THE SPIRITUALIST, AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.


No. 201.—(Vol. XII.—No. 12.)

London, Friday, March 22, 1878.

British National Association of Spiritualists.

Published Weekly; Price Two Pence.

PUBLISHED YEARly, PRICE TWO PENCE.

Established in 1852.

The Spiritualist, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is recognised by all advocates of the truth as the standard organ of the cause.

The contributors to the paper comprise most of the leading and best known spirits who have ever been associated with the movement. It contains valuable contributions from many of the most respected names in the ranks of literature, art, science and the forum. Among those whose work has appeared in its columns are:-Dr. H. C. Brougham, Mr. C. M. Cradock, Mr. F. W. Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who has opposed the doctrine of evolution as being the work of man). Mr. J. A. C. Short, the late Professor in the University of London, and late President of the Psychical Research Society. Mr. L. H. H. Brougham, the late Hon. Secretary of the Society for the Promotion of Spiritualism in Foreign Countries. By Emily Kimberling 144, Charing-cross, London.

"The Spiritualist" Newspaper: A Record of the Progress of the Science and Ethics of Spiritualism.

Published Weekly, Price Two Pence,

Published Weekly, Price Two Pence.

Established in 1852.

This Spiritualist, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is recognised by all advocates of the truth as the standard organ of the cause.

The contributors to the paper comprise most of the leading and best known spirits who have ever been associated with the movement. It contains valuable contributions from many of the most respected names in the ranks of literature, art, science and the forum. Among those whose work has appeared in its columns are:-Dr. H. C. Brougham, Mr. C. M. Cradock, Mr. F. W. Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who has opposed the doctrine of evolution as being the work of man). Mr. J. A. C. Short, the late Professor in the University of London, and late President of the Psychical Research Society. Mr. L. H. H. Brougham, the late Hon. Secretary of the Society for the Promotion of Spiritualism in Foreign Countries.

"The Spiritualist" in the United Kingdom, and is recognised by all advocates of the truth as the standard organ of the cause.

The contributors to the paper comprise most of the leading and best known spirits who have ever been associated with the movement. It contains valuable contributions from many of the most respected names in the ranks of literature, art, science and the forum. Among those whose work has appeared in its columns are:-Dr. H. C. Brougham, Mr. C. M. Cradock, Mr. F. W. Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who has opposed the doctrine of evolution as being the work of man). Mr. J. A. C. Short, the late Professor in the University of London, and late President of the Psychical Research Society. Mr. L. H. H. Brougham, the late Hon. Secretary of the Society for the Promotion of Spiritualism in Foreign Countries.
THE SPIRITUALIST.

March 22, 1878.

President.

Alex. Cobler, Esq., 1, Harterton-square, South Kensington, W.

VICE-PRESIDENTS.

J. M. Peebles, Esq., llammou, Atlantic Co., New Jersey, U.S.A.

Lieut.-Col. P. Jacoby, il, Rue de Vienne, Brussels.

W. L. Sammons, Esq., Cape Town, South Africa.

Eues Sargent, Esq., Box 2,985, Boston, U.S.A.

Mrs. Cora L. Y. Richmond, New York, U.S.A.


M. Leymarie, 7, Rue de Lille, Paris.

Miss Stenor Sebastlano Fenzl, Firenze, Italy.

Mme. dc Yell, Bisclioffsberger-villa, Interlaken, Switzerland.


The Baron Yon Vay, President of the Spiritual Society at Pesth.

Ahmed Rassim Pacha, KhandeRassini Pacha a BahdjéCapoussou, Algiers.

Alex. Calder, Esq., 1, Ilereford-square, South Kensington, S.W.

Wedgwood, Ilensleigh, 31, Queen Anne-st., Oswald-lane, W.

Rogers, Mrs. E. Dawson, Rose-villa, Church-end, Finchley, N.,

Pearce, Richard, 8, Fassett-road, Dalston, E.

Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.

Reimers, Christian, 6, Manor-villas, Manor-road, Richmond.

Lovell, Alfred, E., 3, Pavk-vond, Plaistow, Essex.

Fitz-Gcrald, Mrs. D. G., 6, Loughborougli-road North, Buxton,

f'earson, C., 15, Harper-streot, Bloomsbury, W.C.

Hayle, Thos., M.D., The Crescent, Roehdale.

Dodd.'J. 'I., Lvnwood, Southern-hill, Reading.

Dawe.N. Fabyan, Portman Chambers, Portman-square, W.

Adshead, Coleman, Beniamin, I, Bertuird-villas, Upper Norwood.

Coflin, W. H., 04, Cornwall-gardons, Queen's-gate, SAW.

Chapman, John, 10, Dnnkeld-street, Liverpool.

Wyld, Geo., M.D., 12, Great Cumberland-place, Hydo-park, w.

Rogers, E. Dawson,Rose-villa, Chureh-end, Fmelilev, N.,

MasscÎy,' O. C., Barristcr-at-]aw, Hareourt-buildings, Temple,

ITopvwood.Mrs., 52, Warwick-iupiarc, SAW.

Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.

SPRINTUALISTS.

Vice-Presidents.

...IIK BAXN'KR OF LIGHT: The oldest, the most complete, and the best guide to modern Spiritualism. Two Thousand Illustrations. A Second Edition. 12mo.

...III THE PH)-CHICAL THEOLOGY. A Popular Sketch of Celestial Philosophy in all its branches, by A. J. Carpenter. 2 vols., 8vo.

...III THE SPACE AGE: Two Essays by Miss Russell Wallace, F.L.S. This review was originally published in The Athenaeum. Price 6d.

...III THE SPIRITUAL CONDITION OF SOCIETY. Two Essays by Miss Alice Carpenter, F.L.S. This essay was originally published in The Athenaeum. Price 6d.


...III THE PH)-CHICAL THEOLOGY. A Popular Sketch of Celestial Philosophy in all its branches, by A. J. Carpenter. 2 vols., 8vo.

...III THE SPACE AGE: Two Essays by Miss Russell Wallace, F.L.S. This review was originally published in The Athenaeum. Price 6d.

...III THE SPIRITUAL CONDITION OF SOCIETY. Two Essays by Miss Alice Carpenter, F.L.S. This essay was originally published in The Athenaeum. Price 6d.


...III THE PH)-CHICAL THEOLOGY. A Popular Sketch of Celestial Philosophy in all its branches, by A. J. Carpenter. 2 vols., 8vo.

...III THE SPACE AGE: Two Essays by Miss Russell Wallace, F.L.S. This review was originally published in The Athenaeum. Price 6d.

...III THE SPIRITUAL CONDITION OF SOCIETY. Two Essays by Miss Alice Carpenter, F.L.S. This essay was originally published in The Athenaeum. Price 6d.
A PERSISTENT APPARITION.

BY WILLIAM E. HARRISON.

