99, Great Suffolk-street, Borough. Diseases given up by the faculty are not unfrequently cured by Mesmerism and receive Miss Mancell's special attention. Patients attended at their homes, and clairvoyant sittings given by appointment.

MRS. WOODFORDE, 90, Great Russell-street, Bloomsbury, W.C. Days and hours of business— Mondays, Wednesdays, Thursdays and Saturdays, from 12 to 5 p.m. For visits of friendship, from 8 to 10 p.m.

MISS BELL TILLEY, Medical Clairvoyant.
Testimonials may be inspected. Appointments by
letter. 121, Marylebone-road, London, N.W.

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

THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwell and Mr. G. F. Green.
Published by the British National Association of Spiritualists,
38, Great Russell-street, W.C.
E. W. ALLEN, 11, Ave Maria-lane, E.C.
Price 1s.

TAKEN IN EXCHANGE, on Wednesday, evening, December 5, at the Soiree of the British National Association of Spiritualists, a gentleman's hat, new, with deep mourning band, and marked with a monogram inside; maker, Truellt. If the same is brought to 38, Great Russell-street, the hat left in its place will be given in exphange.

rolls SALE, a few copies of the following valuable works, in good condition:—Ashburner—Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism (1867), 12s. Newnham—Human Magnetism, its claim to dispassionate enquiry (1845), 7s. 6d. Townshend—Facts in Mesmerism (1840) 9s. Lang—Mesmerism, its history, phenomena, and practice (1843), 4s. 6d. Sent post free on receipt of P.O.O.—Lachlan, 22a, King-street, St. James's, London, S.W.

Spirifualist Ecuspayet,

A Regard of the Progress of the Science and Ethics of Spinitualism. Volume Twelve. Number One.

LONDON, FRIDAY, JANUARY 4th, 1878.

SPIRITUALISM, AND SOME OF ITS RECENT CRITICS. BY "M. A. OXON."

WE Spiritualists would seem to have fallen on evil days. Three consecutive numbers of this Journal—those for December 7th, 14th, 21st ult.—contain three vigorous onslaughts on certain cardinal dogmas of our faith. We have the advantage of the ripe criticism of one whose experience dates back five and twenty years; of another who has for "over a dozen years had manifold opportunities of investigating the phenomena of Spiritualism in all their varied forms," and who may be supposed therefore to speak with some weight. And lastly, to complete our discomfiture, we have the Theosophists about our ears with the president himself flourishing the tomahawk of

We have believed, in our confiding simplicity, that through the gate of mediumship we have access to the world of spirit; and that through the same gate the spirits of our dead were able, under certain restrictions, to return and speak with us. What those restrictions are we cannot always tell; that some révenants are pretenders we entirely know; but we have believed that the master-passion—a pure and holy love—has availed sometimes, aye, many a time and oft, to draw back the emancipated spirit, and to bring it once again within the sphere of the loved ones

left behind.

It is this that I designate "a cardinal dogma of our faith." I will so far vary my language as to add that it is faith." I will so far vary my language as to add that it is the central fact round which the whole fabric of Spiritualism is built up. Demolish that faith and you have cut out from the body the heart whose action gave it life. Take away that belief—that pious hope if you prefer to call it so—and you have robbed Spiritualism of that which, in the vast majority of instances is its sole attraction. There remains—what? A scientific something with which the savant may amuse himself: the action of a force, the the savant may amuse himself: the action of a force, the possibility of a transfusion of thought. A curious questioning as to elementals and elementaries, and the possible action of infra-human (or as the theologian calls them, diabolic) agencies: a body from which the soul has been wrenched, and for which most men will care nothing.

Baldly stated (and I am quite aware that there is far more than that left to the earnest students of nature and of self. I will admit and emphasize the fact before I have

of self-I will admit and emphasize the fact before I have

done)-this is the situation.

Dr. Wyld tells us that all the phenomena are or may be produced by the spirit of the medium: that we have no proof of the return of the departed: and that the entranced spirit of a living human being is the final cause of all. Elaborated at length, in a paper, the clearness and boldness of which are admirable, he disposes of our departed friends completely, and "leaves us poor indeed" to contemplate our own nakedness, and the desperate wickedness of our common selves, which when freed from the control of the body can play such pranks, and so "fool us to the

top of our bent."
T. J. is only a little more merciful. He leaves us one spirit beside that of the medium, but, alas! he is such a deceiver, that we are a little worse off than before. T. J. has had the fortune, or misfortune, to fall in with what I hope he believes to be a very exceptional man, "a middle-aged man, who was a medium without knowing it," and who, "from a mere child, had been a victim of spirit manifesta-tions, haunted by a familiar spirit." This uncanny spook seems to have amused himself in picking the brains of his medium and those who came near him, and producing a series of counterfeit presentments of friends whose images he found there. Nay, so cunning was he, that he would not take the first image that turned up, but would select a curious and unlikely name, or "an uncle deceased, who might have been a soldier, and who had, perhaps, lost a limb"—what an alarming conjunction of perhapses! as a child might plunge his hand to the bottom of the bag on the chance of getting a bigger apple. With these materials he produced, as might be imagined, extraordinary results, one of which was to impress T. J. with a belief in his "personality" and representations, and so to upset his belief in spirit identity altogether.

Lastly come the Theosophists, propounding much, doubtless that is true much that is matter for fair speculation.

less, that is true, much that is matter for fair speculation, and a good deal of what none of us can say more than that we can neither prove nor disprove it, just as they who assert it labour under the same inability. Passing by all other points, saving those which bear on the immediate subject of this paper, I remark that Colonel Olcott widens the area very considerably. He tells us that the medium through whom objective physical manifestations are produced, may belong to one of two classes—(a) "those who are moved by the spirits of the departed," and (b) "those whose occult phenomena are attributable to the agency of their own doubles in concert with other notencies." their own doubles in concert with other potencies.

These are very noteworthy statements. We may be in communion with our departed friends, even through a physical medium; and further, Colonel Olcott "thoroughly concedes the action of pure, disembodied human spirits in the sublime phases of inspiration, prophecy, trance-vision, and direct writing." This admission, which covers the whole area of the Spiritualist's faith, is, however, toned down by a reservation. "But not in all cases; far from it. The medium's soul may manifest itself in all these, as may also the elementaries." "Judge this tree, like others by its fruits."

like others, by its fruits."

The Theosophists then tell us that our faith, as Spiritualists, may or may not be true, that each case must be judged on its own merits; but that, at any rate, we must be prepared to widen our range of vision very considerably, so as to admit the action of the medium's spirit, of elementaries and elementals, as well as of the departed spirits of mankind. Furthermore, they warn us that mediumship, at its best, is a risky business; that we should strive after adeptship, cultivate magic, and develop our own spirits, which have at best only a precarious chance of immortality.

How, then, do we stand as Spiritualists in the face of the three mentors who have been raised up to "smite us friendly and reprove us"? Are we the victims of T. J.'s masquerading spook—who surely must be a Theosophical elementary of the deepest dye—or, are we befooled by the loose spirit of a medium? Or must we admit that the Protean powers of the world of spirit are such that we do not know where we are, or even whether we are ourselves at all?

Before I attempt to say what is in my mind on these important points, let me emphasize their importance and express my own satisfaction that they have been openly raised. I believe it to be entirely beneficial that such theories should be put forward, and that we should have an opportunity of canvassing and discussing them. I distrust any all round theory, and while I gladly admit the modicum of truth that I believe underlies all these views—and some have a wider grasp of fact than others have— —and some have a wider grasp of fact than others have yet I must say that I do not believe that any one of them, or all three of them combined for the matter of that, has any monopoly of truth. Though the Theosophist comes nearest, inasmuch as his platform is widest, I say for myself that I cannot accept any one of these theories as entirely sufficient to cover the facts. And, though I speak here and elsewhere for myself alone, I believe that that

statement will carry with it the assenting affirmation of a great number of persons, who have a very good reason to give for the faith that is in them.

It is manifestly impossible, with any due regard to space, to enter here into any exhaustive review of the evidence which leads me and those who think with me, to arrive at this conclusion. It is the less necessary because those who, as is the case with our present critics, carry their experience so far back, must at least have read, if they have not personally seen, many cases which their theories will not cover. I shall content myself with a brief reference to well known cases.

And let it be premised, as is very necessary in the case of any theorist, that an argument is never answered till it is answered at its best. A theory which pretends to explain facts must explain all the facts, or it is worthless. If it reaches only to a certain extent, and stops short of explaining the most marked phenomena-valeat quantum.

But it fails of its purpose.

Dr. Wyld's theory that the liberated spirit of the medium is responsible for all the varied phenomena has been already ventilated by Serjeant Cox, and before him by other theorists. I am ready to admit, and am glad that investigators should recognise the potency of the human spirit. It is a great fact in psychical phenomena. I have experimentally proved its power, and have no doubt that to ignore its effects is to pass by in our observations an element which we cannot afford to despise.

But, this admitted, it must be stated further that to say that the liberated spirit of a medium does all, is responsible for all the varied phenomena recorded week by week in this Journal is to rush into the other extreme. Dr. Wild predicates of the human spirit while yet incarnated something very like omniscience, omnipotence, and omnipresence. Such a startling theory must be supported by some very widely extended observations before we can be asked to accept it. As a matter of fact no evidence whatever is brought forward for so sweeping an assumption. Even the facts of mesmerism, though they tell us more about the potency of the human spirit than any other source of information, fall far short of establishing any such claim.

Moreover, these phenomena occur in the property passive medium, and we are asked to believe that his passive medium, and we are asked to believe that his spirit causes the various results which we observe. are referred by way of corroborative testimony to such facts as those recorded by Madam Blavatsky and to such experience as those work. But mark the difference! I speak from experience. Nothing short of the severes can be proposed to propose the most of the severe for a severe can be proposed to proposed the most of the severe for a severe can be proposed to proposed the most of the severe for a severe can be proposed to proposed the most of the severe for a severe can be proposed to proposed the severe for a severe can be proposed to proposed the severe for a severe can be proposed to proposed the severe for a severe can be proposed to proposed the severe for a severe can be proposed to proposed the severe can be proposed to proposed the severe can be proposed to proposed the severe can be proposed to be proposed to the severe can be proposed to be of Will, so severe as to paralyse the mental powers for a long subsequent time, can avail to produce any objective effect. Yet the medium, passive ex hypothesi, and in many cases not entranced, produces them without (so to say) "turning a hair." To any one who has tried it the hypothesis carries on its face its own plain refutation.

Once more, the spirit of the medium, a fairly honest and respectable person in normal condition, as soon as it becomes free from the controlling influence of the flesh, must be supposed to lose all sense of veracity, and to become a miserable and mendacious impostor. Are we, then, kept in check by the physical body? And when we "shuffle off this mortal coil," are we to come out in our true light? Or are we to suppose that we are all psychologised, stage-struck, gone mad with a desire to masque-rade? Surely, such cases as (for instance) that of Abraham Florentine, recorded in this journal, are not explicable on any such theory. Certainly, no one who has seen the method of communication, who has observed the definite and distinct individuality of each Intelligence, to say nothing of their moral consciousness and direct honesty

of purpose, will be persuaded to entertain any such idea.

T. J.'s hypothesis covers very little ground indeed, and is important only as showing some of the methods of deception which are open to spirits who are not scrupulous in their treatment of us, and who are not governed by any moral consciousness. Such there are, no doubt, and, unfortunately such there will continue to be for grifted in fortunately such there will continue to be, for spirits disembodied have no monopoly of deception, and we, on our side, "do our level best" to keep up the supply. The

plain remedy is to purify our circles. Into an atmosphere of sincerity fraud does not readily enter. If we ourselves attend to the conditions which will, we know, facilitate the approach of the higher Intelligences, we shall have steadily decreasing reason to lament such exposures of frauds as are now only too frequent. So long as we have our promiscuous circles, held under the conditions under which they are now held, accessible, as Col. Olcott says, "to any chance moral leper who has a sovereign to spend," so long we shall have fraud; fraud too often charged on the un-conscious medium, when the moral responsibility rests with those who have made it possible, probable, aye almost

When these conditions, for which we are responsible are removed, and when the phenomena are not made a rareeshow of to anybody who wants to gape and gibe at them, T. J.'s hypothetical spirit will find it necessary to exercise

his abilities elsewhere.

The Theosophist platform, so far as it concerns the subject now under notice, is far more worthy of consideration. There is much in it that must commend itself to one whose prepossessions are dormant, and whose perceptions are wide awake. So far as it goes, it seems to me to embody a true rationale of the fact; so far as I can comprehend it, I believe it to be worthy of all attention. I wish it had been in the mind of my friend to state more clearly his belief in, or acceptance of, what I may be allowed to call the pure Spiritualist as contradistinguished from the Occultist theory. Though I accept, so far as concerns my present subject, what the Theosophist believes respecting the care that should be exercised in encouraging mediumship; the dangers that beset promiscuous circles; the power of the incarnate human spirit; the rich field of research in the cultivation by development of the Will; of our own inherent capacities; and of the key that the study of mesmerism furnishes to many problems; I could wish that he had given a more prominent place in his review to the "action of pure disembodied spirits," of which he makes so little. It is there that I find myself constrained to avow myself a Spiritualist pur sang. While I know that the human spirit can act, and does act under certain conditions, and those (by the way) not such as readily obtain; while I believe that deceptive agencies, frequently evoked by ourselves, are at work; while I do not refuse to recognise indications of the presence of infra-human intelligence in some cases; admitting all this I should be false to my strongest convictions were I to burke for one moment my belief in something far higher and nobler than all this. believe—it will not add to the weight of my statement if I say I know—that man can choose his own company more easily among the unembodied than among his own fellows. In the future, we are taught to believe, man will gravitate of necessity to the place which he has prepared for himself. And so I believe that here by his moral rectitude and integrity of purpose, by the pure aspirations of its spirit, by the atmosphere which surrounds him, and by the craving which is in him, he can avail to draw around him influences and intelligences which are higher and nobler than anything contemplated by our critics.

Those who return to us are animated some of them by enduring affection. I cannot put aside the evidence which so many sincere and capable observers produce for the return to them of those whose identity they are best able to judge. Others come as instructors, and of these I have had large experience. I should as soon suspect them of playing a part, of acting a lie, of palming off on me a pious fraud, as I should impugn the honour and veracity of my best friend. Is that strong language? I mean it to be such. If there be not moral consciousness in those of whom I speak, then I have no standard. I am reduced to a mighty incredulity as to any such thing as truth, and should not even trouble to ask Pilate's question in despair of getting an answer. Thank

God! I have not come to that.

One word as to magic. What is there in the cultivation of one's innate powers to their highest possible to frighten a man? I, for one wish that every Spiritualist would cultivate his own spiritual faculties to their utmost. I wish every Spiritualist would face the criticisms that can be made, and do his best to vindicate for his faith the plane of moral grandeur that it should occupy. Nine-tenths of our diffigrandeur that it should occupy.

culties are of our own making. We shall never be free-how should we?-from assault by spiritual foes. Is not advanced truth always an object of detestation to those who from ignorance cannot see any beauty in it that they should desire it, as well as to those who have aversion to light? But we, ourselves, do our best to make pure spirit-communion a thing rare as it is lovely. That is the indictment, and it is

For the rest, the theories advanced, like many others less vraisemblable, cover only a part of the ground, and while it is well that they should have their due weight, no undue prominance can be given them without ignoring what is the very heart and life of Spiritualism.

Though it is obvious, I guard myself from possible mis-conception by saying that there is much in Colonel Olcott's valuable paper which I have not touched, as not coming within my present scope.

December 24th, 1877.

THE ANIMAL CRAVINGS OF EARTH-BOUND SPIRITS.

THE Boston Sunday Herald of December 9th last, contains an account of its reporter's visit to an eccentric doctor, who has put aside most of the ordinary conveniences of life, in order to show his neighbours that a man can live, without cares or troubles, on five shillings a-week, to the great chagrin of tax-gatherers, landlords, and the vendors of innumerable articles brought into use by civilisation. On Prospect Hill, Waltham, near Boston, U.S., this doctor has, partly by excavation, and partly by construction, built himself a queer kind of house, something after the fashion of a rabbit burrow; he has fenced in a piece of land round it, and lives almost entirely on the produce of his garden, which he cultivates himself. He is versed in philosophy, also in several branches of mystical rubbish, and he is known in the locality as "the hermit." He is a Spiritualist, lively and good-natured, and He is a Spiritualist, lively and good-natured, and, on some subjects, sensible.

