

THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

2nd.—Angels “are Spirits sent forth to minister,” visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as “Ministering Spirits” assist the families they are connected with by ties of affection.

SPIRITUALISTS in great numbers are connected with all the Churches of the Empire. Their knowledge vitalizes their perceptions of the Deity.

Our Battle Cry is now—ATTACK.

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TO READERS AND CORRESPONDENTS.

. With reference to an Article by Mr. F. TENNYSON, in the present Number, we regret that the "form" containing that Article was sent to press before we had an opportunity of affixing to it a note to the effect that it is an extract from a private letter written by Mr. TENNYSON, to a Friend in the Provinces. This latter gentleman has been induced by the representations of our mutual friend, Mr. J. TRAILL TAYLOR (from whom we have received the letter), to obtain the consent of the talented Author to its publication.—[Ed. *Spiritual Magazine*].

All Communications relating to this Magazine, whether of a Literary or Business character, should be addressed to the EDITOR, J. ENMORE JONES, Enmore Park, S.E., London.

Let all now take a heart interest in the Work before us. Get all Institutions in your district and all earnest thinkers to take the Magazine. Let all order through their Booksellers.

SPIRITUAL MAGAZINE: EXTENDED USEFULNESS.

SEVERAL SUBSCRIBERS have desired us to send them a few of the slips issued in June respecting the *Spiritual Magazine*, so that they may enclose them in envelope letters to those friends they desire to become Subscribers. We therefore this month enclose for that purpose as many as we dare to do without increasing the postage. *Energetic action* by our friends will extend still more our circulation. We rejoice to find that so many Spiritualists and Non-Spiritualists appear to be in heart earnest to extend the spiritualistic knowledge given monthly in the *Spiritual Magazine*.

As inertness is the great feature with many, our friends remembering that, may so arrange it as to know that the *Spiritual Magazine* is actually ordered; not "I think I will."

We prefer that intending Subscribers simply register their order at any respectable Bookseller who usually supplies the family with ordinary Magazine Literature. We prefer that plan to sending to us direct, but if the Bookseller objects, then send to us. This may be needful in districts far from London.

THERE NOW! Surely we have successfully erected the finger post—

 SPIRITUAL MAGAZINE.

THE FIRE AT ST. JOHN, NEW BRUNSWICK.—MANSION HOUSE RELIEF FUND.

THE LORD MAYOR in view of the recent calamitous Fire at St. John, New Brunswick, by which disaster according to official advices just received, 12,000 people have become destitute, and property to the value of \$12,000,000 has been destroyed, and at the request of an influential deputation, will be glad to RECEIVE at the Mansion House FUNDS in aid of the sufferers. The following Bankers will also receive Subscriptions, viz:—Messrs. Glyn, Mills & Co. (Bankers to the Fund), Messrs. Williams, Deacon & Co., the London and Westminster Bank, the Union Bank of London, the Bank of Montreal, and the Bank of British North America.

The distribution of the Fund will be entrusted to the Lieut.-Governor of New Brunswick, the Mayor of St. John, and the President of the Board of Trade, with power to associate any other gentleman to aid them in their work.

The following DONATIONS have already been promised or received, viz:—

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Mansion House, June 26.

THE
Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

JULY,]
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
211.

SPONTANEOUS GENERATION—ROYAL
INSTITUTION.

By PROFESSOR TYNDALL.

PROFESSOR TYNDALL began by illustrating the change from sweet and transparent animal and vegetable infusions to putrefying and turbid ones. The turbidity, he said, was due to swarms of infusoria, the lowest forms of which, called bacteria, were the known agents of putrefaction. He referred to the two rival views regarding the origin of these organisms; the one deriving them from seeds, eggs, or germs, the other from spontaneous generation. Contrasting the power of a luminous beam with that of our best microscopes, he showed, by referring to the recent observations of Dallinger, that the beam can reveal the existence of germinal particles which baffle a magnifying power of 15,000 diameters. Exposing, a year ago, both animal and vegetable infusions, boiled for five minutes, but eminently putrescible, to air proved by the beam to be free from floating matter, they were never found to putrefy or show the slightest inherent power to develop bacterial or fungoid life. The evidence furnished by hundreds of experiments bearing upon this point, and executed with the utmost physical precision, was complete. Last autumn, however, the organic liquids previously experimented on, and which five minutes' boiling reduced infallibly to barrenness, were found capable of withstanding fifteen minutes' boiling, filling themselves afterwards with putrefactive organisms. There is no correction of error here; the two portions of the inquiry are perfectly correct.

Either, therefore, the Professor reasoned, in 1876, the infusions had become endowed with an inherent generative energy not possessed by them in 1875, or some new putrefactive contagium external to the infusions, and of a far more obstinate character than that of 1875, had been brought to bear upon them at the later date.

By experiments long continued Professor Tyndall convinced himself that in his later inquiries the laboratory of the Royal Institution had become filled with a virulently infective atmosphere. He therefore removed his apparatus to the Jodrell Laboratory, in Kew Gardens, and exposed his infusions to its less infective air. The result was that liquids, which in Albemarle Street resisted three hours' boiling, filling themselves afterwards with putrefactive organisms, were completely sterilized by five minutes' boiling at Kew. Either, then, the infusions had lost in Kew Gardens a generative energy which they possessed in the laboratory of the Royal Institution, or their deportment in the laboratory must be referred to the contagion of its air. With a view of making nearer home experiments similar to those made at Kew, a shed was erected on the roof of the Royal Institution. Chambers were prepared in the shed, and charged with infusions which had never been permitted to come near the laboratory. The first experiments failed utterly, the air of the shed proving sensibly as infective as that of the laboratory itself. The cause of this was not far to seek. Professor Tyndall's assistants had passed from the laboratory to the shed and from the shed to the laboratory, unconscious carriers of infection, like those cowherds, who, the *Times* informs us, unsuspectingly spread abroad the germs of foot-and-mouth disease. The shed was subsequently disinfected, and uninfected clothes were employed for the preparation and exposure of the infusions. The result was that they remained pellucid and without any trace of bacterial life. Now a rod 30 feet long would stretch from the infusions in the shed to those in the laboratory. At one end of this rod, five minutes' boiling rendered the infusions barren; at the other end the same infusions resisted 180 minutes' boiling. Shall we, then, infer that at one end the infusions possess the power of spontaneous generation and at the other do not? Or that at one end we have obstinately infective and at the other end comparatively uninfected air?

It is needless to dwell upon the absolute similarity of the spread of putrefaction, as here illustrated, to that of infectious disease. There is not a phenomenon of the one which does not find its parallel among the phenomena of the other. Where, then, are we to seek the contagium which so copiously produced

the organisms of putrefaction, after the ordeal to which the infusions in the laboratory had been exposed? Professor Tyndall rendered it visible. Placing a small truss of old and desiccated hay, obtained from Heathfield in Sussex, under a horizontal beam of light sent through the darkened theatre of the Royal Institution, on beating the hay clouds of fine dust rose into the beam. That was the contagium. Mingled with that dust were the desiccated germs which had spread a plague among the infusions, asserting their vitality after exposure for hours to a boiling heat. Washing these germs from the hay, we obtain an infective virus which, if communicated in the most minute quantity to a perfectly sterilized infusion of any kind, causes it in 20 hours to swarm with putrefactive organisms. It may be, for aught the Professor knew, the contagium of hay-fever. Certain it is that in the nostrils of persons affected by this catarrh, *vibrios* similar to those developed from the hay germs are found in swarms when the fever is high. How would these obstinate germs act in the wards of a hospital? They cause both animal and vegetable infusions to putrefy. How would they affect the wounds and sores of living men? Would they succumb to ordinary disinfectants? These are questions of the gravest import, which the enlightened student of the antiseptic system will know how to answer for himself. Or, suppose a bunch of this hay shaken in the air of an establishment devoted to the preserving of meats and vegetables, is it not probable that the ordinary process of boiling, by which such preserves are sterilized, would be thereby rendered nugatory, serious commercial loss being the result? It may be added that a wiry hay from Guildford which did not appear to be old proved almost as refractory as that from Heathfield. Boiled continuously for four hours, these desiccated germs maintained their vitality unimpaired, while specially resistant germs defied five, six, and in one instance eight hours' boiling.

We now turn to another aspect of the question; following the plain indications of the germ theory of putrefaction, we sterilize in five minutes the very infusions which, a moment ago, were described as resisting five hours' boiling. The germs are indurated and resistant, the adult organisms which spring from them are plastic and sensitive in the extreme. The gravest error ever committed by biological writers on this question consists in the confounding of the germ and its offspring. The active bacteria developed from those obstinate germs are destroyed at a temperature of 140 deg. Fahrenheit. Let us reflect upon these facts. For all known germs there exists a period of incubation, during which they prepare themselves for emergence as the finished organisms, which had been proved so

sensitive to heat. If, during this period, and well within it, the infusion be boiled for a fraction of a minute, even before the boiling point is reached at all, the softened germs which are then approaching their phase of final development will be destroyed. Repeating the process of heating, every 10 or 12 hours, each successive heating will destroy the germs then softened, until after a sufficient number of heatings the last living germ will disappear. If properly followed out the method of sterilization here described is infallible; a temperature, moreover, far below the boiling point suffices for sterilization. Professor Tyndall showed infusions of mutton and turnip competent to resist five hours' continuous boiling, but which had been reduced to utter barrenness by the proper application of a temperature of 160 deg. Fahrenheit.

Numberless observations indicated that oxygen was necessary to the life of the organisms here under review. A thick scum would often collect upon the top of an infusion, which scum, greedy of oxygen, and appropriating it, permitted no trace of the gas to reach the infusion underneath, which remained on this account as pellucid as distilled water. Hence the idea of sterilizing the infusions by depriving them of air. This was done with perfect success. Subjecting an infusion for four or five hours to the action of the Sprengel pump, and subjecting it afterwards to one minute's boiling with a view to extinguish its already expiring life, in the great majority of cases germs were destroyed. A minute thus accomplished what 300 minutes in the presence of air failed to accomplish. Here, as in all other cases, old and desiccated hay infusion proved most intractable. Nor is the effect here mentioned to be ascribed to a mere suspension of the life of the germs; they are deprived of life by being deprived of air, for when after a sufficient time germless air is restored to the infusions it fails to revive them. It is obvious that these remarks also apply to infusions purged of air by boiling. There is a singular similarity between the vital actions of these lowest organisms and those of the highest. Privation of oxygen stifles both low and high, and excess of oxygen poisons both.

Professor Tyndall exhibited infusions of beef and mutton which had been subjected for many weeks to a pressure of ten atmospheres of oxygen, which were sweet, transparent, and without a trace of life. In connection with this subject, the Professor referred to the beautiful experiments of M. Paul Bert, and concluded his discourse with these words:—"I hardly think it necessary to summarise what has been here brought before you. In fact, the whole discourse is but a summing up of eight months of incessant labour. From the beginning to the end of

the inquiry there is not, as you have seen, a shadow of evidence in favour of the doctrine of Spontaneous Generation. There is, on the contrary, overwhelming evidence against it; but do not carry away with you the notion sometimes erroneously ascribed to me, that I deem Spontaneous Generation 'impossible,' or that I wish to limit the power of matter in relation to life. My views on this subject ought to be well known. But possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest, as in the highest of organized creatures, *the method of nature is that life shall be the issue of antecedent life.*"

[The experiments of Beale, Dallinger, and Tyndall effectually coffin up the "Spontaneous Generation" corpse, so fondly hugged by many "trained Scientists," to whom Spirit-power is an "impossible."]

S O U L I N M A N .

By J. ENMORE JONES.

WE have reached an important division of our investigation. We have proved the existence of the solid, and the existence of a soul in the solid, in earth, minerals, vegetables, fish, fowl, birds, animals—in some cases being able to prove it by facts cognisant to all; in others, by sensitive powers possessed by portions of our fellow men, *but confirmed* by tests, these being our only modes of direct proof.

As the iron, the tree, the fish, and the brute, are speechless—no voice have they. In poetic imagery, "The mountains and the valleys break forth into singing, and the trees of the fields clap their hands," but not one of the tribe can tell us their sensations of pleasure and of pain; the tree cannot tell us its pleasures during growth; its pains when the burning sun absorbs all its moisture, and its agonies when the woodman severs the branches from the trunk. We have heard the gardener telling us that the shrub bleeds, and the sensitive plant shrinks from adverse influences. The horse and the ass in our cities feels the blows or the thong of the oppressor; the flesh is seen to writhe, but no sound of complaint is heard—no explanation of sensations can we understand. We have therefore to observe and reason; but man, considering man, has reason, has susceptibility, HAS VOICE. He has his own consciousness; he can feel pleasure and pain; if he has an analytic intellect, he can watch the action of chemical substances on himself; he can

communicate his observations and his sensations by speech to his species in language each understands. Doubtless the crow tribe have some power analogous to speech, by which they conduct their gyration in the air with all the skill of military tacticians, and sit in judgment on their fellow crow who may have transgressed their laws, and then punish by death.

