

The Spiritualist

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MESMERIC EXPERIMENTS.

BY J. M. GULLY, M.D.

THE debate on Mesmerism at the Brixton Psychological Association on the 18th inst., and reported in your journal of the 27th, tempts me to record two experiences, of no ordinary character, of mine in mesmerism. I should not do this were it not that the mesmeric influence seems in some way, which I admit to be obscure, to bear upon the spirit influence which it is the function of *The Spiritualist* to investigate. It is forty years since I first gave myself to the inquiry into mesmerism, and in my long medical career I had abundant opportunity of putting the subject to practical test. Here are two such, for the complete accuracy of which I pledge my veracity. In the year 1847 a married lady patient of mine was afflicted with neuralgia of the most aggravated and almost universal kind—face, head, limbs, loins. The pains came on every night about nine o'clock, and destroyed her sleep for the whole night. All kinds of opiates, tonics, aperients, had been administered ineffectually for more than two years. My own hydrotherapeutic treatment also failed. The purely neuropathic character of the complaint suggested a trial of mesmerism, which, indeed, I used in very many and varied cases. I mesmerised the patient myself; every night at nine o'clock I was making passes all down the body, at first for two hours, then for one, and so on *diminuendo*, until at the end of four months I had obtained such mesmeric influence over her nervous system that it sufficed for me to look for five minutes on her closed eyes to stop all pain and put her into a profound sleep for seven, eight, or nine hours. In this way the periodicity of the pains was broken, and in about seven months they were cured by mesmerism alone. During these months I made varied experiments on her susceptibility to the influence. Ofttimes when she was seated at any time of the day, talking to her husband or to our sister, I would, from the further end of the room, and behind a newspaper or book, which I pretended to read, will her to sleep, and after five or six minutes the crochet needle, or whatever she might be holding, would fall from her hands, her head fall on her chest, which heaved a deep sigh, and she was asleep for an hour or more. I then used to will her to sleep from an adjoining room, totally unsuspected by her, and the same sleepy sigh and sleep itself followed in ten or twelve minutes after the exertion of my will. At length I judged it better she should have change, and she and her husband went to Cheltenham, twenty-one miles from Malvern, where I then resided. I told them I was about to try to influence her at that distance at nine o'clock on that night, Wednesday; the same on Thursday, but that on Friday I should be in crowded company, and could not. After that date I told them nothing, and they expected nothing. On the Wednesday I willed her to sleep from Malvern at the usual

hour, and she fell asleep soon after nine. On Thursday the same; on Friday I did not will her to sleep, and she did not sleep until past midnight. On Saturday I did not will her to sleep, and she did not sleep; she did not know what to *expect*, he it remembered. Sunday night came, and, employed in writing, I forgot all about her until I gave up writing at half-past eleven; *then*, which was not the usual hour, I willed her to sleep. The account sent to me by the husband was this: "As no sleep came on Friday or Saturday nights we concluded you had given up trying to produce it. On Sunday evening we thought nothing about it, and were conversing with two friends, when, at about half-past eleven, my wife suddenly heaved that well-known sigh and dropped her head, and in two minutes she was fast asleep. I laid her on the sofa, and at half-past two in the morning carried her to bed, still in a profound sleep." Here there was a crucial experiment, sleep coming when the will influence was employed, and not coming where it was withheld, and this both when the patient knew and when she did not know what course I should take regarding her.

The second instance is that of a lady of twenty-eight years, who had lost walking power for nearly two years, though I had no doubt that the palsy was of the hysterical kind; if she attempted to stand, her loins and legs gave way immediately, and she dropped like a stone. The very first time I mesmerised her she stood up firmly for ten minutes. After a dozen times the influence was such that she could *not resist* following me about the room, although she held by the sofa and declared she would *not* come to me as I beckoned her from the other end of the room. By this sort of applications he totally recovered her locomotive power in the course of three months. All this time, if, when I was in the room at some distance from her, any one else touched her or even brushed by her dress, the most powerful convulsions seized her whole frame, and she foamed at the mouth just as an epileptic patient does; but this all ceased the instant I took her hand or laid my hand upon her shoulder; and always after mesmerising her I took the precaution of moving the air strongly about her. If I failed to do this, as was once the case, the convulsions came on as soon as her sister touched her, and they were obliged to send for me instantly. She left Malvern for Essex; and now comes the most curious part of the story. Although she had recovered her walking she had not recovered her sleep, which was very bad when I did not procure it by mesmerism. When she left, therefore, I proposed to send her three or four large amber beads in a small silk bag or closed in a jeweller's card box every second post, which beads I had carried in my pocket for forty-eight hours. These beads she tied on the crown of her head, and they invariably produced a good night's sleep. I always put them up and despatched them myself, so that nothing should touch them but my own hands. But it happened one day that being in a great hurry to leave home I only placed the beads in the bag and box, and told my amanuensis to cover and seal and post it. As soon as the post could let me know, I got this note from the lady; "What have you done with the last set of beads: I am sure some one has touched them since you did, for the instant I placed them on my head one of the old convulsions came on. Do inquire about it." I did so, and found, sure enough, that my amanuensis had

opened the bag and taken out the beads before posting them, his curiosity being keen to know what it could be that I always put up and posted with my own hands. These are two facts as certain and accurately given as my own present existence. What was the agent at work in both of them? "Imagination," says one learned gentleman; "cerebration," says another. But these are mere words, until they tell us *what* the *action* in both is, and how it is produced. Since no agent at present recognised by scientists can account for them, it is our duty as sincere seekers not to pooh-pooh them because those agents cannot explain them, but to go on seeking until we find by what force I caused sleep at a distance of twenty-one miles, and what force I and my amanuensis sent in the beads that caused the violent act of convulsion in a third person one hundred and forty miles distant.

THE BRITISH ASSOCIATION AT BRISTOL.

THE RELIGIOUS INFLUENCE OF THE BRITISH ASSOCIATION.

The *Bristol Daily Post* has published a series of leading articles bearing upon the religious influence of the British Association, and the weak points of some of the strongholds of Materialism. The following is from last Friday's issue of that journal:—

In every town visited by the British Association, the general result is a loosening of the more stringently orthodox bonds of public opinion, the proved facts of science being irconcilable with some of the more rigidly narrow dogmas based upon the letter rather than upon the spirit of true religion. At Belfast, last year, Professor Tyndall gave more force to this relaxing influence than had ever been previously done from the presidential chair, the result being that every preacher in Belfast attacked him from the pulpit on the following Sunday, and later on all the clerical influence of the United Kingdom was brought to bear upon his devoted head, no doubt to his own pleasure rather than otherwise, for the storm and the tempest are more to his taste than sailing in smooth water. Although he may attempt to lead in a line of action of this kind, a practically-minded body of men with materialistic tendencies, like many of those comprising the British Association, may not of necessity follow; hence in Bristol this year a reaction is apparent. The mutual relations of theology and science have as yet been ignored here as topics of discussion, and the presidential address of Sir John Hawkshaw dealt so purely with matters of pounds, shillings, and pence, with road-making and irrigation, and kept the minds of the listeners in such close contact with mother earth as to give no play to any of the nobler aspirations of the human mind, which has an innate love for higher things than manipulating mud in wheelbarrows to make roads, or in blast furnaces to make iron, or in innumerable other ways to make gold. The address was of the earth, earthy, and on that ground met the approval of many members of the British Association—of those who would rather be classed as materialists than as transcendentalists.

Will this line of action, taken intuitively and without concerted arrangement, continue? If it does, it will be from the pressure brought to bear by sound judgment, and not from inclination, for men who are constantly unravelling the good and the marvellous laws of God, as displayed in the phenomena of the material universe, in the depths of their own hearts often pause to speculate on the nature of their Author; for most men of science have outgrown the vulgar taste for wealth, and not a few of them the somewhat higher love of fame and power. Moreover, their dearly-bought experience has proved to them that the elements of personal happiness are not to be found solely in a deep knowledge of physics. Hence one and all are constrained to pause now and then to ponder upon the nature and laws of the human soul, its origin and its destiny.

These reflections have not only been prompted by the circumstance that scientific men here are inclined to class their ex-President as an idealist, all the time that the orthodox world is attacking him as a materialist, but that all the elements were present yesterday, in Section A, to bring these deeper questions to the surface in an exciting manner, had the programme or sound judgment rendered such a course possible. Dr. Balfour

Stewart, the President of Section A, is one of the anonymous authors of the book entitled *The Unseen Universe*, which recently has been so warmly criticised both in scientific and religious periodicals. With a deep knowledge of physical science—so deep that he has been selected to write standard educational scientific works for the Clarendon Press series at Oxford—he combines a strong belief in many of the points of the most orthodox creeds, and has done his best to substantiate those views in *The Unseen Universe*. Professor Clifford, who from the point of uncompromising materialism attacked the book violently in the *Fortnightly Review*, was present among the listeners yesterday; and at the same time Professor Tyndall, who has an idealistic tone of mind, although he does not endorse the points of creed supported by Dr. Stewart, was on the platform. Hence it is evident that had these subjects come up, in which everybody is interested, but to which the British Association this year may not be inclined to give attention, elements were present in the Physical Science Section to evolve an exceedingly warm debate.

THE NEBULAR HYPOTHESIS OF THE ORIGIN OF THE EARTH.