Last Saturday Mr. James Cain, of 8, Bloomfield-road, Burdett-road, Bow, London, wrote to me that he had received information of the frequent appearance of a "dead" woman to his sister and other persons, during several years. As Mr. Cain was the writer of several sensible occasional letters to The Spiritualist, about the progress of Spiritualism in East London, I went to see him on Monday evening last to inquire into the matter. He informed me that the witness, Mrs. Bentley, had never heard of Spiritualism till he mentioned the subject to her a few days ago, when she at once said that she fully believed in it because she and others had heard of the frequent appearance of a "dead" woman Burdett-road, Bow, London, wrote to me that he had received substantial basis for belief. 

Tibbatts-road, Bromley-by-Bow, E., who gave me the following particulars, which I recorded in shorthand as the details were given by her. There was some cross-questioning by me to get the narrative in a connected form so far as regards the order of sequence, but I put no question of a leading character. Consequently, the whole statement is spontaneous.

She said:

"Thirty-five years ago I lived in the village of Mepal, near Ely, Cambridgeshire, about which time my married sister, Maria—Mrs. Sammons—the wife of a labouring man, died. I took her two little children to my house, and a week afterwards, while they were sleeping in my room, I heard a patting noise round the bed, which afterwards came over me; I saw nothing, but felt something pulling one of the boards; I could not then see the spirit, but heard the light of the candle I saw my departed sister standing in the doorway; she said:—

"When I saw my sister that evening in the doorway, she appeared exactly the same as in life, and wore her usual cotton dress, likewise her ordinary cap. Her face was not white, but of the same colour as usual.

"For two or three nights I saw nothing more of her, but afterwars she came patting round the bed again. I saw her, but did not speak to her, nor did she speak to me; indeed, after this we rarely spoke to each other; but when she said anything, she said she wanted her children. She always came after her children. During the first fortnight I saw her only twice, but heard her nearly every night.

"Although I was never afraid of her, I was uneasy, so at the end of a fortnight I called in the minister; his name was Dorman, or something like it; I do not know how to spell his name. The apparition differed from an ordinary materialisation in that ridicule with which the ignorant greet that which they do not understand, thereby causing the loss of much interesting knowledge to the world.

"The minister came about eight o'clock at night; it was a winter's evening, and we had the candle burning. Soon after we heard the spirit walking up the stairs, and the minister remarked—'I could never have believed this if I had not seen it.' From that time the spirit came to my house regularly every night for rather less than two-years-and-a-half, but she never did any more talking.

"About a year after my sister's death, her husband, who had always treated her badly, came to live in my house. The spirit dragged him half out of bed during the night. Early in the morning I saw her following him to the street door, and when he opened it she gave him a push, which sent him sprawling into the road.

"She always appeared on or about the premises where her children were, and was constantly pulling little Harry out of bed, and dragging him to the window. I suppose she wanted to take him away with her, I do not know where. I had to dress him in thick flannel to prevent his catching cold, because my sister so often pulled him out of bed during the night.

"Rather more than two years after my sister's death, her husband, John Sammons, married again, and took the two children from me to his house. That night he was pulled out of bed by the spirit, and there were great noises in the house. These disturbances were powerful during the whole of the next month; afterwards they moderated, but lasted for two years—for the time he had the children with him. My sister had been his second wife. The third looked pale and miserable; she told me that there was no peace for him, or the children, or herself. She died fifteen or sixteen years ago and so did he. He died suddenly. He used to be afraid to go after dark to the stables to look after his horses, without some of the 'boys' with him, for she often appeared to him there.

"The child my sister's spirit most followed was Harry Sammons; he is now somewhere abroad—in New Zealand, I think. I do not know whether his mother's spirit followed him, or whether she followed or left the other brother, whose name was Joe Sammons. Joe is now at Haddenham, near Ely.

"Once, when I was nursing one of the children by candle light, my sister's spirit entered the room, and kissed it three times.

"Such is the narrative given me on Monday by Mrs. Bentley, without hesitation or preparation, and as given previously to Mr. Cain. I saw no reason, nor did he, to question its truthfulness, and the publication of the particulars will, no doubt, result in the account being well sifted by residents in the locality. The facts are half-way between those so common in haunted houses and those prevalent at spirit Circles. The phenomena were not restricted to the house, but followed the children, who were manifestly strong mediums, and the 'patting' noises were evidently ordinary spirit raps. The apparition differed from an ordinary materialisation in the circumstance that the personal identity of the spirit was so clearly proved. Mrs. Bentley seemed pleased to find her narrative accepted with appreciation, instead of received with that ridicule with which the ignorant greet that which they do not understand, thereby causing the loss of much interesting knowledge to the world.

REMARKABLE FORM MANIFESTATIONS IN AMERICA.*

BY H. G. BROWN.

I LEFT BOSTON in company with my wife on Tuesday, February 6th, at 12.30, arriving in Great Falls, N. H., about 3.30. There are direct routes to Rochester, but I desired to hear what the citizens of that city, six miles distant, might say of Mrs. Pickering. The testimony was universally in her favour, none alleging fraud, and many declaring it wasn't spirits." A pleasant sleigh ride brought us into Rochester.

A developing circle was held on Tuesday evening, in which Mrs. Pickering and her husband wished that we might sit; as I observed one member to be adverse to the proposition I promised an interview the next morning, and the possibility of a private session on that evening. I represented myself simply as a Spiritualist, not mentioning that I came in any other capacity. The welcome was cordial.

The next morning I had an interview with Mrs. Pickering. A member of the developing circle was also present. Mr. Pickering was away to his business as usual. From the questions asked by myself and wife, I learned that Mrs. Pickering is about thirty-two years of age. She was born in Laconia, N. H., and has resided in Rochester many years. She has been a medium twenty-two years, or since her memory can serve her accurately. She is a lady of prepossessing appearance. Any one who was a careful observer of mediumistic traits would select her as a medium. She is a little less than five feet in height, and of a slender physique.

The face is quite large, is exceedingly pale, and perhaps rendered more prominently so by reason of the hair, which is black and short.

A circle having been arranged for the evening we were present early, and had every facility for investigation. The house where the circle was held is on Charles-street, a short distance from the village centre. It is a two story and a half structure, built after a plan quite common in that section, and designed for two families. A gable-end roof faces the street. As it fronts, on the extreme left is one entrance, while the other is on the right, at the end of a piazza, thus giving an entrance to the rear of the house. It was erected five years ago, and is owned by Mrs. Pickering, who occupies the last-mentioned apartment. The circle room is on the lower floor, on a level with and bounded on one side by the wall of the piazza before mentioned, on the end, and on the second side by the partitions separating it from the other tenement. A pair of folding doors open in the second end to the reception room of the house, which is entered by a door from the piazza, at a height of seven feet from the other corner of the room, made by three feet of the piazza side, and three feet of the first-mentioned end, is fastened a slightly curved hoop, from this hangs curtains of black velvet, and the top is covered by a single thickness of the same material. Thus it will be seen that on two sides of the space enclosed are blank walls, on the third, the single velvet curtains; above the velvet covering, beneath a carpeted floor. The base board was six inches high, mortised with a clear sharp joint. It continued whole on either side from the corner to the casement of a door, where it was joined flush. The walls were covered with clear light paper, having a small figure. It would correct quickly any cut or fingering. There was not a trace of a concealed closet. To more effectually guard against the possibility of there being anything of this nature, an eight foot shawl was tacked to the top of the cabinet above and to the floor below, at either end and in the corner. This showed one foot of the shawl projecting beyond the point where the curtain of the cabinet joined the wall, and would have quickly indicated any movement of the wall or baseboard. The room was nine feet high. Therefore two feet of the walls showed between the top of the cabinet and ceiling of the room.