Other divisions of animated nature, from their habits and actions appear to have a spirit—to them as perfect for its use as that possessed by man; but as they give out no voice, which man can understand, man has to study his own composition, feelings, and motives, and by converse with his fellows compare notes; he can experiment, gather facts, and from those facts discover laws which, when discovered, open new fields of harmony, startling us by their simple grandeur; leading us, in our egotism, to laud and magnify the man who discovers the law, but, as a rule, ignore or minify the GREAT INTELLECTUAL Designer who first planned and created it.

As our object is to prove by facts that Man has, in *addition* to his body, a Soul and a Spirit; and as they are so incorporated, the one in the other, it requires more than ordinary care so to conduct our examinations as to avoid mingling the operations of the one with that the other; or of any given two with the third, while it may be under examination. By and bye, when our examination of each part is concluded, and we can from a given position observe the working of the three powers in unity, our task will be as much more pleasing, as our looking at the rose in all its richness of colour, form, leaves, and stalk, is from the concentrated attention of our minds only on the stalk, the thorn, the leaf, or the colour.

The relation of matter to matter—the frequent evidences we have of attraction and repulsion—of affinity and want of affinity in solids, in fluids, and in gases—have been fertile sources of delight and of investigation; and these researches have increased our knowledge of the divisions matter is composed of; analysis has been carried on with indomitable zeal in several branches of the sciences, and the results have been astounding; discovery upon discovery has for many years past been the rule; chemical knowledge has so increased, and the amalgamation of solids and essences have made the combinations almost as numerous as those which can be made from the 26 letters of our alphabet. In the human body we can detect iron and other ingredients; we can perceive how portions of the system work—others we cannot; we use the words carbon and oxygen with freedom; chyme and chyle, and other terms and phrases for the operation of the multitudinous pieces of human mechanism, fill our books and our brains. But how apples, oranges, and bread—how fish

and fowl, can, by human mastication, be turned into flesh and hair; how the play of affinities and anti-affinities are kept in harmony in the human body for so many years is beyond our imitation, and also beyond our comprehension. They are facts—we cannot deny them—and therefore we endeavour to create a theory which will cover the facts, but which, in many cases, is like a spider's web, beautiful in its proportions, but so delicate in texture, that the muscular energy of a fresh discovery by some philosopher breaks the web, and all is naught.

To prove Soul-existence in the human organization is of vital importance in the consideration of, and judgment upon, the question of man's immortality; we seem intuitively to perceive, that as a man is a part of animated creation, the laws and their developments, as observed in other bodies, must be in action in him; and as questions are easier put than answered, so conviction, or intuitive judgment, passes sentence from past observations of facts, which have been the links of the chain; but the vividness and details of those facts have passed away, nor can they be recalled in our ordinary condition, unless in shreds and patches—a ray through memory partially lights up some bygone landscape scene, which, at the time, bathed the senses in perception. Those rays of past knowledge help the decision; but to an inquirer of the why and wherefore, an indistinct and unsatisfactory answer may only be given. On the division of investigation before us, we will point to leading facts; and as they pass in review before the mind of the reader, they may recall forgotten facts of a kindred character, which will be additional rivets in the machinery of Truth.

Let Man meet Man and shake hands; they look well, feel well, and converse joyously: neither are conscious of any effluvia proceeding out of their bodies. They are healthy—the air around them is so pure they appear not to be conscious of its existence. Ask them, Is there any effluvia, aura, or light coming from you or your friend? The surprised answer would be No. So ready is the judgment to be guided by sight; but they forget that the air they breathe is a compound of oxygen and nitrogen—innoxious merely because of the existence of a beneficent law by which twenty-one parts of the one mingle with seventy-nine parts of the other. If but a slight change were to take place in these proportions they would become deadly gases, and these healthy and joyous men would gasp in agony and lie still in death. Let either of those men in their fulness of health meet a friend in "ill health," or go to the room of a sick person, and he is at once conscious of change—the emanations from that sick man in fever, small-pox, or other diseases are so subtile yet unseen

that they enter the healthy man, impregnate him, and in many cases prostrate him in sickness of a like kind. Nothing cannot produce something: something, therefore, must have come out of the sick. Something also comes out of the healthy which is so subtle that often, as in vaccination, the infinitesimal portion of that something enters into or is absorbed by the sick, and seems to permeate the whole body with health, as the almost unseen vaccine matter enters, spreads, and yeasts the whole body with disease. The correctness of this position apart from sick-bed evidences is through the bloodhound. Let the waistcoat, hat, or stockings of any man, however healthy he may be, be shown and smelt by a bloodhound, and he singles out that smell from all other smells, showing that each man has a distinctive "aura" or essence issuing out of him as distinct as the variations of the human face. Hours and days after will that bloodhound "get on the scent," and with untiring, unerring zest will he scent footstep after footstep till he reaches the person he is in quest of—an unanswerable proof that from man issues an aura or scent. In the human body is phosphorus: it has lately been acknowledged by men of science to be in the brain; it unites with the other chemicals in the body, the constituent portions of which are detailed in past pages and need not here be re-inserted. Latent heat pervades *all* bodies; the proportions vary, yet still it is there, and under certain laws can be developed. I need not here go into proofs of this, because the fact being acknowledged by the leaders of the sciences, arguments and proof would fill our pages and no adequate compensation be received. The foregoing statements prepare the mind for receiving the assertion that some human beings are more sensitive to external influences than others. In some the sensations of heat or of cold are more acute than in others; some are more quick-eyed than others; some are long-sighted, some are short-sighted; the power of the eye varies, and *according* to that power so is the judgment of persons as to the appearance of objects at a distance. A young friend of mine on being asked her opinion of the Crystal Palace, Sydenham, shortly after it was opened, stated she did not see why people should praise it as they did, that it was very pretty and had a great many flowers, &c. Now, as she was gradually losing her eyesight and could not see perfectly the objects within the dimensions of *even one* of the courts, her powers of vision prevented her taking a sweep of the whole building and perceiving the harmonies of the palace as a whole. Her impressions though truthful, were as much inferior to the reality as our ordinary impressions of the extent of the naked eye-range of the sky is inferior to those men whose powers of vision are so great as to see without telescopes the moons round Jupiter. But for

the telescope those statements would be considered untrue by many, yet the moons would be there deny who would. So with the lights issuing from the human body, they are seen by that class of persons called "sensitives," who see lights or the auras which issue from all men and women. These lights are of various colours and shades; from some the aura is so dead in brightness of colour as to be almost unseen, others so bright as to envelope the persons as if in a mist of light, scarcely allowing the features to be recognised. From some the light is most intense and radiant from the head, producing the halo as we have it in olden pictures of Christ and his apostles. By means of these lights or auras do these sensitives *judge* of the state of a person's body as well as of his mind, and it is very interesting to hear the declarations of the mental and moral character of individuals given by those sensitives who pay any attention to the gift they possess. Many experiments made by me with sensitives have shown that the play of chemical affinities *in* the body has a powerful effect on the barometer of the mind, causing hilarity and gloominess—joy they hardly know why, and sorrow they hardly know wherefore. A lady (Mrs. Grant), gave me the following incident connected with her first introduction to Mesmerism. She had lost her husband, and a heavy gloom hung over her mind which she could not get rid of; she was ever weeping, had no collectedness, no energy. A friend, talking about Mesmerism, brought a young girl to her house who was susceptible to mesmerine. Mrs. G., interested, took the girl's hand kindly, and in due course the girl left. Some three weeks after she received a letter from the friend of the young lady, requesting that she might be permitted to call on her. The girl came, and it seemed that for three weeks she had been ever weeping, melancholy, and unfit for the duties of life, and in her trance state asserted she would not be better till she saw Mrs. G. again. Strange to say, Mrs. G., from the time of the young girl's visit, had entirely lost her melancholy weeping propensity and could attend to her house duties with comfort. On the departure of the girl all her old feelings of weeping, &c., returned and the girl lost hers. Here we have an interesting case of the transmission of unhealthy aura located in the brain to another person in full health but sensitive—a beautiful illustration of that something we call Infection. The play of auras over the brain-organs of man is very interesting, revealing by their intenseness on certain localities of the head what organs are most in action, and causing those who do not know the law and the power of the sensitive to think they are possessed of supernatural knowledge, because of the discernment the seer has of the propensities of

the party, no matter how sedulously they may have been kept from the public eye.

The existence and power of the aura is displayed in an extraordinary manner under the manipulation of Mesmerists—a power revived by Mesmer, but known and practised by the Egyptians upwards of 3,000 years ago, as we have proof in the hieroglyphics cut in stone and lately excavated from the buried cities of those ancients. The aura, or MESMERINE issuing from man, was known and used in their time, and is known and used in our time with like results; and no marvel when we examine and consider the character and powers of the various chemicals we are composed of, as iron, lime, magnesia, soda, and potash; and as the powers *in* those chemicals when exhibited by medical practitioners upon their patients neutralize the disease and promote a cure, while the solids pass off in the draught; so in like manner those powers as they are *shed off* by the man in a healthy condition, being the exact chemical combination or compound mixed by nature from the exact formula to produce health, we ought not to be surprised that the aura of soda, of magnesia, of lime, of iron, coming from a healthy laboratory, should be beneficially *absorbed* by the negative DISEASE, which disease is created and developed by the wrong admixture of chemicals, improper food, miasma, &c.

Heat or cold perforates clothing, and we feel the heat or cold; the human body, by means of its extreme porousness, is ever receiving the influence; in like manner the fevered patient absorbs through his pores the cool chemical aura which issues from the healthy man standing by his bedside. This aura, as I before stated, is a *force*, a substance, projected *beyond* the man, as the magnetic aura in a magnet is projected out from the iron and acts upon the needle—like assimilates to like. To those who may not be satisfied with the statement here made of there being such an aura or power, I point out a simple and effective method for testing its truth. Let the person, if he be healthy, request any unhealthy or weakly acquaintance or child, to hold out the palm of the hand as flat as possible, then slowly, for say five times, pass the fingers *down* the centre of the outstretched palm, from the wrist to the centre finger tip, at say an inch from the flesh, and then ask the question, did you feel anything? and in nine cases out of ten the answer will be, "Yes, I felt a cold current, like a gentle wind, passing;" or, "I felt a hot current;" or, "I felt a pricking or tingling sensation," you will then have proof that an aura has passed from your hand to that of your friend; and what you may consider the more remarkable, will be a sensation in *your own* fingers, while they are passing over the spot on your friend's hands, where *he* feels

the influence most powerfully. That influence is a substance, has a form, has shape and dimensions, is of that element we call Soul,—a power not seen but felt.

With such information as now given, it is needless to elongate principles; the data has been given by which any one may examine for himself. That throughout nature, animate and inanimate, a Soul power is in solid substances, and, by the law of affinity, that power is attracted to, resides in, acts with, and develops the chemical properties of the body it is associated with; in the same manner as iron, by the mere stroke of a magnet has *somehow* created affinity with some unseen power in the atmosphere, which regularly passes on to the iron, is in the iron, assists the iron, and the iron assists it. The soul of man is manufactured by the chemical substances his body is made up of, and sheds off as heat the surplus not required; is attached to the body of man, is in the body, assists the body, and the body assists it; and so it will continue till the magnet is demagnetised, the physical body of man is un-souled by Death. The soul untrammelled ready for its future, will be as a comet is, fit for motion and use, having in every atom of its substance its old guide—SPIRIT.

[*Facts and Thoughts on the Third Spirit-power, in August.*]

NERVE SYSTEMS—ROYAL INSTITUTION.

By G. J. ROMANES, M.A.

THE EVOLUTION OF NERVES AND NERVE SYSTEMS.