The *Bristol Post* of last Monday published the following remarks on the nebular hypothesis of the origin of the earth:—

Much has been said from presidential chairs at various sections of the British Association during the past week about the doctrines of evolution and of continuity, for the tendency of the scientific mind is to regard the universe, both in its mental and material aspects, as in process of growth, new conditions and new phenomena being evolved from the old under fixed irrevocable laws. This line of thought tends also to ascribe the great cosmical changes of the past entirely to the action of forces which are still at work, and to exclude all idea of the intervention of miracle or abnormal intelligent action. The nebular hypothesis of the origin of the earth, which was endorsed in Lieutenant-General Strachey's presidential address to the Geographical Section, assumes that a mass of nebulous matter once occupied rather more than the whole area now covered by our sun and all its attendant planets; that as this matter condensed and the particles fell together, great heat was of necessity evolved; and that certain fused masses then assumed a globular form, flattened at the poles; in short, became planets. The sun is all that is left in an active state of the original nebula: even he is supposed to be still contracting, and the hypothesis assumes that after the lapse of untold ages he will cool down and roll a blackened ball through space, for it is contended that the solar system, like everything else in nature, has within itself the seeds of decay. The nebular hypothesis further assumes that as each hot planet gradually cooled, a crust formed upon its external surface, and that, so far as our globe is concerned, after rain and river began to act upon the old igneous rocks, low forms of vegetation and of animal life began; these were succeeded by higher forms, until by this process of evolution man at last appeared upon the scene, and began to take his part in the eventful drama of life.

There is plenty of collateral evidence in support of the nebular hypothesis. The size of the sun being known, it is also mathematically known that if it were a solid globe of coal, freely supplied with oxygen, it would burn itself out in a comparatively short time; so, putting all the evidence together, it is very clear that the heat of the sun is not due to common combustion. Stones and meteorites falling into it at planetary velocities would generate an enormous amount of heat by the force of impact; but although this source of heat is undoubtedly present to some extent, the general conclusion is that there is not a sufficient supply of such stony food to counterbalance the full amount of heat given off by the sun daily, so the general idea is that the sun is a hot body slowly cooling. As to the planets, there is a limited amount of evidence that Jupiter is still very hot, and Mars somewhat cold. So far as our own earth is concerned, the deeper we go below the level where surface changes in temperature cease to operate, the hotter it gets; and if the heat increases in the same ratio at depths which man cannot reach, there is heat enough at a few score miles below the surface to keep granite and all the metals known to man in a state of fusion. The temperature increases at the rate of about one degree Fahrenheit for every 50 or 60 feet of increased depth. As the earth cools it contracts, the result being a series of tangential thrusts, which crumple up mountain ranges. Mountains are rarely formed by direct upheaval, but in most cases by this crumpling action; in this way was the Snowdon range formed in the neighbouring Principality of Wales.

Materialists dwell complacently on the strong evidence in favour of the evolution hypothesis, but do not like to have their own arguments pushed a little further, for then inconvenient questions may arise. Where did the original nebulous matter come from, and who placed the particles asunder before they began to fall together? Suppose our solar system to be dead, the planets swallowed up in the sun, and the sun reduced to a cold cinder, is that the miserably contemptible end of creation, and cannot the Power which has produced the present living universes of intelligent beings do so again? It may be that the general conclusions of physicists about the nature of the material universe are right, but that the material universe as soon by man is but a very small portion of creation.

PREHISTORIC MAN—A CURIOUS "CREATURE"—THE MENTAL AND SPIRITUAL DEVELOPMENT OF PRIMEVAL MAN.

The same article goes on to say:—

This evolution theory naturally leads to the consideration of the exciting problem of the ape origin of man. Evidence of the gradual progress of man from the savage to the civilised state is seen everywhere, not only in our own country—in which our forefathers once clothed themselves with thin coats of paint, and not much else—but all over the globe. There is, however, one striking case of apparent retrogression from civilisation, in the decadence of the art and culture of ancient Greece; nevertheless, the advanced stage reached by that empire seems not to have been lost, but to have been scattered throughout Europe.

Ingenious and amusing speculations have been made about our assumed earliest forefathers. One is, that as the ape became studious by excess of reading, so much mental work in a sitting posture gradually wore off his tail; this problem, it is true, has never been considered by scientific men, so some person with an inquiring turn of mind is at liberty to put it to the President of the Anthropological Department. Colonel Lane Fox, in a very clever lecture recently delivered at the Royal Institution on "The Evolution of Culture," while dwelling upon the subject of the manufacture of flint arrow-heads by primitive man, said:—

"The ape employs both sticks and stones as missiles, and as hammers to crack the shells of nuts. But we have no evidence that he ever selects special forms for special uses. The arts therefore afford us a clearly defined starting point for the commencement of culture.

"To go in search of a particular form of stick or stone in order to apply it to a particular use would require greater effort of the will in fixing attention continuously on the matter in hand than is found to exist amongst the lower animals, except in cases of instinct, which term, I understand to mean an inherited congenital nervous organism, which adapts the mind to the ready reception of experience of a particular kind. But this instinct does not exist in the case in question; there is no tool-making instinct; our tool has to be evolved through reason and experience, without the aid of any special organism for the purpose.

"The process we have to assume, therefore, is that, in using stones as hammers, they would occasionally split. In using certain stratified rocks this would occur frequently, and so force itself on the attention of the creature. The creature going on hammering, it would force itself on his notice that the sharp fractured end was doing better work than before. It would be perceived that there were hard things and soft things, that the hard things split the stone, and the soft things were cut by it; and so there would grow up in the mind an association of ideas between striking hard things and splitting, and striking soft things and cutting, and also a sequence by which it would be perceived that the fracture of the stone was a necessary preliminary to the other; and in the course of many generations, during which the internal organism of the mind grew in harmony with this experience, the creature would be led to perform the motions which had been found effectual in splitting the stone before applying it to the purposes for which it was to be used."

Note how judiciously Colonel Fox avoids expressing an opinion about the identity of his "earliest ancestor;" he calls him neither an ape nor a savage, but a "creature," somewhat as vulgar wealth, when in search of a governess, advertises neither for a young "lady" nor a young "womau," but for a young "person," as a judicious mean between two extremes of expression.

Awkward questions may be put as to the reliability of the speculation about the ape origin of man. For instance, there are plenty of monkeys to be had, so why does not the Anthropological Institute buy a few, to try to develop them or their descendants into noble savages, and to teach them when in the "creature" stage how to make flint arrow-heads? Science contends that it has no cause to be afraid of putting its speculations to the test of experiment, and the perfect fairness of the one now suggested cannot be denied. Then, again, if men came from monkeys, how is it that neither geologists nor anatomists can produce the "missing link?" The oldest skeletons of primeval man are very slightly more ape-like in type than the man of to-day; in short, nothing resembling the missing link has yet been found. Once, however, a jawbone about half way between that of a man and a monkey was dug up in the presence of Lord Talbot de Malahide, in one of the Belgian bone caves, and it caused more excitement in the Anthropological Society

than would the production of the identical jawbone used as an offensive weapon by Samson of old.

Perhaps this brief notice of some of the well-authenticated as well as of some of the wildest speculations of scientific men cannot better be closed than by quoting from Gerald Massey's essay on Spiritualism, the hope that those who are searching in the drift of the floods of the fore-world for their long-lost grandfather of earth, may unexpectedly succeed in finding their Father in heaven.

THE GRADUAL DEVELOPMENT OF CIVILISATION.

LAST Friday the Anthropological Department of the British Association met at the Royal Hotel, the Assembly-room being crowded. Professor Rolleston, M.A., F.R.S., F.S.A., delivered his presidential address, and commenced by referring to a recent visit he had paid to the Somersetshire caves; he then proceeded to speak of Polynesia and Australasia, which were just now rendered doubly interesting by our recent acquisition of Fiji. No question could be of closer concernment than that of the possibility of rescuing the inhabitants of Polynesia from that gradual sliding into extinction which some writers appeared to acquiesce in as the natural fate of such races. If they did slide into extinction it was owing to distinct causes, such as were thus poetically described by Job:—"For want and famine they were solitary, fleeing into the wilderness in former times desolate and waste. Who cut up mallows by the bushes, and juniper-roots for their meat. They were driven forth from among men (they cried after them as after a thief) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks; among the bushes they brayed, under the nettles they were gathered together. They were children of fools, yea, children of baso men; they were viler than the earth" (Job, chap. xxx. vers. 3-8). I opine (said the speaker) that these unhappy savages must have wasted away under these conditions; and that there is no need, with such actual *vervæ causæ* at hand, to postulate the working of any mysterious agency, any inscrutable poisonous action of the breath of civilisation. What is mysterious to me is not civilisation, but the fact that people who are in relation with it do not act up to its behests. (Hear, hear.) And what is the mystery to me is not how an epidemic can, when introduced amongst helpless Polynesians, work havoc, but how it is that epidemics should be allowed to do so here in England from time to time. (Hear, hear.) We are but some four years away from the last small-pox epidemic, of the management, or rather mismanagement, of which I had myself some little opportunity of taking stock; and what we saw then in England renders it a little superfluous to search for recondite causes to account for depopulation in countries without Local Boards. (Hear, hear, and laughter.) You owe much in Bristol to your able, energetic, and eminently successful officer of health, Dr. David Davies. (Applause.) I hope he may favour us with his views upon this very interesting subject, and may, knowing, as he well does, how much energy and knowledge are required for the reduction of a rate of mortality, tell us how much wickedness, perversity, and ignorance are necessary for increasing such a rate, whether in Great or Greater Britain. I think that he will tell us that what is mysterious is not the power of the principles of action I have just mentioned, but the toleration of them. Such, at least, are my views. Of the possible curative application of some of the leading principles of modern anthropology to some of the prevalent errors of the day, I should be glad to be allowed to say a few words. The most important lesson as regards the future—I do not say the immediate future—which the modern study of human progress (for such all men who think, except the Duke of Argyll, are now agreed is the study of anthropology), is the folly and impossibility of attempting to break abruptly with the past. This principle is now enforced with persistent iteration from many anthropological platforms; and I cannot but think it might advantageously be substituted in certain portfolios for the older maxim, "Whatever is certainly new is certainly false," a maxim which seems at first sight somewhat like it, but which, as being based on pure ignorance of the past, and teaching only distrust of the future, is really quite different from it. I am not sure that Prichard ever put forward the former of these two doctrines, though it is just the doctrine which would have commended itself to his large, philosophical, many-sided, well-balanced judgment. He died in 1848, the very year which, perhaps, of all save one in history, and that one the year 1793 (a year in which he was yet a child), showed in the most palpable way the absurdity of attempting to make civilisation by pattern, and of hoping to procure a wholesome future in any other way than that of evolution from the past. What have been called the senile, what could equally well have been called the cynical ethics of pessimism, had not in Prichard's

time found an advocate in this country; indeed, so far as I have observed, they are of a more recent importation than most other modern heresies. I do not deny that at times it is possible to give way to certain pressing temptations to think that we are living in a certainly deteriorated and a surely deteriorating age, and that it is hopeless and useless to set up, or look up to, aspirations or ideals. When, for example, we take stock of the avidity with which we have all of us within the last twelve months read the memoirs of a man whom one of his reviewers has called a "high-toned aristocrat," but whom I should call by quite another set of epithets, we may think that we are not, after all, so much the better for the three thousand years which separate us from the time when it was considered foul play for a man to act the part of a familiar friend, to eat of another man's bread, and then to lay wait for him. Or can we, in these days, bear the contrast to this miserable spectacle of mean treachery and paltry disloyalty which is forced upon us in the same history, by the conduct of the chivalrous son of Zeruah, who, when he had fought against Rabbah and taken the city of waters, sent for his king, who had tarried in Jerusalem, lest that city should thenceforward bear the name, not of David, but of Joab? Or again, as I have been asked, have we got very far above the level of sentiment and sympathy which Helen, an unimpeachable witness, tells us the Trojan Hector had attained to, and manifested in his treatment of her—

"With tender feeling and with gentle words?"

