

# The Spiritualist.

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## THE "QUARTERLY REVIEW" ON SPIRITUALISM.

In the last number of *The Quarterly Review* there is an article on "Spiritualism and its Recent Converts," said by *The Echo* and other newspapers to have been written by Dr. W. B. Carpenter, F.R.S., the President of the British Association at its meeting next year at Brighton.

From the article, which is fifty-three pages long, we gather that Dr. Carpenter's practical knowledge of Spiritualism was gathered by attendance at two *séances*. According to the article he was present at five in all; he states that at two of these the mediums (whose names he suppresses) were impostors, whilst at one of them the manifestations were "illusions," so that if we accept these assertions, all we have to do is to consider what took place at the other two out of the five, the more especially because these two *séances* were held with Mr. Foster, who was recognised as a genuine medium by Spiritualists when he came to England. During the last three years we have known of only two cases of imposture in connection with Spiritualism, so Dr. Carpenter was either singularly unfortunate in his first experiences, or in two cases he has brought a charge of imposture against innocent people, as many readers of these lines know that it is quite certain he has done in the case of Mr. Foster.

Here is Dr. Carpenter's account of his *séances* with Mr. Foster:—

"We were not introduced to him by name, and we do not think that he could have had any opportunity of knowing our person. Nevertheless, he not only answered, in a variety of modes, the questions we put to him respecting the time and cause of the death of several of our departed friends and relatives, whose names we had written down on slips of paper which had been folded up and crumpled into pellets before being placed in his hands, but he brought out names and dates correctly, in large red letters, on his bare arm, the redness being produced by the turgescence of the minute vessels of the skin, and passing away after a few minutes, like a blush. We must own to have been strongly impressed at the time by this performance; but on subsequently thinking it over, we thought that we could see that Mr. Foster's divining power was partly derived from his having acquired the faculty of interpreting the movements of the *top* of a pen or pencil, though the *point* and what was written by it was hid from his sight; and partly from a very keen observation of the indications unconsciously given by ourselves of the answer we expected. . . . Though we did our utmost to repress every sign of anticipation, we came, on reflection, to an assured conviction that Mr. Foster had been keen-sighted enough to detect such signs, notwithstanding our attempt to baffle him. [*What a very satisfactory explanation!*] For having asked him the month of the death of a friend, whose name had previously appeared in red letters on his arm, and the year of his death had also been correctly indicated in another way, he desired us to take up the alphabet card and to point to the successive letters. This we did, as we believed, with pendulum-like regularity; nevertheless distinct raps [*Where did they come from?*] were heard at the letters J U. When, however, on the next repetition, we came to L, M, N, Mr. Foster was obviously baffled. He directed us to "try back" two or three times, and at last confessed that he could not certainly tell whether the month was June or July. The secret was, that we did not ourselves recollect. Wishing to clear up the matter further, we called on Mr. Foster, revealed ourselves to him in *propria persona*, and asked him if he would object to meet a few scientific investigators who should be allowed to subject his powers to fair tests. As he professed his readiness to do so, we brought together such a meeting at our own house; and previously to Mr. Foster's arrival, we explained to our friends the arrangements we proposed. One of these was, that one of the party should sit outside the circle, and should devote himself to observing and recording all that passed, without taking any part whatever in the performance."

In other words, a party of gentlemen came ready to dictate their own conditions to a power which often will not submit to such conditions even when it is able to do so; they also sat as "authorities" before a power which has never recognised them as such. Dr. Balfour Stewart, who has written on this subject far more philosophically and in a better spirit than any other F.R.S. outside the ranks of Spiritualism, has intimated that when certain of the phenomena are produced in public he is ready to accept them. We could give evidence strongly tending to prove that certain of the most striking physical phenomena could be produced in public, if the proper conditions were supplied, and the spirits chose to produce them; but evidently their present policy of confining knowledge on this subject to earnest searchers after truth, who work hard to obtain the same, is better than placing the power in the hands of persons who volunteer to sit as its judges if it will come to them to be judged, and who would assuredly use the power, when obtained, for

selfish purposes. Did space permit we could give evidence tending to prove that the spirits now manifesting their presence in different places throughout the world, are very kind, very patient, and are for the most part working out plans carefully considered and agreed upon among themselves. The recognition of the authority of certain man-made institutions is not included in their plans. They are selecting kind-hearted, intelligent, and earnest seekers after truth, as the more immediate supporters of their loving authority. But to return to Dr. Carpenter's story:—

"Another condition was, that instead of writing down names on slips of paper, whilst sitting at the table within Mr. Foster's view, we should write them at a side-table, with our backs turned to him. On explaining these arrangements to Mr. Foster, he immediately said that the first could not be permitted, for that every person present *must* form part of the circle. To the second he made no objection. After handing him our slips of paper carefully folded up, we took our seats at the table, and waited for the announcement of spiritual visitors. The only one, however, who presented himself during an hour's *séance* was the spirit of our own old master; whose name Mr. Foster might very readily have learned previously, but about whom he could give no particulars whatever."

How was this name given? If by raps on Dr. Carpenter's furniture, he has evidently left out a part of the story which would increase the difficulties of explanation. Wherever Mr. Foster could obtain the name of a person, he could as easily obtain a few particulars about that person. Why did he not read dates and names from the muscles of Dr. Carpenter's face as before? Why does Dr. Carpenter abandon his face-twitching theory so suddenly?

"Not one of the names written in the papers was revealed. The patience of our friends being exhausted, they took their leave; but as Mr. Foster's carriage had been ordered for a later hour, we requested him to sit down again with the members of our family. 'Now,' we said, 'that these incredulous philosophers are gone, perhaps the spirits will favour us with a visit.' We purposely followed his lead, as on our first interview, and everything went on successfully on that occasion; until, whilst the name of a relative we had recently lost was being spelled out on an alphabet-card the raps suddenly ceased on the interposition of a large music-box, which was set up at a preconcerted signal so as to hide the top as well as the bottom of our pointer from Mr. Foster's eyes."

So "raps" did come from Dr. Carpenter's own furniture. In the higher life thoughts are real things; spirits are thought beings, and they can read each other's thoughts. Dr. Carpenter and his company furnished the spirits with an impure mental atmosphere of suspicion, assumed authority, and distrust; these conditions being furnished, the spirits either did not, or would not, manifest their presence. A large portion of this spiritual impurity being removed, giving the preponderating influence to the higher spiritual state, probably, of the women and children, conditions were furnished which facilitated communication. The serious impression made upon Dr. Carpenter by the first *séance*, probably caused him to be in a purer mental state than his friends who had left. Suddenly, he hid the top of the pointer with a box, and the raps ceased. The entrance of the impure thought broke the conditions. Dr. Carpenter, being a superficial observer, attributed the stoppage to the external act of the interposition of the box, but the real cause of the stoppage was the impure thought which governed the act.\* The act was the effect, the thought was the cause, and spirits live and move in the world of causes. If men of science wish to see the best manifestations, they should go to *séances* as little children anxious to learn truth, rather than as very important authorities, brimful of impure thoughts about certain of their fellow creatures being arrant rogues and impostors, and anxious to prove them to be so rather than otherwise. Such men carry with them a poisonous mental atmosphere to the spirit circle; if the medium be a powerful one, they may not altogether stop the phenomena, but the spirits who manifest are likely to be of a very degraded order, brought there by the visitors. We know of one case, and we cannot name the town in which it took place, or the personages would be recognised, in which an individual, not naturally bad, left some bad company to attend a spirit circle; the invisible beings he took there with him then had power to act, and some very terrible manifestations took place, which thoroughly frightened him. If two mediums quarrel violently just before sitting at a circle, the manifesta-

tions are sure to be unpleasant. The mental state of any person permits spirits of a corresponding nature to get near to the said person. Returning again to Dr. Carpenter's narrative:—

"Nothing could more conclusively prove that Mr. Foster's knowledge was derived from observation of the movements of the pointer, although he could only see the portion of it not hidden by the card, which was held so as to conceal the lower part of it. . . . The trick by which the red letters were produced, was discovered by the inquiries of our medical friends."

Then why not publish the nature of the trick? Why does Dr. Carpenter protect alleged impostors by withholding the information from the public?

Through Mr. Foster's mediumship the spirits sometimes, if not always, had the power to read names brought to Mr. Foster, and *not written in his presence at all*. In some cases they seemed to choose to use this power, and in other cases, when they did not think it desirable to bring some of the persons present into the young Spiritual movement, they did not use it. As an instance of the first class of cases, we may quote that of Mr. E. L. Blanchard, the well-known author, who gave evidence in writing to the Dialectical Society, stating what spiritual manifestations he had witnessed. He testified:—

"On January 11th, 1862, the deponent, in company with Mr. Pearson the artist, and Mr. Thomas Spencer, the well-known analytical chemist, visited a medium named Foster, at 14, Bryanstone-street. Names *previously* written on slips of paper and rolled up into pellets were BROUGHT by each person, and these names were quickly and correctly given by raps without the possibility of the medium acquiring a knowledge of the contents of the paper slips beforehand. On the arm of the medium appeared in red letters, 'William Blanchard,' the name of the deponent's father, and immediately afterwards appeared in the palm of the medium's hand, the number "27," indicating in answer to a question put, the exact number of years which had elapsed since the said William Blanchard had ceased to exist on earth. All this was done very rapidly, the deponent and his friends being utterly unknown to the medium, and the letters and numbers disappearing in the sight of those present, without the arm of the medium being withdrawn."

It therefore remains for Dr. Carpenter to explain how Mr. Foster read the motions of the top of a pencil, while that pencil was used in a house in which Mr. Foster was not present.

As regards the rest of Dr. Carpenter's article, it is so utterly worthless in consequence of the author's want of practical knowledge of his subject, as to be unworthy of criticism. We say this out of no disrespect to Dr. Carpenter, but as a literal truth. If the editor of the *Quarterly Review* had selected a man experienced in analytical chemistry, and no other branch of science, to write a critical essay upon some complicated machinery in Manchester, which the chemist had never seen, and did not understand, the said chemist could scarcely write a more unreliable and worthless article on the machinery, than Dr. Carpenter has written about Spiritualism. His ignorance of the subject is absolute, except in the few paragraphs which we have criticised, and, we trust, criticised fairly. The substance of his article is that Spiritualism is partly unconscious muscular action, partly unconscious cerebration, and partly imposture. He makes a very savage attack, full of personalities, upon Messrs. Crookes, Cox, Huggins, Varley, and Lord Lindsay, but we do not intend to follow him into the Royal Society arena of intellectual barbarism. Had Dr. Carpenter followed up his early spiritual inquiries, he would have gained knowledge which would have made him a wiser philosopher and a kinder and better man.

MR. C. W. PEARCE, MR. JOHN JONES, and other friends, are getting ready some lectures on Spiritualism, for delivery in different parts of London during the winter. About £20 should be guaranteed by Spiritualists to secure them against money losses, the work being of such a very important nature. We recommend our readers to write to "John Jones, Esq., Enmore Park, Norwood Junction," and each guarantee a small portion of the £20.

MR. CROOKES has written a reply to Dr. Carpenter's article in the *Quarterly Review*, and it will be published shortly. Mr. Crookes is making an instrument whereby he expects to make visible to the eye the action of one of the numerous forces emitted from the living human body. If Mr. Crookes succeeds in unravelling some of the laws governing the physics of Spiritualism, all Spiritualists will feel his work to be of the greatest value to the movement. Mr. Home leaves for Russia in a fortnight. His book will be published next month.

\* See No. 6 of *The Spiritualist*, page 43.

## SPIRITUAL POWERS.

We have received the following letter:—

"SIR,—In a foot-note you append to a very interesting letter from Mr. Theobald in your last number, you speak of the frequency of the entreaty from unhappy spirits for human prayers, and suggest that the practice of praying for the dead in the Roman Catholic Church comes from a time when there was in it real spiritual power.

"Will you allow me, as a Spiritualist and a Catholic, to inquire, how you account for the origin of that power, during what period you consider it was enjoyed, and *when* and *why* you believe it to have declined and finally disappeared, seeing that you speak of it as belonging to the past?

"Catholics account for its presence as a direct gift of our blessed Lord to His Church, bestowed ere yet He had ascended into heaven, and promised, as an everlasting heritage, never to be withdrawn unto the end.

"We believe that His Church in all ages has been instinct with His life and inspiration, and has understood, revealed, and carried out 'the mind of Christ.' Very early in her history did she comprehend and practise the duty of praying for the departed. Inscriptions and tradition trace back this pious usage to Apostolic times. And never has she ceased her pleading; never for one moment through all the centuries has been hushed the wail of 'Miserere,' or the cry of her 'De Profundis' for her dead of doubtful destiny. And ever has her secret and solemn sigh of love gone up before the Throne, for the children she has led up to the everlasting gates, now sundered from her sight by the shadows, 'Eternal rest give unto them, O Lord; and let perpetual light shine upon them!'

