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No. 284.—(VOL. XII.—No. 5.)

LONDON: FRIDAY, FEBRUARY 1, 1878.

Published Weekly; Price Twopence.

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- " " Experimental Research Committee, at 6.30 p.m.
- Monday 11th.—*FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.
- Tuesday, 12th.—Correspondence Committee, at 5.45 p.m.
- " " Finance Committee, at 6 p.m.
- " " COUNCIL MEETING, at 6.30 p.m. Special Council Meeting to follow.
- Wednesday, 13th.—Inquirers' Seance, at 8 p.m. Mr. W. Eginton.
- Friday, 15th.—Seance Committee, at 5.30 p.m.
- " " Experimental Research Committee, at 6.30 p.m.
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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TWELVE: NUMBER FIVE.

LONDON, FRIDAY, FEBRUARY 1st, 1878.

MORE FREEDOM FOR WOMEN.

SLOWLY and surely Spiritualism is modifying the thoughts and lives of its votaries, and those who are looking only at the difficulties and confusion of the present, may obtain some gratification in surveying the past, just as the wearied toiler upon the mountain-side, is rewarded when he pauses and looks down upon the multitudes he has left in the valley, now so far beneath him. Death was once the King of Terrors in reality, but Spiritualism has taken from him his sting and snatched the victory from the Grave. Bodily death is now regarded but as a necessary and beneficent process, painful for the moment, but a gain in the end, like the extraction of an aching tooth. And with the removal of the fear of death, has arisen the desire and in some cases the practice among Spiritualists, of abolishing all the gloomy and repellent paraphernalia of ordinary funerals.

True, Spiritualism has had a deeper influence, in impressing upon its followers the small value of the material things of this life, and the depth of the moral and religious accountability of every human soul for its thoughts and deeds. But the accomplished abolition of the fear of death is now mentioned, to encourage those who think that some improvement ought to be effected in other momentous matters.

Mrs. Lowe, one of the most intelligent members of the Council of the National Association of Spiritualists, is now taking an active part in stimulating the Legislature to legally secure to all women about to be married, the whole of their property, and the idea is so clearly but the putting in practice of the commonest conceptions of honesty, that it is painful to think that it is necessary to say a word on the subject to any English Government. But if the nation does not promptly do its duty in this matter, why should not the principle be recognised and acted upon by Spiritualists, who might by a *lex non scripta* resolve that any man who marries a woman without all her property having been first legally secured to her, shall be socially excommunicated? Various reforms in this direction would put a stop to a mass of iniquity, and of subsequent misery to individuals, for at the present time women are driven to the matrimonial market by their families every London season, just like cattle, and remorselessly knocked down to the highest bidder. Such is the case in reality if not in name, and men among themselves not unfrequently express their disgust at the trade; some among the higher grades bring their families to town for the shortest possible period, in order to keep the younger members free from some of the influences. In many cases the women deserve no pity, but take as much interest in their own sale, and force it on from the same motives as their families, but now and then one with a soul fitted for better things, falls a helpless unwilling victim to the strong social forces around.

One step in the right direction would be the carrying out of the plan for which Mrs. Lowe and others are working, namely, the removal of the commercial element in marriages. Another good step would be the bringing public opinion to bear upon match-making parents, who strive to force their own lines of action upon their children, who necessarily differ more or less from their progenitors in nature and temperament. The methods by which families exercise social tyranny vary infinitely with the circumstances. Once upon a time, between John o'Groats and Land's End, it matters not how many years ago, a young man, A, and a young woman, B, fell in love, as people sometimes do, and Miss B's family, with all the blood of the X's in them, were virtuously indignant thereat, which also is not uncommon. The X's indignantly told us that they (B excepted) insulted and worried A in every possible way, but could not get rid of him. The fact was that he estimated all of them at

their true value; and being assured of B's good-will, coolly and contemptuously took, by way of temporary self-sacrifice, the mud-baths given him by the rest of the family. When the family bemoaned his hardihood to us, the reply was, in effect: "Yes, he's an audacious character [this remark gave great satisfaction]; but when you find another suitor after all your own hearts [this might have been done in two centuries], of course you'll marry him yourselves, for you cannot have any right to force your choice upon B." This caused dissatisfaction. And the two were married in spite of the family, and so long as we knew them, "were happy ever afterwards," as the story-books say. Another example of successful resistance to evil conditions occurred in the case of a Spiritualist, so well-known that she might possibly be recognised by the following description, so we submitted this paragraph for her approval before its publication. Her relatives tried to force her to marry a man of rank, but she, having a true nature, defied them, and married a genial and well-known man of science, although the worldly difficulties in the way were at first considerable. She says: "I never for one moment regretted the step. I was true to myself and to my highest instincts. Moreover, I gained by it socially, for I had a husband of whom I was proud in society, instead of a fool of a peer, who would have made me tremble every time he opened his mouth to speak." Cases like these of successful resistance to the powers of evil are rare. No secret police system by which helpless wretches in despotic countries are trodden down, is worse than the rule exercised over the majority of women in England, and we should like to receive information from all quarters as to the methods by which they are kept in subjection, for publication in another way. There are instances in which large families of sisters are trained up by their parents to act as spies upon each other, and to open and read each others' letters, and if one victim so situated chanced to have a liking for anybody, the abuse and criticism which that unfortunate candidate when absent receives in chorus from the sisters less appreciated by him, are strong enough to shock the worst sample of a *Saturday Reviewer*. In some families not a daughter can leave the house for a ten minutes' walk on a summer's day, without first making arrangements for some friend to chaperone her. There is too much tendency to make light of these matters, but how would a man like it if one or two friendly policemen were always with him from youth to middle age, reading all his letters, more or less directly forcing such answers to them as they chose, and picking quarrels with individuals with whom their helpless charge did not desire to disagree? Further, such a system of "nursing" is demoralising to the individual, and tends to destroy independence of character.

Then look at the results of the system. In perhaps half the homes in this country husband and wife are never so happy as when they are apart, and in the majority of cases they make no secret of the existing antipathy. Frequently, they are entitled to no sympathy, for they, in most instances, succumbed to the system, and allowed themselves to be described in the Temple of the Almighty as those whom "God had joined together," when they knew that they were joined together by the grasping match-making observers in the rear. The time is not far off, when those who, for materialistic reasons, force young people into a career of life-long unhappiness, will have to lose caste in society. More freedom for women is one of the greatest needs of the present time, and day by day is receiving more and more attention from society and from the Legislature. Spiritualists would do well to look with kindly eyes upon all measures for the alleviation of human unhappiness, and the subject of more liberty for women deserves special attention.

RECEPTION TO DR. PEEBLES.

