

The Spiritualist.

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SPIRITUALISM AT THE BRITISH ASSOCIATION.

The first waves of the rapidly rising tide of Spiritualism have begun to make their influence felt at the British Association, and as very little is practically known in Edinburgh about Spiritualism, some of the Scotch professors have rashly committed the British Association to a line of action which will live in history, just the same as has been the case with the suppression of Benjamin Franklin's paper on lightning conductors by the Royal Society. The facts of the case are that some thousands of persons, headed by men eminent in the ranks of literature and science, publicly declare that there is a life beyond the grave, and that the spirits of disembodied men are by scientific methods trying hard, and in many cases successfully, to establish direct communication with their friends now living upon earth. Manifestly a grander and nobler problem than that of the truth or error of Spiritualism, never presented itself to the scientific world, yet some of the leading officials of the British Association, instead of raising the logical and sensible cry of "investigate," have descended to abuse and misrepresentation.

PROFESSOR ALLEN THOMSON ON SPIRITUALISM.

We begin with Professor Allen Thomson, and print in full what he said on the subject. How he misguided and misinformed his hearers, nearly every reader of these pages will see at a glance, but we intersperse a few remarks, for the information of those, who, like Professor Thomson, know nothing about Spiritualism. In his presidential address to the Biological Section, on the third of this month, Professor Thomson said:—

"I cannot conclude these observations without adverting to one aspect in which it might be thought that biological science has taken a retrograde rather than an advanced position. In this, I do not mean to refer to the special cultivators of biology in its true sense, but to the fact that there appears to have taken place of late a considerable increase in the number of persons who believe, or who imagine that they believe, in the class of phenomena which are now called spiritual, but which have been long known—since the exhibitions of Mesmer, and, indeed, long before his time—under the most varied forms, as liable to occur in persons of an imaginative turn of mind and peculiar nervous susceptibility. It is still more to be deplored that many persons devote a large share of their time to the practice—for it does not deserve the name of study or investigation—of the alleged phenomena, and that a few men of acknowledged reputation in some departments of science have lent their names, and surrendered their judgment, to the countenance and attempted authentication of the foolish dreams of the practitioners of spiritualism, and similar chimerical hypotheses. The natural tendency to a belief in the marvellous is sufficient to explain the ready acceptance of such views by the ignorant; and it is not improbable that a higher species of similar credulity may frequently act with persons of greater cultivation, if their scientific information has been of a partial kind."

Professor Allen Thomson, who brings the charge of the possession of partial scientific knowledge against so many gentlemen of eminence in the scientific world, is, we are informed, a Glasgow anatomist, who has never seen any spiritual manifestations, but has witnessed some of those obscure and abnormal mesmeric phenomena which sometimes develop themselves in connection with hospital patients.

Professor Thomson further said:—

"It must be admitted, further, that extremely curious and rare, and, to those who are not acquainted with nervous phenomena, apparently marvellous phenomena, present themselves in peculiar states of the nervous system—some of which states may be induced through the mind and may be made more and more liable to recur, and greatly exaggerated by frequent repetition. But making the fullest allowance for all these conditions, it is still surprising that persons otherwise appearing to be within the bounds of sanity, should entertain a confirmed belief in the possibility of phenomena, which, while they are at variance with the best established physical laws, have never been brought under proof by the evidences of the senses, and are opposed to the dictates of sound judgment."

Spiritual phenomena are not at variance with any laws of nature; they are governed by laws at present unknown, but which sometimes produce more powerful effects than do the known laws of matter.

Professor Thomson continued:—

"It is so far satisfactory in the interests of true biological science that no man of note can be named from the long list of thoroughly well-informed anatomists and physiologists, who has not treated the belief in the separate existence of powers of animal magnetism and Spiritualism as wild speculations, devoid of all foundation in the carefully tested observation of facts. It has been the habit of votaries of the systems to which I have referred, to assert that scientific men have neglected or declined to investigate the phenomena with attention and

candour; but nothing can be farther from the truth than this statement. Not to mention the admirable reports of the early French academicians, giving the account of the negative result of an examination of the earlier mesmeric phenomena by men in every way qualified to pronounce judgment on their nature, I am aware that from time to time men of eminence, and fully competent, by their knowledge of biological phenomena, and their skill and accuracy in conducting scientific investigation, have made the most patient and careful examination of the evidence placed before them by the professed believers and practitioners of so-called magnetic, phreno-magnetic, electro-biological, and Spiritualistic phenomena; and the result has been uniformly the same in all cases when they were permitted to secure conditions by which the reality of the phenomena, or the justice of their interpretation, could be tested—viz., either that the experiments signally failed to educe the results professed, or that the experimenters were detected in the most shameless and determined impostures. I have myself been fully convinced of this by repeated examinations. But were any guarantee required for the care, soundness, and efficiency of the judgment of men of science on these phenomena and views, I have only to mention, in the first place, the revered name of Faraday, and in the next that of my life-long friend Dr. Sharpey, whose ability and candour none will dispute, and who, I am happy to think, is here among us, ready, from his past experiences of such exhibitions, to bear his weighty testimony against all cases of *levitation*, or the like, which may be the last wonder of the day among the mesmeric or spiritual pseudo-physiologist."

Faraday did not investigate Spiritualism. He was invited to do so by Sir Emerson Tennent, and wrote several insulting questions, which he wished Mr. Home to answer before he would attend a *séance*. Mr. Home took no notice whatever of this letter of his, and indeed, never wrote to him in the first instance. Faraday stopped at home, and by means of experiments made by himself at the Royal Institution, convinced himself that the table motions were the result of unconscious muscular action. Those who had practical knowledge of Spiritual manifestations laughed at this explanation, because they knew that solid objects sometimes move about in broad daylight in the presence of media, without being touched by anybody or anything.

As to the experiments in mesmerism of the early French academicians, mesmerism is not Spiritualism, but only a branch of it. Those academicians who inquired into it, admitted many of Mesmer's facts but denied his conclusions.

Professor Thomson speaks vaguely and omits to give the names and addresses of his "men of eminence." He also does not expose and give the names and addresses of the shameless and determined impostors he and his friends have detected, for which he is greatly to blame, since by hushing up the facts he does not stop them in their work, but leaves them still to prey upon the public. It is an immoral act on his part to protect them in this way.

We are not aware that Dr. Sharpey has investigated Spiritualism to such an extent as to have been present at a single *séance* with any medium who has been recognised as such in these pages. What he may have done in mesmerism is another matter. If he has investigated Spiritualism how is it that Spiritualists do not know of it, and why has he not published the facts? He might have done so during the recent Edinburgh meeting, or in the course of his celebrated speech at the public dinner which took place while the British Association met at Dundee.

Professor Allen Thomson closed by saying:—

"The phenomena to which I have at present referred, be they false or real, are in great part dependent upon a natural principle of the human mind, placed, as it would appear, in dangerous alliance with certain tendencies of the nervous system. They ought not to be worked upon without the greatest caution, and they can only be fully understood by the accomplished physiologist who is also conversant with psychology. The experience of the last hundred years tends to show that there will always exist a certain number of minds prone to adopt a belief in the marvellous and striking in preference to that which is easily understood and patent to the senses; but it may be confidently expected that the diffusion of a fuller and more accurate knowledge of vital phenomena among the non-scientific classes of the community may lead to a juster appreciation of the phenomena in question, and a reduction of the number among them who are believers in the impossible. As for men of science who persist in submitting to such strange perversion of judgment, we can only hope that the example of their less instructed fellow-countrymen may lead them to allow themselves to be guided more directly by the principles of common sense than by the erratic tendencies of a too fervid imagination."

Considering that throughout the speech we have quoted, Professor Allen Thomson spoke learnedly re-

specting things of which he has no knowledge, and thoroughly misled such of his hearers as trusted in him, it is to be hoped that he may before long acquire a "fuller and more accurate knowledge" of those vital and physical phenomena which form the foundation of modern Spiritualism.

PROFESSOR TAIT ON SPIRITUALISM.

In his presidential address to the Mathematical and Physical Science Section, Professor Tait said:—

"Spiritualists, circle-squarers, perpetual-motionists, believers that the earth is flat and that the moon has no rotation, swarm about us. They certainly multiply much faster than do genuine men of science. This is characteristic of all inferior races, but it is consolatory to remember that in spite of it these soon become extinct. Your quack has his little day, and disappears except to the antiquary. . . . One herd of ignorant people, with the sole *prestige* of rapidly increasing numbers, and with the adhesion of a few fanatical deserters from the ranks of science, refuse to admit that all the phenomena even of ordinary dead matter are strictly and exclusively in the domain of physical science. On the other hand, there is a numerous group, not in the slightest degree entitled to rank as physicists—though in general they assume the proud title of philosophers—who assert that not merely life, but even volition and consciousness are mere physical manifestations. These opposite errors, into neither of which is it possible for a genuine scientific man to fall, so long at least as he retains his reason, are easily seen to be very closely allied. They are both to be attributed to that credulity which is characteristic alike of ignorance and of incapacity. Unfortunately there is no cure—the case is hopeless—for great ignorance almost necessarily presumes incapacity, whether it show itself in the comparatively harmless folly of the Spiritualist, or in the pernicious nonsense of the materialist. Alike condemned and contemned, we leave them to their proper fate—oblivion; but still we have to face the question—where to draw the line between that which is physical and that which is utterly beyond physics."

Professor Tait is one of the best men that ever drew breath, and is a very clever mathematician and physical philosopher, so it is a pity that in his official capacity he has committed the British Association, by stating his private opinions about a subject of which he knows nothing. The deplorable ignorance he speaks about is on his own side, and it is to be hoped that he may meet with some poor ignorant medium—the more ignorant the better—to teach him what he does not know.

PROFESSOR STOKES ON SPIRITUALISM.

Mr. William Crookes, F.R.S., sent in a long paper, containing about sixteen pages of closely written matter, to Section A of the British Association, in which he told how, among other experiments, he had made the raps register the vibrations they set up in the sounding surface; this registration was done by means of a self recording instrument. The experiment, of course, proved that the raps were real, and not caused by any mental change in the witnesses. Section A referred the paper to a committee to decide whether it should be read. Mr. Crookes afterwards received this document from Professor G. G. Stokes, Secretary to the Royal Society, and President at the Exeter meeting of the British Association:—

"August 7, 1871.

"REPORT ON MR. CROOKES'S PAPER.

"The paper having been placed in my hands about ten o'clock, and a decision wanted in writing by a quarter of eleven, I have been obliged to be hasty.

"THE SUBJECT SEEMS TO BE INVESTIGATED IN A PHILOSOPHICAL SPIRIT, and I do not see the explanation of the result of the first class of experiments, while at the same time I am not prepared to give in my adhesion without a thorough sifting by more individuals than one. I don't see much use discussing the thing in the sections, crowded as we already are: but if a small number of persons in whom the public would feel confidence choose to volunteer to act as members of a committee for investigating the subject, I don't see any objection to appointing such committee. I have heard too much of the tricks of Spiritualists to make me willing to give my time to such a committee myself.

"G. G. STOKES."

A few words in the above document we have printed in small capitals, in order to contrast them with a few words also printed in small capitals, in the following editorial note printed in *The Spectator*, of July 22nd, 1871:—

"The Royal Society, they say, was quite open to communications advocating the existence of a force in nature as yet unknown, if such communications contained scientific evidence adequate to establish its probability; but that looking to the inherent improbability of the case as stated by Mr. Crookes, and the ENTIRE WANT OF SCIENTIFIC PRECISION in the evidence adduced by him, the paper was not regarded as one deserving the attention of the Royal Society."

As some of the Royal Society people had told Mr. Crookes that the consideration of his paper had been put off till November, he wrote to call the attention of the editor of *The Spectator* to what he necessarily believed to be an unfounded statement. The editor replied in *The Spectator* of July 29th, 1871, as follows:—

"Our note was not founded on any mere rumour. The words we used contained an exact copy of the words conveyed to us as used, not, as we inadvertently stated by the committee, but by one of the secretaries, Professor Stokes, who in the absence of a quorum, exercised *pro tempore* the usual discretionary authority in regard to papers offered."

CONCLUDING REMARKS.

We do not see that it is necessary to say much about the statements of Messrs. Thomson, Tait, and Stokes, since their own words expose the want of knowledge of themselves and the British Association, to the many who know that the physical phenomena actually take place; at the same time we regret to see the scientific world made the laughing stock of such a large proportion of the general public. It does good, however, in teaching the public the value of personal inquiry, and the pitfalls into which they may be led by putting blind trust in false teachers.

