

The Spiritualist Newspaper,

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

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THE NECESSITY FOR MESMERIC EXPERIMENTS IN SPIRITUALISM.

OF all the future work to be undertaken in connection with Spiritualism, none presses with so much urgency, under present conditions, as the ascertaining to what extent mediums, and more especially physical mediums, are responsible for their acts, for in the instance of the Holmeses in America, of Buguet in Paris, and in many similar though less striking cases, the question has arisen whether the mediums are answerable for what they do at the time that, to the casual observer, they are supposed to be in their normal state. For instance, sensitives, while under the influence of the mesmerist, will often go about a room doing everything which he wills they shall do; if the mesmerist were invisible to the spectators, his subjects would be supposed to be responsible for their acts, whereas all the time they are helplessly under the control of another will than their own. Their eyes are open at the time, and they appear to be in full possession of all their faculties. If mediums when fully under the power are in this state, and are not responsible for what they do, the truth ought to be recognised, because they should not be blamed without cause; if, on the other hand, they are responsible, the fact ought to be established. The best method of throwing light upon these questions, seems to us to be the familiarising of Spiritualists everywhere with the phenomena of mesmerism. Mesmeric lectures ought to be encouraged from one end of the country to the other; indeed, if more of these were given, the experimental illustrations they would furnish would be of more permanent value than many of the public discourses delivered at the present time from our platforms, consisting chiefly of personal opinions. The way in which spirits control mediums is not known at present, although it is supposed to be done by mesmeric influence; nothing could be more instructive than to mesmerise a sensitive, and then to try to make a speech through his lips by will-power; the extent to which the organism of the sensitive would change the ideas and words of the operator would be seen, and a step would be taken in the direction of ascertaining the difficulty which spirits have in communicating, and the extent to which their utterances are modified by the medium. At the winter meetings of the National Association of Spiritualists, it is intended to give attention to this subject, and it might be well if it were brought on before anything else. Those who have powerful physical mediums in their families would be much interested in gaining practical knowledge of the extent to which a sensitive may be influenced by a mesmerist, and after observing a course of such experiments, they would be in a better position to state their experiences at home, and to give more trustworthy information as to the extent to which mediums are responsible for their acts. Those who have closely studied strong physical mediums, think that they are very much less responsible than casual observers suppose, and that they are under the control of an outside power to a much greater extent than is generally believed. We have often known a medium to suddenly begin to speak in a foreign language while in the middle of ordinary conversation; we also know of a case where a lady entertained guests for two or three hours, and served out tea to them, yet all the time was under spirit control and knew nothing about it afterwards; further, we know of a medium who acted like any ordinary person for two days, yet those two days were perfect blanks in her existence; she afterwards knew nothing about them because she had been under spirit control all the time; yet in all these cases both Spiritualists and sceptics were talking to them as if they were ordinary

mortals, responsible for everything they did. Little headway can be made in unravelling the philosophy of the benefits and dangers of mediumship, until some of these points have been settled by experiment.

A HAUNTED HOUSE.

A HOUSE in London, in which Mr. Home once lived, is well known among metropolitan Spiritualists to have been haunted ever since, and perhaps before, for his residence on the premises may or may not have had an influence in producing the disturbances which followed. Details respecting the said hauntings are not, however, generally known, so the particulars extracted from the following private letter, lent us per favour of the Rev. Thomas Colley, curate of Portsmouth, will be read with interest:—

“Touching Miss M—’s most remarkable experiences, they were never committed to paper that I know of. I assure you *we* never possessed a written account of them, and can only imagine that E— repeated the story so graphically that it must have left that impression upon your mind. The house in which Miss M— was staying was in — street, and the only clue that was ever discovered to the mysterious sights, sounds, and feelings, was the fact that it had once been inhabited by Mr. Home. To give a very short sketch, the facts were as follows:—Miss M— went to stay with her invalid friend, Miss M—e, at midsummer some four years ago, or more. Hearing a good deal of walking about up and down stairs the first night, she supposed her friend had required some unusual attention from the servant, and was rather surprised at the maid replying to her inquiries that Miss M—e had had a good night.

“The second night nothing happened. On the third Miss M— was awoke about three o’clock by the sound as of a heavy body falling against her door. Of this she said nothing. The following morning, about the same hour, the servant, sleeping next door to Miss M—, came to her and asked if she might stay in her room, for there were footsteps going round her bed. Of course Miss M— assented, and told her to make up her bed on the sofa in her room the following night. This, I think, would be the fifth night. I should mention that this servant, ‘Keziah’ by name, was a new comer, and knew no more than Miss M— about the ‘haunted’ house. Her room opened into Miss M—’s. These rooms were over the two drawing-rooms; Miss M—e occupied the back drawing-room, and her maid slept in the same room.

“The fifth night Keziah slept on the sofa in Miss M—’s room, and it being very hot had only a sheet over her. At the charmed hour of three o’clock she was awoke by a weight resting upon her, and she saw the outline of an arm through the sheet; she put her hands under, and lifted—I suppose threw—it off. Miss M— awoke, to find Keziah standing by her bedside, looking ‘as white as a sheet,’ and saying she had been clutched! The next day she was lame. Nothing daunted, and still telling Miss M—e nothing, Miss M— took the sofa the sixth night, and gave up her bed to Keziah. She did go to sleep, and waking about half-past three thought to herself, how comfortable she felt, and turned round to go to sleep again. As she turned she felt her arm clutched; this time she did not open her eyes, but flung her arms wide apart; the clutch was loosened, and when she looked up there was nothing to be seen, but the next day she could hardly hold a pen to write from the pain in her arm.

“Miss M—, as perhaps you know, is not at all a fanciful person, but one who possesses strong common sense and moral courage, of which I think her conduct throughout

this time was an indisputable proof. However, after two persons had suffered from this nameless visitant, it was thought that something ought to be done. So Miss M—'s brother was informed, still keeping the invalid as uninformed as might be of there being anything amiss in the house. A detective was sent from Scotland-yard, and after staying two or three weeks—that is, during the nights—he declared he could bear it no longer, though he never divulged to the people in the house *what* he saw. His successor was equally unsuccessful in discovering any cause for these disturbances; whether his nerves were stronger I do not remember. These men were chiefly posted in Keziah's room, whilst Miss M—, Keziah, and her brother, sat up night after night, in the adjoining room, watching extraordinary lights on the walls, for which no theory of reflection would account, and hearing divers sounds, all without avail in clearing up the mystery.

"This went on for six weeks, and it was not until after Miss M— left London at the end of that time that they even discovered the clue—if such it can be called—that Home had once tenanted the house.

"I believe I have told you the main facts. They have, ever since I heard the story, been so vividly impressed on my mind that I not think Miss M— would find much to *cut out*; doubtless there would be a good deal that she might fill in."

SPIRIT TEACHINGS.*

XLV.

March 15, 1874.—[*We had received many warnings as to the danger of deception by personating spirits, and the warning had gained force by a particular case occurring in our experience, though outside of our circle, in which such an attempt had been made. Many very striking messages were given on the subject, of which the only one sufficiently public in interest is the following:*]

We have been particular in our statements, because we are anxious to reiterate the warnings we have frequently given, as to the danger of attack by deceptive and personating spirits, whom you know as The Undeveloped. Of late, too, we have told you that trouble and perplexity were at hand through this same cause, and we gave you special warning lest you should fall a prey to their attacks. We have ascertained that the spirit who falsely pretended to be working with us is a personating spirit, whose aim is to injure and retard our work.

We need to explain fully on this point. You have heard of the antagonism between the adversaries and the divine work which is in process amongst you. There is direct antagonism between them and us, between the work which is for man's development and instruction, and their efforts to retard and thwart it. It is the old battle between what you call the good and the evil—between the progressive and the retrogressive. Into the ranks of that opposing army gravitate spirits of all degrees of malignity, wickedness, cunning and deceit: those who are actively spurred on by the hatred of light which an unenlightened spirit has, and those who are animated by sportiveness rather than by actual malice. It includes, in short, the undeveloped of every grade and class: spirits who are opposed, for infinitely varying reasons, to the organised attempt to lead men upward from darkness to light, with which we are associated, in company with hosts of others.

It would appear that your inability to see the operations of these adversaries renders you unable to grasp their existence, or to appreciate the magnitude of their influence in your

world. Not till your spiritual eyes are open will you really understand how great it is, and how present. To those ranks gravitate, of necessity, the earth-bound and unprogressed spirits to whom incarnation has brought no gain, and whose affections, centred on the earth, where all their treasure is, can find no scope in the pure spiritual joys of the spheres of spirit-life. Hovering over their old haunts, they live over again their wretched, polluted earth-lives, by influencing congenial spirits still in the body, and so gratifying their lusts and passions at second hand.

The poor wreck whose lusts have survived the death of that body in which and for which alone he lived, have survived the means of direct bodily gratification, finds his resource in seizing on an impressionable medium, and goading him on to sin, so that he may get such poor enjoyment as alone remains for him. The debauched drunkard, who sank his body in disease, and soddened his spirit with the poisoned draughts of liquid fire, now haunts the dens where his pleasure used to be, and goads on the wretches whom it finds it possible to influence. He leers with spite as he drives one more soul to a lower state of misery, and gloats as he draws his own foul gratification, though it spread broadcast ruin and woe among innocent women and their babes, and foster in the midst of your centres of knowledge and refinement a sink of infamy and disgrace. These things go on all around you, and attract your notice scarce at all. Where are the denunciations that should ring from end to end of your world while such plague-spots linger—nay, flourish and abound amongst you? Why is no voice uplifted? Why? but that the dark influence of those baleful spirits avails to blind your eyes and to paralyse the voice of truth within you. Not in the gin-den alone, but far round it as from a centre, the malign influence radiates, and the vice perpetuates itself. The sot, dead—as you falsely think,—is a sot in spirit still, and his influence perpetuates his vice among congenial spirits yet on earth.

The murderer, again, whom your blindness has cut off from the trammels of the body, and let loose in fury on your earth, is not idle. With all his envenomed passions stirred within him, mad with wrath and sense of wrong—for his sin is frequently the result of your civilisation, and he is what you have made him—he goes forth to wreak his vengeance on those who have wronged him. He incites to rage and destruction of life. He is the prolific inciter of crime, and perpetuates the circumstances of which he was the victim. When will you learn that crimes for which you daily, hourly, visit rude vengeance are but the necessary product of those mixed conditions of life which obtain in your crowded centres of life? Why lop off an ugly branch here and there when the root is rotten? Why punish the wretch because he is what you made him? Nay, if you be but selfish, why let loose on you a wrathful avenger to your own hurt? Ah! friend, you must pass through many cycles of progress before you learn that your old criminal code is founded on fallacy, and works to mischief and perpetuation of the abuses it is intended to prevent.

These and such as these, coming from your world such as you have made them, are, of necessity, enemies of progress, purity, and peace; adversaries of ours, and leaders in the attack on the work in which we share. What else can they be? Can that spirit whose earth-life has been one long scene of debauchery and degradation become of a sudden pure and good? Can the sensualist be changed into one who lives for purity, or the degraded animal into a progressive and aspiring spirit? You know it cannot be. They are, in company with hosts of others, the foes of man and spirit so far as their desire is to thwart progress and keep down truth. Count on them as a perpetual source of antagonism, and if you cannot realise to the full their influence for evil, do not ignore their power, or invite their attacks by exposing yourself to them.

We will leave no word of warning unuttered, for the danger is all the more real that it is so secret and so far-reaching. To their efforts operating on congenial spirits in your world you must refer much of crime and misery that exists among you: war with its attendant horrors which yet disgrace and defile your world, and blots your boasted civili-

* In *The Spiritualist* of August 15th, 1873, an account was printed of some phenomena which occurred in a private circle held at the house of Dr. Stanhope Speer, 13, Alexandra-road, Finchley-road, N.W., through the mediumship of a gentleman who is known to Spiritualists under the *nom de plume* of "M.A. (Oxon)." A mass of evidence as to identity given up to that time has since been greatly increased, and in all cases where verification is possible, the statements made have been found to be literally accurate. This has been the case when extracts from rare works have been laboriously authenticated in the library of the British Museum. Evidence being so given of the independent action of spirit, and of the freedom of the messages from colour by the medium's thoughts, it has been thought well to print selections from a great mass of "Spirit Teachings" which have been from time to time written out automatically through his hand. The communications so given extend over three years, and are principally concerned with the Religious Aspects of Spiritualism. They are the work of many spirits, each of whom preserves his individuality, even to the peculiarity of the writing used. The opinions are frequently the reverse of those held by the medium, and are written (as far as can be ascertained) without aid from his mind. The hand is automatically moved, even though the brain be occupied about other work. Great care has been taken to provide conditions under which reliable messages can be obtained.—[Ed.]

sation and refinement. To them attribute the fostering of the crimes that befoul your great cities, that spread a mantle of corruption over them, and make them homes of iniquity and dwelling-places of shame.