Would the utterances of any modern epic poet have so sorely brought tears into the eyes of the noble-hearted boy depicted by Mr. Hughes, as the passage of Homer just alluded to, and characterised by him "as the most touching thing in Homer, perhaps in all profane poetry put together?" What answer can be made to all this by those who maintain that the old times were not better than these, who maintain the doctrine of progress, and hold that man has been gradually improving from the earliest times, and may be expected to go on thus advancing in the future? An answer based upon the employment of simple scientific method, and upon the observance of a very simple scientific rule—upon, to wit, the simple method of taking averages, and the simple rule of enumerating all the circumstances of the case. Noble actions, when we come to count them up, were not, after all, so very common in the olden times, and side by side with them there existed, and indeed flourished, practices which the moral sense of all civilised nations has now definitely repudiated. It is a disagreeable task, that of learning the whole truth; but it is unfair to draw dark conclusions as to the future, based on evidence drawn from an exclusive contemplation of the bright side of the past.

RHABDOMANCY AND BELOMANCY.

LAST Friday, at the Anthropological Department of the British Association, Miss A. W. Buckland, M.A.I., read a paper on these subjects. She contended that rhabdomancy is still practised in England in certain localities, and that it is a survival of a very ancient superstition, originating in the use of rods as symbols of power. She considered that the arts of magic and divination were not of Aryan origin, but a remnant of the Turanian or pre-Aryan faith, which once overspread the world, this being proved by their present existence among aboriginal non-Aryan races, and may, perhaps, even be used as a test of race, so that those who in Somersetshire and Cornwall are said to possess the power of divination by the rod may possibly have some remote affinity with the aboriginal inhabitants of Britain. Belomaney, or divination by marked arrows, said to be of Somitic origin, was practised in Babylon, Judæa, and Arabia, and traces of it may still be found in folk tales of Russia and Siberia.

The subject of Spiritualism did not come up this year in Bristol. Mr. Crookes arrived in Bristol on Tuesday, and returned to town last Wednesday evening, but read no paper on any subject during his stay. The Bristol meeting of the British Association has been an exceptionally quiet one.

MR. DALE OWEN.—Dr. G. Bloede, in a letter from New York to the editor of *Psychic Studies* on the subject of Mr. Dale Owen's insanity, quotes the words of the great German thinker, Lessing: "He who on certain subjects never loses his reason, has none to lose." Bloede is of opinion that, so far from Spiritualism being the cause of Mr. Owen's misfortune, there is every appearance of its being due to his writings on *theological* subjects, to which he had latterly devoted a large amount of time and labour, having on one occasion written during four consecutive hours at night in his bed.

A STORY OF A PROPHECIC DREAM.

"FANNY," said a manly voice from the further corner of the room, as we sat talking of Spiritualism and dream-warnings, "you remember that pretty girl who used to visit at Aunt Dora's in Beacon-street, when you were a child. She certainly had no air of being gifted with second sight; and yet I can tell you of something connected with her that is totally inexplicable by any known laws that govern the universe. Some years ago I went into Aunt Dora's one winter's night just before dinner, and found aunt in great distress. Old John, her coachman, had gone off suddenly on one of his periodical sprints, and she had no one to send to the station to meet Miss S——, who was going to pay a long-talked-of visit.

"Aunt," I said, 'don't fret; I will go with pleasure.' I easily set aside her objection—that I had never seen the expected guest—and after asking her to describe Miss S——, I hurried off, reaching the station just in time to see the long passenger train come in. I walked quickly through the cars, and had little or no difficulty in finding Miss S——. Prompt, however, as I flattered myself I had been in my successful efforts, some one was before me, and as I reached the young lady I found her greeting with no little agitation my old friend Phil Andrews. I waited for a moment before either of them noticed me, and then going forward introduced myself to the lady, and was kindly received by her.

"I saw enough, however, in the brief moments we three stood together, to convince me that neither of them would have complained of Aunt Dora, had she neglected to send for her guest. I was afterwards told that Miss S—— and Phil were engaged, and only waited until prudence permitted them to marry. All these facts, however, were at that time only guessed at by me, and had I known them I certainly could not have found therein any explanation of the state of painful agitation into which Miss S—— was evidently plunged.

"What is it, sweetheart?" I heard Phil whisper tenderly. "Are you ill?"

"No, no," she answered huskily. "I am foolish and nervous."

"Has any one dared to insult you?" asked Phil, with a ferocious air.

"Indeed, no," said Miss S——; "it is only the old story."

"Phil looked troubled and annoyed, but said no more, and Miss S——, turning away silently, struggled for composure. The luggage was at last found, and we all soon stood in my aunt's warmed, well-lighted, and flower-scented rooms.

"Aunt received Miss S—— with loving arms, and I heard her say, 'Well, dearie, has all gone well with you to-day?'

"That something definite was intended by the question was certain from the earnestness of the girl's tone as she answered: 'Aunt Dora'—all young people called her aunt—I could never have summoned courage to travel by rail to-day had it not been to visit you.'

"Phil took his leave, and Miss S——, accompanied by her hostess, soon went to her own apartment, my aunt begging me to remain until she came down again, which, however, was not until I had grown very tired of waiting for her.

"Aunt came in with a worried expression on her gentle face.

"'Were I in the least superstitious,' she said, as she took the easy chair I had drawn toward the fire for her, 'I should implore Miss S—— never to put her foot in a railway car again. I must tell you, Phil, the strangest story. I don't know whether to call it a dream or a trance. You will doubtless put it down as merely imagination; it is nevertheless true that for years Miss S—— has never travelled by train without having a most singular dream. The dream in itself is singular from its vividness; but more singular from the fact that in its many repetitions the details never vary.'

"'But,' I exclaimed with, I admit, lamentable lack of gallantry, 'why in the name of wonder is Miss S—— so stupid as to go to sleep in the cars if their motion or their noise gives her bad dreams?'

"'She does not really sleep,' cried my aunt energetically; 'she is I think, in a mesmeric trance.'

"'Pshaw!' I answered; "that is all nonsense. Let us hear the dream, however.'

"And my aunt, prefacing the story with the entreaty that Miss S—— should never know that the subject had been mentioned to me, went on to say that Miss S—— could only be induced to give a vague description of noise, hurry, and confusion, of pain and anguish, not as endured by herself, but as going on about her. From all this confusion, however, soon emerged one central figure, and that a woman's head, crowned by a braid of blonde hair fastened by knots of black velvet. This

head seemed to be elevated above a surging crowd, and to be borne slowly past the windows of the car. 'Of course,' said my aunt, 'I told her that she had fallen asleep, and that she had dreamed of some tragic event in the French Revolution—of the Princess Lamballe, perhaps.

"'At the same time,' continued my superstitious aunt, 'I could not but shudder as I glanced at her own fair hair, and the knots of black velvet that adorned it.

"'My dear boy,' she continued, with a reproachful look at my unimpressed, smiling countenance, 'you must remember that this dream or trance, or whatever you please to call it, is not a thing that has occurred once or twice, but dozens of times in the last five years. Remember, too, that Miss S—— has never had any fear of an accident to herself—that she does not regard the dream as any premonition, or indeed as in any way personal, but dreads its recurrence only as a shock to her nerves.'

"'But, aunt,' I questioned, 'is the head seen but once in each dream? And whose are the features of the face?'

"'The head,' answered my aunt gravely, "is carried on a pike as it were, many times to and fro. Or, as Miss S—— describes the scene, a procession of heads all alike, and giving the impression of being one and the same, are borne slowly past the windows of the car, in the glare of torches. The poor child has never seen the features, for the face is always covered by a delicate, half transparent handkerchief, in the corner of which is a coronet and cipher of delicate embroidery. Miss S—— says that she is conscious of a vivid curiosity at each recurrence of this dream, only as to the cipher on the handkerchief; she never thinks whose features it veils.

"'I dare not,' continued my aunt, 'counsel her never to travel by rail, lest I should inspire her with fears which hitherto she has never felt. For, alas! I feel absolutely certain that some fearful accident will happen to her.'

"'Some fearful accident will happen to me,' I said, laughing, 'if I sit longer by this too tempting fire. I must be off and to bed, for I have a long journey before me to-morrow.'

"The next day I went south, and was detained there week after week. Spring, in fact, reached Boston before I did. Of course I at once went to call on Aunt Dora, whom I found rather out of spirits and lonely, as Miss S—— had left her a day or two before, having been suddenly summoned to the far West by an invalid sister.

"While we sat talking in the soft, dusky twilight the servant entered with the evening paper. I took it from his hand, and, carelessly opening it, my eye fell upon the heading, 'Fearful Railroad Accident.'