He admits the doctrine, now well established, that vicious spirits can taste the pleasures of earth over again by entering into mesmeric rapport with a medium, the community of sensation, so often witnessed in mesmeric experiments, being then established between them. But in pushing this theory to what he believes to be its consequences, he pictures, according to the Boston Herald, the following results

"Obsession by spirits who control the appetites of their victims he regards as very common, readily accounting for victims he regards as very common, readily accounting for inclinations to gormandise, and for all unnatural cravings of the stomach. 'What,' he asks, 'caused an acquaintance of mine to arise from bed at midnight, to go down stairs, and to eat an entire pot of baked beans?' An unsympathising listener suggested 'gluttony.' The doctor protested, and said 'he was impelled to do so by the spirit of some person who died craving baked beans.' This theory claims that persons who possess unnatural appetites in this world retain persons who possess unnatural appetites in this world retain the same in the next, and, fastening themselves upon unfortunate human beings, gratify such tastes through them.

Thus arises much of the drunkenness of the present day. The spirits of drunkards, to satisfy the cravings of their appetites, compel individuals here on earth to drink for them. The worst of it is that the poor mortals derive no benefit from this continual imbibing; the spirits absorb all good in the liquor, and leave only the dregs. Thus, if one unfortunate happens to be fixed upon by a number of intensely bibulous spirits, how dry he must continually be. He becomes a sort of filtering machine for his spiritual attachés. Some men seem to be always possessed by a legion of such spirits. But the doctor proposes a remedy for this kind of spiritual oppression; the experiment has already been successfully tried. A philanthropic gentleman of Boston, pitying these thirsty denizens of the spirit world, procured the services of a medium to assist in appeasing their habitual thirst. A liberal supply of all kinds of liquors was provided, and the spirits summoned. One ordered brandy, another whiskey, another gin, and so on. The medium drank all that was called for, and the spirits, getting the benefit of it, were absolved from the necessity of resorting to other mortals, for that day at least. Upon being reminded of the fact that the 'mixing of drinks' in this prodigal manner will quickly overcome the most hardened drinkers,

the doctor said that the spirits, out of gratitude, prevented evil effects to the medium. This theory and experiment suggest a new way of dealing with intemperance. If we can only satisfy the spirits, drunkenness will cease. 'The Society for Suppressing Intemperance by Supplying the Spirit-World with Rum' should be at once instituted.

"As an instance of spirits preventing injury to the person

drinking for them, the doctor relates the blood-curdling story of the Newburyport sailor. This individual was one morning attacked by an insatiate thirst. He hastened to a drug store, where, being unable to procure liquor, he ordered the clerk to prepare him some good strong prescription. This was done, he drank the mixture with a smack of his lips, paid his money, and departed. After he had gone the horrified clerk discovered that by mistake he had given a dose of prussic acid. It was too late to follow after the customer and remedy the evil, and the clerk saw in imagination the state prison and gallows looming up before him. What was his astonishment, about an hour after, to see the same sailor, whom he thought to have been a corpse long ere this, walk into the store alive and well. Stepping up to the counter, he said, 'That drink was first-rate. Give me counter, he said, 'That drink was first-rate. Give me another like it.' It appears that the spirit impelling him to drink had such a depraved appetite, that it enjoyed its dose of prussic acid much as a Boston alderman enjoys his champagne in a pitcher; and the sailor was doubtless protected from injury so that the spirit could get another dose."

THE RECTOR'S GHOST.

BY LUCIA C. STONE.

In the ancient town of Dorchester, Dorset, one Christmastide (I cannot fix the exact date, but it was not earlier than 1814, and might probably have been the following year), a rumour arose that a ghost had appeared in the old church of St. Peter's to the clerk and sexton. They were both dreadfully frightened, and the former, I think, was insensible for a time. The spirit was said to be the Rev. Nathaniel Templeman, the late rector, who died in 1813.

The story reached the ears of the then rector, the Rev. Henry John Richman, a learned and intelligent man, genial and kindly (I have the pleasantest recollections of him). The action he took in this affair was attributed to his eccentricity, of which he certainly gave proofs in regard to some other matters. He had an invalid wife and sister-in-law, both very nervous; so, to avoid annoying them, he examined the clerk and sexton both together, and apart, at the house of my aunt. I was quite a child then, but can just remember the whispering and excitement, and the men being shut in with the rector. The particulars of the story I heard afterwards.

It was the custom in Dorchester, on Christmas Eve, for the clerk and sexton to decorate the church, not in the artistic fashion of modern times, but with large bunches of holly and mistletoe stuck about indiscriminately. Afterwards they gave the church a good cleaning for Christmas Day. On this Christmas Eve, the clerk and the sexton, after locking the doors of the church in order to prevent the intrusion of curious persons, busied themselves, as usual in Christmas preparations until the winter day drew to a close, when they sat down, on a form in the north aisle, to rest from their labours.

Then it was, as they told Mr. Richman, that the temptation came upon them to take a glass of the Sacramental wine, which was kept in the vestry. After obtaining the wine, they became aware that some one was sitting between them on the form. There had been no sound of steps, and the figure passed neither of them, but seemed to grow upon the seat. They both recognised the late rector, or "Old Master," as they called him; he had the old familiar look He turned with a stern countenance from one to the other shaking his head in his peculiar way, but did not speak. The sexton, Ambrose Hunt, was able to say the Lord's Prayer; Clerk Hardy was utterly unable to utter a word, and shook with extreme terror. The spirit after a while rose, and retreated down the aisle, turning round occasionally with the same awful look. He seemed to melt or vanish over the family vault, where his body lay. I never

heard any explanation, except a surmise that somebody concealed in the church, and dressed like the late rector, frightened the men, but the "somebody" was never discovered, and I believe the other good rector believed the men's story.

Shute Haye, Walditch, Bridport.

THE INFLUENCE OF RELIGIOUS ENTHUSIASM OVER MORALS.*

BY PROF. V. B. DENSLOW, LL.D.

Religion, however open to criticism its moral influence may be in some points, is still, and must continue to be, the main moral force in the world, the function of science and philosophy continuing to be that of critics and faultfinders, necessary of course as critics, but not practically efficient as moral workers, while religion, the cowled monk, the headed priest, the mitred bishop, the fat, sleek, chess-playing curate, the shoulder-hitting Spurgeon and Moody, with their praying bands, and, above all, the superstitious and bigoted but faithful praying women, will of necessity do the great part of the world's moral work, i.e., of the work of holding the world's conscience up to certain standards of right, and holding its conduct to its conscience. Such a result might generalities, can only come to the conclusion that whatever is, is right, and science utterly refuses to discuss or frame moral standards, and so ignores the questions of right and wrong altogether; in this dilemma ignores the questions of right and wrong altogether; in this dilemma comes religion, with the fine egotistical frenzy that whatever is, is wrong that depravity pervades alike the pictures of Raphael, the form of woman, and the corollas of the lily, and that it is its mission to set all this right.

Religion is a necessary force in civilisation, but it never includes all Religion is a necessary force in civilisation, but it never includes all truth nor all duty. It needs the antagonism of a vigorous scientific and philosophic infidelity, not only to prevent it from running civilisation down into ecclesiastical bondage and barbarism, as illustrated by the great religious crimes, wars, and persecutions, of which I shall say little to-night, because they have all made their due impressions on your minds already, but religion needs to be antagonised by a powerful philosophical infidelity in order to express, by the joint operation of the two opposing forces, the whole truth and the whole duty of man.

THE VALUE OF RELIGION.

Let us first consider the necessity of religion as a social force, and then the like necessity of irreligion, with the advantages and disadvantages, the rewards and penalties of each.

the rewards and penalties of each.

Religion is necessary as the cohesive, binding force in society—irreligion as the emancipating, disintegrating force. The whole truth, including both, is symbolised by the granite rock which underlies all other strata, and from which all others are formed by the action of the elements. Granite has two ingredients, the feldspar or adhesive element, which decomposing forms the slates, shells, and clay—one-half the basis of every fertile soil; the quartz, or disintegrating element, which, decomposing is formed into sandstones and finally into sand, the other half of the basis of all fertile soils. Clay symbolises adhesion, religion; the shifting sands symbolise liberty, free-thought, infidelity. Either an excess of the adhesiveness or an excess of liberty, produces barrenness in the physical soil, as in the moral, while both in due combination result at once in the fertility of the valley that blooms with fragrance, and in the grandeur of and durability of the icy peaks that lift up their heads among the stars, and control the courses of the winds and rains in a manner as essential to the fertility, though it seems so desolate, as the sod of the valley itself. Religion, I say, is the adhesive power, the only one capable of insuring unity among men in the promotion of moral and spiritual ideas which are the first steps toward intellectual and philosophical ideas.

To this end religion unites minds into sects, between whose members unity is produced while reason as a hilosophic paragraphs and the second and the course of the winds and rains in a reason as while center the second sects, as the second second and philosophical ideas.

To this end religion unites minds into sects, between whose members unity is produced, while reason or philosophy never produces anything but discord. Religion says to the crowd. "Hear ye the Lord," Philosophy says, "Hear me." In the latter stages of development, for a man to profess to teach another in the name of God excites the feeling that it is impudent. But in the infancy of the human mind, a man feels that any attempt by another to teach him anything, of his own superior wisdom, is impudent, while the pretence that it is in the name of God allays his vanity, subdues his pugnacity, and makes him ready to listen. Religion supplies motives, to wit, the desire to feel assured and at rest concerning things we don't understand, concerning the mysterious forces of the universe, to appease the gods, to win their favour, to secure rewards, and avert punishments, which sway every mind except the philosophical. Its means also tend towards unity. It avoids inquiry and disputation, and all wrangling such as divides philosophical clubs. All its congregations meet together at the sound of the same bell, kneel together, view together the same ceremonies, blend their voices together in the same harmonies of song and praise, unite their heart and life in the same positions, listen without expressed dissent, but in that same respectful silence, to the same doctrines, and thus unity is promoted by the same physical drill as in an army, accompanied by the same mental drill as in the school-room. Auguste Compte's effort to introduce united worship into his philosophy, as a means to secure mental unity was illogical, for in philosophy must walk out. The more logically the church is based on supernatural assumptions alone, like the Catholic, the greater its capacity for accomplishing numerical unity, i.e., of unting yast masses into one sect, and thus the greater the force and To this end religion unites minds into sects, between whose members the greater its capacity for accomplishing numerical unity, i.e., of uniting vast masses into one sect, and thus the greater the force and power it can give to what may happen to be its ideas. Catholicism believes in an inspired church, one of whose works is an inspired book.

* A lecture delivered before the Chicago Philosophical Society.

Protestanism, less logically, holds that an invisible and uninspired church produced a visible and inspired book. Catholicism says of the scriptures, "We wrote them." Protestantism, "They wrote us." Protestantism says, "Hear what the men of old said when men were inspired." Catholicism says, "Except the church of to-day be also inspired, it cannot comprehend what these men of old taught. If it is inspired, then hear directly what the church says." Being thus completely furnished in its religious assumptions, its aggregation of numerical force, and its power to promote a moral idea is proportionately great. Its kingdom numbers 140,000,000 of subjects, while the divided forces of Protestanism are only 120,000,000. At times it has placed its foot upon the neck of kings, but it was an unfortunate day for Rome when it said to Henry the Eighth, "Your marriage is indissoluble—keep your wife. You are a king, but marriage must bind you as it does a peasant."

It lacks alike the ecclesiastical power to depose a preacher that is eloquent, or to censure a member that is rich. Of course the liberty to serve God according to the dictates of our own conscience, uncurbed by the moral power of any organisation, carries with it inseparably the liberty to serve ourselves according to the dictates of our own lusts, and to stand by each other with our church organisations in this service. And this in turn resolves a church into an ecclesiastical pleasure club for sustaining oratory, and which feels no particular solicitude about saving anything from hell, unless it may be the pew rents and the minister's salary. The reformers could not set the congregations free from pope and bishop in faith without also freeing them in morals. Free thought, if it is to have a moral code, must base it on expediency and sense of interest alone. It is the consciousness of this fact that now constitutes the chief intrenchment of Protestantism against an utter abandonment of all authority.

Shall I attempt to sketch the advantages of that religious org

and sense of interest alone. It is the consciousness of this fact that now constitutes the chief intrenchment of Protestantism against an utter abandonment of all authority.

Shall I attempt to sketch the advantages of that religious organisation whose bright side is the unification of thought, whose dark side is sectarianism? It was to print the Bible that Faust invented types. It was to serve or overthrow religion that sciences and philosophy have been studied. They have not had the effect desired, but all their beneficence has resulted from the delusion that they would have that effect, just as the alchemic search for the philosopher's stone introduced chemistry, and the astrologer's search for the hidden clues of human destiny revealed the undreamed-of glories of astronomy. To extend the lustrous triumphs of the Cross Columbus was commissioned. Oxford, Cambridge, Dartmouth, Harvard and Yale were founded, and that collegiate system which everywhere precedes the common-school system of education was introduced. Motives have little to do with results. As a means of converting Indians Dartmouth failed. As a means of educating Webster it succeeded. The church has always abounded sufficiently in the good and humane works of every kind, so that the class of men who want to brace their reputations morally always join it in preference to a philosophical society. Hypocrisy is the homage which vice pays to virtue. If there were no sound, healthy, valuable fish swimming under the surface of the great religious deep, there would be no gulls hovering over its waters, seeking and illustrating would be no gulls hovering over its waters, seeking and illustrating

which vice pays to virtue. If there were no sound, healthy, valuable fish swimming under the surface of the great religious deep, there would be no gulls hovering over its waters, seeking and illustrating corruption.

Not that I would concede that civilisation is in any more distinctive sense religious than it is intellectually religious. Whence comes monogamy, and with it the glory of the pure and holy union of one man to one woman? Not from polygamous Judæa, but from Greece, Rome, and Germany; from the Aryan, not the Semitic races. Whence come our art, in all its varieties of poetry, painting, sculpture, music, gymnastics, dancing, literature, history, architecture, and the like. Not from sombre and mercenary Judæa, but from pagan Greece, Rome, and the Gothic races. Whence come the masculine theories of virtue which, fortunately, reassert themselves through the power of scepticism, and make it consist in courage, fidelity to the truth, industry, ambition, prowess, health, physical nobility, blood, pedigree, race, culture, gentility, and the other Roman virtues, thus practically repudiating the Christian or feminine virtues of humility, patience in suffering, self-denial and self-sacrifice, poverty, chastity; which in Christian churches are taught by men, but hardly believed or practised, except by women. Nor ought they to be. If the vigorous sceptical common sense of the male sex, and their endowment of intellect, positive force, industry, and will by their Creator were not sufficient to make them ignore in practice the feminine theory of virtue which was enunciated by Jesus, and to substitute therefor the Romau standard of virtue, in which ambition is the pivotal quality, industry would cease and civilisation would drift backward into barbarism. It is the exaltation of the feminine virtues above the masculine, those that fit for suffering above those that fit for conquest, that has always made Christianity seem natural, healthy, and easy for women; awkward, hypocritical, and half-hearted in men. Very few men

THE VALUE OF IRRELIGION.

And now let us turn to irreligion, or the emancipating force as a social power. The world's rulers, thinkers and revolutionists; its Platos, Copernicuses, Napoleons, Bismarcks, Garibaldis; its Shakspeares, Franklins, Humboldts, Goethes, Voltaires; its philosophers, historians, poets, inventors, explorers, and originators, are essentially all irreligious.

all irreligious.

Irreligion brings out the individual in his emancipated manhood, and bids him make the most of himself, for no vicarious mantle of any merit will ever reward his indolence, or give him glory in exchange for

his mere wishes. In Protestantism it makes him his own pope, in Parkerism his own priest, in Unitarianism and deism his own Christ; and, finally, in the atheism of pure philosophy and the scientific materialism of Darwin it makes him his own God. There is none

higher.

