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B I O L O G Y.

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THE sectional powers developed in Nerves, Phrenology, and Mesmerine, prepare us to perceive the grasp the spirit of man, though unseen, may have of the seen three, and the phenomena possible by weaving them singly, or doubly, or as a trinity of powers in the other portions of human mechanism.

Biology, so called, is the power one man can, under conditions, have over another; by which, without touching, he effectively controls the nerves, and, consequently the whole body; and, by his knowledge of Phrenology and Mesmerine, can so confound the perceptions of the patient, that he fancies himself a fish, a lion, a mouse, a child,—fancies he sees the snow falling around him, and feels the cold piercing him; in which condition he walks with difficulty, as if wading through snow, and wraps himself up in any raiment he can get hold of, shivering and looking the very picture of chilliness. And so also with any other freak of the grotesque or picturesque the operator chooses to create. There have been public exhibitions of this power; and in districts where the operator was a stranger, and the operated upon well known, the latter has, after the exhibition of his absurdities on the public platform, for days been ashamed to show himself in the public streets.

The prudence of producing the phenomena of Biology in this phase may be questioned; but the fault is with some professional men. They deny the existence of the power, and refuse to attend in private, and to examine for themselves; and the public are not to be drawn out to pay a fee for admission to

cover expenses, unless there is something "funny," something to create merriment; and, therefore, men full of energy to show their fellow-men something new, and which, it appears to them, would be useful to society, have to adopt the plan used by "Jesters" in the halls of our kings and nobles in olden days— Dress wisdom and knowledge, in the costume of a clown, or merry-andrew. But, apart from any opinion of the prudence or imprudence of such exhibitions, the truth of the principle stands out as a FACT; and, though it has an amusing phase, there is in its nature the *most important law* in man's physical and mental existence, except that of his own vitality or life. That law is: That one man *can* control another man, apparently by his mere will; and cause him to lose his identity, and think himself one of the lower animals, and while in that state imitate the cry, howl, or bleat of such animal;—can imagine himself and act the king, the orator, the vocalist, or any other character he is told to assume. This phenomenon is produced by two processes, *both unseen*, both powerful; and when duly pondered over, the mechanism used shows that we are in possession of the key which opens to us the inner gateway to spirit and spirit power, as generally blended under the phrase "Spiritualism." In the general argument under the last section, Nerves, we there proved that *any power* which could get possession of the nerves got possession of the man; that with the so-called dead power,—electricity, to a limited extent, possession could be obtained; but that *it* being destitute of intelligence, the multi-form changes produced by a man on his own body could not be produced. Biology can, because it is an action *by* and *on* living intelligence and power.

Biology is the produce of two powers in man,—Mesmerine and Spirit.

Electricity is generated in cells by the action of metals; it passes along hundreds of miles of the metal it is in affinity with, and closes its directed course by moving a solid substance in various directions at the end of the journey; by which means man reads the history of business matters occurring in other nations of the world, or counties of his own country. Again, as previously detailed, it can lay hold of the surface of the human hand, and hold it there so long as the electricity can be generated. Electricity, therefore, however finely attenuated and subtle it may be, has an existence, a body, a shape; so has the emanation which issues from the magnet and lays hold of the substance, the visible substance it is in affinity with; and dependant entirely on the strength or power of the magnet and the weakness of the needle or other substance, it will draw or drag the substance towards it, till the solids touch each other.

Mesmerine is also a substance, as proved in previous sections ; it can act in and on any substance it is in affinity with ; it has also an existence, a body, a shape. Electricity is chemical ; Mesmerine is chemical ; and if there be in Mesmerine the same qualities or chemicals as in electricity, the same effects can be relatively produced. If you could make a chain of a thousand miles, consisting of human beings with joined hands, electricity, being in affinity with man, would pass as rapidly and as easily through the chain of a million human beings, as along a metal wire. That a like quality of power exists in the body of man is obvious, when we remember the chemical elements of which it is composed. Many animals are highly charged with electricity ; the electric eel has an internal cellular form for creating shocks. Sparks are thrown off by the cat. I remember, when a boy, I often amused myself by producing sparks from my legs, by rapidly passing the worsted stockings off my legs when going to bed in the dark. We have, therefore a reason for expecting and comprehending why the mesmerine can produce the like result, of *glueing* the hand of a person to a table or other substance ; and for so long a time as the operator wills the Mesmerine to flow or stream from his body.

That the unseen Mesmerine has an extraordinary power, I have frequently proved. I will relate an incident which arises in my mind, as an illustration of its truth. A young lady, about eighteen years of age, was in company, talking on sewing topics ; I had often made experiments by means of her sensitiveness in times past. I drew a line on the floor with my finger, and asked her to be kind enough to walk across the room. When she came to the line the advanced foot was arrested on the line and she could not proceed. She was much annoyed, stating that if she had known it she would have stepped over. She sat down, and when busily engaged I again drew a line, but in the air, about eight inches from the floor ; and then asked her to repeat the experiment, I drawing a line on the floor as before. She saw me draw the last line, and on coming up to it, lifted her foot to step over ; but the upper line that she was not aware of, caught her leg, causing her to lose her balance, and she fell to the floor. In the case of illness, when the patients have been fully charged with the influence, I have often seen them get up, and with closed eyes follow me, hither and thither wherever I mentally willed ; and also move along every spiral I made round the room. Frequently I have been compelled to isolate the patient, by passing lines of Mesmerine-like cords round the chair or bed, and to disconnect myself by blowing on my fingers, and so breaking the connecting link. In that case the patient, try as much as he would, could not get beyond.

The glutine aura, or Mesmerine, bound him till I chose to remove the cords; or till the atmosphere by slow degrees operated upon and dissipated the aura. In none of these cases did I touch the human body. The web was the *soul aura* guided by my spirit; and this performed its work on the living body as effectually and as *unseen* as the air compressed in an air-gun will prove itself stronger than the solid bullet lodged in the gun. Thus proving that a substance had passed from me and made the cord line under. To assist the mind, remember how the ponderous orbs in space are controlled by that we call "attraction." The Radiometer is a marvellous evidence of the same force. When therefore a person is fully charged with the aura, it is almost incredible the distance, yea, even miles, which may intervene between the positive and negative; and yet the body and the involuntary nerves obey the will of the operator. I have known instances where, for experiment, the positive, many miles off, has suddenly thrown his mind towards the negative, and willed the person to sleep, or to do any other action, even to coming to the place where he then was; and at once (as reference to the time showed) the person performed the act mentally demanded. This is a power, a mighty power, which may be used, which may be abused; but to the honour of the operators be it written, not one thousandth part so abused as are the liquors of the brandy and gin shops licensed to retail the water of demoralization. Man, while operating to cure disease, is so intent on the attainment of his object, so awed by the effects of the aura streaming from him, that as a rule evil has no entry into his mind. Some minds are so constituted, and their education so defective, that they can only think evil, and that continually. Such persons involuntarily show themselves, and soon have to herd with the swine of society.

I have been thus plain and clear, that all my readers may understand what may be, and is effected by and between two minds or men clothed with some 120 pounds of physical substance, called flesh. It is useless to deny the power as shown through Biology. Denial does not destroy evidence; and this evidence any one can obtain with very little trouble. I have avoided hearsay statements; what I have effected, and what I have seen effected, that I aver; and their bearing on the declarations of hundreds upon hundreds of truth-loving men and women, that they have frequently felt themselves under the power of an influence unseen, and which they have considered supernatural,—is so clear and vivid, that it is only fair and just to examine hereafter the grounds on which they believe that they are not under the biological power of any spirit in the *flesh*—but of beings in the *soul*.

I *will* that my arm stretch out—the arm obeys, though it is several pounds weight. I *will* that the aura or Mesmerine stretch out, and the life-force spirit produces the same result; but as much more rapidly as a ray can outstrip an atom of solid earth. We have only to be satisfied that the Mesmerine or aura can exist apart from the human body; can be supplied from the gases and essences in the atmosphere, with the elements to *retain its individuality*; and we break down the great wall of UNBELIEF that Spirit can, and does exist without the semi-transparent, semi-ethereal animal substance we call body.

Since the foregoing was written, the French Academy has been in full activity, examining a “new discovery”—in reality Biology in another phase; and I here give an illustration of the result of what may be called the *paralysis* of the *nerves*, by staring at a given object for a time, as is effected in the first stage of biology, before the operator takes the control of those nerves, and so governs the whole body.

A woman was brought in before the French Academicians to be acted upon for a tumour. The doctor stood at a little distance, and held before her for about a quarter of an hour a small round bright button—the girl stated she felt sleepy—she was requested to close her eyes; she did—the doctor then approached, and proved that the nerves were insensible, by handling her arms, &c., and cutting out the tumour without her knowing or feeling it—she all the time keeping up a conversation with closed eyes; and, when told that the operation had been performed, she would not credit it till the diseased part was shown to her.