"First on the list of 'killed' was the name of Miss S——. My aunt saw my agitation, and insisted on being told its cause. Thankful enough was I that she was not alone when the sad intelligence reached her.

"'And Phil!' I said, hurriedly reading on, only to find his name among the injured. Weeks passed before Phil was sufficiently recovered to be brought to his mother's house, and a still longer time elapsed before the name of Miss S—— passed his lips.

"'You remember,' he said to me one night, breaking a long sad silence, 'you remember the strange and persistent warnings received by Christine—warnings to which she paid so little heed, to which we were all so shamefully indifferent—but you do not know,' he continued, 'all the details of the tragedy. I must unseal my lips to you now, for if I lie here longer, and brood in solitude over the mystery and horror of it all, I shall certainly go mad.'

"'In vain did I beg my poor friend to wait until he was stronger.

"'I shall never be stronger,' he exclaimed, 'until I have spoken. You know,' he murmured, as a convulsive shudder shook the bench on which he lay, 'that Christine was killed instantly, but you do not know that I was not at her side at the moment of the accident; I was in the smoking car, and was not myself hurt at that time. My injuries were received afterwards, from the falling of a burning beam of the station house. When Miss S—— was found the body was decapitated; the guillotine itself might have done the dreadful deed. In my anguish no thought of her dreams came to me. But when a pitying woman's hand veiled with tender reverence the pale, tranquil features of my dead love, and I saw the masses of fair hair all undisturbed, there came a flash of memory.' Phil was silent. At last he spoke. 'Give me that desk, dear friend.'

"Reluctantly, and with many fears, I gave it him. He took from it with trembling, emaciated fingers, a small package. Reverently opening it, he unfolded a delicate handkerchief. In

the corner was the coronet, under it the cipher—all as had been foreshadowed to Miss S—.

“Yes,” said Phil’s trembling voice, ‘here it is. That day we had noticed and admired a French woman evidently of rank whose seat was near ours, and she it was who completed the dream’s fulfilment.’

“As Phil uttered these words his sister entered the room with peremptory injunctions to silence.

“I was only permitted to clasp his hand in warm sympathy, and to say good night to him, as I now do to you all.” And the speaker hastily left the room.—*Bristol Mercury*.

EXTRAORDINARY MANIFESTATIONS IN MANCHESTER.

BY WILLIAM OXLEY.

HEARING that Dr. Monck was out of health, I invited him to spend a short time with me in Manchester. When he came he was very prostrate and weak, but I am happy to say that after he had been with us a week his physical strength and mediumistic power returned in great force. As my object in inviting him was to give him rest and quiet, the manifestations that have occurred were *impromptu* and unexpected.

One evening we called at the house of a mutual friend, and in the twilight, while sitting carelessly in the room, raps suddenly came telling us to sit round the table, which was a four-legged one. The top was about four feet square. I sat next Dr. Monck on the sofa, and there were seven of us in all in the room. The table then swayed to and fro, and rose up six feet, and I was requested to stand beneath it, when it gently descended and rested upon my head. I then put out my hands and touched two of the legs, when it rose up as high as I could follow it (about 18 inches), and again gently descended and rested upon my head. I was then told to stand upon the table, when it rose from four to six inches (as near as I could tell), swayed to and fro, and then descended to the floor. This was repeated with all who were present (one gentleman weighed 15 stone). Dr. Monck never moved from his seat on the sofa during the sitting.

On another occasion Dr. Monck joined our circle, composed then of fifteen persons, when he was suddenly controlled and went to the window, where he stood erect, with his back to the window, which was covered by a Venetian blind, through which there came sufficient light from the lamps in the street for us to see every person and object in the room. He called two gentlemen to come and hold his feet to the floor, I taking my stand directly opposite. Dr. Monck’s body was then *elongated*, and I called out one, two, three, four, as his head crossed the battens of the blind. He then suddenly dropped, when the two gentlemen declared the feet had been close to the floor all the time. The total height he rose up was 7 inches.

Dr. Monck then sat down at the table, on which happened to be a tumbler and decanter of water. Taking the tumbler in his left hand, with his right hand he took the decanter and poured water into the tumbler till it was two-thirds full; he then gave the tumbler to a lady on his left hand, saying, “Pass it round.” The company passed it from one to the other, till coming to the tenth, a lady, he asked, “How much water have you in the glass?” The reply was, “About half a teaspoonful,” when the lady poured out the remains on the table. Dr. Monck then asked for the empty tumbler, and taking it in his right hand, with the decanter in his left hand, the tumbler had actually become two-thirds full of water in its passage from the

hands of the lady to his own. He then poured the water back again into the decanter. This most extraordinary phenomenon took place in light sufficient for all to see plainly. Dr. Monck then filled the tumbler again with water, and turning it upside down with the water inside, he gave it to the lady who sat on his left hand, who held it up for some seconds for all to see, in its *inverted position*, and handing it to the medium he again returned the contents to the decanter. I am at liberty to say that all the fifteen ladies and gentlemen—who are respectable, God-fearing people—will testify to the above facts, and, if need be, furnish their names and addresses.

On Sunday evening, August 22nd, the meeting was held at my house, and was of a purely devotional character. During the meeting, Dr. Monck was controlled by Samuel, his chief guide, who gave a brilliant orative description of the “Temple of Truth.” The tone and manner in which it was uttered were truly majestic, and none who were privileged to listen will ever forget that magnificent oration; the unfolding of the mysteries of that glorious temple by the great law of “Correspondences” (which is the concord existing between spirit and nature, and of which Dr. Monck himself is ignorant) was truly marvellous. On our congratulating Samuel on the success of the effort, he replied, “I have to express the pleasure it has afforded me to be present with you this evening. The thoughts that have been uttered through me and my medium are due to the inspiration of One who is much higher than me, and for whom I have been only the instrument; I have to testify that I have been able to ascend one step higher and my medium half-a-step, and neither will ever recede.”

Much more was said and done at the various private meetings Dr. Monck attended while with us; at one he was informed that his mediumship would assume a different character, when the purely physical manifestations would become subordinate to a much higher and more elevated order, so that I doubt not his future career will be honourable and useful, and that, with even greater power than heretofore, he will be used as an instrument for ushering in the spiritual power and life which is to characterise the new age and dispensation.

Higher Broughton, Manchester,
August 26th, 1875.

THE FUTURE OF SPIRITUALISM.

THE road to experiment is opened; the oft-derided “table-turning” will become the means of solving the deepest problems of man’s nature, of uprooting all superstition, but of reinstating much that has been classed as superstition amongst the natural processes of a magic creative activity in the spirit of man. That ill-reputed “table-turning,” a word that every man of culture now fears to utter in a believing sense, will one day aid both the philosopher and the psychologist in the explanation of their problems, and the physicist will be compelled unwillingly to those experiments which to-day are revolting to his inner nature. The first step is as yet scarcely taken, for experiment is difficult, the conditions of success are unknown to us, and it is not easy to seize the exact points and moments at which it is most necessary to watch for and to arrest any possible hidden error and deception; and if even lifeless metal only gives up reluctantly to man the

secret of its working, much more obstinately does the living organism keep a tight seal upon its mysteries."

"Mysteriously in garish day
Does nature hide herself, her beauty veiling;
And when she wills not secrets to betray,
Nor screws nor levers will be found availing."—*Faust*.

—Schindler's *Magic Life of the Spirit*, 1857.

SHOOTING AT A "SPIRIT."

If we may believe the *St. Louis Republican* of August 10th, Spiritualism has been put to rather a severe test at an exhibition which took place at the concert hall of that place, when Mr. W. C. Clark, a St. Louis medium, permitted one of his materialisations to stand the test of a rifle shot. It has for some time been contended by the sceptical that the true way to prove the spiritual nature of these phenomena was with a shot-gun. If a face smiling through an unglazed window could receive a charge of shot and still smile, it was thought the test might be accepted as proof at least that the face was not human. The exhibition grew out of a challenge to Mr. Clark from Henry Timkens, a carriage-maker. Mr. Timkens offered 50 dols. for the privilege of loading and firing a rifle at a face which Mr. Clark should produce at the aperture of a cabinet, the medium to disrobe before entering the cabinet and put on clothes which the challenger should produce. After this the challenger was to fasten the medium to the bottom of the cabinet. This was done to the satisfaction of every one present. After the usual noisy demonstrations within the cabinet, the story runs: "Suddenly the curtain moved aside and the face appeared. There it was, a pale, ghostly countenance, that looked as though it might have belonged to a girl of seventeen at some previous time of the world's history. All who saw it were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished. While all were eagerly gazing at the vision there was an explosion that caused a rude interruption to the imaginative reveries the more superstitious had fallen into. As soon as the face appeared, Mr. A. B. Cunningham, at Mr. Timkens' request, had coolly sighted a small rifle at it. The wide open eyes looked almost into the muzzle of the gun without any sign of finching. Without the tremor of a muscle, Cunningham fired, apparently thinking no more of shooting a couple of girls than a Comanche would. At the shot the face remained steadfast. It wasn't scared, and didn't wink. A few seconds it remained as before, and then the curtain mysteriously slid across and obscured it from view. After about ten minutes' waiting the medium asked for a glass of water. This was given him, and in a little time after he asked to be let out. When the door was opened he was found tied just as he was left when the doors were first closed. The cords had evidently been strained a little, and that was all. Everybody said it was a good thing, and nobody could tell how it was done if the spirits didn't do it. The medium professed to be very much exhausted by the exhibition, and said he wouldn't do it again for anything. The bullet certainly went through the aperture and through the face, whatever it was. This was ascertained beyond a doubt by the finding of the ball, it having passed through the back of the cabinet and imbedded itself in a board."—*The Globe*, Aug. 25.

The Athenæum recently published a shallow review of *The Spirits' Book*. The writer, however, pays Miss Blackwell the compliment of wishing that, instead of translating it, she had favoured the world with some of her own spirit communications.