ON Wednesday evening next, 6th inst., the British National Association of Spiritualists will give a reception to Dr. J. M. Peebles, at 38, Great Russell-street, London. Dr. Peebles has just returned from two years' wanderings round the world, and having given particular attention to the state of Spiritualism in India, China, Australia, and New Zealand, will, no doubt, have many interesting facts, as well as new views, to place before his hearers. Added to the interest which all Spiritualists will feel in listening to the discourse of the experienced traveller, will be the feeling of appreciation of the moral worth and disinterestedness of which all who have the pleasure of knowing Dr. Peebles must be keenly sensible, so it is to be hoped that many will attend to express pleasure and satisfaction at his sojourn, even for a short time, amongst us. The evening's proceedings will be opened at eight o'clock, by the president of the Association, Mr. A. Calder, and after Dr. Peebles's address, Mme. Schneegans, the accomplished singer, and Miss Waite, the elocutionist, have kindly volunteered their services.

ALEXIS DIDIER, the celebrated clairvoyant of Dr. Elliotson's time, is now living in Paris. Does he still retain his power of abnormal vision?

Mr. William White, author of *The Life of Swedenborg*, is about to bring out a quarterly magazine in connection with Spiritualism, entitled, *The Psychological Review*.

NEXT Thursday week Mr. W. H. Harrison will, by invitation, read a paper before the Brixton Psychological Society, 6, Loughborough-road North, Brixton, on "The Relationship between Spiritualism and Modern Culture."

WE have received an Italian translation of Mr. Crookes's *Researches in the Phenomena of Spiritualism*, by Signor A. Pioda, just published at Locarno, in Switzerland. Signor Pioda deserves the thanks of Spiritualists for his work.

MR. W. J. COLVILLE will deliver his concluding lectures in London as follows:—Sunday, Feb. 3rd, Salisbury Hall, 429, Oxford-street, 11.15 a.m., subject, "Solar Worship and Christianity." In the same place he will speak again at 3.15 p.m.; and will give another address at Ladbroke Hall, Notting-hill, at 7 p.m. On Wednesday, Feb. 6th, he will speak at Salisbury Hall, at 8 p.m. He leaves London for Newcastle on Saturday, Feb. 9th.

DR. SLADE'S TABLE.—Dr. Slade's table, since its removal from Bow-street, has been on public view at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London, where it now has affixed to it a brass-plate, with the following inscription thereon:—"The Table produced in the case of Regina v. Slade, and sworn to be a 'Trick Table' by one John Nevil Maskelyne, Conjuror, a witness on behalf of Professor E. Ray Lankester, F.R.S., before Mr. F. Flowers, Magistrate, at Bow-street Police Court, October, 1876."

The Spiritualist of Dec. 14th last is out of print, and copies of that number have much increased in value. Not so many copies as last year are now printed weekly for the benefit of irregular subscribers, so those who do not take this journal in regularly, and get it within a few days after publication, run the risk of not being able to obtain the more interesting numbers at all, especially at this season of the year, when the home circulation always rises rapidly. The foreign circulation also grows steadily, and *The Spiritualist* is becoming an international organ for educated English-speaking Spiritualists all over the globe.

PASSED TO SPIRIT LIFE.—Mr. Luther Colby, editor of the *Banner of Light*, Boston, Massachusetts, sends us the following information:—"Mrs. Hardy, long and favourably known as a medium for the spiritual phenomena, died in this city (Boston) at ten o'clock on Monday evening, 14th inst., of consumption, at the age of thirty years and eight months. She took a violent cold at the Tabernacle one evening last spring (so her husband informs us) where she went to hear Mr. Moody preach, and from the effects of that exposure she never recovered. She died in the full possession of her mental faculties, quite reconciled to death, and asseverating the truth and genuineness of her mediumship to the last. She declared that the manifestation at her sittings for the production of moulds in paraffin of hands, which she knew to be temporarily materialised by spirit-power, was a genuine phenomenon. Her maiden name was Mary M. Smith, and she was born at Raymond, N.H., in 1847. She early gave evidence of medial powers. When quite a child she would at times perceive a dim, shadowy presence near her, though she could not fully discern the form. Several times she heard what she afterwards knew to be spirit-voices. At the age of sixteen she came to Boston, and thenceforth her medial reputation has been steadily on the increase. As a trance-medium she gave many startling tests which could be traced only to some supersensual faculty. She visited England in the year 1875, and was recognised there as a remarkable medium. Her troubles did not commence till she began to sit for the physical phenomena. This led to attacks on her good faith, which she bravely combated, but which had an adverse effect, and put her repeatedly on the defensive. She had a large circle of friends, who fully believed in her mediumship and her good faith. If testimony to actual phenomena from hundreds of careful observers may carry weight, then is her character fully vindicated, and all the slurs upon her good faith were necessarily incidental to her public medial vocation, dealing as it did in wonders which, even when thoroughly attested, few were prepared to believe."

MR. J. COATES contemplates coming to London soon, for a short time, to give some public experimental lectures on mesmerism.

MISS Ella Dietz has written a little book entitled *The Triumph of Love*, full of refined poetry.

SPIRITUALISM has taken root in those lonely islands in the middle of the Atlantic, the Azores, and we have received applications therefrom for information.

DR. PEEBLES will lecture at Doughty Hall, Bedford-row, on Sunday evening next, at 7 p.m., on "The Mohammedans, and their Doctrines; the howling Dervishes, and their Spiritual Manifestations."

ON Monday evening, 4th inst., Miss Kislingbury will open a debate, before the Dalston Association of Inquirers into Spiritualism, on Col. Olcott's letter to *The Spiritualist*, on "The Views of Theosophists."

THE BARONESS Von Vay writes to us with indignation at the treatment of Dr. Slade, by the authorities in Vienna. Arrangements were in progress for his reception in her neighbourhood, where several wished to test his powers on Spiritualism.

ERRATA.—In Mr. Massey's article on "Spiritualism and Theosophy," published January 18th, for "incidental," read "inimical," and for "love of logical superiority," read "tone of logical superiority." In Mr. Peebles's letter, in the same issue, for "these were not mediums," read "these were mediums;" and for "Zamiel," read "Tamil."

MARRIAGE.—At the Catholic Church of St. James's, Spanish-place, by the Rev. J. Guiron, Edward Nugent, second son of Captain John James, late of the 90th Light Infantry, and of Littlebourne, Kent, to Mary Rosina, only child of Major-General Charles Lionel Showers, of the Bengal Army, and great-grand-daughter of the late General St. George Ashe.