One of the most noted philosophers now living, and the ablest one of the economic school that America has ever produced, once said to me, and not, I think, at all in a manner that forbids its repetition, it being simply the blunt expression of his inmost faith:—"These preachers," said he, "go into the pulpit and try to persuade the people that salvation is in Jesus Christ. But I tell you salvation is in ME, and in my books." He meant that morality grew, as man grew in wealth, and that the science of wealth was the key to morals. All philosophic minds of intense originality and individualism approximate to this feeling; if they do not express it.

The advantages of the irreligious position are the independence, integrity, and often dignity which it imparts to one's thoughts, investigations, and statements of truth. It renders a man fitter for scientific analysis, for discovery in the domain of physics, for historical narration, and often for representing and wielding government over men.

men.

The religious statesman, the religious general, the religious philosopher, and the religious physician, are all contradictions, and are very likely to be hypocrites. The state is never so bloody or so unjust as when it attempts to promote the gospel. Sectarianism is the very worst qualification a man can have for dealing with questions of the weal or provious. Had Neve not been a sectavian high of the heather. qualification a man can have for dealing with questions of the weal or woe of nations. Had Nero not been a sectarian bigot of the heathen pattern—had he been as free from religion as Augustus Cæsar, he would not have persecuted the Christians. Had the lion-hearted Richard been as free from religion as Lord Palmerston or Disraeli, instead of dyeing the sands of Palestine with English blood, in the wars to recognise the holy sepulchre, he might have imported Arabian scholars to teach the arts of the Saracens to his subjects. Had Queen Mary been as free from religion as Voltaire, she would have been as free from the blood of the innocent. Had Cromwell and William of Orange held creeds in statesmanlike contempt, they would not have cursed both England and Ireland with centuries of mutual hate. Some one has said, "When men are on the throne, women govern." Certain it is that when saints are on the throne, the devil reigns. Righteousness is best defended when men of no religion wield the state, and religion itself flourishes best when it cannot budge a bayonet state, and religion itself flourishes best when it cannot budge a bayonet

state, and religion itself flourisnes best when it cannot budge a bayone or a constable.

History is told with least bias, the law is framed and administered with most integrity, and science discloses its facts most instructively to those on whom creeds rest lightly. This gain to the world is often purchased at the cost of painful isolation to the individual. The man who thinks is more solitary than the hermit on Mount Athos cliffs. To the extent that he is original he is alone. In the degree that he is loving this solitude is exile. Byron has said of mere social isolation, which is not to be compared with the religious—

To sit on rocks, to muse o'er flood and fell,

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Whore things that own not man's dominion dwoll,
And human foot hath ne'er or rarely been; And human foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock that nover needs a fold,
Alone o'er steeps and feaming falls to lean,
This is not solitude; 'tis but to held
Converso with nature's charm, and view her shores unrolled.
But 'midst the erowd, the hum, the shock of men,
To see, to hear, to feel, and to possess;
And roam along the world's tired denizen,
With none to bless us, none whom we can bless;
None that with kindred consciousness endued,
If we were not, would seem to smile the less,
Of all that followed, flattered, sought and sued,
This is to be alone; this, this is solitude.

from prevailing sects and schools, whether of the religi

To differ from prevailing sects and schools, whether of the religious or the irreligious, in one's views of life, duty, and destiny, adds to the gloom of solitude the vulgar insults of suspicion. It is to live under

another God, in another life.

gloom of solitude the vulgar insults of suspicion. It is to live under another God, in another life.

Perhaps some souls are driven by this isolation into moral recklessness. Usually, however, few men reach this religious solution until the very studies which brought them hither have, by their drain on nervous power, subdued the passions which might make their isolation dangerous. But, to the more richly eudowed, this solitude is peopled with a nobler race than society. To this class belong that chosen few, who came forth upon society like Mohammed from his cave, like Swedenborg from his dreams, like Moscs from the mountain of the law, or Buddha from his slavery, or Jesus from his temptation; armed with a Koran, a vision, a decalogue, a gospel or an emancipation, that shall be infided to all the past, only that it may bequeath a nobler orthodoxy to all the future. Such willingly receive their temporary crucifixion by the vulgar idea that they may win a truer homage and a wider fame than could have been theirs by chiming in weakly and pleasurably with the religious fashion of the hour. There is a one-sided class of, as I think, unphilosophical philosophers, who are determined to account for the world on a simple plan by throwing away or denying the facts which make it complex; they insist upon running it by some one force instead of through the antagonism of opposing forces, and especially in the world of ideas they would insist that no one truth, which is but a name for some force in nature or in thought, should clash with any other truth, but that all facts shall be but to harmonise with some one theory, instead of being left as they are in nature, to sustain conflicting theories. Such men ask how can it be that a religion, if begun or sustained in part upon myths and fictions, can end in utility and truth? Well, science began in the fictions of incantations, fortune-telling, alchemy, sorcery, magic, witchcraft,

astrology. Its origin is as full of myths, and its history as full of romance, lies, and impositions on the human mind as is the history of religion. The faculty of deceiving and being deceived is not arrested by turning one's attention to science. Does not Herodotus tell of a race, I think the Hyppoopophagi, who carry their heads under their arms? This is part of the early science, ethnology. And did not a reverend scientist of early New England write that the Connecticut river at a certain point flows through banks so narrow that its waters by pressure become indurated, and as solid as iron, so that the point of the sharpest knife could not be thrust into them? That was part of the science of the day. In cosmogony science is now riding two horses in opposite directions—one that the earth has been constantly cooling since it became a planet, the other that most of its early cosmical changes were produced by ice. We cannot measure all truth by one standard. We discover the truths of anatomy by the dissecting knife. But if we search with that implement to find the source of life, or the cause of beauty, we convert both life and beauty into a hideous mass of disgusting entrails. We cannot detect all truth by one test, or measure it all by oue standard. Scientific truth is proved by experiment. Mathematic truth requires demonstration. Poetic truth is too subtle for either. Its only test is, does it so shadow forth those things that universally please, and conceal that which in nature mars our pleasure, as to render one pleasure refined from the dross of the actual, and complete in the charms of the ideal. The truth of the Greek Slave or of Powers' Eve, as a work of art, lay not in the question, Did she ever actually exist? but in the question, Is it a perfect grouping of the elements that please—does it delight the cultivated taste? If so, it is true to nature and to art. Religious truths may be drawn alike from historic truths or from historic fictious. Their test is, Do they exalt the religious passion; the pass whether Jesus was crucined is not so important as the broader fact it shadows forth, viz., that all men who seek to change man's standard of right and wrong will be crucified, for the bigotry of the human heart arrays itself against every moral revolutionist; if it did not do so moral law could have permanency. And it does not follow that because one man who was crucified was a Christ that therefore the balance

Whether Moses found the decalogue engraved on tablets of stone, is less important than the fact that he succeeded in engraving it on those tablets of the human heart, which in their eternal succession are more durable than stone. Whether Jesus was of immaculate conception, or whether He rose from the dead, is less important than the fact that He is the most influential mind that ever walked the earth by virtue of His as the most influential mind that ever walked the earth by virtue of His vaster influence upon its intellectual and moral development. Next to him probably ranks Buddha, the Hindoo prince, who, at the sight of a slave beaten by the lash, descended voluntarily from the palace to the hovel, and became and continued for years a slave, in order that, having been made perfect through suffering, he might, not by war but by love, gently lead the masters out of despotism and the bondsmen into liberty. Resembling Jesus more nearly than any other in the benevolence of his life, he resembles him also in the extent and nature of his influence. And next to these might rank Confucius. Moses Mohammed

influence. And next to these might rank Confucius, Moses, Mohammed.

I have thus tried to show forth a few faint outlines of this difficult, wonderful picture which the history presents to us of the moral influences of

derful picture which the history presents to us of the moral influences of religion. The libraries of the world are filled with volumes upon it. I have not even hoped to do justice to it in an hour.

In conclusion, let me say that the great intellectual forces which antagonise religion, viz., science and philosophy, are like the day. They open up to us the world in which we dwell, its infinite capacities, its minute beauties, its myriad wonders, its grand anthem of causation. As we admire it all, we shudder at the thought that night, the mantle of all this beauty, the cover of crime, the terror of simple minds, will iu a few hours spread its dark pall over all, and lock the world in its death-like embrace. We start back from that darkness and blackness of terror—the night! Aud religion is that night! In it the soul rests the sweeter for not knowing aught but that it feels the sense of rest. It says to man —work not, but trust! It locks the mind fast in its peace, while now and then horrible crimes stalk forth under its shadow, and win the execrations of the ages. But while the mind thus rests, high over all and then normble crimes stark forth under its shadow, and wit the executations of the ages. But while the mind thus rests, high over all breaks forth the glory of the heavens—star upon star, world upon world, which the day had hidden, pierces the great depth of God until the soul exclaims, "Why did I think the day revealed knowledge? It wholly hid a thousand worlds to reveal imperfectly but one. But night mantling one world to reveal millions is the great revelator!"

Then piet and sanet is he to whom the day discloses its near work and

ling one world to reveal millions is the great revelator!"

Happiest and sanest is he to whom the day discloses its near work and useful knowledge, and the night its rest and gleams of other worlds, to whom observation, reason, and experiment unfold their daily lessons of utility, and with regular alternation. Religion lifts up its sombre, gloomy wings, dripping with darkness from every pinion, like the night, that through them may glint and glisten the stars of a loftier though trembling, wavering, twinkling hope. If the world it reveals should be rolled away, as a scroll, and death, as an eternal sleep, should prove that these glistening hopes were delusive; that in grasping for the dazzling prize of immortality our ambition had o'er-leaped the beneficence which guides the universe, if there be any sentient minds anywhere, who will see these hopes go out, these stars extinguished, they will weep for pity that fate was not more just to those who dreamed so nobly. But if aught of these sublime and heavenly visions, which through all ages have canopied the earth in its darkest hours with unnumbered and celestial glories, is to be realised, if indeed the enfrauchised soul

frauchised soul

Eternal, boundless, undecayed,
A thought unseen, but seeing all;
All, all in earth and skies displayed,
Shall it survey, shall it recall.

Before creation peopled earth
Its eyes shall roam through chaos back,
And where the furthest heaven had birth
The spirit trace its rising track;
And where the future mars or makes
Its glance dilute o'er all to bo,
While sun is quenched and system breaks
Fixed in its own eternity;
Above, as love, hate, hope, or fear,
It lives all passionless and pure;
Its age shall fleet like earthly year,
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thoughts shall fly
A nameless and eternal thing,
Forgetting what it was to die.

If this, or aught like this, vision be converted into our after death experience, as we look back on the speculations and philosophies which came to dull our sense of these bright religious dreams, we shall say, Why, indeed, did we suppose it was the day that lighted up the world? It was night—deep, illimitable, mysterious night—aye, darkness and mystery, these were the great revelators.—Religio-Philosophical Journal.

THE TESTIMONIAL TO DR. SLADE.

THE following testimonial to Dr. Slade, reached him in Berlin only a few days ago:—

In view of the deplorable termination of Henry Slade's visit to this country, we the undersigned desire to place on record our high opinion of his mediumship, and our reprobation of the treatment he has undergone.

We regard Henry Slade as one of the most valuable test mediums now living. The phenomena which occur in his presence are evolved with a rapidity and regularity rarely

equalled.

Moreover, they possess this most invaluable merit, that they occur in full daylight, and under conditions which permit of their verification by three independent senses, hearing, touch, and sight.

Professor Lankester, who made the attack on Henry Slade, and who has since prosecuted him in the Courts of Law, is entirely without knowledge of or experience in the

phenomena of Spiritualism.

To this ignorance there was superadded on this occasion special prejudice, in consequence of his annoyance at the introduction of the subject of Spiritualism at a section of the British Association for the Advancement of Science.

Under the influence of this ignorance and prejudice we believe that Professor Lankester visited Henry Slade for the express purpose of carrying out a predetermination to expose what on a priori principles he had already decided to

be an imposture.

Furthermore, Professor Lankester's ignorance of the subject showed itself in his manifest inability to understand or accept as a possible fact the phenomenon of direct writing. This, however, we assert to be of regular occurrence in the presence of Henry Slade, as testified to by many unimpeachable witnesses; and we further state that in at least one case, as proven by actual experiment, it has occurred in an almost inappreciable space of time, *i.e.*, in less than two seconds.

Having in view, therefore, the ignorance, prejudice, and subsequent animus of the prosecutor on the one hand, and on the other the knowledge we ourselves have of Henry Slade's powers as a medium, and the testimony, corroborative and cumulative, of the many observers who have recorded their repeated experiments with him, we unhesitatingly avow our high appreciation of Henry Slade's powers as a medium, our sympathy with him in the great anxiety and distress which he has undergone, and our unshaken confidence in his integrity.

He leaves us not only untarnished in reputation by the late proceedings in our law courts, but with a mass of testimony in his favour which could probably have been

elicited in no other way.

Furthermore, we desire to avow our conviction that in the present state of public feeling and ignorance of the subject of Spiritualism, it is impossible that Henry Slade should obtain a full and fair measure of justice. His Defence Committee have, therefore, on their sole responsibility, advised him to decline the further jurisdiction of English law courts, it being their opinion that every claim of honour has been already satisfied.

The above testimonial, engrossed on vellum, and most handsomely illuminated, has appended to it among others the signatures of Mr. Alexander Calder, President of the British National Association of Spiritualists, and officer of the Legion of Honour; Mr. George Wyld, M.D.; the Rev. W. Stainton-Moses, M.A., F.R.S.L.; Mr. C. C. Massey; Mr. Algernon Joy, M. Inst. C.E.; Mr. Hensleigh Wedgwood, M.R.I. (one of the Middlesex Magistrates); Mrs. C. Burton Burton (daughter of the late Archdeacon Hale); Mrs. Tennyson Ker (sister of the Poet Laureate); The Countess of Caithness; the Duke de Medina Pomar; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Henry G. Bohn (the publisher); Mr. Desmond Fitz-Gerald, M.S. Tel. E.; Miss Douglas; Mr. Benjamin Coleman; Mr. J. H. Gledstanes; Mr. F. W. Percival, M.A.; Mrs. Makdougall Gregory; Mrs. Weldon: and many others.

Immediately upon receipt of the testimonial, Dr. Slade sent us the following letter:—

To the Editor of "The Spiritualist."

Sir,—I beg to acknowledge the receipt of the testimonial which was forwarded by one of the members of the Defence Committee, to all of whom, as well as to those friends who have subscribed their names to that important document, I desire in this public manner to convey, as far as possible, some expression of my gratitude: also to say that it will ever be my ambition to prove, by my labours in spreading and advancing the cause of Spiritualism, that their confidence has not been misplaced.

Its beauty, both in design and execution, together with

Its beauty, both in design and execution, together with the declaration of abiding faith in my integrity and mediumship, will greatly aid in dispelling the clouds of prejudice arising from the persecution to which I was subjected while in London.—I have the honour to be, yours, most gratefully,

HENRY SLADE.

Hotel-Kronprinz, Berlin, Dec. 24th, 1877.

SPIRITS AND MEDIUMS.

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

It is satisfactory that Dr. Wyld does not ascribe all manifestations to the spirit of the medium, but only some manifestations. So limited, I am left without objection; and would only press for evidence of the fact. Whilst we cannot in spiritual, as in physical investigation, adduce and repeat evidence at command, we should none the less jealously regard assertions with no warranty beyond their maker's prepossessions. For example: Dr. Wyld advances as fact "that our spirit, when entranced, is a departed spirit," "having identical powers with spirits of the departed." It may be so, but the assertion appears to me highly questionable.