Experiments were also made with birds—take the following:

“HYPNOTISM PRACTISED ON BIRDS.—The *Gazette des Hôpitaux* relates the following curious experiments on fowls, which proved beyond a doubt that the state of anæsthesia effected by holding a bright object before the eyes, and which our readers must henceforth understand under the name of hypnotism or nervous slumber, while the word anæsthesia is reserved for insensibility obtained by inhalation, may be produced on animals as well as on man. Dr. Michéa, the author of these experiments, having placed a hen on a bench painted green, and about a yard and a half in length, and made an attendant hold it still, drew a line of chalk from the root of the beak, the point of which rested on the bench, all along the latter to its opposite extremity. The hen, which, before the operation, had been struggling violently, and turning its eyes in all directions, in the course of about two minutes kept looking fixedly at the line of white chalk. Soon after it winked rapidly, then opened its beak, and fell over on one side. Immediately its head, legs, and body were repeatedly pricked with needles, without its betraying the

slightest symptom of pain. The operator turned its head right and left, and ultimately forced it under its wing, and in all those different positions it remained passive and immovable. This state continued for about three minutes, when the hen came spontaneously to itself again. It first shook its head, then suddenly getting up, shook it again several times, moved its eyes about, and then began to run. It was caught again, and the chalk rubbed off its beak, as also from the bench; after which they endeavoured to make it remain still, as before, but in vain; moreover, the slightest pricking caused it to cry with pain. These experiments were variously repeated, and always with the same success. We may here remark that the act of making a hen lie still by drawing lines with chalk on its head along and across its back, is very old, and is mentioned in various books on legerdemain, with the explanation that by that process the hen thinks itself tied down; nevertheless Dr. Michéa's experiments are highly interesting, he being the first who has connected this well-known trick with the phenomenon of hypnotism, and shown that under such circumstances the hen is insensible, a fact which had quite escaped the notice of the vulgar."—*Galignani*.

There are eleven pairs of nerves, each having a different duty. You may destroy the auditory nerves, but the other ten are at work. You may effectively destroy or paralyse, or stupify the nerves of sensation, but the motion and respiration nerves go on as usual. You may paralyse Motion, but Sensation will be in full operation; and if under excitation, those nerves will be exquisitely sensitive, and ready to feel the entry of foreign influences, or auras animate or inanimate. The play of soul-power from one man to another, however mysterious and wonderful at first thought, because of the general want of knowledge of its existence, gets understood by understanding the visible and invisible mechanism of the human body; and prepares the mind for a more enlarged view of the wisdom of the Deity, as developed in animal creation; and also prepares us for more fully understanding the phenomenon of Clairvoyance.

IN a recent communication to the Vienna Academy M. Ciamician discusses the spectra of chemical elements and their compounds. He finds, in agreement with Lockyer, that the compound spectra, as well as those of the first order of the elements, consist exclusively of bands; and further, that band-spectra belong to molecules and molecular groups, line-spectra to free atoms.

I N S T I N C T.

THERE appears to be a two-fold action in each department of man's existence. We have the corporeal, and its companion, the incorporeal or ethereal. So far as we know this has been overlooked in tracing man as a spirit; and by not observing this junction, or union, we lose connectedness. That becomes a maze, a labyrinth, which would otherwise lead us onward in the right path for understanding the phenomenon of our own life; its powers and energies. INSTINCT has been given up to the lower animals, to fish, to birds, as a power necessary for them in lieu of reason. How it exists, why it exists, to what extent it exists, has been little studied. Instinct is a rich shrubbery of beauty, and would amply repay the observer if he would enter with zest into a practical examination of the elements therein developed. Let him take the woodman's axe, cut down the underwood of error which intersects and covers the pathway of knowledge as to man's inner powers, and so make that clear which now defies the mental powers of the timid investigator who fears the time and trouble it would take to find the landmarks. Error is like the luxuriant confusion of the Ceylon forests so vividly pictured by Sir Emerson Tennent, when he tells us—

“ But it is the trees of older and loftier growth that exhibit the rank luxuriance of these wonderful epiphytes in the most striking manner. They are tormented by climbing plants of such extraordinary dimensions, that many of them exceed in diameter the girth of a man; and these gigantic appendages are to be seen surmounting the tallest trees of the forest, grasping their stems in firm convolutions, and then flinging their monstrous tendrils over the larger limbs till they reach the top, whence they descend to the ground in huge festoons, and after including another and another tree in their successive toils, they once more ascend to the summit, and wind the whole into a mass of living network as massy as if formed by the cable of a line-of battle ship. When by-and-by, the trees on which this singular fabric has become suspended, give way under its weight, or sink by their own decay, the fallen trunk speedily disappears, while the convolutions of climbers continue to grow on, exhibiting one of the most marvellous and peculiar living mounds of confusion that it is possible to fancy. Frequently one of these creepers may be seen holding by one extremity the summit of a tall tree, and grasping with the other an object at some distance near the earth, between which it is strained as tight and straight as if hauled over a block. In all probability the young tendril had

been originally fixed in this position by the wind, and retained in it till it had gained its maturity, where it has the appearance of having been artificially arranged as if to support a falling tree."

So it is with Principles, they get surrounded by the climbing errors of man's luxuriant imagination, till they are destroyed or concealed in the networks.

Let each thinker bear a portion of the toil necessary to clear the jungle, and all will be well with us and for others. The phenomena which ever arise as we progress, will amply repay us for the labour bestowed.

GATHER FACTS.—They are the gems that arrange themselves each in its own order, as certain as crystalline substances take each its distinct angle. Throw away guess-theories as you would the pieces of pebble-shaped sandstone you may have picked up on the sea-shore in mistake for an agate. There are voluntary and involuntary powers of a physical character in man. The voluntary appear to be under the entire control of the mind; and in a minor degree these powers appear in all animals. The involuntary powers and life-action, as laid bare by nerves, heart-beat, pulsation, blood-forming, and assimilating processes, are completely removed from mental supervision and control; they have as their companion or counterpart INSTINCT, the *negative* principle. Instinct perceives, comprehends, and provides for the wants of the consumer; instinct gathers, and the consumer involuntary, scientifically, harmoniously arranges and distributes the stock so given, to the several members of its household. Lime for bone, fat, oil, sulphur, iron, &c., are all duly manipulated and given to each needy member; and when any portion is fully supplied with its proper nutriment, the popular expressions of "The stomach rejects it," and "The appetite is cloyed," at once signals the need for a change.

Instinct has under its control Smell, Feeling, Sight, Hearing, and Taste—deprive it of those powers, and it is helpless—give it those powers, and in proportion to their *sensitiveness* so will the powers appear to the careless observer as the product of Reason. This sensitiveness displays itself in various animals under one or more of the five faculties of Smell, Feeling, Sight, Hearing, or Taste. The bloodhound by smell, appears under that power to be almost supernatural; and but for our knowledge of how he is influenced, we might demonise him. We point to the spot a man has stood on; or we show him a coat, or vest, or stocking—he looks as close at the clothes and the earth as a man reading a book; and then onwards he speeds reading the dust on the road, and the dirt in the field, till at last he reaches and lays hold of the person he is sent in quest of. Feeling is another

power, and the extent of its sensitiveness is generally overlooked. If we examine the actions of the animal tribe, including man, the subtilty of the faculty is manifest. Some men are conscious of atmospheric changes coming on before the change is apparent to others; the more delicate or sensitive the person, the more quickly is he thus conscious; those who, during a previous illness, have been dosed with that curse "calomel;" are miserably sensitive to all ethereal changes; "weak nerves, and foolishness," get the credit for the action of quicksilver in the system, which, acting in the same manner as it does in the barometer, makes the machine or human body uneasy, and the temper irritable. The feeling of moisture on the system is illustrated in the following example:—

"HOW TO FIND WATER IN THE DESERT.—When the water begins to run short, and the known fountains have failed, as is too often the sad hap of these desert wells, fortunate is the man who owns a tame chacma, or 'babian,' as it is called. The animal is first deprived of water for a whole day, until it is furious with thirst, which is increased by giving it salt provisions, or putting salt into its mouth. This apparent cruelty is, however, an act of true mercy, as on the chacma may depend the existence of itself and the whole party. A long rope is now tied to the baboon's collar, and it is suffered to run about wherever it chooses, the rope being merely used as a means to prevent the animal from getting out of sight. The baboon now assumes the leadership of the band, and becomes the most important personage of the party. First it runs forward a little, then stops, gets on its hind feet, and sniffs up the air, especially taking care of the wind and its direction. It will then, perhaps, change the direction of its course, and after running for some distance, take another observation. Presently it will spy out a blade of grass, or similar object, pluck it up, turn it on all its sides, smell it, and then go forward again. And thus the animal proceeds until it leads the party to water, guided by some mysterious instinct, which appears to be totally independent of reasoning, and which loses its powers in proportion as reason gains dominion."—*Wood's Natural History.*

The feeling which we call, and know by "damp air," is here portrayed in its excessive sensitiveness. I might go through the other powers of sense, but the law of sensitiveness or *negativeness*, has been sufficiently illustrated to indicate how the powers called "instinct" operate to supply the involuntary portion of animals with nutriment. The principle or law of affinity, or repulsion, guides animals—they smell; the scent from the solid is agreeable or disagreeable to the species, and

so they take or refuse. Man is in civilised society less susceptible to this power than when in a so-called savage state. Civilization so mixes substances, and creates artificial inclinations, that he hardly knows the taste or smell of primitive vegetable production.