SPIRITUALISM IN BRUSSELS.—*La Presse Belge* gives a lengthy and fair account of a physical *seance* at Brussels, with a medium of twelve years of age. The phenomena appear to have been similar to those occurring through Mrs. Fay's mediumship. The writer concludes with the following remarks: "Chooing was out of the question, for we were in the presence of honourable and enlightened persons, acting in good faith. How was it done then? We do not know, and we shall take care how we attempt to explain phenomena of which we do not hold the key. Reason may reject the idea of the intervention of spirits of the dead in our earthly affairs, and yet we can find no explanation of the facts we have witnessed." When the press begins to own it does not know, and hesitates to explain, it has already taken the first step towards knowledge.

IMPORTANT NEWS FROM PARIS.

(From our own Correspondent.)

PARIS, Wednesday Night.

BUGUET has filled up the cup of his treachery by absconding from Paris, forfeiting his bail, and leaving Leymarie and Firman to pay the full costs of the trial. He is at present in Brussels, a place he could not have reached without the connivance of the police. Mr. O'Sullivan's letter, with further details, will be published in full next week.

MR. C. F. VARLEY, F.R.S., is travelling in Switzerland.

THE sum of seven hundred francs has been contributed by the readers of the *Revue Spirite* for the benefit of the sufferers from the floods in the South of France.

THE portrait of D. D. Home, by H. W. Pickersgill, R.A., lately presented to the British National Association of Spiritualists was painted about twelve years ago, and that of Robert Owen about forty years ago.

MR. AND MRS. HARDY arrived at Boston on Saturday, Aug. 14th. They are about to visit the Lake Pleasant camp meeting, where our own medium, J. J. Morse, has been likewise gaining fresh experiences.

IN the *Christian Spiritualist* for Sept. 1st, the editor announces the discontinuance of that journal on account of the scanty support afforded it by those whose principles it was intended specially to set forth, and to which it has been conscientiously devoted.

A GREAT variety of chemists seem to be springing up in France. In a circular we find one individual designated as a "chemist-expert," another as a "chemist-hydrophast," and a third as "engineer-chemist," which is possibly a new name for a "Jack-of-all-trades and master of none." Another gentleman rejoices in the style of "President of the Society of Industrious Sciences."—*Chemical Review*.

THE *Revue Spirite* for this month opens with an address to its readers, signed by A. Bourguès, captain of cavalry. The writor states that he has been requested by M. Leymarie, on account of the adverse judgment of the Court of Appeal, to co-operate with him in the administration of the *Société* and the *Revue*, which he has much pleasure in accepting, holding M. Leymarie, in common with all who know him, in the highest esteem. On account of the press of work at the office of the *Revue*, it is requested that all friends will pay their visits on Wednesdays and Fridays only, between the hours of one and five in the afternoon, and that all letters should be addressed to the *Société pour la continuation des œuvres spirites d'Allan Kardec*, 7, Rue de Lille.

TURNING TO THE EAST.—On the subject of the Ritualistic practice of "facing eastwards," a writer in the *Pall Mall Gazette* says: "No one who has attentively observed the progress of this 'facing' in divine worship among ourselves can doubt for a moment what underlies the novelty—namely, a superstitious reverence for the 'altar.' I say 'altar' advisedly, for whereas an intelligent Romanist will not genuflect in that direction unless the pyx is there, their shallow copyists turn and bow thitherward on many occasions when the table is bare—except, it may be, of candles, or flowers, or the unconsecrated elements—not because it is eastward, and because they believe such 'facing' to be symbolical of 'watching,' for they praise and pray at other times looking at all the other points of the compass, but because it is the locality of the 'altar.' Talk of Comtism and other forms of scepticism inculcated by a growing and influential band of free-thinkers, the clergy of the Church of England who practise and teach such pernicious usages as these do more to materialize the minds of their congregations, to degrade the Almighty into a fetish and Christianity into fetishism, than all the infidels and free-thinkers put together. The emasculation of the men and the onfeeblement of the women which this system has produced in other countries—whenever it has not let both into infidelity—ought to be a special warning to Englishmen to eschew materialism under the garb of religion."

Poetry.

SCRAPS.

"When thy struggling soul hath conquered,
When the path lies fair and clear,
When thou art prepared for heaven,
Thou wilt find that heaven is here."

The Lone One.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs,
For every flower in other's pathway strewn,
Confers its fragrant beauty on our own."

Magic Staff.

Correspondence.

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

SPIRITUALISM IN GERMANY.

SIR,—I had just posted my last communication under the above title, when I received a review of a book against Spiritualism: "*The Revived Belief in Miracles*, by Alexander Wiessner, Leipzig, 1875." When in Leipzig, Dr. Wittig showed me the book, and I eagerly seized it in order to be converted from my errors; but my question, "Has the author investigated himself?" being answered in the negative, I just as quickly closed it again, and felt satisfied at the sign of progress in the former simple shrugging of shoulders having given way to handsome volumes, to combat the growing strength of Spiritualism. The author, of course, tries to prove that the facts are of a subjective nature, and the works of our Wallace and of the Baroness von Vay are attacked mercilessly. If I may divide the off-hand modes of treatment into three classes—the philosophical, the fashionable, and the commonplace—Class 1: Mr. Wallace, although eminent on his own ground, has by an unconscious turn of his mind gradually been influenced by illusions, and has identified imaginary impressions with realities. Class 2: Mr. Wallace has a liking for the wonderful and sensational, so cleverly-conducted manifestations have outwitted him. Class 3 (to which I sometimes like to grind down humbugging with high-sounding phrases): Mr. Wallace is a donkey to lose the control of his five senses. I, for my part, take such attacks, however elegant they may be dressed up, as downright *insults*, if I have to understand them as the serious products of a truly scientific purpose. But they may as well be taken for experiments of dexterity in the art of word-constructing, a kind of performance *a la virtuoso* on musical instruments, or in daring acrobatic antics—attempts to twist and bend logical processes into astonishing forms. When David Strauss proved to demonstration that Christ never existed, but was a purely mythical invention, another writer succeeded in like manner in throwing doubt as to whether Napoleon the First ever lived. If that author had tested his art of persuading upon one of the old invalids who fought under the Emperor, the answer would probably be condensed into a sound Napoleonic box on the ear, to bring about a conclusion. But, from another point of view, such brilliant mental fireworks are highly entertaining, particularly when one is standing far enough off not to get the smell of the powder. If these my lines have a little touch of indignation, it must be explained by my respect for Mr. Wallace's admirable works so handled. Baroness von Vay's book, I hear, contains statements which are perplexing and difficult to out-and-out Spiritualists, and may possibly have excited Mr. Wiessner to an undue degree. Here I may point out a fault which is overlooked too much, and interferes sadly with progress; I mean the over-enthusiastic reports of investigators, the publication of details which, although harmless for the "pure in heart," may be made to turn the whole account into ridicule; for there is a far greater amount of disposition to bespatter with mud (one of the triumphs of modern materialism) than a simple mind is aware of. The other day I gave a paper to a gentleman here who read a report of a *scance* to his friends. I observed the effect from a distance, and found the faces now and then expressing the closest attention, but as often interrupted by bursts of laughter, which at last got the best of it.

This did not, of course, indicate over-refinement on the part of the reader and listeners, but I rightly guessed the points where sarcasm had a chance. The kiss of a male spirit given to a lady in the circle; the minute description of the soft beard, lips, perfume, etc., broke the spell, and the final effect was disastrous at the time for the cause. In another report we read how a Spiritualist flings sharp words of hatred against brother Spiritualists, differing from him in certain views, thereby show-

ing plainly that the spiritual territory has no effect on ugly blotches of human weakness. In one paper, thoroughly powerful and convincing in its columns, the mentioning of a spirit *dog* will act against its message, and so we find in most numbers of the weeklies some sort of point which challenges the ridicule of the new inquirer. If the papers are intended not only for the experienced, but for widening the field of inquirers, the curtailing of such dangerous details might be highly recommended, whilst scientific accuracy might be separately preserved. Between the witnessing and the reading of facts is a tremendous gulf. Enthusiasm is natural and elevating on the spot of its creation, but loses much of its flavour in the press, leaving often only those fragments which are welcome to the caricaturist. Therefore, if reports are to be published with an eye to business (in the noblest sense), let my suggestions not pass unnoticed. Where plenty of actual facts abound, such caution would scarcely be thought of, but in countries where theoretical battling precedes experience, a calm, simple description of facts tells more than glowingly-coloured recitals, which so often kill the kernel of truth by the fictitious-looking drapery around them.

In conclusion, the predominance of love for theories where practical handling would shorten the way to knowledge, is characteristic of many German students. I may try to shape this state of things into a little picture. Suppose two German professors and an Englishman discover a new tree somewhere (the reader may invent the country for himself). The very peculiar structure and twisting of the branches surprise them equally. They speculate as to the form the root must necessarily present. They go home with drawings of that particular tree, write volumes (the German professors), and get into controversies about the most probable formation of the root; and for a long time these theories brilliantly shine as the outpourings of master minds on the horizons of scientific amateurs. But the Englishman finished his account of tree and root long ago, for he took a shovel, dug up the ground, and inquired a little in the proper quarter. So Germans speculate, gesticulate, and subjectivize with great pomp here, whilst a long time ago the facts were known at 61, Lamb's-conduit-street, 15, Southampton-row, and are now nicely sorted and sifted at 88, Great Russell-street. We would not like all nations to be like each other; each has its virtues and its follies, and when we admire the grandeur of philosophical genius, why should we ignore the indispensable assistance of practical experimentalists in this our cause? for they are the real originators and pioneers of the new science. CHRISTIAN REIMERS.

Pontresina, Switzerland, Aug. 13th, 1875.

SPIRITUALISM IN THE NORTH OF ENGLAND.

SIR,—I herewith hand you a few notes of experiences among Spiritualists which I have observed while travelling.