"The first Christian century of simple faith, and this great restless nineteenth century of enquiry, are but as one, as regards the changeless attitude of the Church visible towards the Church invisible.

"Her passionate pleadings have had princely 'power with God, and, have prevailed.' Many and many a suffering soul, healed and restored by her uplifted voice of supplication, has come out strong and pure from the 'great tribulation' into which its 'deeds done in the body' had plunged it, on stepping from out the world of semblances into the world of reality! Say, not, then, that prayers for the dead are a vestige of the time when the Church Catholic had spiritual power; say, rather, that she has ever been a living witness amongst men to the truth that death makes no final and impassable barrier between souls, as those have declared who separated themselves from her communion, but that we are still all brethren, and can interchange sweet offices across its stream. And as she has never ceased to hold unbroken intercourse with the unseen, so has her spiritual power neither waned nor departed, but is as much to-day in its strength and splendour as when in mediæval times she owned a greater temporal rule and jurisdiction. Who that has ever heard with understanding heart and ears a solemn mass for the dead, but has felt his soul stirred into sympathy, by a sense of spiritual presence and power, by a mighty magnetism, strange and unaccountable but not easy to shake off?

"The Catholic Church is one great harmonious spiritual circle, swayed by a wondrous and Divine control, manifested through laws of mediumship, whose perfection of arrangement, and completeness of conditions, enables her to transmit, pure, unsullied, and distinct from all other lesser and disturbing influences, that life, heavenly and yet human, which is 'for the healing of the nations.' Considered from a Spiritualistic point of view, the Catholic Church is the great wonder of the world, of this time and of all times. For in that deep wise heart of hers she holds, and has ever held, with patient dignity and calm and conscious power, all the hidden secrets, all the mysterious knowledge that is startling us in this sceptical age, as bit by bit some glimmerings of them come to us when spirits speak to us of their life beyond the grave and of what they learn in it of the laws through which communication is possible between mortals, and the immortal land to which we all are bound.

"To us Protestants, sitting outside in the chilling dimness of a semi-rationalism, and stricken by the keen bleak wind of literalism, our faces turned away from the sunlight and the flowers, and all the glory and the joy of the invisible, the things belonging to the spiritual nature, history, and destiny of man were as 'though they were not.' We dwelt amongst the 'things seen,' and understood not that the unseen was close about us, and the veil between so slight and frail, that it was breaking every here and there with the pressure of the light streaming so irrepressibly through its fragile folds. Therefore we needed and were given Spiritualism as it stands amongst us. I say 'to us Protestants,' for I who write was also but a short space since a Protestant, who, guided by the tendencies of the time, and repelled by the ordinary 'orthodox' views, questioned the existence of the miraculous and the supernatural in any age, just because they had, as I then ignorantly conceived, ceased to exist since the Apostles were reputed to have worked wonders in the East. Sorrow sent me to Spiritualism, and Spiritualism sent me into the Catholic Church. Spirits asked me to pray for them, told me of purification after death, told how high and blessed spirits, purged through pain, prayed for us sinners continually before God. 'But all this,' I said, 'is Roman doctrine!' 'It is true,' was all the answer. 'If so,' I thought within myself, 'if Rome, then, has alone preserved this one great truth intact, amidst the scorn, opposition, and opprobrium of opponents, who knows,—who can say, that other truths which she asserts with equal firmness may not be as beautiful and true, and be revealed to her by Him who is Truth?' And so, I went, at first distrustingly, and with much caution and hesitation, and inquired into her teachings. And in them I found a wisdom profound and awful, yet benignant and condescending, and a life strong and mighty, yet full of tenderness. And in all that wisdom and through all that life, there ran ever the golden cord linking it with the spiritual and the invisible, till I was forced to exclaim that it was surely and indeed the 'House of God, and the gate of heaven,' and to recognise in the Catholic Church, the unfailing medium of our Lord, manifesting forth His glory, even as the faithful moon reflects the sun's rays, lightening and brightening our earthly night.

"A. E. H."

In Nos. 10 and 11 of the *The Spiritualist* will be found the names and addresses of more than 100 people, who were instantaneously cured by Dr. Newton of inveterate diseases, some of which diseases had defied for months the best medical skill in the best London hospitals. If the Roman Catholic Church has spiritual power now, we should be very much obliged if our correspondent will send us the names and addresses of half as many people who have been cured of their

diseases by all the Roman Catholic priests in England put together, during the last six months. Our list of cures was compiled from watching Dr. Newton's work, during four or five days only. Dr. Newton is not a Roman Catholic; he told us that his religious belief was that "nothing but good deeds would advance a man in spirit life one jot or one tittle." If our correspondent cannot give or obtain for us the statistical evidence hereby requested, it will tend to prove that this branch of spiritual power is dead at the present time in the English section of the Roman Catholic Church, as it is in a great many other churches besides.

Again, will our correspondent give us the names and addresses of any of the Roman Catholic clergy in London, who are in the habit of conversing more with spirits than is done by Spiritualists, in order that we may be taught by the said clergy, and learn more about the laws of spiritual communion than we know at present? We should ask them to explain to us how the spirits produce the voices at voice circles, what is the nature of the raps, how we can improve the means of communication, and so on. If they cannot do this, it is plain that they do not actually possess much spiritual power, though they may profess to have a superabundance.

Now as to praying for the dead. Unhappy spirits who led bad lives while on earth, come to Spiritualists often and ask to be prayed for; the evident misery of the askers brings forth at once natural and real prayers or kind wishes from the listeners, which prayers are usually silent and spiritual, not expressed in words. We have been present at a Roman Catholic ceremonial where prayers were repeated for the dead. On that occasion no spirit came and asked for the prayers; the prayers were forms of words out of a book, and words are merely artificial things invented by man. To all appearance the service was an artificial form, and certainly no spirit asked for the ceremony, or returned thanks for it when performed, nor have we heard that there is any Roman Catholic chapel in London where the spirits ever go at the present time, and ask for the performance of High Mass.

There is no prejudice in these remarks: they apply not only to the Roman Catholic Church but to many others. At the same time our correspondent in picturing the purity and splendour of the Roman Catholic Church in all ages, describes a Church existing in her own cultivated and poetical imagination only; she leaves out of the picture the tens of thousands of people roasted alive by the said Church. The Holy Inquisition roasted some thousands. Shall our own Smithfield be forgotten? The Church of Rome imprisoned Galileo, and roasted alive an Italian astronomer, because they asserted that the earth travelled round the sun. These remarks, again, do not spring from prejudice. In the days of Queen Elizabeth—good Queen Bess—Roman Catholics were roasted to a very large extent, more especially by the Protestant Bishop of Norwich. It is true we do not find these Protestant facts in histories "compiled for the use of schools;" it would not do for us to give too much knowledge to children who are to be used in after life for political and ecclesiastical purposes, so the children must thrill with horror at the deeds of "Bloody Mary," and learn that "Good Queen Bess," one of the heads of the early Protestant Church in England, was all perfection, though she swore badly, and roasted Roman Catholics occasionally. Tom Ingholdsby has well expressed some of her peculiarities in his poetical summary of her speech to the Bishop of Ely, when Sir Christopher Hatton asked her for a house:—

"A house! we're surprised that the thing did not strike Us before. Yes!—of course! Pray, whose house would you like?"

When I do things of this kind I do them genteelly. A house!—let me see! there's the Bishop of Ely! A capital mansion, I'm told, the proud knave is in, Up there in Holborn, just opposite Thavies Inn— Where the strawberries grow so fine and so big, Which our Grandmother's Uncle tucked in like a pig, King Richard the Third, which you all must have read of, The day—don't you know?—he cut Hastings's head off. And mark me, proud Prelate!—I'm speaking to you— Bishop Heaton!—you need not, my lord, look so blue. Give it up on the instant! I don't mean to shock you, Or else by —!—(The Bishop was shocked!)—I'll unfrock you!"

The following sentence from our correspondent's letter gives rise to other thoughts:—

"Who that has ever heard with understanding heart and ears a solemn mass for the dead, but has felt his soul stirred into sympathy by a sense of spiritual presence and power, by a mighty magnetism [mesmerism?] strange and unaccountable, but not easy to shake off?"

In mesmerism there are very great powers, terrible if abused, beneficial if legitimately used. A mesmeric lecturer, with a *strong will*, authoritatively tells his listeners that he has power over them and can control some of them so that they shall do his bidding. The lights are lowered, an assistant on the platform plays slow music, and the lecturer tells the observers to fix their eyes upon him. He then makes "passes," as if he were drawing the observers to him with invisible cords and with a mighty will. The philosophical and

scientific minority in the audience observe thoughtfully, without giving play to their imagination. The lecturer sees at once he can gain no control over them. The irreverent grin at the proceedings, and he knows he can do nothing with them. These two classes are rarely found inside the churches. Among the remainder are sensitives and negative-minded people, who, awed by the fixed eyes of the lecturer, the indefinable power acting upon them, the subdued light and the solemn music, feel sensations creeping over them, "*strange and unaccountable, but not easy to shake off.*" A glassy appearance comes over the eyes of some of the sensitives, one by one they start from their seats and rush over all obstacles to the platform, and from that moment they are helplessly under the control of the lecturer. Their will and their independence are in the hands of the man on the platform. He makes them laugh, he makes them cry, he causes them to nurse imaginary babies, and to feed the little innocents with a fire-shovel in place of a spoon; he makes them eat raw cabbages in place of apples, or to dance furiously under the impression that the floor is red hot.\*

The man on the platform may be of a coarse and vulgar nature, whilst some of the sensitives under his control may be persons of considerable refinement.

In Roman Catholic, Buddhist, or any other churches, where the music is solemn and grand, the words impressive, the spectacle gorgeous, and the whole scene illuminated with a "dim religious light," many of the conditions are present for mesmerising imaginative and youthful observers, who experience feelings "strange and unaccountable, but not easy to shake off." If the preacher chances to be a man intensely in earnest, and if he uses his *eyes* in an impressive way, he "biologises" the sensitives almost as well as a professional lecturer, and a "revival" scene, strange and fantastic in its character, is the result. If, on the other hand, the priest merely follows his business as a trade, the mesmeric influence depends chiefly on the music and the ceremony, and then the effect is weaker. In fact for a priestly tradesman to maintain the power to govern the bodies and souls of his flock, it is absolutely necessary to begin with them when young, and too plastic and ignorant to be able to resist the authority of strong minds. Take a child and train it from the age of five to fifteen, telling it all the time that it is a desperately wicked thing to question for an instant the absolute truth of the creed taught by its Church, it will be found that when its mind has been governed so long, it scarcely ever recovers its freedom afterwards; whatever the creed or religion taught may be, whether Mahomedan or Roman Catholic, it is almost certain to continue with the individual till death. The Jesuits say—"Let us have the children for those ten years, and we have no fear of your turning them afterwards." A child which has had its freedom of thought thus broken and crushed in while young, exhibits the effects externally, for such education prevents the skull from assuming its proper and natural shape, as explained by the late Dr. Hunt, in one of his Presidential addresses to the Anthropological Society.

What has been said explains why the religions change very slowly, and why a man's religion is usually an accident dependent upon the geographical position of the place where he was born.

Theatrical performances have a very strong psychological influence over the observers. The best plays teach the listeners to lead good lives and to shun bad deeds. In a lesser degree also, there is probably no moment of our lives, when we are free from the action of external psychological influences of more or less power.

With reference to the fanciful picture drawn by our correspondent of the Church of ancient times, we think that the halo which romance flings over the grim verities of the past, is not without its use in furnishing ideals to raise the tone of thought and action of rising generations. With what eager attention do the young listen to tales of the deeds of valiant knight and noble lady, of the warriors who went forth to fight on Paynim shore on behalf of those principles which they believed to be true, and how do they revere the King Arthur of ancient story, the kingly embodiment of all that was pure and good. The best and the worst of England's kings and queens have some of this halo of modern imagination irradiating their memory, telling how they meted out reward to virtue and punishment to vice, and how, when death laid them low amid a nation's tears, they were carried forth to Westminster, "where now they lie upon their altar tombs, with their weapons by their sides and their hands uplifted to heaven, peacefully awaiting the final resurrection."

With increase of wisdom there is often increase of sorrow, and it is hard to destroy these airy pictures by reference to black letter manuscripts of the period, showing how the lowest and most degrading vices were at the root of the Crusades, avarice and thirst for plunder being the guiding elements. It is hard to learn that many of the monarchs celebrated in story,

\* Dr. Balfour Stewart in his article in *Nature* assumes that Messrs. Crookes, Huggins, & Cox, were in this mental state while witnessing the manifestations through Mr. Home's mediumship. But Dr. Balfour Stewart knows nothing about Spiritualism, or he would be aware that his objection is utterly untenable.—Ed.

were among the most atrocious and sensual blackguards that ever drew breath, and that instead of resting in peace awaiting the sound of the last trumpet, they entered spirit life at once, and began forthwith to reap the crop they had sown by deeds done in the body.