It may not be out of place to state who some of the "partially informed" scientific men are, who have been so abused by Professor Thomson and others in the foregoing speeches. One is Mr. A. R. Wallace, the naturalist, a member of the Council of the British Association. Another is Mr. W. Huggins, the astronomer, who was made LL.D. of Edinburgh University just before the British Association began. Another is Professor Challis, the astronomer, who also was made LL.D. of Edinburgh University. A fourth is Lord Lindsay, who honoured Professor Tait by supporting him by his presence now and then on the platform of Section A. A fifth is Mr. C. F. Varley, the electrician, the contributor of a paper read before Section A. Some other readers of papers in that Section were either Spiritualists, or believers in the phenomena, but as they have not publicly owned it we have no right to give their names. Another was the late Mr. Gregory, F.R.S.E., Professor of Chemistry in Edinburgh University. Then again, there is Mr. William Crookes, who acknowledges the reality of the phenomena, and who was present at the Edinburgh meeting. As some of these gentlemen were present at the Edinburgh meeting; Professor Thomson's abuse of them as partially informed men must have come under their notice; in fact the abuse was of such a character that the *Edinburgh Evening Courant* thought it well to print a leading article on Professor Thomson and his want of knowledge.

The mediums Professor Thomson slandered as gross impostors, are nearly every one of them very estimable people in private life; so far as we know there are only three paid media in England, and well must they deserve the little remuneration they receive, seeing with what disagreeable people they are often brought in contact.

The scientific men we have mentioned are in every way as worthy of public confidence as Messrs. Thomson, Stokes, and Tait. When Professor Huxley was invited by the Dialectical Society to investigate Spiritualism, he wrote that Mr. A. R. Wallace's opinions on that subject were entitled to be received with the greatest respect. Professor Tyndall said the same about Mr. Varley in his letter to the Dialectical Society. But Professor Thomson, of Glasgow, thinks differently. Sir William Thomson, president of the British Association, found himself during one of the Atlantic cable expeditions, to be nearly the only electrician on board who was not a Spiritualist. For many years he worked with Mr. Varley to improve submarine telegraphy, and he testified to a Royal Commission, the high opinion he had of the scientific attainments of Mr. Varley. But Professor Thomson, of Glasgow, thinks differently. Sir William Thomson, we believe, does not like Spiritualism, but he is not likely to abuse those who are undertaking the work of examining its phenomena.

Our list of the persons slandered by Messrs. Thomson, Stokes, and Tait, need not end here. Nearly all the crowned heads of Europe are Spiritualists, and the Emperor of Russia, the King of Prussia, and Napoleon III., make no secret of it that they know the phenomena to be true. The opinions of the following persons who have investigated Spiritualism, and are either Spiritualists or believers in the reality of the phenomena, may be quoted as a very good "set off" against the names of Messrs. Tait, Stokes, and Thomson, who have not investigated:—

Archbishop Whately; W. M. Thackeray; Professor De Morgan; Professor Wm. Gregory, of Edinbro'; the Poet Laureate and his brother; the poets Longfellow, Mrs. Browning, and Gerald Massey; William and Mary Howitt; Mr. and Mrs. S. C. Hall; Catherine Crowe; Lord Lytton; Robert Chambers; Rev. J. G. Wood, the eminent writer on natural history; Lord Lindsay; Lord Dunraven; Lord Adair; Dr. Gully, of Malvern; Dr. J. J. Garth Wilkinson; Hon. Robt. Dale Owen; the late painters Blake and Flaxman; Hiram Powers, the sculptor; A. R. Wallace; Dr. Ashburner; Baron Reichenbach; Miss Martineau; Professor Hare; Dr. Elliotson; C. F. Varley, C.E., F.R.G.S.; Signor Damiani; Professor Gunning, the geologist of Boston; William Crookes, F.R.S., editor of the *Chemical News*; the late Sir Charles Napier; Kossuth; Garibaldi; Mazzini; Victor Hugo; Guizot; Jules

Favre; Lord Lyndhurst; the late Rev. Isaac Taylor; Rev. Dr. Jabez Burns; Dr. Campbell; A. Boutlerow, Professor of Chemistry in the University of St. Petersburg; Captain Burton, the traveller; Spencer T. Hall; Nassau W. Senior; Rev. J. Page Hopps; Louis Napoleon; the Emperor and Grand Dukes of Russia; President Lincoln; Judge Edmonds; Judge Lawrence; William Lloyd Garrison; Walt Whitman, and Mr. John Bright, M.P.

Mr. E. B. Tylor, in his lecture to the British Association, made some allusions to Spiritualism, which were unheard because he suffered from such a severe cold. At the dinner of the "Lions" club also, a comic speech was made about spring balance experiments with psychic force.

From the treatment he has received at the hands of some of the persons connected with the British Association and the Royal Society, it will be seen what disagreeable work Mr. Crookes is doing in attempting to impart to those representative bodies some of the most elementary of the physical truths of Spiritualism. When it is also remembered what good evidence he has published as to the reality of the physical phenomena, and the great influence his testimony has had upon the public at large, we think that he well merits warm and strong support from Spiritualists as a body. At the same time, we do not wish erroneous ideas as to scientific men, to gain ground among Spiritualists in consequence of the doings of two or three exceptional individuals, whose acts are recorded in this article. As a whole, the scientific world is not bigoted, and contains many men sufficiently intelligent and courageous to make a philosophical and impartial investigation of the claims of Spiritualism. This they will do for their own good, and not for ours, for as their knowledge of the subject is less than that possessed by Spiritualists, and as they cannot explain the simplest of the phenomena, we are not inclined to recognise them as authorities. Professor Stokes speaks as if the judgment of his committee would settle "the thing," whereas "the thing," being founded on the facts of nature, is plenty strong enough to overturn Professor Stokes, the Royal Society, and the British Association. It is only a question of time, and in the meanwhile the sayings and doings of the authorities without knowledge, who are leading their followers astray, are very interesting subjects of study to philosophical minds. Spiritualism has its hold almost entirely in the family circle, by the home fireside, and scientific men gain nothing in reputation by saying that the facts we see constantly in our own homes do not occur.

FAREWELL CONVERSAZIONE IN HONOUR OF MRS. EMMA HARDINGE.

THE following report was published in the second edition of the last number of *The Spiritualist*:—

The 27th of July, 1871, will long be remembered by Spiritualists as the day when one of the most important meetings in connection with the cause was held, for Mrs. Hardinge, who has, for the past eight months, laboured in England, bade a public farewell to her friends previous to her return to her adopted country. It is now approaching the end of the second decade since Mrs. Hardinge experienced a "rather piously-inclined young English girl's horror" at the proceedings in what she then considered "so blasphemous a place as a spirit circle," when she attended her first *séance* in Mr. J. B. Conklin's rooms in New York, and from that year till the present she has devoted abilities of an unusually high order to the spread of the knowledge of the truths revealed by modern Spiritualism. In all parts of the United States, and in all parts of this land, she has performed, with unflagging energy, the task which she set before herself, of convincing the sceptic, arousing Spiritualists to a perception of the grandeur of the new revelation, and of uniting together in bonds of amity and a common faith the thousands who on both sides of the Atlantic have realised the existence of a telegraphy between the material and the spiritual worlds. In her work on "Modern American Spiritualism," she has traced the rapid growth of belief in communion with spirits in a purely inductive method, accumulating well attested facts in more overwhelming numbers than most doctrines or scientific rules can advance for their support. Her wondrous power of extemporaneous speaking has probably never been surpassed by any individual, and her lectures during her visit to England have stimulated enquiry in many quarters where previously the name "Spiritualist" was never mentioned without a derisive smile. It was, therefore, to be expected that such a labourer in the cause of Spiritualism would not be allowed to leave this country without some special token of the esteem and admiration with which thousands have learnt to regard her. The committee appointed to consider the best means of evidencing these feelings decided on holding a conversazione, and the success of the meeting proved the wisdom of their decision. St. George's Hall, Langham-place, was selected for the gathering, and Mr. Gerald Massey, occupied the chair. In front of the platform a table was placed, on which were numerous specimens of Mrs. Hardinge's works; and suspended from different parts of the hall in front of the audience were a considerable number of spirit drawings, spirit photographs, spirit writings, and conspicuously two wreaths of flowers, which had been brought to Mrs. Berry at a circle. Three drawings by Mr. Rippon were of especial excellence, one representing a group of flowers; another, two vases filled with flowers, around which butterflies and insects were fluttering; and the third, the "Last Supper." Among the other specimens were a photograph of a drawing under the influence of Salvatore Rosa, representing the face of Christ; a portrait of a spirit, in crayon, by Mrs. Peebles, nearly life size; and a landscape oil-painting by D. Duguid, done in a trance. The universal extension of the principles of Spiritualism was illustrated by copies of Spiritualist newspapers and journals from America, Australia, Germany, France, Spain, Italy, &c., and in connection with the visit of Elder Evans, of the Shaker community, *The Shaker*, a newspaper supporting the views held by that body, was placed among the others. In addition to the farewell address, (which

was beautifully illuminated), a purse containing 130 guineas was presented to the gifted advocate, as a slight mark of the appreciation in which her self-denying labours are held.

The hall was well filled, and members of several religious denominations were present to show that though on some matters they differed from the views which Mrs. Hardinge is in the habit of explaining and enforcing, they yet admire her genius, and esteem her for her untiring zeal in the cause of Spiritualism.

The addresses were pleasantly interspersed with songs which several ladies kindly sang.

At the opening of the meeting a letter was read from Mr. C. F. Varley, in which he tendered his earnest thanks to Mrs. Hardinge "for her persistent and intelligent devotion to the cause of human progress."

The CHAIRMAN expressed the gratification he felt in being present, and seeing the present organisation among Spiritualists.

"Birdie's Spirit-Song" was then sung by Mrs. Hicks, with chorus.

Mr. PEEBLES, after expressing the great pleasure with which he attended the meeting, said, alluding to the spread of Spiritualism in America, that Judge Edmonds, basing his conclusions upon an extensive correspondence, upon the assurance of clergymen, upon personal experience, and upon carefully collected statistics furnished by the Roman Catholic clergy, estimated the number of Spiritualists in America as high as eleven millions, and the enemies of the movement had never denied or questioned the general soundness of the statement. The estimate was even corroborated by the indirect testimony of the secular and the religious journals. From Andrew Jackson Davis, Mr. Peebles brought "greetings fresh from the heart" to English Spiritualists, and various other eminent American Spiritualists had desired to express through him the warm sympathy with which they regarded their brethren in this land.

Miss COOPER sang "The Serenade," by Gounod, accompanied on the harmonium by Madame de Sievez. The song was sung so sweetly as to evoke a unanimous encore.

Mr. N. F. Daw, read the following address from the Spiritualists of England to Mrs. Hardinge-Britten:—

"Beloved and esteemed friend, as you are about to return to the land of your adoption after eight months sojourn amongst us, we cannot allow the event to transpire without this formal acknowledgment of the great pleasure and profit your visit has afforded us personally, and the unspeakable advantages the cause of Spiritualism has reaped from your able advocacy. The Sunday services conducted by you have elevated Spiritualism into a national and scientific expression of the religious principle in man. Without the accessories of fashionable worship you have taught us that all the requirements of man's religious nature, intellectual, affectional, and aspirational, may be supplied from the never-failing and eternal source of spiritual life and being.—God with us. You have shewn that the religion of the Divine humanity, while definite and certain as any problem in science, is also capable of unlimited expansion as the mind of man develops; and while it presents a basis for law and order in the administration of Spiritualism, its tendency is not to fossilise the thoughts of Spiritualists with a creedal and fixed form of expression. Aided by the printing press, your orations have been uttered to thousands weekly, and your ministrations have had a general effect on the public mind. The press has been influenced thereby to respect the intellectual purposes of this movement; and in those important centres of population you have visited, the admiration and judgment of thousands have been excited in favour of progressive principles. You have visited us in our homes, and your cheerful, sympathetic, and kindly manner has been to us an imperishable memory of the beautiful and good in human life. We have found you not only highly gifted with intellectual endowments and spiritual inspiration, but what is above and beyond all, we have realised that you are a true woman, living out in your intercourse with the world the sublime principles enunciated by your voice. We deeply regret that we have to part with you for a time. It has been the warmly cherished desire of many hearts that you would make this country your dwelling-place, and promote the cause of progress in a manner for which you are so fitted, and which we so much require. We live in the full assurance that you will return to us again at no distant day to occupy a field which your recent labours will have somewhat prepared for you. With you go, as a living presence, our warmest sympathies and heartfelt affections, and though thousands of miles may intervene between us, yet our spirits will as one meet in the grand aspiration which unites all souls to the Universal Father and Source of Being. We fervently pray that you may be carried in safety with those you love to those you love across the wide ocean: that blessings may follow you in all your wanderings in the Far West, and that when we have the pleasure of meeting you again your being will be further enriched by the fruits of a good and useful life, and the constant reception of angel teachings. Till then, farewell.—Signed J. BURNS, Chairman of the Committee. (Applause.)"

Mr. COLEMAN seconded the address. He said he believed he had been selected to fulfil this office because he was identified with Mrs. Hardinge's earliest movement in this country. He had the honour to preside at the first meeting of Englishmen and women whom she addressed in London, and had ever since had the honour of her friendship.