Instinct, or the perception of powers in a foreign substance, which would be favourable or unfavourable to the species to which it belongs, is in its magnitude and power in nature the simple law of "demand and supply." Negative and positive—receiving and giving—is the play of all substances, animate and inanimate, interlacing and weaving themselves into patterns, or forms of harmony and beauty; and in proportion as the instinct substance receives the substance it longs for, so is its happiness fully felt and enjoyed; and that as vividly, and as energetically, as is felt by man, though it be only a vegetable, animal, bird, or fish. If we trace the powers of instinct still further, we perceive we have reached the half-way house between life simple, and intellect as displayed in man. If we read the habits of many kinds of animals, we are inclined to give them intellectuality; but on arranging them into species we at once perceive the power is *localised* to usually a solitary predominant phenomenal energy or faculty, as seen in the ant, the bee, the spider, the beaver, the tailor-bird, the fox, and others. On an examination of the construction of those portions of living power, we perceive two physical facts, which explain the reason for the distinct faculties they possess. Take the microscope and examine those of a diminutive size; or the usual eye power we possess, to examine the larger objects we have pointed out, and each has a head; and that head has a peculiar form or shape, which shape on the one hand gives the power of idiosyncrasy, or one *dominant* power which rules the entire voluntary action of the animal; on the other hand, the entire harmony of make and shape of the animal to use that power. Take the beaver, the mole, the spider, and the bee; minutely examine their structure, and the anatomy and perfection of their parts in adaptation for their peculiar habits of life would fill a volume. The bee, for instance, has the wing for flight, so as to fly from flower to flower;—the hair or brush over its body rubs the pollen off the flower as it ferrets into the nectar spot—it then rubs the dust or pollen carefully off, and kneads it with the nectar into little cakes, and puts them into the groove or depression in the inner surface of its thigh, which is over-arched by elastic hairs, so arranged as to act the part of a wicker lid. Here is a beautiful adaptation of physical structure for the duties it has to perform in the harmony of nature—hunger, or the negative principle in the bee, causes it to search for food; it finds it, and

brush and thigh are brought into use *instinctively* for food to satisfy that hunger, and the collected surplus is carried to friends at home; the very slaughter of the drones arises from the female rancour of the queen. The queen reigns over her Amazons, her will is the law—let the queen be removed from the hive, and the drones are allowed to live. Investigate its habits carefully, and each habit arises from the use or exercise involuntarily given to a physical peculiarity of structure. So is it throughout nature—all is on the principle of take and give, each in its order or species.

Instinct has its existence also in a higher range of power than is, or can be observed, in the more physical framework. The natural instinct to the outburst of hereditary propensities; is a power conveyed by the parents *before birth* to their offspring. We do not wish to go into elaborate and metaphysical disquisitions to prove that the existence and power of the nature and propensities of a mother are given to its young before birth, and developed in after life; because unless facts are produced to sustain the declaration, an antagonistic reasoner might step forward and give battle; leaving the reader in possession of that unenviable drag-chain—doubt.

As the father of thirteen children, and the relative and acquaintance of many families, facts mental and physical have come under my notice. More especially did facts of an extraordinary kind cluster round me while examining the nature and properties of Mesmerine—the effect body had on body, and mind had on the body. Hereafter I shall have to enter more fully into this, the ethereal portion of our subject; but deny it who will, I have *seen* over and over again marks on the human body of the child, produced by the involuntary act of the mother, by her, before the birth of the child, touching parts of her own body when at the climax of disappointment on the non-obtaining of some article of food longed for—the touch on her body has produced the distinct form of the object longed for on the same part of the child's body. When no external mark has been left, an *internal* action of a more subtle kind has been imparted. The mother has craved unsuccessfully for eels, for oysters, for rump steak, for fruit;—the child after birth, will pine, languish, put its tongue out, as if wanting something yet unsupplied; on enquiry of the mother, she perhaps faintly remembers what she had longed for;—get it, give it; and though before the child has tasted nothing but its natural milk, it will suck and devour the object the mother longed for, till it is *satisfied*. The child then no longer pines, but gains flesh and health. These are bold free drawings from nature; if they create a smile, still they are as true, if vulgar, as are the comic

gesticulations of the lower part of a man's face when he is busy enjoying his dinner composed of the same substances. Man is an animal, as well as an intellectual being; we must therefore consider him under these phases.

Visiting an old friend I had not seen for thirty years, I found him the father of a family, but he had a sorrow. One of his children was a *bull* in habits and sensations. Shortly before her birth the mother was frightened by the actions of a bull in the street. On the birth of the child its peculiar animal mannerism was apparent. She would gore at her sisters and brothers, refused to lie in a bed, was happy only in a corner on straw. I saw her, and her face was human; but though about twelve years old she could not speak. In answer to my efforts to engage her attention, there was the animal noise and mannerism, the effort to express her *instincts* through the human features. She had her corner on the floor in the room with the family, but they had to watch her, or she would occasionally try to gore them. The instinct was evidently not only in the phrenological organ, but pervaded the involuntary atoms of her entire body.

I have known similar effects produced before birth, from disgustingly afflicted men suddenly in the streets appealing for charity, the malformation appearing in the child. With others, the sudden display of one of the passions stamping itself on the child during life as the leading controlling power.

Carry the principle I have opened up to your view as to the action of parents on children *before* birth, and the law applies to the father's power, as well as the mother's; and you have the key which opens the door to the wonderful and mysterious developments of instinct—passions, and propensities, as portrayed in man and animals; which explains how habits and even lineaments of face, and the roll of grandsire's walk re-appears, after one or two generations of children had apparently effaced from the mind of living parents the remembrance of past relatives. INSTINCT and the INVOLUNTARY powers of man are ONE, yet TWO; they blend as husband and wife ought to blend, and work together for mutual and relative good. They work in union with the other two great powers in man:—The intellectual and the voluntary.

The question may arise in some minds:—Why is Instinct? The answer is that:—Unless there was sensibility, or sensitiveness in man and animated nature, improper food, or, scientifically, improper chemical substances would be taken into the stomach; all would be resolved into chaos—confusion, mistake, and death would reign, and leave the earth without the sound of life.

The extent of instinct is universal—It reigns in man, animals,

fish, fowl, vegetables, and in minerals, gases, atmospheres, and electricity. On a lower scale, instinct is perceptible even in the barometer.

Most people understand that as "the glass" falls or rises, rain or sunshine may be anticipated. In reality, however, the barometer will do much more than this. If it is carefully studied according to proper rules, and interpreted in conjunction with other indications, its warnings are circumstantial in the extreme, and all but infallible.

While on the subject of atmospheres, I may refer to another proof of the instinctive power in nature, as developed in the sky as an indicator of the weather:—The Board of Trade has issued for the use of our sailors the following simple maxims:—

"The colours of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow wet; a neutral grey colour constitutes a favourable sign in the evening, an unfavourable one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined, and feathery, the weather will be fine; if their edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather." These signs show the substance affinities and repulsions in air-currents—the instinct of the Winds.

The Needle is instinctively attracted to the magnet. The principle is developed onward and upward in the scale of genera or species, till it reaches Man—till, but for a minute examination of *how* it is produced, we might, as in olden days, believe that certain animals were endowed with supernatural powers—were gods in the form of beasts.

An illustration or two may be useful, to show how nearly allied animals are to man by instinct, so called; but which more properly might be called reason.

HORSES—UNITY IS STRENGTH.—"When a boy, being at Whitchurch, near Blandford, Dorset, I noticed two cart-horses that were driven from a farm-yard to drink. The brook was frozen over, and one horse struck with his foot to break the ice, but it was too hard to yield. The two horses then, standing side by side, lifted each a foot simultaneously, and causing their hoofs to descend together, the united impulse broke the ice. We are aware that 'union is strength;' but men could not have done better.—"Morris's Anecdotes.

BIRDS—Some birds in tropical climates, with their nests hanging from the branches of trees; pick up and stick a fire-fly on their nests, to serve the double purpose of lighting up the nest, and keeping away the bats. Examine where you will, east, west, north, and south, all animated nature is organised for special purposes, with special instruments or organs, for the special duty to be performed; and when that duty is no longer required, the species dies off, and, like the "Dodo" of New Zealand, becomes extinct; or like the antediluvian animals whose fossilized remains, as mammoth lizards, are now and then unearthed in the earlier strata.

The power which impels the physical organization to use the instruments it has for locomotion—be they the feet in man, the wings on birds, or the fins on fish—is the Negative or Want power, in search of the Positive or Give power, and which we call INSTINCT.

REASON.