Last year Mr. Romanes discoursed on the medusidæ, especially with reference to the facts his researches had revealed respecting their nerves. He has since then continued his observations, and the details of his work will appear in the transactions of the Royal Society. The scope of the discourse on Friday was to show the bearings of his researches on our knowledge of the genesis of nerves, having especial reference to Mr. Herbert Spencer's theory as to the mode in which nerve-tissue first becomes differentiated from protoplasm—*viz.*, by waves of contraction (and with them waves of stimulation) proceeding more frequently from the more exposed parts of the specific-shaped masses than they do from the less exposed parts—thereby causing a polar arrangement of the protoplasmic molecules lying in the lines of most frequent passage, and so converting these lines into tracts offering less and less resistance to the waves of stimulation as distinguished from the waves of contraction. By constant use, therefore, these tracts begin to

perform the essentially nervous function of conveying impressions or stimuli to a distance irrespective of the passage of a contractile wave. Referring to a diagram of *Aurelia aurita*, Mr. Romanes explained that all the ganglia in the margin of the swimming bell are collected into eight marginal bodies situated equidistantly. If these are cut out, all further spontaneous action is found to be impossible, but the animal continues responsive to stimulation just in the same way as protoplasm or muscle does, and the all-important question with regard to the contractile waves is this—are they merely of the nature of muscle waves, such as is seen in primitive protoplasm, or do they require the presence of rudimentary nerve fibres to convey them, the stimulus wave of the rudimentary nerve fibre thus, as it advances, progressively causing the contractile wave in the rudimentary muscle fibre? As was stated in the lecture of last year, these contractile waves passed on from a point of stimulation even when the swimming bell was cut with scissors into a zigzag or into a long spiral ribbon, as in paring an apple without breaking the rind. The first idea naturally was that such cutting up must destroy any network of nerve fibre that might exist. Since the lecture of last year, however, Mr. Romanes has noticed the wholly unexpected fact that reflex action occurs between the marginal ganglia of the medusa and all the contractile tissues of the animal. If the swimming bell of *Aurelia* be cut and so unrolled that, roughly speaking, it forms a parallelogram, and all the ganglia be removed except one at one end of the parallelogram, then if a gentle stimulation be given at the other end, too gentle in itself to start a contractile wave from the point stimulated, there will nevertheless in a little while be a contractile wave started from the other end—from the ganglion, thus showing that a stimulus wave must have passed through the contractile sheet to the ganglion, and so caused it to discharge. In some cases the passage of this stimulus wave admits of being traced. For the numberless delicate tentacles which fringe the margin of this medusa are more excitable than is the contractile tissue of the bell; so that a stimulus which is not strong enough to start a contractile wave in the bell may start a contractile wave in the tentacles, one tentacle after another contracting in rapid succession till the wave of stimulation has passed all the way round the disk. These facts prove in a beautiful manner that the tissue is already so far differentiated from primitive protoplasm that the distinguishing function of nerve has become fully established. And now this very important question arises—Does this conductile function prove itself as able to survive the process of severing as the contractile function has already been found

to be? Mr. Romanes has found that it is as tolerant. For it is quite as difficult to block the passage of stimulus waves by means of interposing cuts as it is to block the passage of contractile waves by the same means. This is perhaps the most important observation both to the physiologist and the evolutionist that has ever been made in the whole range of invertebrate physiology. To the physiologist it demonstrates that the distinguishing function of nerve, where it first appears upon the scene of life, is a function which admits of being performed vicariously to almost any extent by all parts of the same tissue mass. To the evolutionist it demonstrates the existence of such a state of things as his theory of nerve genesis would lead him to expect. In the case of a medusa cut in a spiral strip, it was noticed that where the waves became suddenly blocked by section, in about 90 or 95 per cent. of cases such blocking was permanent; but in the remaining 5 or 10 per cent. of cases, after a time that varied from a few minutes to a day or more, the obstruction is overcome, and the contractile wave passes forward with perfect freedom. This is not due to what physiologists call shock. The explanation of a *temporary* blocking is of great interest, and the following hypothesis is probably the true one. Suppose there is a well differentiated line severed by the cutting, and near it an uninjured line less differentiated, which while almost is not quite able to convey the stimulus. The waves of contraction and of stimulation are no longer able to pass along the usual line, now severed, and as they perpetually "break" upon the area of blocking, each of the forces concerned seeks for itself the lines of least resistance. The principal line will be the partly differentiated line, which is already nearly able to carry on the wave of stimulation. Every wave therefore imposes a much higher degree of functional use on this line than it was ever before required to exercise, and as this greater use causes greater permeability, the line, from being almost, is soon quite able to carry a wave of stimulation, and so to set up a wave of contraction beyond the line of previous blocking. As might be expected, the first waves were feeble, but they were observed to get stronger and stronger, till at last, as the nerve passage became more permeable by use, they poured on without any perceptible diminution of force. Mr. Romanes also described another species of medusa which he has called *Tiaropsis indicans*, which has a more highly differentiated nervous "system," and whose polypite turns to the direction of a stimulant. It is, however, the first appearance of nerve lines, as in *Aurelia*, in the least differentiated form that is of the greatest interest. Speaking in conclusion of the way in which these observations

supported Mr. Herbert Spencer's theory of *nervo-genesis*, Mr. Romanes said that not only in biology, but also in psychology, its bearings are indefinitely great, as proved by the fact that it may be said to constitute the basis of Mr. Spencer's entire system of objective psychology. It is a proverbial saying that "practice makes perfect," and in Mr. Spencer's theory we have a physical explanation of the fact. For no one can doubt that in the cells and fibres of the brain we have the physical aspect of all those relations which on their psychical aspect we know as thoughts and feelings; so that if the theory explains the formation of nerve fibres in the contractile tissues of medusæ, it must be held no less certainly to explain the formation of intellectual habits in man.

SOUTHERN INDIA: DEVILS AND MEDIUMS, HINDOOISM AND BUDDHISM.

By PROFESSOR WILLIAMS.

ANIMAL AND PLANT LIFE.—Perhaps the most striking point of difference between Northern and Southern India is due to the circumstance that the South possesses all the characteristics of the Tropics in the greater exuberance of all kinds of life and vegetation. Let any one imagine the contents of the best-stocked zoological and botanical gardens of Europe multiplied indefinitely and scattered more or less abundantly over an immense country, and he will have some idea of what this exuberance really is. To realise it fully, however, one must go to the extreme South and Ceylon. There one may come across almost every animal, from a wild elephant to a firefly. There, as one strolls through a friend's compound or drives to a neighbouring railway station, one passes the choicest plants and trees of European hot-houses growing luxuriantly in the open air. As to animals, they seem to dispute possession of the soil with man. They will assert with perfect impunity their right to a portion of the crops he rears and the food he eats, and will even effect a lodgment in the houses he builds as if they had a claim to be regarded as co-tenants. This is owing in a great measure to the sacredness of animal life in India. Not only is there an absolute persuasion in the mind of a Hindoo that some animals, such as cows, serpents, and monkeys, are more or less pervaded by divinity, but most Indians believe that are 84 lakhs of species of animal life through which a man's own soul is liable to pass. In fact, any noxious insect or loathsome reptile may

be, according to the Hindoo religion, an incarnation of some deceased relative or venerated ancestor. Hence, no man, woman, or child among the Hindoos thinks it right to kill animals of any kind. Hence, too, in India animals of all kinds appear to live on terms of the greatest confidence and intimacy with human beings. They cannot even learn to be afraid of their enemies the European immigrants. Mosquitoes will settle affectionately and fearlessly on the hands of the most recent comer, leeches will insinuate themselves lovingly between the interstices of his lower garments, parrots will peer inquisitively from the eaves of his bedroom into the mysteries of his toilet, crows will carry off impudently anything portable that takes their fancy on his dressing-table, sparrows will hop about impertinently and take the bread off his table-cloth, bats will career triumphantly round his head as he reads by the light of his duplex lamp, monkeys will domesticate themselves jauntily on his roof, and at certain seasons snakes will domicile themselves unpleasantly in his cast-off garments, while a whole tribe of feathered creatures will build their nests confidently under the trees of his garden, before the very eye of the village children who play near his compound. I have heard it said in England that the tigers of India will soon be exterminated; yet I looked down from the heights near Ootacamund on a tract of country swarming with tigers and wild animals of all kinds. Such animals are on the increase in these and other similar localities, notwithstanding the active warfare of rifle-armed English sportsmen. The truth is that those Europeans who venture into such jungles to shoot down tigers are themselves struck down, like Lord Hastings, by jungle fever; and before we can induce the natives to wage a war of extermination against beasts of prey we must disabuse them of the notion that men are sometimes converted into wild beasts, and that the spirit of a man killed by a tiger not unfrequently takes to riding about on the animal's head.

With regard to plant life, it must be borne in mind that in the creed of the Hindoos even plants may be permeated by divinity or possessed by the souls of departed relatives. No Hindoo will cut down the divine tulsi, or knowingly injure any other sacred plant. As to the holy Pipal, it may indulge its taste for undermining walls and houses, and even palaces and temples, with perfect impunity. Happily, there is a limit to even the most pious Hindoo's respect for plant life. Perhaps the most demonstrative and self-asserting and at the same time most useful of tropical trees is the palm. Palm trees are ubiquitous in Southern India, and yet the eye never wearies of their presence. One hundred and fifty different species may

be seen in Ceylon, among which the most conspicuous are the cocoanut, the palmyra, the date, the sago, the slender areca, and the sturdy talipot—often crowned with its magnificent tuft of flowers, which it produces only once before its decay, at the end of about half a century. Avenues of palm trees overshadow the roads and even line the streets of towns. The next most characteristic tree of Southern India is the banyan. The sight of a fine banyan tree is almost worth a voyage from Southampton to Bombay, and it can only be seen in perfection in the South. One I saw in a friend's compound at Madura was 180 yards in circumference, and was a little forest in itself. Then there is the beautiful plantain, with its broad, smooth leaves, rivaling the palm in luxuriance and ubiquity. Then one must go to Southern India to understand how the lotus became the constant theme of Indian poets, as the symbol of everything lovely, sacred and auspicious. Space indeed would be denied me if I were to tell of groves of mangoes and tamarinds, clumps of enormous bamboos, gigantic creepers in full blossom, tree ferns, oranges and citrons, hedges of flowering aloes, cactus, prickly pear, wild roses and geraniums, or even if I were to descant at large on such useful plants as coffee, chinchona, tea and tobacco.

CHARACTER AND CONDITION OF THE PEOPLE.—If the most apathetic traveller is astonished by the nature of the climate, by the vastness of the country, by the diversity of the scenery, by the exuberance of animal and plant life in Southern India, much more is his wonder excited by the multiplicity of races which constitute its teeming population, by the variety of their costume, manners, social institutions, usages, religious creeds, and dialects. Biologists, ethnologists, and philologists will find here (as in Northern India) a rich banquet set before them, from which they may always rise with an appetite for more. The inhabitants of Bombay, whose number exceeds that of any other city in the British Empire (except London and Calcutta), may be said to belong partly to Gujerat, partly to the Koukan, and partly to the Marathi country. When we have ascended the Bhoré Ghat and are in that part of the Decan of which Poona is the capital, we are fairly among the Marathis, who are the principal representatives of the Aryan race in Southern India. The Brahmins and higher classes of this race are often fine intelligent men, and sometimes great Pundits, but withal proud and bigoted. Their women are kept less secluded, and are far more independent than the women in Northern India, where Mahomedan influences are much stronger. It is common to see Marathi ladies walking about in the streets of large towns and showing themselves in public without any scruple. The rest of Southern India, not including the

Aryan Orissa, is peopled first by the great Dravidian races (so called from *Dravida*, the name given by the Sanskrit speakers to the Southern part of the Peninsula), whose immigrations into India in successive waves from some part of Central Asia immediately preceded those of the Aryans. These Dravidians are of course quite distinct from the Aryans; their skin is generally much darker, and the languages they speak belong to what is called the South Turanian family. They may be separated into four distinct peoples, according to their four principal languages—Telugu, Canarese, Tamil, and Malayalam. Secondly, by the wild aboriginal races, some of them Negroid, and as dark in complexion as Africans, and others of a type similar to the savages of Australia. They are now usually called Kolarians. Their irruptions preceded the advent of the Dravidians, and they are still found in the hills and other outlying localities. Of the Dravidians the Telugu and Tamil speakers are by far the majority, each numbering 15 or 16 millions. The Tamil race, who occupy the extreme south from Madras to Cape Comorin, are active, hard-working, industrious, and independent. Their difficult and highly accentuated language reflects their character and possesses quite a distinct literature of its own. The Telugu people, inhabiting the Northern Circars and the Nizam's territory, are also remarkable for their industry, and their soft language, abounding in vowels, is the Italian of the East. The Canarese of Mysore resemble the Telugu race in language and character, just as the Malayalams of the Malabar coast resemble the Tamils. I noticed that the seafaring Tamils of the Southern coast, near Ramnad, Ramesvaram, and Tuticorin, are much more able-bodied and athletic than ordinary Hindoos. Numbers of them migrate to Ceylon, and at least half a million form a permanent part of the population of that island. They are to be found in all the coffee plantations, and work much harder than the Singhalese. Indeed, all the races of South India seem to me to show readiness and aptitude for any work they are required to do, and great patience, endurance, and perseverance in the discharge of the most irksome duties.