As to the wider assertion that all manifestations are due to the spirit of the medium, I might adduce my own experience with Mr. Home. Whilst manifestations of varied character were in transaction, he was an unconcerned spectator, conversing freely, and no more entranced than I was. It is true a man's mind consists of several storeys, but I have yet to learn that the storeys can be so disconnected that we can have a Mr. Home vis-à-vis, whilst another Mr. Home is performing a multiplicity of prodigies that would tax the energies of an Ariel. Much experience has taught us that spirits are apt at personation, and have little respect for truth; yet it would be to speak in haste, like King David, and say they were "all liars;" and it would be equally hasty to assert, as some do, that spirits never know more than their medium. When Mr. Coleman first visited Kate Fox, in New York, he was addressed by a spirit, who gave her name as Ann, and a relative. Mr. Coleman objected that he had no such relative, living or dead, and that he desired to hear no more, as he did not wish to be deceived. Nevertheless, the spirit vehemently insisted that he was wrong, and wrong he proved to be. His wife's mother was named Ann; she had been opposed to his marriage with her daughter, and appeared in order to

apologise for having withheld her consent! Mr. Coleman has never been satisfied with indifferent results in this class of phenomena, nor has he hesitated to exact severe tests. A party of four, in his own house, were about to hold a séance, when a visitor was announced. She did not object to join the circle, but protested she had no faith in the business, though all the while Mr. Coleman had reason to believe that she was a medium. Placing a clean sheet of paper and a pencil before the confessed medium, and before the visitor, the ladies sitting at opposite sides of a large drawing-room table, Mr. Coleman suddenly said, "Now, Spirits, write, if you please, the same sentence through each of these medium's hands at the same instant." In a moment the medium dashed off, "God is good," whilst the visitor, with her eyes fixed on the ceiling, laboriously wrote something that could not at first be deciphered, "Dog si doog—Mamma;" but presently it was discovered to be, "God is good" written backwards, and that Mamma (as was afterwards learnt through the alphabet) was the spirit of the visitor's mother.

It would be easy to multiply such incidents, which it is difficult, if not impossible, to reconcile with the hypothesis that the entranced medium is the operator. Reasonableness and credibility are, I am aware, no proof of truth. The universe was never so intelligible as in the days of the Schoolmen when all phenomena were logically classified and accounted for, but at the same time, why should we reject a sufficient explanation for an insufficient? The late Dr. Maitland suggested, "Why may not the Spirits be of another race who have not lived on earth?" Why not? and why? We may lose ourselves in conjecture, but I apprehend common sense will draw us back to the conclusion that spirits are what they represent themselves to be, namely, men and women, young and old, who have lived in the world and have left the world, and are altority the lived in the supplier of the s

gether kindred with ourselves.

Hampstead, 1st Jan. 1878.

VEGETARIANISM.

When those of the savage and paint-clad ancestors of the present human race, who first imbibed the idea that eating each other was not necessarily the best mode of feeding, their more intelligent brethren must have looked upon them as half mad, and treated them accordingly. But with the growth of civilisation, cannibalism died out; and as regards eating, another step in advance seems to be not far off, since so many thinkers are now raising the question whether it is necessary or desirable to eat the flesh of dead beasts. The long correspondence on the subject, once printed in these pages, amply proved that many persons live and thrive upon vegetable diet, popular prepossessions to the contrary notwithstanding. With some few, vegetable diet did not agree, possibly from hereditary predisposition towards the eating of flesh.

Not a few Spiritualists had turned their attention to this subject before it came up for public examination, and Sir Charles Isham is at the present time warmly advocating the vegetarian system. He has written and personally lithographed a poem on Vegetarianism, with illustrations; the second edition is just out; it is a great improvement on the first, and is illustrated with original designs and drawings, some of them in colour. Once we heard Mr. Ruskin point out how every man imprints his own spirit, and his own nature, upon every carved device he cuts, upon every drawing he executes. He said that after a period of prolonged war, men build simply and strongly, without spending time upon ornamentation; but later on, when the arts of peace once again spring up, ornamentation begins to creep over the rough buildings, and the decorations usually represent the trailing vine, flowers, or other natural objects. This, he argued, was the healthiest period of a nation's history. Time rolls on. The nation becomes corrupt. Expensive and extravagant ornamentation then prevails; natural forms are no longer seen. By way of illustration, he pointed to some specimens of the wildly designed and elaborate flamboyant architecture of

the Valley of the Somme, saying, in effect, that it symbolised a time when the nation was in a state of decay; when the people had become bad and heartless; when that which was natural no longer gave pleasure. He said that there was a cruelty and an unhappiness about the designs, and he maintained that each particular specimen could only have been designed by the man who did it and none other, and that he had unconsciously stamped his spirit and his nature upon his work. If these ideas be true, Sir Charles Isham's taste is in the healthy period of growth, for he presents us with bold mechanical designs, and with ornamentation in which organic forms prevail. This taste for what is natural is seen very commonly among Spiritualists, whose houses are not unfrequently distinguishable from those of their neighbours by the quantity of tastefully arranged flowers and shrubs in front of them. In the early days of Spiritualism in London, the spirits often asked that the séance-rooms should be decorated with flowers.

We do not intend to reopen the discussion on Vegetarianism, for these few lines are printed merely to call attention to the second edition of Sir Charles Isham's pamphlet, which is dedicated to Miss Paul, and entitled The Food We Live On. It may be obtained on sending eighteen stamps, for the benefit of Northampton Orphanage, to "Sir Charles Isham, Bart., Lamport Hall, North-

ampton."

Just now the Vegetarian Society is actively circulating. information, pointing out how cheaply children in charitable institutions can be supported on sweet pies and puddings, without meat, and how thoroughly they like such diet. Another proof that public attention is being called to this subject was presented by the town of Folkestone being placarded with bills this Christmas, to the effect that the Quakers there were about to hold a "fruit banquet." Last Tuesday we were at a vegetarian dinner of a dozen or more courses, in West Brompton, and passed through the hospitable ordeal satisfactorily. There was a vegetarian dog on pitable ordeal satisfactorily. There was a vegetarian dog on the premises, a model dog, who—despite his teeth and Dr. Carter Blake—had never tasted meat, and was perfectly healthy and respectable. One obstacle in society to the adoption of vegetarian det, is also commonly felt in relation to Spiritualism, namely, that when a solitary member of a materialistic family is sufficiently refined and sensitive to be the first to take in new ideas about Spiritualism and cognate subjects, all the other members make as much noise as pigs in their sty would do, if they discovered one of their number to believe that there is something better worthliving for in the universe than pig-wash. When they see one of their number with the nose no longer in the family pig-trough. and no longer fighting for those objects which they and their fathers and mothers before them fought for as the sum and substance of the results of existence, of course they know that one in their midst has no sense, and must be pulled down into the habits, motives, and modes of thought of the rest of the family group, to the great discomfort of all concerned, for none of them can help their inbred nature. Illustrations of this are plentiful everywhere.

A SOCIETY of Spiritualists has been established in Toronto, Canada, under the presidency of the Rev. John Marples.

On Sunday next, January 6th, Mr. J. J. Morse will deliver a trance address in the Spiritualists' Hall, Newgate-street, Newcastle-on-Tyne; subject, "Religion." Service commences at 6.30 p.m. On Monday, January 7th, Mr. Morse will deliver a brief trance address, after which questions from the audience will be answered; to commence at 8 p.m. Mr. Morse will also hold a special chamber lecture in Sunderland on Tuesday evening, Jan. 8th; to commence at 8 p.m.

Tuesday evening, Jan. 8th; to commence at 8 p.m.

The National Association of Spiritualists.—The unwisdom of the Council of the National Association of Spiritualists having delegated to individuals the power of printing matters in the name of the Association, which have not been sanctioned by the Council, is to be seen in the last agenda. There the Association endorses the powers and character of mediums it has never tested, and has by this unasked mark of recognition placed them on a level with others whose powers it has tested for years. All the mediums mentioned, so far as we know, may be very respectable people, but should any one of them prove not to be so, he now has the power to point out to any court of law in which he may chance to be prosecuted for any offence, that he is recognised by the National Association of Spiritualists, a fact upon which hostile newspapers will seize at once, and permit no explanation.

Poetry.

MAKING THE BED: A NEW YEAR'S MEMORY.

YEARS ago—let me think how many. Ere my father and mother died, I was at home for my holidays In the olden Christmastide.

And in my thoughtless girlhood, I sat by the fire and read, While my mother with the servant Bustled and made my bed.

My father chid me softly,
But I only pouted and cried;
How could I be bed-making
In my happy holidaytide?

Other girls had not to do it And so no more was said; I sat and read my novel,

While my mother made the bed.

For I fretted we were not richer,
Though I knew from morning to night,
They worked till her hands were feeble,
His head grew weary and white.

But soon, Oh, how soon it now seems!
I tended her latest breath,
I made the bed for my mother,
But it was her bed of Death.

And with tears I am strewing the flowers.
Where rests my father's head,
As I sit in the eemetery,
And weep by his lowly bed.

Oh, father! Oh, mother! How was it I never seemed to know
How very dearly I loved you,
In that happy long-ago?
You were poor. Your earthly riches
Had taken wings and fled:
But you spent your lives to win me,
My girlhood's board and bed.

And now from your peaceful mansions,
Up in the spirit spheres,
You know my late repentance,
You can see my bitter tears.

And I'm sure that you forgivo me, Or all my peace would be fled, As I sit in my mourning garments Watching your daisied bed.

1878.

P. D.

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.]

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S QUOTATIONS.

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S QUOTATIONS.

SIR,—The last number of the Atheneum contains a letter from Dr.

W. B. Carpenter, in which he rebukes Mr. A. R. Wallace for negligence in not ascertaining, and consequent misrepresentation of, the real conclusion arrived at by the French Academy of Medicine on the subject of Animal Magnetism.

Does Dr. Carpenter never show negligence, is he never mistaken in his representations of other peoples' opinions? Let us see.

On page 558 of Fraser's Magazine for November, Dr. Carpenter says "the Reverend C. Maurice Davies, a well known author, who was far from being unfavourably disposed to Spiritualism, and who was at the time a member of the council of the British National Association of Spiritualists, thus describes, in his Mystic London, the part taken by Mr. Crookes (whom he styles 'the professor') at a séance at which he was present. . . . And he afterwards speaks of Mr. Crookes' conduct in the matter, as having given the final deathblow to his belief that there might be 'something' in the face-manifestations!" All the pronouns in the above passage unmistakably refer to Dr. Davies. to Dr. Davies

ations!" All the pronouns in the above passage unmistakably refer to Dr. Davies.

Now, will it be believed that, with the exception of the "his" before Mystic London, they all (in the original) as unmistakably refer to a different person, a friend of Dr. Davies, whose name is not given.

Again, Dr. Carpenter's words "thus describes," evidently refer the description (which I have omitted for brevity) to Dr. Davies, but it is really by the nameless friend.

The passage I have taken from Dr. Carpenter has reference to pages 314, 318, and 319 of Mystic London. But every paragraph on those pages has marks of quotation, by tracing which, back to page 307, it will be found that Dr. Davies expressly says that the three following chapters are "the communications of a friend" who has investigated this mysterious Borderland (Spiritualism) on his own account, and that he (Dr. Davies) is "not responsible for the conclusions at which he (the friend) arrives."

Perhaps I ought to apologise to Dr. Davies for thus writing about him, but my object is not to defend a man so well able to take care of himself, it is merely to expose the negligence and untrustworthiness of Dr. Carpenter.

My view of Dr. Carpenter's onslaught is that Spiritualists ought to be very thankful to him for having written it. If he—a man of known and acknowledged ability—can find nothing more conclusive to bring forward against Spiritualism, it is fair to infer that nothing more con-

clusive can easily be found, and I, therefore, congratulate Spiritualists on the prospect of their cause soon triumphing over its opponents.

Dr. Carpenter evidently intends to crush our little party if he can, but we can afford to be magnanimous, so let us laugh at his small attempts and elect him by acclamation an honorary member of the British National Association of Spiritualists.

W. WHITEAR.

High-street, Hornsey, Dec. 24th, 1877.

WHAT IS THE INTELLIGENCE?

Str.,—Mr. Massey's article containing Mr. Simmons's observations is, as usual, pregnant with exact facts and reasoning. We have to thank him for a sentence which should be inscribed in letters of gold over our portals, "The powers of the human spirit are like a heritage, of which the permanent enjoyment is deferred."

which the permanent enjoyment is deferred."

The most important point in Mr. Massey's paper is the theory that the duplicated limbs of the medium, which are admittedly instrumental in many physical phenomena, may be the sources of force whence the pencil is moved in a bond fide case of slate-writing, like those of Slade or Watkins. Such theory involves the supposition that there is a hand which moves in a confined space between a slate and a table, or, in the case of some book slates, in a space into which it is impossible to introduce a paper cutter. Such hand presupposes for the act of writing, a substantial elbow, and an arm to it, with radial, wrist, and finger muscles of normal proportions in cases where the writing is of the normal size.

It is impossible for the ordinary human "accidental" hand to be

It is impossible for the ordinary human "accidental" hand to be placed above or within the slate, and the inquirer has, I humbly submit, to advance only two hypotheses which explain the genuine

Either, the hand, which must move with a certain amount of flexibility to produce any writing, must be so diminished in size as to be extremely minute, so as to be able to grasp no object larger than the crumb of slate-pencil which is usually employed; or, the force so producing the writing must have its fulcrum beneath or outside the slate,

and must pass through the matter of the slate.

If such a theory were to be adopted, it would be well to consider that the writing so produced would be reversed on the slate, unless, of course, the "medium" or "control" were to will the contrary. Such a case has never been seen by me, though, of course, I am far from denying its possibility.

denying its possibility.

The conclusion must therefore be arrived at, either that the "astral form" (I adopt, as the leaders in the science have done before me, M. Blavatsky's highly convenient nomenclature, which no doubt will soon be universally employed, for the reason that it is better defined than that hitherto used by Spiritualists) is smaller than, or as large as, the actual hands of the medium.

actual hands of the medium.

The few cases in which writing has been obtained with long slatepencils placed on the slate, and held at a distance of some inches
beneath the table by the sitter, while the medium's actual hands have
been on the table, and in full view, with good light, are not, I submit,
explicable under the first theory, but may, perhaps, be so under the

second.

To my mind, the phenomena, though rare, produced when a long pencil is employed, are even more interesting than those with the pencil crumb, though they possibly require a far greater amount of

The next point in Mr. Massey's article is that in which he speaks of

The next point in Mr. Massey's article is that in which he speaks of knowledge being displayed which has never been in the mind during its earthly experience. If there are such cases (I do not mean to hint that there are not), I think we ought to have a tabulated statement of them, with dates, and names of witnesses. Such a table would take months to prepare, and would be of inestimable value to those persons who seek to find out "What is the intelligence?" and who in that investigation have received material assistance from the theories, each of which covers many facts, of M. Blavatsky, Miss Kislingbury, Mr. Massey, and Dr. Wyld.

In conclusion, let me thoroughly coincide with Mr. Massey that my friend Mr. J. Simmons is "one of the most intelligent Spiritualists it has been my fortune to know." It is but rarely in this science that he who has seen much is identifiable with him who has thought much, and that the perceptive qualities of the observer have been united with the reasoning faculties of the philosopher. Had it been otherwise, the science would have been before now in a higher position. But with regard to such cases as that of Mr. Watkins, Mr. Simmons has assumed the existence of a "spirit" independent from the minds of Miss Kislingbury or the medium. I hope he will give us the reasons which lead him to advance the hypothesis, as I for one cannot see my way to its acceptance. Such a hypothesis, if advanced, should cover all, and not some of the facts; and metaphysicians have only to cast their eyes to France at the present moment to see that a loyal obedience, and perfect faith in the contenant, is not incompatible with a vigorous denial of the contenu; whilst there are to be found ingenious persons amongst whom I would be sorry to be numbered, who can manage to justify a converse proposition to their own minds. But Mr. Simmons is nearer to the seat of war than I am.

C. Carter Blake.

SIR,—In Mr. Massey's excellent comments on Mr. Simmons's no less

excellent observations with regard to psychographic phenomena, there are one or two points on which I will venture a few remarks.

Mr. Massey is of opinion that little difficulty need be felt in accepting the view that the pencil is moved by the duplicated hand of the medium. The fact that the crumb of pencil generally used has often been seen falling from the vertical position employed in writing, just as the slate has been drawn from under the table, would point to the conclusion that the writing agency had grasped and used the pencil

after the manner of human fingers. But how about the cases, of which many are on record, in which the writing is produced without any pencil at all?