You tell of your progress in knowledge, in art and science, in culture and refinement. You boast of your civilisation, and are at pains to send to far distant peoples the religion which adorns and elevates your own country. Nay, you even force it on them as that Divinely-given panacea for human ills of which you are the favoured recipients. It would be well that you should keep silence over the fruits which religion and civilisation between them have produced among you. For your religion we have said frequently that it is a degenerate offspring of that simple and pure faith which alone deserves the name of Christianity. For your civilisation and culture they are but of the surface, and do but faintly hide festering sores, all too plain to spirit gaze, while in their ultimate effect upon the nature they are too frequently demoralising to the truest and noblest instincts, and productive of hollowness, deceit, and selfishness. The Arab of the desert, the Indian of the far west, in whom nature's instincts have not been dwarfed, distorted, paralysed by civilisation, is frequently a nobler man than the crafty trader, who thinks it clever to outwit and overreach, or than that baser product of civilised life from whose foul tongue no character is safe, and whose lustful, sensual life marks none as sacred from attack.

Foul, weltering masses of vice and cruelty, and selfishness, and heartlessness, and misery that your great cities are! In them the spirit is starved and crushed; dwelling in an atmosphere through which life-giving influence can hardly penetrate, it groans in agony as it aspires to a purer and serener air; but its groans ascend hardly above the pall of darkness that hovers round. The aspirations are crushed out by reiterated temptation; good resolves are stolen away by the adversaries nigh at hand, and the spirit cares less and less to struggle against the efforts of its foes. These are only too well seconded by the recklessness and folly which offer a premium to vice, and make virtue well-nigh impossible.

And even when the body is removed from those dens of impurity, sensuality, and woe, which are tenanted by so many of your fellows, even within reach of your own homes, where riches secure exemption from bodily distress, what is the result? We do not see gross vice, shameless physical surroundings, open degradation of soul and body, but we breathe an atmosphere scarcely less spiritually bad. Money-hunting is the business of life, and pleasure is too often found in bodily gratification and sensuous enjoyment. The air is thick with the greed of gold, with lust of power, with self-seeking in all its myriad forms. The spirit—do you ever think what is the state of such a spirit? It has no food, no development, no occupation. It is dwarfed, or compelled to occupy itself in concerns which drag it back, and give the adversaries their best chance of fostering and inflaming passions and desires which are to us detestable. Hardly can we reach these more than the debased, where in the crowded alleys and lanes vice has its home; where in the thronged exchanges and marts money rules supreme, and breeds its progeny of selfishness, and greed, and larceny, there the adversaries have their centres of action, from which their baleful influence radiates.

But ye know it not. You are ignorant in respect of the world of causes, and foolish in respect of what you do in your world in providing conditions favourable to crime and sin. Your ignorance perpetuates these conditions, and renders it more hard for us to impress upon you the true principles which should govern the origination and development of life upon your globe, and the cultivation of spiritual progress. Some of your more advanced reformers have seen the vast importance which attaches to the subject of marriage; and we have endeavoured to put forward such views as you were fitted to receive. Much remains to be said when the world is ready, but that is not yet. We do but allude to the subject as being intimately bound up with the great questions of disease, crime, poverty, insanity, which vex and disturb us in our dealings with men. To the folly, and worse, to the criminal recklessness, and not less criminal and more foolish

conventional law which governs the marriage customs among you, very much is chargeable. And this no less among those whom you call the educated and refined than among the ignorant and uncultured, rather, perhaps, does the greater sin rest with the rich. You must unlearn much that men have dreamed; you must undo much that society has sanctioned in the trafficking that goes under the name of marriage; and you must learn truer and diviner rules for happiness and progress than you now tolerate, before you wipe away the great original source of deterioration and retrogression. Mistake us not! We are no advocates of license, no apostles of social freedom so called. Liberty ever degenerates with the foolish into license. We spurn such notions with contempt, even with more than we view the infamous buying and selling, the social slavery into which you have degraded the holiest and divinest law of life.

Nor have you yet learned that the body is the avenue of spirit, and that laws of health and conditions under which bodily development are possible are essential for man incarnated on earth. We have spoken before of this. Now we only say that in this, as in the other matter, you are in alliance with our foes. Nineteen centuries have passed since the pure and refined teachings which you profess to treasure were spoken amongst men; and ye are but little better in all that makes for true progress, but little wiser in real wisdom, but little advanced in pure religion; nay, ye are worse than the Essenes amongst whom Jesus lived and was trained. Ye are as the Scribes and Pharisees, who drew from Him His bitterest denunciations.

And ye know it not. In matters of body and spirit—matters of vital import that touch both the life here and the life hereafter—ye have well-nigh all to learn.

These are some of the adversaries of whom we have told you aforetime. They are massed in force, ever ready to thwart, and vex, and injure us. Their ranks are being perpetually swelled by spirits debased and degraded by human ignorance.

In all that we have said we have made no account of those who strive to do for their race and for its development what in them lies. We have said nothing of the acts of self-sacrifice and devotion, the simple noble lives, the generous acts that redeem your race, and make us hopeful of its future. Our business now is to paint the dark side of the picture; and we have so drawn it as best to attract your attention to it. We earnestly warn you that its lineaments are sketched with the pencil of truth; and we warn you in all solemnity that the great truth which underlies this message, viz., the antagonism between good and evil, and the fostering of evil by human folly and ignorance, is one which vitally concerns you and us in the future of the work which we have in charge.

We have more to say, but not now. Farewell, and may the Spirit of Wisdom enlighten you! + IMPERATOR.

THE PRINCE OF WALES AMONG THE INDIAN JUGGLERS.

ONE day at Parell His Royal Highness had an hour of quiet amusement in camp, watching the tricks of some Indian jugglers and snake-charmers, which have been described a hundred times over, and which never lose their interest for the spectator. After breakfast a ragged train of fellows leading apes and carrying bags was seen coming up the main street of the camp to one of the tents. These were followed by seven or eight ugly, shapeless elderly women in bright drapery, carrying what are considered here musical instruments. They all squatted under the shade of the trees in front of one of the tents apart—conjurers, ape-leaders, singing women. Presently the Prince sauntered down from the house and took a seat in front of the tent, and his suite sat or stood around him, while the charmers and conjurers prepared for their exhibition, but the natives had no idea of the illustrious person's identity. The camp followers gathered round, and soldiers from the tents near at hand, till one of the suite, remembering what occurred on a similar occasion in India, cleared them away. The jugglers and snake-charmers were the first to show off. They were

only two—old chatty fellows whose skin hung on their bones as if it were cracked brown paper. They did some clever “passes,” swallowed and spat out fire, produced an enchanted inexhaustible water vessel, walked on wooden pattens held on by the action of the feet making a vacuum—in fact the withered, vivacious old juggler and his ragged old confederate performed all the orthodox tricks of their confraternity. Where did he get the cobras which he produced suddenly out of two baskets which had been turned over, inside out, in our presence? It was not the drumming of his friend or the playing on the dry gourd which drew the reptiles out of cover. A little thrill went through the spectators as the reptiles raised their flaming eyes and hooded crests, hissing fiercely, reared on end as if to strike the garrulous charmer. Dr. Fayrer opened the jaws of the larger with a stick while the man held it, and showed the Prince where the fangs were *not*. The snakes danced to the music of a gourd drum, but it was with rage and fear, not with pleasure. Meantime a mango under the dirty cloth was growing, and in an interval of snake work, the old fellow dashed at the latter and exposed a fresh bright green mango tree some eighteen inches high in the ground, where he had apparently only put in a mango seed. Expressions of wonder followed; then the cloth was thrown over the tree and another of the famous legendary legerdemain feats was executed. A shallow basket about 18in. high and 3ft. long, with a cover, was placed before the Prince. It was plain there was no deceit. It was a basket and nothing more or less, and it was put on the bare earth before our eyes. At a call there came out from the group of natives near at hand a lad of 12 or so, slight of figure and pleasant of face, with not an article of dress save his loin cloth and a dirty turban. Him the old man, chattering the while, bound hand and foot *à la* Brothers Anyone in twine. Then a sack, made of strong netting, was produced, and the old fellow slipped it over the lad, whom he squeezed down on his haunches so that he could tie the cords securely over his head, and lift him from the ground to prove how secure he was. He seemed to use great force to put the lad into the basket, and to have much difficulty in fitting the lid on the top of him. When that was done the music was renewed by one, and the other juggler began to talk to his basket. Presently the lid was agitated, and the cord and net were jerked out and fell on the ground. Then the juggler ran at the basket in a fury, jumped on the top, crushed in the lid, stamped on it, took a stick and drove it with force through the wicker work. The basket was empty! Then there came a voice as of the lad who had been inside, and lo, there was just such a youth upon one of the trees. It was certainly a very clever trick and very well done with the most simple adjuncts. The mango tree when next uncovered appeared hung with tiny fruit.—*The Times*, Dec. 28th.

WHAT IS MAGIC?

RECENTLY a few American inquirers into Spiritualism have floated some rumours that a portion of the modern psychological phenomena are due to magic, but they have given no exact information what magic may be, nor clearly detailed a single experiment which it is possible to repeat. Notwithstanding the absence of any published evidence in support of their position, the “occultists,” as they are called, have been enabled by the press to make quite a little breeze among Spiritualists in the United States, and have formed themselves into a “Theosophical Society,” under the presidency of Colonel Olcott, with offices at the Mott Memorial Hall, 64, Madison Avenue, New York. Madame H. P. Blavatsky, a Russian lady, is the recording secretary. The object of the society, as set forth in its preamble, is “to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits, by the aid of physical processes.”

The inaugural address of the President says of the members of the Theosophical Society:—“We cannot, of course, include ourselves among the number of American Spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human

spirits, and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will, for the production of startling results, but also recognise in most of the physical phenomena called spiritual the agency of elementary spirits, who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them

‘As clear
As pebbles within brooks appear,’

and echo and respond to every fanciful vagary which agitates the questioner’s mind.”

PHYSICAL MANIFESTATIONS AMONG THE GREEKS AND ROMANS.

Colonel Olcott further said:—“Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks, wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table, shaped like a tripod, which was produced in court, and, upon being put to the torture, they confessed as follows: ‘We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a grand priest at Delphi, and by the use of mesmeric manipulations, we succeeded in making it deliver oracles.’ Over the table hung suspended from the ceiling a large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death: but the murder proved a useless precaution, for *Theodosius* succeeded to the purple, and the prognostication of the table turned out correct.

“There is this difference between the modern Spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former, without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak.”

PROMISED EXPERIMENTS IN MAGIC.

The presidential address contains nothing approaching the practical until its closing paragraphs are reached; in these much responsibility is thrown upon a Mr. Felt, who promises to raise spirits by magical arts. Would it not have been better had the promoters of the new organisation seen the experiments first, and formed their Association afterwards, for if Mr. Felt fails to raise spirits by the use of odoriferous chemical substances, what will be the fate of the Theosophical Society?

The following are the presidential statements about Mr. Felt:—

“Every one who has studied mesmerism is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment, or standing near by as spectators. These things being so, how can we expect that, *as a society*, we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

“But here is where Mr. Felt’s alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a Spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the Church say of a whole world of beings within her territory, but without her jurisdiction? What will the Academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered

through funnels, tested with litmus, or carved with a scalpel? What will the Spiritualists say, when through the column of saturated vapour flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor Spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas! sleek scientists, over-swollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favourably, hold its place in history as that of the body which first exhibited the 'Elementary Spirits' in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason."

In consequence of the rumours floated in America that ancient magic had some foundation of fact, a friend of ours examined some of the rich collection of ancient books on magic in the British Museum, but could find nothing definite of any value, or tending to throw light upon the phenomena of modern Spiritualism.

An old proverb speaks of—

Much crie and little woo'
As the de'il said when he sheared the soo.

Let us hope that after so much crying on this subject from the other side of the Atlantic, something real may reach these shores shortly in the shape of wool, but should the Theosophical Society find itself in a precarious condition, in consequence of being unable to prove that its assertions have any foundation in experimental facts, it might still do good work in Spiritualism, by undertaking historical research for the purpose of unveiling the many examples of misunderstood mediumship in the past, as we once did in the matter of the psychological experiences of Dr. Dee—the reputed astrologer of the days of Queen Elizabeth—and his medium Kelley. *The Spiritual Scientist*, of Boston, is about to publish the life of Cornelius Agrippa, as viewed by the light of modern Spiritualism, and his career no doubt presents many points of interest to Spiritualists. Several of the original necromantic books written by Cornelius Agrippa are in the British Museum Library, so are easily accessible. The mediumship of the Holy Maid of Kent should also be examined by the light of present experience. The Theosophical Society might do much good by executing work of this kind, for no private individuals in this country have leisure enough to undertake it at present.