That solitude, fasting, and prayer help to bring on ecstatic visions is certain, and that not a few nuns and monks show symptoms of mediumship we do not dispute. This mediumship does not usually appear in the priest, but in some negative-minded sensitive under his control. It is well known that the spirits who surround a medium are mostly those who take pleasure in the company of the said medium, hence it is reasonable to suppose that the spirits who manifest through medial nuns, hold Roman Catholic opinions. They may often be disembodied priests. We were present once at a circle where the spirits of two Roman Catholic priests, expressed anger at a Roman Catholic member of the circle, having become rather shaky in the faith. It is probable that such manifestations as the stigmata are produced by priestly spirits. A spirit of business habits would make red letters appear on the arm of the medium, give his name and address, say when he died, and try thus to prove his identity. A priestly spirit might not be inclined to do this, but rather to cause red crosses and similar things to appear on the surface of the flesh. Then again, in seeing mediumship, a spirit usually mesmerises the medium, and what the spirit thinks the medium sees. A mesmeric lecturer can do the same thing with his sensitives. Here we have the explanation of angels being seen with wings, but the appearances are symbolical and not real, intended, however, to convey some teaching. The seer may take the manifestation literally, and believe in the actuality of what she sees, having never heard of scientific Spiritualism, and how these things can be brought within the region of common sense. Every anatomist knows that the human body was never made for wings, and that wings would be as much out of place upon the shoulders of a man, as would be the tail of a whale fixed behind a horse. The bodies of animals are all constructed *rationally*, and recent scientific researches have mathematically proved that the muscles of animals are so arranged as regards shape, size, weight, and strength, as to do the maximum amount of intended work, with the minimum expenditure of labour. A man with wings would be a monstrosity, at variance with the harmony of all the rest of God's creation.

As to the names of great people given through some mediums, if common-place spirits *unknown* to the medium also frequently give their names and addresses, which afterwards prove to be correct, then it is not unreasonable to accept the greater names as literally true likewise. But in the majority of cases proper names cannot be given; the spirit in some instances infuses thoughts into some part of the brain of the medium, and these thoughts are unconsciously translated and brought into the external world by the organism of the medium. The spirit may put the thought of "a great poet" into the brain; the organism of the medium then unconsciously translates this infused thought, and out comes the word "Shakespeare," which the spirit never intended to send. *The literal word is then accepted by the medium instead of its spiritual meaning.* And it is quite possible that the spirit at the one end of the telegraphic line does not know that its message went out wrong at the other. Some of the spirits who communicate through trance mediums say that they cannot hear what the medium or other persons present are saying, but get at the meaning of questions put, by reading off the impressions which the questions make upon the brain of the medium. So they often do not know what we say exactly, and thus another source of error exists in spiritual telegraphy, which we may hope to eliminate as we gain more knowledge of the laws governing the methods of communication. As there are plenty of inferior spirits wandering about the earth, who hold a very high opinion of themselves, their feeling that they are very high and mighty individuals may be the cause of so many great names being given through mediums. The word "Milton" contains the *idea* of "a great poet." The word "Simpson" contains *no* idea; hence when spirits can only communicate by the infusion of ideas, great names *can* come out through the organism of a medium, whilst common names cannot. When spirits can control the bones, flesh, and nerves of a medium more easily than the brain, they seem to have more power to give names and addresses with accuracy, because they come into closer relationship with material conditions.

As to the lives of celibacy led by monks and nuns, such lives are unnatural, and being unnatural cannot be good. Is it virtuous in the Hindoo devotee to pride himself because he injured the body that God gave him, by allowing an iron hook to be thrust into his back by the priest, that he might be swung by the said hook at the end of a long pole, in order to honour his religion? Is it virtuous in a man to say that he will not use reason—one of the highest gifts God has given him—that he will not apply reason to religious subjects? Is

it more virtuous in a man to saw off his reason than to saw off his legs?

Perhaps we cannot do better than to conclude this lengthy article by quoting what some of the spirits have themselves said on these subjects. Everybody knows how many volumes of high-class poetry were given through the trance-mediumship of Mr. T. L. Harris, and taken down in shorthand by reporters in the presence of witnesses, as the words fell from his lips. Here are a few lines of the spirit poetry thus given, and printed in his *Lyric of the Golden Age*:—

"The senses are the ministers of love,  
The senses are the oracles of truth,  
The senses the interpreters of law;  
The senses the discoverers of fact;  
They hold their court in beauty and in joy  
On earth and in the spheres where angels dwell,  
And through the senses God reveals Himself,  
And through the senses earth is taught from heaven.  
Call not the senses carnal, but respect  
The use and beauty of their perfect law.  
Abuse them not; degrade them not by vice;  
Each hath an Angel function for thy mind.  
They cradle thee in soft and loving arms;  
They chant harmonious to thy being's ear;  
They feed thee with Divine deliciousness,  
And lap thee in Elysium. From the air,  
The earth, the sky, the ocean, and the stars,  
From eager morn and soft reposeful night,  
From flowers on earth, from Angels in the skies,  
From dearest kindred, from sweet lips of love  
And forms of joy whose life pervadeth thine,  
They bear a blessing ample as thy want,  
Full as thy satisfaction. Mar them not,  
As the foul drunkard smites th' attendant wife.  
Think that they are, all, in their proper sphere,  
As much God's work as sun and moon and stars.  
The body is not vile. Men make it so,  
By harbouring vices in its tenement.  
Sweet as the lily on its virgin stem,  
Sweet as the rose, that opens its perfumed lips,  
And kisses the enamoured air of June,  
Is the fair child upon its mother's breast,  
And the sweet maiden in her girlhood's prime,  
And the young mother sacred unto God,  
Whose infant is a blossom of the soul,  
Dropped by His hand, and fresh from Paradise.  
The form is made to be the home of love,  
And every atom bathed in innocence,  
And joy and beauty, should diffuse its life,  
And thrill with song—to Angels inly heard.  
The mother's bosom, Love's all-hallowed realm,  
Is no vile dust. Born from the darkest age  
Of superstition is that ancient creed  
That matter is the enemy of good,  
Accursed and hateful to the Infinite;  
For every atom is a living thought,  
Dropped from the meditations of a God,  
Its very essence an immortal love  
Of the incarnate Deity; and all  
The inmost pulses of material things  
Are mediums for the pulses of His will.  
God's harmonies through matter pour their flood  
Of billowy music. Nature is a rose  
Whose breath, and leaves, and buds, and flowers dis-  
close  
The beauty of the One All-beautiful;  
The grace and charm whose source is the Divine.

"There are two methods whereby man discerns  
The great thought-worlds, the orbs of lustrous light,  
The spirit-empire of the happy free;—  
First the ascetic method, born in pain  
Wrought out with vigil, penance, cruel wrongs,  
Scourgings and lacerations of the flesh,  
Inflicted on the body by the soul.  
So Indian Yogees spike their feet and hands,  
Make all the form one torture-house of pain,  
Deny each sense, deny the soul its food,  
Deny the heart the living wine of love,  
Deny the mind the manna-bread of heaven,  
And stand by day and night from year to year,  
In one fixed posture, till the hands are grown  
Like bird's claws; and the crooked nails shot down  
Like roots into the earth, beyond the feet;  
Till parasitic plants have twined themselves  
In thorny tortures round the neck, and birds  
Have built their nests amid the matted hair.  
The Shaker Devotee, who makes his heart  
A barren wilderness, where never more  
Shall flow sweet streams of woman's tender love,  
Upon whose knees no child shall ever climb;  
The monk grown lean with penance and with fast;  
The pale nun pining lonely in her cell,  
Unmated flower that ripens not to fruit,  
Are monuments a stern ascetic faith  
Rears to its own abortiveness; yet these,  
Seeking the heavenly visions, have denied  
The use and beauty of the natural life,  
And called the senses carnal and accursed.  
Truly, of all the multitudes who throng  
The bleak ascetic desert, some have seen  
Supernal gleams and felt the ecstatic thrill;  
But having no receptacle of sense,  
No plane of reason in the natural mind,  
They have for ever failed to comprehend  
The real essence of the inner life,  
And ever missed, in indiscriminate  
Wild guess-work, to perceive substantial truth:  
The spirits they have drawn have been like them,  
Not full-bloomed natures of the better skies,  
Not balanced minds harmonious in their bliss,  
Raptures, Hopes, Visions, winged Prophecies,  
Rich-blazoned Splendours, Angel-shapes divine;  
But lean, lank, livid skeletons of mind;  
Emaciated atoms with pale  
Wan features, ghastly, gloomy like themselves,  
Held to the earth, though dead, unfreed as yet  
From bigotry and rigid creeds of men,  
Nursing all fantasies that sting and kill,  
Projecting hydra fears to outward form,  
Filling their miserable votaries  
With haunting terrors, dreams of death and hell,  
And claiming in their madness to be God,

Or at the least Christ or the Holy Ghost,  
Gabriel or Michael, Moses, Peter, Paul,  
The Virgin Mary or some ancient saint.

"So comes the foul Authority that wraps  
Delirious minds in midnight's lurid gloom—  
So comes the Despotism that enslaves  
The devotees, who, lost to manhood, fly  
At every dark uncultured spirit's call.  
Worse slaves these are than England's grimy serfs,  
Throttled with Want; worse slaves than peasant hinds,  
Toiling beneath the bloody knout, remote  
In Arctic wastes on bleak Siberian soil.

"The meanest superstitions, that degrade  
Mankind, originate where narrow minds  
Make merit of their own self-murdered loves.  
Assassinated intellects, and days  
Of wire-drawn whining cant, and groaning nights  
In fetid cells consumed with dreams of pain;  
Who think to open the interior sense,  
And hold communion with the Deity,  
By immolating all that makes man man,  
And making earth a demon-haunted hell,"

If scientific Spiritualism tends to destroy improper mesmeric influences, and to take off the romantic feelings which grand music and imposing ceremonies have upon imaginative minds, it at the same time adds much to the poetry of daily life, in the manner stated in the following spirit poetry, also given through the mediumship of Mr. T. L. Harris:—

"There came a fairy blue and sang:  
O, maiden dear, attend, attend!  
When first on earth the violet sprang,  
Each earthly maid had fairy friend,

"Who whispered in her ear by night—  
Sing, heart, my heart, the mellow lay—  
And so the violet grew more bright  
Within her eyes from day to day.

"Wake, fairies, wake from field and glen,  
Wake, fairies, on your azure steep;  
For ye shall throng to earth again,  
And sing to maidens in their sleep.

#### THE REPORT OF THE COMMITTEE OF THE DIALECTICAL SOCIETY ON SPIRITUALISM.\*

Last month we published the results of the investigation of spiritual phenomena by the committee of the Dialectical Society, and now proceed to make a few critical remarks about the book itself.

One of the most marked features of the report is, the internal evidence it contains that it is published in the face of very strong popular prejudices. Not only did the council of the Dialectical Society desert its committee and refuse to publish its report, but the committee, when left to its own resources, permitted its members to cover themselves to a large extent by the shield of anonymity. The names of the members of the committee are, it is true, printed at the beginning of the book, but the names of none of them are appended to the remarkable manifestations they individually witnessed. The names of the members of the sub-committees are not published, so that no information is given as to who saw, and who did not see, any particular manifestation put on record in the report.

Another leading feature of the report is, the evidence it gives that many Spiritualists are imperfectly educated in science, and that many scientific men know nothing about Spiritualism, though they have sent letters on the subject to the Dialectical Committee for publication. The words "magnetism" and "electricity" are applied by many of the witnesses to forces which are not magnetism and are not electricity, and occasionally the deponents indulge in some very wild speculations. The scientific men who write to the committee say much about cases of "imposture;" they, however, as a rule, throw the shield of protection over the alleged impostors, by withholding their names and addresses. Dr. Carpenter, Professor Huxley, and others have been very unfortunate to have been brought by their friends into contact with so many alleged impostors. During the last three or four years, we only know of two cases of trickery at spirit circles. In the one case the tricks were performed by Professor Tyndall, F.R.S., as confessed by himself in his book *Fragments of Science for Unscientific People*, published by Longmans; the other case was that of a Madame de Baddeley, who advertised herself in many papers as a clairvoyant, but who has never been recognised in this journal as having anything to do with Spiritualism. In fact, in consequence of having seen her advertisement, we intended to call and scrutinise her alleged manifestations, just about the time she was taken up by the police. Whether she was a genuine clairvoyant or not we do not know, but the police, by the order of the Government of Great Britain and the Crown lawyers, tempted her into crime, and then prosecuted her for the crime they tempted her, by untruthful letters and false representations, to commit. These are the only two cases of trickery that we know of, so that those people who wrote to the committee that they have been to only to three or four *séances* altogether, yet have encountered so many impostors, have been singularly unfortunate.