Mrs. HARDINGE then came forward and was received with loud and hearty applause. She said—in parting from you I attempt no formal expressions of thankfulness, no stereotyped phrases of acceptance of these noble and thrilling words; I only purpose to review some of the footprints we have trod together, to go over the ground again where you and I have toiled to discover the meaning of the mighty movement of which at present we are little more than the subjects, but which seems to me to have put a torch in each one's hand, a standard committed to each one's care, marshalling us as a mighty army by the unseen generalship of the mighty beings that have led us thus far with a power unknown to man, unprecedented in history, baffling all obstacles, putting down all attempts to hinder our progress, and carrying us forward triumphantly to the germ of a mighty spiritual organisation. What has Spiritualism done for us? I know there are many who reiterate that it has taught no new thing, uttered no strange or unknown tidings; that the belief in immortality, the worship of God, and acceptance of the principles of compensation and retribution for right and wrong, have all formed essential portions of human belief in ages past, and that all who acknowledge the teachings of Christianity, subscribe to such doctrines. Whilst these words are perpetually reiterating in my ear, I am forcibly reminded of the time when, four hundred years ago, a man of faith believed that there was a *terra incognita* beyond the wide wastes of ocean. Far away across

those pathless realms which his compeers called the *Ultima Thule*, Columbus, by the eye of faith, perceived a new world. He could not communicate the faith to others; he could not prove or demonstrate its foundation in itself, until the hour when, with God for his captain, inspiration for his pilot, and the weal and destiny of unborn millions for his freight, he breasted the wide waves of ocean, planted his foot upon the new world, and brought back in evidence of his conquest of this *terra incognita* the inhabitants thereof. Then it was that the world knew and then it was that Columbus exchanged knowledge for faith. We have found a Columbus; we have recognised in the unknown and hitherto viewless regions of the spirit-world, the commander, the captain, the crew, who have breasted the waves of death, planted their feet upon the unknown shores beyond, and returned with hosts of the immortals to speak to us through the stammering tones of the little raps, and make our faith become knowledge, and demonstrate that which man has believed for eighteen centuries to be a solemn living truth. (Applause.) Next, we have solved all the problems of spiritual existence, we have answered to ourselves for ever the question, If a man die, shall he live again? We have learned what death has done to us; it has simply broken open the casket; it has rent the veil of mystery in twain, and discovered the living angels sitting within what we have hitherto deemed the corrupting tomb of death. Spiritualism has proved a mighty reform and a prophecy of a still mightier one in the realm of that science which has ignored the Spiritualist, because it is baffled by Spiritualism. Just as much as Spiritualists have discovered in the realm of spiritual science, is material science lacking in. Every one of the phenomena which manifest the presence of the spirit is a new revelation in science. I am perpetually questioned, "What is the connection between the sublime idealism that grows out of these spiritual teachings and these insignificant sounds, these contemptible movements of gyrating bodies—what connection have these with this sublimity and idealism, this glorious revelation of new and unknown lands?" Can they not see that these are the flutterings of the spiritual lightning on the telegraphic wires? Do not they perceive that as these messages pass across the wires a fresh revelation in science is proclaimed? A hidden people are in our midst; an unknown world has landed its freight of pilgrims on our shores; our city streets are thick with them, our chambers are full of them, the very stones are prating of their whereabouts; in the silence of the night, in the busy homes of the city, in the midst of every-day life, our secret thoughts, our constant practices are scrutinised by this eloud of witnesses that fills this very place, puts aside even the thick ponderable walls that surround us, and opens up before us the vast and illimitable fields of spiritual existence. (Applause.) We have been asked, "What is the use of it?" We have been taxed home again and again to show some new thing that these spirits have proclaimed. Everything that they do is new, every revelation that they make is a marvel, every sign and token that they present is an indication of a germ seed planted in our midst, and eventually promising to blossom in a glorious and stupendous revelation of new forces within ourselves, new forces that this world of spiritual power is exerting upon us. Not a new force, not one force, not an unknown or disconnected force from intelligence, but a force teeming with intelligence, and always manifesting special identity, ever speaking of a personality, no matter whether it be one that we have honoured in time past, or whether it be one of the seam of the earth, he is wiser, mightier, more scientific than all the scientific bodies of this great country put together; he can perform phenomena which they cannot explain. Thus it is that Spiritualism has brought us a scientific reform. Spiritualism has brought us a new light on those phases of character which we have hitherto deemed lost in the inscrutable mystery of original sin. When we perceive that the life beyond is but a continuation of the life present, that there is no interruption, no inharmony in that mighty chain of being that lifts up the poor, the friendless, the criminal, the ignorant as well as the saint and the sinner, to a world of progress beyond, with what a broad mantle of charity does this Spiritualism throw over the past! (Applause.) We no longer gaze upon the dark brow of the begrimed man of sin, we no longer look down upon these children of the people as they pass us in the midst of the mire and filth both of poverty and pauperism, of disgrace and reprobation, but we look through the black crust and perceive there the germ of the mightiest angel that ever shone in the radiance of eternity. (Applause.) Folded up within the chrysalitic form of every material organism, we look upon the germ of all powers, all possibilities; and as we gaze down these corridors of eternity, we see these poor begrimed pilgrims whom we have spurned and scorned rising to the triumphant heights of progress, under the brighter, more healthful, more humane, and therefore more divine institutions of mercy, of reform instead of punishment, of teaching instead of dungeon bolts and bars. I do claim, therefore, that Spiritualism in this respect is a grand moral reform. It is something more—it is an individual reform. It speaks to the individual conscience every moment of our lives; it explores the secret depths of our own hearts; it sets up a tribunal within our breasts from which we cannot escape. How much it has been to me at least a religious reform many of you have borne witness. Many of you have heard my song of joy, my jubilant expression of gratitude to my Creator that I have found and comprehended the meaning of the sublime sentence, "God is a spirit." As I have listened to the revelations of the spirits, proclaiming the conservation of all force, of genius, of talent, of energy, even of passion, emotion, crime, all and everything that constitutes the real man, I have learned to comprehend the grand man of creation. As I have understood what it is to be a spirit, as I have begun to comprehend something of the nature, the immensity, the omniscience, the omnipotence of Him whom we have so vaguely worshipped as God, I know not who differs with me, I ask not, I care not; it is enough for me and for those who feel with me, that from these insignificant manifestations as the world calls them, step by step, I have traced up the actuality and the positivism of spiritual existence. This is the kind of religious reform that Spiritualism has been to me. It takes no shape or creedal form; narrows itself to no dogma. It cannot limit itself to a house; it cannot enter within the gates of any dwelling made by the hands of man. Broad as eternity, wide as infinity, vast as the universe whose fragments in parts I contemplate is this God whom I now know, whom I now comprehend because I comprehend what is a spirit. If I fail in the reverence which seems to many of you to be due to the idea of the God of sects, churches, and denominations, bear with me—my God is so much larger than these, so much wider, grander, and vaster than all the petty conceptions jotted down by the pen of man that I cannot bring my thoughts to worship before the image that man has setup. (Loud applause.)

There is but one more point in my religious faith, in that Spiritualism that has been to me of all reforms the grandest, that I may press upon you now in parting—it is the realization of the sublime justice, the grand and immutable law of compensation and retribution which is at once our teacher and our judge. It is for this that I love and honour Spiritualism, that I pin my faith on it as the hope of the world. It is for this that, when I clasp hands with reformers in every direction, when I behold them toiling to bless and benefit humanity, I thank God that there is one broad, grand, magnificent reform that encloses them all. You and I have spoken spirit to spirit; we shall each look face to face upon the glory beyond the veil, and many of us like myself have realized the worth of that which we are striving for. It is therefore to Spiritualism, and at the feet of Spiritualism, that I do lay these most welcome and most deeply venerated tokens of your kindness and sympathy. And now we part; and in these words there is a ring of sadness to any but the Spiritualist. Those who have looked upon the perpetual phantasmagoria of the atoms amongst which we live, know that passing away is the genius of all material things. The mightiest works of art are passing away; the most glorious efforts that humanity has ever made fade and become dim, and at last the corrupting hand of time obliterates them. The veil of antiquity may wreath them round with the moss and the ivy, and they may look beautiful in ruin, and the crumbling touch of decay may retint their dying forms with a beauty fairer than they ever possessed before; but still they are passing away. You and I have realized from the cradle to the present hour, that all our joys, all our best and fairest hopes have passed away. The spell is on them, the evening time must come. Some of us have beheld the very shrines in which we have laid up our hearts' best memories pass away, and as they have faded out of sight we have realized that upon every fragment of matter, even upon the glorious stars, even upon the mighty and majestic sun himself, upon all that army of God marshalled up this night in such glory, stretching away to the furthest realms of eternity, even upon those mighty and majestic suns, parents of new-born worlds, centres of vast and illimitable systems, the doom is written—passing away. There are three things that can never pass: the strength, the power, the might, and majesty of Him that sustains us, whom we worship as God; the deathless unquenchable fragments of His being that we know, as His creatures in their spiritual existence; and last, not least, that deep undying love which is the foundation of His kingdom. (Loud applause.) These things can never perish. You and I shall live for ever, and whosoever we live, in whatsoever spheres of eternity our pilgrim feet may sojourn, the undying spirit of affection can never perish, the love that has bound heart to heart can never die. I cast around you in the name of the dear angels that chain of spiritual love, every link of which is in one or other of your hands, and which ye have but to touch to awaken an answering chord within my heart. And if our mortal eyes should never exchange glances more, if the soul that looks through them should wait until we meet beyond the beautiful river; why if we love, if we cherish kindness for one another, if we have taken hold of those links of affection in that bright and deathless chain which anchors round the heart of God, you and I and all of us shall yet meet again in the morning. (Loud applause.)

Mrs. Hicks and the choir then sang "The Keel Row." The CHAIRMAN—It is reported that when the devil first read the ten commandments he remarked, "Well, they are a rum lot!" And such will be the exclamation of numbers of people when they hear of the doings of Spiritualism. Such has been the exclamation of many who have, as they believe, had dealings with the spirits themselves. Things are said and done quite unbecomingly our notion of the Spiritual dignities, and whatever the amount of truth there may be on our side, I feel pretty sure there is a good deal of imposture on the other. And why not? A large number of impostors have left our world to go somewhere; and perhaps they still find us more easily imposed upon than their new acquaintances. But the question whether spirits or unseen intelligences do communicate with us is one of facts not to be in the least invalidated by the nature of the response. There are many kinds of mediums; and, broadly speaking, there are two kinds of mediumship—the abnormal and the normal. There have always been and are now born into this life persons of a peculiar organisation, who become the unconscious mediums of spiritual manifestation. They can be easily put into the magnetic trance by other people, and it looks as if they could be as easily entranced by the spirits on the other side. Anyway, they are so constituted that spirits can take possession of their physical organism, make use of their nervous system, speak with their tongues, and become, for the time being, the conscious soul of their bodies. This, I repeat, seems to depend on the physical constitution. They are, as we say, "born so." I myself have had the most positive and convincing proof that such organisations do exist, and can be taken absolute possession of by other intelligences higher or lower, for I lived face to face with the fact for fifteen years, and did a bit of work by the help of it which I hold would not have been done in any other way. But there are other mediums which I call normal mediums because they are acted on by spirits, without any suspension of, or visible interference with known laws. And we are all more or less mediums of this kind, although we may not know it. The Creator is for evermore acting by mediumship, and carries on the work of all His worlds by means of the varied forms of life and mental consciousness that receive and transmit His influence. In this kind of mediumship the spirits work *en rapport* with us and do not need our ordinary faculties to be entranced. They quicken the life of the usual faculties, and as we say inspire us. They have power to guard us, warn us, comfort us, kindle our thought, warm our feelings, and add a precious seeing to our Spiritual vision. And all this is done in the most natural way. Now the great value of the abnormal mediumship lies for me, not in its startling interferences with recognised physical laws, rapping of tables, playing of music, or floating of bodies, but in the light it throws on that normal mediumship which is the common inheritance. I believe that this abnormal mediumship is non-natural and will be unnatural to the end. It may be a necessity, a stage of progress. It is a rift through which strange light of revelation flashes, and, but for those gleams we could not see as at present. We can study it as physicians do disease, with the view of reaching higher laws of health. But I know of the brain sapped and racked, the heart arrested or quickened in its movement, the health overthrown. I am not aware that the idea has ever been broached, but I think it would bear arguing that St. Paul's mysteries "thorn in the flesh," which has caused the commentators so much perplexity, had to do with abnormal mediumship and was really the tendency he had to fall into the trance condition. There can be no question but that he was struck down in trance when his con-