In the corner of the room opposite to the cabinet, in an alcove made by the projection of chimney, stood Mr. Pickering with a common oil lamp, ready to increase or diminish its rays, as might be dictated. The sitters were formed in two rows. The first line of chairs were distant seven feet from the curtains, eight feet from the medium. The sitters in the second row could by leaning forward bring their faces on a line with those in the first row. My face was distant from seven to a half feet from the curtains during the evening.

There were fourteen persons in the circle. The developing circle were present, also several sceptics from the town, and two mediums. The latter, with three others, were visitors who had come from a distance. A young lady presided at the piano, occasionally singing, and assisted by another when a duet would be rendered. The circle did not sing once during the evening, nor were they requested to. The piano at times was silent, and seldom played much louder than a music box.

At 7.50 the light was lowered and the circle seated. The light was at all times bright enough for me to see the table by my watch, which I held in my hand. I took a note book, and with pencil in hand I recorded the time that each form appeared. Often the light would be sufficiently bright to enable me to distinguish the figure in the carpet, and the outlines of the subjects of the pictures that hung on the opposite wall, ten feet distant. The lamp, it will be remembered, was in the corner on the same end, and opposite the cabinet, so that the intervening space between myself and the cabinet was even lighter than where I sat. 7.55, the piano having ceased playing, there was a slight rustling in the cabinet, and the deep heavy breathing of the medium could be plainly heard. Rapping ceased, and a duet was sung quietly. 8, a bright, phosphorescent mass appeared at the opening of the curtains, retiring immediately, and again presenting itself several times. The room was too warm, so the caps were set, and a door was opened, giving ventilation, and tending to lower the temperature. 8.10, the first form appeared, parting the curtain and standing in full view. It was six feet in height, and raising its arm it touched the top of the cabinet easily and naturally. It retired, and as the light increased appeared again. The face was thin, cheeks sunken, moustache and chin whiskers black, pantaloons dark, shirt white. It took a chair in its hand, lifted it easily, and retired. 8.15, the chair with the medium in it moved slightly; the deep breathing still audible. 8.20, a form robed in white stepped forth strongly and pointed with the hand, retiring in 15 seconds. 8.21, another form advanced rapidly to the centre of the room. Its head was covered in white, and the flowing white dress had some lace covering upon it. Recognised as a daughter by a gentleman and lady of the developing circle. She had been seen, they said. She stayed 15 seconds.

8.30, a slight rustling in the cabinet and a tall, stout figure stepped out and pointed to a sitter. As it was not recognised, it asked for more light, and retiring again, appeared at 8.35. The face was round and full, wearing a black and short cap of white on the head and face were seen. I could not trace any familiar features, however. A medium said it was a daughter by a gentleman and lady of the developing circle. She had been seen, they said. She stayed 15 seconds.

8.40, a bright light, a bluish white, shot out from the side of the curtain, apparently coming through it, describing a curve and falling to the ground, becoming invisible in the fall.

8.45, a little, old woman form, somewhat imperfect, but growing stronger, selected me as its object of interest; asking for more light it retired again, and as it came near me. A dress of white, with a mantle on the shoulders, a cap of white on the head and face were seen. I could not trace any familiar features, however. A medium said it was my mother's mother, to which the form nodded assent. As I had never seen that lad in the earth form I could not recognise it. My description is said to tally with her appearance. Immediately another form motioned its attention. It was now 8.50. This was that of a young lady—long black hair. It continued to ask for light, by a wave of the hand, until I protested that it might be dangerous. Its features were correct, and its actions and motions were unmistakably those of a relative closely studied in this life. As I remarked "your features are correct, but your hair is a little too dark," it moved with a gliding step to the cabinet, stooped deliberately and lifted the curtains, revealing the medium and itself at

* From the Spiritual Scientist (Boston, U.S.A.), March 16th.
The medium was exhausted, and did not become herself for half an hour after this time. Aside from the fact of seeing both medium and form, the former wore nothing about her that could have given service for the various costumes. My wife was satisfied of this. Furthermore, Mrs. Pickering wore a little gold pin upon her dress that fastened a ruffling at her neck. It was arranged in a peculiar manner when she entered the cabinet; it had not been disturbed when she came out. The society position was noted, and by no possibility could it have been replaced had it been removed in the dark.

One other important observation may here be noted. The faces were all of them indefinable. As the features appeared so they remained, strong or plain, and never underwent any alteration. The one form remarked as moving with a glad step did convey this idea in her movements, but not in the face. So with the others; the movements of the body were natural. The face was wax-like.

In one instance a phosphorescent emanation was apparent.

Requesting permission to examine the premises, it was quickly and willingly granted. "We desire every one to do so," said Mr. Pickering, "when they come here." I took up the carpet to a point three feet outside where the cabinet touched the floor. Under it a small portion was removed, and floor boards showed to be whole. Requesting one of the company to stand where the medium had been placed in the cabinet and strike his foot on the floor, I went into the cellar underneath. The noise of the feet above quickly showed where the portion was laid. I uncovered, and knew that I was under the spot enclosed by the cabinet curtiens. Measurement showed the same. There was no double floor. The timbers were whole, and rested on the foundation sill. There was no trap-door or concealed closet. Confederates, masks, lay figures were out of the question. My case could be made to do service for the various appearances beyond a doubt, and I had obtained what I have earnestly sought for some years—the conviction that I had witnessed genuine form manifestations.

Mr. and Mrs. Fletcher, the American mediums, informed us that they have removed into their new apartments, 4, Bloomsbury-place, Bloomsbury-square, London, and are ready to attend professionally to callers, as usual.

The Dalston Association of Inquirers into Spiritualism has brought out its new prospectus, with a short and simple statement of their objects, and a few passages from the latest movements of the whole forming a neat little booklet. Similar local societies will do well to examine it, since it is a model in its way, and the regulations are the result of the long experience of the members. 

SPIRITUALISM IN HULL—The attempt to revive Spiritualistic Sunday services in Hull has answered well. "Last Sunday the Foresters' Hall was crowded, by Mr. James Pickering, and no play of the emotions. Mr. Pickering said this was not the time for the mere purpose of attaining a flattering popularity: on one occasion passages from it to Foster. After the reading, the author would become interested, and in the future. It has been the practice of the society to send the manuscript to Foster, and the latter has promised to read it to the association. The members have been particularly interested in the subject of the medium and form manifestations. 