SPIRITUALISM IN SOUTH AFRICA.

THE *Eastern Star* of November 23rd, published in Capetown, contains a long article on "Modern Spiritualism," setting forth that a hall in connection with Spiritualism has been recently opened in that place, and that all the English periodicals on the subject are regularly purchased and read. There is no organised society of Spiritualists in Capetown, the Spiritualists there being as yet too few in number and divergent in ideas to be able to settle down into harmonious groups.

A writer in the *Eastern Star*, who calls himself "Sam Sly," in speaking of the commercial aspect of certain forms of mediumship, tells the following story of an American Jonah:—

"It is stated that when Jonah took up his lodgings in the whale's belly, he wrote home to his father to come down immediately, as he had discovered a splendid opening for the oil business. The next day, however, he telegraphed to the old gentleman as follows:—'Father, don't come, I'm badly sucked in. Plenty of oil, but no market. The concern is likely to chuck me up.'"

The same writer says:—

"Have you listened to the tappings,
Or the strange mysterious clappings;
Have you ever heard the rappings
That are going on in town?
How the deuce it is they do it,
Where or what the clue is to it
No one knows, or can see through it;
But its done, I'll bet a crown."

TAKING CASTS OF MATERIALISED SPIRIT HANDS.

PROFESSOR DENTON, of Massachusetts, who devised this process, has for some time past been getting excellent results with it, which he has given to the world in the *Banner of Light*. Although he has described the process—and it is simple enough when one has once tried it—still our readers may possibly thank us for the following detailed directions for taking casts of fleshly hands. Put half a pound of paraffin, broken small, into a ten-pound stone jar, not narrowed at the mouth, fill up nearly to the top with boiling water, and stir. The paraffin, which is a wax-like substance, will soon melt, floating like oil on the surface of

the water. Allow the temperature to fall to about 140°, grease the hand carefully with oil, and dip it to the bottom of the jar three or four times, with a pause between each dip, after which it will be found covered with a tolerably thick coating of paraffin, like a tight glove. Hold the hand for a short time in cold water to harden the mould, prick the points of the fingers to admit air, make a slit at the side by the thumb, remove the mould with care, and hold the cut edges of the slit together, joining them with a little of the melted paraffin. (The spirits are said not to require the oiling or the pricking, or the slitting at the side.) Now mix some plaster of Paris to a thick cream, fill the mould, and allow to stand say a quarter of an hour, till the plaster has set. Finally put the whole into a basin and cover it with boiling water, when the paraffin will melt off, floating to the top, and the cast may be taken out. As there appear to be difficulties in procuring paraffin, we may add that it can be obtained from Messrs. Hopkins & Williams, 16, Cross-street, Hatton-garden. Several Spiritualists have been trying the experiment, and we should like to hear of a copy of a model of a materialised spirit hand being made in the presence of responsible witnesses, under good test conditions. Such models are alleged to have been obtained in America.

THE ORACLE OF THE DEAD IN THESPROTIA.

BY ST. GEORGE W. STOCK, M.A. (OXON).

SPIRITUALISM, whether in ancient or modern times, does not always lead to pleasant results. We must take the good with the bad: both are instructive. In the following weird story from Herodotus, we find the ideas of the day reflected, as usual, in the message that professes to come from beyond the border. It is put into the mouth of Sosicles, a Corinthian, who diverted the Lacedæmonians from their intention of restoring Hippias to the tyranny of Athens, by recounting the horrors of despotism endured by the Corinthians themselves under Cypselus, and his still more cruel son, Periander. Among other enormities the speaker relates of the latter that, "On one day he stripped all the wives of the Corinthians for the benefit of his own wife, Melissa. For when he had sent messengers to the Oracle of the Dead on the river Acheron in Thesprotia, about a deposit of property made by a stranger, Melissa had appeared, but said that she would give no sign, nor tell in what place the deposit lay, for she was cold and naked, the clothes which he had buried along with her being of no service, as they had not been consumed by fire. (Then follows a "test," which must have been convincing enough to the person implicated, but refers to a circumstance so revolting as to render it untranslatable.) When this message was reported to Periander, he instantly issued a proclamation that all the wives of the Corinthians should come out to the temple of Hera; they imagined it was for a festival, and came in their gayest attire, but his guards were stationed ready, and he had them all stripped, bond and free alike. He then carried all the clothes to a pit, prayed to Melissa, and burned them. When he had done this, he sent a second time to the oracle, and the ghost of Melissa told him the place where he had stored the stranger's deposit."

MRS. HARDINGE ON SPIRITUALISM IN AMERICA.—Mrs. Hardinge-Britten, in the course of a recent letter to Mr. Harrison, says:—"I think the so-called 'reformers' of the day have found out how much easier it is to pluck down than to build up. Spiritualism has been made the stalking-horse for every kind of 'ism,' and not a little infamy in this country, and now it is just where it might be expected to be—in the mire. I am still labouring hard for it—working against the stream, however."

SPIRITUALISM IN ISLINGTON.—Mr. and Mrs. Bullock are still carrying on Sunday public services and week-day *seances* at the Hall, 19, Church-street, Upper-street, Islington, London. Last Sunday Mr. Robson delivered a trance address there upon the words "Love one another." After speaking of the love of friends and relatives upon earth, he proceeded to argue that modern Spiritualism demonstrated that that love did not terminate at the close of life here below, and that spirits were afterwards interested in all that took place, whether for good or for evil, among those left behind. Mr. Lawrence, under the control of a spirit, then uttered a beautiful prayer, and afterwards proceeded to give some good moral advice. On Sunday next there will be a conference of Islington and other Spiritualists at Mr. Bullock's hall.

SEANCES IN ITALY.—Mr. Charles Blackburn, who recently returned to Manchester after his short visit to Italy, states that while he was at Rome he had a private *seance* with Signor Rondi and friends. There appeared to be plenty of power, but a want of control in the direction of it. An elderly gentleman was the medium. Mr. Blackburn placed a roll of paper on the table whilst the sitters were all holding hands; this roll tapped them on their heads, and a voice spoke to them through it, though he thought that no voice had previously been heard at that circle. A small piece of wax candle was thrust into his mouth, and a copper coin of the time of the present Pope was brought to him as a present. A gentleman in the circle had a sovereign attached to his watch-chain as a keepsake, it having been brought to him, he said, by the spirits at a previous *seance*. The sitters said that things had often been brought to them and dropped before their eyes in the street, in broad daylight. Mr. Blackburn adds that when at Naples Signor Damiani was exceedingly courteous in showing him and two ladies the ruins of Pompeii and the surroundings of Naples, after which there was a *seance* at his house in the evening. A lady, a baroness, was entranced. There was a change of tone and articulation as each fresh spirit spoke through her, and she appeared occasionally to be in much pain, though he was afterwards informed that no real pain existed, and that when she came out of the trance she knew nothing of what had transpired previously.

ENLARGEMENT OF *THE SPIRITUALIST*.

To-day, when *The Spiritualist* appears in a new and enlarged form, to the great satisfaction, it is to be hoped, of everybody connected with Spiritualism, it may not be amiss to briefly review the past, and to mention the circumstances under which it first came into existence. In the year 1869 there was no newspaper connected with the Spiritual movement in this country; nothing but monthly periodicals filled with essays of a magazine character; shorthand or other reports of meetings and records of the ordinary current events of the day were then almost entirely unknown. The consequence was that no reports were published of the long series of Gower-street conferences then held in London, at which psychological facts of the utmost value were made known by Mrs. Hardinge, Mr. A. R. Wallace, Mr. Luxmoore, and others, and the speakers complained from the platform of the want of a newspaper in the Spiritual movement. For these reasons *The Spiritualist* was first published as a fortnightly journal, with the announcement in the first leading article of its first number, that it would be brought out weekly as soon as such a course was considered to be reasonable. The following is an extract from that article:—

"Spiritualism in England has long been represented by three periodicals, all published monthly, namely, *The Spiritual Magazine*, *Human Nature*, and *Daybreak*. *The Spiritual Magazine* was first published in January, 1860, *Human Nature* in April, 1867, and *Daybreak* in June, 1868. *The Spiritualist*, issued for the first time this day, is not started for the purpose of competing with the three journals just mentioned, but is intended to occupy new ground, and to meet a want as yet unsupplied. At the Gower-street conferences last winter several of the speakers mentioned the want of reports and records of public meetings connected with Spiritualism, and one chief object of this new journal is to chronicle the proceedings of such assemblies. Another feature of *The Spiritualist* will be its scientific character. . . . At first this journal will be published fortnightly, to 'feel the ground,' before its transformation into a weekly paper—a step which, together with other improvements, is likely to be taken before long, should all go well."

From the first day *The Spiritualist* appeared, shorthand and other reports of Spiritual meetings were given regularly. In the following year, 1870, *The Medium* was first published, adopting much of the programme we had laid down, and calling upon the public from that time to the present to pay the enormous cost of its actions. As we believed it to be injurious to the Spiritual movement that it should have to pay vast sums to enable one piece of literature to be sold under a fair price, we kept aloof from the subscription system for many years, and stood single-handed until recently against the floods of Spiritualists' capital. Something more than money being necessary to establish a journal, the circulation of *The Spiritualist* has continued to increase from the first. It is the chief organ of intelligent English Spiritualists, and all the more educated workers connected with the movement in this country confine their contributions almost exclusively to its columns. Seeing, then, that the heart, head, and backbone of the movement are working in harmony with us, that the circulation of the journal is increasing rapidly, and that *The Spiritualist* has become an international organ of communication between the chief intellects connected with our movement,—there is every reason to be thankful to the many friends who in various ways have aided in the production of such results.

A LETTER FROM MR. ROBERT DALE OWEN.

The following letter has been received by the Secretary to the National Association of Spiritualists:—

Marquette, Lake Superior,
December 17th, 1875.

DEAR MISS KISLINGBURY,—Your kind note of November 25th, addressed to New York, reached me yesterday in this somewhat remote but flourishing little town of 7,000 or 8,000 inhabitants, situated on the southern shore of Lake Superior, where I am spending part of the winter with my youngest son, Ernest Dale Owen, junior partner in the leading law firm here—Ball, Black, and Owen.

Marquette lies two degrees only south of the northern boundary of the United States, so that we are living amid snow and ice, which will probably not melt till next April, the thermometer occasionally falling to 35 degrees below zero. It stands at zero to-day.

I am not sure that you have seen the letters on the within printed slip.* I suffered from the same cause that led to your own late indisposition—overwork. For two years and a half previous to the illness therein alluded to (in May last), I had been a sufferer from dyspepsia, causing weakness and depression. These, by rest, water-cure, and a milk diet, have been entirely removed, and I am now in excellent health, better than I have been for five years past. I still, however, refrain from serious work, endeavouring to bring up heavy arrears of correspondence; for kind letters of sympathy and congratulation have poured in upon me during the last two months.

A few days since I had a letter from an amiable and cultivated lady—an intimate and valued friend of mine—who writes me as follows:—

"My sister and I had quite an interesting *seance* while in Boston, at a Mrs. Wilde's in Bedford-street. Did you ever go to see her? If not, we had a very curious test of Spiritualism. 'Violet' came to us, announcing herself by name, and spoke about you, saying that she acted as your guardian spirit. She added that a band of loving spirit-friends were watching over you, to protect you from harm; and that it was through their influence that your recent mental troubles were brought about. Violet said further that you had overtaxed your strength, both mentally and physically, and therefore they had sent this temporary torpor of the brain to give you a chance of recuperating your exhausted

energies. She told us, also (what we had already heard from yourself), that you were feeling stronger than you had done for many years, and that your recent illness would certainly prolong your life.

"Wasn't it odd that Violet should come to us? We concluded that you had held various *seances* at Mrs. Wilde's, and that in consequence, it was not the first time that the medium had been controlled by your guardian spirit."

In connection with the above remarkable extracts, I have to say— "That I have not only never held a *seance* with Mrs. Wilde, but I have never seen her, nor heard of her. She may have read in the *Debatable Land* about Violet; but even that is unlikely. I have seldom found a medium who had read that book, or, indeed, who was in the habit of reading spiritual works. Nor had she any clue whatever to the fact that the ladies knew me, still less that they were my intimate friends; they live in New York, and were but on a casual visit to Boston.