RECEPTION AT DR. WYLD'S.—Last Tuesday night, Dr. and Mrs. George Wyld entertained a large number of Spiritualists and other friends at 12, Great Cumberland-place, Hyde-park, W. Among those present were Dr. and Mrs. Stanhope Templeman Speer, Mr. C. Speer, Mr. Hensleigh Wedgwood, Captain John James, the Rev. Cosmo Gordon, D.D., and Mrs. Gordon, Mr. W. H. Coffin and the Misses Coffin, Miss Mackay, Mr. J. H. Gledstanes, Miss Kislingbury, Mr. Algernon Joy, Dr. Carter Blake, Mr. Nicolle, the Rev. T. Colley, Mrs. Haddock, Mr. and Mrs. Desmond Fitz-Gerald, Mr. W. H. Harrison, and many others. In the course of the evening, Mr. and Miss Dietz gave some interesting recitations; Mr. Ward introduced his new musical instrument—"the angelute;" Mr. C. Speer gave some excellent performances on the piano; and Mr. Colville gave an impromptu address on a subject chosen for him by Dr. Cosmo Gordon—"The Characteristic Distinctions between Men and Women."

SPIRITUALISM AT SOWERBY BRIDGE.—A correspondent says:—"In Sowerby Bridge, when the preachers get tired of preaching at each other, they turn their small guns and heavy artillery upon the small band of Spiritualists who meet from time to time in the 'Spiritualists' Progressive Lyceum.' Some people are afraid to be seen to enter the place, simply on account of its name, but when a Spiritualistic meeting is held at the Town Hall, the very excellent singing of the choir, which has a special charm about it, draws large numbers to the special service. Mr. Wilson, of Halifax, is our principal speaker, and is reputed to be a good inspirational medium. On Sunday, the 27th, fairly attended meetings were held to hear two lectures by Mr. J. Coates, the mesmerist. A number of Spiritualists from Halifax were present at all the meetings, notwithstanding the stormy miserable weather. Mr. Wilson occupied the chair at the two Sunday meetings. Mr. Coates lectured in the morning on 'The Spiritual Outlook'; he gave a summary of the history of Spiritualism, its phenomena, philosophy, ethics, and its influence on the world, and in the church. The lecture, an inspirational one, occupied an hour and a quarter in delivery. In the evening Mr. Coates lectured on "Mesmeric Healing." The subject was highly interesting, and the points made clear by homely illustrations. It was regretted that Mr. Coates could not prolong his stay. His lectures dealing with three distinct subjects—Phrenology, Spiritualism, and Mesmerism—were as usual given without fee or reward to himself, the proceeds being devoted to the funds of the Lyceum."

DR. MONCK'S SEANCES.—M. Gustave de Veh sent us his report of one of Dr. Monck's *séances*, with permission to make any use of it we pleased, and the request that we should adapt it to English readers, so we merely made some simple grammatical corrections, and printed it in its entirety. From a letter just received from M. de Veh, we learn that he only wished a summary compiled from it, and not the publication of a few remarks in it which might be construed as uncomplimentary to Dr. Monck, he being fully convinced of the genuineness of everything he saw at the *séance*. The report was an interesting one to the public, and set forth details never previously published. It moreover resulted in the further substantiation of the phenomena by the obtaining of them off Dr. Monck's premises, if the correct interpretation of the brief additional testimony of last week, coupled with that given before, is that while Dr. Monck was in full view in Mr. Cranstoun's house, the fully materialised form of a man with living flexible features, was seen walking about at a distance from Dr. Monck, in light good enough for the *living features* of the form to be seen by all present. This is the interpretation readers will naturally assume to be correct, in the absence of directly-given minute details. Experience gained from events in America, shows that it is necessary in the public interests to be careful before endorsing new manifestations, and some of our friends appear to have been too sensitive to the slightest cross-questioning, which indeed had been too long delayed. If living flexible features were not seen in the form, the manifestation was not necessarily in advance of those presented through other mediums.

HERR BROCKMANN ON MEDIUMS.

(Translated from the "Berliner Börsen Zeitung.")

It is generally supposed that at the present moment Spiritualism reckons its adherents in Europe and in America by hundreds of thousands, and that there are more than sixty newspapers dealing exclusively with the matter. We are no more justified, however, in concluding from this extensive circulation that there is an atom of truth in Spiritualism, than we would be in believing that the sun never shone at midday, simply because sixty people chose to affirm it, and to keep up a constant discussion on the subject.

A belief in the rappings and squeakings of ghosts has been prevalent among uncivilised nations for hundreds, nay thousands of years, and reviving, like many other errors, at long intervals, we reckon its last resuscitation, under the name of Spiritualism, from the year 1847, in North America, whence it speedily spread into the European Continent; there, openly disproved and apparently extinguished, it suddenly raised its head with renewed strength to carry on a successful and vigorous propaganda. Spirit mediums have long since cast mesmeric subjects and somnambules into the shade; and it is not for a moment to be denied that the cause is decidedly making great progress. For years the manifestations of mediums were given only in darkened rooms; now, there is no hesitation about exhibiting them openly. Formerly, the writing was obtained at the dictation of spirits; now, the spirits are eager to exhibit their own caligraphy.

During the last two years a number of works on the subject of Spiritualism have come under my notice, and I can but regard the time spent in their perusal as utterly lost. To my regret the only fact elicited has been this, that men of high literary distinction, such as Wallace and others, only confirm the lamentable truth that high intelligence and brilliant talent are too frequently found in combination with the most deplorable weakness and contemptible folly! The best work that I have seen on the subject of Spiritualism is one, published years ago, by Baron L. von Güldenstübbe. I call it the best, because the author, a most distinguished ethnologist, has laboured minutely to present all the materials he has gathered from the cultus of other nations in a form the most attractive and best adapted to the elucidation of his subject. Güldenstübbe is, moreover, one of the strongest pillars of Spiritualism, for he boldly asserts his ability to summon tables from a distance. It is alleged that his commands were obeyed as if those inanimate objects were reasoning beings, drawn to him by a secret and irresistible attraction. Baron Güldenstübbe, I say, tutored and trained his spirits so well, that they frequently wrote in his pocket-book, where their communications were subsequently found.

Previously to the arrival of Mr. Slade at Berlin, his approaching advent had been heralded by a well-known and respected citizen of Potsdam, who announced that the distinguished medium was on his way to St. Petersburg, but would be glad to receive any visitors desirous of seeing him, at the Hotel Kronprinz, during his stay in the Prussian capital. Several gentlemen, whom I had known as highly respectable and intelligent members of society, informed me subsequently of their interviews with Mr. Slade, and their exclamations of "wonderful," "astounding," "incredible," combined with the reflection that I was, happily, not a member of any society that could be compromised by my proceedings, confirmed me in the resolution to look into the matter at the earliest opportunity.