“Another point to be noted in comparing Indians with Europeans is that the rich among them are never ashamed of their poor relations, and what is still more noticeable, neither rich nor poor are ever ashamed of their religion. This religion is even more closely interwoven with every affair of daily life, and is even more showily demonstrative in the South of India than in the North. Unhappily, it is not of a kind to strengthen the character or fortify it against temptation. Yet its action on social life is so potent, that to make clear the condition of the

people, I must briefly explain the nature of their creeds. And here a distinction must be pointed out between Brahmanism and Hindooism. Brahmanism is the purely pantheistic and not necessarily idolatrous creed evolved by the Brahmans out of the religion of the Veda. Hindooism is that complicated system of polytheistic doctrines, idolatrous superstitions, and caste usages which has been developed out of Brahmanism after its contact with Buddhism and its admixture with the non-Aryan creeds of the Dravidians and Aborigines of Southern India. Brahmanism and Hindooism, though infinitely remote from each other, are integral parts of the same system. One is the germ or root, the other is the rank and diseased outgrowth. It is on this account that they everywhere co-exist in the same localities throughout the whole of India. Nevertheless, the most complete examples of both creeds are now to be looked for in Southern India, because the North has been always more exposed to Mahomedan influences. In fact, it was the South which produced the three great religious Revivalists, Sankara, Madhva, and Ramanuja. The followers of Sankara (who lived about the seventh or eighth century of our era, and whose successors reside at Sringeri, on the Mysore Ghauts) are usually Brahmans. They call themselves Smartas, as strict observers of Smriti or traditional ceremonies, and their creed is generally pure Brahmanism. In other words, they are pure Pantheists, though some call themselves Saivas, as identifying the God Siva (the Dissolver and Reproducer of Creation) with the One Omnipresent Spirit of the Universe. The adherents of Madhva, on the other hand, call themselves Vaishnavas—as worshippers of the God Vishnu, whom they identify with the Supreme Spirit when he assumes incarnation, for the preservation of his creatures, and they maintain an eternal distinction between the human and Supreme Soul. This is a form of Hindooism which has more common ground with Christianity than any other. I have met with many excellent and intelligent Brahmans and others in the South of India who profess it. But the great majority of South Indian Vaishnavas are followers of Ramanuja, who led the Vaishnava revival in the 12th century. These illustrate the operation of a law which appears essential to the vitality of every religious and political system. They have separated into two grand antagonistic parties—the Tungalais, or followers of the Southern doctrine, and the Vadagalais, or followers of the Northern, whose opposition is very similar to that which prevails in Europe between the advocates of faith and good works as means of salvation. Their quarrels, however, relate more to the external mark of their sect than to differences in fundamental doctrine, the one party contending that this mark—made

with a kind of white paint on the forehead—should extend half-way down the nose, and the other maintaining that the nasal organ is not entitled to be honoured with any paint at all. Besides these three principal sects there is another called Lingavats (vulgarly Lingaits), who are the followers of a leader Vrishabha. They are distinctly worshippers of Siva; but abjure all respect for caste distinctions and all observances of Brahmanical rites and usages. In short, Vrishnavism and Saivism (or the worship of Vishnu and Siva) constitute the very heart and soul of Southern Hindooism. As to Brahma—the third member of the Hindoo Triad, and original creator of the world—he is not worshipped at all except in the person of his alleged offspring, the Brahmans. Moreover, Vrishnavism and Saivism are nowhere so pronounced and imposing as in Southern India. The temples of Tanjore, Trichinopoly, Madura, Tinnevely, and Ramesvaram are as superior in magnitude to those of Benares as Westminster Abbey and St. Paul's are to the other churches of London.

Furthermore, it must not be forgotten that, although a belief in devils, and homage to *bhutas*, or spirits, of all kinds, is common all over India, yet what is called "devil worship" is far more systematically practised in the South of India and in Ceylon than in the North. And the reason may be that as the invading Aryans advanced towards Southern India, they found portions of it peopled by wild aboriginal savages, whose behaviour and aspect appeared to them to resemble that of devils. The Aryan mind, therefore, naturally pictured to itself the regions of the South as the chief resort and stronghold of the demon race, and the dread of demoniacal agency became more rooted in Southern India than in the North. Curiously enough, too, it is commonly believed in Southern India that every wicked man contributes by his death to swell the ever-increasing ranks of devil legions. His evil passions do not die with him, they are intensified, concentrated, and perpetuated in the form of a malignant and mischievous spirit. Moreover, the god Siva is constantly connected with demoniacal agencies, either as superintending and controlling them, or as himself possessing (especially in the person of his wife Kali) all the fierceness and malignity usually attributed to demons.

In fact, in the South of India (even more than in the North) all evils, especially drought, blight, and diseases, are attributed to devils. When my fellow travellers and myself were nearly dashed to pieces over a precipice the other day by some restive horses on a ghat near Poona, we were told that the road at this particular point was haunted by devils, who often caused similar accidents, and we were given to understand that we should have

done well to conciliate Ganesa, son of the god Siva, and all his troops of evil spirits, before starting. Of all gods Ganesa is, perhaps, the most commonly conciliated, not because he is said to bestow wisdom, but simply because he is believed to prevent the obstacles and diseases caused by devils. Homage, indeed, may be rendered to the good God, or Supreme Spirit pervading the universe, but he is too absolutely perfect to be the author of harm to any one, and does not need to be appeased. Devils alone require propitiation. Happily, the propitiating process is generally a simple one. It is usually performed by offerings of food or other articles supposed to be peculiarly acceptable to disembodied beings. For example, when a certain European, who was a terror to the district in which he lived, died in the South of India, the natives were in the constant habit of depositing brandy and cigars on his tomb to propitiate his spirit, supposed to roam about the neighbourhood in a restless manner and with evil proclivities. The very same was done to secure the good offices of the philanthropic spirit of a great European sportsman, who, when he was alive, delivered his district from the ravages of tigers. Indeed, it ought to be mentioned that all evil spirits are thought to be opposed by good ones, who, if duly propitiated, make it their business to guard the inhabitants of particular places from demoniacal intruders. Each district, and even every village, has its guardian genius, often called its mother. If smallpox or blight appear, some mother (especially the one called Mary Amman) is thought to be angry, and must be appeased by votive offerings. There are no less than 140 of these mothers in Gujerat. There is also one very popular male god in Southern India called Ayenar (Harihara), son of Siva and Vishnu, to whom shrines in the fields are constantly erected. A remarkable point is that these guardian spirits (especially Ayenar) are supposed to delight in riding about the country on horses. Hence the traveller just arrived from Europe is startled and puzzled by apparitions of rudely-formed terra-cotta horses, often as large as life, placed by the peasantry round rude shrines in the middle of fields as acceptable propitiatory offerings, or in the fulfilment of vows during periods of sickness.

Another remarkable circumstance connected with the dread of demoniacal agencies is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed over persons supposed to be possessed by demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters spells, and repeats incantations. Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in

demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are then thought to be actually possessed by the spirits and to become, like Spiritualistic mediums, gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned. There seems to be also an idea that when small-pox, cholera, or similar pestilences are exceptionally rife, exceptional measures must be taken to draw off the malignant spirits—the supposed authors of the plague—by tempting them to pass into these wild dancers and so become dissipated. I myself witnessed in Ceylon an extraordinary devil-dance performed by three men who were supposed to personate or represent different forms of typhus fever.

With regard to Buddhism, although its importation into Ceylon must have been effected to a great extent from Southern India, where its images still occasionally do duty as Hindoo gods, yet it no longer exists there. In Ceylon it is a cold, negative, undemonstrative, sleepy religion, contrasting very remarkably with the showy, positive, and noisy form of Hindooism prevalent on the other side of the Straits. Its only worship consists in presenting flowers before images and relic shrines of the extinct Buddha, and in meditating on his virtues and on the advantages of doing nothing beyond aiming at similar extinction.

In times of sickness and calamity the Singhalese, having no Divine protector to appeal to, betake themselves, like the Hindoos, to the appeasing of devils or to the worship of idols borrowed from the Hindoo Pantheon, whose temples often stand near their relic-dagobas. I myself saw several such temples near the celebrated dagoba erected over Buddha's eye-tooth at Kandy. As to the South Indian Mahomedans, they are, of course, worshippers of one God; but I believe that, even more than in the North, they have made additions to the simplicity of Islam by the adoration of *pirs*, or saints, by the veneration of relics, and by conforming to Hindu customs and superstition. In the Nizam's territory alone homage is paid to hundreds of *pirs*. The great Aurangzib is buried near the tomb of a celebrated saint at Rozah, and crowds of pilgrims annually throng the shrine of a popular *pir* at Gulburga. In times of sickness I have seen the lower orders resort to Hindoo deities, especially to the goddess of smallpox. By far the majority are like the Turks, Sunnis (not Shi'as), but from conversation I had with several learned men, I feel convinced that they have no idea of acknowledging the Sultan of Constantinople as their spiritual head, and that the existence of sympathy between India and Turkey is a figment of political agitators.

The question now arises, how far these creeds have tended to degrade the character and condition of the people of India. And here we must guard against confusing cause and effect. In my opinion, the present low intellectual and moral condition of the masses of the Hindoo people is as much the result of their social usages as it is the cause of their own superstitious creeds. It is very true that these social usages, enforced by what are called caste rules, are now part and parcel of their religious creeds, but they do not properly belong to the original pure form of the Hindoo religion. They are merely one portion of its diseased outgrowth, and they are, in my opinion, the true cause of that feeble condition of mind in which the later superstitions have naturally taken root and luxuriated.

Not that the rules of caste have been an unmixed evil. On the contrary, they have done much good service to India. Each caste has been a kind of police to itself, keeping its own members in check and saving them from lawlessness. But the advantage thus gained has been far outweighed by the irreparable harm done to the physical, mental, and moral constitution of the Hindoo people by the operation of caste in three principal particulars—1st, in making early marriage a religious duty; 2nd, in enforcing endogamy—that is to say, in obliging castes, and even subdivisions of castes, to marry within themselves; 3rd, in surrounding family and home life with a wall of secrecy. The evils of early marriages are too manifest to need pointing out.

All honour to those noble-hearted missionaries who are seeking, by the establishment of female schools, to supply India with its most pressing need—good wives and mothers; or are training girls to act as high-class schoolmistresses, and sending them forth to form new centres of female education in various parts of Southern India.

But let our missionaries bear in mind that more than mere preaching, more than mere education, more than the alteration of marriage rules, is needed for the regeneration of India. The missionary band must carry their ark persistently round the Indian home, till its walls are made to fall and its inner life is exposed to the fresh air of God's day, and all its surroundings moulded after the pattern of a pure, healthy, well-ordered Christian household whose influences leaven the life of the family and the nation from the cradle to the grave. My belief is that until a way is opened for the free intercourse of the educated mothers and women of Europe who understand the Indian vernaculars with the mothers and women of India, in their own homes, Christianity itself, or at least its purer forms, will make little progress either among Hindoos or Mahomedans;

for Christianity is a religion which, before it can dominate over the human heart, requires a clear apprehension of certain great facts, and a manly assent of the reason to the doctrines and practice they involve. Although we Christians are required to be children in guilelessness, we are told to be men in understanding. That, indeed, is not true Christianity which does not make a kind of religion of manliness of character, healthiness of body and mind, and soundness of judgment. Now, it is certain that although exceptional cases of men of vigorous intellect exist in India, and its races differ considerably in *physique*, yet the ordinary Indian has hitherto inherited such a feeble condition of brain, such a diseased appetite for mental stimulants, such unhealthy biasses and habits of mind from his ancestors, that he is almost incapable of grasping plain facts, much less of incorporating them, like plain food, into the texture of his moral constitution. Nor is he generally at all capable of appreciating the importance of their bearing on daily life and practice. Hence the absence of all history in India, and hence the difficulty of obtaining any accurate, unexaggerated, or undistorted narrative of common occurrences. Here, too, in my opinion, lies the principal difficulty of convincing a Hindoo of the superiority of the plain story of the Gospel to the wild exaggerations of the Ramayana. The chief successes of Christianity in India have been hitherto achieved by Roman Catholics, who offer to the Hindoo mind a kind of Hindooized Christianity, or, at any rate, present him with the images, symbols, processions, decorations, miraculous stories, marvellous histories of saints, and imposing outward ritual of which his present mental condition appears to stand in need.

A TRIAL FOR SORCERY IN THE FOURTEENTH CENTURY.

IN the *Dublin* (Ireland) *University Magazine* we have the commencement of "The History of the Chief Justices of Ireland," which contains the following description of a trial for sorcery in the fourteenth century, at Kilkenny. These were some of the charges:—

CHARGES OF WITCHCRAFT.