Under the circumstances, is it reasonable to doubt that it was Violet herself who thus unexpectedly volunteered a communication, knowing the friendship that subsisted between the ladies and myself? Add to this, that I had myself lately become convinced that everything which has happened to me during this year has been spiritually overruled for my good, and that I have still before me, ere I go, work more or less important to perform.

A public expression of congratulation by your Council, however gratifying, is unnecessary to convince me of their sincere sympathy. I beg you to assure them of this, and that you will believe me, faithfully your friend,

ROBERT DALE OWEN.

Miss Kislingbury.

Mr. GEORGE FARMER, formerly editor of the *Pioneer of Progress*, writes:—"I leave Southampton on January 2nd, 1876, by the Royal Mail steamer for the West Indies, proceeding thence to the United States, and probably visiting Australia and India on my way back to England. I shall be absent about six months."

SPIRITUALISM IN FRANKFORT.—Dr. S. T. Stein is about to introduce the subject of Spiritual phenomena at a meeting of a scientific society at Frankfort, and has written to the secretary of the National Association of Spiritualists for information about the Spiritual movement in England.

SPIRITUALISTIC CONVERSAZIONE AND BALL.—Last Wednesday night a *conversazione* and ball in connection with the Dalston Association of Inquirers into Spiritualism was held at the Cavendish Rooms, Mortimer-street, Regent-street, London, under the presidency of Mr. Algernon Joy, Member of the Institution of Civil Engineers. As the evening advanced the attendance became large, until the hall was well filled by a gay and brilliant assemblage of friends. Mr. Joy opened the proceedings in the early part of the evening by stating that the Honorary Secretary had informed him that at the next general meeting the Council of the Dalston Society would recommend that their organisation should take steps to ally itself with the National Association of Spiritualists; he was glad to hear it, and hoped that plenty of members would be present to vote. The following songs, pieces of music, and recitations were then given: Pianoforte Solo, Miss Cook; "The Old Coaching Days," Mr. E. Parkinson Ashton; "A Little Lock of Hair," Miss Matilda Lowry (sung with much sweetness); Flute Solo, Mr. Herbert J. Derham; "The Chinaman" (sung in character), Mr. G. Sexton, jun.; "The Three Preachers," Miss Sexton; Violin Solo, Mr. J. A. Bear; "Old Fozzie in Paris," Mr. A. G. Ogan; "Tell Me, my Heart," Miss Spooner; "Damon and Pythias," Mr. Frederick Sexton; Pianoforte Solo, Madame Ourry; "The Children's Victory," Miss Sexton; "Lady Jane Ingoldsby," Mr. W. H. Harrison; Flute Duett, Messrs. H. G. and S. Derham; "Outward Bound," Mr. J. J. Morse; and "The School (-Bored) Teacher," Mr. Ogan. At ten o'clock the dancing began, and did not end until an early hour yesterday morning. The memorial to Marshal MacMahon on behalf of M. Leymarie was largely signed during the evening.

SPIRIT PEOPLE.—The little book *Spirit People* has been largely reviewed by daily and other newspapers, and all but two have spoken well of it, which is a favourable token considering the unpopularity of the subject matter. Spiritualists say, as a rule, that it is a book of special use to give away to persons unacquainted with Spiritualism. The following review of the little work is from the *Sussex Daily News* (Brighton) of December 20th last:—" *Spirit People* (38, Great Russell-street) is the first of a series of little works to be published under the title of the Spiritualist Library, by Mr. W. H. Harrison, the founder and editor of *The Spiritualist*, and one of the most prominent of the literary men who have of late years become associated with the movement. It consists of a paper read by the author before the Dalston Association of Inquirers into Spiritualism, and contains, he asserts, 'a scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London.' There is nothing more sensational in these manifestations than the spiritualistic organs record every week, but here we have the satisfaction of scientific precaution and high personal authority. Many of the feats are undoubtedly no more wonderful than 'Katie King' is said to have produced, but they are performed under the auspices of so many different mediums and such a variety of circumstances that no supposition of fraud can be deemed a satisfactory explanation. Every fresh publication of this sort that comes under our notice only excites our wonder at the apathy of science to what is either a most marvellous discovery or a no less marvellous delusion. The position of those who object on religious grounds to any attempt to hold converse with the unseen world, whether we may regard such a voluntary bondage as desirable or not, is perfectly intelligible; but that science should deem these phenomena beneath its attention is, to us, a subject of no less surprise than regret."

* The letter referred to has been published in *The Spiritualist*, Oct. 29th, No. 166.

Poetry.

GONE HOME!

THE following piece of spirit-poetry is extracted from Miss Lizzie Doten's *Poems of Progress*, given through her own mediumship:—

They called her from the better land,
And one bright spirit led the way;
She saw the angel's beckoning hand,
And felt she could no longer stay.
O! white-robed Peace! thy gentle cross
Gave to her trusting heart no pain,
And that which is our earthly loss,
Is unto her eternal gain.
"God is a spirit"—we can trust
That she has left earth's shadows dim,
And laid aside her earthly dust,
To grow in likeness unto Him.
"God is a spirit," "God is love"—
And closely folded to His breast,
Her spirit, like a tender dove,
Shall in His love securely roost.
O! it was meet that flower-wreathed spring,
With forms of living beauty rife,
Should see the perfect blossoming
Of this bright spirit into life.
The flowers will bloom upon her grave,
The holy stars look down at night;
But where bright palms immortal wave,
She will rejoice in cloudless light.
O! sweeter than the breath of flowers,
Or dews that summer roses weep;
Deep in these loving hearts of ours
Her blessed memory we will keep.
Bright spirit, let thy light be given,
With tender and celestial ray,
Beaming like some pure star from heaven,
To guide us in our earthly way.
Clad in thine immortality,
E'en now we hear thee joyful sing—
"O grave, where is thy victory,
O death, where is thy sting!"
Pass on, sweet spirit, to increase
In every bright, celestial grace,
Till in the land of love and peace,
We meet thee, dear one, face to face.

Correspondence.

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

A REMARKABLE PHOTOGRAPHIC EFFECT.

SIR,—The Italian scientific review *Il Progresso*, published at Turin, contains in the number for December, 1875, a short passage which ought to be of interest to all Spiritualists who are giving attention to spirit-photography. The following is the paragraph:—

"PHOTOGRAPHY APPLIED TO MEDICINE.—Dr. Altzman, a professor at the University of Vienna, recently read a paper before the Medical Society on the uses of photography in medical studies. Among other observations, he mentions one which rests on the authority of Dr. Vogel, to the effect that an eruption of *variole* (small pox) can be detected by photography twenty-four hours before its appearance. Although at this stage of the malady nothing is visible on the skin, the negative plate shows spots on the face of the patient exactly similar to those of *variole*, and twenty-four hours later the eruption becomes apparent."

What are the rays of the spectrum which transmit these images? What part is played by the heat which is pathologically developed in small pox? Are there not in cases like the above-mentioned, particular irradiations having relation to physiological forces at present unknown?

Leaving these questions to the consideration of men of science, and hoping that in England the experiments of Dr. Vogel will be repeated, I will conclude with the request that you be so kind as to publish this letter in your journal. C. CONSTANT.

Milan, Via Morone, 4. Dec. 20th, 1875.

[Sulphate of quinine painted over white paper is invisible to the eye, yet will give a dark image when photographed in the camera, because of its fluorescent properties. If Dr. Vogel, who is a good authority, is right as to his facts, the photographic results are probably due merely to fluorescence of the skin at places: if so, the patient would appear to be covered with luminous stars were he placed in a strong violet light.—Ed.]

CLAIRVOYANCE.

"Miracles are natural phenomena, which exceed human powers of comprehension."—*Spinoza*.

SIR,—The following cases of clairvoyance are from a perfectly reliable source, and I will give them in as few words as possible.

Some few years ago a gentleman in a theatre in London turned to his companion and said—"Good God! My house is on fire! We must go at once." They had twenty-six miles to go, and on arriving at the park gates, sure enough there was the mansion all in flames. Curious to relate, the house was built on the site of an ancient monastery, and there was an old tradition to the effect that if any building should be erected on the place, and the building finished, it would be burnt down; more curious still to recount, the house has been three times burnt down, and to cheat fate, the present house, though occupied, has been left unfinished, so far as to attics being unoccupied and left without flooring or ceilings. It is believed that formerly there was an

underground passage from the monastery to the abbey of —, and even the present building is declared to be haunted, as the others were. The occupant, a clergyman, affirms that he often hears footsteps in the passage, passing and repassing his library door, and that on looking out, he sees a figure passing before him, but that it always disappears before he can come up to it. The other case relates to a lady in the same family, who, in her sleep, saw her brother, a sailor, go up to the mast-head in bad weather, and fall into the sea, where he was drowned. This she related to the family, firmly persuaded of the reality of her vision. The ship was some hundreds of miles away, but in due course came a letter to the father relating the sad occurrence just as seen in the dream, and when the father went to his daughter to break the terrible news, the daughter said at once: "Father, you need not speak, I saw the whole, and more clearly than any letter can describe it."

Now the question arises in respect to this marvellous influence from a distance, whether in general it is an actual vision, or real and direct perception of the event by "the mind's eye" of the seer; or whether it is brain sympathy with those who are actual witnesses of the fact—as, for instance, from some one of the alarmed minds witnessing the fire. Or, in the other case, from those on board the ship, or from the falling of the drowning brother himself. That it is not always brain sympathy with the person *en rapport* we have innumerable instances to show; but when we come to analyse and classify facts, the question of the different causes must be taken into account.

The case of the fire reminds one of the instance of Swedenborg, at Gottenberg, having been aware of the fire breaking out in Stockholm, three hundred miles off—a case that was fully investigated by Emanuel Kant, the philosopher, who ended in having no doubt whatever as to the truth of the report. Why should the philosopher "of pure reason" be doubted, but that the philosophy of mechanical materialism is the order of the day.

The gentleman, a colonel in the army, who related the above cases to me as having occurred in his own family, said: "What I tell you is perfectly true and known to all our family; but I do not pretend to understand it. It seems to me as though God sent these things on purpose to puzzle us and to humiliate our intellectual and spiritual pride." But I suspect that we shall now begin to have a very different view of such occurrences, one regarding them more from a spiritual point of view, another hoping rather to find fresh light cast upon the science of man and mind, and both perhaps right. HENRY. G. ATKINSON.

Boulogne-sur-Mer.

THE CONFERENCE PAPERS.

SIR,—Permit me to inquire whether the object of the annual National Conference is to read papers for the information of Spiritualists or outsiders? In contributing a paper to the meeting, I hardly knew whether it was desirable to treat of topics and arguments well known to Spiritualists, or such as would be new to the public. It seems from the newspaper reports that appeared in the Manchester papers, that the whole press of the country can be got at through these conferences, since they notice these gatherings, where lectures would be entirely ignored.

This fact suggests to me the desirability of holding two conferences per annum, and letting it be expressly understood that the papers are to appeal to a comparatively ignorant public, and should therefore treat of those matters the public would most like to know of. For example, the popular ideas are, (1) that Spiritualism is an insignificant movement; (2) that it is of no practical use; (3) that it is unscriptural, and therefore the work of the devil; and (4) that it is not supported by proven facts. Here, then, we have a number of popular delusions to combat; to which end I think the conference papers should be directed, rather than to questions of a technical nature, interesting only to mediums and Spiritualists. I am not objecting to any papers recently read, but merely suggesting what should be our line of action for the future. FRED. A. BINNEY.

Manchester.

A PRACTICAL STEP.

SIR,—I read with great satisfaction the suggestion to subscribers to the enlarged *Spiritualist*, to order two copies for the future, for I had previously thought such a step to be highly desirable, and had, in fact, penned a letter on that subject beforehand. The beneficial result would be, no doubt, out of proportion to the small outlay; and in the meantime, the best testimonial that could be offered to our able editor by all Spiritualists as a body. C. REIMERS.

Manchester, Dec. 19th, 1875.

HEALING MEDIUMSHIP.

SIR,—There has during the past few months been a great stir made amongst a certain section of Spiritualists with regard to healing mediumship, and the claims of various American mediums have been brought strongly under public notice. At the same time a quiet, modest, unassuming medium, who has for many years been doing a useful work amongst us, and whose healing mediumship is of the very highest order, has remained unnoticed, and now, after having had considerable experience, I should much like through your columns to draw the attention of your readers to her; I allude to Mrs. Olive. With your permission I will give briefly an account of my last illness, and hope to prove that my admiration of Mrs. Olive's mediumship is not ill-founded. Last month, in an ill-advised moment, I went to Sidmouth, and had the misfortune to take a violent chill, which speedily turned to a rheumatic attack, and afterwards to other disturbances not necessary to be named here. I sent for the best doctor in the place, who, I have no doubt honestly did his best for me; at any rate, I honestly swallowed many bottles full of odious mixtures, but with the unpleasant result of getting no better—indeed, if anything I got worse, for I certainly got weaker.