About a month ago Mr. Thomas Brown, trance and physical medium, of Howden-le-Wear, spent a Sabbath with us while journeying northward. We had in all four *scances*. I could not, on paper, give you an idea of the nature of these addresses; I have listened to many of our leading pulpit and platform orators, and have never failed to mark the chief characteristics of their power over the listeners, but I may state that for grasp of thought, beauty of imagery, and sublimity of diction, one of the spirits, speaking through his medium, to my taste, excels all. I simply give this as my opinion, leaving others to judge for themselves. It is an eternal disgrace to this grand movement that this gifted medium has to toil so hard (his occupation being that of a coke-burner). He spoke to large audiences; many local preachers and other religious persons attended the *scances*, and expressed themselves inconceivably gratified.

The movement is cutting its way rapidly in this locality. We have something like sixteen mediums under development. Many individuals who have embraced Spiritualism are connected with the churches; some have become mediums who previously were notorious for bad lives, and now, instead of scenes of riot, their houses have been turned into "Bethels," and family devotion instituted therein. Many are wondering what these strange things mean. The "Devil" theory has quite died out here, as the changes just noticed prove its untruthfulness. The "mesmeric" theory, however, finds acceptance with the disciples of Bradlaugh. Amongst the mediums, male and female, we have healers, trance, physical, and clairvoyant—in fact, every manifestation that we see recorded in your paper weekly.

Sir Thomas Fowell Buxton is still giving us his wonderful and interesting experiences. Since he passed into the next life, and we are given to know that some members of his family are investigating the matter through having read our last commu-

nication in *The Medium*, Sir Thomas is prepared to afford any of them thousands of tests of his identity, if prejudice on their part does not shut him out.* His addresses have been listened to by numbers of highly intelligent and respectable citizens, who have gone away charmed and satisfied.

I visited Seghill, Delival, Choppington, and Oslington lately, in Northumberland, and enjoyed *seances* with Misses Forster and Smith, also Messrs. R. Elliott, Scopsy, James, and a host of other energetic spirits. The manifestation witnessed and heard surpassed everything that I ever anticipated to meet with on this side of the grave. Often do I exclaim "What hath God wrought!" Last week I visited Cockfield, where Mr. Joseph Briggs and his kind lady collected a few friends to let me see what they obtained through the mediumship of Miss Summers. A moderately large table was floated up to the ceiling, eight feet high; books were brought on to the table, and there were various other manifestations. I had a *seance* with Mr. Thomas Fawcett, of Bishop Auckland; he is a powerful healing medium. I also listened to a beautiful discourse from his spirit guide on the "Philosophy of Death." In illustration he detailed the particulars of the late "passing away" of one of the Darlington friends, and showed us, philosophically, the process by which the spirit shook itself free from the mortal coil. The address was replete with instruction of the highest order.

WILLIAM H. ROBINSON.

Chester-Jo-Street.

* As good tests of spirit identity are not often obtained, he must be a remarkable medium through whom they can give thousands.—Ed.

THE REINCARNATION CONTROVERSY.

SIR,—As a partisan of Allan Kardec's exposition of the Spiritist philosophy, I have been pained to notice the violent hostility entertained towards it by English Spiritualists.

The subject of reincarnation seems to be the one which more especially attracts the vehement vituperation of the believers of the new science on this side of the Channel. And, although the belief in reincarnation is derided, it is noteworthy that no other theory is opposed to it; for, though English Spiritualists are unwilling to reflect on the inherent probability of reincarnation, yet they have no definite information as to what becomes of the souls, during centuries of time, of those who have inhabited our planet. It will of course be granted that they are again embodied in some world, if not in ours, for, if incarnation is necessary or useful for furthering our moral and intellectual advancement, it must be admitted that one incarnation ago, and scores of incarnations, would not be sufficient to attain that end, especially when we consider that there can be no limit to such advancement.

One of the reasons given for deprecating Kardec's teachings in this respect is, that they are merely theoretical, and not based on physical and experimental facts. But, without wishing to disparage the form of research adopted in England, I may be allowed to state that notwithstanding the length of time during which English Spiritualists have been occupied in sifting physical and experimental phenomena, no compact philosophy has been evolved therefrom,* and beyond the well-attested fact of the possibility of communion between this world and the next, we have nothing to learn from the pursuit of the English form of Spiritualism.

The reasons that have biased the Continental school of Spiritist philosophy in their belief in reincarnation are not, I grieve to say, physical and experimental, since it would be found difficult to place one's hands on a person whose reincarnation could be made evident to the sense, but all spirits evincing a certain degree of mental culture who manifest on the Continent have testified to the fact, and it is from their widespread and concurrent testimony that the doctrine has been educated.

Moreover, Kardec merely compiled and expurgated the scattered fragments of a philosophy which was then simultaneously studied by many circles, societies, and families throughout the Continent, and which only required a master hand to mould them into a homogeneous structure.

In examining the question of reincarnation upon its merits, independently of testimony, it should be considered that there could be no object in passing into some other planet if we had not been successful in progressing in this, and also that our object being not only to progress ourselves, but to further the progress of all we come in contact with, our fellow-beings, animals, and the earth we dwell in, it is necessary for the successful results of such advancement that it should be carried

* Because we are in no hurry to advance a philosophy before we have collected and classified enough facts to prove it to be true, and not a speculation.—Ed.

out in the same plane of existence; seeing that we would be unable to observe the far-reaching consequences of our good or evil deeds from Jupiter, Mars, or Saturn.

Spiritualists receive every day communications from friends and celebrated men who have entered the spirit-world one, two, or three centuries ago. How comes it that these spirits still hover over our earth, and are able to communicate at the slightest notice, provided the conditions be not unfavourable? There is at the present moment a spirit who is writing his experiences, through the pen of a powerful medium, and who affects to have lived at the time of Jesus Christ.

Will it be said that after attaining a certain degree of moral and intellectual advancement the human spirit passes to another sphere? This could be admitted if individual progress were the sole end in view, but, on the contrary, everything tends to confirm the belief that our advancement is indissolubly united with that of the world we inhabit—that is, we either march in the van, leading humanity on to brighter prospects, or lag miserably in the rear, to be dragged along by it.

The fact of the existence in different epochs of such men as Manco, Capac, Confucius, Cadmus, Zoroaster, Minos, Christna, Solon, Socrates, &c., seems to prove the utility of advanced spirits being reincarnated; and if our faculties are no more than the gradual result of acquired experience in relation to the world we inhabit, we would be evidently unfit to become embodied in another world, unless that world were in an identical moral and intellectual stage with this one; for were it more advanced we would find our faculties totally inadequate, and were it more backward we would be there, entirely out of our element.

If also our humanity were not homogeneous, but composed of dissolutive and unconnected elements, how could we acquire experience in relation to our world, since it will not be denied that the experience we attain is in relation to the sphere we traverse, whatever others may be in relation to other planets. Let us fancy, for instance, an extensive estate, which in lieu of continuing in the same, were constantly to pass into different hands, renewed throughout.

The discovery and examination of nature's laws has until now placed us in possession of the fact that their simplicity is as marvellous as their immutability. The assignment therefore of a humanity to each globe seems to shock one's reason as little as that of a swarm to each hive, or a mollusc to each shell.

What more natural than that, having failed to profit by the lessons of one incarnation, we should have to repeat it until our success may enable us to associate with those spirits who are capable and willing to promote human advancement and welfare?

While observing at the present moment the attachment felt by the Icelanders to their inhospitable home, which they refuse to leave, that of the Esquimaux to theirs, can we wonder that spirits retain an ineradicable affection for the planet which has been the scene of their efforts and emotions? Could they, unmindful of the family ties that bind them to earth, share in the life of planets so distant from the one where they have contracted them, and where perchance they are still beloved and wept for?

No! The antipathy felt at first sight to this doctrine cannot fail to wear off, as has been the case in America, and it will be found that the fears and reluctances primarily entertained were groundless and imaginary.

We have not to seek for what is pleasant *a priori*, but for whatever is true.

French research has endeavoured, by penetrating into the core of these matters, to avoid the question so often enunciated in this country with regard to Spiritualism of "*Cui bono?*" and the information sought to be wrung at this moment by some Spiritualists from the occult sciences may be more effectually met by a conscientious study of the works of Kardec.

B. P. J.

A STRANGE AND STARTLING STORY.

SIR,—In yours of the 20th inst. you copy from *The New York Sun* the details of a most remarkable *seance*, and, whilst withholding any opinion as to the cause thereof, I cannot accept the correspondent's proof as decisive that the witnesses were not psychologised. For, presuming the sitters to have been psychologised, or biologised—

1. Why not the lady sleeping in the other part of the house, if her presence there was known to the operator?

2. If the operator did not know of the presence of a third party in the house, it is not by any means an unusual thing whilst operating on one sensitive to similarly affect unawares

another in sympathy with the same, although in another room or building even a long distance away.

3. The lady referred to might have heard the music; but this is no proof whatever that the sitters in another room were not psychologised as to who played the guitar.

Knowing a little of Mesmerism, as well as of Spiritualism, I strongly object to see credit given to either for any *seance* in which there is the slightest doubt as to the cause thereof.

GEORGE BLYTON.

2, Albert-road, Dalston, 23rd August, 1875.

TEST EXPERIMENTS.

SIR,—As you have declared your publication open for the free discussion of the subject of which it is the organ, you will perhaps allow the insertion of a letter from one who, although at present sceptical, takes a lively interest in the discovery of truth.

I have read the recent volumes of Messrs. Wallace and Crookes, and have no hesitation in saying that if one-tenth part of the phenomena therein referred to can be verified, modern Spiritualists will have the honour of having furnished the most important addition to human knowledge which it has received since the commencement of the Christian era. The first thing, however, is to establish the truth of the phenomena in the eyes of a sceptical world. We all know the marvellous dexterity of practitioners in *legerdemain*, and how difficult it is to detect their *modus operandi*, and this renders extreme strictness in our examinations of all Spiritualistic exhibitions necessary, if scientific men are to be convinced.