Mr. Massey speaks of "views advanced" by me on this subject.

pencil at all?

Mr. Massey speaks of "views advanced" by me on this subject. Without, I hope, being considered captious, I must demur to this expression. I have merely experimented in the direction pointed out by others, and my experiments, as far as they went, seemed to verify their theories. But I agree with Mr. Simmons that all that was proved was the possibility of interposing our own will, and causing it to predominate over any other will that might be present. But here we stumble upon a very important fact, viz., that the will of the embodied spirit is as good, i.e., as strong as that of the disembodied spirit, if such be present. Where then, is the superiority of the disembodied over the embodied? Wherein lies the presumption that we are communing with immortal spirits, if those spirits are so much weaker than our own?

I am aware that I am here trenching upon dangerous ground which

embodied over the embodied? Wherein lies the presumption that we are communing with immortal spirits, if those spirits are so much weaker than our own?

I am aware that I am herc trenching upon dangerous ground, which is also somewhat foreign to the question before us. But it grows, to my mind, out of the inquiry started by Mr. Massey, "What is the intelligence?" and which is really at the back of the question, "What moves the pencil?"

At my first sitting with Mr. Watkins, I wrote on slips of paper the names of my father, a brother, and a sister in the other life. In a subsequent communication signed with the 'name of that sister on a slate held by me, and not touched at all by Mr. Watkins; the names of my father and brother were repeated, but that of another brother who would probably have been in the same group, if they had really visited me, was not mentioned. Why was this? was it because I had not mentioned him, and that, therefore, the spirit of the medium did not read his name in my astral surroundings? This seems more likely than that a pure and noble spirit such as his should refuse to recognise me because I had not written his name on a piece of paper. An excellent opportunity was here given for my sister to prove her identity by introducing a name not already mentioned, and which would have been the most natural thing for her to do.

On the other hand, I do not pretend that this experiment proves anything. It merely indicates that the knowledge of the communicating intelligence is bounded by the knowledge, expressed or latent, of embodied minds. Further experiments may land us in a region whose supermundane position will be beyond dispute or doubt.

I think it of the utmost importance that we should not "make haste" to fix our views with regard to the various phenomena which we are only in course of observing. It is often difficult, while considering certain specific theories, to avoid appearing as if those theories were the only ones worth considering. But thoughtful persons will not be led away by

38, Great Russell-street, London.

AN ENCYCLOPÆDIST ON SPIRITUALISM.

Sir,—I wonder how many people are aware of what the *Encyclo-pædia Metropolitana* says about Spiritualism? In the treatise on occult science, extracted from thence and published by Griffin in 1855, the author says:—"We deem it unwise to pronounce dogmatically either for or against any given fact until the evidence be fairly ascertained. author says:—We deem it universe to probabilities to granular standy can be for or against any given fact until the evidence be fairly ascertained. Every one, however, must of necessity meet such announcements in a certain attitude of mind. For ourselves we accept these two fundamental principles, not as idle theories, but as an essential part of Christianity:—

1st, the continued personal identity of the human spirit after death; and 2nd, the possible intercourse of disembodied spirits with mankind. Here is the common ground on which, we presume, all believers of the revealed word may stand together. The laws of spiritual intercourse, or the power that spirits have to effect any purpose in this world, or that men, on the other hand, have to converse with spirits; are they fair subjects of experimental and philosophical inquiry; as rational and likely to lead to valuable results, as the inquiries of Franklin and of Priestley into electricity. Inadvertently, we have named one of the standing miracles of the age, by which space is annihilated and the friendship and interest of mankind have girdled the globe with Ariel-like swiftness. The lightning already speaks for us, and the sunbams paint ourselves and the scenery we move in with a fidelity which no mortal hand can equal; yet these discoveries, every one feels, are only the dawnings and shadows of things to come."—Pp. 203, 204.

Would the savants set down the Encyclopædist as a fool or knave—or

Would the savants set down the Encyclopædist as a fool or knave—or th?

Christian Positivist.

THE "SPIRITLESS SOULS" OF THE THEOSOPHISTS.

Sir,—In the Revue Spirite of November we find the following:—"It would require much space to enumerate the services already rendered by typtology, and to note the facts of importance elicited thereby. It is to table-rapping that we are indebted for the remarkable poetry of the Spirit-Rapper of Carcassonne. Spirits have been reproached frequently for their mediocrity in prose; the spirit-rapper of Carcassonne carried away the prize at the floral games of Toulouse, for a fable in verse." A specimen of the poetry of this spirit versifier, through table-rapping, has appeared for a long time in the Revue Spirite almost monthly, although physical mediumship is not held in much esteem in France. You kindly inserted in your journal, some months back, an attempt of mine to

render into English a fable, in allusion to the present unfortunate war, from the verse of the spirit-rapper aforesaid. I have now made another attempt to translate the spirit-rapper of Carcassonne's verse from the Revue Spirite of November. It touches upon what we all understand when we talk of the spirit of the Pharisee, who had the character of being full of his own self-assertive superiority and self-righteousness, while he despised others. Whether that pride be materialistic or Spiritual; whether assumed on vicarious grounds, or otherwise, it has the same source and the same fruit. Here is my attempt:—

What! said a savant proud. Can fools be led
To think it possible to raise the dead!
You, friend of yore, so versed in views material,
Do you now seek to call forth ghosts aerial?
Come, be sincero; can you raise up the dead?
The Bible; Socrates . . . You have lost your head!
Saul and his peers are wholly out of season;
The shade of Socrates defies all reason. The shado of Socrates defies all reason.
You'are mad or mountebank, the which you will,
One of the two; yet, more presumptuous still.
Dost understand me now; what can you prove?
Sir, our device is Charity and Love.
Much can we prove, but prudence is our aim;
To learn and apprehend is what we claim
To be our duty; what is more, our right.
We use our private judgment, ears, and sight.
This is our stand-point firm; nor will we botch it,
And mar its fair results for anybody's crotchet.
Folly! . . Not so. We know the pride of science.
The savant true is different, without defiance.
He meditates, observes; but boldly goes en avant,*
He knows the savant proud is nothing but "a savant."

(Signed)

THE SPIRIT-RAPPER OF CARCA

THE SPIRIT-RAPPER OF CARCASSONNE. (Signed)

One certainly regrets that this unhappy table-rapper, according to Col. Olcott, "cannot bring forth good fruit;" although it has been said that by our words we shall be justified, and by our words condemned; because "physical mediumship in general" comes under the Theosophist's ban. Colonel Olcott, their champion, says, "Evil influences are alone drawn towards such magnets." He tells us "That mediumistic physical phenomena are not produced by pure spirits, but by 'souls' embodied or disembodied." And what is his definition of "soul"? He calls it "the astral man, or double, or soul," and he tells us, "From a being thus brutalised, the divine, immortal spirit has shrunk in horror, and death finds the man but a duality, of which one part goes into the ground to rot, the other wanders in and about the habitations of men, obsessing sensitives, to glut vicariously its depraved appetites, until its ground to rot, the other wanders in and about the habitations of men, obsessing sensitives, to glut vicariously its depraved appetites, until its life is burnt out by their very intensity, and dissolution comes to crown the dreadful career. These earth-bound souls then, that the Romans called the larvæ, are the 'elementaries' of the Theosophical society." Mark, all Spiritualism produced by physical mediumship, without exception, all deceased souls, whom we may have supposed to be the spirits of our nearest and dearest ones—our mothers, fathers, children—who may have given us, by some tender and well remembered signs, the strongest proofs of their identity; who may have come to us also, before and did since, uncalled, whether in sleeping or waking, friends whom we may have often seen clairvoyantly, or heard clair-audiently, in the same way as all ancient books on religion give hundreds on hundreds of instances of; not to mention many other spirits—for I must still call whom we may have often seen clarryoyantly, or heard clarr-audiently, in the same way as all ancient books on religion give hundreds on hundreds of instances of; not to mention many other spirits—for I must still call them such—whom, judging them by their words and works, it would be hard to contaminate with the felon's brand, all, I say, brought before us by any physical mediumship whatever, "from rapping to full form manifestations," are, according to Colonel Olcott, but mere "souls," "elementaries," who, whether in bodily or fluidic life, have already lost their immortal spirits, and are only waiting until, burnt out by their own vice, they shall be "annihilated"! And, since they are not the beings they profess to be, are necessarily deceivers, liars, demons—all, all! And you, too, spirit-rapper of Carcassonne, with your moral, witty, pungent sayings, coming, as they do, through physical mediumship, are but one of Colonel Olcott's spiritless "souls"; "glutting vicariously your depraved appetites, until your life shall be burnt out by their very intensity," in honest, worthy satire of self-righteous Pharisees! I should like to know, if this spirit-rapper be vicarious, who is his rector? for he is assuredly not an "elemeutal" to be made a slave of. Certainly, those who would believe the Colonel, and say that his spirit-rapper has lost his spirit, cannot say he has lost the spirit of candour, and truth, and repartee.

All this of Colonel Olcott is very sweening indeed. "Let them."

a slave of. Certainly, those who would believe the Colonel, and say that his spirit-rapper has lost his spirit, cannot say he has lost the spirit of candour, and truth, and repartee.

All this of Colonel Olcott is very sweeping indeed. "Let them," Bismarck is reported to have remarked when Paris was surrounded by German troops—"Let them stew in their own juice." But this, be it remembered, was only spoken of the bodies of men, not of their souls, which many believe are never separated from their spirits, either before or after leaving earth; which last, I mean the spirits of men, we quite agree with Col. Olcott, are at any rate eternal and immortal, as sparks of Divinity. Bismarck would, I verily believe, have shrunk at that which a Theosophist, taught by "elementals," can allege with such infinite coolness; but who can possess, we think, but little of the spirit of the despised "Spirit-Rapper of Carcassonne" (for I must still aver that it has a spirit, the Colonel notwithstanding), whose "device is Charity and Love;" little of the spirit of the angels' text, which is, "Good tidings of great joy, which shall be to all people;" and perhaps but a cloudy remembrance of who it is that has made us all, and not we our selves, consequently, whose people we are of necessity and right, just as much as a watch is just such as its maker has fashioned it. Many of those whom Colonel Olcott calls "souls," bereft of spirit, "astral men," "elementaries," are bad enough, doubtless, in all conscience; but we cannot take for granted all that "elementals," under compulsion, teach Theosophists concerning "elementaries." We cannot but think that

* Forward.

there must be a good deal of calumny somewhere, and a good deal of weakness in receiving as gospel much that may come from, perhaps, the doubles of the inquirers, those "cloud-compelling Joves," the Theosophists. All "elementaries" have lost their spirits, according to Colonel Olcott, whether in the body or out of it; and all souls who come to physical mediumship are without spirits. This may be the teaching, also, of some of the caste-ridden Brahmins of the pagodas, at whose "practices, penances, and phariseeism," Max Müller tells us, Sakya Muni, the great Buddha was so shocked. But, wherever and however these sentiments may take their rise, Col. Olcott's is, at any rate, a genuine attempt to explain Spiritualism without spirits.

I rejoice to find that Kardec's Ciel et VEnfer, translated by Miss Blackwell, is at length coming out; for, I think, it deals with evil men who have left the world, and also with some in the world, more rationally and more justly than does Colonel Olcott, yet stringently enough for any but those whom the great statesman Burke called, "these bitter professors of the graces of religion." This book deals also, shortly, with the power of mediums over spirits lower than themselves, among which M. Kardee enumerates primitive spirits (esprits primitifs), which appear to be synonymous with the "elementals" of Colonel Olcott, Signor Bosco, the conjuror, gave proof of this power of mediums over low spirits when he used to produce most extraordinary Spiritual effects by making lads on his platform say, in Italian, words which, being translated, mean—"Infernal spirits, obey!" "Spirits," I would remark, infernal though they were called, but not, as Colonel Olcott would call them, mere "souls," bereft of spirit.

It would not be, I think, difficult to show that Colonel Olcott is not only inconsistent with reference to the great Eastern religions, to which he professes to adhere, as well as mistaken as regards the teaching of Jesus which he advances; but also that he does great injustice to the gra

and repugnant to the ideas of strict justice. As it the attainment or immortality could be without discrimination, or any of God's works devoid of justice or incompatible with goodwill towards mankind, God's offspring.

I am, however, happy to find that all Theosophists do not agree with Colonel Olcott. I may say, without sorrow, that there is a division in the camp. Doctors differ among the Theosophists, as they do even among the Brahmins. So, while Colonel Olcott is seeking the self-assumed aristocracy of ancient Brahmin caste, with its "practices, penances, and Phariseeism," that "shocked" the great and righteous Buddha, we find that these very practices are on the wane among the Hindoos themselves. We will not be so uncharitable as to say of them what Colonel Olcott says of the souls of so many men, that "they are burning out by their own intensity, until dissolution comes to crown their direful careers." No, let us take a milder tone, let us say, with Bismarck, "Stewing away in their own juice." We will quote Mr. G. M. Tagore, himself a Brahmin, in our behalf, who tells us, in The Spuritualist of February 25th, 1876:—"Wherever monotheistic ideas gain ground, caste gives way before them. Castes, consequently, are breaking up in India."

But it is not alone the mysteries of the Pagodas to which the "inner ring" of the Theosophists "adhere," which are now being avoided by the more liberal Brahmins themselves, but there exists evidently also a striking diversity of opinion among the Theosophists themselves, judging from their writings; for "An English Member of the Theosophical Society," in most exact contrast to Colonel Olcott's condemnation of "souls," or "elementaries," to "annihilation," quotes in The Spiritualist of March 10th, 1878, "A very learned Occultist," who tells us, "When the elementary dies out of one state of existence he is born into a higher one; and when man dies out of the world of gross matter, he is born into one more etherial; so on, from sphere to sphere, man never losing his trinity!"

He'd be a butterfly, born in a bower,
Where roses and lilies and violets meet; Roving for ever from flower to flower, Kissing all buds that are pretty and sweet.

So far Mr. Bailey, and all the Theosophists, not omitting Colonel Olcott, seem to be in most sweet accord as regards their own personal souls. But now, when I come to the next verse, where Mr. Bailey owns that-

He'd never languish for wealth or for power, He'd never sigh to see slaves at his feet,"

I am struck with the utter discord of his sentiments with those of Colonel Olcott, who, as a "perfect initiate, has absolute dominion over the forces of nature," which he makes his obedient servants, so would naturally scorn unfortunate Mr. Bailey, who was so evidently an adversary of slave-driving, and one who was quite willing to let the elements, and the elementals also, take their own course. But whatever may be the views on these points of the more liberal members of the Theosophical Society, one nevertheless regrets that, when we thought we had a right to expect something tangible and consistent from the Theosophical camp, we only get opinions the reverse of harmonious, or rather, in one sense, so entirely diverse, that beyond it the force of contrast can no further go.

Scrutator.

SPIRIT IDENTITY.

SIR,—I would, with your permission, submit to your readers, particularly to "T. J.," the following account of a séance held with E. W. Wallis; it may also be an encouragement to that gentleman to go on in the good work in which he has been engaged. Any of your correspondents who may think that he can account for the facts in any way other than that the spirit who gave the message was then and there present and controlling the medium, may give us the benefit of his views

views.

On the 18th July, 1876, I was in London with a son, twenty-one years of age, and learned that public séances were held at the house of Mrs. Burke. We called at the time for holding one of the meetings, were joined by Mrs. Burke and daughter and Mr. and Mrs. Wallis, all of whom formed the circle. Mr. Wallis was entranced, and in the character of a rollicking Irishman gave me some appropriate personal advice, when suddenly the control changed, the medium seemed much distressed, and to suffer great pain in trying to speak to me. The only word we could make out was "Son, son." I asked if he were my son. Signs were then made for writing materials. A fly leaf was torn from a sheet of note paper, and with pencil he wrote (with great distortions of the medium's body) "I am in great pain or I would be able to speak. I have been wounded by the kick of a horse in my leg and head. I am not your son, but a friend of his" (signed Burt). The signature, like many we meet every day, was not so well written as to enable us to be sure what it was; but on the 27th August following, when at Edinburgh, I received a letter from my eldest son, dated Melbourne, 10th July, in which he, mentioning the death of a number of Colonists, says, "Mr. Burt, brother-in-law to Mr. R——, was killed off horseback during the month." I at once looked up the communication, and had no difficulty in making the signature out. I send now a photographic copy of the writing see that one in any index for the mentions of the properties of th in making the signature out. I send now a photographic copy of the writing, so that any interested may judge for themselves.