This went on for three weeks, till, feeling quite in despair over it, I wrote to Mrs. Olive that she must come to the rescue. My letter was written with great difficulty, for I was so weak the pen repeatedly dropped from my fingers. That was on Sunday, the 19th inst. Mrs. Olive came the following Wednesday, not being able to get away from her London engagements before. To my horror the next day, Thursday, her spirit control, Dr. Forbes, told me to pack up and leave Sidmouth on Friday, and return to Bournemouth—he would give me the strength to do it. He was as good as his word, and that tiresome cross-country journey was actually accomplished. Mrs. Olive remained with me the next three days, sitting three times each day for Dr. Forbes to come and mesmerise me. One after another all my aches and pains departed, and my strength returned so rapidly that on Monday, the 27th, I was able to walk with her to the station, a distance of half a mile, and back without undue fatigue. I confess I am astonished at the rapidity of my recovery, for my constitution is of such low recuperative power when once upset it takes me naturally a very long time to recover. But this is not by any means my only experience of the healing power the spirits exercise through Mrs. Olive. I have trusted Dr. Forbes to bring me through several attacks of acute inflammation—one of pneumonia and two or three attacks of bronchitis. I have a suspicion there are very few mediums who would like to undertake such cases.

There has been a good deal said in your journal lately of the unreliability of spirit communications. I admit that it is but too true; but one spirit I have *invariably* found *absolutely reliable* in medical matters, namely, my spirit friend Dr. Forbes; I have never known him make a mistake or give wrong advice, and friends of mine who have also consulted him always admit that his advice is useful and good, and to the point.

I hope, sir, you may think my testimony to the reality and reliability of Mrs. Olive's healing mediumship worthy of a place in your columns, for I should be much gratified if I may be permitted thus publicly to acknowledge the great good I have received through her.

FRANCES WHITEAR.

Marathon, West Cliff, Bournemouth, 29th December, 1875.

MR. HERNE'S SEANCE AT LIVERPOOL.

SIR,—In your report of "Another Fiasco" in Liverpool, you state that Mr. Herne was found secured on either side by Mr. Shaw and the stranger who first seized him. Instead of Mr. Shaw, insert John Fraser. I am anxious that the correction should be made, because your very able and respectable coadjutor in the propagation of Spiritualism has given notice of legal proceedings. You also state "that searching investigations into the antecedents of some at least of the strangers and others present will be made." I trust the medium, Mr. Herne, and the *seance* director, will be included amongst "the others."

JOHN FRASER.

1, Railway Cottages, Edge-hill, Liverpool, Jan. 3rd, 1876.

HELP FOR MRS. JACKSON.

SIR,—Since I last wrote to you, the following sums have been sent me in aid of Mrs. Jackson:—Sir Charles Isham, £1; Miss Ponder, £1; Mr. A. Tod, £2; M. C., Glasgow, £1.

Mrs. Jackson desires me to return publicly her most grateful thanks for the timely aid that has been afforded her by the ladies and gentlemen named, some of whom are quite unknown to her.

I have further received the following list from Mrs. Everitt, which she begs you also to insert:—Mr. W. P. Adshhead, £1 1s.; Mrs. Houghton, Liverpool, 10s.; Mr. J. Lamont, £10s.; Mrs. Lamont, 10s.

EMILY KISLINGSBURY.

38, Great Russell-street, W.C.

WHERE SHALL THE NEXT SPIRITUALIST CONFERENCE BE HELD?

SIR,—I was reluctant—as a junior member of the National Association of Spiritualists—to question the riper opinions of age and experience when the above matter came to the front in the discussions, yet I may be allowed, perhaps, to suggest that Brighton would be the most suitable place in preference to Newcastle, or any remote northern town beyond Liverpool. The meetings might possibly retain their national interest in such a centre as Liverpool; but to invite us so very far north as Newcastle-on-Tyne would be, I think, to make the event rather a "local" affair, for the simple reason that many members would not travel such a long distance in the dreary month of November. An important midland town, say Birmingham, would, perchance, successfully meet the assemblage difficulty, and be a convenience to those from the distant outer counties of England. Personally, I should advocate the prior claims of London or Brighton. If publicity, such as the daily press gave us last time, is likely to remove in any shape the misconceptions of popular prejudice, such widely circulated reports of our proceedings could not take place in distant provincial towns.

JOHN T. MARKLEY.

3, Crawthorne-street, Peterboro'.

SEANCE WITH THE BAMFORD BOYS AT MACCLESFIELD.

SIR,—I write to acquaint you with the results of a sitting we recently had with the above-mentioned mediums.

The circle consisted of myself, three friends (sceptics), Mr. Bamford, and the two boys. The *seance* was conducted in full gaslight, sitting round a small table.

First the bell was placed in the middle of the bottom of an open basket; and the latter was then pushed under the table, and when all were at least one foot from any portion of the table, the bell was rung violently for some time.

We next enclosed a sheet of clean white paper within the pages of a book, which was closely examined by all of us previously. The book

was then tied twice round with string, and a piece of pencil placed beneath the string. We took particular notice of the pages which enclosed the paper. The book was then held by the medium with one hand, the other being in view. We shortly heard the pencil writing, and upon producing the book we untied the string and took out the paper. Upon the inside of the sheet of paper was written a short message to one of the circle. Everything was found to be precisely the same as when given to the medium.

We next tied the medium *à la* Lottie Fowler; that is, we tied the hands behind him securely, and placed him in a bag, with drawing tapes at the top. We tied these tapes round his neck, and then tied him to the chair with other tapes; this done, we placed him in a recess in one corner of the room, curtained off, to form a cabinet. The bell and tambourine were placed on his knees, and before the curtains could be drawn together they were both playing at once. The same occurred with the accordion and fiddle, the latter being made to stand straight up. Upon examination the medium was found to be exactly as he was originally tied.

In conclusion, I can only say that my friends came away fully convinced of the reality of the phenomena of Spiritualism. I would recommend Spiritualists in the district to have a sitting with these youthful mediums.

ARCHIBALD PROCTOR.

19, Elsworth-street, Cheetham Hill-road, Manchester.

[The publication of the above letter has been delayed somewhat from want of space.—ED.]

ALLEGED INFLUENCE OF WILL-POWER AT SEANCES.

SIR,—In illustration of the action of will-power, I wish to describe a sitting I once had with Messrs. Bastian and Taylor.

The sitters, some sixteen or eighteen, formed a circle and joined hands. The medium (Bastian) sat in the centre of the circle, and the gas being put out, commenced clapping his hands to indicate his whereabouts. The sitters were touched frequently, judging by their remarks; a large musical box was repeatedly wound up and carried playing about the room; and a finger, or what felt like one, just rested on the back of my hand.

The gas having been lighted, the sitters were arranged in two rows facing the folding-doors communicating with the next room, and a black cloth was hung across the aperture, behind which the medium retired. A lamp was then lighted, and the gas being put out, there was sufficient light in the room for me to recognise the sitters.

Unable to resist the opportunity to test my will-power, I "willed" that the expected materialised spirit should hasten his appearance, and to my annoyance a lady in front of me, and slightly on my right, began to twitch, and remarked that the spirits would soon appear, as she felt the "influence." I stopped "willing," and she ceased twitching. After waiting a few minutes I began to "will" again, and with the same result. For the remainder of the sitting I sat passive. No spirits showed themselves, and the *seance* terminated. Mr. Taylor attributed the absence of the spirits to the damp weather, and to Mr. Bastian not being very well.

A gentleman who sat in front of me, and upon whose shoulder (to complete the circle) my hand was placed, gravely informed me after the *seance* that I was mediumistic, giving as a reason that each time Mrs. — felt the influence my hand trembled. He was right as to the fact, but as far out in his conclusion as the sitter on my left hand, at the *seance* described in my last letter, who asked me whether I was cold because I trembled, and shortly afterwards if I felt frightened—very much to my amusement.

COMMON SENSE.

Sept. 7, 1875.

[We have often tried to influence manifestations at *seances* by will-power, but without success.—ED.]

MRS. TAPPAN ON DEAN STANLEY.

SIR.—I have read a report of an inspirational address given by Mrs. C. L. V. Tappan, at Chicago, on the 14th of last November. In it is this sentence:—"Dean Stanley, in Westminster Abbey, has preached a sermon upon the future life, in which he said, 'If the manifestations recently occurring, and now known to the world, are true, they present a knowledge of the future state, which, I think, the Deity intended us to learn long ago.'"

Dean Stanley informs me that there is "not a shadow of foundation for any part of that statement."

HOPEFUL.

THE SPIRITUALITY OF BUDDHISM.

SIR,—The interesting account which has appeared in your valuable paper of the spiritual manifestations by Fakirs in various parts of India, is corroborated by the records of Buddha and the devotional practices of the followers of his faith. The Buddhists exceed in number any other known religious community, their aggregate in India, China, and Japan, amounting to three hundred millions of people, and the springs of religious action, the faith, the feelings and the effects of the creed of such a host, are surely not matters to be lightly looked at, nor their doings summarily disposed of as "Heathen" worship. The way in which Buddhist followers arrived at the knowledge of truth in spiritual matters was by a life of the purest and most self-denying kind. Their days were passed in meditation upon life, and how to enable them to purify the lives of others; they must first by deep thought, banishment of all pleasures of sense, and by ascetic and frugal food, render their minds and bodies fit for spiritual manifestations.

In a lecture on Buddhism by the Rev. S. Beal, delivered before the Plymouth Athenæum in September, 1874, and reprinted in the Oriental newspaper, that accomplished scholar thus describes the relation that the Buddhist religion has to what we call "Spiritualism."

"In its development as a system Buddhism is divided into three distinct periods. First, the little or imperfect vehicle, or mode of deliver-

ance. This is generally called the Hinayana. It concerns itself more with practical rules of morality than with technical definitions. The aim, however, is the same, viz., by the persistent use of rules adapted for the purpose, to reach a condition of Bodhi, *i.e.*, spiritual freedom or deliverance from the bonds of the flesh. In explanation of this condition of Bodhi, we remark that Buddhism taught the instability and unreality of the objects of sense, and opposed to this the existence, the everlasting existence of a force—the only real existence in the world. This is psychic force. It is in the possession of this, or rather, by being possessed by this, that true deliverance is found. The method by which this is gained, or obtained, is one of bodily asceticism. By reducing, so to speak, the expenditure of vital or frictional force to a minimum, a man may bring himself into the sphere of this all-pervading energy and become more or less one with it.

“The effects of this new relationship are, first, in reference to the body a remarkable power of levitation, being able to sit in the air without support, or even pass unaided from one spot to another. Second, a self-luminous appearance, especially from the head and the fingers. Third, a mental condition approaching more or less nearly to omniscience. In the case of Buddha all these effects followed in the highest degree, because he had obtained complete deliverance. He put himself perfectly “*en rapport*” with this force, and was one with it. Hence he taught that it was not by instruction, or even inspiration, that he had gained his condition of perfection, but by intuition, *i.e.*, that he had passed into the sphere of knowledge, and was now one with it.”

Mr. Beal then cites from Mr. Elphinstone's *History of India*, how the Yogis or Ascetics there still claim this power of levitation, and proceeds, in a subsequent number of the *Oriental*, that of 1st January, 1876, to give a brief history of the eighteen “schools,” on which the Buddhist tenets are based.

To those who have had the good, or ill, fortune to pass many years of their lives in India, instances of devotion, of self-denial, and self-sacrifice, which the natives of the East exhibit so frequently in the cause of their religion, cannot fail to occur, and a suggestion may, perhaps, force itself on the mind that we might not perhaps be ready to fulfil those requirements of purity and self-denial, which should instigate the inquirer after truth, and the student of the mysteries of spiritual phenomena.

That a vast unexplored field of spiritual manifestation exists in the religious records of India and China, can hardly be doubted, and that the mode of life and habits of thought adopted by the followers of Buddha to attain to a condition fit for spiritual mediumship may be studied with advantage by us, is equally beyond denial. In the cultivation of the most elevatory and highest religious inspirations, we look to find the greatest and best results of Spiritualism.

FRANKLIN FOX.

Brighton, January 3rd, 1876.

WHAT DIRECTS THE FORCES OF NATURE?