version occurred; no question that the abnormal condition was so common to him that he could not remember whether certain things took place when he was in the body or out of the body. Moreover it was an infirmity that he gloried in. And he makes use of these remarkable words—"And lest I should be exalted above measure through the abundance of the revelations," evidently received in the trance, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me." "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness." I venture to say that can never be interpreted so satisfactorily as by the Spiritualist who knows how active the messengers of Satan are in troubling mediums to-day. Perhaps it is necessary that these should suffer as they do, on account of the blindness and unbelief of men. Every cause demands its victims and will have its martyrs. It is only through the abnormal medium apparently that we can obtain such physical phenomena as will arrest the attention of the most unspiritual and sometimes upset the conceit of the most scientific. Whether it be worth while trying to convince our men of science that there is a force they can never fathom is another matter. They don't want to recognise it or the world to believe in it. They appear unable to apprehend the presence of Force, except in the domain where it ceases to be Spiritual, because it has been transmuted, as Will-force is transmuted into Muscular force, unable to see that all force is Spiritual in its origin. The truth is that many of them cannot believe in mind without the visible physical basis. The medium is present when the phenomena occur. No other mind is visibly embodied, therefore the mind present can only belong to the medium. You cannot cross the sea upon dry land, and that is what they want to do. You cannot walk into the other world on the same pair of physical legs as have served you in this. That is what they insist upon doing, or else they want to go at all; and they never will. But to return to the abnormal mediums. These are the first who are seized on and made use of to arrest the attention of the world. But the ultimate object of this human suffering, and all these curious and seemingly absurd phenomena that take place, is not to lift tables or bodies, or make fools or wise men gape with their hair standing on end. It is to lift up the eyelids of the mind and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, in communion with us, and the value of that truth is not to be limited by the nature of the demonstration. Again, the mediumship which depends on physical constitution must, I think, of necessity be a limiting condition on the other side, and so determine the range of communication. A great living poet, who is a personal friend of mine, had a wife who was a Spiritualist. She had passed away when I first met him, and talking over these things with him one day, I asked if he had never heard her rap near him. He said No, and of course that was quite enough to convince him that spirits do not rap at all. Nevertheless, he was wrong. It is possible that the conditions for audible communication were wanting on both sides. Possibly she could not have rapped in his presence. The husband was a great sceptic; if the sounds had been produced, he would have explained them in a hundred natural ways, rather than have believed they indicated her presence. The wife was, I doubt not, far away from the region of physical communication, for she was one of the purest, loftiest spirits whilst here, one of the rarest that ever wore flesh. But for all that, I never doubted of her nearness to him, spirit to spirit, her affection for him nesting in his heart of hearts, life of his life, or of her presence and power to help him when he was writing his next poem. She could not take possession of his brain and work on the nerve-system like the telegraph operator using his machine and wires, but her mind would work with his mind in normal mediumship, and the supernatural would thus become perfectly natural. And that this is the right and ultimate way of working is illustrated, if not proved, by the fact that where the writing is done directly by some spirit in actual possession it is seldom of any value. There is no poetry written in the abnormal condition that would bear any comparison with that which is written normally. I can write a hundred times better poetry myself than they could ever get expressed *directly* through me, for they do now and then give my hand a jog and the pen a push. Both the poetry and the spirit-drawings that I have seen may have pleasures and glimpses of something far away and fine; a glory ungraspable, but they do not talk the language of this life—rather, they make signs in a dumb show from another world. The poetry needs translating for us, and the picture wants interpreting. To give us anything additional, anything divinely creative and of human use, it appears to me that the thought must be cerebrated through the natural brain, because it has to reach the spirits of others by passing back again through their natural brain. And so the higher spirits work with us, on us, and through us, unheard, unseen, and bring their force to bear most perfectly when we are most unconscious of their presence. In this way I take it that Shakespeare was the greatest normal medium that ever wrote! I said we did not need to pass into a trance to become mediums of this kind. But there is a sort of trance necessary. It is that our sense of self, our consciousness of self, our selfishness of every form be laid in trance before our angel-helpers and elders in immortality can carry on their divine agency most freely and fully, and aid us to their utmost possible ability. And here again, I doubt not that Shakespeare was so great, so unparalleled a natural medium, because he was the least self-conscious of poets that ever lived. Well, then, we are all subject to this influence, ever acted upon more or less by these spiritual beings who sustain, guide, comfort, inspire us, though hidden from most of us by the veil of visible things in which we are also spirits, although more limited in our humanity. Mr. Darwin has shown by how exquisite a device the orchids are fertilized by means of insects, who, while in search of honey, deposit the flower-pollen. This plan we believe to be carried out by the Creator on a vastly higher plane and larger range in the fertilization of the human mind by means of spirit-visitants, who seek to gather honey for him, from his human flowers on earth, and whilst doing so, impregnate them with his heavenly influences. In this way, by spirit agencies, the angels of His presence, as the Bible has it, does God descend upon the soul like showers that water the earth, and bring forth the flowers, or as dew upon the mown grass that draws forth a sweet savour; and it is our work here to pass on these heavenly influences to others whenever, and wherever, and howsoever they touch the soul, or illuminate the mind, or inspire the heart in any, or in all of us. The Revelations made by Spiritualism must tend to aid the human mind in realizing God as a universal presence, and the universal source of life—not only a First Cause, but the ever-present and ever-operand cause. The scientific and orthodox mind has represented the Creator as a sort of First Cause that

set things going, gave the pendulum of Time a tilt or the first impulse at the other end of the chain of being, and all the rest following in natural sequence like the series of apulsions given by the huffers of a train of carriages, each striking the other from beginning to end of the train. That is not an unfair image to represent their idea of the operation of natural laws. But that is a totally inadequate representation of Our First Cause, who is always causing, always present, Who makes the succession as He goes. He does not operate only in that visible sequence to which they would limit His workings who are so limited themselves. Again the scientific and religious world appear to have hitherto divided the matter thus. The one shuts God up altogether out of its domain, and places it under the government of Law. This becomes the so-called region of the natural, which they can grasp and deal with satisfactorily so long as God is not there. Then the other demands an act of faith to enable us to believe in God in His own proper domain, which they look on as the supernatural. Thus you can only touch the Spiritual by an act of faith, and the Spiritual can only reach you by an act of miracle. With the Spiritualist these two blend, interchange, are united in one. He does not look on the supernatural as a world apart from the natural. He has evidence to show that they work together for a common end. He looks upon the so-called supernatural as the unseen or occult part of nature in which that which is seen has its rootage and draws its sustenance. The unseen is for ever working through the seen into visible being, and the visible is for ever tending toward and growing into new forms of existence that are to most of us unseen. You cannot close this world against the other, nor shut the Creator out of any bridal-chamber of reproductiveness, nor prevent your old friends on the other side coming back to you with any boundary lines you may draw between the supernatural and natural. Thus you see the Spiritualist has been feeling for and thinks he has grasped that link in the chain of continuity which the physicists of our time are so earnestly in search of on the material side. I have no doubt there is such a oneness and continuity as they dream of and are trying to demonstrate. The mirror of matter everywhere gleams with the dim image of it; but to think of grasping it there by the hand of physical science alone, is as though you might expect to reach the moon by plunging into the water after the reflex image of it. They are following a reflection. But even that reflex image is the shadow of God, and they are so far right, and cannot do better than follow it into the light. That light shines on the spiritual side of things. A great deal of religious faith has been of the kind illustrated by the old Scotch woman who, when asked how she felt whilst her horse was running away with her, said she "put her trust in Providence till the hritchins' broke, and then she gave up." Now this later revelation of Spiritualism makes its first appeal to belief by demonstrating the fact of continued existence in another life. That gives us a fine, fresh start; repeats for us the proofs, indefinitely multiplied, said to have been given in miracles 1800 years ago, and believed in generally up to the point at which the "hritchins'" breaks. It gives not only faith, but positive assurance. What is the upshot of all the spiritual teaching hitherto? Is it such a sense of the other life that the selfish concerns of this are dwarfed and rebuked in its majestic presence? Why, I find the mass of so-called religious people don't want to believe in the spirit world save in the abstract, or otherwise than as an article of their creed. They accept a sort of belief in it, on authority—a grim necessity; it's best to believe, in case it does exist after all; but they give the lie to that belief in their lives, and in presence of such facts as we place before them. Our orthodox Spiritual teachers have arrested and made permanent the passing figure and permitted the eternal essence of the meaning to escape. They have deified the symbol on earth instead of the God in Heaven. They have taken hold of Christ by the dead hand, and lost sight of the living Lord. They have come between us and the pure white light of God's love—shut out God from his own house with pictures painted on the window panes. They have broken and discoloured that light from heaven in the distorting prism of their own personality. Not long since I heard a Ritualist declare that the shortest and surest way of getting at God was to eat him when you had secured His presence, for this occasion only, in a consecrated wafer. There was a physical fact which you could lay hold of whatever the Spiritual uncertainty might be. They have assumed that God never had but one Son, and all the rest of us whom Christ taught to pray to "Our Father" are only poor bastards of the devil. Hitherto, so it seems to me, we have only had the merest glimpse of that which is possible. Even the Christian revelation remains to be revealed in its most spiritual aspect. So little has the world realized the main truth of Christ's mission, which was to hook-and-eye the two worlds together. How seldom has the spiritual life, where it has flowered at all, been more than a graft from without instead of a root and branch, life of the life, blossoming straight out of the Eternal. I cannot help laughing to myself at times as I think of what this much-maligned and despised Spiritualism is about to accomplish. How little they dream of the New Dawn that is coming up the sky. Nay, it is already flaming in at the windows, and trying to look in the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. If they could but comprehend what Spiritualism is going to do for real faith instead of shouting for the fire-engines to come and put out this new dawn, as they will do the moment they wake, they would embrace us and aid us all they could. For see, just when scientific research is getting too much for the old creeds; when we have discovered the secret of life in protoplasm, and are on the point of finding the mechanical equivalent of consciousness, just when we have discovered that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive the farther off recedes the supposed heart-beat of the eternal life; and to make up to humanity for the loss of our father in heaven, we have at length, possibly at full-length, found our long-lost grandfather of earth in the fields or forests, or floods of the fore-world—in breaks this revelation from the unknown, and as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have one Hume answered by the other, and the impossibility of a thing does not prevent its happening. "Thou canst not show the dead are dead," says the modern poet, in reply to the doubt of these days, and that assurance has been eluted at as a staff of comfort, to support the decrepitude of belief. But we can show that the dead are not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition. Let these facts once take possession of the national mind, the

result will be incalculable. As a people we are sceptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God Himself must find it difficult to get some truths into us, but once in the devil can't get them out again. We are not easily illuminated, not soon set on fire. But we burn well when once kindled, whether judged by the spiritual fervour shown in life, or by the white faces of the martyrs out-flashing the flames as they have smiled up to the cloud of witnesses around them at the scene of their transfiguration in death. And this fact of Spiritualism will yet be grasped as with a death-clutch of the delivering hand that reaches down to lift us into new life. Meanwhile, all hail and all honour to those who bear the banner in the front of the battle. All hail and all honour, especially to her who is our guest of the night, and who has so chivalrously devoted herself to the service of others in fulfilment of the Father's bidding. It was Saul, as we know, who went forth on a very lowly errand, to look after his father's asses. And there will be newspaper cynics present to suggest that our friend's mission has been similar, and that we have a goodly gathering of such here to-night. But let them sneer! Saul was doing his father's bidding, and he found a kingdom. And if our friend has not found her kingdom, she will have helped to found one—the kingdom of freer thought, and larger life, and clearer light, and sweeter charities, and nobler love.

"Her labour will have helped to bring to birth
The Kingdom as it is in heaven on earth."

(Loud applause.)

A purse containing one hundred and thirty guineas was then presented to Mrs. Hardinge by Mr. N. F. Daw.

Mrs. HARDINGE, in acknowledging the gift, said—The last token that you have rendered me this night, the liberality, the kindness, the wholly unlooked for worldly compensation that you have offered for such service as I have had to perform,—service that has paid itself as it has gone on,—utterly deprives me of all power to say aught but the simple words, "From my heart I thank you." (Loud applause.)

By special request Mrs. HARDINGE then recited "Over There," and afterwards "The Spiritualists' Parting Song," was sung in a touching manner by Mrs. Hicks.

A vote of thanks to the Chairman, proposed by Signor DAMIANI, was cordially agreed to, and then "Auld Lang Syne" was sung by Mrs. Hicks, the whole meeting joining in the well-known chorus. This concluded the formal proceedings of the evening, and as eleven o'clock had long passed, many persons left at once, but a considerable number stopped to inspect the specimens of spirit workmanship, and to express personally to Mrs. Hardinge their sincere wishes for her welfare.

OTHER WORLD ORDER.

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

WANTED a definition of Human Nature. Happily the want is not hard to satisfy. That man consists of Will and Understanding is an ancient discovery, and one that modern research is not likely to supersede.

The Will is not simple, but complex: it is composed of various Affections or Passions or Loves.

The Understanding likewise is not simple, but complex: it is composed of various Faculties, perceptive and reflective.

There are also a number of faculties which it is difficult to assign unreservedly to either Will or Understanding, such as conscience, veneration, and imagination. In creation there are few chasms, but, as in the colours of the rainbow, species blend softly into each other. So these faculties may be supposed to mediate between the Will and the Understanding and partake of the nature of each.

As we study the Will we perceive that its Loves or Passions or Affections are of two orders, namely, Absorbent and Distributive; that one set hauls in and the other gives out; that one set is gratified with what contributes to the satisfaction and edification of Self, whilst the opposite set is gratified with what contributes to the satisfaction and edification of Others.