The accident is mentioned in a telegram in the Melbourne papers of

Saturday, 1st July, as having occurred on the previous Saturday.

To the above I may add that we were total strangers to the medium and the persons we sat with; that neither the son with me, nor myself, had ever heard of such a person as Mr. B.——, yet no doubt he was known to my son in Melbourne; that unless a telegram had been sent from Australia of the death, no one in the room could be aware of it, the sitting being held about a month after the death; that we had no conversation with those we sat with to lead them to know or infer who we were or where we came from. J. CARSON.

4, Warwick-crescent, Maida Vale, London, W., Dec. 26th, 1877.

MEXICAN Spiritualists have established at Vera Cruz a new institution, or college, called Esperanza.

THE death of a remarkable medium, Professor Ladieres, of Vienna, Austria, is announced in the Revue Spirite of Paris.

MARVELLOUS cures are reported as being made at Alicante, Spain, by mesmerism.

THE Viscount de Torres Solanot has resumed charge of the Madrid Spiritualistic journal. He is still busy in an attempt to have Spiritualism represented at the Paris Exhibition.

Spiritualistic journal. He is still busy in an attempt to have Spiritualism represented at the Paris Exhibition.

Spiritualism IN Dalston.—At a meeting of council of the Dalston Association of Enquirers into Spiritualism held recently, Mrs. Corner, vice-president, occupied the chair; Mr. Thos. Blyton, Mr. Edwin Dottridge, Mr. R. A. March, Mr. R. Pearce, Mr. J. Rouse, Mr. J. Toseland, and Mrs. Wood were also present. Messrs. Edwin Dottridge, Richard Pearce, and R. A. March were elected members of council. Letters of general interest were read from the Rev. Samuel Watson, Dr. Wm. B. Carpenter, F.R.S., Mr. Wm. Crookes, F.R.S., Mr. Alfred R. Wallace, F.R.G.S., Mr. Edwin Dottridge, Miss F. J. Theobald, and Mrs. Wm. Tebb. Presentations were laid upon the table and accepted with a cordial vote of thanks to the respective donors, viz., Mr. Wm. Crookes, F.R.S., Miss Kislingbury, Rev. Samuel Watson, Mr. Edwin Dottridge, and Mrs. Tebb. Mr. A. L. Elder was elected to a life membership, and Miss Edith L. Stone, and Mr. A. Tucker to ordinary membership. On the recommendation of the committee appointed at the last meeting of council, it was unanimously resolved "that a committee be appointed consisting of Mrs. Corner, Mrs. Wood, Messrs. J. Rouse, J. Toseland, Thos. Blyton, and Edwin Dottridge, with power to add to their number either from members or non-members of the association and from which body sub-committees may be formed, for the purpose of organising regular séances for the express object of evolving advanced phases of spirit manifestations. The séances to be conducted at the private residences of members of the committee as may be agreed upon. A careful record of all the proceedings to be kept, certified, and reported by the committee to the committee as may be agreed upon. A careful record of all the proceedings to be kept, certified, and reported by the committee to the committee as may be agreed upon. A careful record of all the proceedings to be kept, certified, and reported by the committee to the committee as m auditing the accounts for year ending 31st inst. The hon. secretary was authorised to make the necessary arrangements for the fortnightly Monday evening discussion meetings in January next. The seventh annual general meeting was formally announced for Thursday, January 31st next. The council then adjourned.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

AT a séance for inquirers held at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, London, on Wednesday, the 26th December, 1877, the circle consisted of ten persons, including the medium, Mr. W. Eglinton. After the usual preliminary examination of the cabinet, and the secure fastenings of the medium's hands, feet, and body, the gas was turned down till it gave a dim light, and the sitters had scarcely seated themselves before the manifestations commenced. A hand was distinctly seen to pull aside the curtain at the extreme end of the cabinet, and was again visible in front of the medium, removing several articles which had been placed on the Oxford chimes upon his knees; at the same time, raps and sounds were heard at the back of the cabinet.

At the suggestion of one of the sitters, a book was placed on the medium's knees, and was opened and shut several times, without any hand or finger being visible; in answer to inquiry, "Joey" said it was not necessary to materialise for this purpose, as he threw off the power from the medium's hands to produce the result.

After sundry jokes and remarks, "Joey" requested that the sitters who were nearest to the cabinet should enter it as quickly as possible after a hand was made visible in front, to examine the position and fastenings of the medium's hands; this being done, it was found that the medium's hands and all fastenings were intact; scarcely a moment's interval elapsed between the time of the hand being visible in front of the cabinet, and the examination of the medium's hands securely fastened behind him. The genuineness of the phenomena appeared to be satisfactorily proved to all present.

T. H. Edmands, present.

Member of the Séance Committee, in Charge.

FAY VERSUS CARPENTER.

(To the Editor of the "Banner of Light," Boston, U.S., Dec. 22nd.)

I wish to state a few facts in reference to an article in your paper of Dec. 8th referring to myself, in a letter of Mr. Crookes on Dr. Car-

penter's attack.

First, it is untrue that Mr. Crookes gave me a letter speaking of the First, it is untrue that Mr. Crookes gave me a letter speaking of the spiritualistic nature of my manifestations, and referring to Fellows of the Royal Society. The only letter, to my knowledge, that Mr. Crookes ever wrote regarding my mediumship (with the exception of the one written to Mr. Cooper) appeared in the London Daily Telegraph, and other journals, March 11th, 1875.

Second, in reply to Dr. Carpenter's statement that an offer was made by my managers in May, 1875, of an equivalent sum of money for me to "expose the whole affair," I will now say to Dr. Carpenter, as I did to my managers, I have nothing to expose.

I am in receipt of a letter, dated November 18th, 1877, asking me if I will fix a price to visit England under the title of an "Exposée," and show how I am supposed to have hoodwinked members of the Royal Society.

Royal Society.

My reply was as follows:—"As poor as I am, and as clever as I am supposed to be by Dr. Carpenter and others, I am obliged to decline your tempting proposition to replenish my exchequer by attempting impossibilities. I sincerely hope to be able to maintain myself and child in a more honourable occupation."

Annie Eva Fax.

Akron, Ohio, December 10th, 1877.

THE Religio-Philosophical Journal, the Chicago Spiritualistic newspaper, lost several thousand dollars a few weeks ago, through the failure of two or three banks. It can well afford to bear the loss.

On Monday, Jan. 14th, the fortnightly discussion meetings at 38 Great Russell-street, will be re-opened with a paper by Mr. Thomas Shorter on "Form-Manifestations; are they due to Embodied or Disembodied Spirits?"

MR. J. M. Peebles reached London last Saturday. He has taken the degree of Doctor of Medicine in Philadelphia, after working for it, and has shown us the diploma authorising him to follow the profession in the United States.

THE Council of the National Association of Spiritualists holds its monthly meeting on Tuesday next. One of the notices of motion is that Mr. Algernon Joy, M.Inst.C.E., be asked to resume his former post of honorary secretary to the Association; the mover will be Mrs. Makdougall Gregory

THE Boston Herald says:—"The published accounts of the recent meeting of the French Medical Society chronicle the investigations of a physician into the temperature of the surface of the head in health and disease. The instruments he employed, the methods adopted, and results obtained, will be of service to those students who are experimenting in the same direction with medicine in a normal and abnormal state."

A CATHOLIC CANON ON INDEPENDENT SLATE-WRITING.

To the Editor of "The Banner of Light."

La Renovation, of Belgium, has an article on Dr. Slade from the pen (I think of its editor) of the Chanoine X. Mouls. This authorised Canon of the "holy church" devotes nearly three columns of the Renovation to a couple of séances held with said American medium. I will give here, very briefly, what he has to say:—"Being an attentive reader of what the Belgian papers have, with all laudable and praiseworthy frankness, reported concerning Dr. Slade, I was, with some friends, desirous of studying seriously the phenomena alleged to take place in his presence." The table being thoroughly examined, and the medium seated to the satisfaction of the visitors, Dr. Slade took a slate with a bit of pencil upon it, as usual, and held it under the table. "Suddenly," says the Chanoine, "we heard a kind of grating noise, and presently a knock, which signified that the slate could be withdrawn. Upon it were two sentences, one in French, the other in English, as follows:—'Paul, serviteur de Dieu et apôtre de Jesus Christ, pour instruire les élus de Dieu dans la foi et dans la connaisance de la vérité qui est selon la piété.' And, 'They are glad I come and give you proof of my presence; we hope it will impress in your souls the love of God and His high works.'

"'Now,' said Dr. Slade through the interpreter, 'if you desire it we will try to raise the table.' I placed my feet upon his while his hands with ours formed a chain on top of the table, which rose suddenly twenty-five or thirty centimetres, then fell heavily upon the floor. 'Let us try and raise M. X. with his chair.' He placed his outstretched right hand upon the back of M. X.'s chair while his left hand remained in the chain, and suddenly M. X. and chair rose to the height of some thirty or forty centimetres.

"At a second séance the Doctor was in front of me, and on my left

and suddenly M. X. and chair rose to the height of some thirty or forty centimetres.

"At a second séance the Doctor was in front of me, and on my left was Mr. L—, a learned philosopher (or un grand philosophe). Dr. Slade's hands were on the table while we felt others patting us upon our knees. A chair in the room was overturned, and a bell upon the table was thrown over my head into a distant corner of the chamber, Dr. Slade's hands and feet remaining perfectly immovable. Lastly, I myself placed a slate, well verified, under the table, with a bit of pencil upon it. Immediately we heard writing going on, and when, at a signal, I withdrew the slate, it had on it, beautifully written and well lined, an extract from the New Testament, but too long to be here quoted. Behold here the facts in all their simplicity, as have been reported, and are sustained by the Chronique, le Progrés de Charleroi (given in my late Review in the Banner), &c., &c. . . . Spiritualists like Socrates and Plato, like those of the great school of Alexandria, know; yes, we know through science certain bases, not only metaphysical, but facts multiplied daily of this immense science, too little known, mesmerism, that the soul exists; that it often quits the body and makes voyages by itself. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . Dr. Slade has a familiar spirit, which attends him day and night. . . . The heavens may fall, but truth will survive the ruin."

G. L. DITSON.

Another of Allan Kardec's works, Heaven and Hell, most carefully translated by Miss Anna Blackwell, was published yesterday.

Mediums who can obtain strong physical phenomena in daylight, like those once common in the presence of Mrs. Mary Marshall, are much wanted in England. Probably this demand can be met from America.

The publication of the second edition of the late Professor Gregory's book on Animal Magnetism has given considerable impetus to the study of mesmerism, for there is a large and continuous demand for it in all parts of the globe where the English language is spoken.

A NEW SPIRITUALISTIC BOOK.—We are about to bring out a new scientific book in connection with Spiritualism, written by "M.A. (Oxon)"—whose name is a guarantee of good literary work—on "Psychography," or "direct writing," summarising the many test séances given by Dr. Slade, and other mediums, and drawing conclusions therefrom. It will be published next month. "Rifts in the Veil" will be published to-morrow or on Monday.

A FASTING GIRL.—Martha White has died at Market Harborough, Leicestershire, under very peculiar circumstances. She has been ill five years, and is popularly supposed to have taken no food for four years. She was at first attended by Mr. Francis, surgeon, and latterly by Dr. Grant, his successor, and has been kept alive by the injection of morphia into her system. The case has excited considerable interest among the medical profession. It is stated that a post mortem examination fully satisfied the doctors who made it that no food had passed the stomach for a long time.—The Times.

RECEPTION AT MRS. MAKDOUGALL GREGORY'S.—Last Wednesday night Mrs. Makdougall Gregory gave a reception to Spiritualistic and other friends at 21, Green-street, Grosvenor-square, London. Among those present were Dr. George Wyld; Miss Wyld; Mr. St. George Stock, M.A.; Mrs. Ramsay; Mr. Stanhope Templeman Speer, M.D.; Mrs. Speer; Mrs. Wiseman; the Hon. Mrs. Forbes; Miss Spencer; Mr. and Mrs. Desmond Fitz-Gerald; the Rev. Cosmo Gordon, D.D.; the Rev. C. Maurice Davies, D.D.; Mrs. Davies; Miss Showers; Mr. Nugent James; Dr. Allman, F.R.S.; Mr. Hensleigh Wedgwood, M.R.I.; Signor Rondi; Mr. Algernon Joy, M.Inst.C.E.; Lady Brewster; General Brewster; Mr. Mayne; Mr. C. E. Williams; Mr. and Mrs. Fletcher; Mr. Eglinton, and others. Mr. and Miss Dietz gave some excellent recitations, and Mr. Tamplyn some high-class music. music.

"THE DEMONS OF DERRYGONELLY."

Under the above title Professor W. F. Barrett has written an interesting article in the December number of The Dublin University Magazine, in which he narrates how, in the County Fermanagh, Ireland, phenomena broke out spontaneously like those which once made their appearance in the Fox family at Hydesville. In the course of the article Professor Barrett gives the following statement, made by the farmer :-

"My poor wife," he began, "died in March last, and after her death we were all very lonesome and sad, and fretted a good deal. On Good Friday night, just three weeks after her death, after I had gotten to bed, I heard a little wee rapping at the door forenenst where I lay, and it kept on rapping at the door forenests where I may, and it keps on rapping till about two o'clock in the morning. I thought it was our cats, or some rats, and it would go away soon, but it didn't. The next night it began again, so I fetched a light, and got up to see what it was, and it then ceased; but when I lay down again it began again. Then I got a stick, thinking I would scare it away, so when it began again I hit the door a crack with the stick, but instead of scaring it, it struck harder than before at the door, and when I struck again it struck too. Then when I found I couldn't daunt it, just a wee dread came over me, for I knew then it couldn't be rats or mice. So I got up and searched all the house; the cats were surely asleep by the fire, and no one was about. Then I began to take a thought what it was, but could pass no opinion. Then I woke the children, but when I went to bed again it kept on rapping till daylight, when it went away till next night. After this a great dread came over us all, and we kept a candle burning all night, but the knocks would still come when the light was burning, but not so loud. Then we all laid ourselves down in the same room, and now it wrought on the quilt of the bed, making sounds like tapping the quilt, and touching my daughter Maggie, so she says. One morning we found fifteen or sixteen small stones had been dropped on her bed. The noises and the tapping continued nearly every night, and once it wrought all night till the children were getting up in the morning; and so it went on, and with the dread and the loss of sleep we all felt very sick. Then it began to steal. We found this first on May 24th: I know it was that day, because it was Derrygonelly Fair. It first took a pair of boots and an odd one from out of the press in our sitting-room, and we searched the house for them everywhere, but could not find them; and we looked in the fields, but never a one of them could we find. Then one of us said, Let us ask the raps to tell us. So that night I said, 'If the boots are in the house, us. So that night I said, 'If the boots are in the house, give a rap;' and instead of rapping it gave a scratch; then I said, 'If the boots are out of the house give a rap,' and it gave a loud rap. Then I said, 'Give a rap if they are in Garrick's field,' and it gave a scratch; then I asked other places, and at last I said, 'Are they in the plant field?' And it gave a loud rap; and I said, 'What o'clock will they be there?' as I had searched the plant field already. Then it gave six knocks. So a little before six in the morning I gave six knocks. So a little before six in the morning I went out and searched the plant field again, but could find nothing; then I came in to see the clock, and it do be only just six; so I went out again, and I found them in the very place I had looked before. And sure, sir, I am of this. The three boots were all tied together with a bit of selvage wound round and round them, and with a string of knots we couldn't undo; so we had to cut them apart, and they were quite dry, as if from the fire. Then we locked up all the boots, but it did no good, for another night it took a boot from a locked drawer, and after a great search we found it in a chest of feathers in the loft.