Is the action of the leading characteristic of each species of animal nature, combined in the one head or brain of Man? Look over the list of organs in the brain, as detailed under the section Phrenology; consider their powers singly, and then in possible union with any one or two others. Calculate the result, and you have a play of powers—you have Reason. The nearer any animal approaches to the brain formation of man, the more complete will be its reasoning powers. Look at the Indian elephant; take either a side or front view of his forehead, and you have the main characteristics of intellect or reason, as localized in the brain of man. The perceptives; form, size, weight, colour, order, and number, are clearly developed in the straight, horizontal eyebrows. He has full and bold—individuality, comparison, causality, locality, and time. Compare the vertical lines of his forehead with those of the inclined plane of the cow; and then contrast the mental powers of the two. The cow gazes—browzes. The other *tries* the *weight* power of a bridge, before he will go over; he compares instruments, and selects the one best adapted for his purpose; he knows the crush of his foot, and gently with his trunk lifts and puts aside the little child who is in his way; he retains the remembrance of wrongs, and quietly waits for weeks and months, and then coolly inflicts punishment. You have in the elephant, reason, so far as he possesses brain organs, akin to those of man.

Man is truly at the head of the animal, because *he* only is possessed of all the organs, possessed by other animals in parts. The possession of all these qualities makes him a judge and regulator of those powers in animals; they feel he is possessed of energies superior to them, and as he provides himself with guards, and aggressive instruments to defend or assail, they quail, and submit. This simple solution of what reason is, may take some by surprise; but an attentive examination of the subject from effect to cause, will verify its truth. Thus, the body is full of instruments to effect a result; without those instruments, the results could not be produced. You cannot expect a man to walk, unless he has legs and feet; he cannot perform handicraft without hands; see, without eyes; hear, without the delicate and curiously formed internal ear; neither can he think, without the organs for thinking—they are the wheels of the watch, each in its place. The balance-wheel “concentrativeness,” if out of order, will not allow regular pulsation; if it, and the other wheels are in order, and are wound up by the Spirit, all will keep time; and the Spirit can use it for the fulfilling of duties and pleasures, as we with our time-pieces. Sometimes the watch is of inferior make, and the results are inferior. If work be needed, the Deity always uses a suitable instrument, an instrument adapted for its duties; as much as our cotton-spinners use machines which take the rough dirty cotton, and card, and spin it into thread; without these contrivances, the results would not, could not be produced. Many assert that reason is the gift of God—true, it is in one sense, but not in another; the intermarriage of near relatives—habits of sensuality, whether in eating, drinking, or uncleanness in the parents, point-blank affect the physical organization of the child. Sudden fright to the parent before birth may give idiocy to the child; gusts of grief or joy will injure the balance-wheel. The concentration of a mind on one class of subjects, will produce an enlargement of those organs of the brain so worked in the parent, and a diminution of the size and power of other organs; and so create in his infant an irregularly formed head, for which we cannot, dare not blame the Deity, or declare it to be His work. Circumstances of soil, of habits, of occupation, modify or improve. The species or germ, in all its beauty and uniformity, was doubtless perfect; but parents have marred the harmony and beauty of the powers of man, as the manufactories of Birmingham, Wolverhampton, Bilston, and elsewhere mar the beauty and harmony of the landscape, by vomiting out from their furnaces the smoke and fume which begrime the air, the field, and man, and sterilize the country round.

of any living body? It will not do to assume off-hand that it cannot. To say that such movement is impossible is simply to make an unsupported assertion. To say that it can in the absence of evidence would of course be equally unwarrantable. Whether it can or cannot is simply the matter to be settled in order to determine whether what are called miracles can be performed without the suspension of any natural law. No one doubts that one natural physical force can be employed to counteract the influence of another, because it is done in myriads of instances every hour—done however by the agency of mind in every case when we trace results to their original causes. In accordance with the law of gravitation a feather set free in mid air should soon reach the ground, but a child can prevent this simply by extending its hand beneath the feather. Does a child in this case repeal or suspend the law of gravitation? By what power is the operation of the law counteracted in this instance? Certainly by the power of the child's mind operative through the medium of nerve-force and muscles. We do not call the feat a miracle, not because we can explain it, not because there is nothing in it to wonder at, but simply because we are used to it. A boat in the middle of a stream, the bed of which stream has a slight declivity, should by the law of gravitation be floated down along with the water; but if a sturdy boatman plies his oars vigorously the boat will be made to go up the stream. Here again mental power is the primary force. Neither oars, arms, nerves, brain, nor nerve-force can counteract the law of gravitation in the absence of mental volition; nor is this all, mental power will have to be increasingly put forth if increased resistance to the force of gravitation or to any other force is to be exerted. Should a breeze arise and sweep down the stream the oars must be wielded with greater force if the boat is to be prevented from moving downward, but in order to do this there must be increased effort of will put forth by the boatman. No strength of oar or of arm can become available without first of all increased energy of volition. This is a most important fact; many think and speak of voluntary motion without reflection on what the term voluntary implies. In the case of one man, the muscles may be competent to be the instruments of more mental power than he can put forth. In the case of another, there may be more force of will than the muscles can obey without injury, and they may become strained because relative to them the mind is too powerful. Obvious as all this is, the question still remains, can mind move or otherwise affect matter when there are no muscles to answer an intermediate purpose, when the only intermediate thing is invisible nerve-force? We contend that no *à priori* reasoning

can answer the question either in the affirmative or in the negative. It must be dealt with as a matter-of-fact question. Some are ready to tell us that the universal experience of mankind is at variance with an affirmative, but that is just the matter that has to be decided. The fallacy held by those who offer this statement as evidence lies in assuming in the first place that the absence of a certain experience is proof that that experience is impossible, or that as *all* have not had the experience therefore *none* can have had it. We have not yet attempted to furnish answers in the affirmative. More space than we can at present ask for, will be required to deal with the subject in anything like an exhaustive way. Our chief object in this communication is to secure attention to the real issue with which we have to do. The two questions are (1) Can mind act upon matter without any intermediate instrumentality than invisible nerve-force? and (2) Can one mind receive from another such an accumulation of power as to enable it for the time to produce effects far beyond what is possible in ordinary circumstances? Or the questions may be put more in a correct form, thus—Could such power as moves a boat against a gentle stream through the instrumentality of oars, muscles, &c., be so increased as that without any intermediate instrumentality the individual could by a word calm the raging of the sea, and this without any suspension or repeal of natural law?

NEWTON CROSLAND'S PROTEST,

AGAINST THE PRESIDENT OF THE *MISNAMED* "BRITISH
NATIONAL ASSOCIATION OF SPIRITUALISTS."

As a member of the B.N.A.S. I trust you will permit me to place on record in your columns a solemn protest against the opinions expressed by Mr. Calder, in his last address delivered before this Society.

He speaks of our Saviour as "that medium, Jesus Christ." Doubtless in one sense Jesus was "a medium," as he possessed every faculty and power which can appertain to humanity; but He was also a great deal more than we are accustomed to associate with the idea of "a medium," who is not necessarily an elevated being, and to designate him by this title is infinitely more irreverent than it would be to call our gracious sovereign, Queen Victoria, Mrs. Guelph.

Nothing is easier than to misinterpret Christianity and to make it responsible for the dogmas of some of its professors; but it ought to be thoroughly understood that the mere sacrifice of Christ and the mere belief in Him were never authoritatively

nor was it unreasonable that he should wish to see his Lord, and examine the nail prints, and the pierced side. The rest have needed and received the same proof of the reality of the resurrection. Luke tells us that when Jesus first appeared 'they supposed that they beheld a spirit;' that when He showed them His hands and His side 'they believed not for joy;' and that only when He ate before them were their doubts wholly removed. Thomas may appear, at first sight, at a disadvantage. The candid avowal of a difficulty has often been mistaken for a crime, but a true judgment will pity the man, and thank him for his doubts, in satisfying which the Lord gave to His Church in all time the fullest demonstration of His rising from the dead.

But Thomas represents a large class, with whom doubting is an infirmity not a sin. God's Word is their companion, its history is studied, its parts compared, its mysteries reverently explored. The Spirit's aid is invoked, and every available human means employed, and still they doubt. They hear of others whose quiet minds, unmoved by any difficulty, can rest upon the truth and sing—

" Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanities and lies,
And bind Thy Gospel to my heart."

When Thomas returned, the ten, no doubt, would think him an unreasonable man, as some of us do when we read the history, and judge others of similar disposition. They would argue: "Was not their testimony to be taken? could they have been deceived? and what interest had they in deceiving?" Some three days before Peter had not scrupled to lie, but had he not bitterly repented of his folly? And then it was not Peter only that had seen the Lord, but all. The loving John who could not mistake his Master's face and form, the equally privileged James and Peter, perhaps hardly less enquiring than Thomas himself. Small pity could he expect from such companions, and ashamed, but not convinced, he would try to persuade himself that it was even as they said, and still his doubt would haunt him. Had not the nails and the spear for ever precluded a resurrection of the body? So men now a-days allow natural laws to limit their belief in that which is confessedly supernatural. The Mosaic account of the Creation is a fable, because it speaks of forces unknown to the mere scientist. The miracles are tricks of jugglery, because they conform to no known law. The Revelation of God is a forgery because it contains truths "too high for human attainments:" such in substance are the reasonings that pass through many a mind. But this doubter!