Wherefore we may summarily speak of the Will as dual, as composed of two Loves, or two Forces, or two orders of Passions, namely, the Love of Self and the Love of Others.

I am aware that a long and lively controversy has been waged as to this division of the Will into Love of Self and Love of Others.

It has been argued that Love of Others is only a modification of Love of Self; that we are kind to Others because kindness to Others affects us agreeably, just as savoury food gratifies our gustatory nerves, or a lucrative speculation our avarice. The answer to such cynical badinage is briefly this—that it is not pretended that the exercise of Love of Others does not beget pleasurable emotions, but that such emotions are by no means the aim or end of the Love; that there is all the difference between the Love of Self and the Love of Others that there is between centripetal and centrifugal motion; and that to confound the motive of the thief with the motive of the Good Samaritan is to play havoc with all distinctions in Human Nature whatever.

In fully developed man the Love of Self is subordinate or tributary to the Love of Others. He desires health, seeks pleasure, money, power, and admiration, but either bends the strength or means so acquired to social service, or mortifies Self Love when its gratification hinders or injures that service. The Love of Others wisely exercised suppresses no satisfaction of Self Love wantonly. Indeed it is obvious that the Love of Others would inevitably break down unless guarded by the Love of Self. If a man does not care for himself, how can he with any permanency or efficiency serve others? If he is reckless of his body, he falls sick or feeble and becomes

a burden to others instead of a help; if he is reckless of money, he soon lacks the assistance he should provide. Continually and lamentably do we see a noble passion for Others conduct its subject to ruin through ignorance or forgetfulness of Self. "I should not care to eat or earn money if it were not for the sake of Others; if for the gratification of Self alone, I should unhesitatingly prefer extinction." Well said, good brother, but no such alternative is set before you. If you do not enjoy your victuals, you will have a shaky constitution wherewith to work for your friends; and if you do not earn your living, your friends will have to find a living for you; and if you do not earn something more than your living, your beneficence can only be vicarious.

The Understanding with its various faculties is the servant of the Will, and more than its servant. The Will is manifested in the Understanding, and according to the development and range of the Understanding is the Will capable of efficient action; indeed the Will has been defined as a substance whereof the Understanding is the form. The most generous affections may have a poor display in a low and narrow intellect, and on the other hand, the most selfish passions may have a magnificent career by reason of an excellent intellect. Everybody's experience will supply instances of benevolence yoked with mental imbecility, and selfishness with mental vigour. In a word, the Understanding is the council-chamber and arsenal of the Will, and according to its capacity and resources does the Will compass its ends whatever they may be.

Phrenology sets forth an important truth in its hierarchy of voluntary, rational, and perceptive faculties. All men have common affections, but of diverse strength in each individual. All men have common perceptions of sequence and phenomena, but of varied acuteness in each individual. All alike have sexual passion and affection for children, but in some so vigorous as to vitally determine the character, and in others so feeble as to render their privation a matter of indifference. All alike have a sense of justice and of awe for the Supreme, but in some so strong that injustice excites acute suffering or fiery indignation, and the worship of God intense joy, whilst in others the sight of wrong induces no distress, and atheism is their easy and ordinary condition. It is the same with the mental faculties. In some, reason appears to be a powerful instinct; others have most imperfect conceptions of why and wherefore. Some are blind to colours; others discriminate at a glance the finest shades; some cannot reckon beyond their fingers; others solve elaborate problems in arithmetic with facility; some have little sense of size and weight, whilst others have the sharpest; some can find a path in labyrinths whilst others are bewildered in a village; to some music is so much noise whilst to others it is the divinest of delights. And so on and on.

The advice is sometimes tendered to cultivate the circle of our faculties and to allow none to rest dormant. The ideal intention of the advice is as easy to appreciate as its reduction to practice is difficult. It is meant that all our intellectual powers should be nourished and exercised by acquaintance with universal science, literature and art.

As for our Affections—social, conjugal, reverential, benevolent, conscientious, imaginative, mirthful, vindictive, acquisitive, gustative—the same advice is applicable; but they are exercised, more or less effectively, in the ordinary course of existence. Our Affections are the forces whereby our Intellects are impelled, and by our Intellects our function and position in the community are determined.

Suppose we take the advice, and make an earnest study of music, physiology, the Greek language, and English history—Where should we find ourselves in a few years! how many faculties undrilled! how many realms of knowledge neglected and unexplored!

The advice is impracticable. Whoever took it seriously would reduce himself to imbecility, or to a desultory fribble.

The more sensible advice is for a man to cultivate his special or predominant faculties—"to follow his taste," "comply with his inclination," "develop his facility"—and if possible make of their exercise the business of his life.

We may safely assert that every individual in the universe can do some one thing more efficiently than any other. No two creatures are alike, and the peculiarity of each constitutes a qualification for a special function. The most insignificant has, we may say, "a cut of character" which adapts him or her for a place in society that no other could equally well occupy.

But it will be asked, Is it not a hard and narrow ideal of life, that would confine any one to a definite function after the manner of the ancient Egyptians or the Hindoos? Is it forgotten that some can do not one, but many things excellently well? and would you deny scope to those who are of a universal genius?

By no means. I frankly admit that it is the function of certain rare spirits to exhibit a multiform excellence, and of a larger number to be versatile smatterers—to

know a little of many things, and only a little, to be apt at various arts and accomplishments. Jacks of many trades are useful, and to be such a Jack is a proper vocation.

Nor should it be supposed that I imagine or recommend an order or rule of life externally enforced, but an internal and spontaneous. Maintaining that every one, according to the character of his organisation, has a special function in society, I hold that that function can only be ascertained by experiment, with probably numerous and bitter disappointments; that the advice or dictation of others is likely to be of little avail in the quest; and that when found, a sure evidence of success will be the satisfaction and happiness attendant on the exercise of the function for which the organism was specially designed. When faculty and duty are united life becomes enjoyment indeed.

Our proper business, I said, should be found in the exercise of our special or predominant faculties. But should our other faculties be allowed to rest dormant? Not at all. Many faculties relatively feeble may yield invaluable assistance to their superiors. Then too faculties unexercised in the main business of life may serve for recreation and amusement. Indeed, who can escape from theology and politics, and the wide mental activity which they involve? A grocer may dabble in chemistry, a carpenter in philology, a shoemaker in poetry, a banker may be an adept in painting, and a barrister in architecture. It is by such amateurs that the humanising influences of science, art and literature are diffused, and sympathy begotten between their special professors and the community.

The danger of amateurship lies in its temptation to excess, to become more than amateurship, to draw off and dissipate energy that ought to go to the proper business of life. A shopkeeper to whom books are a greater pleasure than trade should consider whether study is not his rightful function, so that neither should books injure him as a tradesman, nor shopkeeping as a student. We see the danger flagrantly exhibited in the case of music. It is well, perhaps, that everybody should be instructed in the elements of harmony, as in the elements of mathematics, but the number of those whose brains are capable of proficiency in the art, so as to yield delight to themselves or others, is limited, just as the possibility of excellence in poetry, or sculpture, or eloquence is limited. Spite of this fact, every female whose lot is above drudgery is taught music, or rather is condemned to piano-practice, and spends innumerable hours in drumming over its keys, with capacity or without capacity. What would I have? I would have only such studies earnestly and profoundly pursued where there is a manifest capacity for the study, and where there was no capacity or slight capacity, I should be content with superficial or general instruction.

Lord Chesterfield is in these days unduly depreciated, commonly on hearsay, for he is rarely read. His Letters are full of rare good sense, and thick with original and sparkling observation; and as bearing on the present subject I may cite a piece of advice addressed to his son at Venice, in 1749:—

“As you are now in a musical country, where singing, fiddling, and piping are not only the common topics of conversation, but almost the principal objects of attention, I cannot help cautioning you against giving into those (I will call them illiberal) pleasures, (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous and contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.”

The advice, taken in the spirit, may be applied to any pursuit for which we have either no capacity for excellence, or for which with some capacity we suffer loss of time and strength beyond what we can rightly spare from our main or prime function. In fine, we must be satisfied to remain ignorant of many things if we would know a few thoroughly, and concentrate our mental force in its most capacious channel if we would do our best in the world and for the world.

What all this has to do with Other World Order may not clearly appear, but will distinctly by-and-by. For the present I shall conclude with the remark, that among our various passions there is always one that is strongest and supreme, and gradually reducing the others to implicit subjection. This by Swedenborg is designated the Ruling Love, and is defined as either a Love of Others or a Love of Self, constituting the man in the first case a denizen of Heaven, and in the second of Hell.

MR. J. M. PEBBLES, Mr. Evans, and Mr. Burns gave addresses on Spiritualism at Bradford, Yorkshire, last Sunday.

ABOUT six thousand copies of the last number of *The Spiritualist* were posted by a few friends connected with the movement, to the leading men of science and other persons in Great Britain.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART NINE.

John Wesley thus continues his narrative by quoting family letters:—

Sister NANCY'S account to JACK.

“Sept. 10, 1726.

“The first noise my sister Nancy heard was in the best chamber, with my sister Molly and my sister Sukey, soon after my father had ordered her to blow a horn in the garrets, where it was knocking violently. She was terribly afraid, being obliged to go in the dark; and kneeling down on the stairs, desired that, as she acted not to please herself, it might have no power over her. As soon as she came into the room, the noise ceased, nor did it begin again till near ten: but then, and for a good while, it made much greater and more frequent noises than it had done before. When she afterwards came into the chamber in the day-time, it commonly walked after her from room to room. It followed her from one side of the bed to the other, and back again, as often as she went back; and whatever she did which made any sort of noise, the same thing seemed just to be done behind her.

“When five or six were set in the nursery together, a cradle would seem to be strongly rocked in the room over, though no cradle had ever been there. One night she was sitting on the press bed, playing at cards with some of my sisters, when my sisters Molly, Hetty, Patty, and Kezzy were in the room, and Robert Brown. The bed on which my sister Nancy sat was lifted up with her on it. She leaped down, and said, ‘Surely old Jeffery would not run away with her.’ However, they persuaded her to sit down again; which she had scarce done, when it was again lifted up several times successively a considerable height; upon which she left her seat, and would not be prevailed upon to sit there any more.

“Whenever they began to mention Mr. S., it presently began to knock, and continued to do so till they changed the discourse. All the time my sister Sukey was writing her last letter to him, it made a very great noise all round the room; and the night after she set out for London, it knocked till morning with scarce any intermission.

“Mr. Hoole read prayers once; but it knocked as usual at the prayers for the king and prince. The knockings at those prayers were only towards the beginning of the disturbances, for a week or thereabouts.”

The Rev. Mr. HOOLE'S account.

Sept. 16.

“As soon as I came to Epworth, Mr. Wesley telling me he sent for me to conjure, I knew not what he meant, till some of your sisters told me what had happened, and that I was sent for to sit up. I expected every hour, it being then about noon, to hear something extraordinary, but to no purpose. At supper too, and at prayers, all was silent, contrary to custom; but soon after, one of the maids, who went up to sheet a bed, brought the alarm that Jeffery was come above stairs. We all went up, and as we were standing round the fire in the east chamber, something began knocking just on the other side of the wall, on the chimney-piece, as with a key. Presently the knocking was under our feet Mr. Wesley and I went down, he with a great deal of hope, and I with fear. As soon as we were in the kitchen, the sound was above us, in the room we had left. We returned up the narrow stairs, and heard at the broad stairs' head some one slaring with their feet (all the family being now in bed beside us), and then trailing, as it were, and rustling with a silk night-gown. Quickly it was in the nursery, at the bed's head, knocking as it had done at first, three by three. Mr. Wesley spoke to it, and said he believed it was the devil; and soon after, it knocked at the window, and changed its sound into one like the planing of boards. From thence it went on the outward south side of the house, sounding fainter and fainter, until it was heard no more.

“Epworth, Sept. 1.

“My sister Kezzy says she remembers nothing else, but that it knocked my father's knock, ready to beat the house down, in the nursery one night.”

ROBIN BROWN'S account to JACK.

“The first time Robin Brown, my father's man, heard it, was when he was fetching down some corn from the garrets. Somewhat knocked on a door just by him, which made him run away down stairs. From that time it used frequently to visit him in bed, walking up the garret stairs, and in the garrets, like a man in jack-boots, with a night-gown trailing after him, then lifting up his latch and making it jar, and presently making a noise in his room like the gobbling of a turkey-cock, then stumbling over his shoes or boots by the bedside. He was resolved once to be too hard for it, and so took a large mastiff we had just got to bed with him, and left his shoes and boots below stairs; but he might as well have spared his labour, for it was exactly the same thing, whether any were there or no: the same sound was heard as if there had been forty pairs. The dog, indeed, was a great comfort to him; for as soon as the latch began to jar, he crept into bed,

made such a howling and barking together, in spite of all the man could do, that he alarmed most of the family.

“Soon after, being grinding corn in the garrets, and happening to stop a little, the handle of the mill was turned round with great swiftness. He said nothing vexed him, but that the mill was empty; if corn had been in it, old Jeffery might have ground his heart out for him; he would never have disturbed him.