Mr. Bland, 5, Caroline-street, in that town, 

BULWER LYTTON AND SPIRITUALISM—The Banner of Light (Boston, U.S.) of March 2nd, contains the following, in an article about Charles Foster, the medium:—"While Mr. Foster was in England he was introduced to Bulwer, then Sir Edward only, in London, by Mrs. Frederick Barca, an intimate friend and warm admirer of the distinguished author. Bulwer at that time was undertaking a new novel, and was like investigations thinking it, and for some time he proceeded of the mediums. It soon lifted the curtains and for the third time that evening medium and form were visible. The medium moaned deeply. 9.55, a large man form seen distinctly. 10, the slate was taken under the medium and it was written that absolute quiet and a change of conditions only would save the medium. Questions in this connection were answered and directions given concerning the medium. Reference will be made to this in the future. 10.55 a very lively form, described at 9.15 again appeared. More light and music having been obtained, it commenced to dance, coming out four different times. The first it remained 57 seconds, second 80 seconds, and the third 55 seconds; the fourth 11, in which occasion it took a chair, and seating itself, acted as naturally as one of the circle could have done.
"ISIS UNVEILED" AND THE TODAS.

To the Editor of "The Spiritualist."

Sir,—Having resided on the Nilgiherrys for more than seven years, during four of which, from 1830 to 1835, I held the appointment of principal medical officer, which brought me into constant contact and communication with the Todas (or Todaows), I consider myself bound, in the cause of truth, to testify to the accuracy of the strictures on Madame Blavatsky's statements regarding them contained in the letter of "H. M." and "Late Madras C. S." in her last and preceding numbers. Not having seen Madame Blavatsky's book, I can only refer to the passages quoted in "H. M.'s" letter, every one of which is wholly inaccurate. The Todas were in the habit of coming almost daily to me to consult me as to their own health or that of their children, whom I vaccinated, many of whom I vaccinated with my own hands. I have, on many occasions, especially at their funeral ceremonies, which take place once a year, seen from fifty to eighty adult men present at one time. I may add that I generally received special invitations to be present on these occasions; that I have been often inside their huts, and that I discovered one of their temples in a remote corner of the hills, and carefully examined it, but saw nothing of the splendid allegory alleged by Madame Blavatsky, it being little more than a small hut, with a high, conical roof. In fact, I merely give my own experience to show that I can fully confirm all "H. M.'s" counter-statements. I am well acquainted with Colonel Marshall's book, which is in general very accurate, though neither it nor any of the publications referred to by Dr. Carter Blake add much to the knowledge of this remarkable tribe, conveyed by Captain Harcombe's book published in 1832.

Such being the case, I am utterly at a loss to understand how Dr. C. Blake can quote Colonel Marshall's book as supporting Madame Blavatsky's statements: to me it conveys exactly the opposite impression. I can only account for the singular misapprehension of Madame Blavatsky's book by supposing that they rest on hearsay, and not on her own observation. A good deal of what she says applies to the Peik-Talari—a kind of priest, who is seldom seen or heard of, except at the funeral ceremonies before alighted to, but of whom I was told there were only one or two for the whole tribe, and who held their office for a term of years. Any further discussion on this subject would be fitter for the columns of an anthropological journal than for yours.

R. BAILEY, M.D., late H.E.L.C.S.

Edinburgh.

To the Editor of "The Spiritualist."

Sir,—Allow me to say a few more words on the subject above, after which I shall trouble you no further about the matter.

Madame Blavatsky asserts:
1st. That the children seen with the Todas, and mistaken for Toda children, are those of the Badegas.
2ndly. That the Todas are white as Europeans, and differ entirely in colour from the Badegas.

I have merely to remark that it would be hardly possible for any one to mistake brown, copper-coloured children for the children of a race white as Europeans.

Dr. Carter Blake is mistaken in supposing that I intend to assert absolutely that there are no poisonous snakes on the hills. I merely gave my own experience to show that any immunity from snake-bites, on the highest parts of the hills, might be accounted for without the supposition of occult powers possessed by the Todas. As you descend lower and lower down, no doubt poisonous snakes gradually become more and more plentiful. Neither did I cite the Cornhill Magazine as an authority, for that species of the Thibetans, not of the Todas. I referred to it merely as illustrating the nature of the polyandry attributed to the Todas, not as proving that the latter practised it. Among the Todas, not a single one of all sorts of cats from a light bamboo to a jet black may be met with. The feline animals are to be found among Brahmins (presumably the caste least mixed with aboriginal blood); but even among these I have never seen any who could really be said to be fair as to colour. Among Musulmans, especially those from the India, I have seen those to whom one might be applied; they had red whiskers and beards, and complexions no darker than those of Italians and Spaniards.

Grey eyes (cats'-eyes, as the natives call them in Southern India) I have seen among both Hindus and Musulmans, even when the skin has been of a copper-colour.

I note that while "Late Madras C. S." cites Marshall's A Phrenological Account of the Todas against Madame Blavatsky, Dr. Carter Blake would cite the work in her favour. I only contradict those statements which my own eyes tell me are wrong, and account for other alleged facts in the ordinary way.

Bath, March 15th, 1878.

To the Editor of "The Spiritualist."

Sir,—Captain Burton's work entitled Goa; and the Blue Mountains has been referred to in your last issue by an anonymous writer. I am an old-fashioned sort of guy, and I have many European friends and colleagues, deeply regret that his name should have been imported into the controversy. As he is now in the desert of Midian, and unable to reply for himself, I shall not comment on the method which enables him to rest men, who is in Arabia against the good faith of a woman who is in America. As regards the statement that Goa; and the Blue Mountains was "published more than thirty years since," I may say that there was only one edition published, and that the copy in question was published by Mr. Richard Bentley, of which the press mark in the British Museum is 16055 c. bore date 1851. We thus see that "rough unveiling" may not require the presence of a Burton or a Blavatsky.

C. CARTER BLAKE.

We think that those who have taken part anonymously in this controversy, in an attack upon a known writer, ought to have given the public their names and addresses. The writers are known to us, therefore their testimony has been published.

GORTON'S PSYCHOLOGICAL SENSITIVENESS.—With what wonderful properties are we not born! What vague aspirations rise within us! How fierce our imagination and our power of creative opposition! Perhaps the historian of my early boyhood again recurs. While I am walking, and have a long road before me, my arms go dangling by my side; I often make a grasp, as if I would seize a javelin and hurl it as I know not whither or what, and then I fancy an arrow shot at me which pierces me to the heart; I strike my hand upon my breast and feel an inexpressible sensitiveness; and then, after this, I soon revert to my natural state.