That the aforesaid accused were wont, as of their custom, to meet in the darkness of the night on a wild common, and there enkindle a fire of green oaken billets, upon which they placed the dried skull of a robber who had been hanged; that into the skull they threw a portion of the entrails of a cock that had

been sacrificed to the devil, together with toads and black vermin, and nails cut from corpses digged in the dark from their graves; that they also threw in portions of the brain and hair of unbaptized children; and that they then emptied the contents of said skull, which they pounded in a mortar, into a cauldron filled with water, which they had drawn from a graveyard; and then they seethed all together, until they reduced it to the consistency of a gruel, and from this vile hell-broth they extracted powders, ointments, and philters, whereby they excited amongst the faithful unlawful loves, hatred and revenge; and that they afflicted God's people with divers sore disorders. That many of the sons and daughters of the aforesaid Alice by her former husbands, demanded vengeance upon her and her co-conspirators; that she so bewitched her aforesaid three husbands, and so deprived them of reason, that they bequeathed to her and to her son, William Outlawe, all their worldly wealth; that her present husband, John de la Poer, by means of her enchantments, was reduced to such a state of emaciation that his nails had fallen off; that in proof of the aforesaid statement, the aforesaid John de la Poer, by means of keys, which he obtained from a female servant, opened an oaken chest, and found the blessed Host with the devil's name instead of that of Christ written upon it; that the said John de la Poer then took from out of the said chest those horrible charms, and committed them to the care of two reverend priests, who took them to the Most Reverend Father in God, Richard, Lord Bishop of Ossory. That the aforesaid Dame Alice was wont to, and in the constant habit of, sleeping in one and the same bed with a certain devil, whose name was Roland FitzArtis, who might sometimes be seen in the shape of a black cat, and at other times in that of a mangy dog, accompanied by two black slaves.

That the said consecrated Host with the devil's name imprinted was found in her closet; that they had found a pipe of ointment wherewith she greased a broomstick upon which she ambled and galloped through the foggy air in whatsoever manner she liked. The counsel for the prisoner denounced the accusations as groundless, and contended that the Dame Alice and her son were industrious and clever people, who put together vast riches without a charge of dishonesty having been ever made against them. As for witchcraft and sorcery, it was a charge made by those who endeavoured to work their ruin and possess themselves of their wealth. When all the pleadings, proofs, and addresses of counsel had closed, the matter was referred to the consideration, not of a jury but to that of a single judge, and he therefore framed his interlocutory sentence, which was afterwards referred to the bishop, and by him made

definitive. On the appointed day the prisoners were brought up to hear their doom, and the judge having dwelt on the enormity of the crime they were charged with, felt no doubt on his mind that the Dame Alice, Basil, and Petroneuil were guilty. The doomster was then called on to read the sentence, which he gabbled over after the clerk, condemning them to the flames.

VICTORIA (PHILOSOPHICAL) INSTITUTE.

THE eleventh annual meeting of the Members and Associates of this Society was held at the house of the Society of Arts, John Street, Adelphi, under the presidency of the Rev. Robinson Thornton, D.D., who was supported by Professor Wace, Mr. J. Bateman, F.R.S., &c., &c.

The Honorary Secretary, Capt. F. Petrie, read the report of the Council, which congratulated the meeting upon the continued progress of the Society, and the undiminished interest taken in its welfare by those who, both at home and abroad, became its members and associates. The library had received several valuable additions through the generosity of members and several English and foreign scientific societies who exchange *Transactions* with the Institute. During the past year 107 members and associates had joined, and the total number has risen to over 700, two-thirds of whom are country and foreign members. The *Transactions* now extend to 10 volumes, containing Papers and Discussions thought worthy of publication, some purely scientific, such as the Paper on the "Isomorphism of Crystalline Bodies," and some taking up those questions of science or philosophy which bear upon the truths revealed in Scripture. These latter are taken up on account of many assaults made in the name of science and philosophy upon revelation, and with the view of elucidating the truth, and getting rid of such philosophic and scientific theories as might prove baseless; theological questions being naturally outside the Institute's objects, are left for other societies and ministers of religion.

The Honorary Secretary added that it would be in the recollection of many present that some four years ago the Institute held a meeting at the house of the Society of Arts, to which it invited the geologists of England to consider the flint implement question in general, at which meeting the President of the Geological Society, Dr. Carpenter, F.R.S.,

Professor Tennant, and many others took part in the discussion, and much light was thrown upon the subject. Shortly after this the Institute instituted an inquiry into the Brixham cavern flint implements. The cavern and its environs were carefully surveyed and plans made, and the public exhibition of the implements found by the Royal Society's Commission was secured, and also the publication of the Report of that Commission. The result was that what had long been considered as a cavern in which undoubted evidences of the existence of primeval man had been discovered was, under searching criticism, beginning to be no longer accepted as such, it having been discovered that many of the so-called implements had not been found in the cavern at all, and this was so much the case that at the conference on the question of the antiquity of man, held on the 22nd of May, the President of the Geological Society stated:—"Great care was necessary with discoveries themselves, as the objects discovered were likely to get mixed. This was important in the case of cave deposits, in which there might be interments of later date than the human skeletons deposited there."

Professor Wace, in moving the adoption of the report, said the society occupied a unique position in this country at the present time; its main characteristic being that it endeavoured to vindicate for the Christian faith a direct interest and concern in every philosophical discovery that might be made. Thus it brought Christianity and philosophy into the closest possible contact upon all points and in all times. There was an ignorant notion abroad that the Gospel had been more or less opposed to learning, a notion that was absolutely contrary to the most characteristic facts of history. In support of his argument he might cite the case of Justyn Martyr—the first great Christian writer after the Apostolic age—who was equally well known as a philosopher. And the precedent set by that illustrious name had been followed through the subsequent centuries of Christianity; every great Christian divine and bishop of those early ages having been distinguished by their devotion to science. Thus the Society practically existed for the baptising, as it might be termed, of every philosophical and scientific discovery, and also to elucidate the bearing of any such discoveries upon the truths of the Gospel. Some danger and some injury, he regretted to say, had been inflicted upon Christianity by an undue haste, which was the necessary disadvantage connected with the imperfection of the human mind. As an American writer had aptly observed, "such errors are due not to want of care, but to want of infallibility." The only practical and really useful remedy for such a state of

things was to provide an open arena for perfectly free discussion—a want which was admirably supplied by this Society, at whose meetings the bearings of every new truth upon the Christian faith were freely and fully discussed.

Mr. T. K. Callard, F.G.S., speaking of the much-debated subject—the antiquity of man—observed that the evidence believed to point to the existence of man prior to the glacial period had been to a great extent withdrawn by its one time warmest supporters as unworthy of absolute credence. This was distinctly confirmatory of what had been urged by previous speakers as to the necessity of waiting patiently the further revelations of science before accepting many of the discoveries which were so hastily propounded.

Mr. J. E. Howard, F.R.S., then read the annual address, entitled, “Influence of True and False Philosophy on the Formation of Character.”

Dr. Irons moved a vote of thanks to the chairman for presiding and for the great services he had rendered to the Institution. In particular, he desired to commend the manner in which their Chairman had carefully preserved the real character of the Society, his papers having been purely scientific, and not the vindication of any special view of Christianity. Primarily they were Christian philosophers, and did not meet as special dogmatists. On the contrary, they met to ascertain the truth, and, whatever the truth might be, they accepted it, not reluctantly but cheerfully, firmly believing that though it might at first apparently clash with Christianity, eventually the truth of their faith would be vindicated beyond question.

The Rev. W. Buckley seconded the proposition, which was carried with acclamation.

The Chairman, in acknowledging the compliment, congratulated the members upon belonging to a Society where, despite their sectarian differences of opinion, they could meet and fight shoulder to shoulder for that book which was their common inheritance and common joy.

THE Revisers of the authorised version of the New Testament have just concluded their first revision and their 69th session. They have also finished the second revision of the version of the Gospels. This second revision occupied eight sessions, or 32 days. The first revision has thus occupied 61 sessions, or 241 days, and has extended over six years and one month.

THE PAST IRREVERSIBLE.

A Lecture by JOSEPH COOK, U.S.A.

Do you admit that the past is irreversible? I hope you do; certainly I do. Very well; if the past is irreversible, there are some 6,000 years at least during which not a few men have done what conscience proclaims ought not to have been done. Gentlemen, that record is to last, is it not? "Oh, no! Oh, no! It would be against the deepest of the liberal instincts to suppose that anything that can cause regret and pain will be in existence when the great plan of the universe has at last been executed." What! a record having in it all the Neros and Caligulas, all the perjuries and leprosies and butcheries of all time, and existing there as a thing that ought not to have been—a record irreversible, inerasible—and yet this gives no regret to consciences looking back upon it, even if they are purified ones? Gentlemen, there will be forever in the universe a record of every sin that has been committed in it. There will be forever in the universe regret on the part of all consciences in the universe, including God's, that that sin was committed. If regret is pain, there will be pain in the universe for ever! What are we to do with these provincial, unscientific, lawless whippers of syllabub in thought, who will not look north, south, east and west, and who proclaim constantly that there is nothing in God to fear? There is much in the nature of things to fear! "In the last analysis, there will be a painless universe! It cannot but be that all things will come out as they ought to come out!" Indeed, I think they will; and that is why, for one, I am afraid. I am not quite a full grown man, but I am afraid of the tendency of sin to benumb the moral sense, and of the tendency of human nature to sin repeatedly when the moral sense is once benumbed.

I am afraid of the weight of the rope, when I lower myself into the jaws of Gehenna; and I believe solemnly that I never shall cease to regret any sin which I outgrow. It always will be to me a thing that ought not to have been; and my future will have rays of bliss taken off it by every sin I have committed; and that will be true, no matter what God does for me. He is not likely to change to-morrow or the day after, the natural laws according to which I and all consciences in the universe, must for ever and for ever condemn whatever wrong ought not to have been.

Look at the fact, the mathematical certainty, that if you deduct from the experience of a man's holiness for a while, you have deducted something of absolutely measureless value. You have poisoned him for once. Now this positive evil of diminishing

the possible bliss of that man is to last some time! It never will stop its course, will it? "There will be no final pain or permanent loss in the universe? Oh, no!" I affirm that you cannot take out a human history six thousand years, and give them over to your blackest sins, or to your least black, without subtracting from the bliss of the universe; and that this gap is a part of the record of the past; and that you never can fill it up. That gap will exist.

Till the sun is old,
And the stars are cold,
And the leaves of the judgment-book unfold.

Bayard Taylor's Translation of a Persian Hymn.

If you please, my friends, this universe is more serious than poet has ever dreamed or prophet proclaimed. Any love of ours for what the nature of things condemns is dissonance with Almighty God. If we are not glad to have the nature of things take its course, we are not glad to have God do his will. Whoever reveres the scientific method will never for an instant forget the stern facts, that all the past is irreversible; that a record of sin once written will endure for ever; that a deduction from the bliss of the universe, if made at all, is of necessity made for eternity. So has God arranged all things, that no tears, no infinities of the Divine tenderness, will ever cause that which once has been, but which ought not to have been, to cease to be a part of the record of the past on which you and I and He must gaze for ever and for ever!

Carlyle is as free from partisanship as the north wind is from a yoke, and Boston ought to hear him when he speaks of Cromwell's inner sky. Hampden and Cromwell, Macaulay says, were once on shipboard in England, with the intention of coming to America for life. Milton, Cromwell and Hampden were the first Americans. "It is very interesting, very natural, this conversion, as they well name it," says Carlyle of Cromwell; "this awakening of a great true soul from the wordly slough to see into the awful truth of things; to see that time and its shows all rested on eternity, and this poor earth of ours was the threshold either of heaven or hell." (On Heroes, Lect. VI.) "The world is alive, instinct with Godhead, beautiful and awful, even as in the beginning of days. One Life; a little gleam of time between two eternities; no second chance to us for ever more." (Lect. V.)

The force that moves men to deny that character tends to a final permanence, bad as well as good, is sentiment and not science. It is a form of sentiment peculiar to luxurious ages, and not to the great and strenuous ones. Let the tone of an age change, and this sentiment changes. It is what the Germans

call a *Zeit-geist*, and by no means an *Ewigkeit-geist*—a spirit of the day, and not a spirit of eternity. Even self-evident truth has sometimes very little power to exercise what reasoning did not inculcate. But it is the business of Science to make all ages great and strenuous. When Science has done her perfect work in the world, the lawless liberalism, characteristic of luxurious and relaxed ages, will have no authority.

It is scientifically incontrovertible that the past cannot be changed; and, therefore, it is sure that, if regret for what ought not to have been is pain, there will be pain in the universe for ever; and part of it will be God's own.

This planet moves through space enswathed with light. The radiance of the sun billows away to all quarters of infinity. Behind the globe a shadow is projecting, diminishing, indeed, lost at last in the immeasurable vastness of the illuminations of the scene. The stars sing there; the suns are all glad. No doubt if Richter was right in saying that the interstellar spaces are the homes of souls, there is unfathomable bliss in all these pulsating, unfathomable spaces, so far as they are regions of loyalty to God. There can be no blessedness without purity, and so there cannot be bliss where loyalty does not exist. Behind every planet there will be that shadow; and as surely as there cannot be illumination on one side without shadow on the other, so surely a record of sin will cast a shadow for ever, and some part of that shadow will sweep over the sea of eternity.