“One night, being ill, he was leaning his head upon the back kitchen chimney (the jan he called it), with the tongs in his hands, when from behind the oven-stop, which lay by the fire, somewhat came out like a white rabbit. It turned round before him several times, and then ran to the same place again. He was frightened, started up, and ran with the tongs into the parlour (dining-room).”

SPIRITUALISM AND THE NEWSPAPERS.

THE last number of *The Spiritualist* has induced the editors of many newspapers to express their opinions about Spiritualism. The *Coventry Herald* of July 28th thinks that some strange force is concerned in the manifestations, that the experiments of Mr. Crookes are thoroughly reliable, but that the transportation of Mrs. Guppy is a case of “lumbug and deception” rendered possible by the force or forces aforesaid. It calls Mrs. Guppy a professional medium, which is not a fact. It recommends the perusal of a work published in 1866 by Mr. Charles Bray, on “Force and its Mental Correlates.” The *Ballymena Observer* (county Antrim), of July 29th, under the heading of “Natural or Supernatural?—Fact or Fraud?” reprints much of Mr. Coleman's article, and gives a very fair and carefully drawn up summary of the information about Spiritualism in the last number of *The Spiritualist*, which would probably be of the most interest to those totally unacquainted with the subject. The editor adds no newspaper abuse,—which is unusual. The *Malvern News*, of July 29th, quotes in full without comment our description of the latest experiments by Mr. Crookes. The *Newcastle Weekly Chronicle* of July 29th has a very favourable article on Spiritualism, giving its readers much information, and admitting that Mr. Crookes has demonstrated that some strange power is connected with Mr. Home. It thinks the spirit poetry through Mr. Harris's mediumship to be of a very superior kind. The *Echo* thinks the same poetry to be very poor indeed. The *Berks Telegraph* of July 28th, quotes Lord Lindsay's article from the last number of *The Spiritualist* without comment. The *Fife Herald* of July 27th has one of the most sensible and unprejudiced articles on Spiritualism that we have ever seen, considering that it is apparently written without prejudice by a man who has no knowledge of the subject. It reviews the contents of the last number of *The Spiritualist*, says that the evidence contained therein is perplexing to those who are not Spiritualists, and urges investigation. Some of the London daily papers, notably the *Daily News*, content themselves with scurrilous newspaper abuse, and never urge investigation. Some recent leading articles on the subject in the *Daily News* and *Saturday Review*, contain some cool and deliberate untruths about Mr. Home, the impure inventions of the writers. The *Birmingham Morning News* of July 28th contains an article written apparently while the editor was in a state of frantic terror. He says that “the roll of scientific and literary men from Alfred Russell Wallace down to Gerald Massey, who believe in such levitations, is simply astounding;” and he remarks that if Mr. Home can “set at defiance, by means of his psychic force, the ordinary laws of leverage, what guarantee have we that the horrible stories piled up by the imaginative brains of Dumas and Cagliostro, may not become fearful realities?” He says that Mr. Crookes's article “has set all London on fire, and the Spiritualists rabid with excitement.” He also wishes to be informed, “What is the advantage to the world in general of a Mrs. Guppy (shade of Dickens, do you know her?) careering by a private pneumatic despatch of her own from Highbury to Lamb's Conduit Street, in a state of indecent *deshabille*?” By the unscientific use of the imagination, he has dragged the word “indecent” into the preceding question. Is it indecent to be without a bonnet or shawl, and in a morning dress instead of an evening one? This was the state of Mrs. Guppy on the evening in question. While the truth of Spiritualism is disputed, we are obliged to give most space to the description of the physical manifestations which scientifically prove its reality and power; its use and good are demonstrable to those who will give a very little of their valuable time to serious inquiry. During three years incessant investigation and observation of physical manifestations, we have only been present at one *séance* where they have been thoroughly disagreeable and offensive; that occurred recently, and immediately after Mr. Herne had had a quarrel with Mr. Williams, so that spirits of a very low order seemed for an hour or two to have obtained power to act upon the former. The *Western Mail*, a daily paper published in Cardiff, calls attention to Mr. Crookes's investigations, and Lord Lindsay's article; it says that there are many spiritualists in the Merthyr district. *Nature*, one of the highest and purest papers published in this country, has an article by Dr. Balfour Stewart, which we reprint in another column. *The Spectator* had an article giving rise to a letter from Mr. Crookes, which letter we also republish. The medical journals have not been silent. *The Lancet* had an article on Mr. Crookes's experiments, some of the statements in which are so low as to be unfit for quotation; it is the coarsest and most vulgar article of any we have had occasion to notice. Two other medical journals published criticisms of a better class. The *Malvern News* of July 8th contains a letter by Dr. Gully on Spiritualism, pointing out how *The Athenæum* and some other papers are beginning to change their tone about Mr. Home, whom they have abused so often.

The foregoing summary gives an idea of the general tone of public feeling, gathered from various newspapers which have been posted to us. When newspapers are posted to us, the article to which the sender desires to call attention, should be marked with ink.

ANSWERS TO CORRESPONDENTS.

J. J.—Birmingham, and other correspondents. We cannot find room in this number for several letters we intend to publish.

The names of those who have written expressing their wish to become members of the Psychological Society have been sent on to the gentlemen interested in its formation. Other ladies and gentlemen who wish to become members are requested to send us their names and addresses. We shall publish something about the proposed society in our next.

Poetry.

ETERNAL PUNISHMENT.

The following lines are quoted from *A Tale of Eternity and other Poems*,* by Mr. Gerald Massey. A great deal of the knowledge of the conditions of the next life published by Mr. Massey in these poems, has evidently been gathered by means of long experience in Spiritualism, therefore we commend the book to the attention of Spiritualists. One of the poems tells very forcibly how and why some of the lower orders of spirits tempt human beings to do wrong, without knowledge on the part of the individuals that they are subject to any such influences. He also explains the nature of the protection and guardianship of the higher spirits. Between these two influences, as Swedenborg teaches, men are in a state of freedom or equilibrium, able to choose either the good or the bad.

From end to end of things we may not see,
Nor square the circle of Eternity;
But, I can not believe in endless hell
And heaven side by side. How could I dwell
Among the Saved, for thinking of the Lost?
With such a lot the Blest would suffer most.
Sitting at feast all in a Golden Home,
That towered over dungeon-grates of Doom,
My heart would ache for all the lost that go
To wail and weep in everlasting woe:
Thro' all the music I must hear the moan,
Too sharp for all the harps of Heaven to drown.

I cannot think of Life apart from Him
Who is the life, from cell to Seraphim;
And, if Hell flame unquenchably, must be
The life of hell to all eternity!
A God of love must expiate the stain
Of sin Himself by suffering endless pain.
Sit with eternal desolation round
His feet; His head with happy heavens crowned.

From Him the strength immortal must be sent,
By which the soul could bear the punishment.
I cannot think He gave us power to wring
From one brief life eternal suffering:
If this were so the Heavens must surely weep,
Till Hell were drown'd in one salt vast, sea-deep.
Forgive me, Lord, if wrongly I divine;
I dare not think Thy pity less than mine.

I cannot image Heaven as Triumph-Car,
That rolleth round and reeking from the war,
Uphorne on wheels of torture wheeling round
With writhing souls for ever broke and bound!

God save me from that Heaven of the Elect,
Who half rejoice to count the numbers wreckt.
Because, such full weight to the balance given,
Sends up the scale that lands them sure in heaven;
Who some fallen Angel would devoutly greet,
And praise the Lord for another vacant seat,
And the proud Saved, exulting, soar the higher,
The lower that the Lost sank in hell-fire.

I think Heaven will not shut for evermore,
Without a knocker left upon the door,
Lest some belated Wanderer should come
Heart-broken asking just to die at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.
I think there will be Watchmen thro' the night,
Lest any, afar off, turn them to the light;
That He who loved us into life must be
A Father infinitely Fatherly.
And, groping for Him, these shall find their way
From outer dark, thro' twilight, into day.
I could not sing the song of Harvest Home,
Thinking of those poor souls that never come;
I could not joy for Harvest gathered in,
If any souls, like tares and twigs of sin,
Were flung out by the Farmer to the fire,
Whose smoke of torment, rising high and higher,
Should fill the universe for evermore.
I could not dance along the crystal floor
Thro' which the damned lookt up at Paradise,
For ever fixed, like fishes frozen in ice,
Such mournful eyes from out their night would gleam
And haunt for ever all my happy dream.

Correspondence.

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

BISHOP BERKELEY'S TEACHINGS.

SIR,—I am rather surprised to find so much attention given to the lecture on Berkeley's idealism, with which Professor Huxley bewildered the ladies at the Royal Institution, and more to his own gratification I suspect, than to the enlightenment of his audience, and in whose existence, according to Berkeley, he had no reason to believe. Berkeley's idealism is the most shallow and inconclusive of all systems of philosophy. Nor has any idealist, not even Berkeley's enthusiastic advocate, my old friend Mr. Colyne Simon, ever attempted or certainly has not succeeded in a reply to Hume, who showed that Berkeley's argument, fairly carried out, led to absolute scepticism, and as it stands, in denying an external world, it must ignore spiritual existences as well as material bodies, for individual ideas. But Berkeley not only denied the external objective world, but the internal powers of the mind. For how, indeed, could there be perception when there was nothing to perceive, and when the very eye itself was but an idea of his mind? No doubt he affirmed that the sensations and ideas themselves were perceptions, but that is another thing. But in the whole argument an external world is assumed in the very language used by way of disproving its existence. And you cannot eat your cake and have it still. If Professor Huxley fancies he can bewilder Spiritualists by raising such repeated clouds of metaphysical dust, he is much mistaken, and all to stay inquiry and avoid the labour of investigation. True, he may plead, as he has done, that he has no time, and finds no interest in the subject; but that is no reason for his trying to discourage others. The other day he rushed down to Edinburgh to set Hume up against an archbishop, and now we have Berkeley against Hume. What next? H. G. A.
Boulogne-sur-Mer, July 31st, 1871.

SPIRITUALISM AND CULTURE.

SIR,—Mr. Gerald Massey's remarks on the evening of the 28th, at St. George's Hall, on normal and abnormal mediumship (though I do not concur in all he said on that subject), have led me to some reflections on what I may characterise as the relations between Spiritualism and culture. Ever since I first became acquainted with Spiritualism, there has appeared to me to be a rooted dislike on the part of most professing Spiritualists towards any kind of learning or culture, not derived from their own peculiar sources;† a kind of professional jealousy towards amateur investigators who do not accept the belief without questioning, or rather without bringing the knowledge they already possess, to bear upon it.

Now all this seems to me to be based on a misunderstanding of the uses of culture. It is true, as the progressionists hold, that the present is to us who live in it, the most important moment in the world's history, but they seem to forget that its foundations are laid far back in the past, and that none

can appreciate aright the new growth, or estimate its true relation to the whole structure, who cannot view it in comparison with all that underlies and surrounds it. All that is new, and that is to remain, must grow organically out of the old, and we want cultivated, well-balanced, and unprejudiced minds to show us how to lop, and square, and fit things into their proper places, or they will lie as heaps of rubbish in our way. The same men cannot be both workers and critics. The labour must be divided. And for Spiritualists to ignore or taboo ancient classic literature, mediæval art, modern science, or any form of culture, is suicidal and iconoclastic. Spiritualism is an added force, not a supplanting monopoly, and we want all these things to make man perfect, else they had never existed.

The amount of useful knowledge hitherto conveyed to us by "abnormal" (?) means is certainly small; but it is not unreasonable to suppose that the possession of various branches of knowledge in harmonious proportion by highly sensitive Spiritualists, will lead to an order of mediums through whom spirits will be enabled to communicate truths which cannot be transmitted through the less cultivated. The progressionists will assert that the pride of learning renders this impossible. But are the most learned always the most proud? We have been told it is a little knowledge that is the dangerous thing, and it is my own experience that among the most highly cultivated is generally to be found the most liberality of thought. And to come more particularly to Spiritual inspiration—was Milton less inspired than Burns, because he received his education at Cambridge, and further cultivated his intellect by foreign travel? Did not the sages of antiquity explore as much of the world as then lay open to them? Was not Moses learned in all the wisdom of the Egyptians? And is it not supposed by some modern writers, that One greater than all these must have spent His early manhood in visiting lands of culture remote from homely Nazareth?

To become a Spiritualist cannot, therefore, necessitate an abjuration of all former sources of enlightenment, but rather makes these of greater avail, by explaining much that was formerly mysterious in them.

Let not those who possess the gifts of modern mediumship, valuable though they be, affect to despise the accumulated riches of past and present culture. It is in the blending of all these powers that we hope to see the future normal man, and we must take care that we do not allow one to neutralise the other, by an undue exaltation of either. ADAMANTA.

SPIRITUALISM AT HOME.

SIR,—I send you the following narrative of facts which I am sure will interest many of your readers.

Mrs. Everitt and three of her children are just now staying here, for change of air and rest. On this account we had no intention of asking her to have a sitting with us, but you may be sure we were much gratified when she kindly agreed to join the children's *séance*, at my brother's house, on Sunday evening, July 9th.