DAULSET ASSOCIATION OF INQUISITORS INTO SPIRITUALISM.—At the meeting of the Council of this Association, held on Thursday evening, March 14th, the members present were—Mrs. Corner, president, in the chair; Mr. F. Forrester-Freud, Mr. John Ross, Mr. R. A. March, Mr. Jonathan Totsland, and Mr. Thomas Blyton, hon. secretary. The minutes of the last meeting of the Council were read and confirmed. Letters of general interest were read from Mr. John Hare, Mr. A. L. Smart, hon. sec. to the Cardiff Spiritual Society; Mr. G. R. Tapp; Mr. Lowe-Tucker; Mr. Samuel Quarabuy; Rev. G. T. Driffield, M.A.; and Mr. E. W. Wallis. Presentations were accepted, with a cordial vote of thanks, from the Rev. John Charles Earle, B.A., and Mr. Samuel Nethercott. Mrs. Charles M. Smart, hon. sec. to the Cardiff Spiritual Society, and Mr. Mrs. Thomas Weeks, were elected ordinary members of the Association; and the names of membership were accepted from Mr. Henry Cook and Mr. W. Langham Smith. A copy of the Wight Book of Spirits was presented to the Rev. Mr. and Mrs. Henry Tompkins, of Alton, England, from Herr Christian Reiners, with arrangements to read a paper which were confirmed. A letter was read from Mr. W. Eginton respecting his intentions for an engagement, and the ho, addressed a letter to make the necessary arrangements for a special subscription service with him, on a date to be agreed upon. The secretary reported the acceptance of an invitation by Mr. T. L. Nichols, M.D., to narrate a "Ghost Story," on Monday evening, April 15th next, which was confirmed. It was also resolved to invite Mr. Morell Theobald to read a paper on Christianity and Spiritualism—their relationship to each other," on Monday evening, the Ist of April. The hon. secretary was further instructed to make suitable arrangements for the closing of the present series of gatherings, which will take place on Thursday evening, April 29th. It was resolved to engage the services of Mr. J. J. Morse for an inspirational trance discourse, on Thursday evening, April 4th next. The Council then adjourned.
I had on Thursday last an excellent opportunity of observing the astonishing phenomenon of a living form built up before my eyes in my own study. Mr. Haxby sat as medium in the cabinet, consisting of a corner of the room observing the astonishing phenomenon of a living form built up at a distance of three or four feet, with two other sitters opposite right and two on my left. My attention was first caught by an indistinct cloudy object of rounded form between me and the lower part of Mr. Volckman’s dress, apparently floating a little above the floor. Presently, the form began to grow upwards, becoming solid as it rose, and soon displayed the unmistakeable form of Abdullah, whom we had repeatedly seen in the course of the sitting. He did not display the form for above half the height of Mrs. Volckman, and so it continued while he seemed to grow up from within, until he stood up close to Mrs. Volckman on her left hand as distinct and apparently as solid as herself. While standing there we compared the height of the two, and considered Abdullah as the taller by perhaps an inch, with a similar comparison made with Mr. Haxby. For a little while, we considered him to be shorter than Mrs. Volckman by about the same amount.

When this little discussion was over, Abdullah began to sink, and gradually disappeared, much in the same way that he had risen up. The medium on this occasion was not Prof. Colville, but for some unknown reason, the building up of the materialised figure took place so distinctly before my eyes, that it was physically impossible that it could have been accomplished by an escape of Mr. Haxby from the cabinet. The light was a low jet of gas just over my head, and the increased power of the medium on this occasion was evidently owing to the presence of Mr. Colville. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as “Cissy,” who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman’s lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.

AN INDIAN LEGEND.

It seems that Moon Mountain, in the south-western part of the town of Mowmam, had long been attacked by fire, and seemed to be on the brink of destruction. On this occasion it was evident to the presence of Mr. Volckman. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as “Cissy,” who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman’s lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.

A HINDI LEGEND.

It seems that Moon Mountain, in the south-western part of the town of Mowmam, had long been attacked by fire, and seemed to be on the brink of destruction. On this occasion it was evident to the presence of Mr. Volckman. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as “Cissy,” who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman’s lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.

THE SPIRITUALIST.

MARCH 22, 1878.

A HINDI LEGEND.

It seems that Moon Mountain, in the south-western part of the town of Mowmam, had long been attacked by fire, and seemed to be on the brink of destruction. On this occasion it was evident to the presence of Mr. Volckman. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as “Cissy,” who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman’s lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.

A HINDI LEGEND.

It seems that Moon Mountain, in the south-western part of the town of Mowmam, had long been attacked by fire, and seemed to be on the brink of destruction. On this occasion it was evident to the presence of Mr. Volckman. All the materialised figures (of which there were four of different heights) were much freer in their movements than usual. Abdullah unbolted the door and went out alone into the daylight of the hall, from whence he brought something that was lying on the table there. The dwarfish form known as “Cissy,” who generally appears only at the opening of the curtains, came out and climbed up on Mrs. Volckman’s lap, where she lay kicking out her feet against the curtains. Finally, the curtains were drawn aside, and Mr. Haxby shown with a shadowy white figure standing by his side.

Queen Anne-street, Cavendish-square, London, March 16th, 1878.
Slate Writing.

To the Editor of the "Religious-Philosophical Journal" (Chicago, March 2).

Sir,—As it is necessary to bring all facts that bear on Spiritualism before the overwise people who will believe only in facts, I will write you a few lines, for the truth of which I stake my honour and reputation as a public journalist. Mr. Eglinton, who is generally considered one of the most respectable, highly educated and wealthy families, who, although liberal in all things, had until a few months ago paid no attention to Spiritualism. Mr. W. J. Colville, in Cleveland, who claimed to receive communications written on a slate by departed relatives or friends of the sitter. The old country gentleman, as we will call him (and who will some day be heard from over his own signature), bought before going to the séance two new slates at a book store; these he tied together, and they never left his hands even for a second; they were not even opened, only for a moment to allow the medium, Mr. Watkins, to throw a piece of slate pencil between the slates. The writing was at once heard, and in a few seconds the medium said, "Open your slates," and writing upon one slate with a slate pencil, and taking away his life "as a forfeit for the old gentleman himself—all those present being under control, also the old gentleman himself—alarmed, and decided to investigate it at their leisure at their own home. They had not long to wait for developments; after sitting around the table a few times, the writing was done at once, and it was heard by everyone present. The medium was not consulted, and the writing was done in the most scientific manner, as if by a blow; beyond this there was nothing to do with him, and he was as well soon as ever in a few minutes.

The sitters were all satisfied that the phenomenon was genuine, and that the door could not have been opened, closed, and locked on the inside by any of the mortals present without their knowing it. This case is paralleled by others in the history of modern Spiritualism, as well as by ancient church legends. Mr. Eglinton tells us that he has had the same manifestation twice before—one at the house of his friend Mr. Davis, where he states that it was given under test conditions, some of those present having their backs against the door at the time. The production of manifestations in response to the sudden suggestion of somebody present is not uncommon. The late Mr. Watkins used to speak of it as a remarkable thing that when Mr. Benjamin Coleman, of Upper Norwood, was present at Mrs. Guppy's séances, the spirits were almost sure to do whatever he asked. The facts herein recorded cannot in any degree be paralleled by any experiments known to psychologists, and are at present found both in degree and in kind to their experience and their theories.