Several of the witnesses gave evidence to the Dialectical Committee about visions in crystals, whereby truthful, clear, and definite information, not known to

\* London, 1871: Longmans, Green, Reader, and Dyer.

the seer, was obtained, and some speculative ideas are published as to the probable cause of these manifestations. We think that further research will prove the true explanation of these phenomena to be, that the crystal merely concentrates the attention of the observer by withdrawing the eyes from other objects calculated to interfere with a passive condition of certain portions of the brain, and that a spirit then, by mesmeric influence, impresses visions upon the mind of the observer. In the same way a mesmeric lecturer can make some of his subjects see whatever he *wills* that they shall witness. If this explanation be correct, it helps to clear up much that is mysterious in this part of the report as it at present stands.

Another witness informed the committee that the physical manifestations are most powerful when the air is highly charged with electricity. We know of no evidence of this, and should like to be informed where the experiments were made. It requires very elaborate instruments to accurately determine the electrical tension of the atmosphere, one of the best for the purpose being a piece of apparatus invented by Sir William Thomson, and fitted up some time since at Kew Observatory, where, we believe, it is not at present in use. This is a very fair subject for experimental investigation by the proposed Psychological Society; the society might also determine whether the raps produce any large amount of electrical disturbance in the sounding body.

Miss Blackwell contributes a very long article which ought to have been considerably abridged by herself or the editors, containing many speculative ideas held by a section of the French Spiritualists, but which have obtained no hold either in England or America. The authoress gives no evidence whatever in support of her assertions, and as these are days when philosophical people will accept nothing blindly on authority, we may reasonably ask to have the evidence first and the hypotheses afterwards. What direct evidence has been obtained in France in favour of "reincarnation?" What are the names and addresses of the mediums, and where are the *séances* described at which the revelations were made? Or were the revelations made through one or two mediums only, the said mediums being crotchety individuals surrounded by spirits like themselves? We have put questions about Allen Kardec's speculations at most of the principal spirit circles in London, and the spirits have declared that so far as they know, the said speculations have no foundation in fact. Neither, taking the broad mass of spiritual revelations given in America, have any such ideas been originated there by the spirits. Miss Blackwell makes some very sensible and well written remarks about the desirability of threading together masses of spiritual phenomena, by the discovery of the laws running through the whole of them; this indeed, is the object of all scientific research. Experience, however, shows that the only safe method of procedure is to collect the facts first, and then draw from them a theory so surely grounded that its truth cannot possibly be rationally questioned or denied. Miss Blackwell reverses the process, by giving an overwhelming mass of assertions, unsupported by any evidence at all. Her remarks about the objective and subjective nature of certain spiritual manifestations are interesting, and she puts forth the idea that in some cases a double action is necessary on the part of the spirits in making themselves visible—that they sometimes partially materialise their bodies, and also exercise a determining action on the perceptive organs of the human beings to whom they wish to show themselves.

Professor Huxley wrote two letters to the committee, and we quote them here for historical purposes, in order to place on record in these pages a great error made by a great man:—

"Sir,—I regret that I am unable to accept the invitation of the Council of the Dialectical Society to co-operate with a committee for the investigation of Spiritualism, and for two reasons. In the first place I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind which I have known) much annoyance. The only case of 'Spiritualism' I have had the opportunity of examining for myself, was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do.

"And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.

"The only good that I can see in a demonstration of the truth of Spiritualism, is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a medium hired at a guinea a *séance*.

"29th January, 1869."

"T. H. HUXLEY."

By this letter Professor Huxley appears to hold very orthodox ideas; he holds that a miracle should take place at death, and that a common ignorant man should be transformed by death into an angel of light—into somebody else. If this were so, it would be a strong argument against the "evolution" theory which Professor Huxley has so prominently advocated both in the press and on the platform.

On reference to the August number of *The Spiritualist*, it will be seen that some years ago a spirit at a *séance* put forth nearly all the ideas and teachings which Professor Huxley enunciated a few months since in a lecture he delivered at the Royal Institution, an abstract of the said lecture being printed in *The Spiritualist* of July 15th last. Are we, therefore, to con-

sider that spirit message and Professor Huxley's lecture as the "chatter of old women and curates?"

Lastly, does Professor Huxley seriously mean that he takes no interest in obtaining scientific demonstration where he is going to after death? Does he take more interest in what lies before him during the next twenty years, than during the next twenty millions of years? Is it no pleasure to him to obtain evidence that the good education he seeks to give to thousands of children will result in thousands of wiser spirits being at a future time born into spirit life?

The following is the other letter from Professor Huxley, and it is of a more thoughtful and respectful tone than the first:—

"24, Abbey-place, January 2nd, 1870.

"Sir,—I have been unwilling to reply to your letter of the 18th Dec., 1869 hastily, and I therefore delayed my answer until my return from a short absence from London.

"If the gentlemen you mention, and for whose judgment and capacity I have every respect, have not been able in the course of some months to arrive at results satisfactory to themselves and capable of being satisfactorily stated to the scientific public, it would be mere presumption in me to hope that I could be more successful, without a much greater expenditure of time and trouble. But for the present year my time and energies are already so fully preoccupied that it would be little short of madness for me to undertake an investigation of so delicate and difficult a character, the only certain result of which would be an interminable series of attacks from the side from which I might chance to differ.

"I hope that I am perfectly open to conviction on this or any other subject; but I must frankly confess to you that it does not interest me; and that I think that my duty as a man of science towards the public may be much better discharged by activity in other directions.

"G. W. BENNETT, Esq." "T. H. HUXLEY."

Professor Huxley is really a great man and a great philosopher, in his nature infinitely above those petty jealousies and animosities so prevalent in the Royal Society, and if he knew Spiritualism to be true, there is no doubt he would stand forth without hesitation and say so. Whenever he feels sufficiently interested to investigate the subject, he will gain information about the nature of man beginning where most of his present knowledge ends.

Professor Tyndall was invited by the Dialectical Committee to join them in their investigation. He did not accept the invitation, but said that he would do so if Mr. Crookes asked him to come. He has, therefore, placed himself in a position analogous to the following—"If A asks me to look at a star-shower, I will not do so, but if B asks me I will." In either case the star-showers go on as usual, thereby showing a very improper want of deference to a philosopher who will not honour the Almighty by observing certain of His works without a special invitation.

There is a dead silence on the part of the Dialectical Committee as to the manifestations now so common at those circles where the spirits speak with their own voices. Perhaps the Committee think they have given the public quite as much information as they are able at the present time to receive.

The book contains more typographical errors and faulty punctuation than is usual in books published by Messrs. Longmans, and in a future edition the work might be very considerably improved by the abridgment or the exclusion of the speculations of some of the witnesses. In conclusion, it is but fair to state that very much of the work of bringing out this valuable historical book was performed by Mr. G. W. Bennett, the Hon. Sec. to the Dialectical Committee, and that the duty engaged a large portion of his time and attention during many months.

#### THE SENSATIONS OF A CONSCIOUS CLAIRVOYANT.\*

In order to bring the progressive steps of this mystery properly before the mind, I will now detail the impressions that I received on first viewing clairvoyantly the surface of the globe.

By placing myself in sympathetic relations to the operator—by turning my thoughts inwardly, and shutting out the fleeting disturbances and interruptions of the outer world—I passed readily into the third mesmeric condition. This particular event occurred, I think, on the eve of the first of January, 1844. At that time (and during the four subsequent years) I could not recall to my mind, when out of this condition, anything which I had seen or said while in it. But now the vast scene breaks upon my memory, in all the vividness and beauty with which it was originally invested; and I can view and investigate—with far more certainty and with deeper satisfaction—the same fields in connection with still higher planes of existence and thought.

Before I seated myself, facing the operator, I observed a few individuals in the room; as usual, they were after tests and wonders; but I had, at the time, but little idea of having anything resembling a successful experiment. I knew as yet but very little of the nature of mesmerism; had not learned anything definitely of the wonderful phenomenon of clairvoyance; did not, in fact, entertain a clear conception of any such condition. Nevertheless, the mystic mesmeric state was completely induced in less than thirty minutes. As usual, my mind was rendered incapable of controlling the slightest muscle, or of realising any definite sensation, except a kind of waving fluctuation or inertia that seemed to me to be either decided action or inertia. This was a very strange feeling, but not at all unpleasant. In a few minutes, however, all this mental commotion subsided; and then I passed into the most delightful state of interior tranquillity. Not a discordant sensation rolled across my spirit. I was completely "born again"—being in the spirit. My thoughts were of the most peaceful character. My whole nature was beautifully expanded. I thought of the joys of friendship! of the unutterable pleasures of universal love! of the sweetness and happiness of united souls! And yet, strange to say, I experienced no unusual heart-emotion, which one might suppose would be a natural consequence of themes so pleasurable.

Notwithstanding the fact that my mind was exalted and

\* This narrative was written by Mr. Andrew Jackson Davis, one of the most celebrated of the American clairvoyants, and we quote it from his "Autobiography," published by W. White and Co., Boston, U. S.

meditating in this manner, I perceived as yet not the least ray of light in any direction. Therefore, I concluded that I was physically in a deep sleep, mentally engaged in a peaceful reverie, and nothing more.

But this conclusion had no sooner settled among my thoughts, as a probability, than I observed an intense blackness before me—apparently extending hundreds of miles into space, and enveloping the earth. This reminded me of my first night's experiment. Gradually, however, this midnight mass of darkness lifted and disappeared; and, as gradually, my perception was awakened and enlarged. All things in our room—together with the individuals in it—were surprisingly illuminated. Each human body was glowing with many colours, more or less brilliant and magnetical. The figure of each person was enveloped in a light atmosphere which emanated from it. The same emanation extended up the arms, and pervaded the entire body. The nails had one sphere of light surrounding them, the hair another, the ears another, and the eyes still another; the head was very luminous—the emanations, taken in combination, spreading out into the air from four inches to as many feet.

The utter novelty of this view overwhelmed my mind with astonishment and admiration. I could not comprehend it. Again I felt confounded, and could not feel perfectly certain that I was living on earth. It seemed that the whole earth, with all of its inhabitants, had been suddenly translated into some Elysium. I knew then of no language which could describe my perceptions; hence, I did not yield the slightest exclamation, nor attempt an utterance; but continued to observe, as one in solitude, with a feeling of unutterable joy and holy reverence. A few moments more, dear reader, and I not only beheld the exteriors of the individuals in that room—clothed with light, as it were,—but I also as easily perceived their interiors, and then, too, the hidden sources of those luminous emanations. In my natural or ordinary state, remember, I had never seen the organs of the human viscera; but now I could see all the organs and their functions—the liver, the spleen, the heart, the lungs, the brain—all with the greatest possible ease. The whole body was transparent as a sheet of glass! It was invested with a strange, rich, spiritual beauty. It looked illuminated as a city. Every separate organ has several centres of light, besides being enveloped by a general sphere peculiar to itself. And I did not see the physical organ only, but its form, aspect, and colour also, simply by observing the peculiar emanations surrounding it. For example: I saw the heart—surrounded by one general combination of living colours—with special points of illumination interspersed. The auricles and ventricles, together with their orifices, gave out distinct flames of light; and the pericardium was a garment of magnetic life, surrounding and protecting the heart while in the performance of its functions. The pulmonary or respiratorial department was also illuminated with beautiful flames, but of different magnitude and colour. The various air-chambers seemed like so many chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood that flowed through the contiguous membranes; and the great sympathetic nerve, whose roots extend throughout the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and super-blended with a soft and silvery fire!

The brain was likewise very luminous with prismatic colours. Every organ of the cerebellum and cerebrum emitted a light peculiar to itself. I could easily discern the form and size of the organ by the shape and intensity of its emanations. This view, I well remember, excited in me much admiration. But I was so deeply in the magnetic condition, and so impoverished in language, that I neither manifested any delight nor described a particle of anything which I then beheld. In some portions of the smaller brain I saw grey emanations, and in another portion lower and darker shades of this colour—in many and various degrees of distinctness—down to a sombre and almost black flame.

On the other hand, in the higher portions of the larger or superior brain, I saw flames which looked like the breath of diamonds. At first I did not understand the cause of these beautiful breathings; but soon I discovered them to be the thoughts of the individuals concerning the strange phenomena then manifested in my own condition. Still I continued my observations. The superior organs of the cerebrum pulsed with a soft, radiant fire; but it did not look like any fire or flame that I had seen on earth. In truth, the brain seemed like a crown of spiritual brightness—decorated with shining crescents and flaming jewels. Here I will parenthetically remark, that what is thus natural to the human brain in this, its first stage of existence, is preserved and indescribably improved in the spirit-land to which we all are surely tending. Each brain seemed different—different in the degrees, modifications, and combinations of the flames and colours—but very, very beautiful! From the brain I saw the diversified currents of life or magnetic fire, as they flowed through the system. The bones appeared very dark or brown; the muscles emitted in general a red light; the nerves gave out a soft, golden flame; the venous blood a dark, purple light; the arterial blood a bright, livid sheet of fire, which constantly reminded me of the electric phenomena of the clouds. Verily, gentle friend, I saw every ligament, and tendon, and cartilaginous and membranous structure, each illuminated with different sheets and magnetic centres of living light, which indicated and set forth beautifully the presence of the spiritual principle.