STR.—In the debate on materialism *The Spiritualist* reports me as saying, “How can force produce molecular motion?” instead of “What is the force producing molecular motion?” The materialist identifies with thought a physical function, which is no doubt inseparable from thought. “Molecular motions accompany thought and are thought.” Well, but what produces the molecular motion? If Professor Tyndall answers, “You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of the human mind” (Norwich, 1868)—it appears to me that his materialism is of that harmless, intangible, negative kind which merely ends where philosophy and psychology begin. In the same way modern scientific Atheism neither asserts nor denies the possibility of a God; it is merely negative, not positive Atheism, and ends where Theism begins. Now this is surely the true, legitimate position of science. It is concerned only with secondary causes, and would be encroaching on the domain of philosophy if it either asserted or denied the existence of soul or of God. Its business is with finite existences, and it has no business to infer the infinite therefrom. Such an inference would be illogical, say Professor Tyndall and others. And this atheism of science is, at least, a much older doctrine than the goodly morality that Nature proves Nature's God. The Platonists thought that the soul possessed an intuition of God superior to science. The Alexandrian schools proclaimed the incapacity of reason; and Fichte says—God is beyond the reach of our science, but not beyond our faith. Science, therefore, is essentially and necessarily atheistic; and Professor Tyndall has a certain right to “see in matter the promise and potency of every form and quality of life,” because his point of sight is merely scientific, and life in a scientific sense is only material life: science has no business with any other. I say a *certain* right, hardly a *perfect* right; for the popular point of view is other than scientific, and his meaning is liable to be misunderstood. Yet there can be no doubt that he is merely referring to the life of the animal, vegetable, and mineral kingdoms, for he says in the *Fortnightly*—“Nor am I anxious to shut out the idea that the life here spoken of may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man.”

But even if this restriction of the term were not applicable to the disputed passage, the Professor has secured a retreat from the charge of materialism in his views of matter, which to him is not dead but living, “Matter and mystery,” “Matter and something more.” He is, therefore, “something more” than a materialist, even though he stutters at the shibboleth of Spiritualism.

W. W. FAWCETT.

Provincial News.

ANNUAL MEETING OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

ON Friday evening, New Year's Eve, the members of this society proceeded to the consideration of two annual reports presented by the vice-president, Mr. J. Lamont, and the Secretary, Mr. Roberts. The reports set forth that the platform of the society had been occupied twice every Sunday during the last year, by able trance and normal speakers; the services had been fully attended, and the interest in Spiritualism in Liverpool was certainly on the increase. Of the speakers, mention was made of the able and gratuitous services rendered the Society by Messrs. Hitchman and Priest during a period of financial difficulty, occasioned by expenses incurred by the visits of Mrs. Tappan and others, as well as by certain irregularities. There was a slight deficit in the balance-sheet up to that evening, when a few gentlemen on the committee had cleared it off by subscription, enabling the society to enter upon the new year with a clear balance-sheet. Votes of thanks were moved, seconded, and carried unanimously, to the following gentlemen, for their services in the past: Dr. Hitchman and Mr. John Priest, for their able lectures; Mr. Wason, President; Mr. Lamont, Vice-president, for their financial support and untiring advocacy of the cause; to Mr. Bretherton, and the choir, for the attractive features they had added to the services; and Miss Charlotte Dickson, for her readings.

The following gentlemen were elected officers for the year 1876:—Mr. W. Hitchman, M.R.C.S., President; Mr. Ainsworth, Vice-President; Mr. Roberts, Secretary; Mr. Knox, Treasurer; Messrs. Smith, Monck, Chapman, Brown, Hazlem, Meredith, together with Mrs. Ainsworth, Miss Hilton, and Miss Dickson, were elected members of Committee; Mr. James Wason was elected Trustee; and Messrs. Charlton and Bretherton were re-elected as Auditors. Thus there is almost a new staff of working officials.

Mr. Meredith has been requested to observe (during his mesmeric lectures in the country), persons possessing, or likely to possess, medial powers, either trance or physical, and report thereon to the society. Mr. Ainsworth, the new vice-president, inaugurated his term of office by the handsome gift of some forty volumes on Spiritualism, occultism, mental freedom, and cognate subjects. Mr. Wason, Dr. Hitchman, Mr. Lamont, Mr. Casson, and other members of the society, have volunteered aid in work and cash, so the society enters on the campaign of 1876 with fair prospects.

SUNDAY SERVICES.

Mr. J. Lamont occupied the chair last Sunday afternoon, at the services of the Psychological Society, Islington, Liverpool, and introduced his successor, Mr. Ainsworth, who delivered a discourse on “Death,” calmly reviewing in detail most of the conceptions extant on the subject, Atheistical, Theological and Spiritualistic. He considered the Atheistical conception gloomy, but purely intellectual, therefore incompetent to satisfy the commonest aspirations of the human affections; its negations he thought to be grounded in false assumptions, seeing that the material appliances of modern science could never be fitting instruments for the investigation of the problems of spirit, soul or mind. The benefits accruing to mankind through the investigations and experiments of modern science, were not to be denied, but thankfully accepted; but the opinions of men, scientific or otherwise, on subjects not within the scope of their observation, were usually not worth the paper upon which they were written. The spiritualistic hypothesis he conceived simply to be this:—1st. Man is a spirit. 2nd. That the spirit survives the change called death. 3rd. That the spirit departed can at times communicate with the embodied spirit left behind.

Mr. Sutcliffe, of Rochdale, Secretary to the Lancashire Association for the Promotion of Spiritualism in new districts, made some statements about the work carried on by that association, composed of individuals residing in sixteen or eighteen towns in Lancashire. Eight new places had been opened by them, mediums introduced to strange audiences, and Spiritualism to a great many people, much literature given away and eagerly accepted, and in some places cordial invitations had been given them by the authorities and the press to come that way again and bring mediums with them.

In the evening the president, Dr. Hitchman, occupied the chair. Mr. Lamont lectured on “Spirit Influence, and its relation to Every-day Life.” The lecture was based on the assumption that Spiritualism was true; that man influenced man on this material plane of existence, and as a result individuals sought the company that was most congenial to them; the bad and depraved preferred to associate with the wicked and dissolute in order that they might carry out their desires; it was likewise patent that the moral and upright earnestly desired the society of the noble and the pure. It was perfectly natural that it should be so, and it was going but a step further to conceive that those with whom we had been *en rapport* in earth life, and who had influenced us either for good or ill, would not cease to do so when they stepped over to the other side of the river of death. Could the mother forget her child? Death might break down material barriers, but it had no power over the golden chain of love which bound soul to soul.

NEWCASTLE-ON-TYNE.

A MIDNIGHT SEANCE ON NEW YEAR'S EVE.

MR. RHODES writes:—About forty or more of the members of the Newcastle Spiritual Society, and their friends, from grey-beards to babies in arms, assembled at the Old Freemasons' Hall, to see the old year out and the new year in. The hall had been tastefully decorated by Miss Fairlamb, assisted by a few friends, and, on assembling at ten o'clock at night, a good tea, supper, or whatever it might be

ATTENTION is invited to “The Harrison Testimonial Fund,” advertised upon another page, as the time draws near for the closing of the list.

termed, was partaken of by those present. The time arrived when they were like Marcellus and Bernardo, in "Hamlet," to be "on their watch in the dead vast and middle of the night;" but while they, "distilled almost to jelly with the act of fear, stand dumb, and speak not," our Newcastle Spiritualists were in that state of mind usually termed "jolly;" and in that gaily-decorated room, with its smiling faces, it would have been difficult to persuade a stranger that the company were in as great an expectation of seeing a ghost as was Hamlet and the officers keeping watch on the platform. "The air bites shrewdly; it is very cold," says Hamlet! "How very mild it is for the time of year; we hardly want those blazing fires here," said one of the company present, so the fires were screened, and the spectators seated themselves round the cabinet, and placed Miss Fairlamb in a chair outside the cabinet, in full view of all present, they then sang the well-known hymns, "There is a land that is fairer than day!" and "There are angels hovering around!" which were responded to from the inside of the cabinet by loud raps, the ringing of bells, and other phenomena of like nature, with the evident desire to show that "there are more things in heaven and earth than are dreamed of in our philosophy." Miss Fairlamb became entranced, and stated that the spirits merely wished to show their presence, and wishing us a happy new year, would not take up our time, or tax the already exhausted energies of the medium. The twenty minutes *séance* ended by the singing of "Praise God from whom all blessings flow." Mr. Armstrong, Mr. Mould, Mr. Nicholson, and Mr. Rhodes each spoke a few words appropriate to the occasion, and the company gradually separated.

A SEANCE WITH THE PETTY FAMILY.—Mr. J. Vickers, of Hillam Cottage, South Milford, writes:—"At the request of spirit friends I send you the following: Having to visit Newcastle-upon-Tyne, I arranged to have a sitting with the celebrated medium family of Mrs. Petty, of Suffolk-street, and the following is the result. Three sitters only were present, namely, myself, a Mr. Lee, and Mr. Petty, husband of the medium. Mrs. Petty entered the cabinet and provided herself with a small bell. Almost directly after we were seated the curtains were drawn aside, and we were favoured with the sight of the materialisation of a spirit in full form, but still within the cabinet. After a time we had the full form exposed to view for a length of time, entirely enveloped in white garments, and a good test was given quite unexpectedly. The spirit was exhibiting itself and walking about a distance of some four or five feet from the cabinet, and the bell inside the cabinet was rung violently several times at request, demonstrating to a certainty the fact of an intelligence within the cabinet. We had this test given several times. The spirit was recognised as a dear friend of mine, and allowed me to examine the dress, feel the hands and neck, and place my own face close to that of the materialised form, so that I have no doubt that it was a perfect likeness of my friend. Mr. Lee and Mr. Petty were each of them allowed to take the hand and feel the dress; the spirit evinced most touching affection toward myself."

MISS FAIRLAMB, the medium, is actively engaged organizing a Good Templars' lodge, to be held at the Freemasons' Hall, Weirs-court. She would be glad of the assistance and co-operation of all Spiritualists in and around Newcastle.

THE *Newcastle Weekly Chronicle* devotes about one and a half pages to the public for the discussion of various questions; recently several subjects of a psychological nature have been mooted, so that Spiritualists in the district would do well to take part in them.

BIRMINGHAM.

In order to test the direct spirit-voices at Mrs. Groom's *seances*, held in Birmingham, on Thursday last, a spirit who announced himself to be the late Mr. B. Hawkes, ordered the medium's mouth to be filled with water, and when that was done he spoke with his usual voice and idiom, the medium afterwards returning the water to the glass. Seven witnesses were present, including Mr. R. Harper.

WITCHCRAFT IN WARWICKSHIRE.—The editor of the *Birmingham Daily Post* thus, in blind ignorance, criticises a recent trial at Warwick:—"A good deal has been said, and very justly, about the degrading ignorance and superstition disclosed in the trial at Warwick of a poor ignorant creature from Long Compton, for killing an old woman whom he supposed to be a witch. One-third of the population of that benighted village, we are told, believe in witches—a superstition most deplorable in itself and its results, and which does not say much, we fear, for the influence of the successive incumbents of the parish. But amidst this general jeremiad over Long Compton, it should be remembered that, in one form or another, the darkness of the people there afflicts many others, in a much better position, and in communities where enlightenment of all kinds is supposed to prevail. There were, and we believe still are, considerable numbers of so-called educated persons who put faith in the rubbish of table-turning and spirit-rapping; and there are thousands who believe in the power of holding communication with the other world through the imposture of mediumship; and who accept, as spirit utterances, communications made up of nonsense and expressed in execrable grammar. In what way, we should like to know, is this form of incantation more respectable than the belief in witches alleged to be so popular at Long Compton? If, as it seems to us, the two things are upon a level, there is not much room for moral stone-throwing."

OLDHAM.

SPIRITUALISM IN OLDHAM.—THE HEALING POWERS OF MESMERISM.