Our party numbered twelve, and consisted of Mr. and Mrs. Everitt with their three youngest children, Mr. Morell Theobald and his four children, nurse Ford and myself.

Having taken our seats round a large heavy dining table, raps came at once in all parts, i.e., not only on the table but under it on the floor, and on a large footstool close by me, and which with the table was moved about freely, by spirit agency during the whole evening. By the raps my brother was directed to open the *séance* by reading the 23rd Psalm; and then to offer up a short prayer.

Very soon my hand was moved to write a message. It was addressed to the children from our little 'Louisa.' In case you may like to insert it, as a specimen of the sort of teaching the little ones here receive from 'our group' in the spirit land, I will copy it.

"Little spirits are here in vast numbers. I, Louisa, speak through you, dear Aunt F. to give to each one, our dear spirit-love—the purest, the only true love. Let them cultivate this, by endeavouring to overcome all little jealous, and angry, and *above all*, all selfish feelings. If they are selfish we cannot get near them, but rather will the evil spirits, who will try to teach them to deceive, first, by saying, 'you need not mind that little fault, it is not much, as you are very little, and when you are grown up you can put it aside.' But that is very wicked, and very false, for whatever you yield to as little children will grow like a small seed into a great tree.

"The gardener always roots out the weeds, or they would grow and spoil the lovely flowers.

"So with you, a small fault, a wee failing, will become great. My dear little brothers and sisters (for I include Mrs. Everitt's little ones too), do be very good, do pray each day, 'Good Jesus, my tender shepherd, keep Thy little lamb this day, and save me from evil thoughts. Oh, hold me in Thy arms, and bless me, then I can in my turn do good to other poor little dears who do not know of the good spirits around.' We all love you all very much, each one of you. Good-bye my precious ones.

"From your sister LOUISA."

Nurse Ford, who is a seeing medium, now described mamma as standing by me, and wishing to write through my mediumship. On my taking up the pencil she wrote a few words asking us to close the shutters as she could then show herself better. We obeyed her desire, but as it was a bright summer evening sufficient light came in through the cracks to show every object in the room; we could see each other distinctly. We now placed a plain piece of writing paper and a pencil under Mrs. Everitt's chair, thereby ensuring the most entire darkness the room could afford. We sang many little hymns, and whilst doing so the table moved about and tilted, keeping accurate time to the music. Raps were continuous, and most varied in sound. The room was filled with delicious scented breezes, and several of us saw bright little stars of light, like a shower of small diamonds glittering all over one part of the table. Continually I was touched by spirit hands. At eight o'clock we were directed to sing the Doxology, and send the children to bed, but were also specially requested by our spirit friends to meet again a little later in the evening. On taking up the piece of paper from the floor we found written clearly by direct spirit-writing, "We will come again." After supper, having disposed of the juveniles, we resumed our circle, Nurse Jones joined us, and my sister, Mrs. M. Theobald, remained in the room, but kept on the sofa at the further end, so we were but seven in number, six of us being round the table.

We removed one of the leaves of the table, and only partially closing it, threw the table cover over loosely. Immediately the cloth was pushed up and down, and when we put our hands over the aperture, we were distinctly touched by what we presumed to be spirit fingers.

Soon we were directed to put the lights out, and as the evening darkness had now set in, we found the conditions most favourable. Strong scents came (which remained in the rooms till the next morning), and delicious breezes were felt by each one present. Spirit lights floated about all over the room, seen by all of us. We sang many hymns, which were chosen for us by our spirit friends, and as we sang, *all heard two and sometimes three distinct spirit voices joining in harmony with us!* We heard dear grandpapa's voice singing the bass; grandmamma sang a clear treble, peculiarly charac-

teristic of her when on earth, for they were both very musical, and took great pleasure in singing.

Then, to our great delight, dear grandpapa spoke to us. In a low whisper, but loud enough to be heard by each of us, he uttered several sentences, which he repeated when we had difficulty in hearing them. He said that he hoped soon to get more power, and often to talk with us. One of us remarked that the word "Yes" was the most easy to pronounce first, because of the sound of the "s." I asked him to say the word "No." This he at once did several times distinctly. He told us that to speak he used "emanations from the medium, but not any of her vocal powers." By this time Mrs. Everitt was in a deep trance. Then "John Watt" spoke loudly, greeting us in his usual hearty genial manner. He observed, "So you've had your grandpapa with you, and your papa has given you a message." I asked him what it was. "You have it," he said, at which I was puzzled, when my sister said, "He means there is a written message." "Impossible!" I remarked incredulously. "Strike a light and see," said John. This we did, and our delight cannot easily be imagined when, lying on the centre of the table we again found the following, written clearly, and without mortal contact:—"My dear children, I will come as often as I can, and talk to you." We expressed our wonder and extreme gratification at these marvellous manifestations, crowding, as it were, so thickly upon us. "If we had not meant to give you something very good," John said, "we should not have told you to sit to-night." Many hymns we still sang as our dear spirit friends quickly chose them for us, and they all were hymns that had been their especial favourites when they were with us on earth. Once we heard a few *discordant notes*. Morell said, "Why there's papa singing, he always sang wrong." "Yes," John said, "he says that's to let you know it is him! You know he never could get through a line of singing quite correctly!" This had always been a standing joke with us even from childhood. Mamma used to try to *make* him learn different tunes, and succeeded in a measure, but very indifferently. For more than an hour we continued this delightful intercourse with our loved ones in the spirit home. I cannot recall the conversations, and even if I could, it would but extend this paper beyond reasonable limits. I can but say that the purport of it all was elevating and soul-refreshing, and helped to strengthen our gratitude to the Father over all, for thus sending His ministering spirits to cheer us on our path through this earth-life.

John Watt then desired us to sing "the Doxology," and with a few heartfelt impressive words of prayer, he left. As soon as Mrs. Everitt came out of her trance, and before we had told her a word of what had happened, she said she had been with our group in the same room in which she saw them the last time she was with them. She described it as most beautiful, and especially remarked upon the lovely and extensive scenery from the windows. She said she had been conversing with them all; that as she was talking with mamma, &c., grandpapa and papa came in and told her they had been singing with us "down there." And papa had remarked to her "I sang out of tune so that they might know it was me!" Mrs. Everitt now knows all our spirit relatives, although on earth she did not know one; but she is naturally rather puzzled as to the two "grandpapas," i.e., our grandpapa and our *papa* (who is grandpapa to the little ones). So she said to me, "It was the one with dark curly hair who said he sang out of tune. Your grandpapa is that fine old gentleman whose likeness is hanging up in your room, is it not?"

"I forgot to say that John Watt had told us that Mrs. Everitt was with them.

"Mr. and Mrs. Everitt kindly accompanied me home. As we walked across the quiet fields we could see, as it was a clear night, that no human beings were near us. Still we heard footsteps plainly close about us all the way. We remarked that probably John Watt was with us, and I said, "If he is, I wish he would let us feel him touch us." Mr. Everitt was at once struck on the back. I asked John to touch me; before I could utter the words a very decided stroke was given me over the head and shoulders, and at the same moment Mr. Everitt (walking close by me on the right side) was struck. I was walking arm in arm with Mrs. Everitt on my left hand. We both saw something, but Mr. Everitt, who was certainly in a better position to see the top of my head than I was myself, said he saw distinctly the form of a long arm, clothed in a close coat sleeve, come as from behind Mrs. Everitt, pass over my head and shoulders, and pass on to his own shoulder. Just at this time, being close to a small gate, we stood still, and asked John Watt if he was with us, and whether these touches were given by him. Immediately three distinct raps came, from the centre of the gate post. There was *no machinery* there. I would add more, but must conclude, or I shall trespass too far upon your paper. F. T. THEOBALD.
Troclawn-terrace, Hendon, N.W.

MR. CROOKES'S EXPERIMENTS.

SIR,—The bud of promise which appeared twelve months since in the *Quarterly Journal of Science* has burst into blossom, and the fruit thereof is already appearing. In the article, under the title "Experimental Investigation of a New Force," which Mr. W. Crookes, F.R.S., has this month published in his journal, is seen the promise of the interest which the scientific world will take in phenomenal Spiritualism when it has a certain knowledge that the phenomena are real and can be tested. At this stage of the development of mind, the general reception and belief in phenomena which cannot be accounted for by any known law, receives greater assistance from the *pronouncements* of the scientific man than of the religionist; therefore the effect which will be produced upon mankind by this carefully worded article cannot be estimated. The paper deals with the question from a purely material stand-point; and necessarily so. Experience has shown us that only the comparatively few are accessible to any other demonstration than a physical one.

This is one of the effects of "protected" Christianity, which closed the door of the spirit world some 1800 centuries ago, and so closely closed of late have the "ambassadors" kept it, that spiritual existence has become a "shadow," and the religion of life has been buried. The hand of the spirit has written "Mene, mene, tekel upharsin," over dogmatic theology, and commissioned science to unbar the door of the unseen existence, and to reveal religion once more.

The paper, also, was written, not to show Spiritualists what scientific men know of Spiritualism, but to show scientific men how little they themselves know of the spiritual forces which surround them, and in which they live.

The wisdom shown in the construction of the article, is as perfect as the tests applied during the investigation.

C. W. PEARCE.

6, Cambridge-road, The Junction, Kilburn, N.W.

* Strahan & Co., Ludgate-hill.

† Such is not our experience, though there may be some cases of the kind.—ED.

SPIRIT LIFE.

SIR,—A friend having sent me the last number of *The Spiritualist*, I have read with much interest the proceedings at the recent meeting. If Mr. Gerald Massey is right, it would seem as if the great problem had at length been solved, and I should be only too glad to accept his conclusions if satisfied on one point. What reliable accounts have we from the spirits themselves of the *morale* of their spiritual existence? We have plenty of *physical theories* of another life; but in this view we ought to have closer revelations, and if I were questioning a spirit, I should like to ask, "Are you pure spiritual essences, or have you bodies, and of what kind; where are you located, and what are your occupations or pursuits in the spiritual world?" This seems to me the "missing link," and if you or any of your readers can supply it, or refer me to any work where these questions are believed to be answered on the authority of the spirits themselves, I should be greatly obliged.

AN INQUIRER.

[Spirits have bodies; they have also more senses and powers than ourselves. The lowest spirits live upon the earth, and seem to be chained to the scene of their former crimes; they have also more direct power over common matter, we think, than the higher ones. This is why places where great crimes have been committed are often haunted. There is much information about spirit life in the literature of Spiritualism. The book on Spiritualism by Judge Edmonds and Dr. Dexter, of New York, is a good one on the subject. Spirits differ in their religious and other opinions; there is no more uniformity on the other side of the grave than on this side. While fighting so hard to establish the facts of Spiritualism, the spiritual periodicals are not able at present to give much space to questions which will be fully considered in a year or two.—Ed.]

WHERE IS THE SPIRIT-WORLD?

The following spirit message, received by Mr. R. H. Brown, of Detroit, was printed in *The Spiritual Telegraph*, Vol. VII., published in 1855, by Messrs. Partridge and Brittan, New York:—

"And I questioned the Spirit and said, Where is the Spirit-world? And the Spirit answered—Here. We dwell not in some far-off sphere hanging in the lone depths of space, neither do we wander, as some believe, without a local habitation, homeless in the wide wilderness of the air. Our world is your world; we are dwellers upon earth with the children of men.

"Then, said the Spirit, you have dreamed. But listen, and the truth shall be unfolded unto you. There are two worlds, a world within a world, and these two are one. Of the world in which you live, you know nothing. That which you call your world, is but a uniform system of constant appearances, which result from the relations which your senses bear to the real things about you. That which is real is unseen, that which exists is invisible. The seen is an appearance, the unseen and unknown are the truly existing. The mind is unseen, and is only known by the effects it produces; this you will understand; but when I tell you that the same thing is equally true of a stone or a tree, you will not comprehend me. Come, let us analyse the origin of your idea of a tree.

"It is derived from your senses; and how from your senses? In no other way than by the effect which the tree produces on your senses. But what is the cause of that effect? You will say the tree; and there lies the error in your philosophy. It is not the tree, it is the relation which your senses bear to the tree. Change that relation by modifying the senses, and the effects produced on them by the tree will change also, but from those effects your idea of the tree is likewise altered.

"What is the table on which you write? It resists your touch; you can not move your hand freely among its particles, it is solid, it is impenetrable. But does not this idea of solidity arise solely from the relation which the density of your hand bears to the density of the table? Change that relation. Were your bodily organization composed of matter as rare and refined as the invisible fluids, would not this idea of solidity vanish? A wall of brass affords no resistance to the passage of calorific, and were your bodily organization as rare in substance, it would be as easy for you to pass through such a wall as now through the air. How then could the idea of its solidity be conveyed to your senses? And yet the wall of brass would still be the same as before. You are changed, but not the wall. But the change in you, by reversing all your relations to the wall, has changed all your ideas of the wall, therefore the wall itself appears to be changed.