"Other things besides boots it stole; some things it took in daylight, and many of them we have not found yet. took a pair of scissors, and then it began to steal our candles. First it took a pound of candles; then we had to light the little lamp; it then stole the lamp-chimney, and after that three more lamp-chimneys, so we couldn't get our lamp to burn. Then we borrowed a lamp which burnt without a chimney, and it stole the bottle of lamp oil. None of these things could we find, nor would it tell us where they were,

but kept on scratching, and seemed to be angry. We got some more oil, and it came that night and stole the lamp we had borrowed, and this vexed us badly. Then Jack Flanigan came and lent us his lamp, saying he would engage the devil himself could not steal it, as he had got the priest to dip it into holy water. But that did no good either, for a few nights after that it stole that lamp too. We were then forced to get more candles, and the children hid them in the byre [the cow-house], in a little hollow between the thatch and the rafters, so that no one could have found the candles, they hid them so close; but it seen them, and I think, too, it heard us speaking of the good way we had managed to trick it this time, for when we went to get a candle from the byre, an hour and a half after they were hid, they were all gone; so we were forced to leave our candles in a neighbours' house till we wanted one, but it was very troublesome, for there is no house very near, and we couldn't keep a candle at all unless it do be burning, for it would take the candle-end away if the light were put out. It tried to keep us in darkness, so that it should be able to make most disturbance.

"One day I bethought me of putting a candle in a lantern, and tying the lantern up to the ceiling. So I bought a candle of a woman who comes this way to sell things, and I put the candle in the lantern, shutting the door tight down myself, and then tied up the lantern, and set the two young children after watching it like a cat would a mouse; but they didn't keep their eyes on it all the time, but every now and again they looked up. We were down working in the bog, and before night came the children came running down to us, saying the candle had gone out of the lantern; and sure it had, for when I got home there was no candle in the lantern; it had been stole out, though the lantern door was close shut all the time, and no neighbour had come nigh the house. After that I said it was no use getting more candles, so we had to use the light of the turf fire. Lately, however, it has left off stealing, and we can now keep a light, though

every day we fear it will be taken.

"Many people came now to see us and hear the knockings, for the news of it had gone about, and some said it was only rats, and others thought it were trickery, and some said it was fairies, or maybe the devil. Several neighbours wanted us to get the priest, but we are Methodists, sir, and believed the Bible would do more good. A class leader one day told us to lay the Bible on the bed; so we did in the name of God, but a little after we found the Bible had been placed on the pillow, and was laid open at the book of Jeremiah. Then I got a big stone, about 28 lbs. weight, and laid it on the Bible in the window sill, for I was afeard it might take the Bible away; but before long we found the Bible had been moved, and we found the big stone laid on the pillow and the Bible open on top of it. After that it moved the Bible and prayer-book out of the bed-room, and tore seventeen pages of the Bible right across, as you see, sir, here.'

THE second part of the "Reading from Shakespeare's play of Hamlet, with special reference to the Ghost, by Mr. R. A. Marsh, which was adjourned from 22nd November last, will take place at the rooms of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston-lane, Hackney-downs, E., on Monday evening, the 7th January, 1878, at 8 o'clock. Visitors are invited to attend.

1878, at 8 o'clock. Visitors are invited to attend.

The "Spiritual Magazine."—We have received the following funeral post-card—"We rest during 1878. The why is clearly stated in the December month's number of the Spiritual Magazine of phenomena, physical—ethereal—spiritual. The usual monthly number will be issued 1st January, 1879.—The Editor." The earlier volumes of the Spiritual Magazine are of considerable historical value, and for the first ten years, or thereabouts, contain records of all that is of value in relation to the progress of Spiritualism in Great Britain. But within the last few years the magazine has steadily declined in quality, until of late it has favoured the public with so many absurdities, in the way of announcing that the sun shines by reflected light, that some of the heavenly bodies travel in zigzag courses, and so on, that its disappearance is a matter for congratulation. If it had been in the hands of an experienced journalist its decline in quality and interest would not have taken place, and we wish that it had retained its early standing.

ANSWERS TO CORRESPONDENTS.

E. F.—Your enclosures have already been published elsewhere, and the previous communication you sent, was only a circular sent to various journals.

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

Representing the English and American Literature of Spiritaalism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 3S, 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 Spiritualist, but the Association and *The Spiritualist* Newspaper and publishing business are not in any way connected with each other.]

- RIMITIVE 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 Christiau Church. 73. 64.
- ship 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, 15s.; moderately abridged edition, 5s.
- RESEARCHES IN THE PHENOMENA OF SPIRIT-UALISM, by William Crookes, F.R.S. The best work ever published to seientifically demonstrate the reality of some of the physical phenomena of Spiritualism, 5s.
- MIRACLES AND MCDERN 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, 5s.
- PLANCHETTE; OR, THE DESPAIR OF SCIENCE by Epes Sargent. A book rich in descriptions of well-authenti-cated spiritual phenomena. Information about the relatiouship of Spiritualism to Religion and Science is also given. 5s.
- CONCERNING SPIRITUALISM, by Gerald Masse, A brilliant well written little essay on Spiritualism. Neat bound, with gilt edges. 2s.
- LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.
- where are the dead of special work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other Literature of Spiritualism.
- THE OTHER WORLD, by the Rev. G. F.
 Lee, D.C.L. This newly-published book contains Facts
 and Traditions relating to Dreams, Oniens, Apparitions,
 Wrattlis, Warnings, and Witcheraft. The author admits the
 reality of Spiritual visitatious, but cousiders modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparitiou seen by one of the ancestors of
 Lord Lyttleton. 2 Vols., crown 8vo., 16s.
- PROOF PALPABLE OF IMMORTALITY, by Epes Sarrent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the naterialised spirit Katic King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.
- taken by Mr. Harrison by the aid of the magnesium light. 5s.

 MIRACLES, PAST AND PRESENT, by the Rev.

 William Mountford. Tho author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernatural in Miracles and Doctrine; Miracles and and the Beaving Spirit; The Scriptures and Pneumatology; Miracles and Seienee: the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatie; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament and the New; the Spirit; Jesus and Resurrection; the Church and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 600 pp. Cloth 10s. 6d.
- ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell).
- THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early lustory of geological specimens: these sensitives thus saw the Mastodou and other extinct animals as if living and moving before them; they likewise saw the seenes by which these prehistoric animals lwere surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vecetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their cyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the anthor, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.
- POEMS OF THE INNER LIFE. Given by Spirits through the m diumship of lizzie Doten. The accusation is some-times made by disbelievers that spirit messages are of a trumpery character, but these beautiful poems give evidence that all spirit ntterances are not so. "The Prophecy of Vala," published in this book, and professedly given by the Spirit of Edgar Allen Poe, is better than any which that poet wrote during the whole of his life on carth. Best edition, gilt, 10s. 6d.; cheap edition, 7s. 6d.

- POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzle Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

 BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s.
- By Allan Putnam. 6s.
 PEOPLE FROM THE OTHER WORLD, by Col. H.
 S. Olcott. Profusely illustrated. This book is dedicated to Mr.
 William Crookes and Mr. Alfred Russell Wallace. The author
 is a literary gentleman of hird standing in New York, and the
 book censists of descriptions of scances at which materialised
 spirits appeared under test conditions, in the presence of the
 author and other witnesses, Pictures of the Rddy Brothers,
 their homestead, and the phenomena presented at their scances,
 are included in the work. 12s. 6d.
- PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams.
- HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Danskin, 4s. 6d.
- POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s.

 THE FUTURE LIFE, as described by Mrs. Elizabeth Sweet, with an introduction by Judge Edmonds. 7s. 6d.
- Sweet, with an introduction by Judge Edmonds. 7s. 6d.

 THE PRINCIPLES OF NATURE, given inspirate ally through the mediumship of Mrs. Maria M. King. 7s. 6d.

 LOOKING BEYOND, by J. O. Barratt, contains the testimony of the departed about the world beyond the grave. 5s.

 HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M. P. 2s. 6d.

 WILL-ABILITY, by Joseph Hands, M.R.C.S.; contains experiments on Mesmerism and arguments relating to Free Will. 2s. 6d.

- STRANGE VISITORS, dictated through a Clair-
- THE INNER MYSTERY. An inspirational poem. By Lizzie Doten. 2s. ELECTRICAL PSYCHOLOGY, by Dod. 7s. 6d.
- DAWN. An American Novel, advocating Progressive principles, 5s. 6d.

 FLASHES OF LIGHT FROM THE SPIRIT WORLD. Through the mediumship of Mrs. Couant. 7s. 6d.
 BIOGRAPHY OF MRS. CONANT. 7s. 6d.
- RADICAL RHYMES, by William Denton. 6s. 6d.
- OUR PLANET, by William Denton. 7s. 6d.
 BOOK OF MEDIUMS, by Allan Kardec. (Mrs. Wood's translation.) 7s. 6d.
 SEERS OF THE AGES, by J. M. Peebles. 5s.
- THE SPIRITUAL PILGRIM, by J. O. Barrett.
- AROUND THE WORLD, by J. M. Peebles. 10s. STATUVOLENCE; OR, ARTIFICIAL SOMNAM-BULISM. 7s. 6d. MRS. CROWE'S NIGHT SIDE OF NATURE. 2s.
- THE TWO WORLDS, by Brevior. 12s. 6d.

- THE TWO WORLDS, by Brevior. 12s. 6d.

 GLIMPSES OF A BRIGHTER LAND. An interesting little book, containing messages given by Spirits through the Writing Mediumship of a Lady. 2s. 6d.

 PSYCHOLOGICAL MEDICINE, by Dr. Bucknill and Dr. Daniel H. Tuke. 25s.

 APPARITIONS, by Newton Cresiand, 2s. 6d.

 THE RELIGIOUS SYSTEM OF THE AMAZULU, giving information about Spiritual Phenomena among the Amazulu and other Tribes of South Africa, by the Rev. Canou Callaway, MD., in three parts. 12s.

 OUTLINES OF TEN YEARS' INVESTIGATION INTO THE PHENOMENA OF MODERN SPIRITUALISM, by Thomas P. Barkas.

- by Thomas P. Barkas.

 APPARITIONS: A NARRATIVE OF FACTS, by the Rev. Bourchier Wrey Saville, M.A. 4s. 6d.

 HESPERIA. Poems, by Cora L. V. Tappan. 6s.

 CAREER OF RELIGIOUS IDEAS, by Hudson Tuttle. 2s. 6d.
- THE SPIRITUAL LYRE. A Collection of Songs for the use of Spiritualists. Paper, 6d. DEMONOLOGY AND WITCHCRAFT, by Sir Walter

- Scott. 6s.

 SIGNS BEFORE DEATH. A Record of Strange Apparitions, Remarkable Dreams, etc. 3s. 6d.

 STORIES OF INFINITY: 1. LUMEN.—2. HISTORY OF A COMET.—3. AN INFINITY, by Camille Flammarion. 6s.

 LIFE LINE OF THE LONE ONE; OR, AUTO-BIOGRAPHY OF THE WORLD'S CHILD, by Warren Chase. 4s. 6d.
- VOICES FROM THE SPIRIT WORLD, being Communications from many Spirits by the hand of Isaac Post. 6s. 6d.
- THE GADERENE; OR, SPIRITS IN PRISON, by J. O. Barrett and J M. Peebles.

 LIFE BEYOND THE GRAVE, described by a Spirit through a Writing Medium. 2s.

WORKS BY ANDREW JACKSON DAVIS,

1	The " Poughkeepsie Seer."		8.	d.
1	Nature's Divine Revelations		15	0
1	The Physician. Vol. I. Gt. Harmonia		7	ß
ı	The Teacher, ,, 11. ,,		7	6
ı	The Seer. "III. " · · ·		7	6
١	The Reformer. ,, IV.		7	G
i	The Thinker V		7	6
ı	Magie Staff. An Autobiography of A. J. Davis	٠	7	6
ı	A Stellar Key to the Summer Land		3	G
1	Arabula, or Divine Guest		7	G
ł	Approaching Crisis; or, Truth v. Theology.		5	0
١	Answers to Ever-recurring Questions from the Pcople .		7	0
ı	Children's Progressive Lyecum Manual	•	2	0
l	Death and the After-Life	٠	2 3 3 7	0
1	History and Philosophy of Evil	٠	7	0
I	Harbinger of Health	•		C
1	Harmouial Man; or, Thoughts for the Age	•	3	G
ı	Events in the Life of a Seer. (Memorauda.)		9	6
1	Philosophy of Special Providence Free Thoughts Concerning Religion	•	3	6
1	Penetralia; Containing Flarmonial Answers	•	7	Ğ
1	Philosophy of Spiritual Intercourse	•	6	0
1	The Ianer Life; or, Spirit Mysteries Explained .	ı.	7	6
ı	The Temple—on Disease of Brain and Nerves		7	6
ı	The Fountain, with Jets of New Meanings		5	0
ł	Tale of a Physician; or, Seeds and Fruits of Crimo .		5	0
l	The Diakka and their Earthly Vietims		2	6
1	Conjugal Love; Truth v. Theology		5 2 3 7	0
ı	Morning Lectures		7	6
и				

MISCELLANEOUS BOOKS

Oriental Religions (Johnson)		24	0
Religions of the World (Leigh)-A well-written little	e book		-
recommended by THE SPIRITUALIST Newspaper	o book,	0	0
Keys of the Creeds		2 5	6
The Wheel of the Law (Alabaster)-A book contain	nina in	h	U
torosting portrorless and lesses de relating to Duddi			
teresting particulars and legends relating to Buddi		14	0
History of American Socialisms (Noyes) .		18	0
The Romantie History of Buddha (Beal)		12	6
Catena of Buddhist Scriptures (Beal)		15	0
Threading my Way, an Autobiography, by Robert Dale	e Owen ,	7	6
Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrin	as, from		
Unina to India (400 A.D. and 518 A.D.) Translat	ed from		
the Uninese by Samuel Beal, B. A. Trin, Corl. Co.	m	10	6
THE NUISERY Tales, Traditions and Histories of the	a Zulua		•
by the Key, Henry Callaway M D. In civ norto		16	0
The Life and Teachings of Confidence, Translated into	Handlich	10	•
With Freilminary Essays and Explanatory Notes b	w Tomou		
Legge, D.D.		۸	6
Myths and Myth-makers Old Tales and Consentition	na inton	٠.	O
preted by Comparative Mythology, by John Fiske	15 Inter	٠,	_
		10	8
The Life and Works of Mencius. Translated into	an Omcer	. 5	0
from the Chinese Classies, by James Legge, D.D.,	finglisu		
On Evalted States of the Maryons Systems on (1)	1414D	12	0
On Exalted States of the Nervous System; an (aller planation of the Mysteries of Modern Spirit	ged) Ex-		
Drooms Trongs Commenced of Modern Spiri	tualism,		
Dreams, Trance, Somnambulism, Vital Photograph	ly, Faith		
Will, Origin of Life, Anæsthesia, and Nervous Con	agestion		
by Robert H. Collyer, M.D.		12	G
The Dervishes; or, Oriental Spiritualism, by John P	. Brown.		
Secretary of the Legation of the United States of	America		
at Constantinople ,		1	0
Mythology and Popular Traditions of Scandinavia	. North	_	
Germany and the Netherlands, by Benjamin The	orne. In		
three vols		18	6
The Koran; commonly called the Alcoran of Mal	bourned		0
Translated into English immediately from the	Original		
Arabie, by George Sale	OLIMITETE	10	6
	·	10	0

SPIRIT PEOPLE.

A scientifically accurate description of Manifestations recently produced by Spirits, and Simultaneously Witnessed by the Author and Other Observers in London.

By WILLIAM H. HARRISON.

Limp Cloth, red edges. Price Is.; post free Is. Id. 38, Great Russell Street, London, W.C.

Or of Messrs. Colby and Rich, 9, Montgomery-street, Boston, U.S.

Or of Messes. Colby and Rich, 9, Montgomery-street, Boston, U.S.

OPINIONS OF THE PRESS.

"As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messes. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much vexed question of a priori objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole tone of the book (which is singularly free from dogmatic pretension) is rigorously logical."—Public Opinion.