Thus I saw not only the real physical structures themselves, but also their indwelling essences and vitalic elements. Another thing was very remarkable: I knew the individuals had garments upon them, because I could see an element of vitality, more or less distinct, in every fibre of clothing upon their persons! Just as you would look, by an act of volition, from the blisters in a pane of glass, through it, at the objects and scenes beyond, so could I discern, and that, too, without a conscious effort, the whole mystery and beauty of the human economy—and enjoy that festive illumination which the ten thousand flames of the golden candles of life imparted to every avenue, pillar, chamber, window, and dome, of the human temple!

But the sphere of my vision now began to widen. I could see the life of nature in the atoms of the chairs, tables, etc.; I could see them with far more satisfaction—as regards their use, structure, locality—than I ever remembered to have known in my ordinary state. Next, I could distinctly perceive the walls of the house. At first, they seemed very dark and opaque; but soon became brighter, and then transparent; and, presently, I could see the walls of the adjoining dwelling. These also immediately became light, and vanished—melting like clouds before my advancing vision. I could now see the objects, the furniture, and persons, in the adjoining house, as easily as those in the room where I was situated.

At this moment I heard the voice of the operator. He inquired "if I could hear him speak plainly." I replied in the affirmative. He then asked concerning my feelings, and "whether I could discern anything." On replying affirmatively, he desired me to convince some persons that were present, by "reading the title of a book, with the lids closed, behind four or five other books." Having tightly secured my bodily eyes with handkerchiefs, he then placed the books on a horizontal line with my forehead, and I saw and read the title without the slightest hesitation. This test, and many experiments of the kind, were tried and repeated; and the demonstration of vision, independent of the physical organs of sense, was clear and unquestionable.

At length, feeling somewhat exhausted, I resigned myself to a deeper sleep, which seemed to be stealing over my outer form. Presently, my former perceptions returned with greater power. The village was now instantly subjected to my vision. It was now as easy for me to see the people moving about their respective houses as in the open thoroughfares, and it was also as easy to see their most interior selves as the external lights and shades of their physical bodies.

'Twas the first of January, remember—cold, bright, cloudless, frosty, beautiful! A piercing wintry wind swept o'er the earth, chilling and freezing as it went; but my perceptions waved on—the village with its inhabitants melted away before me, and my enjoyment was greater and fresher than ever I experienced in the glow and beauty of May or June.

By a process of *inter-penetration*, as I now term it, I was placed *en rapport* with Nature! The spirit of Nature and my spirit had instantly and for the first time formed—what seemed to me to be—a kind of psychological or sympathetic acquaintance—the foundation of a high and eternal communion. Her spacious cabinet was thrown open to me, and it seemed that I was the sole visitor at Nature's fair—a royal banquet!

The properties and essences of plants were distinctly visible. Every fibre of the wild flower, or atom of the mountain-violet, was radiant with its own peculiar life. The capillary ramifications of the streamlet-mosses—the fine nerves of the cicuta-plant, of the lady's-slipper, and of flowering vines—all were laid open to my vision. I saw the living elements and essences flow and play through these simple forms of matter; and in the same manner I saw the many and various trees of the forests, fields, and hills, all filled with life and vitality of different hues and degrees of refinement. It seemed that I could see the *locality, properties, qualities, uses, and essences, of every form and species* of wild vegetation, that had an existence anywhere in the earth's constitution. The living, vivid beauty and overawing sublimity of this vision I cannot even now describe; although, as the reader will see, I have since frequently contemplated scenes far more beautiful and ineffable.

But my perceptions still flowed on! The broad surface of the earth, for many hundred miles before the sweep of my vision—describing nearly a semicircle—became transparent as the purest water. The deep alluvial and diluvial depositions were distinguishable from the deeper stratifications of stone and earth, by the comparative and superior brilliancy of the ingredients of the former. Earth gave off one particular colour, stones another, and minerals still another. When first I discerned a bed of minerals—it was a vein of iron-ore—I remember how I started and shivered with a sensation of fright. *It seemed that the earth was on fire!* The instantaneous elimination of electricity, from the entire mass, gave the appearance of a deep-seated furnace under the earth. And my agitation was not lessened by perceiving that *these rivers of mineral fire* ran under the ocean for hundreds of miles, and yet were not diminished in a single flame—yea, could not be extinguished!

Innumerable beds of *zinc, copper, silver, limestone, and gold*, next arrested my attention; and each, like the different organs in the human body, gave off diverse kinds of luminous atmospheres. All these breathing emanations were more or less bright, variegated, and beautiful. Everything had a glory of its own! Crystalline bodies emitted soft, brilliant, azure, and crimson emanations. The various salts in the sea sparkled like living gems; sea-plants extended their broad arms, filled with hydrogenous life, and embraced the joy of existence; the deep valleys and dim-lit ravines, through which old ocean unceasingly flows, were peopled with countless minute animals—all permeated and pulsating with the spirit of Nature; while the sides of ocean-mountains—far, far beneath the high pathway of travel and human commerce—seemed literally studded with emeralds, diamonds, gold, silver, pearls, and sparkling gems, beyond computation. Oh, the ocean is a magnificent cabinet of beauty and wealth immense; and, by virtue of more recent investigations, I am impressed to say that man shall yet possess it!

Be patient, friendly reader, for I have yet other scenes to relate. I now looked abroad upon the fields of dry land, and saw the various species of animals that tread the earth. The external anatomy and the internal physiology of the animal kingdom were alike open to my inspection. An instinctive perception of comparative or relative anatomy filled my mind in an instant. The why and the wherefore of the vertebrated and invertebrated, of the crustaceous and molluscan divisions of the animal world flowed very pleasantly into my understanding; and I saw the brains, the viscera, and the complete anatomy, of animals that were (at that moment) sleeping or prowling about in the forests of the Eastern hemisphere, *hundreds and even thousands of miles from the room in which I was making these observations!*

It must not be expected that I shall detail a three-hundredth part of the particulars of my *first* introduction to an intuitional perception of Nature. At best, I can but give you a rude outline, for words do not answer the purpose: they seem to me like stone prisons in which too often we coercively incarcerate our highest thoughts.

In this mystic vision, gentle reader, I saw everything just as you will—with the penetrating senses of the spirit—after you pass away from the visible body at physical death. It was very, very beautiful to see everything clothed with an atmosphere! Every little grain of salt or sand; every minute plant, flower, and herb; every tendril of the loftiest trees—their largest and minutest leaves; the weighty mineral and ponderous animal forms, existing in the broad fields before me—each and all were clothed with a dark, or brown, or gray, or red, blue, green, yellow, or white atmosphere—divided and subdivided into an almost infinite variety of degrees of intensity, brilliancy, and refinement. And—mark the fact!—in each mineral, vegetable, and animal, *I saw something of man!* In truth, the whole system of creation seemed to me like the *fragments of future human beings!* In the beaver I saw, in embryo, one faculty of the human mind; in the fox, another; in the wolf, another; in the horse, another; in the lion, another; yea, verily, throughout the vast concentric circles of mineral, vegetable, and animal life, I could discern certain

relationships to, and embryological indications of man! Had I then possessed my present instinct of language, I would have exclaimed, in the language of the poet-psalmist:—

"Herbs gladly cure our flesh, because they  
Find their acquaintance there.

\* \* \* \* \*

*All things unto our flesh are kind."*

Understood in this sense, candid reader, how instructive and appropriate was Peter's vision—related in the tenth chapter of Acts—in which he saw a great white sheet let down from heaven, containing all manner of four-footed beasts, creeping things, etc., and was told to slay and eat! All this was saying simply thus: "Peter, thou needest not feel too exclusive, too partial, too aristocratic, too high-minded, and lifted above the meanest of thy fellow-men, nor yet above the little worm that crawls beneath thy feet; for, behold, thou art related to every four-footed beast and creeping thing that the Lord hath made: acknowledge, therefore, thy universal relationships and concentrating sympathies, and be kind and lenient henceforth to everything that lives." Now, since that memorable night, I have met with too many who need Peter's lesson. They, like him, shrink from this new method of tracing out their genesis, or ancestral derivation; and such say, "We are not used to eating unclean things." But the time is fast approaching, I believe, when mankind will feel their oneness with Nature and its God—to the total annihilation of all narrow-mindedness and empty superficiality.

In my glorious vision, I well remember how I gazed at the little plants in the fields—and saw, lovingly encircling each one, an atmosphere of life peculiar to itself. This golden and hazy emanation—encircling some species of vegetation—was apparently from four inches to eight feet in diameter. Some animals gave off a sombre sphere three or four feet thick, and beyond this a very dark, thin air—as many feet more—which shaded off into the surrounding space. In all this, the Law of Sympathy was very distinctly visible. (See third volume of *The Great Harmonia*.) I saw that everything in Nature was arranged and situated in accordance with this universal law; and, by it, that all true sympathetic relationships are established and reciprocally maintained. The relative positions of mineral bodies in the bosom of the earth; the situation of trees, vegetation, animals, and human beings; yea, the relative positions of the sun and stars, even—were manifestly conducted by this infinite sympathy. I saw the different crystalline bodies of the earth act upon each other, and, intermediately, upon the solid substances to which they were attached—by means of a generous commingling of their magnetic emanations. I saw the flowers exhale their odours, with which perfume they clothed themselves, and then formed attachments with neighbouring flowers—by breathing out upon them, according to a spontaneous blending of spheres, the sweet breath of their life. There was not a dew-drop, chambered in the petals of the rose, that did not glitter with a living essence—prophetic of coming animation! I saw currents of electricity flowing from a mineral bed in one portion of the earth, to its kindred (but positive) neighbour in another department of the same hemisphere. And I saw the little flames, arising from the essences of plants and trees, leap upward into flowing currents which were instantly absorbed and wafted away to more foreign and proper destinations.

No, no, language cannot describe this scene! Sufficient to say, that all Nature was radiant with countless lights, with atmospheres, with colours, with breathings, and with emanations—all throbbing and pulsating with an indestructible life-essence—which seemed just ready to graduate and leap up into the human constitution! Everything apparently emulated to be man! But I could no longer endure the exquisite happiness—I felt incapable of maintaining a quiet feeling—my emotions had become so deep and unutterable!

I now yearned for a companion, for association. For a moment I realised painfully that I was viewing all this magnificence alone! This thought made me feel isolated also, and incapable of retaining my recollection. Whereupon I began to think yearningly of the village—of the room in which I had taken a seat for the magnetic experiment—of the individuals whom I had seen in the room—of the operator, too—and, immediately, my vision began to diminish and contract. The distant continents, oceans, fields, hills, forests—all gradually faded and disappeared. The effulgent lights were left far behind! Now, I could discern, as before, the interior condition of those in the room, and the face of the operator also, who now said—"Come, come, Jackson, you've been very still! Can you see anything—have you anything to say?" I made an effort to describe what I have been writing in this chapter. I remember how I struggled for a few words; but, as I was about to relinquish all attempts thereat, I involuntarily exclaimed, in a low and tremulous voice, "How beautiful!"

I heard my own accents, and never did I stronger realise the total inexpressiveness and impotency of human language! At that time I said and beheld no more. In a few moments I felt the hand of the operator passing over my head. Soon I returned to my ordinary state, with not a single vestige of what I had seen alive in my external memory. Therefore, all that I have herein related is a revival of the impressions that were then made upon my mind.

MISS FOWLER'S MEDIUMSHIP.—Miss Lottie Fowler is an American trance and clairvoyant medium, who has recently arrived in London. Towards the close of last year she announced, while in the trance state, that on a certain day there would be an explosion in the works of the Union Metallic Cartridge Company, Bridgeport, Connecticut, U.S., and that one man would be killed. This so frightened some of the girls employed there that they would not go to work, so the police took the matter up, but when the day came an explosion occurred, which killed Mr. Zaotti, the chemist, who happened to be the only person in the building at the time. This caused great excitement, and the local and some of the New York papers contained long accounts of the trial. Judge Bullock decided in favour of Miss Lottie Fowler, and she was carried back to her hotel in triumph by the crowd. Some Spiritualists who have called upon her since her arrival in London have had proofs of spirit identity through her mediumship, and some have failed to do so. Mr. N. Fabyan Daw, for instance, had some good tests, but in our own case the communications were unreliable and inaccurate, though here and there glimpses of truth flashed out; but we have had enough experience in Spiritualism to know that accurate knowledge as to the powers of any medium cannot be obtained at one, or even two or three sittings. Miss Fowler says that while she is in the trance state her pulse has been noticed to beat with far more than its normal rapidity; a few minutes after she wakes from the trance an icy chill comes over her whole frame.