You would be true to self-evident propositions. Be true to the certainty that the past is irreversible, and you will break the spell of the unscientific sentiment that there cannot be pain or loss in the universe for ever. So many worlds are around us, so many better ages are ahead of us, that there will be, for aught I know, as much more light than shadow in the moral as there is in the physical universe. Let no man proclaim that the human race thus far has been a failure. Let no man exhibit as Christianity the pandemonium caricature which regards the white lives that come into the world and go out of it before they are stained with responsible evil, as lost ones! A majority of the human beings who have appeared in the world have gone hence before they were responsible for their actions. I believe the majority of all who have been born into the world thus far are in heaven. But you and I are forced by the precision of the scientific method to admit that the majority of those who live now have not learned similarity of feeling with God; and you and I know incontrovertibly that without similarity of feeling with God, the highest happiness is a natural impossibility.

STUPENDOUS ISSUES THROUGH SPIRITUALISM.

By F. TENNYSON.

FIRST: Spiritualism is the grand subject of the day to which no other approaches in importance, except one which I will refer to before the close of this letter.

The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the *séance* rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed. He was recognized as a man named Watts; he advanced into the room, and played on the violin in an accomplished manner. One of the latest reports from London is the most astounding of all. You will probably by this time have heard of the ubiquitous spirits, J. King and his wife Katie, who contrive to be present in all corners of the world. The other day he (J. K.) was present in material form at Newcastle, tangible and audible at a tea-party in full daylight, where he remained for three hours, during which time he introduced some other spirits. He himself drank tea, and poured it out for the company, talked and joked with them; and in answer to a question, assured them that he was fully materialized. Finally he disappeared like a vapour, his head being the last portion of him that appeared to vanish away as hot steam dissolves in cold air. This, though the most complete manifestation as yet exhibited, is only one of a series of similar ones. To show that there is no collusion or deception practised, the spirit himself releases the medium for the time, and leads him forward, thereby demonstrating that they are two distinct persons.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labour of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this

issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, everyone knows, in a very brief period disappears altogether, is resolved into gases, salts, &c., elementary substances which again enter into combination with other substances, and so on for ever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted in accommodation to the human ignorance of that day from human tribunals—"We shall all stand before the Judgment Seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago. Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognised spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility. Have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual. The sleek and zanus-faced lawyer, who has been so long in the habit of turning black into white, and *vice versâ*, that he ends by believing nothing. The stargazer in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning, and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions—the well-to-do-man with a good digestion, whose soul is in his belly—the vain *littérateur* who worships intellect and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will. All these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble,

an impalpable idealism, without parts or passions, some excuse may be made for them; or even, if they reach eternal singing upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thoroughgoing Materialist or man of pleasure whose motto is "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive then the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbour recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to everyone of us. For if the lesser spirits can penetrate our fleshly armour, shall not the Father of Spirits, in whose service all created existences are engaged, *à fortiori*, hear and see and know? "He who made the eye, shall He not see; He who formed the ear, shall he not hear?" And the increasing persuasion that the "innumerable cloud of witnesses" for ever round about us, is but the army in the service of the Lord of Hosts, must lead by degrees to self-examination, reformation, regeneration—individually and so socially; meanwhile these spirits, whether good, bad, or indifferent, or a mixture of all, are pioneering the way for the "reconstitution of all things" (*αποκατάστασις τῶν πάντων*). Every existing institution will have to give way—strongholds will crumble and fall. The actual state of society will be dissolved, and be borne away like the chaff on the summer threshing floor," and if not so rapidly as this figure may seem to indicate, at any rate as effectually. Not, I believe, by violent cataclysms. Such earthquakes as the first French Revolution do not immediately effect this. Divine Providence proceeds in a different fashion. The slow but sure processes of nature in the material world are after-illustrations of the Divine procedure in the moral world. As drops of water wear down rocks, as never-failing but rapid currents of electricity elaborate the diamond, and as dead bones are little by little changed into petrifications, the old timeworn structures will be disintegrated and remodelled slowly but inevitably—the worm-eaten stones and timbers being

gradually replaced by new. And, mark, Spiritualism is inaugurating this mighty change, and though at present the majority of communicating spirits are very far from being good angels, or even reliable teachers of mortal men, let us hope the good time is coming when the world, being advanced morally and intellectually, higher spirits, either in their own persons, or through the instrumentality of other spirits, will hold communion with men. If the spirits now manifesting on earth are not generally of a high class—but probably all of them from Hades or the middle-state—is it not reasonable to suppose that they are only permitted to appear conditionally to their submitting to the control of the higher spiritual authorities, and doing good whether they will or no?

One of the prevalent errors is to suppose that because a man is Divine-carnated—all spirits and angels have once been men in the flesh either in this or other worlds—therefore he is necessarily a wise man; that, because he has thrown off the natural and put on the spiritual body, he is perforce infallible. If consulted on intellectual, philosophical matters, such as cosmogony, astronomy, &c., they are found to be very often blind guides, and contradictory one to another, but their moral teachings are uniformly consistent. Charity, love to God, shown in love to the neighbour, is the key-note of all their utterances; which leads me to believe that their movements are partly under compulsion. Secondly, to the grand fact of their manifestation, and the proof it bears with it of continuous life and immortality, nothing is likely to be more damaging to the self-righteousness of sectarian creeds than their proclamation of practical good as true religion—their declamations against the hypocrisy of men—their declarations of the absolute inefficiency of science (*i.e.*, physical science only) to satisfy the soul of man—of the absence of real charity in the world—of its ostentation, emptiness, and vanities—of the iniquity of class supremacy in many respects—of the grievous waste of that life which, while it is sustained by the continuous labour of the poor, makes no return which can benefit them, and derives no benefit to itself from its privileges and immunities. While, then, they differ in other matters, they are consistent in these, and their authority as spirits must so far have a great influence in the course of time; and, added to the fact of another life immediately succeeding the dissolution of the body, must eventually have an immense effect in changing the motives of action for the better. The time is coming when mortal man, catching through the “gates ajar” continual glimpses of the Eternal Life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of

this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a *séance* room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after-state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth, which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive better than self-love for his industry; and now he warns me, whatever I do, to do it mainly for the good of others." And so, through the whole range of misapplied activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire till he is found starved to death or murdered. Of course these remarks are merely old commonplace, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seem as they have never yet been seen in the awful light of the *instant* future—which will cast all the passions and actions, and dazzling shows of this actual world into the shadow of death!

Thus far as to the moral influence which Spiritualism is likely to have on society. It is calculated to draw man nearer to God, and thus nearer to man, and this consideration is quite independent of any system of theology. They—the spirits—I believe, are working out a great purpose in the Divine Counsels; they are probably the great Antichrist. But if this be the case it only shows that Antichrist himself must work in the service of Christ, and he will do this by overturning all existing churches, and this he can only do in this advanced state of the world in knowledge, by promulgating to a certain extent higher truths than any now preached from pulpits, and this in all probability he flatters himself he can do safely as long as he can smuggle in among these truths the damnable lie that the Lord is not God! And mind this lie can only take effect on those already prepared to receive it. Both the Old Church with all its sects, and the New recognize the Divinity of the Saviour, only the former, by their doctrine of a tripersonal Trinity appear to have reduced their creeds to absurdities, and not only by this but by their doctrines of the resurrection of the dead body and the final day of judgment which is to take place on this globe, where there would not be standing room, and by many other errors of the clergy, which must

be removed by spiritual scavengers. You will have perceived by this time from the fragmentary nature of my ideas that I am far from having made up my mind as to the true character of Spiritualism. In fact it is a great mystery. Again, many of the communicating spirits are little children who, whether in or out of the body, are guiltless of any conspiracy. Many, too, are professed by relations lately deceased, whose identity seems demonstrated by the evidences they furnish to those whom they have left behind on earth. And supposing this class to be disposed of by resolving their apparent knowledge of secrets into thought-reading, or rather memory-reading—for the secrets communicated are in a vast number of instances only drawn up with difficulty, having entirely escaped from the recollection of the mortals addressed—are we to imagine that the good God would suffer affectionate and righteous persons to be so cruelly deluded by evil and malignant demons? Upon the whole then, although it may be in the present state of our knowledge impossible for us to make an accurate classification of these mysterious, extra-mundane beings, yet a general survey of the phenomena, their origin, and progress, furnishes us with data for forming certain definite conclusions.

(1.) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least if not the express appointment of Divine Providence.

(2.) If there be among them evil spirits, Antichristian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that church “without spot or wrinkle or any such thing.”

(3.) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all-sufficient to revolutionize the present gross and materialised state of the world. The dazzling proofs of Immortality—immediately after so-called death—which they offer to the unbelieving masses must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now believe are continually around them, and to ask themselves the vital question—“Am I, or am I not, an unprofitable servant? Am I with reference to the immediate life which is to succeed this placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omniscience and Omnipresence of God has been inconceivable to me a natural man, so that I

have more or less been in the habit of 'living without Him in the world, and following the devices and desires of the flesh and the mind,' can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man's conscience were a sealed book to all but himself?

(4.) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good, as healing mediums.

(5.) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith "held in unrighteousness," which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though they ought to remember the words of the prophet, "He will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6.) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser, and more nearly allied to the material body of mortals than those of the higher. Hence their power over matter, and ability to produce the physical phenomena, such as rappings, levitations, &c., and that if they discourse on elevated themes it is owing to their being influenced by spirits of a higher order.*

Having thus disposed of Spiritualism in the higher, inner, and ethical bearings, as far as our present knowledge will permit us; we may enter more confidently on an examination of its external phenomena, which are multiform, and marvellous indeed, and calculated to show us by analogies many things which are up to this day mysteries to the wise world. It will be sufficient to enumerate three.

(1.) There is Mesmerism, or the action of one spirit upon another, whether in or out of the flesh.

(2.) Electrobiology—or more properly electropsychology—

* Surely the angel who rolled away the sepulchre stone, and the angels who "levitated" Christ when he was "taken up," were not low spirits. Have we not muscular Christians as *strong* as some of the roughs we see in our cities?—Ed.

whereby the mesmeriser having brought his patient partially under control, but not thrown him into the perfect magnetic trance—is able to impress him with any sensation, and subject him to any illusion, or rather the spirits operating through the mesmeriser who are able to do so, for it is wholly inconceivable that any mortal's will, who is not himself conscious of the same or even stronger illusions, should be able to impress them upon others.

(3.) Psychometry, perhaps the most wonderful of all spiritual marvels, whereby a lock of hair, a chip of stone, a word of handwriting becomes the vehicle of whole histories of the beings or objects from which they are detached. An instance of this was exhibited by Mrs. Denton, the wife of the American geologist, who, having had a piece of lava pressed upon her forehead, beheld all the terrible circumstances connected with that eruption of Vesuvius which destroyed Pompeii, not as a picture, but actually in lifelike motion, and mentioned several things which had not even been mentioned by Pliny, the historian of that terrible night. Among others the descent of a torrent of water from the mountain, which accounts for a fact none have hitherto been able to explain, *viz.*, certain bodies found encased in a mould of cinereous paste.

Now Mesmerism especially demonstrates the *duality* of the human being, for the perfect mesmeric trance virtually separates the spirit from the body, and when the latter is no more susceptible of a sensation than a corpse, being deprived of its living principle—all except the slender magnetic band, by means of which the spirit is enabled to re-enter its fleshly tabernacle, called by Solomon the silver cord, which when broken effects the final dissolution;—while the body is thus paralyzed, the spirit is a thousandfold more active, and shows itself possessed of those powers and faculties which it will inherit in the other life, such as perfect independence of time and space. Here, then, is the mystery of so-called death clearly unfolded in living persons—the dead material frame and the living spirit immortal and transcendent. Can anyone doubt the immense benefit that Spiritualism is working for mankind after witnessing, as I have done, such phenomena?

Lastly, Psychometry makes it evident that under certain conditions the past with its minutest details may be reproduced far more faithfully than an historical event in a theatrical representation—and that there are not only links which bind the present to the past, but one human being to another however far remote, and open up the secrets of their souls one to another, though strangers. All these and many other phenomena are but different modes of Spiritualism, showing

what a vast field of inquiry is open to men of science who plume themselves on their superior capabilities of observation, but have no more right to turn away from it and denounce it prior to examination than a school-girl would have to turn into ridicule the labours of Sir George Airy, or the discovery by Leverrier of a new planet. But they wilfully ignore it and relegate it into the omnivorous category of humbug—the great dustbin of disagreeable problems. But as long as they continue to do so they will labour under the old error that physical science has done its duty to mankind when it has smoothed the way for international comity and hospitality, quickened the pulse of commercial prosperity, made the wonders of this globe more accessible, and its delights more available, &c., &c. But they are greatly mistaken if they imagine this is all. Steam and electricity, with all other grand discoveries and inventions, and all principles of science applied to practical uses are, I doubt not, to lead to much more momentous issues, *viz.* :— to make one brotherhood of all nations, to bring the pagan and barbarian under control of the Decalogue, which really is the whole duty of man, and by improved facilities of intercourse to assimilate the wild outcasts of humanity by degrees to the habits of thought of the highest minds of the noblest races, and thus to the acknowledgment by the whole earth of that God whose name is One, “till His name shall cover the earth as the waters cover the sea.” This is the great object I believe to be realised by the activities of science and the consequent intercommunion of nations. Unless this be eventually accomplished all the benefits of knowledge will be fruitless as far as the soul of man is concerned. Telegraphic correspondence, though it should become cheap as ink and paper, and copious as the contents of the London Post Office—and though we should be able to navigate the air and travel to the end of the world and back again as fast as spirits themselves—though the increase of the products of the earth should make poverty impossible and all classes should be able to enjoy all this world could bestow—all would be vain and unprofitable as long as there was no aspiration on the part of man Godward, without which there can be no sensible influx of God manward; and the culmination of material prosperity would be that man, deprived of spiritual communion and hope of immortality, would remain “miserable, and poor, and blind, and naked,” and would in his satiety and despair desire annihilation rather than existence.