Feeling unsatisfied in this respect, after perusing the works of Messrs. Wallace and Crookes, I wrote to those eminent gentlemen, suggesting the necessity, not of elaborate experiments such as some of those founded by Mr. Crookes, but rather of the simplest possible experiments, because these can be much more easily seen, understood, and guarded from fraud than any performed by means of elaborate machinery, mysterious cabinets, or hanging drapery. I suggested that, for instance, a certain small number of competent inquirers should write short sentences and place them in separate sealed envelopes exactly similar in external appearance. If these, or any of them, could be read, it is evident that such an exhibition of power would, or at least should, at once satisfy even the most sceptical physical philosophers, and convert them into valuable and influential believers.

I suggested also that the inquirers should place a common lead pencil, say on a folded newspaper laid on a table, and carefully covered with a fine wire gauze cover, or, better still, with a glass shade, after which the Spiritualistic medium may be admitted. If the pencil in these circumstances could be seen to raise itself even half an inch off the table, and give a few distinct taps; or if it could be made to write a single word on the paper, this would satisfy all honest spectators, who assuredly would not refuse then and there to certify as to what they had seen.

I write at present not from any desire to throw discredit on Spiritualism, but with the honest view of inducing some one or more of its professors to submit to a few thoroughly testing experiments; and surely it is reasonable to expect that if the great marvels are performed of which we read, there should be no difficulty in obtaining the performance of experiments so very simple as those I have suggested.

ROBERT S. WYLL.

Craggan, Grantown, Strathspey, 17th Aug., 1875.

DR. TYNDALL ON THE NATURE OF THINGS.

SIR,—Whatever may be Dr. Tyndall's opinions, or however foolish we may think them, we must be sure that we do not misrepresent them. Now, if Dr. Gully will turn to Tyndall's lecture on "The Scientific Use of the Imagination," he will find the theory of evolution from "a fiery cloud" set forth with great clearness, but his own conclusion is given in these words: "Surely these notions represent an absurdity too monstrous to be entertained by any sane mind. Let us, however, give them fair play," and he thinks that there was a primeval union between matter and spirit as one nature, and says, "What God has joined together let no man put asunder," or suppose one side of the created fact to be less noble than the other.

If Dr. Tyndall has expressed himself differently elsewhere, it is for him to reconcile the contradiction, since to hold contradictory opinions is the same as having no opinion at all. I think it clear that he does refer all effects in nature to matter—or call it substance; but as he speaks also of creation, he is a materialist in one sense, but is not an atheist, and would

perhaps agree with Lord Bacon that it is a nobler idea of God to suppose that, after creating matter endowed with all the ability to work out His will and purpose by its own innate nature and capacity and eternal laws, He then rested from further interference. Under this conception there would be the Divine sanction for materialism, and even for the theory of evolution, yes, even from a "fiery cloud," Dr. Tyndall's above opinion notwithstanding.

But how Mr. Wallace reconciles his particular theory of evolution by natural selection with the view he takes in respect to the facts of Spiritualism I never could understand, and much less his attributing mind and instinct to inherited experiences. But I say with Tyndall, "fair play" to all theories, only men must be consistent and carry out their premises to their logical conclusions. There is nothing else for it if we would ever escape an eternal confusion, and make real progress both in fact, and philosophical and scientific agreement. Tyndall said that matter "at bottom is essentially mystical and transcendental," as it is said that truth lies at the bottom of a well, but surely there is no bottom to matter, and truth is as much at the top of the well as at the bottom or in the middle; but we must look to history and the beginning of things, and observe the nature of the cause in its results, and there is nothing more to know that may be called "mystical and transcendental." No one thing in nature is more wonderful than another, it being only a question of the known and the unknown. Thought latent in a cloud is no more wonderful than in the gorm cell, since both statements are absolutely incomprehensible.

HENRY G. ATKINSON.

Boulogne-sur-Mer.

MESMERIC EXPERIMENTS AT A SEANCE.

SIR,—In continuation of my letter of the 14th inst., having observed in *The Spiritualist* some advertisements and paragraphs relative to mesmerism, I jumped rather hastily to the conclusion that by this agency persons had been made to believe that their departed friends and relations had reappeared in the flesh. Not having witnessed any mesmeric phenomena, I obtained the work on *Will Ability*, by Mr. Hands, and proceeded to experiment. My first experiment was successful, and a few more led me to believe that I should prove Spiritualism to be imposture carried on by the agency of the mesmeric influence.

Provided with this key (as I supposed) to the mysteries of Spiritualism, I attended my first *seance* with a professional medium. Arriving early, I examined the *seance* room, and observed nothing suspicious. A table about twelve or fourteen feet in length occupied the centre of the room, and upon it were lying an iron ring, a guitar, and two cardboard tubes or speaking trumpets. The medium entering the room, desired the sitters to take their places, motioning me to a seat at the end of the table opposite to that at which he sat, and leaving the seats near him to be filled by persons who evidently were *habitués*—to a stranger, a very suspicious course to adopt.

We were then desired to clasp hands, which made me still more suspicious. However, as all the sitters (including the medium) joined hands, there was no alternative, and I had to complete the circle, which I did by clasping the hands of the sitters next me in such a manner as to leave my own free to lay hold of the individual who was about to enact the part of spirit, although how he was to move about the room without the knowledge of all the sitters was a puzzle to me, for I noticed that on one side there was barely room for a man to pass behind the sitters, and on the other side there was a sofa behind them, and not room for a person to pass without climbing over it; while behind my own chair, where there was more room, I felt satisfied that a person could not pass without my knowledge.

The circle being completed, the medium became agitated, as if under the influence of galvanism; the light was blown out by one of the sitters, and almost immediately the guitar was floating about the room, touching the ceiling and the heads of the sitters from time to time as requested, the strings twanging as it moved, until it finally fell upon the table from a height apparently of five or six inches.

The next thing I heard was, "Well! how are you all?" uttered in a tolerably loud voice, followed by exclamations from the sitters of "Hore's Peter!" "How are you, Peter?" and I was given to understand that it was the voice of the spirit Peter that was speaking. A second voice announced the arrival of John King, a third of Katie, and a fourth of Daisy, for so I was told these so-called spirits were designated.

My first impression was to shout with laughter at the credulity of the sitters; my next to sit still and find how far this credulity would lead them to be gulled by this rather clever

ventriloquist, who chatted familiarly, made jokes, was quick at repartee, and poked fun at the sitters, completely upsetting the orthodox notion of a ghost.

These so-called spirits several times made the tour of the table, touching and patting the sitters, but entirely ignoring me, for I was not once touched or spoken to during the *seance*. How this clever ventriloquist moved about the table noiselessly and rapidly, how he contrived in the dark to touch any sitter who asked him, and why he avoided me, were puzzling questions.

Ventriloquism would have accounted for the voices, and mesmerism explained the touches, only that Katie's voice came through one of the cardboard tubes held certainly not eighteen inches from my face, and the sitters were also tapped with one of those tubes, for there was no mistaking the hollow sound of the tube as it struck the sitters who were close to me.

A test was asked for by one of the sitters, and the "ring-test" was suggested by him. Peter's voice promised it provided there was "power;" and apparently there was, for in a few minutes the ring was on the arms of a gentleman sitting next the medium, whose hand he declared had not quitted his grasp. As the ring was apparently of solid iron, as thick as one's finger, and without a joint that could be detected by ordinary examination, no doubt the majority of the sitters accepted the test as a proof of the passage of matter through matter. I came to the conclusion either that the sitter was a confederate, or that he had been under mesmeric influence when the ring was slipped on his arm.

The lamp was now lighted, and there was an interval of ten minutes, during which the medium left the room with one of the *habitués*, who on his return sat next to me; and as the sitter on my right was also moved to make room for another, my suspicion became almost certainty, that a combination of trickery, mesmerism, and ventriloquism had been employed to produce the deception, and that I had failed to detect how it was managed.

The second part of the *seance* commenced. We all joined hands, and the light was blown out, which was promptly followed by the return of Peter, who chatted with and touched the sitters.

A shock of mesmeric influence from me caused Peter's voice to vanish, and the medium to be violently agitated and to shout "Oh!" A second shock had the same effect.

I now tried a third shock, sending it through the sitters on my left to the medium; but this time it did not affect him or Peter, as the two previous shocks sent through the sitters on my right had done. I repeated it more powerfully and without success, for it was apparently intercepted by a gentleman sitting near the medium. One of the sitters remarked, "Mr. W— is controlled;" and as Mr. W— continued to twitch violently like a person afflicted with St. Vitus' dance so long as I sent him mesmeric influence,* and stopped when I ceased, my influence must have been useful to the spirit that controlled him. As soon as Mr. W— became violently agitated Peter spoke in a hesitating kind of manner and then stopped.

On my resuming the passive state, Peter quickly returned, and the sitter next to me desired him to shake hands, holding out his hand for the purpose, and of course my hand which joined his. Judging by Peter's voice (which sounded as if approaching), he intended to comply, when a powerful effort of my will sent him off like lightning, for a remark he was making was finished, judging by the sound in the farthest corner of the room. The sitter was apparently familiar with Peter, for he remarked, "He's gone," in a tone that indicated he didn't understand why.

When Peter returned and was making the tour of the table, touching the sitters with the cardboard tube, I listened intently, and heard first the tap of the tube, then the usual "Thank you, Peter"; and when he was two sitters from me I heard in addition a "thud" "thud" on the table, as if a cat were walking on two paws. The sitter next me was touched, and then with all the influence I could throw off I willed that Peter, the cat, the Devil, or whatever it was, should hit the medium on the nose.

I heard the sound of the tube as it was carried by something to the other end of the table, the sound of the blow struck by the cardboard tube, and the exclamation, "What did you hit me on the nose like that for, Peter?"

Once while thinking over the occurrences of the evening, and paying no attention to what Peter and the sitters were saying, I became aware by sensation that something on the table was very close to me, and not relishing the close proximity of an intelligent "something" that passed my comprehension, I throw off mes-

meric influence. There was a noise like the "spit" of a cat, the iron ring came down on the table with some force close to my finger tips, as if it had fallen about two feet, and the cardboard tubes were thrown, striking the sitter next me.

I was informed after the *seance* that one of the sitters had asked Peter to put the ring on my arm.