How singular he would feel in the midst of his brethren! Day after day passed without shaking their testimony, or affording him the longed-for sight. Oh, that his Lord would come, if come He could! How little did he think that his Lord was there, yet so it was; He had heard the doubts expressed, He had read the sorrow of His disciples' heart, He had unfelt helped him to sustain the burden of his unbelief, and waited to reveal Himself, only that faith might be tried, and patience have her perfect work, and the meeting be made more precious and more satisfying. At last the Lord appeared. What a tumult of soul would the disciple feel—wonder, and joy, and love and fear, and reverence and shame! His Lord indeed was there, but did He come to reprove? No. It is the old salutation, "Peace be unto you," and then to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side." But he needs no such proofs now, brief but intimate fellowship with Jesus has scattered all his hypercritical reasonings, and his feelings find expression in that outburst of loving, reverent adoration, "My Lord and my God!"

[Those men had been in the thick of miracles, and we think they knew who Christ was—man or God; better than the earthlings of 1877. They said "My God." The know-littles say—"That good medium, Jesus Christ."—ED.]

A CRITIQUE AND PROTEST.

By JOHN BEATTIE.

IT is not one of the least interesting curiosities in the Spiritual movement, to find Dr. Carpenter and Mr. Home stepping so well in harness together—they almost run without a hitch; but Mr. Home moves with such a bold, free step, and keeps his shoulder so earnestly to the collar, requiring no spur but the purpose of the work, gets exhausted; while the Doctor is first, and presses him forward to where he deems the end.

Or, to lay figure aside, if Mr. Home had acknowledged himself an impostor, and Spiritualism entirely a fraud instead of a "high and holy truth," then the pleasure would have been *complete*. It is certainly very curious indeed to find Dr. Carpenter expressing himself so strongly in favour of "Mr. Home's fearless exposure of the knavery of mediums and the credulous folly of their votaries that he would not even call in question Mr. Home's own belief in the phenomena." Yet after stating in the most contemptible and ridiculous manner the manifestations reported to have taken place through Mr. Home,

the Doctor then concludes: "I should myself have thought such performances no less a waste of the limited time and opportunities of the departed spirits who revisit the earth, than those which he pillories so cruelly. And I merely claim to exercise, in regard to the validity of Mr. Home's own protestations, the independent judgment as to what is inherently probable which he himself so freely passes upon the pretensions of others." To sum the question up the Doctor means to say that Mr. Home is, or has been, as great an impostor as those he has exposed; but I thank him for what he has done for common sense, and especially for so timely helping me to settle accounts with Mr. Crookes and Mr. Wallace.

These remarks I give merely as a key to what follows upon the article in *Frazer's Magazine* for this month. After 16 years' careful investigation I have been *forced* to the conclusion that we are surrounded by intelligent beings who once existed in material bodies like our own, *have the means of knowing all about those which have so existed*, and under given conditions can exert great power over matter, and give proof of intelligence. In other words I have been, in spite of a bitterly opposed state of mind, compelled to believe in Spiritualism.

Because I am a Spiritualist am I then to be classed amongst imbeciles "suffering from a peculiar state of mind, pre-disposed to attacks of a 'mischievous epidemic delusion.'" I here protest against being so classified in the category of men, and affirm that if the article in *Frazer's* were all true, I *refuse* to have the rubbish there written about dovetailed into my form of Spiritualism, as much as I refuse to have it called a "new religion," or a religion in any sense, new or old. And I go farther and affirm that my conviction is based upon evidence positively demonstrative, "and excludes the possibility of doubt or denial, and the contrary of my conclusion necessarily unthinkable."

I will state a few experiences illustrative of my position; and in every case a long practical verifying power, and a free unfettered reason were at work to detect errors in the judgment of the senses, besides the coincidence of other witnesses.

For me the question of the spiritual nature of man and the continued persistence of conscious being had an intense interest. I began the investigation fully convinced that the result would be against such conclusions; I determined to fully exhaust the enquiry. I will only give a few illustrative cases of evidence. About twelve years ago I and two other gentlemen called upon a medium (a lady) in London. That person knew no more of us than if we had dropped from the moon. We were shown into a room where we waited by ourselves for

a quarter of an hour, giving us ample opportunity of looking at everything in it. At length the medium came and told us to be seated; we at random sat round a large table, time of day 4.30, in July, *two* large windows in the room *uncurtained*. Almost directly loud raps were heard in the ceiling; they ran down the wall, along the floor to the table; I asked who was present, and it was rapped out "Mother." Here my doubt mastered me; I could not accept it, and demanded proof. At once was given her name—maiden name—that was followed by fifty questions at least from me about my family, the answers to many of which I did not know myself, but which I found verified afterwards. I then said, "Will you tell me the last words you said to me?" The sentence was given at once. One of the gentlemen had a statement made about his family which he affirmed was not true, but on writing to his mother he received the reply that it was true, every word. I have said nothing about the power exerted over things in the room, which was great. The answers came by means outside of the medium, and many of the questions were mental; they clearly were not through reading, and there was no hesitation or leading used; on the contrary, the evidence was demonstrative.

Another case. During a visit of Mrs. Mary Marshall to Clifton, one of the leading physicians sent to me to know if I could arrange for a strictly private *séance* for him and another doctor from a distant city. They would not go to the medium's rooms, but would come to my house. The matter was arranged. Middle of summer; time of day, 2.30 p.m.; the room 22 feet by 13 feet, a large window to the south, another to the west, *both full open*.

The medium came and sat right opposite me, the two gentlemen to the right and left of me; the table about 4 ft. 9 in. We had waited but a short time when every thing in the room seemed alive, chairs were moved from place to place, the table rose clear from the floor repeatedly, loud rappings were heard in all parts of the room; I was with my chair lifted up and spun round, my back to the table; I then righted myself, and placed myself to hold my position, and asked if they would do so again; in spite of my resistance it was quickly repeated. These manifestations took place under conditions which rendered the idea of them being done by the visible beings present quite "*unthinkable*." I must be brief; my space is taken up. I have with others been present on *two* occasions when it was demonstrated that physical law was dominated by the higher spiritual law. Through Mr. Home it was proved that under given conditions fire had no power to burn, as he handled a live coal and bathed his head in the flame. I have *often* seen him floating in space, and

once while a lady took off his slippers. Twice have I seen him transfigured, his head and face quite luminous, when the language uttered was too "high" and "holy" for my weak power of description; here too, the evidence amounted to demonstration. I have scarcely touched the fringe of my experience in this matter. I was also favoured by the help of a powerful personating medium, for years a private gentleman. The evidence through him was always demonstrative, and the opposite unthinkable. I will sum this paper up with two reflections, first, Spiritualism as I understand it, cannot have anything to do with ropes, tapes, rings, sacks, galvanic tests, or any other physical means. If spiritual beings are given in the quantity, how are you to govern them by physical laws? And lastly—If you are to use the language of ridicule and contempt as used by Dr. Carpenter, when describing phenomena having taken place through Mr. Home, by that means you may denude any event or deed of all human significance, of all its poetry, of all its appeal to the emotions. And Napier, Havelock, Lord Clyde, and Garibaldi become butchers. Rob science of its poetry, and travel of its heroism, and how many would follow them? The phenomena of Spiritualism are of little value apart from their inner meaning; it was not the act but the actor that influenced me. To find the *possibility* of the events recorded in the Scriptures proved true. To find the true man to be a spiritually organized being, substantial yet spiritual, and held together by conscious identity, life being a persistent force. Surely such an object is as worthy and as high in its character as any other scientific inquiry. If time is not mis-spent in dragging from the ocean its forms of life and movement, it cannot be thrown away in trying to get at, as far as our power will allow, the forces at work behind the phenomena of physical existence.

And as the remark upon the influence of Spiritualism upon the religious nature of man, it is as is all other issues. Spiritualism must go into the category of all other forms influencing the mind. Science, poetry, fine art, metaphysics, or theology, all will especially fail, except where goodness is native to the mind, or the result of reconstruction and renewal of heart, after the fruition of evil. In these cases it will bloom into flower and ripen into fruit in any climate. All the systems in the world are powerless to raise a selfish mind above its own level, and they are equally powerless to crush a mind that truly longs to rise and find a home in a purer and higher sphere than encircles it here.

THE INDEPENDENT SLATE-WRITING
PHENOMENON.

By EPES SARGENT, U.S.A.

ABOUT a year ago the newspapers were full of attacks upon Mr. Henry Slade, a so-called "medium," for "independent slate writing." Professor E. Ray Lankester, of London, had, at experimental sittings in that city, snatched away the medium's slate and denounced him as a cheat. The evidences of this were wholly *inferential*, and were rejected as insufficient by Messrs. Alfred R. Wallace, Dr. Carter Blake, Sergeant Cox, and other men of science or of culture, who testified to the genuineness of the phenomenon. Notwithstanding this, Mr. Justice Flowers, of Bow Street, before whom Slade was tried on Lankester's complaint, decided that "the court could not go against the regular course of nature;" that the pretence of spirit action was probably a fraud, and therefore, that though the testimony in Slade's favour from respectable persons was "overwhelming," he must regard him as guilty, and sentence him accordingly to three months' imprisonment at hard labour. All this for the inferential testimony of two persons only.