Not that Physical Science is to be contemned—far from it, the good it has worked on the material plane is incalculable. The benefits it has bestowed upon us in locomotion, illumination, telegraphy, photography, &c., have changed the mental

action of many millions, and made life in a thousand ways more liveable and enjoyable even than it was half a century ago. Still it is only the lowest plane. Its sphere is at best mere naturalism, and we ought not to forget that the greatest feats of Natural Science—nay, the highest efforts of the highest geniuses—are but the effects of spiritual causes, and are breathed into the minds of proper recipients by the ministering angels and spirits that for ever wait upon us and watch over us. How is it, then, that men of physical science are so ready to plume themselves on their discoveries as superior to all other men's, and to look from a height on those endowments which in point of fact are superior to their own? Simply because the world is sunken in Materialism, and regards little that is not palpable to the senses, and available for purposes of gain, as deserving of respect in comparison; and especially because in their hearts they believe their knowledge to be self-originated, and their vanity being confirmed by the opinion of a materialised world, they strut about laying down the law with respect to matters of which they know nothing, and of which apparently they desire to know nothing; but which, if they desire to retain their reputation as dealers of thought, they are bound to investigate and test by the touchstones of evidence equal to those which they would apply to the subjects of their own specialities, which, however useful, are no more to be compared to the works of the higher and more spiritual organisms, than the dust of the earth which we tread upon to the flowers and fruits that grow out of it.

The second vital question is the *Identity of the Lost Tribes*. It develops the majesty of prophecy as recorded in the books of Scripture, but space forbids my moving onward.

SEANCE WITH THE QUEEN OF HOLLAND.

By D. D. HOME.

In the month of January, 1858, Mr. Tiedeman Marthez, whose name is so well known in connection with Spiritualism, invited me to accompany him to Holland. He hoped to rouse the attention of his countrymen, and lead them to investigate the important truths which he had, after careful scrutiny, proven to be realities. It is to him that the advent of Spiritualism in Holland is due.

The day following our arrival at the Hague, a message was sent from the Queen requesting my presence the same evening at the palace. I went as desired at eight o'clock, and as I write

to-day the memory of that chill dreary palace stands before me like some weird dream. I was shown into a drawing room; on entering a lady met me, and in the purest of English accents, bade me welcome. Supposing this to be a lady-in-waiting, I said, "I believe, Madame, that the Queen is expecting me." If dark and chill stands the memory of the palace, in bright contrast, and as a ray of blessed sunshine will ever live the music of that sweet voice, so recently hushed by the birth of her pure spirit into the realms of endless day, as, with a merry laugh, she replied, "I am the Queen."

It was proposed to have a *séance*, and after nearly ten hours of patient expectation not the slightest result had been obtained. The next evening, and indeed six or seven succeeding evenings, were passed in like manner, and I began to fear that for some, to me unknown, cause there would be an entire failure. The last evening but one her Majesty said to me, "Mr. Home, I have but an imperfect idea of the conditions necessary for what is termed a *séance*, but I am convinced that your surroundings the past evenings have not been congenial. I think if you will follow me we will find just what is required." Taking a light, the Queen had passed through two rooms, and was about to unlock the door of a third, when I, as it were involuntarily, said, "It is there the next *séance* is to be held." Unlocking the door, and handing me the light, the Queen said, "I well knew it would be in that room; go in and see my treasures." Dimly though it was lighted, I saw at a glance that it had been a room where a child or children had been, for in one corner was a broken toy cart, and near it a toy drum. Other toys were strewn here and there, as if the little ones, weary with play, had left the room for a time, and as if the silence would soon again be broken by their presence. At last my eyes rested on a bunch of faded flowers, and these betokened a lapse of months, or even years, as having been undisturbed. The Queen informed me that this had been the play room of her child now in heaven, and that every object had remained just as he left it. The flowers alone had been added, and these had been near the little form after the change we term death.

The next evening a *séance* was held there, and that sorrowing mother was granted the most perfect and convincing proof that her loved one was still near her. It is impossible to give the details of what took place, for they were of a nature so intimate to the one person, that to recapitulate them to the public would seem almost sacrilegious. There were present relatives of her Majesty and one maid-of-honour, who, as well as myself, were witnesses, and they cannot have forgotten the tears of joy shed by that most noble and highly-gifted woman

as she bowed her head in thankfulness to God for the solace sent to cheer her.

Taking a sapphire and diamond ring from her finger, she placed it on mine, and on a scrap of paper in my possession, and of far greater value to me than gold or precious stones, is this simple memento, whereon is written: "*I will ever remember with gratitude the séance with Mr. Home.*—SOPHIE."

No. 6, Nevsky Prospective, St. Petersburg,
June 6th, 1877.

Physical Phenomena.

SHOWER OF SAND ON ROME.—On Friday, 22nd of June, a copious shower of sand fell upon Rome. Carried over from the deserts of Africa, it filled the upper atmosphere like a great cloud, and to such an extent that the sun at 4 o'clock in the afternoon seemed entirely shorn of its rays, appearing like a pale moon of greenish tint. In some places the sand, mixed with water, fell in little drops of mud. In colour, the sand has a reddish brick tinge, mixed with grains of vegetable pollen. The same atmospheric phenomenon was observed at Naples; but although Vesuvius was in a partial state of eruption, no sand or cinders fell there. Telegrams from Naples to-day report that all yesterday and the day before Vesuvius was emitting great quantities of smoke.

PIANO MANUFACTURING.—Mr. Danreuther, lecturing on Liszt at the Royal Institution on Thursday, spoke of the way in which progress of piano manufacture had influenced styles of playing. In Beethoven's time one ounce and a half dropped on a key was sufficient to cause a note to sound. In a piano such as that used in the lecture eight ounces are needed. A totally different position of the wrist and arms results from this. While many instruments remain as they were, two octaves have been added to the piano since the beginning of this century. Chopin and Liszt, and particularly Liszt, Mr. Dannreuther regards as representing the last stage to which the technique of pianoforte playing could be carried.

SUBMERSION OF AN ISLAND.—Intelligence received from the Sandwich Islands announces that simultaneously with the earthquake at Iquique, Peru, a tidal-wave struck the group of islands on 10th May between four and five a.m. The sea suddenly receded, and returned with great violence in a wave 16 feet high, which entered the harbour at Hilo, and swept away the wharves and store houses in the front part of the

town. All the houses within 100 yards of the shore were destroyed. Five persons were drowned. Many were picked up in the harbour. The earthquake undulations continued during the day, the difference between the highest and lowest water-mark varying from 3 to 36 feet in various parts of the islands. Coconut Island was entirely submerged, and the hospital at that place was swept away. A fresh eruption of the Kilanea Volcano commenced simultaneously with this oceanic disturbance. The same earthquake wave was also felt all along the Mexican Pacific coast.

WITHIN the last few weeks a very important advance has been made towards solving the problem of illumination at sea by an adaptation of what is known as the Holmes' distress signal, in the form of a shot, for illuminating purposes, to be fired from mortars at ranges varying from 500 to 2,500 yards. These signals possess the remarkable property of emitting a very powerful white light the moment they come into contact with the water, and when once ignited are absolutely inextinguishable by either wind or water, and burn with a persistency that is almost incredible, 30 or 40 minutes being an average duration. The shot containing this light is constructed so as to be buoyant upon the water, and, at the same time, with sufficient rigidity of form to withstand the concussion of the powder. Upon striking the water at the required range, the shot, floating up to the surface, immediately bursts into a brilliant flame, with great illuminating power. Some half-dozens of these shots fired from an ironclad or gunboat would effectually surround her with an impassable cordon of light at any required range, and by such a device, while the vessel herself would remain in darkness, the enemy's movements of attack would become plainly discernible, and any attempt to break through the illuminated zone of light be at once detected, however dark the night.

TOLERATION IN TURKEY.—Lord Denbigh writes thus:—“The opponents of the Turk have so persistently asserted that the Christian subjects of the Porte are persecuted and hindered in the exercise of their religion that I thought it well when in Rome a week or two ago to go to the highest authority attainable—Cardinal Franchi—who is at the head of the Propaganda, and has charge of all foreign missions throughout the world. In a private interview I had with him I asked him to tell me how far such allegations were true. His answer was most explicit, and he authorized me to make any use I liked of it—*viz.*, that, so far from the Christians being persecuted, he could only praise the Turkish Government for the general freedom and liberty which they granted all the Christian communities under his

cognizance, and that if there were from time to time isolated cases of oppression, it was invariably owing to an outburst of private fanaticism from some individual in authority, and in no way supported or sanctioned by the Government of the Porte. There was for a while a persecution of the Catholic Armenians, but that was brought on under foreign pressure under peculiar circumstances."

EARTHQUAKES.—Manifestations of internal force beneath the earth's crust in the shape of either earthquakes or volcanic eruptions, occur on an average nearly three times a week in greater or less intensity in some part of the globe. Such, at least, is the conclusion to be arrived at from the compilation of all the recorded phenomena of this kind in the year 1875, lately prepared by Professor Fuchs, and published in a German scientific journal. Out of the 365 days of that year, 100 were marked by terrestrial disturbances of which authentic records exist, while there must have been many shocks of more or less violence in unfrequented portions of the globe where volcanic forces are known to exist. The most serious of these observed phenomena occurred at Cucuta, New Granada, on the 16th, 17th, and 18th May, when several towns and villages were destroyed; at San Cristobal and Guadalaxera in Mexico, on February 11th; at Lifu Island, in the North Pacific, on March 28th; at Lahore, in the Punjaub, and at Porto Rico, on the 12th and 21st of December. All these places, it will be observed, are in the torrid zone, with the exception of Lahore which is only a short distance north of the Tropic of Cancer. It is estimated that no fewer than 20,000 persons lost their lives during the destruction caused by these earthquakes, while the damage to property was enormous. In those districts which are liable to disturbances of this nature, the buildings are usually and on purpose of a very frail nature, but the losses occasioned are nevertheless very severe, especially when, as in the case of the earthquakes of February 11th and of the 16th and 18th of May, the shocks are felt over a far wider expanse than is indicated by the central outbreak. These disturbances which threw San Cristobal and Guadalaxera and Cucuta, and many neighbouring villages into ruins, were felt over a considerable portion of Central America and the adjoining parts of the Northern and Southern Continents. Besides the earthquakes which are felt by the inhabitants of the land, there are many disturbances in the depths of the ocean which are probably never observed and never recorded, and similar manifestations of volcanic force exert themselves beneath the sea, such as that recently observed near Hawaii. The great centres

of volcanic phenomena are Italy, Iceland, New Zealand, Java, Mexico, the Northern Pacific, and Greece, and all these localities exhibited signs of activity during the year 1875. The most important outbreaks occurred in Iceland, where, though no great calamity like those to which Vesuvius has given rise occurred, there were several furious outbursts. On one occasion, *viz.*, in March, the ashes emitted by Vatna were carried as far as Norway and Sweden; and so dense were the clouds of dust that the sun was obscured and wide districts thrown into darkness. Loud reports and severe shakings accompanied this display, and were felt throughout the island. On six occasions huge streams of lava were poured forth from the different craters opened, lasting, in some instances, for many weeks.

Ethereal Phenomena.

DUBLIN ROYAL SOCIETY.—Professor J. Emerson Reynolds, M.D., in the chair.—The following Paper was read: "On Some Measurements of the Polarisation of Light coming from the Moon and from the Planet Venus," by Earl Rosse, F.R.S. Lord Rosse gave the results at which he had already arrived from a very large number of observations on the polarisation of light from particular parts of the moon's surface, made in the years 1872, 1873, 1874 and 1875, and which are still in progress. The observations indicate that the polarisation of the light coming from the plains is greater than that of the light coming from the mountainous regions.