"Imagine two beings, each possessed of a material body, human in form, that of the one as dense in substance as your own, but that of the other composed of matter as rare and refined as the invisible fluids. Now the ideas which these two beings would entertain of a mountain would be exactly opposite. To the one it would be solid and impenetrable, presenting an impassable obstacle to his approach; the other could walk through and through it with ease. Each would have (what man foolishly imagines to be) the highest evidence of the truth of his individual idea—the evidence of his senses. But of the really existing mountain neither would have any correct idea at all. The actual mountain is unseen by both, each perceives but the phantom which results from the peculiar relations which its individual organism bears to it.

"Is it not now plain to you that all material things are as invisible and unknown as mind is, and are, like it, only appreciated by the effects produced by them upon the senses, and through the senses on the soul? The character of those effects is determined by the relation of the senses to the thing, and from the character of the effect the idea of the thing springs. It follows, that in order to change this world into another, it is not necessary to remodel it, but only to modify or add to the senses of those who dwell therein, thus changing the world's relation to their material organism. Let the only change in the body be one of density. Suppose your spirit clothed in a body as rare as the invisible fluids, how strange and unfamiliar would this world appear! A multitude of invisible things would be seen, and many objects now seen would vanish. That which now, ponderous and dense, prohibits your advance, would part before you like the liquid air, and the air itself which, invisible and rare, now almost eludes your senses, would appear more gross and material than the waters. You could walk through space, as now upon the solid earth, and into the bowels of the earth dive, as into the sea. If in addition to a change in the density of your material parts the senses were modified in kind and increased in number, how much more wonderful would be the result! Both your imagination and analysis will fall powerless in the attempt to trace the effects of so stupendous a change. Death wrought such a change in me. But, bear in mind, it was a change in me only—a change of appearances in things only, resulting from the changed relations of my senses to them. There was no change in things themselves, yet, clothed with a multitude of new appearances, to recognise them by their former supposed properties was impossible. I said when I began, That what you call your world was but a uniform system of appearances resulting from the relations which your senses bear to things about you. Do not these words now

seem to embody a great truth? Is it not also plain to you, that 'place' is nothing, relation of sense to thing, all? 'Place' is only identified by its constant or unchanging features, its present appearance, which corresponds with its remembered appearance. Suppose that as you now sit, such a change in your bodily organization as I have hinted should in an instant take place. Do you not see that you would in a moment be as really in another world as if transported to the most distant of the orbs that cluster in the milky way? And yet you would still continue to occupy the same place, the same abstract portion of space, that you now do. And, moreover, nothing about you would be changed in fact, but in appearance and seeming properties only.

"I have now to mention but one single fact, in order to render the words with which I began, We dwell upon earth with the children of men, for there is a world within a world, and these two are one, as plain and clear as the noon-day sun. And this fact is a fact already known to you—a fact which one of old, being influenced of the spirit, wrote down in these words:

"But some will say, How are the dead raised up? And with what body do they come? Fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other. But God (hath ordained) it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one, and of the terrestrial is another. The sun hath one glory and the moon hath another, and there is another glory unto the stars. And one star differeth from another in glory. So also is the resurrection of the dead. His body is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

"This covers the only supposition made in the whole course of this communication.

"All Spirits have a spiritual body—a body, to you, inconceivably rare and refined. It is not only possessed of senses like your own, so perfect as to exceed human imagination, but also enjoys many others of a higher sort which can not be described to you. I have said to you, there are two worlds, a world within a world; this was to attain simplicity of argumentation. There are not two but seven, and these seven are one, for there are seven orders of Spirits and seven spheres, and these seven are one. Each of these and those therein are normally invisible to those who dwell in the others; but there is a communication between the spirits of each, even as there is a communication between me and thee who art in the elemental sphere, which is the entrance unto the seven, albeit that communication in the other six hath a different manner and form. FAREWELL."

"Detroit, Michigan."

DR. BALFOUR STEWART ON SPIRITUALISM.

In a recent number of *Nature* Dr. Balfour Stewart, F.R.S., formerly superintendent of the Observatory of the British Association at Kew, and one of the chief of our English philosophers, published the following article on "psychic force." It will be noticed that he deals with the subject in a fair and thoughtful spirit, as also does Mr. Norman Lockyer, who has opened the pages of *Nature* to the consideration of the causes of these psychical phenomena. Two letters, and Professor Allen Thomson's ungentlemanly and unphilosophical remarks on Spiritualism, have been printed in *Nature* since the publication of Dr. Stewart's article. As furniture is sometimes broken by the manifestations, and as the raps have been made by Mr. Crookes to automatically register the vibrations they set up in the sounding surface, Dr. Stewart's hypothesis of the phenomena being due to a mental change in the observers, is untenable.

MR. CROOKES ON THE "PSYCHIC" FORCE.

"With a boldness and honesty which deserve the greatest respect, Mr. Crookes has come forward as an investigator of those mysterious phenomena which have now been so long before the public that it is unnecessary to name them, more especially as their generally received name is very objectionable.

"Two things have contributed to retard our knowledge of these strange events. In the first place, until lately, few men of name have been associated with their occurrence, so that outsiders have not had the facts put before them in a proper manner. In the next place, we are inclined to endorse the remark of Mr. Crookes, that men of science have shown too great a disinclination to investigate the existence and nature of these alleged facts, even when their occurrence had been asserted by competent and credible witnesses.

"Before advertent to the results obtained by Mr. Crookes, a few words may be said about our mode of procedure in accepting testimony.

"Let us suppose that a man comes before us as a witness of some strange and unprecedented occurrence. Here it is evident that we are not entitled to reject his testimony on the ground that we cannot explain what he has seen in accordance with our preconceived views of the universe, even although these views are the result of a long experience; for by this means we should never arrive at anything new. Our first question is manifestly one regarding the man's moral character. Is he an honest and trustworthy man, or is he trying to deceive us?

"Let us assume that we have convinced ourselves of his honesty; we are then bound to believe that he thought he saw what he described to us; not necessarily, however, that the occurrence which he described actually took place. Convinced, already, that he is not deceiving us, we next question whether he may not be deceived himself. Let us, however, assume that, upon investigation, the circumstances are such that collusion of any kind is out of the question, and that the man is neither trying to deceive us, nor that it is possible that he himself can have been deceived by others. Even yet we have an alternative in our judgment of the event. The phenomenon may be subjective rather than objective, the result of an action upon the man's brain rather than an outstanding reality. For nothing is more certain than the occasional occurrence of such strange impressions; and the cat or the dog or the skeleton by which the patient is haunted is frequently recognised even by himself as having no external existence. Of late years we have been able to produce instances of this depraved consciousness almost at will. The

author of these remarks considers it certain that the electrobiologist has frequently caused them. The unimpeachable character of the patient, combined with the fact that he has sometimes pronounced water to be wine, or a snowstorm to be taking place in a room, can only be accounted for on the supposition that he has been put into a peculiar state, during which his evidence of events is utterly worthless. But beyond the bare fact, we know next to nothing of the laws that regulate this action, nor can we tell under what conditions one man is capable of influencing another, or whether a man or body of men may not be capable of influencing themselves.

"To come now to the class of events which Mr. Crookes has witnessed. It is greatly to his credit that he has come forward so frankly and honestly; and since he has begun to investigate this peculiar class of facts, we are sure that he will consider it his duty to continue the investigation in such a way as to convince those men of science who may not themselves be able to take up the question—outsiders in fact. Mr. Crookes will, we are sure, not object to a few critical remarks honestly made with the sole view of finding out the truth, and we would therefore express a wish that, in order to facilitate operations, the experiments should in future be conducted by only such men as Mr. Crookes himself, and that it should always be absolutely superfluous to investigate whether machinery, apparatus, or contrivance of any sort, be secreted about the persons present. We should thus start from a higher platform, and the investigation would gain in simplicity, although perhaps something might be lost in the marked nature of the results obtained.

"Allowing, however (as we are disposed to allow), that things of an extraordinary nature are frequently witnessed on such occasions, yet we are by no means sure that these constitute external realities. The very fact that the results are uncertain, and that, as far we know, they have never yet been obtained in broad daylight before a large unbiassed audience, would lead us to suspect that they may be subjective rather than objective, occurring in the imaginations of those present rather than in the outward physical world. Nor can this doubt be removed by any precision of apparatus; for what avails the most perfect instrument as long as we suspect the operator to be under a mental influence of the nature, it may be, of that which is witnessed in electro-biological experiments? The problem is, in fact, one of extreme difficulty, and we do not see how it admits of proof, provided the influence cannot be exerted in broad daylight and before a large audience. There is, however, a cognate phenomenon which admits of easy proof. We allude to clairvoyance, and have in our mind at the present moment a man of science who, if not himself a clairvoyant, has yet the power to command the services of one who is. Now, were he at once to communicate to a journal such as *Nature*, in cipher, if necessary, the knowledge derived through the influence, giving the proof afterwards when obtained in an ordinary manner, the public would soon be in a position to judge whether there is any truth in the influence or not.

"It is, in fact, somewhat hard upon the writer of these remarks and some others who are disposed to allow the possibility of something of this nature, but have not the opportunity of investigating it, that those who have will not satisfy the public with a convincing proof. B. STEWART."

MR. CROOKES AND THE ROYAL SOCIETY.

(To the Editor of the Spectator.)

SIR,—The *Spectator* of Saturday last contains an editorial note calculated to do me a great injustice; and as it is extremely inaccurate, I must ask you to allow me to answer it.

You state that a paper, to the same effect as my article on "Psychic Force" in the *Quarterly Journal of Science*, was offered by me to the Royal Society, and declined by the committee. The fact is, that the papers (for there were two) differed greatly from the article in the *Journal of Science*; the former containing many additional facts, and not including the whole of the experiments described in the latter.

You not only say that the papers were declined, but you proceed to state the grounds of their rejection. The fact is that a quorum of the committee of papers not having been present, they were deferred to the next session in November, and on inquiry to-day at Burlington House, I was informed by the Assistant-Secretary of the Royal Society that my papers are, with others, still awaiting the decision of the committee. Consequently the statement of any grounds for a rejection that was not made must be purely imaginary.

Your note concludes with the remark that I must go to work again, with stricter tests and better witnesses, if I would vindicate my own and Dr. Huggins's skill as observers. After the encomium bestowed on Dr. Huggins in the *Spectator* for July 8, your readers will, I think, share my doubt if it be possible to find a more eminent and trustworthy witness than this talented Vice-President of the Royal Society. In self-defence I may be excused for saying of myself that want of accuracy has not been hitherto regarded as a characteristic of my scientific researches.

Knowing that my present investigation was a novel one, I was prepared for the usual adverse criticism; and I should have remained silent until I had prepared another paper on the subject, had not a wrong been done to me by an uncourteous commentary, based upon an unjust misrepresentation.

July 27, 1871.

WILLIAM CROOKES.

[We gladly insert this letter. Our note was not, however, founded on any mere rumour. The words we used contained an exact copy of the words conveyed to us as used, not, as we inadvertently stated, by the committee, but by one of the secretaries, Professor Stokes, who, in the absence of a quorum, exercised *pro tempore* the usual discretionary authority in regard to papers offered.—Ed. *Spectator*.]

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home. The following was a portion of the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:-

"I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company.

"About eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully.

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers."

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his seances. In March, 1869, the Spiritual Magazine gave the names of the following gentlemen as those who have long been investigating the subject:-

"Crosby, Esq., Fleetwood-house, Beckenham; Alfred B. Wallace, Esq., Holly House, Barking; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-terrace, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:-

"I am perfectly convinced that I have both seen and heard, in a manner which should make it impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dumraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's Life of Wesley.

Mr. W. Crookes, F.R.S., editor of the Chemical News, is now investigating Spiritualism, and he has published an article in the Quarterly Journal of Science, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits. The following letter, which he wrote to Mr. Varley, was published in the Spiritualist of July 15th, 1870:-

"20, Mornington-road, London, N.W. "July 13th, 1870.

"DEAR MR. VARLEY, I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on "Spiritualism viewed by the Light of Modern Science."

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists

themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

"I was deeply interested in reading of your experiments, the more so, as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

"You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part, but rather as a peculiarity in my scientific education.

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.—Believe me, my dear sir, very truly yours, WILLIAM CROOKES."

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

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

Signor G. Damiani, a Sicilian gentleman living at Clifton, has written a pamphlet, still in print, in which he severely censures Professor Tyndall, Mr. G. H. Lewes, and others like them, for refusing to investigate the subject. He further offers a reward of 1,000 guineas to any respectable, scientific or educated man, who will investigate the subject and prove it to be an imposture. The following are his words:-

"I now offer you two challenges.

"First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish any fact in history or in a criminal or civil court of justice.

"Secondly—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Thirdly—That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved per testes—i.e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts are established, the thousand guineas to be mine.

"Secondly—Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above)—the ownership of the second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, by experiments conducted in the actual presence of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

"In either case, the seances are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) is to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English.

"Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant. G. DAMIANI.

"Clifton, Oct. 1, 1868.

"P.S.—Letters addressed 'Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES. An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:-

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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