On the afternoon of the 7th of November, therefore, I decided on putting the plan into execution, and, fortunately, secured the companionship of a friend, whose acquaintance with the English language compensated for any deficiencies in that respect, on my part. Mr. Slade, who was at dinner, sent down a message to the effect that he was not equal to a *séance*, but hoped we would call again on Friday. To my utter astonishment, the proprietor of the Kronprinz Hotel, a man whom I had long known and esteemed, encountered us in the vestibule as a confirmed and enthusiastic Spiritualist! He testified to the exhausted condition of Mr. Slade, and described how roughly he had been treated by the spirits, who gave him no respite, and were incessantly knocking and rapping under the table, even while he was at dinner. With difficulty I repressed an inclination to laugh aloud. Subsequently we learned from another source that the chief superintendent of police, Herr von Madai, and General Intendant von Hulson had sat with Mr. Slade on the same day, and were so much gratified and astonished by what they had witnessed, as to communicate the result of the *séance* directly to Professor Helmholtz whom they visited with that object.

On Thursday, the 8th, Herr Kerfach and I laid down the customary fee, and were ushered into the presence of the medium—a thin, bony man, with the countenance of a *roué*—who requested us to sit down with him at a small, light table, with deep but empty drawers. As soon as our hands were joined, in the usual way, the arms of Mr. Slade began to move in a most suspicious manner, and he frequently drew his left hand away from mine, afterwards observing to Herr Kerfach that the force was too powerful, and that I was evidently a medium. Notwithstanding the derisive laugh with which I greeted this announcement, the convulsive movement of the arms was continued in a somewhat alarming and uncomfortable way, and I was questioned once more as to my medial endowments, which I again firmly and decisively disclaimed, whereupon it was thought prudent to bring the first act of the drama to a close. Now began the slate-writing. A piece of pencil, about as large as the fourth part of a pea, was placed on a slate, held by Mr. Slade under the drawer of the table. The sound of writing was heard almost immediately, and on the withdrawal of the slate we were gratified by the perusal of the following original and instructive sentence, which was undoubtedly designed for my friend, as I have not the happiness of being either a husband or a father: "God is love, and you love your children." The spirit now proceeded to write with the pencil laid between two slates, carefully avoiding, however, to write on both, and only vouchsafing the information, somewhat at variance with

the opinion expressed by his medium, that I was not in any degree mediumistic. However, my capacity was put to the test, for I was requested to hold a slate under the table precisely as had been done by Mr. Slade, who successfully baffled any attempts the spirits might have been condescending enough to make, by cunningly pushing against the leaf of the table, and causing the slate to slide from my grasp. This movement the medium, who wore light shoes, could easily accomplish with his feet, the deep rim of the table rendering it a difficult matter to peep under it directly. I must, however, bear my testimony to the fact that the trick of the spirit-writing is certainly very cleverly executed, and I give up all attempts to account for it, just as I would give up attempting to accomplish or explain the performance of Bellachini. Mr. Slade would not of course travel over the world to exhibit this accomplishment at the high price he demands were he not perfect in it. Bellachini, who works without the aid of spirits, and who is moreover not half so certain of success, only asks a tenth of Mr. Slade's terms. It appears to me that the writing is executed with two fingers, and the slate dexterously turned before its production. One significant fact must not be omitted. The pencil increases in size instead of diminishing by writing, and undergoes a transformation apparently, for the piece shown afterwards is certainly different from the piece which is exhibited at first.

The third act consisted of knockings, which resounded here, there, and everywhere under the table, but, to the mortification of Mr. Slade, we took but little notice of them, our attention being concentrated on himself, and the jerking of one of his hips, which plainly indicated the movement of the leg; in fact, Herr Kerfach told me subsequently that, though one of the medium's feet was in his safe keeping, the other was distinctly seen by him to be moving about under the table. My friend now felt a tug at his coat, and disgusted by this time at the ridiculous pantomime, he requested that the spirits might be kept in better order. Mr. Slade stooped and held a slate under the table. On its withdrawal we found the assurance that the spirits would molest the visitors no more; whereupon I, who was sitting a good deal further off, entreated for some such proof of their power as had been conferred on my friend, but was met by the assurance that the spirits would not, for any consideration, break a promise once made, and thus ended the *séance*—in my opinion, an utter humbug. I would soften the expression were it not for the preposterous price charged for a sitting of twenty minutes; few of the *séances* are of longer duration.

It is alleged by Baron von Güldenstübbe that mediums are for the most part uneducated people, a point which few will be inclined to dispute with him, when it is remembered that the spirit of Goëthe allows itself the grossest latitude in grammar and orthography; and Alexander von Humboldt betrays, on scientific subjects, an ignorance that makes the hair of his admirers stand on end. St. Louis and St. Augustine, too, appear, to the amusement of the educated public, to have forgotten Latin since their translation to a higher state.

The attempts of believers to strengthen their position by adducing in its favour the writing at Belshazzar's feast, and the commandments given to Moses, only increase its absurdity with some, though sensible and thoughtful men will not be inclined to overlook the more serious and grave aspect of the case. Only too well does this abject credulity attest the conclusion arrived at by Edward B. Tylor. "Let us not for a moment suppose," he says, "that the belief in magic and sorcery has vanished, simply because it has for the moment lost its prominence. The progress of Spiritualism shows how little occasion we have to pride ourselves on the advances made by science and civilisation. The lower classes in China have for centuries past been in the habit of interrogating spirits, just as many of our scientific men now do, and the very same manifestations are to be found among the Siberians, Tartars, and Indians, whose necromancers and medicine men call themselves media, just as Messrs. Home and Slade do."

A work, written by John Ball in the sixteenth century, and entitled, *An Interlude Concerning Nature*, bears eloquent testimony to the fact that in the days when witches were burned, ghost-rapping and magic went hand in hand. In alluding to the consternation created among the bewitched denizens of the farmyard by the supernaturally moved chairs and tables—he says something to the following effect:—

I can dry your streams and wells,
Your fruits and branches too,
I can havoc make, and smash and break,
If you summon me thereto.
Your chairs shall prance,
Your pottory dance,
Your floors and timbers move;
If you break the charm
I will do you harm,
So herein I dash my glove.

In conclusion, permit me to put a question or two to you, ladies and gentlemen, Spiritualists. Is it not possible that your own intellect may deteriorate by association with spirits of so ignorant and degraded a class, and would you not rather that your dead were silent now and for all eternity, rather than that they should engage themselves to write and answer questions for Mr. Slade at twenty-one shillings a head?

ALBERT BROCKMANN.

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WE have received a long communication from Madame Blavatsky, of New York, upon Theosophy, but are obliged, for want of room, to delay its publication till next week, in common with many other contributions of interest, to the extent of ten or twelve columns.