## MRS. BASSETT'S MEDIUMSHIP.

MRS. C. E. A. BASSETT, of Thornham-grove, Stratford, E., is a well-known non-professional medium, in whose presence very good voice manifestations are obtained, as well as spirit lights, raps, and movements of solid objects. The voice manifestations through Mrs. Bassett's mediumship are not of the usual intermittent character, but long unbroken conversations are kept up with the spirits, whose remarks also are sensible, and to the point. Mr. Bassett informs us:—

"We first saw spiritual manifestations about three years ago, at a spirit circle, at which Mrs. Everitt was the medium, and after witnessing the phenomena, had no faith whatever in them, but determined to prove their falsity, by trying for ourselves at home. Sixteen years previously we had heard of table-turning, and on trying found that the table turned for us, but had no idea that spirits produced the movements. Later still, we refused an invitation to attend a *séance* with the Davenport Brothers, under the impression that the newspapers told the truth, and the mediums were impostors. After the *séance* with Mrs. Everitt, we began ours at home, sitting occasionally, and always in the light. At our first sitting certain table movements rather startled us, which we accounted for on Faraday's theory of unconscious muscular action, but afterwards found that when we removed our hands from the table, the same movements sometimes took place. At the fourth or fifth of our weekly sittings, we heard raps for the first time; the raps continued for the next two months, and then we began to sit in the dark. We then heard other noises, sometimes as if a bird were flying about the room. All this time we were not convinced of spirits having anything to do with the manifestations, but ascribed them to an unknown force.

"After forming this opinion, we sat one evening, by the light of a paraffin lamp. I placed a concertina under the table and said—'If this is spirit power, strike the notes on the concertina, which I have placed under the table, if that is better for you, and we will accept it as truth, and if not, we will have nothing further to do with it.' Immediately the notes came out full and powerful, so as to frighten us; the concertina also moved about, hitting against my legs and the legs of the table as if it were alive. I said, 'Well, we must accept it.' This was about six months after we began our sittings. We then invited some friends to come and witness the phenomena. They were startled, and could not account for what they saw. Things went on in this way for another six months, when one night we found at the close of the *séance* that a sheet of paper had been written on, and the name of a friend who had 'died' some years previously was appended to the communication. It was unmistakably his own signature. Afterwards three or four other spirits, unknown to us, gave us messages in the same way, but they were known, and their signatures recognised by their friends present at the *séance*. Occasionally we get this direct spirit-writing now.

"The next phase consisted in the formation in the dark of spirit hands, which touched us; they opened and shut doors, and played frequently on the violin and other instruments. Various objects were carried about the room, and sometimes made to gently touch us. Sometimes articles were brought from other rooms in the house, while the doors and windows of the *séance* room were closed.

"About two years after we began, as we were sitting for other manifestations in the light, and while several persons were present, we most unexpectedly heard the spirit-voice for the first time. Since then we have had at different times as many as seven spirit-voices; three of these spirits who speak with audible voices almost invariably attend our *séances* now.

"The name of the spirit who speaks with most case through Mrs. Bassett's mediumship, is James Lombard, and he has proved his personal identity to the satisfaction of his brother, who lives in Chandos-road, Stratford, and is in the employment of the Great Eastern Railway Company. The names of the other two spirits who frequently talk are Robinson and Dalman. They do not speak with the same voices they had while on earth, as they state that they have to manufacture speaking apparatus out of the emanations from the medium and other members of the circle, before they can make their words audible at all.

"Altogether at our house we have given about two hundred *séances*, besides accepting invitations to all parts of London. We have sat with ministers of religion, writers for the public press, professional men, and men of science, and have given them every opportunity of testing the genuineness of the manifestation. They have been surprised at the length of time the spirits talk; sometimes half an hour has passed without the voice stopping for one moment. James Lombard, in his peculiar style, usually takes up the conversation of the sitters, giving his opinions freely, and sometimes describing other spirits present. Mr. Robinson usually gives a dissertation on the reality of a future state, and the benefits arising from spiritual manifestations. Mr. Dolman usually speaks of the growth and progress of the spirit in the spheres, and of our duty to God and to our neighbours.

"In conclusion, we have proved the truthfulness of Spiritualism for ourselves, and have the consolation of knowing that through us it has reached the homes and hearts of many more."

James Lombard usually, if not always, speaks from a point about eighteen inches above Mrs. Bassett's head; the other two spirits speak, one from close over her left shoulder, and the other from close over her right shoulder. They say that—"They take the emanations from the medium and other members of the circle, wherewith they make speaking apparatus which they use to talk with. The voices are not their own natural voices, and they are sorry they cannot make them more pleasant to the listeners. The emanations they use come off from the bodies of the sitters very much from their point of view like smoke, but finer and more ethereal than smoke. The emanations from some individuals are no good at all for the manufacture of speaking apparatus, and a medium is simply a person who gives off the right emanations in greater quantity than other people."

Mrs. Bassett feels a little timid just before the manifestations begin, but otherwise, unlike most mediums, does not usually experience any peculiar sensations while the spirits are working. Sometimes the spirits tell her she is going to cough, and in a few seconds she coughs as foretold, though she does not know it herself. She is sometimes entranced by the spirits, but not often. Mrs. Bassett gets good average table-moving and rapping manifestations in the light.

MR. C. F. VARLEY, the electrician, has been travelling in Switzerland and Italy for the last two months. His absence from London has delayed the taking of the preliminary steps for the formation of the Psychological Society, but he returned to town last Saturday. It is thought desirable that most of the members of the Society shall not be Spiritualists.

## Poetry.

## PICTURES OF MEMORY.

BY ALICE CAREY.

AMONG the beautiful pictures  
That hang on Memory's wall,  
Is one of a dim old forest  
That seemeth the best of all;  
Not for its gnarled oaks olden,  
Dark with the mistletoe;  
Not for the violets golden,  
That sprinkle the vale below;  
Not for the milk-white lilies  
That lean from the fragrant hedge,  
Coquetting all day with the sunbeams  
And stealing their golden edge;  
Not for the vines on the upland,  
Where the bright red berries rest,  
Nor the pinka, nor the pale sweet cowslip,  
It seemeth to me the best.

I once had a little brother,  
With eyes that were dark and deep—  
In the lap of that dim old forest  
He lieth in peace asleep;  
Light as the down on the thistle,  
Free as the winds that blow,  
We roved there the beautiful summers—  
The summers of long ago;  
But his feet on the hills grew weary,  
And one of the autumn eves,  
I made for my little brother  
A bed of the yellow leaves.

Sweetly his pale arms folded  
My neck in a meek embrace,  
As the light of immortal beauty  
Silently covered his face;  
And when the arrows of sunset  
Lodged in the tree-tops bright,  
He fell in his saint like beauty  
Asleep by the gates of Light.  
Therefore, of all the pictures  
That hang on memory's wall,  
The one of the dim old forest  
Seemeth the best of all.

## Correspondence.

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

## THE "QUARTERLY REVIEW" ON SPIRITUALISM, AND THE REPORT OF THE DIALECTICAL COMMITTEE.

SIR,—Two events have occurred since my letter in your last number which appear to me of greater weight as regards the scientific study of Spiritualism, than any except the discovery of the means of communicating with the unseen agencies of Spiritualism, or Psychism. The one the publication of the report of the committee of the Dialectical Society—the other, an article of fifty pages in the *Quarterly Review* of October. Mr. Winkle shut his eyes and fired wildly into the air, and a fine plump partridge fell at his feet, and at least in one of these cases the same effect has occurred. Read carefully the beautiful prospectus of the fine frigate *Dialectical* (in the *Spiritualist* of Oct. 15), armed for fearlessly combating errors of all sorts, with licence to attack popular delusions of all kinds, to overhaul politics, religion, and social opinions, in fact every craft which she might meet on her cruise. Well, at last they laid her alongside the privateer *Spiritualism*, which had been for some time capturing poor fishing-boats and some tolerable-sized vessels. They detailed off the boarders who were to carry the privateer—these did their duty, and established a firm footing on the main-deck. Meanwhile the captain and superior officers took fright, ordered the victorious crew out of the prize, and refused to bring her into port. The seamen who bore the brunt of the attack, now lay their case before the public.

Now, if you will please to examine the programme of the Dialectical, you will find that the men entering that Society bound themselves to cast aside all prejudices, and to follow truth for truth's sake. What their fathers and mothers believed, what was the opinion of Lords, Commons, Mrs. Grundy, or the Working-man was nothing to them. Neither Conservative nor Radical, High Church nor Dissent. Giving a certificate to virtue after she is proved virtuous, and willing to hear all exculpations of vice before condemning her. Fearless of consequences, "conscious of honesty and purity of motive, and desirous for the wisdom and happiness of man."

A very proud and laudable programme, and if they could be relied on to carry it out, I should propose "That the present House of Commons be superseded, and the Dialectical Society empowered to undertake all its duties."

However, instead of sticking together and covering themselves with immortal glory, they have got frightened to death (the secretary says they are not dead), and dissolved the society "on that question." Hence a book of 450 pages. Now, for the results which will follow the publication of this book, it matters not whether the council of the whole Society publish, or only the committee, the pioneers who, sent by the main body, explored the phenomena of this much anathematised science. Neither does it matter, in results, that the explorations made and guaranteed personally by the Committee are only surface-findings—as though they had been deputed by the main body to explore a region for gold, and having indisputably found some nuggets are obliged by the main body to abandon the field. Enough, they have silenced Mr. and Mrs. Grundy on that head—"There is something in it."

Out of the dissolution of the Dialectical on this subject how many Dialecticals will arise, north, south, east, and west in Great Britain and out of it? Men are great imitators. Thousands upon thousands of steady sedate men who would not inquire into the subject as long as it appeared to be the province of women and devotees, will not feel themselves lowered to tread in the steps of the Committee of the Dialectical Society. There are many very clever men who have no money, who are not basking in the sunshine of professorships, who have plenty of time with nothing to do in it, and whose opinion of themselves is that they have capabilities to discover the philosopher's stone, and extract fame and fortune from it. All these, year after year, will begin where the Committee left off, until no stone remains unturned.

Now for the *Quarterly*, which proves that a man may shoot a very fine partridge without knowing how to handle a gun. The *Quarterly* is a standard, orthodox, highly respectable magazine. All the societies and reading-rooms take it in; the nobility and clergy, Church and State, peruse it with respect. To Mr. and Mrs. Grundy it is an oracle. Eighteen years ago the *Quarterly* "assayed to guide our readers as to what to believe." This means, "I am prophet and oracle." What does our oracle say, Oct. 1871?

Article I., p. 307, puts an end to witches, and witchcraft, and wizards, and familiar spirits altogether, and makes *séances*

a perfectly innocent amusement, in fact, dreaming awake. "Our position, then, is that so-called spirit communications come from *within*, not from *without* the individuals who suppose themselves to be recipients of them; it is (p. 308) "unconscious muscular action," and (p. 319) "unconscious cerebration."

We accept the dictum with thanks. No more can Mrs. Stately, Mrs. Prudence, or Mrs. Grundy object to Louisa, Clementina, Florence, and the little ones holding a *séance*, and inviting their friends. The subject even was tabooed before as highly improper, even fearful, with reference to what is said in the Bible about it. But while as good Christians we admit the truth of the Bible to its fullest extent, the present are a different class of phenomena entirely, and free from the ban which Moses laid on them. And to enable these dear young ladies (and mamma can join them, too, now) to enjoy these "spirit communications from within," most excellent and detailed directions are given (p. 304). Of course our friend who "*essays to guide his readers*" would not give the most accurate directions how to do anything which is wrong or sinful to do. It would be like publishing an essay on housebreaking and giving accurate directions as to making false keys, jemmies, and all instruments necessary for the purpose. The thing is perfectly innocent, else why make known to all the world how to do it?

I, it is true, not only think it perfectly innocent, but that every individual, high and low, has a perfect right to investigate any and everything in the heavens above, the earth below, and the waters under the earth, and what passes inside their brains and bodies. In fact, I am a non-elected Dialectician. But there are hundreds of thousands—millions—who regard these practices as unholy, and to them the assurance of so high an authority is taking their chains off. Altogether this is a very happy deliverance from a very great bugbear.

We now come to the directions (p. 304), which are very complete. I will only add a few suggestions under the head of *Parlour experiments on "unconscious muscular action."* These, however, may not succeed at the first trial, but if the power is strong they will eventually.

Put a paper tube on the table. Let all the company by turns speak through it. You may perhaps then soon hear unconscious cerebration talking to you. Put glasses. Take off the wire and draw the cork of a bottle of champagne, put the cork in loosely, put out the candle, and request unconscious muscular action to fill all the glasses to the brim—you all the while holding hands all round. Now drink off the champagne all except one glass, which put under the table, hold hands firmly, blow out the candle, and ask unconscious muscular action to drink off the glass of champagne under the table while you are holding hands. You will find it done—at least I have repeatedly—and the same circumstance is mentioned as occurring at another *séance* last week. Other liquors may be used, always asking what unconscious muscular action would prefer.