"At the outset of his booklet Mr. Harrison disclaims any intention of proselytising or forcing his opinion down non-Spiritualistic throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, abbeit bristling with assertions of the most dumbfounding nature."—London Figaro.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so fair from being impressed by the evidence he has brought for ward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited."—Morning Advertiser.

"The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither theories nor dogmaties, nor attempts to make converts to his views. He stat

News
Limp cloth, red edges. Price Is. Id., post free.
W. H. HARRISON, 3S, GREAT RUSSELL STREET, LONDON, W.C.

NEATLY PRINTED LEAFLETS

Containing instructions

HOW TO FORM SPIRIT CIRCLES AT HOME, With no Spiritualist or Professional Medium present, may be obtained at *The Spiritualist* Newspaper Branch Office, price 300 for 1s., post free, or 500 for 1s. 6d., post free.

These leaflets are specially suitable

FOR DISTRIBUTION AT PUBLIC MEETINGS,
And in localities where mediums and spirit circles are not
numerous.

numerous.

The Spiritualist says:—" Contention about Spiritualism and mediums should be avoided, and action substituted. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recoguise as impostors or disreputably unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. If every Spiritualist makes it binding upon binself to "drop about" or distribute five hundred of the leaflets, containing instructions how to form spirit circles at home, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age."

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

NEW ERA.

HOW TO PREVENT DISEASE AND PRE-MATURE DEATH BY NATURAL MEANS.

DRD BEACONSFIELD justly stated the other day that "the health of the people is really the foundation upon which all their happiness and power as a State depend." For the most practical mode of preventing desease and premature death see a large Illustrated Sheet given with each bottle of ENO'S FRUIT SALT. The Information is invaluable. As a HEALTH-GIVING, REFRESHING, COOLING, and INVIGORATING BEVERAGE, or as a gentle laxative and tonic in the various forms of indigestion, use ENO'S FRUIT SALT (prepared from sound ripe fruit). It is the best preventive and cure for Biliousness, sick Ileadache, Skin Eruptions, Impure Blood, Pimples on the Face, Giddiness, Pevers, Feverishness, Feverish Colds, Mental Depression, Want of Appetite, Sourness of the Stomach, Constipation, Vomiting, Thirst, &c., and to remove the effects of errors of eating and drinking.

Enors feating and drinking.

ENO'S FRUIT SALT.—"Amongst the many and varied medicinal discoveries of the nineteenth century none, perhaps, has advanced so rapidly into public notice as ENO'S FRUIT SALT. Comparatively unknown some year or so ago, this preparation, which is made from ripe sound fruit, is now met with in every quarter of the globe. The great merit which is claimed for it is that it keeps the blood pure and the system perfectly clear, and thus takes away the groundwork of malarious diseases so common to towns and districts which are ill-drained. There is little doubt but that the time will eventually come when fevers and diseases resulting from poisoned blood will be considered as officnes against the well-being of communities at large; but we will, in all probability, be some while yet before it shall have arrived at such a pitch of sanitary perfection. Meanwhile; we cannot withhold a welcome to any specific which may prove a means of preserving or restoring health. The simpler the better, so long only as it is effectual. ENO'S FRUIT SALT has been found an excellent corrective to the digestive organs, and in the colonies, in India, and in South America, has a largely increasing sale. It is better by far than "nips," and amongst the Good Templars—a numerous community all over the world—it is recognised not only as a refreshing but also as a stimulating drink."—European Mail, Nov. 1, 1877.

WHAT EVERYBODY WANTS TO KNOW.

ENO'S FRUIT SALT.—A Gentleman writes:

"Since I have used ENO'S FRUIT SALT night and morning, my headaches, &c., have left mc, and this after suffering for above twenty years. You should make this fact well known."

RNO'S FRUIT SALT. — A Lady writes: —

"Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long."

WHAT EVERY TRAVELLING TRUNK AND HOUSEHOLD IN THE WORLD OUGHT TO CONTAIN—A BOTTLE OF

ENO'S FRUIT SALT,

AS A
GENERAL LAXATIVE AND TONIC
IN THE VARIOUS FORMS OF INDIGESTION.

GENERAL LAXATIVE AND TONIC
IN THE VARIOUS FORMS OF INDIGESTION.

GUARANTEED TO BE PREPARED FROM SOUND RIPE
FRUIT.

The Fruit Salt is one of Nature's own products. It contains all
the valuable saline constituents of Ripe Fruit in a portable,
agreeable, and simple form, and is in every respect as harmless
as the jutiess of fruits from which it is obtained.

In Pimples and Blotches on the Face, Sallowness of the Skin,
and Depression of Spirits, it is most useful, for not the least of its
recommendations is its resemblance to fruit in the natural way
in which it relieves the system of effect or poisonous matter,
which, if retained, poisons the blood; and its advantages over
fruit is that it can be always at hand when required. Its
preparation has been truly styled one of the triumphs of modern
chemistry. In not or foreign climates it is havaluable. It allays
nervous excitement, and restores the nervous system to its
proper condition (by natural means). In the Nursery it is beyond
praise.

ENO'S FRUIT SALT

is particularly valuable. No traveller should leave home without a supply, for by its use the most dangerous forms of Fevers, Blood Poisons, &c., are Prevented and Cured. It is, in truth, a Family Medicine Chest in the simplest yet most potent torm. Instead of being lowering to the system, this preparation is, in the highest degree, invigorating. Its effect in relieving thirst, giving tone to the system, and aiding digestion is most striking.

ENO'S FRUIT SALT (one of Nature's own products) keeps the blood pure, and is thus of itself one of the most valuable means of keeping the blood free from fevers and blood poisons, liver complaints, &c., ever discovered. As a means of preserving and restoring health, it is unequalled; and it is, moreover, a pleasant, refreshing and invigorating beverage. After a patient and careful observation of its effects when used, I have no hesitation in stating that if its great value in keeping the body healthy were universally known, not a household in the land would be without it, nor a single trayelling trunk or portmanteau but would contain it.—

J. C. Eno.

E No'S FRUIT SALT.—"I am very much pleased with your FRUIT SALT. I have fully proved its great efficacy by its having entirely cured me of indigestion."—
T. Wood, Jun., Tudor-road, Canterbury.

WORTHY OF NOTICE.—PALPITATION OF THE HEART, caused by Liver Derangement and Indigestion, frequently called (or mistaken for) Heart Disease:—"On April 141 purchased a bottle of your FRUIT SAUT, not feeling very well at the time, and it had an effect that I never anticipated when I boughtit. I had suffered more or less, since the year 1841, from palpitation of the heart, but very badly during the last few years. The least thing would produce it during the day, and at night my sleep was very much disturbed. Strange to say, after the first dose of FRUIT SAUT, the dangerous, annoying, and truly disagreeable symptoms of palpitation suddenly eeased, and have not since returned. Out of gratitude for the benefit which I have received, I have recommended it to all my friends, both in London and Yarmouth. At the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, dear sir, yours respectfully, "W. B. BECKETT."

CAUTION. — Examine each Bottle and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation. TRADE MARK—ENO'S FRUIT SALINE, OF FRUIT POWDER. Sold by all Chemists. Price 2s. 6d. and 4s. 6d.

Sole Agent for Paris-PHARMACIE DE BERAL. 14, RUE DE LA PAIX.

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

BY WILLIAM II. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay.

The gilt device on the cover designed by Florence Claxton and the Author.

The gilt device on the cover designed by Florence Claxton and the Author.

Contents.

Part 1.—Miscellaneous Poems and Prose Writings.

1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—6. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji Al Shacabae was Photographed. (A letter from Hadji Al Shacabae, a gentleman who visited London on business connected with a Turkish Loan, to Ali Mustapha Ben Buckram, Chief of the College of Howling Dervishes at Constantinople.)—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Fast Falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—13. The Lay of the Photographer.—14. How to Double the Utility of the Printing Press.—15. The Song of the Mother in-Law.—16. Wirbel-bewegung.—17. "Poor Old Joe !"—18. The Human Hive.—19. The Lay of the Mace-Bcarers.—20. A Love Song.—21. A Vision.—22. "Under the Limes."—23. The Angel of Silence.

Part 2.—The Wobblejaw Ballads, by Anthony Wobblejaws.

24. The Public Analyst.—25. General Grant's Reception at Folkestone.—26. The Rifle Corps.—27. Tony's Lament.—28. The July Bug.—29. The Converted Carman.

OPINIONS OF THE PRESS. From The Morning Posl.

From The Morning Post.

The Morning Post, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an Innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity... The unfortunate Hadji's narrative of his adventures amongst the magicians of Whitechapel is quite one of the funniest things that has been published for years... The book contains quite enough to ensure it a wclcome from which its tasteful appearance will not detract." The Morning Post says of The Wobblejaw Ballads:—"No one can help laughing at them," and It says that the rhymes are pitched in "something like the same key" as The Bon Gaultur Ballads or The Biglow Papers, "with an appreciably successful result."

From The Court Journal.

"All are of marked ability... Occasionally we find verse of

"All are of marked ability.... Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

From The Graphic.

"Those who can appreciate genulne, unforced humour should not fail to read The Lazy Lays and Prose Imaginings. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds piquancy to the fun. The Lay of the Newspaper Editor is capital, if rather severe, and so is The Lay of the Macebearers; but one of the most laughable bits is the Turk's account of how he went to be photographed."

From Public Opinion.

From Public Opinion.

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

From The Bookseller.

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

not at all ill-natured."

From Nature.

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published "A.D. 1877 (popular chronology); A.M. 5877 (Torquemada); A.M. 50,800,077 (Huxley). We believe that our readers may derive a little amusement from a perusal of the volume."

From The British Journal of Pholography.

"The Lazy Lays Include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent... The Lazy Lays will make excellent and annusing reading for an occasional spare half-hour.... They contain nothing unrefined or in bad taste."

tain nothing unrefined or in bad taste."

From The Dublin University Magazine.

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

From The Photographic News.

"Mr. W. H. Harrison, a gentleman whose name is famillar in connection with photographic and other scientific literature, has considerable facility of versification, and deals, in pleasant and humorous mood, with many scientific follies which are better laughed down than gravely disputed."

From The Scotsman.

"In Mr. W. H. Harrison's Lazy Lays and Prose Imaginings

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

From The Bradford Daily Chronicle.

"Good poetical diction is displayed. Mr. Harrison has produced a most welcome book...' How Hadji al Shacabac was Photographed,' will be sure to make every reader roar with laughter."

From The Dundee Daily Advertiser.

From The Dunace Daug Awer(tser).

"With such a free and easy anthor it is naturally to be expected that his subjects should bear some trace of this peculiar idiosyncrasy, and indeed they are as free and easy as himself... The poems are all characterised by smoothness and rhythmical swing.

"The work is very elaborately bound in cloth and gilt... A gorgeous design upon the cover... If our readers wish to encourage laziness they have a most deserving object in a very clever and versatile member of the order."

From The Liverpool Daily Courier.

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

with the true spirit of humour, and amuses all while offending none."

From The Western Daily Press (Bristol).

"A volume from the versatile pen of Mr. W. II. Harrison, a well-known contributor to the London and provincial press, and editor of The Spiritualist... Many of the humorous poems remind us of the Inpudsby Legends. The Lay of the Photographer The Lay of the Macebearers, and some of The Wobblejaw Ballads would not have been unworthy of Barham himself. Some of the shorter poems are exquisite, and there pervade the whole a religious sentiment and poetic feeling which will make them acceptable to most readers."

able to most readers."

From the daily Northern Whig (Belfast).

"The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too extensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous... Those who wish to obtain a handsome gift-book of an amusing nature, will find what they want in The Lasy Lays."

From The Bristol Daily Post.

"A curious collection of verses and prose essays of unequa merit... The serious and sentimental verses belong to the type of Mrs. Hemans's or L. E. L.'s productions." From The Kensington News.

It is "after the manner of Barham, Hood, Mark Twain, or any of those merry souls who do quite as much good in their day and generation as the authors of the most serious works. The Lays are always original, sometimes serious, generally comic, but never vulgar."

never vulgar."

From The Malvern News.

"It is in itself a work of itself—original, and a cast of its author's mind. It is a work of great power and beauty; full of lively imaginings and bold outspoken thoughts, abounding in tenderness and pathos; sparkling with wit and humour; and one that may be read many times over... The get-up of the book is very handsome."

that may be read many times over... The get-up of the book is very handsome."

From The Folkesione News.

"A number of clever sketches and poems, among the latter being a series of papers entitled The Wobblejaw Ballads, which appeared in the columns of this paper a short time ago, and which created such a furore at the time." [N.B. An irrate member of the Town Council officially called the attention of the Mayor and Corporation of Folkesione to the burlesques in the "Wobblejaw Ballads," but the members assembled laughed at the matter, and proceeded to the next business. The Mayor said that he did not mind them.]. "It contains some very choice poems and prose essays, is bound in cloth richly gilt, and has an original design of no ordinary merit on the cover."

Obtainable, price 75. 6d. nost tree at the Publishing Office of

Obtainable, price 7s. 6d., post free, at the Publishing Office, of W. H. Harrison, 38, Great Russell-street, London, W.C.

MESMERISM AND ITS PHENOMENA.

ANIMAL MAGNETISM,

By the late Wm. Gregory, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University,

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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

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

CONTENTS.

CHAPTER I:—First Effects Produced by Mesmerism—Sensations
—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric
State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of
the Sleep—Divided Consciousness—Senses Affected—Insensibility to
Pain.

State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the leep—Divided Consciousness—Senses affected—Insensibility to PhAPTER II—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthulness of the Sleeper-Various Degrees of Susceptibility—Sleep Caused by Shent Wil; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III:—Sympathy—Community of Sensations; of Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medical Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV:—Direct Clairvoyance or Lucid Vision, without the Eyes-Vision of Near Objects: through Opaque Bodies; at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrovision—Introvision.

CHAPTER V:—Lucid Prevision—Duration of Sleep etc., Predicted—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Changes in the Health or State of the Serr—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of it—Spontaneous Retrovision and Prevision—Peculiarities of Spocch and of Consciousness in Mesmerised Persons—Trusference of Senses and of Pan.

CHAPTER VI:—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects —Mr. Lewis's Method and its Results—The Impressible State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotis

Extasis—Extatics not all Imposters—Luminous Emanations—Extasis often Predicted—M. Cahagnet's Extatics—Visions of the S diritual World.

CHAPTER VIII: Phreno-Mesmerism—Progress of I'nrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Sanail Telegraph Founded on It.

CHAPTER IX:—Action of Magnets, Crystals, etc., on the Human Frame—Rescarches of Reichenbach—His Odyle is Identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odylic or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, etc.—Treatment of Insanity, Magic, Divination, Witchcraft, etc., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X:—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Its Characters—Difficulties of the Subject—Effects of Odyle—Somnam bulism—Suggestion, Sympathy—Plought Reading—Lucid Vision—List Characters—Difficulties of the Subject—Effects of Odyle—Somnam bulism—Suggestion, Sympathy—Lucid Perception of the Future.

Walking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

The Turtual Control Proceedings—Control Hirts Conditions of Causine Proceedings—Including Conditions—Canada Canada Canada

Magic and Witchcraft—The Magic Crystal, and Mirror, etc., Induce Walking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI:—Interest Felt in Mesmerism by Men of Science—Due Liunits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serions Thing—Cautions to be Student—Opposition to be Expected.

CHAPTER XII:—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Impressible State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Ezyptian Magic.

CHAPTER XIII:—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Cases—Perception of Time—Cases; Sir J Franklin; Major Buckley's Case of Retrovision.

CHAPTER XIV:—Direct Clairvoyance—Cases—Perception of Time—Cases—Singular Visions of Mr. D.—Letters of Two Clergyman, with Cases—Clairvoyance—Cases—Spontaneous Mesmeric Phenomena—Appartitions—Predictions.

CHAPTER XVI:—Trance—Extasis—Cases—Spontaneous Mesmeric Phenomena—Appartitions—Predictions.

CHAPTER XVI:—Curative Ageucy of Mesmerism—Concluding Remarks, and Summary.

London: W. H. Harrison, 38, Great Russell-street, W.C.

London: W. H. Harrison, 38, Great Russell-street, W.C.

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