THE GREENWICH OBSERVATORY.—On Saturday, June 9th, a numerous company assembled in the grounds of the Royal Observatory at Greenwich, on the occasion of the Board of Visitors attending to receive the Annual Report of the Astronomer Royal, Sir G. B. Airy. In this Report, which entered into detail as to the buildings and apparatus, it was mentioned that the astronomical instruments used for the Transit of Venus had been all returned from the Exhibition, and that those which had been borrowed from private contributors had been repaired where necessary and returned. Of those belonging to the Government, one of the photoheliographs is in daily use at the Observatory, another at the Cape Observatory, a third at the Engineer establishment at Chatham, and a fourth at the South Kensington Museum. The last is accompanied with equatorial transit, altazimuth, clocks, micrometer, &c., with their appropriate huts and chymical rooms, forming a complete representation

of a first-class establishment for observation. Photographs of the sun had been taken on 140 days, of which 239 have been preserved, the photographs showing a complete absence of spots on 57 days, and on 29 of these there are neither spots nor faculæ. The magnetical and meteorological instruments comprise all which are necessary for the fundamental eye-observations and the continuous self-formed register of the three following phenomena:—The three magnetic elements and earth currents, barometric pressure, force and speed of wind, rain, temperatures of air (at different elevations), and evaporation, ozone, and solar radiation, with *maximum* and *minimum* thermometers at the Observatory and in the waters of the Thames at Poplar, and thermometers deep sunk in the earth. Besides these, which are adapted for reading every day, there are the dip instrument and atmospheric electrometers, &c., to be observed occasionally. The mean temperature of the year 1876 was 50·1, being 0·7 above the average of the preceding 35 years, the months of greatest deviation being May, July, and December, the temperatures being respectively 3·5 deg. below, 3·7 deg. above, and 4 deg. above the average. The absolute temperature was seven times above 90·0 deg., the highest being 94·0 deg., on the 17th of July. The lowest was 17·4 deg. on the 8th of January. The mean daily motion of the air was 291 miles greater than the average. In February and March the movements were 54 miles, and 113 miles above the average. The greatest day's motion was 869 miles, on March 15, and the least was 49, on February 11. The observation on the pluviometer, mounted in the *Royalist* at Poplar (the ship to which the Thames thermometers are attached), at the elevation of 17 feet above the river, appears to show that the amount of rain collected there is the same as that on the ground level at the Royal Observatory in the month of June, July, and August, but less than in all other months of the year, the aggregate for the year being nearly the same as that of the rain collected on the roof of the octagon room at the Observatory. The computation of the photographic records of the barometers from 1854 to 1873 has so far advanced that it is asserted positively there is no trace of lunar tide in the atmosphere, but that there is a strongly-marked semi-diurnal tide, accompanied with a smaller diurnal tide. Observations of small planets are sent every quarter to the Paris Observatory and other observations occasionally to the Royal Astronomical Society. Daily meteorological results are also supplied to M. Le Verrier, to the War Department at Washington, to the Registrar-General, and to the Meteorological Office, and are made more quickly accessible to the public by newspapers and by *affiche* on the Observatory walls. After stating that there

are 191 chronometers under care at the Observatory, the report states that the automatic drop of the Greenwich time ball has failed only on seven days, when the ball was not raised, on account of high wind, and on three days from accident.

Editorial.

GERM LIFE.—Last month we inserted in the *Spiritual Magazine* the Lecture of Flavius J. Cook, of Boston, U. S. A., on the Nerves of the Soul and on Germ Life; following that was the important statement that spontaneous germ life is false, certified to by the Rev. W. H. Dallinger as the result of his six years' past microscopic examinations of germ life, in conjunction with Dr. Drysdale, of Edinburgh.

Since our June number, Professor Tyndall, at the Royal Institution, on the 8th of June, gave a lecture on the same subject, with the electric-beam light illustrations. It is a sequel, an important confirmatory sequel, that proves spontaneous generation is a myth; that scientists, noted scientists, trained scientists, can theorise on the basis of imagination—do that which they have so energetically, so emphatically charged Spiritualists with doing,—proceeding not on scientific principles. The “scientific” assertion that “life is the spontaneous production of earth particles” struck at the basis of a Divine Creator of divisional life, and struck a blow at ghost life, at the fact of continued life after physical death. “Scientists” would “have it so,” but six years' fag by a reverend and a medical doctor with microscopes, and a series of experiments by Professor Tyndall, brought to bear on vegetable substances by means of magnified light, has proved the sterility of *dust*. We have given the pith of the lecture. We regret that, as a rule, the “papers” read by investigating, thoughtful men at the various societies, are lost to the nation through the “Eastern question” and Parliament consuming so much newspaper space, shutting out the knowledge acquired, making practically such knowledge as if it had no existence.

TRAVELLERS.—We also regret that valuable information on foreign science and customs often gets withdrawn or shoved into the advertisement supplements of daily newspapers. The hurry and bustle of every-day life prevent many from even seeing the articles, others just read the heading, and the eyes pass on. In last month's Editorial we gave credit to the many workers connected with the press, and took credit for hunting through the forest of print for choice knowledge. This month Professor Williams' narrative of Southern Indian manners and customs is

more than interesting—it is suggestive. The ordinary life of millions of people is opened up. We desire to thank Professor Williams and the *Times* for the treat given. Would that other thoughtful, observant men, would, in like manner, open up the inner life of other nations. Our usual method with writers of articles not sent to us direct, is to write to them and ask that they would kindly add to, or take from the reports, as in one or other of the newspapers; so that those reports may be free from error, and rendered more complete. Just now the writers of Papers read to our Philosophical and Scientific Societies are almost ignored, through these Eastern questions and reports of Parliamentary drones. Our physical energy and time is unequal to the strain of attending *all* public meetings, and extracting the honey from the flowers of knowledge given through those Societies.

SPIRIT.—In August there will be an article on “Spirit,” which will close the series of articles by us on the isolated powers of “Body—Soul—Spirit,” each in its order. We, in September number, purpose commencing a series of articles showing them in combination—A finite trinity.

SPONGES.—Lately we have had several human sponges trying to suck up the moisture of Spiritualistic energy. Begging applications from sham Spiritualists, persons who do some trifling service, brag and beg. We warn Spiritualists and others. It is right and our bounden duty to *extend methodically* a knowledge of spirit-power, but let it be in the common-sense method adopted by missionary societies—buy useful help. Encourage labourers, not beggars.

Lectures on Mesmerism and Spiritualism by Dr. Carpenter, and published by Messrs. Longman & Co., are based on the principle—The rule is the exception, and the exception is the rule; by so doing, truth is proved a lie, and lie a truth. Surely Dr. Carpenter is getting into dotage; he boasts that no one can see a fact but a trained expert, a fallacy proved every day in our courts of justice, and in the ordinary affairs of business. Boasting of his “*trained expert scientific*” settlement of facts, he has had a fall so great in the publication of these lectures, that he has had to suppress part of the book relative to the false statement concerning Mr. Fox’s daughters, his authority being the statement of a *mountebank*, who professedly makes his living by reviling Spiritualism. As a dark background displays more clearly the hues of colour, so the trained inattention of Dr. Carpenter throws up the beautiful flowers of spirit-power and soul-power bouqueted so exquisitely in family life.

POPLAR HOSPITAL FOR ACCIDENTS. Total Patients last year 4,500. Located exactly where wanted, among the hard-working poor, who give what little aid they can. The assured funds are very small. CONTRIBUTIONS (especially annual subscriptions) are anxiously solicited.
No. 303, East India Road, E. W. H. BEAUMONT, Secretary.

STEAM to NEW YORK from SOUTHAMPTON.—Mail Line.—
The STEAMSHIPS of the NORTH GERMAN LLOYD are appointed by Her Majesty's Postmaster-General to leave SOUTHAMPTON for NEW YORK direct as follows:—

Main	3,000 tons	700-horse power	Tuesday, June 26
Weser	3,000 tons	700-horse power	Tuesday, July 3
Mosel	3,000 tons	700-horse power	Tuesday, July 10
Oder	3,000 tons	700-horse power	Tuesday, July 17

Fares—first class, upper saloon, £23; lower saloon, £13. Apply to PHILLIPS and GRAVES, St. Dunstan's House, City, E.C., or to KELLER, WALLIS and POSTLETHWAITE, 16 and 17, King William Street, City, E.C.; 73, Piccadilly, Manchester; and at Southampton.

LAW LIFE ASSURANCE SOCIETY, Fleet Street, London.

Invested Assets on the 31st December, 1876	£5,493,862
Income for the past year	488,970
Amount paid on Death to December last	11,148,830
Aggregate Reversionary Bonuses hitherto allotted	5,523,138

The expenses of management (including commission), are about $\frac{1}{4}$ per cent. on the annual income.

Attention is especially called to the New Rates of Premium recently adopted by the office.

The Rates for Young Lives will be found materially lower than heretofore.

Policies effected this year will be entitled to share in the profits at the next Division, in December, 1879.

Forms of Proposal, &c., will be sent on application to the office.

LAND SECURITIES COMPANY (Limited). Established 1864.
Subscribed capital, £1,000,000. Paid up, £100,000. Uncalled, £900,000.

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The 46th QUARTERLY RETURN of the Land Securities Company (Limited), under 28 and 29 Vict., c. 78, and 33 and 34 Vict., c. 20, to the Government Office of Land Registry, showed on March 31, 1877.

Amount of registered Mortgages	£1,921,548 15 0
Amount of registered Mortgage Debentures...	1,907,372 18 6

The value of the registered Mortgages has been certified under
the above Acts, to be not less than 2,883,000 0 0
Making the margin of value not less than 961,000 0 0

The Mortgages thus registered are deposited at the Land Registry as a basis for the issue of Mortgage Debentures of not more than aggregate equivalent amount, additional Mortgages being registered, and deposited as additional Mortgage Debentures are required. The holders of the registered Mortgage Debentures have, in addition to the security of the Mortgages, the collateral guarantee of the uncalled capital and assets (representing the paid-up capital) of the Company.

Trustees having certain powers, may invest under 28 and 29 Vict., c. 78, s. 40, in the registered Mortgage Debentures.

The Mortgage Debentures are issued at present, at the following Rates:—

If repayable on six months' notice, or for a fixed term of less than seven years, £4 per cent.

If for seven years, and up to 10 years, £4 5s. per cent.

For further particulars apply to GRANVILLE R. RYDER, Esq., M.P., Managing Director, Land Securities Company (Limited), 1, Gt. George St., Westminster, S.W.

As a HEALTH-GIVING, REFRESHING, COOLING, and
INVIGORATING BEVERAGE, use

ENO'S FRUIT SALT,

PREPARED FROM SOUND RIPE FRUIT.

It is the best Preventive and Cure for

Biliousness, Sick Headache, Skin Eruptions, Giddiness, Feverishness, Mental Depression, Want of Appetite, Constipation, Vomiting, Thirst, &c.,

And to remove the Effects of

Errors of Eating and Drinking;
or as a gentle Laxative and Tonic in
the various forms of Indigestion.

Also Gouty or Rheumatic Poisons from
the Blood,

The neglect of which often results in Heart
Disease and Sudden Death.

A NATURAL APERIENT.—ENO'S FRUIT
SALT, when taken with warm water, acts as a
natural aperient, its simple but natural action
removes all impurities, thus preserving and
restoring health.

“Rosina Cottage, Ventnor, Isle of Wight,
January 29, 1877.

“To Mr. Eno.—Dear Sir,—I write to thank
you as being one of my best friends. I com-
menced to take your FRUIT SALT on the 14th
of December last, and it has not only cured me
of the symptoms advertised, but also of cramp,
which I have had occasionally ever since I can
remember. The effects in my case are astonish-
ing, as I am constitutionally bilious, and am
now fifty-two years of age. My mother and
youngest sister were never cured of sickness
(biliousness seems hereditary), and I quite
expected to suffer like them for the rest of my
life. I am now taking my fourth bottle, and
was joined in the others by some of my family,
so that I have taken scarcely three bottles. I
feel I ought to make some acknowledgment,
so trust you will excuse this.

“ELIZA PELLING.”

“14, Rue de la Paix, Paris, Jan. 16, 1877.

“A gentleman called in yesterday; he is a
constant sufferer from Chronic Dyspepsia, and
has taken all sorts of Mineral Waters. I
recommended him to give your Salt a trial,
which he did, and received great benefit; he
says he never knew what it was to be without
pain until he tried your Salt, and for the future
shall never be without it in the house.

“M. BERAL.”

Messrs. GIBSON & SON, Chemists, of
Hexham, say:—“Since we introduced your
FRUIT SALT in Hexham, a few months ago,
we have sold above one thousand bottles, and
it gives general satisfaction; as customers who
get it almost always recommend it to their
friends.”

A Lady writes:—“I think you will be glad to hear that I find your FRUIT SALT a most valuable
remedy; and I can assure you I recommend it to all my friends, and the result is always satisfactory.
Everything, medicine or food, ceased to act properly for at least three months before I commenced
taking it; the little food I could take generally punished me or returned. My life was one of great
suffering, so that I must have succumbed before long. To me and our family it has been a great
earthly blessing. I feel I cannot say too much for it.”

*If its great value in keeping the Body in health were universally known no Family
would be without it.*

Price 2s. 9d. and 4s. 6d. Sold by Chemists.

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