As the second year of Mr. J. J. Morse's engagement at Newcastle-on-Tyne will shortly terminate, the Newcastle Psychological Society has entered into an arrangement with him for a similar course of lectures during another year. This will make the third year in succession.

## DEVOTIONAL SPIRITUALISM.\*

BY THE REV. C. MAURICE DAVIES, D.D.

I HAVE asked you to meet me here to-day in preference to any public or semi-public place, because I have learnt from recent experience, which has been rather practical than painful, that Devotional Spiritualism (or, at all events, that kind of Devotional Spiritualism which I wish to advocate) has scarcely passed out of the *domestic* phase as yet. The other phase may or may not come; but the present is certainly the day of small things, and it appears to me wise to adapt ourselves to circumstances, since we cannot adapt circumstances to our own tastes or wishes.

The kind of Spiritualism which I mean, you pretty well understand. When I was speaking in any degree exoterically, I called it Christian Positivism, because it was possible that outsiders might say we were begging the question in using the term Spiritualism at all. There are no outsiders now, therefore we need not be so much on our guard in this respect. My great wish, directly I was able to put on record a confession of faith on my own account, was to use any influence I might possess in the way of spreading that faith amongst others. If I were preaching a sermon, I should say that directly I was converted I wanted to strengthen my brethren.

Retracing my steps once more over the process of my own conviction, I quite feel that it is in the normal condition of things that I should thus late put in my appearance as an advocate of those opinions which I have been for twenty years studying.

Let me explain.

First in the series of Spiritualistic experiences come the phenomena: and here I did not hesitate long, but I had no more authority to speak than any one else. I can produce nothing on my own account. I do not carry the evidence with me as mediums do. I have no special faculties for testing facts. In this respect I suppose I ought to confess inferiority to what are called scientific observers.

Then again, in the way of forming a theory for the facts, I fancy everybody must make his or her own induction in this respect. With some it is, I know, an intuition rather than an induction; but, in my case, it was a very long, painful induction indeed, as some of you know. I had no right to speak one word, because I was only groping my way in the dark.

But that theory once formed, a new state of things began. Then I had to ask myself—every member, lay or clerical, of any religious body has to ask himself or herself—is this new revelation consistent with my previous belief and present position, or do the two clash?

Now, speaking *in propria persona*, from a parson's point of view, directly I had answered that question for myself, then I felt bound to convey my experience to others. I know there are a great many people in the Church of England who are immensely interested in Spiritualism; who are *not* scared by the diabolical theory, but yet who feel that if they were to accept the phenomena and the theory of the Spiritualists, it would be destructive of previous belief, and perhaps oblige them to change their religious communion altogether. I know this of the Anglican Church, and have reason to believe that the same feeling prevails in other communions also. Therefore it appeared to me that the most useful thing we could do would be to put strongly forward the *constructive* effect which Spiritualism has upon one's previous belief. It builds up, and does not pull down. It does not add one to the many existing isms; but, on the contrary, it affords a common basis on which the adherents of all those different isms may meet, fusing their differences for the time being, yet retaining all their distinguishing characteristics. Spiritualism, in a word, lies at the root of all the cardinal doctrines of Christianity; nay, of religion in general, and does not touch those secondary matters, such as discipline, ritual, church government, and so on, about which they chiefly differ.

Now, I really think we should do a very great thing if we could get Spiritualism and orthodoxy just to look, however coyly, at one another, and tolerate the bare possibility of their being reconcilable; and I do not much care how

egotistical you may think me when I say that this word orthodoxy may possibly have a sort of qualified meaning on my lips. I have been so long associated rather with the epithet "unorthodox" than the reverse, that Spiritualists would not feel any anxiety lest they should encounter in me that rigid form of orthodoxy which mostly monopolises the title; while, at the same time, as I am still a working clergyman in the Church of England (whereof I have been an ordained minister since 1851, 27 years next Trinity Sunday), I might, perhaps, claim to represent in some slight degree the spirit of the establishment and to gauge its receptivity of these new facts which it has to face. Of course, men in authority will not face them. It would be unreasonable to expect that they should. We all know the tendency of the official mind to run in ruts and grooves. Therefore, it strikes me that there is something exceptional in my own position which may enable me to do something towards making orthodoxy and Spiritualism understand one another.

But single-handed I can do nothing; and, therefore, I asked you to meet me here to-day, and on some few succeeding Wednesdays, so that we may confer together and see whether we cannot do something towards promoting the definitely *religious* study of Spiritualism.

There are some who look on the matter as a mere piece of wonder-working. Against such I have no word to say, because I rested for a very long time in that stage myself; and I can now see that I was then, so to say, learning my alphabet. Others view the matter scientifically; and these, no doubt, do very valuable service. But I myself have no aptitude and little taste for this kind of study. Naturally and necessarily I look upon Spiritualism as an added evidence of Christianity. I believe that it certifies us as to the character of the life to come by putting us in communion with those who have entered on that life; and it is as such a communion—in the strictest sense of the word—that I hope to follow this matter up.

I am not ignorant, or losing sight, of the fact that Spiritualism has another phase, that of a purifier of the affections; though I am only just beginning to learn the extent to which some believe that this power extends. This phase is closely connected with the one I last mentioned. One could scarcely believe that communion could be enjoyed with those gone one step higher than ourselves, without that communion exercising a very palpable effect in the way of purity of life.

It seems to me that the effect of the belief I now have is to convert the dogmas of theology into the deductions and demonstrations of science. Theology once more takes its place as the Queen of Sciences.

Now I need not say that there is in this study quite enough to justify those who share such a belief in meeting together and prosecuting the study of this most fascinating subject.

How shall it be done? Some say found a new church. Why, when, as we have said, Spiritualism clashes in no way with the doctrines of those to which we belong? It only vitalises them.

At least found a society, say others. I do not think this necessary. I dread organisations, subscriptions, and anything of that kind.

No; let us for the present only confer. When I shall have concluded these few remarks I shall ask one or two who are present to say a word or two on the same subject, and then we will, if you have no objection, close our informal meeting with one or two prayers from the Church of England prayer-book. If this should be distasteful to any person, there would be no awkwardness at all in that person leaving before we commenced our prayers. On another occasion I should like to commence in the same way with a prayer and collect, just to preserve the strictly religious character of our gathering, and would not do so to-day, because I did not wish to take anybody by surprise. That is the one thing, and the only one thing, upon which I should like to insist in these gatherings that we should always retain for them their definitely religious tone. I feel sure that the large majority of those I have asked to meet me to-day will think it due to myself to stipulate so much, and also as a rule to select my prayers from my own prayer-

\* An address delivered last Wednesday at a private meeting in Kensington.

book, not because I do not think there are many excellent prayers in other manuals, but simply because this one is mine. The fact of my being a clergyman of the Church of England by no means limits my choice in this respect, though I hope it does not narrow my view of the general subject. I am, I assure you, constantly on my guard lest this should by any possibility be the case.