From that decision an appeal was at once entered, and those Spiritualists of the United States who knew the phenomena was genuine in a very short space of time raised the sum of two thousand dollars, and sent it to England to help their English brethren see to it that Slade was properly defended. At the new trial, January, 1877, Mr. Slade was released from further prosecution on some quibble of the law, and he being in a prostrate state of health, his friends, chief among whom was Mr. J. Enmore Jones, hurried him off to France before Professor Lankester, who hoped to re-arrest him on some frivolous charge, should discover his whereabouts. At the Hague and in Brussels Mr. Slade has for the last eight months given proofs of the slate-writing phenomenon of a nature to satisfy some of the best men in Holland of its genuineness. The testimony to it, if I may use Justice Flower's expression, continues to be "overwhelming."

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I fully believed in the testimony in his behalf; but I wished to be able

to say that I had myself witnessed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report my experience,

Tuesday, September 18th, 1877, I bought a new slate enclosed in covers, at the store of Messrs. Nichols and Hall, of Broomfield Street, Boston, and proceeded to No. 46, Beach Street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me upstairs into his modest sleeping room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! sceptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noon-day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no watching of the end of my pencil), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensual vision; but, as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.

Mr. Watkins then permitted me to take my own fresh slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it.

Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light which streamed in at two uncurtained windows, the outer blinds of which were thrown back; and Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of "expectancy and prepossession" than I am at this moment; and consider also the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing.

Under these simple conditions, the fairest, simplest and most convincing that could well be imagined, I held out the slate. First came the name "Anna Cora Mowatt." This name I had written on one of the pellets. A second time I held out the slate and there came the words, "My dear brother, your own Lizzie." This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium,) and there came the words, "My dear son, God bless you.—Your father who loves you dearly, Epes Sargent." This name had also been both unwritten and unspoken by me. It was my father's name.

Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate-pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, "Finished," and taking one slate from the other, I saw one side filled with a message containing fifty-four words and signed by the name of my deceased brother.

Now, if any of my readers can explain these phenomena, so direct, explicit and unequivocal, by any theory excluding that of the operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlightened.

We are warned off from all belief in these demonstrable phenomena, on the ground that it is dangerous to meddle with what is opposed to "the common sense of educated mankind." But it has been well retorted that there was a time when every new discovery—the circulation of the blood, the motion of the earth around the sun included—was contrary to what was then called "common sense."

"There is nothing," says Broussais, "so brutally conclusive as a fact." A fact is a Divine disclosure, and it must win in the long run. I can produce at least a hundred reputable witnesses from Boston and Portland who will testify to having witnessed in the case of Watkins, within the last three months, in an equally conclusive form, the phenomena of independent slate-writing to which I bear testimony.

"But any number of witnesses," it is said "cannot commend to the attention of a man of science what is rejected by our inherent sense of the improbability of the fact referred to."

I am not surprised at the extreme anger (in which there is an element of fear) manifested by Mr. Leslie Stephens in the

Fortnightly Review, and Mr. Frederick Harrison in the *Nineteenth Century*, towards what they both stigmatize as this "disgusting subject of Spiritualism." It rends and annihilates their godless Sadducean systems. It makes perfectly credible the appearance of Christ, after the dissolution of his external body, to his disciples in the room with closed doors.

Let us distinguish between science and men of science. Men are fallible; science is infallible. Lord Bacon could not accept the Copernican system; and yet it is now admitted as a fact.

Messrs. Stephens, Harrison, Hammond, and Carpenter rebel at our proofs of "independent slate-writing;" and yet it must, at no distant period, be admitted as a fact.

RETROSPECT FOR 1876-1877.

THESE two years have been strange and eventful. For the first time in British modern history Spiritualism has been laid hold of through the meshes of old Acts of Parliament and dragged through the slough of police courts—its representatives persecuted, *not* by the Clergy, but by Fellows of Science. "Overwhelming" evidence of the verity of spirit-life and power by credible witnesses ignored, because not "nature" according to ordinary science. The Divine mannerism in action in the year One denied, and therefore not allowed as credible in Britain in 1877. The Lord God, the Machine-maker of the world and all that therein is, is not recognised as in power in the year 1877. The Atheist persecutors india-rubbered the laws of the nation, to mean that which no ordinary mind could perceive on a business reading of the Acts of Parliament.

The expenses thrown upon Spiritualists by the *persecution* of Messrs. Slade, Monck, and Lawrence amounted to about one thousand pounds. The sentence on Henry Slade was "Three months' imprisonment with hard labour!" The sentence on Francis Monck was "Three months' imprisonment with hard labour!" The sentence on William Lawrence was "Three months' imprisonment *without* hard labour!" Henry Slade appealed to a higher court, and on a technical point, the persecuting pack of magistrates, sitting on the Bench ready to confirm the ruling of the lower court, were foiled. The judge refused to allow the worrying of the imprisoned Henry Slade, of America, and let him free. The others (Englishmen) had to suffer their punishments for being the visible exponents of spirit-life and power.

To the Spiritualists the law costs paid in the effort to protect the three mediums exceeded *one thousand* pounds. To the per-

secutors the law costs were trifling, because the rule in criminal cases of appeal is that, the Government supports the decision of its public officers in the lower courts.

By a slight alteration in the mannerism of holding *séances* no such persecution can again assail the seers—the prophets—the mediums of our nation.

Turning from the police court expenses, we observe through the public statements that the proprietor of one of the weekly journals annually raises for himself and family, by earnest begging, through Voluntary Contributions, say...	£500	0	0
The other journal, say	270	0	0
The Association, by guarantee payments, &c., say	430	0	0
	<hr/>		
	£1,200	0	0
Making with the law actions, say	1,000	0	0
	<hr/>		
A gross total of	£2,200	0	0
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It may be our stupidity, but frankly we are as much dissatisfied with the results achieved through the £500—the £270 and the £430, as we are with the £1,000 for law. For all the outlay what is being done to inform the 37 millions of our nation as to the *verities* of spirit-power? Next to nothing.

The 1855 originally ghost-chosen instruments are saddened by the bluster and braggadocio of one or two men who *self-elected* call themselves leaders, who instead of reining in their ignorance call for money—money! cash—cash! to fight against the principles and *verities* of Christianity under the phase of “Spiritualism,” leaving the materialist-power nationally around us almost untouched.

Privately, again and again, the men whose names and knowledge would give stability and command public regard, have informed us of their sorrow and disquietude, of their *refusal* to be identified with the disgraced movement produced by two inexperienced men who make a living through the use of the printing press.

Naturally it is asked, why so large a sum with a meagre result? Our answer is that the public persecution expenses, though double what they ought to have been, might have been money well spent. The nation was roused, hundred of thousands of persons read the Slade case, and though prejudice prevented many from calmly weighing the evidence of visible ghost-power, yet the testimony of well-known men had its weight, and it only required a combined business management of the excitement to have caused the adhesion of thousands of family men to the acknowledgment of spirit-power, and secured their co-operation.

But that could not, cannot be effected, as the self-elected commanders-in-chief through the Press had not the confidence of the Spiritualists as a body. The constant begging appeals for money to oppose Spiritualism as supported in connection with the Christian verities by the ghost-chosen men of 1855! To support the Institution of a husband, wife and two children in a book shop, the mannerism of bully-begging has become a scandal and the derision of the public through a weekly journal. Such a "Spiritual Institution" is the use of two words to convey incorrectness to the public mind. A literary or scientific, or religious institution conveys the understood verity of a society of men in bulk with committee to guide till the annual general meeting record and pass audited accounts. A cornchandler's shop having an 18-ft. frontage in a side street cannot, except as a burlesque, be called a "Materialistic Institution," neither can a bookseller's shop of the same frontage be called a "Spiritual Institution." The other weekly journal is more devoted to the phenomenal reports of spirit-life and action, but every now and then its editor, Willy Wobblejaws, hesitates not to play second to the other journal, and attacks our revered religion. Thus for good or for evil, Spiritualists divide themselves into three. As a rule, the two weekly journals work away as they are able, pilfering from the Bible. The third toil and spread their knowledge privately in their several churches and avoid ever naming either the one or the other.

The *Spiritual Magazine* is issued monthly. It now closes its nineteenth year. It is the father of all Spiritualistic literature in the empire. Its articles and facts are studies for thinkers. It has as its basis, Christianity; but it has had to contend with two weekly publications published at, say, one-fourth the price—thus having in the year 104 issued for the *Magazine* 12.

Such is advocacy of spirit-life and power at the close of 1877.

BRITISH HURRICANE.—On the 15th of October a hurricane of great violence passed over Britain, and in its passage uprooted thousands of trees. Cambridge, Oxford, Bristol, Bath, suffered severely. Notice of the hurricane was forwarded by telegram from America the day before, and with the additional information that in a few days three other storms might be expected. These convulsions over large portions of our globe show the important duties the *ethereal* elements have in the atmospheric armies of the heavens. It is something curiously fearful to see a clear sky and bright stars, yet a power—a fearful power—*unseen*, but felt, sweeping along, uprooting and making a plaything of ponderous trees.