We desire to receive no more communications at present about Psychography, except the reply which Mr. Watkins will doubtless wish to give when he sees what has been published. The occasional examination of various hypotheses like those of the Theosophists, will bring up many ideas about the spiritual nature of man for consideration.

The spiritus was almost sure to do whatever he asked. The facts herein recorded cannot in any degree be paralleled by any experiments known to psychologists, and are at present found both in degree and in kind to their experience and their theories.
INDIAN MYSTICISMS.

Drances the last twelve or eighteen months, owing chiefly to the publication of such works as Art Magic and Isis Unveiled, the attention of Spiritualists has been called to certain wonderful phenomena occurring in various parts of the world, and more particularly in the regions of Hindoostan, where, as we are told, such manifestations as we are in the habit of witnessing are thrown into the shade. It is my good fortune to be on very friendly terms with two persons who have frequently visited India, one as quartermaster of a merchant vessel trading to Calcutta; my other acquaintance served in the naval brigade during the Sepoy mutiny. Both of these have had many opportunities of seeing the performances of Indian jugglers, and both to throw into an explanation of what is done." The narrative I now append is taken from the Oriental Annual, being portion of a description of various sports which took place in the presence of a native Rajah.

Both of my friends certify the truth of the narrative, as they declare themselves to have personally seen that which is described on more than one occasion, excepting the extraordinary opportunities of seeing the performances of Indian jugglers, a party of them now being introduced. One of the men took a large earthen vessel, with a capacious mouth, filled it with water, and turned it upside down, when all the water flowed out, but the moment it was placed with the mouth upward it always became full. He then emptied it, allowing any one who chose to inspect it. This being done, he desired that one of the party would fill it. His request was obeyed; still, upon looking into it, to our astonishment, it was empty. I was allowed to fill it myself; still, upon taking it up, after turning it over, all was void within; yet the ground around was perfectly dry, so that the water disappeared, and where it had been conveyed, were problems which none of us were able to explain. The vessel employed was one of the common rough earthenware of the country, and, in order to convince us beyond all possible doubt, for the purpose of aiding his clever deceptions, he permitted it to be broken in our presence. The fragments were then handed round for the inspection of his highness and the party present with him.

"The next thing done was still more extraordinary. A large basket was produced, under which was put a lean, hungry female dog; after the lapse of about a minute, the basket was removed, and she appeared with a litter of seven puppies. These were again covered, and upon raising the magic basket a goat was presented to our view. This was succeeded by a pig, in the full vigour of existence, but which, after being covered for the usual time appeared with its throat cut. It was, however, mystically restored to life under the shadow of the wicker covering. What rendered these scenes incredible to our eyes was that no one stood near the basket but the juggler, who raised and covered the animals with it. When he raised the basket there was nothing to be seen under it; and what became of the different animals which had figured in this singular deception was a question the puzzlements of all.

"A man now took a small bag full of brass balls which he threw into the air by one. None of them appeared to return. When he had discharged the last, there was a pause of a full minute. Then he made a variety of motions with his hands, at the same time grunting forth a kind of reptile within his body. After the expiration of a few seconds he opened his mouth and gradually drew forth the small, which he replaced in the box, making a salam to the rajah.

"The next performer spread upon the ground a cloth about the size of a sheet; after a while it seemed to be gradually raised; upon taking it up there appeared three tubes growing under it, which were cut and presented to the spectators. This is considered a common juggler, and yet it is perfectly inexplicable."

If this account be true, then, how very far do these benedict Hindoos exceed and excel the Maskelynes, Cookes, Brookes, Lynns, et hos genues omnes? Of all the travellers who have witnessed extraordinary phenomena occurring in various parts of the world, and more particularly in the regions of Hindoostan, may be inclined to vouchsafe some explanation of these Asiatic marvels. T. J.
Correspondence.

[Your freedom is correlative to, who sometimes express opinions diametrically opposed to those of the journal, and its readers. Unlimited communications cannot be returned; letters should be addressed to the Editor, The Spiritualist, New York, or 23, Fleet Street, London.]
contains the key to the whole mystery. In the grain of sand, and each atom of the human material body, the spirit is latent, not active; hence, however latent, but a correlation of the highest light, something concrete as spirit, without being endowed with distinct consciousness. A grain of sand, which, to remain eternal throughout the endless cycles, indestructible in their evolution, whether of objective or semi-concrete astral matter, will have to see an eventual object, is transformed at last, after endless cycles of evolution, into man—the apex of perfected being, intellectually and physically, on our planet—in conjunction with the astral object, reaches the state of intellectual self-consciousness.

A stone becomes a plant, a plant an animal, an animal a man, and a man a spirit, says the word of spirit.
In a pamphlet published by Dr. Pechils, entitled Christ the Corner Stone of the Church of God, the following reference is made:

"Unlike many unmeasured Spiritualists, Gerald Massey, the poet and the scholar, said, in his masonic-late lecture, Boston, January 21st:—The question of the real personal existence of the man is no longer settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Jehoshua, and that he was the pupil of that teacher. The reference there is to Jesus ' of the Talmud, who was the pupil of Rabbi Jehoshua, not Jesus, the son of Panthera.

"I have no extraneous proofs of any other Jesus, and, therefore, I accept this one as better than none at all. I found that Epiphanius declared, in the fourth century, that the Jesus of the Talmud was the pupil of Rabbi Jehoshua, son of Perachia, a Hebrew teacher, and he showed how the personal existence of the man is settled for me by the reference to him whom Christians honour as a God, and he shows how the personal existence of the man is settled for me by the reference to him whom Christians honour as a God.

"In passing, it would be interesting to ascertain from those mediums whether some spirit (elementary or not) had put in an Egyptian appearance. The first step in this direction was to go to the principal stationers in the town, to order The Spiritualist and Medium to be supplied to me for my own study. From the proprietor I was informed that he could not supply any of these papers to persons who supposed themselves to be Spiritualists, but he was not aware of any organised movement in the town.

"Several attempts have been made at organisation in Hull, and in every instance have failed. Public speakers have been invited, but little or no good resulted from their presence, so far as can be ascertained. The expenses fell upon private individuals but ill-prepared to sustain the burthen.

"Dr. Sunto was invited to aid the cause with his ready wit and presence, and he cordially responded. The town was placarded, the lectures well advertised, but, notwithstanding all these efforts, the attendance at the lectures was small. About fifty persons were present at the last lecture, which was delivered on the 28th April, 1875, to order some forty of these papers to persons who supposed themselves to be Spiritualists, but he was not aware of any organised movement in the town.

"There are four circles in Hull. A "school" is held every Wednesday night, at Mr. Bland's, 2, Caroline-street. The "school" is the only public form of meeting held here; strangers are invited to be present; members can bring friends; every member is a "teacher"; the subject of Spiritualism is discussed, and becomes "Christian," "Progressive," or "Scientific," according to the standpoint of each teacher.