What I should *like* to do—and what I hope to do—is to continue these domestic conferences week by week up to Easter, and then to consider whether we could in any way advantageously modify our meetings. We may, perhaps, especially during those Great Forty Days which have so much significance for us, like to meet oftener, or make the occasion of our meeting more purely one of worship and of communion. That we shall see. We shall get twelve meetings if we carry out this plan, between the present time and Easter, and I shall be surprised if we do not in those meetings form some sort of plan for the future.

I have to acknowledge the kind and ready sympathy with which my proposals have been met—I mean especially in the answers I have got from those whom I have asked to read papers. I have already more volunteers than would fill up the remaining eleven Wednesdays, and I must ask leave to select from the subjects proposed those which seem to me most in keeping with the end we have in view. Next Wednesday, I am exceedingly glad to be able to announce that my friend Mr. Earle, the author of that excellent work called *The Spiritual Body*, will read a paper bearing the same title, which I am sure will be interesting and instructive. I have great hopes, too, that on an early day my still older friend, Mr. S. C. Hall, will favour us in the same way; but we are most of us busy people, and the most we can hope to do is to arrange from week to week as to reader and subject.

For myself, I am free to confess that, while the phenomenal aspect has many attractions for me, and I am far from insensible as to the attractions of Theosophy, it is as matter of Christian Evidence I think that this subject may be so valuable. I still cling to my Christian Positivism. But I rejoice to think that you will have the subject put before you in many different aspects. Although we do not court discussion, for we are in most matters “of one heart and of one mind,” still there is no reason why we should resolve ourselves into a mere Mutual Admiration Society, or the people of one idea only. I have given you, briefly and roughly enough, *my* idea in asking you to meet here, and will now ask Mr. Earle, Mr. Hall, and one or two other of my coadjutors to expound what very possibly appears so far a somewhat crude and imperfect notion.

#### SCIENTIFIC CONFIRMATIONS OF SPIRITUALISM.

BY EPES SARGENT.

IN a series of lectures delivered in Boston, U.S.A., the Rev. Joseph Cook (1878) is trying to reconcile the old evangelical theology with the developments of the more advanced science. In this somewhat Quixotic attempt he has to throw overboard the dogma of the resurrection of the physical, terrestrial body; and in doing this he is driven to adopt the precise teachings of Spiritualism in reference to the co-existence of a natural and spiritual organism.

Mr. Cook is a good German scholar, and, while we cannot follow him in some of his vagaries, he has done us service in bringing together all the psychological conclusions of such high German authorities as Schöberlein, Professor in the University of Göttingen, Julius Müller, Dorner, Delitsch, Lötze, and Ubrici. Nearly all these men are not only profound metaphysicians, but experienced physiologists and anthropologists; and they have proclaimed views in regard to the soul that are quite reconcilable with the facts of Spiritualism. These views show that Mr. Frederic Harrison is wholly in error in assuming that the most advanced religious science of our day teaches that death is not only an unfettering of the soul, but a *real and total disembodiment of it in every sense*. Mr. Harrison's objections are completely annulled by the construction put upon psychological facts by modern Spiritualism, and by the contemporaneous German metaphysicians and physicists whom I have named.

Here is what Professor Schöberlein says, according to Mr. Cook:—

The soul appropriates from the outer world the materials suitable for its body. The formation of the body is not a result of mere chemical affinities between different elements of matter, but it is a vital process; it proceeds from the animate principle. The soul assumes to itself such elements as adequately express its life and wants. It itself, and not chemical affinities, is the organising principle.

God has destined soul and body to exist in eternal unity with each other. There is a natural body and there is a spiritual body. Bodilessness implies a hindrance in free self-reservation. The highest perfection of the future, no less than of the present life, calls for the corporeity of the soul.

We must come to the standpoint of an *ideal realism*, which holds the middle path between a materialistic deification of nature on the one hand, and a Spiritualistic contempt of it on the other. Precisely this is the standpoint of the Holy Scriptures. In every position we shall take our conscious purpose will be not to speculate without authority, but simply to educe into fuller expression that which appears to us as clearly involved in the Word of inspiration itself.

In the inorganic world we find potency and matter undistinguishable. Crystals, for example, are formed simply by the immediate action of the Spirit. It is only in the plant that force rises to some sort of individuality. Here there is a vital unity which attracts to itself homogeneous elements, and thus gives to itself an outer form. Such force is *life*, and such form an *organism*. At the next higher stage force becomes animal life. Here the central life has sensation, and is able to bring its organism into different relations to the outer world. Such life, or force, we call *soul*; such a sensitive, movable, soul-subservient organism, is a *body*.

The body is rooted with all the fibres of its being in the soul. Nay, the soul, on its nature-side, bears already within itself the essence, the potentiality, of a body; and it needs only to draw to itself the proper elements from the outer world in order that the germinally extant inner body actually posit itself as a crude outer body, even as the virtually extant tree, in the ungerminated seed, needs only to unfold its potency in order to become a real tree.

The body appears, therefore, as an integral element of human nature, both in this state of probation and in the future state of eternal perfection.

Jesus spiritualised His inner man, His soul, in its unity of spirit and of nature. Thus, also, He laid the foundation for the transfiguration, the ideal spiritualisation of His body, *inasmuch as the essence of the visible body is grounded in the soul*. This process was an inner hidden one. The hidden reality shone forth only in occasional gleams—in those miracles of mastery over His body and over nature with which the Gospels abound. We emphasise simply the *identity* of the risen with the buried body. The essence of His body remained the same; simply the mode of its existence was changed. A fleshy body has become a spiritual body, in which not only the free harmony of the soul with the inborn spirit stamps its harmony on the outer features, but, also, in which the material elements themselves are thoroughly permeated and exalted by the spirituality of the person.

The peculiar traits of spiritual beauty which occasionally beam out from the persons of ripened believers are actual reflexes of the transfigured corporeity which lies potentially within them. The natural fleshy body is simply the receptacle, the womb, in which the new body is invisibly generated and qualified, up to the hour when, the crude flesh falling away, it shall pass into the heavenly state and spring forth into its full beauty and actuality.

So far Professor Schöberlein. What is it all but a repetition, in somewhat different form, of what Swedenborg said more than a century ago, and other medial seers have been saying these many years.