Feeling uncomfortable at the presence of "something" on the table that could throw tubes, and might throw the iron ring with better aim, I kept my mesmeric power active. Wishing that the sitters on my left should see a light, was followed by two of them seeing a light. Wishing that the only lady present should see a light, was followed by the medium saying, "I see clairvoyantly a spirit near you, Miss," and the young lady soon saw an old lady's face, and as she became alarmed the door was opened.

Whether the two sitters saw a light, the medium clairvoyantly a spirit, and the young lady an old lady's face, or only fancied they saw these things, it is impossible for me to say.

This *seance* took place in February or March last, and this account of it is given from memory. With the exception of a friend who accompanied me, all present were strangers to me, and no person was aware that mesmerism was being used as a test.

This *seance* completely upset my theory that sitters were electro-biologised. It convinced me—

(1) That there was an agent that obeyed my will promptly, although I did not express it in words.

(2) That this agent carried and throw material objects.

(3) That this agent was not a human being in the ordinary acceptance of the term.

On those points I am absolutely certain. Whether the agent that carried the tubes and obeyed my will also conversed intelligently and joked with the sitters, I am not absolutely certain, although, as a matter of opinion, I am inclined to believe that all the phenomena (including the four different voices) were caused by this same agent. My reasons for so believing will be given after my narrative of facts is concluded.

With reference to your editorial footnote to my letter of the 17th inst., allow me to remark that so long as my friends believe the devil to be the prime mover and his imps the active agents at work in the production of Spiritualistic phenomena, I must be excused from publishing my name and address.

If sceptics will not accept facts authenticated by such names as "Crookes," "Varley," and "Wallace," they will not accept mine. I do not wish them to accept them, as they have opportunities to investigate and satisfy themselves.

Aug. 28, 1875.

COMMON SENSE.

Provincial News.

LIVERPOOL.

MR. JOHN PRIEST, last Sunday week, delivered an eloquent address. The subject was "Mysticism." It is expected that Mr. Priest will be among the number who will represent the Liverpool Psychological Society at the Annual National Conference of Spiritualists in London.

MRS. TAPPAN is expected in Liverpool in the second week of September.

LECTURES ON MESMERISM.

MESMERIC *seances* at the Liverpool Psychopathic Institute are for the present to be discontinued. As previously announced, Mr. Coates has taken one of the finest halls in the country, namely, the Blackburn Exchange, where he will, assisted by Mr. Meredith, deliver a course of lectures on Mesmerism. The hall has been taken for some time, and it is to be hoped the enterprising undertaking will be successful. He says that he has always looked upon Mesmerism as the thin end of the wedge of Spiritualism. He intends afterwards to take the hall for a course of free lectures on Spiritualism. Whether this will be done or not depends on the success of the mesmeric demonstrations.

PSYCHOLOGICAL SOCIETY.

A FEW days ago an animated discussion took place at a meeting of this society, the subject being, "What evidence have we of the reality of trance mediumship?" Many opinions were advanced *pro* and *con*, but the best answer to the question was given by Mr. Meredith, who stated that in order to judge of the genuineness of anything we must first be in a position to do so from a long practical investigation of it. He judged trance mediumship by its fruits. When he saw a medium controlled by what purported to be an intelligence foreign to the

* Does this mean that the writer was "willing" the medium to do certain things?—Ed.

sitters and to the medium, before jumping to the conclusion that it was imposture he awaited results. The intelligence says, "I am Mrs. L. As soon as I can get a suitable physical medium I will do what I can to show myself." The spirit Mrs. L. shows herself at Miss Clarke's seances, Mr. B's, and at Mrs. Hardy's seances; she is, further, recognised by her husband and friends at all these seances. Again, she says that she will sit to get her likeness taken at circle one, and is photographed at another circle, which carried out to the letter the instruction given by herself at a former sitting through a trance medium. This to him was the best presumptive evidence of the genuineness of trance mediumship. Mr. John Chapman gave evidence concerning his personal knowledge of the development of Mr. J. J. Morse. Mr. Casson, the chairman, called attention to the remarkable evidence afforded by the perusal of Judge Edmonds's letters. Mr. John Priest, an able speaker, but a recent adherent to the cause, dealt with what he considered to be serious objections to trance speaking; one was Lindley Murray forgetting his grammar in controlling certain mediums, the remarkable sameness of Mrs. Tappan's orations, and want of book-knowledge, whether delivered by the supposed spirits of Judge Edmonds, Professor Hare, or A. A. Ballou.

OPEN-AIR MISSION.

THE open-air addresses on Spiritualism will be discontinued unless some one will step forward and plough the rough ground over which Mr. Coates has so determinedly pioneered. Mr. Merodith, in the absence of the usual speaker, addressed a respectable and attentive audience last Sunday week. A large quantity of Spiritual literature was distributed.

LIVERPOOL SUNDAY SERVICES.

MR. GAY in the chair on Sunday afternoon last week, and Mr. John Lamont lectured; subject, "Spiritualism: what is its use? Will it better a man?" The speaker said that the fundamental basis of man's thoughts here is that he wants to know—he is always eagerly aspiring after knowledge, to become acquainted with himself and his surroundings. The man of physical science has a vast array of facts relating to physical existence and its exigencies; his labours have benefited the human race beyond measure, and society is indebted to the savans of the day for the good that has been conferred upon the world through their researches. The time was, and that not far distant, when jurors would return a verdict of "Died by the visitation of God," or when epidemics, frosts, and bad harvests were considered to be the work of an angry God; but science had taught that the proper verdict would have been "Died of dirt" or "ignorance," and other mishaps were due to our want of accurate knowledge of the hygienic diototic requirements of our being, or proper observation of the operations of nature, whether in the human body or in the broad fields. This was their special school of inquiry, so society should not look to them for information concerning things spiritual. The theologian was equally wide of the question with his dogmatism—man's fall, the atonement, an inane heaven, or blazing hell; with his endorsement of the spiritual manifestations of the past, and denial of their existence in the present. Men should turn from both these classes of thinkers and give individual attention to the facts that Spiritualism presents; those must be classified, and the conditions observed under which they occur—then will their use be realised. *Cui bono?* will answer itself only to the patient practical investigator. Spiritualism will demonstrate the reality of a future existence, in which we shall reap the reward of our sowing here, and prove that there is no escaping from the consequences of our acts, whatever may be their character, that we are constantly surrounded by our loved ones gone before, and that the chains which bind us to them are still unbroken. This will urge mankind on to purer lives, nobler deeds, and a more Christ-like life.

THE *Messenger* of this month devotes one entire column to the aims and objects of the British National Association of Spiritualists, as set forth in its new edition of *Constitution and Rules*.

MR. NICEFORO FILALETTE, editor of the Italian journal *Annali dello Spiritismo*, at Turin, is engaged on an Italian translation of the works of Allan Kardec. The principal Kardecian books have just been published at Rio Janeiro in the Portuguese language.

MR. ALGERNON JOY, honorary secretary to the British National Association of Spiritualists, had arrived at Chicago on the 14th of August, on his journey from California to the Eastern States of America. No time is yet fixed for Mr. Joy's return to England.

ANSWERS TO CORRESPONDENTS.

SETIF, ALGERIA.—A correspondent desires to thank you for your communication, and to request that you will furnish your full name and address.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE 1875 CONFERENCE OF SPIRITUALISTS

will be held in London, at 38, Great Russell-street, W.C., from the 3rd to the 5th of November.

GENERAL PROGRAMME.

Wednesday, November 2.—Opening Conversazione. Hours from 7 to 10.30 p.m.

Thursday, November 4.—First Session of Conference, 3 p.m. Second Session, 7.30.

Friday, November 5.—Third and Fourth Sessions at same hours.

SUBJECTS FOR PAPERS.

1. The Moral Responsibility of Physical Mediums.
2. The Importance of the dissemination of Spiritualism amongst the Working Classes as a Religious Influence.
3. Healing Mediumship.
4. Reincarnation; the theories it involves, and the evidence in support of it.
5. The unreliability of Spirit-communications, and how far this arises from ignorance, carelessness, or deception.
6. The British National Association of Spiritualists—the best means of securing its permanent establishment.
7. Popular errors with regard to Spiritualism.

Other papers on kindred topics are also invited.

All essays to be sent in to the Secretary, 38, Great Russell-street, W.C., not later than Saturday, October 30.

Admission to Conference, Free, by Tickets, to be had on application to the Secretary.

All Spiritualists and inquirers are invited to take part in the conference. Tickets to Conversazione, 1s. 6d. each.

Further particulars in future advertisements.

THE GRAMMAR SCHOOL, DALTON-IN-FURNESS.

Inclusive Terms: Forty Guineas per annum. A Reduction for Brothers. Prospectus on Application. Percy Ross Harrison, B.A., Pemb. Coll., Oxon, Principal.

BRIGHTON SPIRITUAL UNION ROOMS, 82, St.

James's-street, Brighton. Open daily. Seances free on Sundays, Monday and Wednesday evenings. As there is no Subscription for Membership, the Secretary claims the privilege of each Member being known to him personally before nomination. All Spiritualist publications on sale. JOHN BRAY, Hon. Sec.

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OF CHARACTER.—J. MURRAY SPEAR announces to his numerous English Friends that by the aid of Spirit-Intelligences he delineates character, describes mental and spiritual capacities, and sometimes indicates their future and best vocations for health, business, and harmony. Persons desiring information of this sort should send him their autograph, stating age and sex, and forward by Post-office Order Nine Shillings; or for three delineations to one address, a Guinea. Address: 2,210, Mount Vernon-street, Philadelphia, Pa., U. S.

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"In the varied wonders they describe there is a peculiar and intense interest. If what is claimed in this book be true, it records the most remarkable discovery yet made as regards the capacities of the human mind in its abnormal state."—*Norfolk County Journal*.

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Spiritualist Newspaper Branch Office, 38, Great Russell-st., London W.C.

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(Entrance in Woburn-street).

ALL LETTERS TO BE ADDRESSED TO THE MANAGER.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original Edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

PLANCHETTE, OR THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 7s. 6d.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant, well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

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