LIVING WITNESSES TO SPIRIT-POWER PHENOMENA.—For the second ten years, 1865 to 1874. Irrespective of Creed:—

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| <p>II. T. Humphrey, Clifford's Inn.
H. D. Jencken, Temple.
Dowager Duchess of St. Albans.
Lady Fairfax, St. George's Road.
Mrs. Scott Russell, Norwood.
Miss Galway, Lower Belgrave Street.
— Hamilton and Family, Ayr.
Mrs. Mainwaring, Victoria Street.
— Hart, Duke Street, St. James'.
Mr. and Miss Bertolaco, Fulham Road.
Hon. F. Lawless, Blackrock, Ireland.
Capt. Ch. and Mrs. Wynne, Sligo.
B. C. and Mrs. Nixon, Queen's Gate.
James Gore Booth, Aldershot.
Sir R. G. Booth, Buckingham Gate.
A. Smith Barry, M.P., Chesham Place.
Major and Mrs. Blackburn, Beaufort Gardens.
Lady Archibald Campbell.
Mrs. and Miss Wynne, Cerris, Ireland.
J. Bergheim, Knightsbridge.
H. A. Rudall, Langham Street.
Capt. Gerard Smith, Upper Belgrave Street.
Stanley J. Mackenzie, Bernard Street.
Mrs. Stopford, Grosvenor Gardens.
Mrs. Fitzgerald, Hyde Park.
Dr. Hitchman, Liverpool.
George Sexton and Family, <i>S.E.</i>
Edward Bennet, Richmond.
John Lamont, Liverpool.
Mrs. Ramsey, Bryanstone Square.
Martin R. Smith, Wimbledon.
S. T. Speer, Hampstead.
W. P. Adshead, Belper.
F. A. Binney, Manchester.
W. H. Coffin, Queen's Gate.
Dr. K. Cook, Richmond Hill.
N. F. Dawe, Regent's Park.
R. Fitton, Cheetham.
Dr. Hale, Rochdale.</p> | <p>Sir C. Isham, Northampton.
Joseph Ivimey, Seymour Street.
C. C. Massey, Portland Place.
W. W. Newbould, Regent's Park.
C. Reimers, Manchester.
St. Geo. Stock, Stoney Stratford.
M. Theobald, Mark Lane.
H. Wedgwood, 2, Anne Street, <i>W.</i>
Mrs. Wiseman, Bayswater.
Richard H. Hutton, Staines.
Mrs. Weldon, Tavistock Square.
Serjeant Cox.
H. G. Bohn.
F. Joad.
Algernon Joy.
Thomas Barkas, Newcastle.
Rev. J. P. Hopps, Leicester.
William Oxley, Manchester.
— Crayshaw, South Wales.
Rev. Thomas Colley.
Dr. Irons, Prebendary.
— Cholmondley, <i>S.W.</i>
Alex. Calder, Hereford Square.
James Bowman, Glasgow.
Henry Nisbet, Glasgow.
Mrs. Strawbridge, Upper Norwood.
— Swinton, Annerley.
Mr. and Mrs. Tebb, Regent's Park.
Mr. and Mrs. Cook, Hackney.
Cor. Peirson, <i>W.C.</i>
N. Alsop, Holborn.
H. Luxmore, Gloucester Gardens.
Gerald Massey.
Stainton Moses, M.A.
Thomas Percival, M.A.
Mrs. M. T. (Tennyson) Ker.
W. Francis Tennyson, Jersey.
Jane W. Douglas.
J. H. Gledstanes.
E. Dawson Rogers.
Samuel Chinnery.</p> |
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There is a host of persons who have witnessed ghost-power phenomena, but memory fails to recall; they are as a crowd, remembered without individuality, and as they have not forwarded their names for this list they must suffer the loss of not having given evidence of spirit-power.

HERR J. STEFAN has lately communicated the results of some interesting researches to the Vienna Academy of Sciences, relating to the heat-conducting power of several substances. The conducting power of copper being taken as unity, he found that of iron to be 0.17, ice 0.0057, glass 0.0016, water 0.0015, hydrogen 0.00039, hard india-rubber 0.00026, and air 0.000055.

ILLUMINATED TESTIMONIAL TO HENRY SLADE, OF THE UNITED STATES OF AMERICA.

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

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

Moreover they possess this most invaluable merit, that they occur in full daylight, and under conditions which permit of their verification by three independent senses, HEARING, TOUCH, AND SIGHT.

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

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

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

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

Having in view, therefore, the ignorance, prejudice, and subsequent animus of the prosecutor on the one hand, and on the other the knowledge we ourselves have of Henry Slade's powers as a Medium, and the testimony, corroborative and cumulative, of the many observers who have recorded their repeated experiments with him, we unhesitatingly avow our high appreciation of Henry Slade's powers as a MEDIUM, our

sympathy with him in the great anxiety and distress which he has undergone, and our unshaken confidence in his integrity.

He leaves us not only untarnished in reputation by the late proceedings in our law courts, but with a mass of testimony in his favour which could probably have been elicited in no other way.

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

DEFENCE FUND COMMITTEE AND OTHERS.

Alex. Calder, President of the British National Association of Spiritualists, Officer of the Order of the Legion of Honor.	Mary Pearson.
Geo. Wyld, M.D.	E. Dawson Rogers.
Stainton Moses, M.A.	F. W. Percival, M.A.
C. C. Massey.	H. F. Maltby.
J. Enmore Jones, Editor of the <i>Spiritual Magazine</i> .	Amy Ivy Burns.
Algernon Joy, M.I.C.E.	Agnes Maltby.
T. H. Edwards.	Emily Kislingbury.
Francis F. Hallock.	H. Withall.
W. Herbert.	Emily Combes.
H. Wedgwood.	Lisette Macdougall Gregory.
C. Burton Burton.	Thomas Blyton.
M. T. Ker.	A. T. T. Peterson, Barrister-at-Law.
George C. Joad.	A. Vacher.
Countess of Caithness.	E. Fitzgerald.
El Conde Duque de Pomár.	Morell Theobald.
Dalton Coffin.	Sarah Pearson.
C. Carter Blake, Doct. Sci.	William Henry Harrison, Editor of the <i>Spiritualist</i> .
Henry G. Bohn.	W. P. Adshead.
Desmond G. Fitzgerald, M.S.Tel.E.	J. Burns, Editor of the <i>Medium</i> .
A. C. Burke.	Cornelius Pearson.
Jane H. Douglas.	Alice Jones.
Benj. Coleman.	Rupert M. Jones.
J. H. Gledstanes.	P. Traill.
	S. B. Field.
	Georgina Weldon.
	Angèle Mènier.

INTERESTING INCIDENTALS.

REVISION OF THE AUTHORIZED VERSION.—The company appointed for the revision of the Authorized Version of the Old Testament concluded their 46th Session at the Jerusalem Chamber, last month. The following members attended:—The Dean of Canterbury, Dr. Alexander, Mr. Bensley, Professor Birrell, Professor Chenery, Mr. Cheyne, Dr. Davidson, Dr. Douglas, Mr. Driver, Mr. Elliott, Dr. Ginsburg, Dr. Gotch,

Archdeacon Harrison, Dr. Key, Professor Leathes, Mr. Lumby, Canon Perowne, Mr. Sayce, Professor Robertson Smith, Professor Wright, and Mr. Aldis Wright, secretary, 21 in all. Communications were received from the Bishop of Llandaff, Dr. Chance, and Dr. Field, who were unable to attend.

THE most ancient manuscripts now extant are those written in the Sanscrit language. A recent examination of the paper used for the Vedas discloses the secret that the stock was saturated with arsenic, and the paper prepared with it thus became unattackable by worms and insects.

WIZARD IN CENTRAL AFRICA.—The slaves in Ujiji are the most degraded class and the most wretched I have seen in Africa. They are ill-fed, beaten, and driven like cattle to work in the fields and to build houses. Then, again, the barbarous deeds carried on with the natives. If a fine lad or a fine young woman dies some one is supposed to have bewitched him or her. The tribe is mustered amid clouds of smoke from a wood fire under a large tree, then an old wizard-man comes to the crowd, who has just emerged from the thickets of some hill, where he says he has had communications with the Sun or Moon. All are seated on the ground and silent. The old man is dressed in a fine tiger's skin with the teeth hung on his neck, which they say contain his power of witchcraft. He mixes a certain kind of herb, and they all drink, and he goes off in a swoon. When he recovers all look eager on him to see who killed their son or daughter. By this time the witch-tea—as I call it—takes effect; and whoever this affects most is the culprit and is despatched with knives into eternity. Do these people not need some light? “For all the land is foul with monstrous wrong, and desolation by the Sons of Hell.” Then, again, the Wanguana, meaning free people, are half of them slaves of Arabs. They believe in all kinds of witchcraft, buy and sell slaves, and many of them are slaves themselves. In the evening one will assert he knows of a village in such a country where a man can turn himself into a tiger, and kill all the people that make great medicine so as he should be the great doctor. Such is the talk around the camp fire.—*Pocock*.