For the last quarter of a century, Ubrici has been teaching the application of the scientific method to psychology, and the proofs of a substantial basis of immortality in man co-existing with the spiritual life. He has been associated in the management of a journal of psychology with Hermann Fichte, who has repeatedly avowed his belief in the supersensuous origin of the phenomena of modern Spiritualism. Ubrici affirms that it is stern, exact inference from the surety of our persistent sense of identity, that there is something to which that case belongs. There cannot be any seeing, unless there is something that sees. There cannot be feeling unless there is something that feels. Now, we have a persistent sense of identity; we have a percipience of identity, and there must be a perceiver of identity. As this percipience is constant, the perceiver must be a unit from year to year, although the body changes, as we know, every twelve months.

Lötze, one of the greatest names of our day in science, in the estimation of our German brethren, has for a quarter of a century opposed the mechanical theory of life; and Ubrici has defended more than once, in the name of biological science, the theory that the soul has an ethereal enswathement from which it is not separated at death. To these men the separation of the soul from the flesh is its unfettering, but not its disembodiment.

Thus it will be seen that some of the profoundest thinkers of Germany, taking into view all the facts which the Dar-

winians can adduce, assuming all that there is true in the teachings of Voght, Büchner, and Hæckel, are still compelled to fall back upon the hypothesis deducible from the facts of Spiritualism, and illustrated in its phenomena, that there is a spiritual body co-existent and contemporaneous with the natural, and surviving the dissolution of the latter. If there is anything that Spiritualism insists upon, it is this great fact; and it is gratifying to see how fast modern science is confirming this doctrine in many independent directions.

"Psychography" is now a fact of science. Spiritphotography, the moulding of spirit hands, and the introduction of flowers, independently of material obstructions, are in the way of being confirmed and established on an equally impregnable basis of certainty. In view of these developments, who can deny that there has been great progress in Spiritualism within the last two years?

Boston, U.S.A., Jan. 3rd, 1878.

#### A SEANCE WITH MISS K. COOK.

BY WILLIAM H. HARRISON.

A FEW days ago I was at a *séance* with Miss K. Cook, the well-known non-professional medium, at the residence of her parents. The other sitters were Mrs. Cook and Miss Edith Cook. The *séance* took place in a drawing-room, lighted with gas when I first went in and examined it; the manifestations afterwards took place in weak diffused light, from distant gas-lamps outside the house, and was regulated by the Venetian blinds of the window.

We could all see each other. The other two sitters were at a distance from the medium and myself, and the phenomena were presented directly under my gaze, within nine inches from my feet, on the bare surface of the nailed-down carpet of the room, while I held the hands of the medium, and saw her feet. There was no open door or curtain near.

After the lapse of five minutes, a dense, white cloudy mass, about a foot in diameter, formed on the carpet. It was non-luminous, and visible by reflected light only. A white cloud formed over one side of the breast of the medium, extending almost in a straight line from her shoulder to the middle of her waist, and falling down by her side to the mass on the floor; this upper cloud was of triangular shape, and the lower point of the triangle touched the cloudy mass below; both clouds were seven or eight minutes in attaining full dimensions. Little Edith Cook then left the room, and the moment she rose from her seat the clouds diminished and disappeared. Half a minute later they grew to full size again. Soon afterwards Mrs. Cook shifted her seat, and the clouds nearly disappeared as she did so, but directly afterwards were of full size again. Then the whole of the upper cloudy mass went from the medium down to the floor, where it grew denser, more structural and solid, and for the first time began to rustle. Then up rose a form, seen by all of us, robed in white, the head level with the shoulder of the medium. The average diameter of this form, in which I saw no features, was half that of an ordinary human being, and a voice, coming I know not whence, claimed the form to be that of "Lillie Gordon," in a half-developed state. The "eerie-ness" of the whole thing was relieved by some kindly and amusing remarks made by Lillie to the medium.

We observed the movements of this form for about five minutes, when the light was almost totally shut out, and some manifestations of a more well-known character then began.

MR. J. J. MORSE has written an interesting little history of his life as a trance medium, and the book may be obtained from him at Elm Tree-terrace, Uttoxeter-road, Derby.

SOME complaints, from India and elsewhere, have been published in these pages about the high price of spiritualistic books, which, when of standard quality in both contents and get-up, have hitherto commonly varied from 7s. 6d. to 15s. each. We are now introducing standard books into the movement at 5s. each, and the demand from all parts of the world is increasing in proportion to the liberality of the step.

Mrs. GUPPY VOLCKMAN and Mr. Volckman, last Sunday evening, invited a number of friends to listen to some recitations by Miss Strafford, a young American actress, who has similarly displayed her abilities at "at homes" at the residence of Mr. and Mrs. Edwin Ellis. Miss Strafford has great natural talent for tragedy, and displays true artistic powers; her best piece given in our presence has been "The Death of Hiawatha."

#### SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHIER.

YEAR after year into the dust-bin of oblivion is swept a large mass of evidence bearing upon and illustrating almost every phase of psychical science, for the simple reason that Spiritualists and investigators fail to collect and throw into form the many accounts of strange phenomena which are constantly cropping up in private life, to either the ignorant terror or equally ignorant mystification of the sensitives to whom they have presented themselves. Before I became acquainted with the varied and beautiful literature of Spiritualism, I always felt a deep interest in, and a realisation of, the great importance of the facts connected with the spontaneous phenomena, as demonstrating the truth of the doctrine of a life beyond the grave, and, as I had opportunity, entered into conversation with those whom I thought capable of throwing light on this most interesting subject. On looking back over my life, I find that many narratives have been given me from time to time by persons (who at the period of the occurrence of the events were utterly unacquainted with the very name of modern Spiritualism), all of which tend more or less to enlarge the basis of facts upon which each separate phase of the phenomena rests.

The two following accounts were related to me some years since, the first by the curate in charge for a quarter of a century of my native town, and the second by our family physician of still longer standing, and with both of whom I had been acquainted from childhood. The first narrator I shall denominate J, the second F. J in his earlier years resided with his parents in the country, and being fond of sport—as it is termed—had on one particular occasion a young man staying in the house with whom he hoped to enjoy some shooting on the following day. On knocking at his door the next morning, he was somewhat surprised and disgusted by his friend's declaring himself too unwell to get up. J accordingly went out alone, but on returning some hours later found that his friend had become gradually so ill that before the close of the day a messenger was despatched to communicate the sad intelligence to his parents and request their immediate attendance. Late in the evening the family were assembled in the dining room, and hearing a rush down the avenue concluded that their sadly expected guests had arrived, and the lady of the house on going into the kitchen to apprise the servants, was astonished at finding the housemaid in violent hysterics, exclaiming at intervals, "Oh! I thought I should have been under the horses' hoofs." When she became a little calmer they gathered that having occasion to go into the yard, she had been fearfully terrified on seeing a hearse with four horses pass her and sweep round by the stables instead of stopping at the door. All this, though very remarkable, might be relegated to the realm of imagination; but mark the sequel. The parents in due time arrived, the son died during the night, and about a week after the vision a hearse and four horses came to convey the body to its last earthly resting place. On approaching the house one of the men, seeing the inconvenience which would be caused by stopping the hearse directly at the front door, gave the order "*Drive round by the stables,*" and thus the material hearse took precisely the same direction as its phantom predecessor, and proved the truth even in detail of the clairvoyante prevision of the unconscious medium.