An energetic society is making the claims and facts of Spiritualism known to the public in Oldham. The society has a comfortable little

room, and friendly lecturers from time to time occupy its platform. Among those who have spoken in Oldham lately are Mr. Wood, trance medium, of Halifax; Mr. Johnston, trance medium, of Hyde; Mr. J. Lamont, Mrs. Ohlsen, Mr. R. Owen, and Mr. J. Coates, all of Liverpool; Mrs. Tappan and Mrs. Butterfield. These friends have worked in Oldham with considerable success. Mrs. Ohlsen's mediumship has aroused interest, more especially at private *seances*, at which she has sometimes given tests. Mr. J. Coates, of Liverpool, occupied the platform several times towards the close of December in aid of the society, to help it to clear off financial liabilities before the beginning of the new year. His time was fully occupied during his short stay in treating patients mesmerically. At one of the evening services a Mr. Edwin Shepherd, 35, York-street, Oldham, rose and said that for the previous week he had suffered so much with his head, and a cold, arising from exposure to the weather after leaving the hot blast furnaces at the works, that he had not been able to attend to his business. He did not know what Mr. Coates did, except that he put his hands upon him, but his headache soon passed away, his cough had stopped, "and if it pleased God," he was going to his work in the morning. A lady, Mrs. Elizabeth Clarkeson, said she had been suffering from rheumatism for six months in her right shoulder, and Mr. Coates had removed it in about five minutes. There were several other cases treated, but we have not yet heard the results. Among the number was Mr. Warmby, the secretary to the society, who had been laid up for a week with bronchitis. He arose up and partook of tea after treatment. The society is breaking up new ground and would be glad to hear from those who would aid in this respect. Any communication to be forwarded to Mr. Kershaw, High-street, Oldham. Dr. Hitchman, and Mr. J. Priest of Liverpool, and Mr. J. J. Morse, of London, are expected to speak soon from the platform of the society in Oldham.

RELIGIOUS SPIRITUALISM.

DR. WILLIAM HITCHMAN concluded his recent course of lectures at the Inslington Assembly Rooms, Liverpool, as follows:—

"Avaunt, O blasphemous mythology of ancient Judaism and modern Christianity! It fabricates the sword which stabs the peace of each understanding, and cherishes that venom of dire superstition, which poisons the aspirations of each catholic soul; yes, through all the ages and stages of life, from the cradle to the grave. Whereas the only true religion that is born of pure Spiritualism, in my views of the past and present condition of our race, is to speak the truth of God, without the fear of man, morally, mentally, or materially. Let us *be good and do good everywhere*; uphold justice to all men and avoid evil, not one day in seven only, but all the year round, ever remembering that 'belief' is not a matter of stereotyped opinion, but the natural outcome of education of conscience, by virtue of reason, science, philosophy, judgment, experience, and observation. Atheism, or materialism, as I have shown you, like the secularism of Mr. Holyoake, is capable of the greatest and best deeds which dignify or adorn the life of the flesh, however much it may ignore the coming existence of the spirit, and is in no wise an ignorant denial of God's divine government or being—as became the moral idiocy of David's fool—but implies, rather, a total absence of definite, conclusive knowledge of deity. Fetichism, nature-worship, shamanism, and all the idolatries of anthropomorphism to which I have adverted in the natural history of man, including the various mythologies of India, Persia, Egypt, Greece, and Rome, as well as the legends or allegories of Judaism, ancient pagan and modern Christian symbolism; what *are* they? whence did they come? and whither is their tendency? They are neither more nor less, depend upon it, philosophically or truly, than special indications of that world of spirit, which is not something above or beside the material universe, but contained within the soul of man from generation to generation. Withal, it is the vocation of each modern Spiritualist, I submit, to elevate the moral sense of all peoples into those brighter and more beautiful realities of heart and mind, which are blessed of God, in the life and love of angels from time to eternity. Such is the education of the conscience in true spirituality—cosmopolitan and everlasting, without sect, schism, dogma, or partisanship, that shall enable each, one and all—of every clime and colour throughout the ages, when duly acquainted with the facts and phenomena of recent spiritual science—to become the pioneers of human progress in the sincerity and truth of thoughts, words, and deeds, religiously and wisely.

Though light be feeble as a glow-worm's lamp,
Yet fed by noble thoughts and valiant deeds,
Fanned by the aspirations of the wise,
Tended by virtuous hearts with patient care,
Mid cold, and darkness, and tempestuous wrong,
Higher still 'twill rise, and clearer, until soon—
E'en as a beacon on the mountain-top,
Seen of the nations, it illumines the world."

THE "DOUBLE THEORY."—Dr. Nehrer, formerly of Vienna, and now residing in Hungary, writes thus to a friend in England:—"Your former hypothesis of the double is not at all to be given up; there is much probability, in some cases, that a spirit, fit and ready for materialisation, should avail himself of the etherial form of his medium. In my second essay on 'Apparitions of Incarnated Spirits,' you will find the following case mentioned:—A lady, while embracing her sister, whom she found entranced, near the window, beholds in a moment, down in the garden, the double of her entranced sister, walking with their father. The apparition dissolved after her exclamation of surprise, and at the same moment the entrancement was over. You will find other examples in *Human Nature*, April, 1874."

A SPIRIT MESSAGE.

MRS. MAKDOUGALL GREGORY, of 21, Green-street, Grosvenor-square, has often been told by spirits, through different mediums, that she has a band of spirits keeping watch over her welfare, the band consisting of six divisions, of twelve each. One day, a lady, a non-professional medium from the country, who had never seen Mrs. Gregory before, called on her, and in the course of a short *séance*, the following message was given through the mediumship of the visitor:—

“More comes from this meeting to-day than you can at present understand. Links in a chain that stretches from here to the spirit sphere of love, peace, and unselfishness, we, your guard of six twelves, stand round you, and pour on you to-day fresh influence of spirit power, a power of taking care of the light in other souls, and fanning it into a flame that burns unflinchingly; a power of right over wrong; of justice for the oppressed, and of shelter for the stranger and pilgrim; for those who walk this earth without a spirit home above. We rejoice with you in the quiet freshness and the rest from the whirl of men's restless souls; and we love to take counsel, and interchange converse with the bands of spirits who circle round love's messenger. Thus we aid each other, and the power to exercise spirit influence grows and increases. We who dictate this, are the six chiefs of the six twelves who guard and guide your pathway.”

NATIONAL ASSOCIATION SOIREE.—The next *soiree* of the National Association of Spiritualists will be held next Wednesday, beginning at 6.30 p.m. These monthly gatherings are intended to promote social union among London Spiritualists, and provincial friends who may be in town. Admission is not limited to members of the Association, and many who are not members attend. Tickets may be had at the doors: it is not necessary to get them in advance.

MR. MORSE IN THE PROVINCES.—Mr. Morse leaves London to-morrow or Monday for Wolverhampton, where he speaks on the evenings of Tuesday, Wednesday, and Thursday, January 11th, 12th and 13th. He will be in Liverpool at the annual meeting of the Liverpool Psychological Society, on the 14th; and will speak in the Islington Assembly Room on Sunday, the 16th; he then goes on to Darlington, January 23rd, 24th, 25th; Saltburn-by-the-Sea, January 26th, 27th; Newcastle and district, from Jan. 30th, until about Feb. 12th; then on to Glasgow. Particulars in due course.

RECEPTION AT MRS. MAKDOUGALL GREGORY'S.—On Wednesday night last week, Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, W., gave a reception to Spiritualistic and other friends. Among those present were the Rev. Maurice Davies, D.D., Lady Brewster, Sir William Fairfax, Bart., Dr. Kenealy (of *The Englishman*) and Mrs. Kenealy, the Rev. Mr. Haweis and Mrs. Haweis, Mrs. and Miss Schletter, and Miss Annie Schletter, Lady Helena Newenham, Mr. St. George W. Stock, M.A. (Oxon), Colonel Stewart, Mrs. Limond Strong, Mr. Buchanan, Mrs. and Miss Showers, Mr. Stoke, Mr. Wedgwood, Mr. J. T. Peele, Miss Lottie Fowler, Mr. Thomson, Miss Hope, and Mr. W. H. Harrison.

THE SHAKERS.—Mrs. Girling, the chief of the Shaker community in the New Forest, accompanied by four male and eight female disciples, is at present engaged upon a lecturing tour in Hampshire, with a view to raising funds for the erection of a wooden building to shelter the community during the ensuing winter. On Tuesday evening Mother Girling conducted a service at the Portland-hall, Southsea, and although the prices of admission were 6d., 1s., and 2s., the hall was densely packed in every part. Mrs. Girling conducted the whole of the service herself. She commenced with a brief address, in which she repudiated the name of “Shakers.” She believed there was a sect of the name in America, but she had never been there and she knew nothing about them. She and her friends were more like the Quakers, but they preferred to be called the children of God, owning in him a common Father. After an earnest prayer, and an anthem which, accompanied by an harmonium, was well sung by her followers on the platform, Mrs. Girling commenced her address. She said that seventeen years ago she was brought to God, and since that time she had worked in His cause, and had reclaimed the drunkard, Sabbath-breaker, and liar, and they were still of her family, and she knew, as well as she knew anything, that they were all on their knees at that moment at home, praying for the success of that meeting. Her community lived together because they loved each other with a pure and unfeigned love, and they could not live apart. They did not labour after the common manner of the world because they did not love the things of the world, and it was wrong to labour for those whose only objects were connected with the world and the devil. They did not forbid marriage, but they did not encourage it. She had been charged with influencing her followers by means of Spiritualism and mesmerism, but it was not so. God did not make known Himself by means of chairs and tables. Her community was held together by love and the Holy Ghost working through her. Mrs. Girling declared most emphatically that Christ had manifested Himself to her seven years ago, not in the flesh as she saw the audience before her, but in an ethereal transparent form. A sight of Him was worth all the gold upon earth, and she would willingly subject herself to persecution and torture to see Him again. The present generation, she said, was the last before the second coming of Christ, and her voice would be the last echo to call sinners to repentance. Near the close of her address, while she was defending the dancing of her followers, on the ground that they had the best right to dance seeing that they possessed the greatest happiness, one of the girls rose with a low cry and commenced figuring and whirling on the platform. After a time she was joined by another girl. The movements were exceedingly graceful, and free from contortion of any kind. The dancing continued for about a quarter of an hour, and no ill effects seem to ensue on the subsidence of the ecstasy.—*The Times*.

The book *Angelic Revelations*, consisting of interesting spirit messages, is out. So, also, is the second volume of Dr. Crowell's valuable book, *Primitive Christianity and Modern Spiritualism*.

PRIZE ESSAYS.—The first prize offered by the British National Association of Spiritualists for the Essay on the Probable Effect of Spiritualism on the Social, Moral, and Religious Condition of Society, has been awarded to Miss Anna Blackwell, and the second to Mr. G. F. Green, of Vicarage Park, Plumstead.

DR. Z. TEST, of Union Springs, Cayuga County, New York, who recently visited Baron and Baroness Adelman Vay in Austria, and the National Association of Spiritualists in London, writes to the secretary of that Association: “Allow me to return my sincere thanks for the honour done me by the British National Association of Spiritualists in placing my name on the list of its honorary members. . . . I find a much greater reserve here in the class I hoped to interest in Spiritualism than existed before my departure, owing apparently to the repeated exposures of mediums during the past year. . . . I recall with much pleasure my frequent visits to the rooms of the National Association, and the kind welcome that always awaited me.”

PROFESSOR WILLIAM DENTON'S RESEARCHES.—Professor Denton, of Wellesley, Massachusetts, writes:—“I think the review of the *Soul of Things*, published some time ago in *The Spiritualist*, scarcely does justice to it or my method of investigation. In a large part of my experiments I employed two, and sometimes three or more psychometers, who independently described from the same specimens, very similar, and in some cases identical appearances, bearing in many cases internal evidence of their accuracy, not only from their agreement with each other, but from their harmony with known scientific facts, the parties examining generally having no knowledge whatever of the specimens examined. It is scarcely correct to call psychometers ‘clairvoyants.’ Clairvoyants see what is, psychometers what has been; and not only do they see, but hear, feel, and, in short, exercise every sense in connection with what only had a material existence, it may be ages ago. They appear to live in the past, and that past seems as real to them at the time as the present does to us. The general reliability of psychometry, when used for the purpose of obtaining facts regarding the past of our planet, I have demonstrated by many hundreds, if not thousands, of test experiments, many of which I give in *The Soul of Things*.”

ECCLESIASTICAL INFORMATION.—The following paragraph, extracted from a long review in a recent number of *The Guardian* shows the reliability of the information with which clergymen are sometimes regaled by one of their favourite organs: “Miss Cook lies down entranced, and then the bare-footed, white-robed figure appears before the curtain which hides the medium from sight, and converses with the audience, and walks amongst them. But it is not Miss Cook herself. Mr. Crookes has seen them both together, and even photographed them in the same picture. All this is described so fully in the book before us, and is altogether so wonderful, that we are quite sorry to communicate to our readers an intimation in the *Chicago Tribune*, that ‘Katie King’ has confessed these manifestations to be a fraud, and that the effect of this confession upon Mr. Robert Dale Owen—a very remarkable man, of much cultivation, who has written perhaps the best books extant on Spiritualism, and who, like Mr. Crookes and Mr. Wallace, had completely accepted Katie King—had been so great as to drive him, now an old man, into insanity. The fraud must have been a very clever one, and we should like much to know the particulars of her confession.” As Miss Cook never saw Mr. Dale Owen and has never visited America, she must have been clever to send her guardian spirit there to drive Mr. Dale Owen into insanity. If the editor of *The Guardian* understands his own meaning, we do not.