ZOOLOGICAL SOCIETY.—The first meeting of the Zoological Society for this session was held lately at Hanover square. After an announcement by the secretary of the addition to the Society's gardens since last meeting, Professor Flower read a paper on recent additions to our knowledgs of Mesoplodon, a genus of whales. He particularly referred to the way in which colonists, especially in New Zealand, having taken to zoology as a study, are doing valuable work. Especially with regard

to this genus have they contributed information, and as this is an old British whale, whose fossil remains are found in the crag, this is of interest. If, in the next ten years our knowledge of whales increases as it has in the last ten, we may more safely generalize as to groups. The Marquis of Tweeddale contributed an ornithological paper, and Professor Garrod spoke of a comparison he had had an opportunity of making between the skin of a Sunderbund rhinoceros and the Javan (*Sondaicus*) at the Zoological Gardens, which, on its arrival, attracted so much attention. He finds that the folds and other markings are almost identical, and they appear to be of the same species. Several technical papers were read.

METROPOLITAN HOSPITAL SUNDAY FUND.—The Council of this Fund have made their report on the collection made on Sunday, the 17th of June last, at the churches and chapels of various religious denominations in London. The Council state that they have the gratification of reporting that the fifth year of collecting the Fund has proved one of gradual but highly satisfactory growth in the number of contributing congregations as compared with former years. From the Church of England alone there are no less than 30 new contributing congregations, and from the Congregationalists, who head the list of contributors from other religious bodies, an average increase of 16 is found as compared with the three previous years. Nearly all other denominations have maintained steady averages. As a total the Council are glad to be able to show an average increase of 50 new contributions. The actual amount collected this year has not exceeded £26,082 19s. 1d., and this decrease, as compared with last year (£27,042 11s. 4d.), is evidently accounted for by the serious financial depression which has so materially reduced the means of the charitable. The Committee of Distribution report that “the total amount now recommended to be paid is £24,960, to be divided as follows:—£22,747 to 76 hospitals, including four institutions which may be classed as hospitals, and £2,223 to 43 dispensaries. Nearly all these awards are slightly below those of 1876, in consequence of an increasing number of applications to participate and a slight decrease in the amount to be administered by the Council. It is proposed that any additional payment to the Fund after this date may be allowed to accumulate in aid of next year’s Fund. The amounts collected annually in aid of this Fund since its institution in the year 1873 are as follow, exclusive of balances carried from year to year:—1873, £27,700 8s. 1d.; 1874, £29,936 17s. 10d.; 1875, £26,396 2s.; 1876, £27,042 11s. 4d.; 1877, £26,082 19s. 1d. The working expenses of this year’s Fund have amounted to

£993 10s. 2d., inclusive of all charges for printing, advertising, convening meeting, &c., being $3\frac{1}{2}$ per cent. of the gross receipts."

Editorial.

THE SUN'S DISTANCE FROM THE EARTH.—The astronomers of 1874 having summed up the several totals of their observations of the transit of Venus, have published the result as 93,300,000 miles. This result varies from the scientific declared result in past years. Originally the distance was 95,000,000, then 91,400,000, then 91,800,000, each scientifically right, till found scientifically wrong. The curious fact is, that 4,047 years ago the Builder of THE Great Pyramid seems to have had knowledge at least equal to modern knowledge in this improved scientific age. He has registered it in stone, and in a manner that cannot be obliterated, as 91,837,497 miles. It is more than probable that the next time the vibrations of the astronomical brains will, perhaps, alter from their recent 93,300,000 to a figure that will tally exactly with the Builder of the Pyramid; if so, what is the lesson? That there existed a man, or set of men, who had astronomical knowledge more accurate than we of modern days have. That the evolution of time has in the period of 4,047 not produced the evolution of a superior race of natural selection astronomers. It appears to us, that being so, we might peer into the powers of human beings 4,047 years *before* the erection of the Great Pyramid, and still find them neither better nor worse than their progeny; and if we take another epoch of 4,047, in all say 12,000 years, it maybe we may perceive a pigtail as with the Chinese of the present day, but no apetail nor tadpole. No, nothing but the workshop of the world, in continual activity, having within it the material out of which moulds for given purposes are manufactured, and the machine formed for the work to be done; as iron is used, and by intelligence manufactured into given shapes for given purposes, as in our agricultural implements manufactories: A spade never grows into a plough, nor a garden-roller into a threshing-machine.

"SPIRITUAL MAGAZINE."—Our effort during the past months has been to illustrate the harmony of nature in the Physical, Ethereal and the Spiritual. To illustrate their unity in action in the leviathan forces of the world we live on, and

working on and in every atom intelligent and non-intelligent. Naturally our bent has been towards those powers as developed in humanity. Therefore it was we unfolded our perceptions as to the forces visibly connected with that humanity. The machinery of nerves—of brain—of mesmerine—of instinct—of biology—of reason, in the past. There are before us for consideration the more inner powers that act with and on the physical and pertaining more to the spiritual. We have been gathering facts to illustrate the personal spiritual powers acting on and independent of us as spirits in the physical body. We bitterly regret that there is in us and many Church Spiritualists, a current of dislike to promote an external national spirit-power movement, till it is freed from the fungus that has got on its fibres, and a consistent movement is created and conducted by responsible men.

ATTEMPTS TO UNDERSTAND THE INFINITE. — Professor C. Von Negalli, of Munich, as in November Magazine, by the deduction from his observations of the mechanism of the universe declares this result. "Nature is everywhere uninvestigable where she becomes endless or eternal. We cannot conceive her *as a whole*, because a process of conceiving which has neither beginning nor end does not lead to conception." As in physical development, so in mental personality. The Deity being Infinite is uninvestigable. The effort to understand leads many to a principle that in the substances of all the orbs filling all, great and small, is the Infinite in mud and also in the diamond. We can therefore admire nature, and *there* and *that* is "GOD." To gain an idea of that mighty Person, we have to clothe HIM with humanity in his attributes, desires, and affections; and then having perceived Him in the characteristics of the atom we can perceive Him as the mountain, as the sun: and then the Heavens declare the power and the majesty of God, and the earth His wisdom, skill, and affection. Therefore it is that the perceptions of God, as defined by the Church-State and Dissent, have suited the mind and affections of so many millions of persons who every week meet to worship Him in spirit and in truth, in the churches created and sustained for that purpose, principally by voluntary offerings. This is the last number of the *Spiritual Magazine* for the year. Soon the Christmas carols of "Glory to God in the Highest," sung by the angel host while gliding over the fields, a long time ago, will be sung by tens of thousands of men and women and children, and as the earth rolls round on its axis, and minute by minute a fresh portion gets tinted with the rays of the sun, so minute by minute the sun's rays rouse up the Christians, and each takes up the song, and so it rolls along by a continued gathering

up of fresh voices and hearts. "Peace on earth and good will to men." Happy we who perceive the Divine veiled in the human. Angels! we join with you. Therefore it is that on our own behalf, and on behalf of the very many Spiritualists connected with the Churches, we thus publicly protest against the damaged and spurious Spiritualism which is collected by earnest persons, and put as the bread of knowledge for the nation to digest.

THE SPIRITUALISTS OF THE CHURCHES of England, Rome, Wesleyans, Independents, Baptists and others, have for some years been heart-pained at the squint-eyed, wizen-faced Spiritualism presented in the weekly journals devoted to what the promoters call Spiritualism—a Spiritualism like the shoddy materialization peep-shows lately so rife, and garnished with any and all anti-Christian utterances, to suit the picture-fancies of the audiences. The Spiritualists of the Churches desire to disabuse the minds of those in the churches and the nation, and say that the men are self-appointed exponents of Spiritualism. They protest against the wrong done, and desire, so far as their influence can extend, to declare that Christianity pure and simple, as unfolded in the New Testament, is *their* knowledge and belief; and that they consider and use Spiritualism as the physical evidence of Divine existence and action; and as the evidence also of continued human life after physical death. Thus, supporting Christian writers by the logic of phenomena, we thereby enter a standing protest against the unceasing ignorance weekly issued; and in the last month of this eventful year of 1877, record our convictions for our own sakes, for the Churches, and for our families. In a few months many of the original British Spiritualists will pass through the doorway of physical death, away from the sight of our fellow Spiritualists,—our forms, our voices, our written utterances will pass as a dream. Many of us have laboured earnestly, amidst scoffing and railing, for many years, to prove, through the phenomena of spirit-power, that the Lord God ruled, and His "ministering spirits (human beings disembodied) were and are the helpers of those who put their trust in HIM.

PROVOKED.—*This month* we have come to the front. For years we and others have advocated Spiritualism, pure and simple, apart from religious beliefs. Yearly and weekly we have had the unceasing cowardly attacks of Anti-Christian Spiritualists, but by mildness tried to show a better plan. The time has arrived to resist. This month we have done it: 1878 will see a notable change; and 1879 an organization conducted by men fit to lead the Empire.