Put a plate of nice, well-sweetened currant-pie under the table—you should eat a little before you put the candle out—you will find it gone, plate and all. "Unconscious cerebration" has eaten it while your both hands were held. You had better not put a silver spoon, else that will go too.

You may ask "unconscious cerebration" to bring you flowers, fruits, scents, or anything, and by-and-by, if the power is strong, you will have perfumes thrown over you, and heaps of flowers, fruits, &c., brought, though there were none in the room, and you locked the door. I could give you other more curious experiments, but these are enough for the present.

Whether the *Quarterly* intended this effect when it shot off the article is immaterial; that is the effect it will have in a great number of cases where Spiritualism is not now admitted into the house, but where "Mamma" eagerly reads all the spiritual publications, but carefully keeps them from her daughters. Besides, I have known the practice of mediumship in a family forbidden, for fear it might hinder the young lady's prospects in marriage. This prejudice will also cease; nay even some gentlemen might prefer a wife endowed with a considerable quantity of "unconscious muscular action."

The rest of the fifty-page essay is very interesting, but it is out of the question to criticise an essay on Spiritualism written by a person who "does not move in Spiritual circles."

*Alia jacta est, viris acquirunt eundo.* The old mariners in the bark of *Spiritualism* may rest from their labours. Every studding-sail is now set, but what port the ship will get into is not laid down in any chart. S. G.

Nov. 1st, 1871.

## WARNING BY DREAMS AT SEA.

SIR,—This day I received a letter from one of my sons who sailed in the *Sir Robert Peel* for New York. In it is narrated the following:—

"We had a most awful storm last Friday; not one of us expected to live. The second cabin was *floating in water*. A heavy sea struck and killed our first mate. He was buried. I read the funeral service over him last Sunday.

"Several days before the storm which proved so fatal to the mate, he had dreamt two or three times that his wife was in *deep black*, and it disturbed him a great deal, but little thinking, poor man, that the black was for himself." Who warned?

Premotions in the foregoing, and divers other cases, are very frequent and hereditary in some families. It would be well to encourage the narration of facts, as the answering of the questions "*Who produces?*" and "*How produced?*" would develop the principles that govern the production of such warnings. JOHN JONES.

Enmore Park, S.E., Sept. 22nd, 1871.

## THE SPIRITUALISM COMMITTEE AND DR. EDMUNDS.

SIR,—I regret that you should have spoken as you have of Dr. Edmunds in your review of the "Dialectical" Report on Spiritualism. Throughout the investigation, as the committee unanimously attested in a resolution passed at the last meeting, Dr. Edmunds fulfilled the duties of chairman with equal "ability, courtesy, and impartiality." So carefully did he avoid all expression of opinion on the subject under consideration, that until the conclusion of the inquiry, more than one eminent Spiritualist claimed him for a convert.

Two of the charges you [?] have brought against him are moreover untrue, and I trust to your sense of justice to allow me the opportunity of contradicting them.

With regard to the *séance* with Mrs. Guppy, of the 26th May, 1868, I have myself seen, together with some dozen members of the late committee, the evidently spontaneously written invitation of the Hon. Mr. and Mrs. —, for whom, as Mr. Guppy states, the *séance* was arranged; and I beg to assure you that not only is the invitation most full and complete for Dr. Edmunds, but also for any one other person whom Dr. Edmunds might choose to bring. Mr. Guppy may have been ignorant of this, but the fact is as I state.

The other imputation to which I desire to refer, is contained in Mr. Coleman's letter. Mr. Coleman says that Dr. Edmunds, at a meeting of the London Dialectical Society, appealed to me to substantiate an assertion he had made, and that I refused; the assertion being, that Mr. Coleman had assured the committee that if they would have a *séance* with Mrs. Marshall, they would "see a table go bodily up to the ceiling." How Mr. Coleman can so have misapprehended me, I am at a loss to conceive. What I said was, that I perfectly remembered the circumstance, but that I had considered Mr. Coleman to speak in a jocular manner, and had not attached the same importance to his assurance as Dr. Edmunds. I have since been conversing on the matter with an eminent Spiritualist member of the committee, and he also states that he remembers Mr. Coleman making use of the words attributed to him, and that he thought him very rash in doing so.

I cannot believe you would desire that anything more or less than the truth should appear in your journal, and therefore feel confident that you will give due prominence to this communication. G. WHEATLEY BENNETT,

Late Secretary to the Dialectical Society's Committee on Spiritualism.

38, Chancery-lane, W.C.

[I. We stated that Dr. Edmunds had spoken in favour of the Davenport on a public platform, and know that up to about the time of going to press with the report, the conduct of Dr. Edmunds was fair enough towards Spiritualism; the rapidity with which he veered round was remarkable. 2. The remarks of Mrs. Guppy and Mr. Coleman are theirs, not ours; they would not intentionally make inaccurate statements. 3. Of course it is a duty to give a fair hearing to all sides of all questions, so far as space will permit, and to allow no improper imputations to rest upon any private individuals.—Ed.]

## THE REPORT OF THE DIALECTICAL COMMITTEE.

SIR,—Permit me to correct a singular error into which Mr. Coleman has fallen with reference to Dr. Edmunds's assertion that, when it was a question whether Mrs. Marshall should be engaged as a medium by the Dialectical Society's Committee, Mr. Coleman decided the matter by saying that, if she came, "we should see a table go up to the ceiling." Mr. Coleman says:—

"At a meeting of the Society, Dr. Edmunds, during a discussion, made a similar statement when I happened, without his knowing it, to be present. I at once told him it was an entire misapprehension on his part. I could not, and never had made such a proposition. Dr. Edmunds looked round for support from some one of the many members of the committee who were present, and not finding any, he eagerly and confidently appealed to Mr. Bennett, the Secretary, who entered the room at that moment. That gentleman replied, 'No, I have no recollection of such an assurance being given.'

"I added, 'I was glad to find Dr. Edmunds was not supported in his erroneous impression, and as the statement was absolutely unfounded, I hoped he would never repeat it.'

Now, Sir, I was present when Mr. Bennett came in, and was appealed to as to the matter of fact by Dr. Edmunds. His reply was directly the contrary of that which Mr. Coleman states. He said he recollected Mr. Coleman making the assertion that a table would go up to the ceiling if Mrs. Marshall came; but, he added, "I thought at the time that Mr. Coleman spoke jocularly." Of the fact that the words were said Mr. Bennett was as certain as Dr. Edmunds himself. Mr. Coleman, is therefore, quite in error in the matter; his memory as to what he himself said on the first occasion being obviously as treacherous as it is now proved to be with regard to what Mr. Bennett stated on the second. Now on last Tuesday evening I heard Mr. Bennett repeat his statement. Of course it is not a question here of the manner or intention with which Mr. Coleman's rash promise was made; it was as open to Dr. Edmunds to interpret it seriously, as to Mr. Bennett to think it was a joke; but Mr. Coleman was not confirmed in his denial by Mr. Bennett; he was unequivocally contradicted by him.

Trusting, Sir, to your sense of justice to insert this in your next impression, I am yours truly, GRATTAN GEARY, The *Eastern Post* Offices, 89, Worship-street, London, October 19th, 1871.

## SPIRITUALISM IN BIRMINGHAM.

A "PSYCHOLOGICAL SOCIETY" has been formed in Birmingham, and Spiritualists and non-Spiritualists are alike its members. The society has taken the public room, 31, Paradise-street, Birmingham; has furnished it with seats, and also provided a harmonium. A public lecture is given every Sunday evening, conversational meetings are held on Sunday mornings, *séances* and debates being conducted on week evenings. The first Sunday evening meeting was held Oct. 29th, the President, Mr. Hawkes, in the chair, when Mr. Robert Harper delivered an able lecture on "Popular Objections to Spiritualism." The lecturer showed in the first place that the objection, that the manifestations are too undignified for spirits to do at all, was altogether illogical, because admitting the existence of spiritual beings, it then follows that they, wishing to communicate with us, must come into our sphere and appeal to us through the physical senses. The speaker observed that although this mode of communication was generally adopted in the first instance, the spiritual intelligences, afterwards, so educated the person with whom they wished to communicate, that such physical telegraphing was ultimately unnecessary. The next objection considered was concerning the difference between the statements of individual spirits. Mr. Harper showed that difference of opinion existed in this life as to the statement of certain facts, and he, knowing spirits to be but disembodied men and women, could not wonder at differences in their statements. He spoke of astronomy, geology, and the other sciences having broad facts admitted by all, although scientific authorities differed in the *mimetic*. "How," asked Mr. Harper, "did we deal with such apparent mis-statements?" We collected together the highest testimony, and from our reason gathered an inference. In speaking of Spiritualism being the work of Satan or of evil spirits, as affirmed by some, and notably at the present time by Rev. John Jones, of Liverpool, who has just published a pamphlet on *Spiritualism v. Satanism*, the lecturer introduced in a striking manner the case of Jesus, when it was said, "He cast out devils by the prince of devils," and admitted that if beneficence was of the devil, then Spiritualism was of the devil. After speaking of the manifestations which occurred in the Wesley family, and the noises made by the Cock Lane Ghost, the speaker considered the theory of unconscious muscular pressure, and showed that, as the same pressure or force was exerted without contact, that such pressure could not be the result of unconscious muscular action. This theory, he said, with the supposition that the replies to questions proceeded from unconscious cerebral action, formed the objections made by the writer of an article on Spiritualism in the last number of the *Quarterly Review*. Mr. Harper contended that the writer of that paper was deficient in his knowledge of facts, or such hypotheses would not be

held by him for a moment. The last objection considered was that modern Spiritualism had revealed nothing new. This the lecturer denied, and mentioned the following revolutionary principles which the science demonstrated—1. That the Infinite Father has the same affection for all; 2. That the soul is within, and not outside the domain of law; 3. That growth is a characteristic of the soul; 4. That all intelligence is organic. At the close of the lecture questions were asked by a local secularist on cerebral action and answered by Mr. Harper. The meeting was closed with singing, Mr. Hill playing the accompaniment on the harmonium.

192, Aston-road, Birmingham. H. WILLIAMS JONES, Hon. Sec.

LIFE IN THE SPIRIT WORLD.

MODERN Spiritualism is gradually drawing attention to a little religious sect, known as Swedenborgians, because there is no doubt that Swedenborg was a medium and a very good clairvoyant, also that he received much information as to the state of man in the next life, and put the said information on record. Some of the things which he saw in the next world, and believed to be real, were probably symbolical teachings given to him by the spirits, but whatever the amount of error in his writings may be, there is no doubt that the greater portion of his teachings is strongly supported by the general tendency of the revelations of Spiritualism. Swedenborg seems to have made himself the zero line of the spiritual scale, and to have described all spirits higher than himself as in heaven, and lower than himself, from his point of view, as in the hells. Like all other mediums, the revelations through him seem to have received, as is natural, a certain amount of unconscious colouring from his own mind, and Swedenborg was the son of the Bishop of Skara. Swedenborg was a very voluminous writer, some of his books being also dry and tedious. An abridgment of his writings on "Heaven and Hell" is published by the Swedenborgians, price ninepence (London: F. Pitman and J. Spiers), and it is a book which every Spiritualist ought to read.

The following extract gives some information which is probably reliable about life in the next world:—

EMPLOYMENTS IN HEAVEN.

"It is impossible to enumerate or to describe in detail the employments of heaven, because they are innumerable, and vary according to the distinct offices of every society; but something may be said in general concerning them. Every society performs a peculiar office; for as the societies are distinguished by the nature of the good which they possess, they are distinguished also by the uses which they perform; since with all in the heavens good is carried into action, and good carried into action is use. Every one there performs some useful purpose, for the Kingdom of the Lord is a kingdom of usefulness.

"All things in heaven are instituted according to Divine Order, which is everywhere guarded by the administration of angels: the wiser angels taking charge of those things which are of general good or use, and the less wise of such as relate to particular goods or uses, and so forth. All are in subordination, as uses themselves are subordinate to Divine order; and hence the dignity attached to every employment is according to the dignity of its use. No angel, however, arrogates the dignity to himself, but ascribes all dignity to the use; and since the use is the good which he performs, and all good is from the Lord, therefore he ascribes all dignity to the Lord. He, therefore, who thinks of honour as due in the first place to himself, and in the second to the use which he performs, and not in the first place to the use and only subordinately to himself, cannot perform any office in heaven; because he looks backward from the Lord, by regarding himself in the first place, and use in the second. When we speak of use, we mean also the Lord, because, as just observed, use is good, and good is from the Lord.