"Mr. Bland has also a library of some forty volumes, which will make a handsome nucleus of a library, in the event of the formation of a "school," or "Progressive," or "Scientific," according to the standpoint of each teacher.

"But table-turning soon lost its attractions, after learned men ex-
plained how it was done—it was ‘animal magnetism’ that did it. Yet
such experiments, simple as they appeared, were the thin edge of the
weighe of the Spiritualism which was to break through the creeds of
the age. It was evident, as he watched the darker dimers of his fellow
men, that the light of spirit penetrate their midst. _ _

About two years subsequent to the ‘table-turning’ experiment
referred to, he dated his spiritual awakening to the suggestion of a
spiritualist. He sat with a friend patiently, for a considerable period,
and the result of the investigation might be stated to be—his desire
was not to commit himself to forms of an imaginary ‘circuit’; the
so-called ‘table’ sometimes moved without contact. The information
received was superior and beyond the power of his faculties, and the way
which moved as also answered questions, and claimed to be in
‘spirit’. Such was the undeniable evidence obtained in twenty-six years’
patient inquiry; he knew it was spirit—disembodied human spirit—and
now he could say he was a Spiritualist in head and heart, in deed
and in truth, and he would strongly recommend the investigation of
Spiritualism to their consideration. It would teach them to be patient
in hope, to have higher conceptions of duty, it would banish the dark
clouds of materialism, unfetter them from creeds, dispel the fear of
Hall.

First,—In the permission given to Dr. Peebles due regard was paid to
the wish of several members of the Association that their names should
not be given, and that they should not become public. This was specially
guarded against in order there might be no connection between
the subject before the Council and the person who had requested
permission. The number of persons, members of the Association and others,
who had offered to take copies for distribution was much larger; it was,
though the Association was guilty of what might result in a breach of
established relations, in order to furnish authenticated reports of eccle­
siastical crimes and misdemeanours,” will not derive so much benefit
and satisfaction from the subject, after all.

Second.—As to the Agenda. The ‘five or six’ should refer to the
number of extracts from letters which I read. I think I mentioned
that the number of the members of the Association who had offered to take
copies for distribution was much larger; it was, in fact, over twenty.

I shall be much obliged if you will find room for the above.

Herbert, March 17th, 1875.

Richardson.

Mr. Bradlaugh, in whose presence Colonel Olcott has had the temerity,
— Mr. Massey, to avow himself “a Spiritualist of seventeen
years standing.”

Dr. Eugene Cromwell is in California, but will shortly return to New York.

The Bishop of Manchester, but latterly one of the most prominent and
favorable advocates of Spiritualism in Australia, is about to visit
the United States.

In engaging professional mediums, it is important to ascertain how many
shows they have had previously the same. The more they have had, the
better are their manifestations, in consequence of the previous exhaust­
ion of their vital power.

Defended them equally to the best of my poor ability, whenever per­
mitted to do so, and it is because of my detestation of fanaticism among
members of all faiths, that I find such fault with Madame Blavatsky
for encouraging the teaching of Spiritualism. I am not in any way
in sympathy with the views of Madame Blavatsky, and when she
professesly denouncing in Christians. As you tell me you wish
the discussion on Isis brought to an end, I will only add that the
author, in attacking the Hindoos, been as unjust to them as Madame
Blavatsky has shown herself to be towards the Christians, I would have

the light of spirit penetrate their midst. _ _

about twenty years subsequent to the ‘table-turning’ experiment
referred to, he dated his spiritual awakening to the suggestion of a
spiritualist. He sat with a friend patiently, for a considerable period,
and the result of the investigation might be stated to be—his desire
was not to commit himself to forms of an imaginary ‘circuit’; the
so-called ‘table’ sometimes moved without contact. The information
received was superior and beyond the power of his faculties, and the way
which moved as also answered questions, and claimed to be in
‘spirit’. Such was the undeniable evidence obtained in twenty-six years’
patient inquiry; he knew it was spirit—disembodied human spirit—and
now he could say he was a Spiritualist in head and heart, in deed
and in truth, and he would strongly recommend the investigation of
Spiritualism to their consideration. It would teach them to be patient
in hope, to have higher conceptions of duty, it would banish the dark
clouds of materialism, unfetter them from creeds, dispel the fear of
Hall.

First,—In the permission given to Dr. Peebles due regard was paid to
the wish of several members of the Association that their names should
not be given, and that they should not become public. This was specially
guarded against in order there might be no connection between
the subject before the Council and the person who had requested
permission. The number of persons, members of the Association and others,
who had offered to take copies for distribution was much larger; it was,
though the Association was guilty of what might result in a breach of
established relations, in order to furnish authenticated reports of eccle­
siastical crimes and misdemeanours,” will not derive so much benefit
and satisfaction from the subject, after all.

Second.—As to the Agenda. The ‘five or six’ should refer to the
number of extracts from letters which I read. I think I mentioned
that the number of the members of the Association who had offered to take
copies for distribution was much larger; it was, in fact, over twenty.

I shall be much obliged if you will find room for the above.

Herbert, March 17th, 1875.

Richardson.

Mr. Bradlaugh, in whose presence Colonel Olcott has had the temerity,
— Mr. Massey, to avow himself “a Spiritualist of seventeen
years standing.”

Dr. Eugene Cromwell is in California, but will shortly return to New York.

The Bishop of Manchester, but latterly one of the most prominent and
favorable advocates of Spiritualism in Australia, is about to visit
the United States.

In engaging professional mediums, it is important to ascertain how many
shows they have had previously the same. The more they have had, the
better are their manifestations, in consequence of the previous exhaust­
ion of their vital power.
SPIRITUALISM IN FOREIGN COUNTRIES.

By Emily H. Phillips.

At the close of last year, M. Alexandre Aksakoff, after having borne, single-handed, the cost of bringing out the German journal, "Psychische Studien," during four years, in addition to the expense of collecting its various numbers, made public his intention of withdrawing from the work of supplying Germany with a journal on a subject which had found so few supporters. Before the article setting forth M. Aksakoff's views, and giving a retrospect of his labours, with a farewell address to his readers, had appeared, mention was made of the advent of Slade in Berlin, and his subsequent visit to Leipzig, completely changed the current of affairs, and a gentleman in Leipzig offered to share the burden of expense with M. Aksakoff, if he would consent to continue the publication of the "Psychische Studien." To this Aksakoff consented, and his article of seventeen pages—"My Farewell Transformed into an Exhortatory Greeting"—is a kind of bugle-call to Germany to aid in the work, of the reality and usefulness of which he gives, here and elsewhere, the history and the proof. In particular, he insists upon the necessity of personal experiment by means of private circles, and cites the case of Herr Gustav Wiese, in Wiesbaden, as an encouraging example, this gentleman having now all the same manifestations in his own circle, that he witnessed with Mr. Williams in Belgium.