A SOCIAL IDEA.—A meeting was held recently at 38, Great Russell-street, for the purpose of discussing the question of co-operative homes. The chair was occupied by Mr. Edward Maitland, and a paper was read by Mr. E. T. Bennett, which set forth the great inconvenience felt by small families, and by single persons of both sexes, in being obliged to maintain a separate house and servants all the year round at great cost, and often without much comfort. Mr. Bennett suggested that a number of separate houses, of various sizes, should be built in a quadrangle, one side of which was to be devoted to the public department, to consist of public kitchens, store-rooms, dining and drawing-rooms, library, and reading-rooms. Mr. Blackman, of Hampstead, described the plan which he had adopted, and which was superior to that of an ordinary boarding-house, in that he admitted whole families into his establishment as well as ladies and gentlemen, and that he had found it quite a success. Mr. Allen, who had formerly assisted Sir Sydney Waterlow in establishing the Working Men's Dwellings, said that he had built a house in Manor-road, Stoke Newington, which he let out in tenements for £20 to £65 a-year. He had now twenty-four tenants, and the plan had succeeded so well, that he was about to build some more houses on a similar plan. In his plan every family had its own kitchen, and the meals were taken in private; but there was a large garden at the back which all used in common, also a kind of garden-house, containing a billiard-room and hall for dancing or music. The garden produced excellent fruit and vegetables, with which the tenants were supplied at market prices. He found no inconvenience from the mixing of persons in different grades of society. They saw as much or as little of each other as they desired, and the result was mutual benefit and satisfaction. Mr. Allen invited any one who chose to pay him a visit to inspect his houses. Mr. Bennett read a portion of a paper on Co-operative Housekeeping, by Miss Ramsay, published in the *Englishwoman's Review*, which spoke of the want which Mr. Bennett proposed to supply as being widely felt. At the close of the meeting a Committee was formed to consider the best way of carrying out the scheme. Any friends interested in its promotion are requested to communicate with Mr. E. T. Bennett, The Holmes, Betchworth, Reigate.

THE LATE ARCHBISHOP WHATELY'S RELATIONSHIP TO
SPIRITUALISM.

To the Editor of "The Spiritualist."

Maison Imhof, Clarens, Vaud, Switzerland, Jan. 4, 1876.

Sir,—May I take the liberty of troubling you with a few lines to explain a mistake which I understand has got abroad among some writers connected with the objects of your journal, respecting my father, the late Archbishop Whately?

A so-called Anecdotal Memoir of him was published some years back by a Mr. Fitzpatrick (without the consent or knowledge of the family), in which it was asserted that my father was an ardent Spiritualist by conviction and practice in his later days; and this statement appears to have been repeated by others.

Mr. Fitzpatrick's work is one altogether unworthy of credit, and I feel sure that the writers who have been misled by him will be glad to have the true state of the case explained to them. With this view I enclose an extract from my father's *Commonplace Book*, dictated by him within a few months of his death, for a friend who wished to have his opinion on the subject, an opinion confirmed by the sentiments he repeatedly expressed in conversation.

May I ask you kindly to insert the extract in your pages, for the information of those who have been misinformed by Mr. Fitzpatrick's book?

I remain, yours faithfully,

E. JANE WHATELY.

ARCHBISHOP WHATELY ON SPIRITUALISM.

Last extract in Archbishop Whately's *Commonplace Book*, dictated in the spring of 1863.

"I am greatly perplexed, and so are the intelligent friends whom I consulted, about Mr. Home's proceedings. In the midst of this perplexity I would observe that when one side of an alternative may possibly lead to something evil or dangerous, and the other cannot, it is prudent to keep on the safe side.

"The invocation of departed saints in the Church of Rome (to which, by-the-by, Mr. Home's proceedings appear to have a tendency) I have heard some defend on the ground of its being the safe side. 'I am not quite sure,' I have heard a Romanist say, 'that the saints can hear us, but I like to take my chance of it; and at any rate, there is no harm done.' But, in truth, the opposite is the safe side. For we are quite sure that God can hear us, and we cannot be equally sure that the invocation of saints may not be a sinful encroachment on the claims of the 'jealous God.'

"Now with respect to this necromancy (for that is the right name of an attempt to hold intercourse with spirits of the departed), which is the safe side?

"It must be quite safe to keep aloof from it; but it would be very bold to pronounce confidently that it is impossible it can lead to anything that is not allowable and safe. There can, surely, be no objection to abstain from it. It does not profess, like mesmerism, to heal diseases. It does not pretend to reveal new religious truths, or to predict future events. It claims only what Plato calls 'an otiose belief,' that is, one which leads to no practical results.

"Not that I would reject, as some do, every inquiry whose practical utility is not at once apparent. Some which had been originally pursued from the mere thirst of knowledge, have led, most unexpectedly, to important practical benefits. But, then, we should be quite sure that there is no possible risk of evil. Now, supposing it granted that there is no harm at present in this necromancy, and that the spirits merely amuse themselves with tossing about nosegays and ringing bells, and that they even make godly professions, we should remember that any evil being, whether man or demon, who designed to lead men ultimately into something evil, would not show himself at once in his true character, but 'transformed into an angel of light.' The Mormonites began by pretending to very pure morality, but afterwards gradually led their disciples into all kinds of enormities. On the whole, therefore, I think it is the safest course to have nothing to do with necromantic practices."

Mrs. FIRMAN, of Paris, has just given birth to a little boy, which the spirits say will be a medium, like his father and mother. Mediumship is undoubtedly hereditary.

HENRY CORNELIUS AGRIPPA.

THIS eminent mediæval philosopher, author, and scientist, whose writings are soon to be introduced to the public in the *Spiritual Scientist*, was born at Cologne in 1846, and from childhood displayed a marvellous aptitude for study. By Erasmus, Trithemius, and Melancthon he was regarded as one of the greatest men who ever lived—"the light of literature and an ornament to philosophy." He was equally renowned as a theologian, physician, juriconsult, philosopher, and alchemist. The Emperor Maximilian made him his secretary, conferred upon him the title of chevalier, and gave him the honorary command of a regiment. At one time he was professor of Hebrew and the *belles lettres*, at the University of Dole, in France; at another, syndic and advocate-general of Metz; at another, physician to Louisa of Savoy, mother of Francis I.; at still another, historiographer to the Emperor Charles V. Henry VIII. of England and Margaret of Austria competed for the favour of his attachment to their respective courts. At the age of twenty, so great was his reputation as an alchemist, that the principal adept of Paris wrote to Cologne to invite him to settle in France, and aid them with his experience in discovering the philosopher's stone. (See Mackay's *Popular Delusions*.) Although he was believed to have the secret of the transmutation of metals, he lived and died in poverty, as all true adepts of occultism have before and since his time.

The stories which are told of his power to evoke spirits are most wonderful, and Mr. Peebles quotes one of these (from Goodwin's *Lives of the Necromancers*) in his *Seers of the Ages*; although he omits to give the name of the Earl of Surrey, at whose request he called up the shade of Tully, upon the occasion noted, and made it repeat his celebrated oration for Roscius.

For Sir Thomas More, Agrippa caused to appear in a dream the whole destruction of Troy; to Thomas Lord Cromwell he exhibited in a magic mirror King Henry VIII. and his lords hunting in Windsor Forest; to Charles V. he showed a number of historical personages of a former age, whom the Emperor wished to see. Mackay tells us that according to his contemporaries: "He could turn iron into gold by his mere word. All the spirits of the air and demons of the earth are under his command, and bound to obey him in everything. He could raise from the dead the forms of the great men of other days, and make them appear in their habit as they lived, to the gaze of the curious who had courage enough to abide their presence."

In the *Retrospective Review* (Vol. XIV., for 1826) we find an article reviewing his work, *On the Vanitie and Uncertainty of Arts and Sciences*, in which is included a list of his works, as follows: *A Treatise on the Excellency of Women*, 1529; *A Sketch of the History of the Government of Charles V.*; and *On the Vanities of the Sciences*, in 1530; *On Occult Philosophy*, in 1530; *A Commentary on the Arts of Raymond Lullius*—another highly celebrated occultist, who was born in Majorca, A.D. 1235; *A Dissertation on Original Sin*; *An Essay on Marriage*; and several books of letters to various persons.

In concluding his very lengthy and expansive article, the writer in the *Retrospective Review* says that every chapter of the volume in hand "is a storehouse of knowledge, collected, not as in our degenerate days, from sources provided by a profusion of works of reference, but sought out by persevering labour from mines of literary lore, in his time rare, expensive, and difficult of access." "In a word," says he, "we close the volume with the highest respect for our friend Cornelius, who, notwithstanding many faults of style and paradoxical views, has produced a work replete with deep knowledge of the world and human nature."—*Spiritual Scientist* (Boston, U.S.)

MR. GEORGE HARRIS, F.S.A., is writing a book upon "The Nature and Constitution of Man," in the course of which he will deal with questions relating to the mind and spirit. The work has been long in course of preparation.

ANSWERS TO CORRESPONDENTS.

W. A., Landport, and Mr. ARMSTRONG, Newcastle.—We could not find space for a continuation of the controversy about which you wrote.
K., Newry.—We have no leisure to attend to the matter, which should be taken in hand by Spiritualists residing in the locality.

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

ON SALE AT THE BRANCH OFFICE OF "THE SPIRITUALIST" NEWSPAPER, 38, GREAT RUSSELL-STREET, BLOOMSBURY, LONDON, W.C.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium.

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles."

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena.

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

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Apparitions, Wraiths, Warnings, and Witchcraft.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of atmospheric character.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems.

PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace.

NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE. By Allan Putnam. 4s.

BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s.

PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams. 5s.

HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Dauskin, 4s. 6d.

POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s.

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

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

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TRACTS AND PAMPHLETS.

WHAT IS SPIRITUALISM? by Thomas Gales Forster. A useful tract for inquirers. 1s. THE MINISTRY OF ANGELS REALISED, by A. E. Newton. 1s.

SECOND-HAND BOOKS.

THE PHILOSOPHY OF SPIRITS IN RELATION TO MATTER. By C. M. Burnett, M.D. 5s. THE DEMONIACS OF THE NEW TESTAMENT. By Hugh Farmer, 1765. 2s. 6d.

TESTIMONIAL TO MR. W. H. HARRISON.

Table listing names of the committee members, including Martin R. Smith, Esq., Charles Blackburn, Esq., and others.

Martin R. Smith, Esq., 38, Great Russell-street, London, W.C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect.

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

Friends desiring to contribute to this fund are requested to send in their names to Martin R. Smith, Esq., care of Miss Kinslingbury, 38, Great Russell-street, London, W.C.

LIST OF SUBSCRIPTIONS TO JANUARY 5TH, 1876.

Table listing names and subscription amounts for January 5th, 1876, including Mr. Martin R. Smith (£50 0 0), Mr. Charles Blackburn (50 0 0), and others.

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A PAMPHLET, the full size of The Spiritualist, containing a large amount of information, compiled especially for inquirers, will be shortly issued from The Spiritualist Newspaper Branch Office at 38, Great Russell-street, London, for sale at public meetings.

There has long been a demand for some such publication as this, the current spiritual newspapers not always containing the most suitable or most condensed information for persons to whom the subject of Spiritualism is a strange one.

From the large circulation thus secured, it will be a VALUABLE CHANNEL FOR ADVERTISEMENTS To Mediums, Mesmerists, Authors of Spiritual Books, and others. The charge for advertisements will be One Shilling for the first twenty-five words, and Sixpence for every additional twenty-five words, or portion thereof.

Special arrangements will be made to supply local societies with copies at a cheap rate, if ordered in large quantities; the said societies may thus considerably increase their income by the profits on sales.

All communications on this subject should be addressed to the Editor of The Spiritualist, 38, Great Russell-street, Bloomsbury, London, W.C.

CALIFORNIAN HOMES FOR EDUCATED ENGLISHMEN.

A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney. London: Simpkin, Marshall and Co.

THE ALPHA; OR, THE FIRST PRINCIPLE OF THE HUMAN MIND: A Revelation, but no Mystery, with Spiritual Advent and Seal Portrait of the Author, E. N. Denny. "We can call to mind few books fit to be its fellows."—Athenaeum. "It contains more truth, poetry, philosophy, and logic, than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—Cosmopolitan.

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