"The nature and quality of subordination in heaven may be inferred from these considerations, namely, that in proportion as any one loves, esteems, and honours use, he also loves, esteems, and honours the person by whom that use is performed; and also that the person is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord; for in that proportion he is wise, and the uses which he performs are done from a principle of good. Spiritual love, esteem, and honour, are nothing but the love, esteem, and honour of use in the person of him who performs it; and the honour of the person is derived from the use which he performs, and not that of the use from the person. He who looks at men in a true and spiritual point of view, regards them in no other manner; for he sees that one man is like another, whether he be in great dignity or in little; that they differ only in wisdom, and that wisdom consists in loving usefulness, and consequently in loving and promoting the good of our fellow-citizen, of society, of our country, and the church. In this also consists love to the Lord, because all good which is the good of usefulness is derived from the Lord. Such also is love towards the neighbour, because the neighbour is a collective term, signifying the good qualities which are to be loved in a fellow-citizen, in society, in our country, and in the church, and the good deeds which also are to be done to them.

All the societies in the heavens are distinguished according to the useful offices they perform, because they are distinguished according to their good qualities; and those good qualities are good actions, or charitable offices, which are useful. There are societies whose occupations consist in taking care of infants; other societies whose employments are to instruct and educate them as they grow up; others which in like manner instruct and educate the young who have acquired a good disposition from education in the world, and who thence come into heaven; others which teach the simply good from the Christian world, and lead them into the way to heaven; others which perform the same office to the various Gentile nations; others which defend novitiate spirits, or those who are newly arrived from the world, from the infestations of evil spirits; some, also, are attendant on those who are in the lower earth; and some are present with those who are in hell, to restrain them from tormenting each other beyond the prescribed limits: there are also others who attend upon those who are being raised from the dead. In general, angels of every society are sent to men, that they might guard them,

and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections, so far as they are willing to receive them freely. By such affections also they rule the deeds or works of men, removing evil intentions from them as far as possible. When angels are attendant on man, they dwell, as it were, in his affections, and are near to him in proportion as he is in goodness derived from truth, but they are remote in proportion as his life is distant from good. All these employments of the angels are functions performed by the Lord through their instrumentality; for the angels perform them, not of themselves, but from the Lord; and hence it is that by angels, in the Word, in its internal sense, are not meant angels, but an influence proceeding from the Lord; and for the same reason angels, in the Word, are called gods.

"These employments of angels are their general employments, but every one has his own particular duty; for every general use is composed of innumerable others, which are called mediate, ministering, and subservient uses: all and each of which are arranged and subordinated according to Divine Order, and, taken together, they constitute and perfect the general use, which is the common good.

"There are so many offices and so many administrations in heaven, and so many employments also, that it is impossible to enumerate them, on account of their multitude. Those in the world are comparatively few. All angels, however, numerous they may be, feel delight in their work and labour derived from the love of usefulness, and none from the love of self or gain; nor is any one influenced by the love of gain for the sake of his maintenance, because the necessities of life are given them freely; their habitations, their clothes, and their food. Hence it is evident that they who love themselves and the world more than usefulness have no place in heaven; for the love or affection of every man remains with him after his life in the world, nor is it extirpated to eternity.

"Every one in heaven has his work allotted to him according to the principle of correspondence, and that correspondence is not with the work itself, but with the use of the work. In heaven he who has an employment or work corresponding to his use, is in a state of life exactly like that in which he was in the world—for what is spiritual and what is natural are blended into one by correspondence; but with this difference, that he is in more inward and heartfelt delight, because he is in spiritual life, which is inward life, and therefore enjoys more heavenly blessedness."

MR. WILLIAM GODBE, from Utah, tells us that Spiritualism there exerts an influence against polygamy.

SPIRITUALISM IN DALSTON AND HACKNEY.—Last Wednesday a few friends assembled at 74, Navarino-road, Dalston, and presented Miss Florence Cook, the new medium, with a little testimonial in the shape of a gold locket and chain. Mr. Cook, who returned thanks on behalf of the young lady, said that the present would always be much valued because it represented the kind feelings of the donors; he remarked that he was "a firm believer in ancient Spiritualism," in a tone which intimated that he was not altogether so sure of the tendencies of the modern movement. In time, as her powers are developed, Miss Cook will be a remarkable medium. Mr. Morse, the well-known trance medium, recently gave an admirable address, under spirit influence, to the Dalston Association of Inquirers into Spiritualism.

A PRACTICAL DREAM.—Mr. Coleman informs us:—"Some time ago Mr. Macpherson, a connoisseur in art, residing at Rome, was impelled by a dream he had to visit a carpenter's shop in Rome, where, at the moment of his entrance, the man was about to plane down a square board which had been lying about his workshop, for the purpose of converting it into a table. Mr. Macpherson drew the carpenter's attention to its having paint on its surface, and suggested that it might be turned to better account than making a table-top of it, and with this view Mr. Macpherson purchased it for a few scudi. It turned out to be a veritable Michael Angelo; subject, 'The Entombment,' and it now hangs in our National Gallery, having been sold by Mr. Macpherson to the nation for the sum of three thousand pounds."

THE STONE-THROWING IN PECKHAM.—The Daily Telegraph, of November 2nd, said that the window-breaking at Peckham, mentioned in our last, was done by some men and boys; that two men and one boy were caught with stones in their pockets, and that they were not punished because nobody would prosecute. The South London Press, of November 4th, says that the aforesaid Daily Telegraph paragraph is "wholly without truth from beginning to end." Nobody has been taken up by the police, and during the past four weeks a few more windows have been smashed before their eyes. Mr. John Howes, of East Surrey-grove, Peckham, who has had £20 worth of glass broken, writes to the South London Press that the Daily Telegraph paragraph is altogether untrue, and that he and others had, by special placards, offered a reward of £20 for the detection of the offenders. He adds—"Not a single man or boy has been discovered with stones in his pocket; the police have been most energetic, and all praise is due to them for the manner in which they took up and are carrying out the matter, but they are as far off a solution as the night the throwing commenced." The Daily Telegraph reporter did not even know the locality, for he calls the scene of operations "Rosemary Branch, Peckham," whilst in reality the place is several miles away from Rosemary Branch. Another person who has had his windows smashed, writes to the South London Press that it was utterly impossible that the stones could have come over the opposite houses. Moreover, while the bombardment was at its highest, some of the police were standing on tops of the houses, as well as in the streets. The efforts of Mr. Superintendent Gernon, of the P division, to detect the culprits, have been a dead failure, and Mr. Inspector Gedge, with all his men, was equally unsuccessful. The crowds of persons who witnessed the smashing operations, unanimously declared that the mischief must be done by spirits, and our reason for supposing them to be right is that plenty of such cases are on record. Mr. William Howitt has collected a great many such cases, and printed them in the Spiritual Magazine. The Parisian police have been baffled more than once by spiritual stone-throwers. Mr. John Jones, Mr. Coleman, and others, have written letters to the South London Press about the spiritual hypothesis, and in one of his letters Mr. Jones says:—"Connected with the breakage of Mrs. Harding's window was a curious fact. The stone broke the window, passed clean over the inner glass casement, and then suddenly stopped in mid air, and took a vertical fall into the scales just emptied by Mrs. Harding of some confectionery, as much as to say, 'Now, just weigh me.' The stone was three-quarters of a pound weight. I had it weighed. It was a large flint stone, yellow tinged, such as one sees down in the chalk country on the roads, and in the chalk beds; nothing of the kind about the streets of Peckham."

TIME.

"IN the forest, high up on the steep shore, hard by the open sea coast, stood a very old oak tree. It was exactly three hundred and sixty-five years old, but that long time was not more for the tree than just as many days would be to us men. We wake by day and sleep through the night, and then we have our dreams: it is different with the tree, which keeps awake through three seasons of the year, and does not get its sleep till winter comes. Winter is its time for rest, its night after the long day which is called spring, summer, and autumn.

"On many a warm summer day the Ephemera, the fly that lives but for a day, had danced around his crown—had lived, enjoyed, and felt happy; and then rested for a moment in quiet bliss the tiny creature, on one of the great fresh oak leaves; and then the tree always said:

"Poor little thing! Your whole life is but a single day! How very short? It's quite melancholy!"

"Melancholy! Why do you say that?" the Ephemera would then always reply. "It's wonderfully bright, warm, and beautiful all around me, and that makes me rejoice!"

"But only one day, and then it's all done!"

"Done!" repeated the Ephemera. "What's the meaning of done? Are you done, too?"

"No; I shall perhaps live for thousands of your days, and my day is whole seasons long! It's something so long, that you can't at all manage to reckon it out."

"No? then I don't understand you. You say you have thousands of my days; but I have thousands of moments, in which I can be merry and happy. Does all the beauty of this world cease when you die?"

"No," replied the tree; "it will certainly last much longer—far longer than I can possibly think."

"Well, then, we have the same time, only that we reckon differently."

And the Ephemera danced and floated in the air, and rejoiced in her delicate wings of gauze and velvet, and rejoiced in the balmy breezes laden with the fragrance of meadows and of wild roses and elder-flowers, of the garden hedges, wild thyme, and mint, and daisies; the scent of these was all so strong that the Ephemera was almost intoxicated. The day was long and beautiful, full of joy and of sweet feeling, and when the sun sank low the little fly felt very agreeably tired of all its happiness and enjoyment. The delicate wings could not carry it any more, and quietly and slowly it glided down upon the soft grass blade, nodded its head as well as it could nod, and went quietly to sleep—and was dead.

"Poor little Ephemera!" said the Oak. "That was a terribly short life!"

"And on every summer day the same dance was repeated, the same question and answer, and the same sleep. The same thing was repeated through whole generations of ephemera, and all of them felt equally merry and equally happy.

"The Oak stood there awake through the spring morning, the noon of summer, and the evening of autumn; and its time of rest, its night, was coming on apace. Winter was approaching.

"Already the storms were singing their 'good night, good night!' Here fell a leaf, and there fell a leaf."

"We'll rock you, and dandle you! Go to sleep, go to sleep! We sing you to sleep, we shake you to sleep, but it does you good in your old twigs, does it not? They seem to crack for very joy! Sleep sweetly, sleep sweetly! It is your three hundredth and sixty-fifth night. Properly speaking, you're only a stripling as yet! Sleep sweetly! The clouds strew down snow, there will be quite a coverlet, warm and protecting, around your feet. Sweet sleep to you, and pleasant dreams!"

"And the Oak Tree stood there, denuded of all its leaves, to sleep through the long winter, and to dream many a dream, always about something that had happened to it, just as in the dreams of men."—Hans Christian Andersen.

MISS KATE FOX reached London a fortnight ago, and last week left with her friend, Miss Ogden, for Paris. She only gave one or two sances in London, because she requires rest. She will visit London again before her return to America. Mr. Livermore, the New York banker, who witnessed such wonderful manifestations through her mediumship, may possibly visit England this winter.

THE ROYAL SOCIETY.—This month the Royal Society has to sit in judgment upon itself, in determining whether it shall accept or reject Mr. Crookes's record of "Psychic Force" experiments. If the members of the council accept the paper they will do so in the face of popular clamour, such as a few individuals only, like Professor Huxley, are men enough to face; if they reject it, the act will live in history as a greater fall than their suppression of Franklin's first paper on lightning conductors. The present council is very deferential to rank, wealth, caste, and popularity, and the independent members of the society are not altogether satisfied with the régime, as proved by a recent fierce contest over the election of the treasurer. General Sabine, the president, resigns his office shortly.—Hans Christian Andersen.

ANSWERS TO CORRESPONDENTS.

A CONVERT.—Your lines are in type.

A. W. T.—In our next.

THIS month we have received several communications, answering the attacks on Spiritualism made by nearly all the daily and weekly papers during the past month. We do not print any of these letters, thinking that the space is better occupied by giving useful information, rather than by disputing with uninformed people who have little or no desire to gain accurate knowledge. As a general rule, not without exceptions, we do not desire letters or articles which take notice of newspaper abuse.

MISS HOUGHTON has sent us a letter recommending that a general exhibition of spirit drawings and paintings of all kinds shall be held. Her letter has just been printed in other journals, so we cannot keep out fresh matter to make room for it here. Those who desire to see such an exhibition had better write to Miss Houghton, at 20, Delamere-crescent, Westbourne-square, London. If a special exhibition would not clear expenses, it would be interesting if a large collection of such drawings were displayed at a soirée.

M. D., BRISTOL.—Your letter about manifestations would carry no weight without the publication of your name and address. May they be added?

THE following books have been received and notices of them will appear in our next:—Fragments of Science for Unscientific People, by Dr. John Tyndall, F.R.S.; The Spiritual Pilgrim, by J. M. Peebles, late U. S. Consul at Trebizonde; The Alpha, by E. N. Denny.

Is not the title "The Birmingham Psychological Society" injudicious? To some extent it conveys the idea that it is a society formed for scientific research, whereas it performs proselytising work, and opens its proceedings with music.