In the February number of the journal, some extracts are given from Professor Zöllner's new work, "Wissenschaftliche Abhandlungen," which contains the account of that gentleman's sitting with Dr. Slade. Professor Zöllner passes in review the phenomena of mediumship presented by Mr. Williams to time by Sir William Thomson, Professor Tait, Maxwell, and the Edinburgh School, some of which he considers utterly wild and unprovable, and contrasting very unfavourably with the more sober German school of natural philosophers. He shows, nevertheless, that such men as Herschel and Newton, who were answering to the highest intellectual achievements than the scientific men of these days, did not attempt to solve all the mysteries of Nature's working by the agency of blind force, and that those who took refuge in "a fortuitous concomitance of atoms" theory were looked upon as of unsound mind. Professor Zöllner proceeds to argue that impressions of sight are by no means more to be trusted or taken into account, as the impressions due to other senses, and that all the senses on which our impressions of space are founded are capable, as long as they are properly—nay, not only properly, but indefinitely; that of almost inconceivable expansion. The further development of these ideas, and their connection with certain experiments with Dr. Slade, of which Professor Zöllner has been the first to show the high scientific importance, will be given in succeeding numbers of "Psychische Studien."

M. Aksakoff also publishes the account of his first séance with Slade on his arrival in St. Petersburg. Having taken his own slates and pencil, and the words which he desired to know were collected on the score of his intellectual achievements than the scientific men of these days, did not attempt to solve all the mysteries of Nature's working by the agency of blind force, and that those who took refuge in "a fortuitous concomitance of atoms" theory were looked upon as of unsound mind. Professor Zöllner proceeds to argue that impressions of sight are by no means more to be trusted or taken into account, as the impressions due to other senses, and that all the senses on which our impressions of space are founded are capable, as long as they are properly—nay, not only properly, but indefinitely; that of almost inconceivable expansion. The further development of these ideas, and their connection with certain experiments with Dr. Slade, of which Professor Zöllner has been the first to show the high scientific importance, will be given in succeeding numbers of "Psychische Studien."

The Revista Espíritista, of Montevideo, for January, contains an article by a lady, Doña Amolia D. y Soler, on the subject of obsession, but named "Al fin lo conseguimos." J. de E. contributes an article, entitled "Todo por la verdad" (All for truth). The article is especially devoted to the ardent Reincarnationist platform, and indirectly alludes, in an article extracted from the Buen Sentiempo, of Lérida, to the Brahmanic conceptions of creation, preservation, and destruction, which the Parsees divide into action, word, and thought, and which are attained through the Spiritists' term power, influence, and love. The Aquinatic conception of action to sin is cogitatio, verbo, et opere, and that is proved to have existed as a thinkable reality centuries before Christ. The trinitarism of thought is thus coincident with the trinitarism of mythology.

ANSWERS TO CORRESPONDENTS.

P. C.—Evidence of identity is of no use to the public, unless authenticated by the names and addresses of the testifiers, otherwise it would be just as useful to have a signature and a date. The importance of proving that two signers were not for any special purpose, and that any of the controversies may privately have his name and address.
DAWN. An American Novel, advocating Progressive principles. 3s. 6d.

FLASHES OF LIGHT FROM THE SPIRIT WORLD. Through the mediumship of Mrs. Conant. 7s. 6d.

HISTORY OF MRS. CONANT. 7s. 6d.

OUR PLAN, by William Denison. 2s. 6d.

STATUOLE: OR, ARTIFICIAL SOMNAMBULISM. 7s. 6d.

WOMEN'S GROWTH SIDE OF NATUR. 2s.

THE TWO WORLDS, by Rev. J. 6s.

GLIMPSES OF A BRIGHTER LAND. An interesting series of books written by Spies through the Writing Mediumship of a Lady. 2s. 6d.

PSYCHOLOGICAL MEDICINE, by Dr. Bucknell and Dr. Jackson. Price 2s. 6d. net.

THE RELIGIOUS SYSTEM OF THE AMAZULU, by the Rev. Canon Callaway, M.D., in three parts. 12s.

OUTLINE OF TEN YEARS' INVESTIGATION INTO THE MODERN SPIRITUALISTS, by Thomas P. Burke.

LIFE BEYOND THE GRAVE, described by a Spiritualist. Through a Writing Medium. 6d.

WORKS BY ANDREW JACKSON DAVIS

Nature's Divine Revelations

The Farthest Venture

The World

The Soul

The Thriller

A New Reason for Anatomists A. J. Davis

Chief of the Nation

Life after Death and the Other World

The Woman of the World

A Man's Life and the Moral Life

Harmony of the World

Harmony of the Ages

HARMONY OF THE WORLDS, by Brevior. 12s.

GLIMPSES OF A BRIGHTER LAND. An interesting series of books written by Spies through the Writing Mediumship of a Lady. 2s. 6d.

THE RELIGIOUS SYSTEM OF THE AMAZULU, by the Rev. Canon Callaway, M.D., in three parts. 12s.

OUTLINE OF TEN YEARS' INVESTIGATION INTO THE MODERN SPIRITUALISTS, by Thomas P. Burke.

LIFE BEYOND THE GRAVE, described by a Spiritualist. Through a Writing Medium. 6d.

WORKS BY ANDREW JACKSON DAVIS

Nature's Divine Revelations

The Farthest Venture

The World

The Soul

The Thriller

A New Reason for Anatomists A. J. Davis

Chief of the Nation

Life after Death and the Other World

The Woman of the World

A Man's Life and the Moral Life

Harmony of the World

Harmony of the Ages

HARMONY OF THE WORLDS, by Brevior. 12s.

GLIMPSES OF A BRIGHTER LAND. An interesting series of books written by Spies through the Writing Mediumship of a Lady. 2s. 6d.

THE RELIGIOUS SYSTEM OF THE AMAZULU, by the Rev. Canon Callaway, M.D., in three parts. 12s.

OUTLINE OF TEN YEARS' INVESTIGATION INTO THE MODERN SPIRITUALISTS, by Thomas P. Burke.

LIFE BEYOND THE GRAVE, described by a Spiritualist. Through a Writing Medium. 6d.
What everybody wants to know.

ENO'S FRUIT SALT.—A Gentleman writes:—

"Since I have used ENO'S FRUIT SALT right and left in the case of my family, and after suffering from whooping-cough for twenty years. You should make this medicine familiar to your patients.

ENO'S FRUIT SALT.—A Lady writes:—

"Everything, medicinal or food, caused by smoking is in my family always attended with dyspepsia. The symptoms are immediately relieved by the fibre of ENO'S FRUIT SALT, and it is the best and cheapest medicine for dyspepsia that I have ever been in the habit of using. My life was one of great suffering, so that I must have had a great deal of good from ENO'S FRUIT SALT. I have only proved what my doctor said about ENO'S FRUIT SALT. I believe in its permanence, and continue using it; it is as effective as it is never varied."

ENO'S FRUIT SALT.—A Gentleman writes:—

"I have only proved what my doctor said about ENO'S FRUIT SALT. I believe in its permanence, and continue using it; it is as effective as it is never varied."