The next narrative illustrates the subject of guardian angels. In his earlier days, whilst studying for or gaining experience in his profession, Dr. F. was placed with a relative who treated him in an inconsiderate and unkind manner, rendering the life of the young student a most unhappy one by his exacting harshness. One night, as the doctor narrated to me, he was suddenly awoken by a light shining into his room; rousing himself, he concluded that his relative had come to call him on some professional business, when, to his surprise, he heard a voice saying: "Be of good comfort." Now, naively remarked the doctor, "I knew just as much about the Bible as most boys of my age, and consequently was even ignorant of the origin of the words." As he was by no means terrified he slept again quite tranquilly. On subsequently meeting an elderly friend he innocently inquired if it was usual for Providence thus to

interfere in our mundane affairs. His friend regarded the whole matter as a delusion of the senses brought on by worry and injudicious treatment, and gave his opinion accordingly; but the sequel again pointed to the conclusion that the vision was of supermundane origin, for, soon after, if not the next day, an offer was made him which resulted in his removal from his relative's baneful influence, and from that time he became a comparatively happy and prosperous man.

From a further account which he gave me, it appeared that a sister of the latter gentleman had also the spirit-sight developed to a great extent, for when about fifteen years of age, while sleeping with her mother, she awoke the latter by exclaiming "Mamma! Aunt E. has just come into the room and seated herself in that chair." Her mother replied, "I did not know even that you were aware of her existence; at all events, this is but a dream," and, supposing it must be so, the young lady slept again. The event, however, again pointed to a different conclusion, for the post soon after brought an account of the aunt's death about the time of her spectral appearance to the niece. "But," added the doctor, "*she left* us nothing, nor could I ever account for her appearance to my sister!" So materialistic has man become by turning a deaf ear to the still small voice which in all ages has whispered that there may be more things in Heaven and earth than are dreamed of in the world's philosophy.

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#### SPACE AND TIME.\*

BY CHARLES CARLETON MASSEY.

THE first words which the celebrated Fichte addressed to his astonished pupils when he met them in the lecture-room at Jena were, "Denken sie das wand,"—"Think the wall." In that injunction, which is said to have somewhat disconcerted his hearers, sounds the knell of all materialistic systems. I cannot make good this assertion this evening, but anything like an intelligible exposition of the subject of my paper would at least render those systems less plausible to popular apprehension. For I understand by Materialism the system that makes of consciousness the outcome or the dependent correlate of physical structure. And if it can be shown that our whole consciousness of an objective world involves the presupposition of powers essentially ideal, why then, although we may have to go further, and to pronounce the internal consciousness itself to be no less phenomenal than this objective world, we shall at least avoid the alternative error of explaining one set of phenomena by another, or of referring the function which is at least a factor in the origination of both to its own product. But for the spiritualist and the materialist alike, there is behind this inner and outer consciousness a provisionally unknown *x*.

What is an object? Mr. Shadworth Hodgson, in his acute and learned work, *Time and Space*, has done a good service to logical psychology by recalling the scholastic distinction between "first and second intentions." If, for instance, I say that the object before me is a table, I evidently describe, not a simple, but a classified perception. The understanding has already busied itself with the senses, and we have what is called an object in its second intention. To get at an object in its first intention is to get at it as it comes before the sensibility, free from any admixture of thought. It is obvious that any recognition of an object *as* object is only possible by a movement of thought which discriminates object from subject, and thus classifies it as belonging to the totality of the *non-ego*. In short, whenever a perception is described by or rendered into any proposition whatever by the percipient, the primitive intuition is entangled in an act of logic. But this, which we must not yet call table, or even object, is certainly something, even to the unassisted senses. It has, or rather there is for the senses what we have learned to call a brown colour, and a figure which we have learned to call round or square. In every perception of the senses we discriminate two elements, to wit, what, in philosophical language, is called its

"matter," or "content," that is those visible or tangible qualities which are analysable into sensation, and its "form," which is always spatial extension. It is with this "form" that we are concerned this evening. We want to know what this space, this extension is, and how we come by our knowledge of it. According to common belief, we, our bodies that is, and all things cognisable by our senses, occupy parts of an infinite space, which space, it is supposed, exists as a void, independently of us and of all sentient beings, and would so exist were there no objects or things to occupy it. There is here, as we shall see, that recognition of the necessities of thought which we may always expect from the unsophisticated understanding, however erroneous may be, and in this case certainly is, its formal statement. In the opinion of the sensational, or empirical school of philosophy, we lose sight of this recognition altogether, and the concept of space is represented as empirical, and generated like all other such concepts, that is to say by comparison and abstraction of the particular extensions of observed objects. Lastly, we have the doctrine of a more recent school, distinguished by much constructive ingenuity, which derives perceptions of space from those of time, calling in the aid of a principle of great importance in psychology,—known as the law of Indissoluble Association,—to account for the apparently elementary character of the conception. But this doctrine need not detain us; for, besides that it is wholly hypothetical, professing only to show what may possibly be the case, its exegesis is vitiated at every step, and in almost every phrase by an inveterate propensity to begging the question. Mr. Bain has, I believe, such honour as belongs to its authorship, and it has received much attention from Mr. J. S. Mill, and other distinguished psychologists. However, the account which I have next to present to you is the one accepted, I believe, by every thinker who has adequately studied and mastered it.

I said that the common opinion about space rests on a necessity of thought.

We know space only through the senses, and from objects of the senses we can abstract all that is contingent, in philosophical language, all their content." But there is one thing that we cannot get rid of by abstraction, and that is the pure *form* or *continent*. Now I have to introduce to you the demonstration of Kant, that for this very reason, its necessity in thought, Space can be nothing but a construction of the sensuous consciousness, or intuition. Whatever is given to us by experience is contingent; it may or may not exist independently of our consciousness, but at least we can suppose its non-existence as easily as its existence. By a slight effort you can empty Space in thought of all its content, you can make the universe of sense a void. But the void remains—you cannot think it away; it is necessary. Now Kant said, Experience can never give us a necessary fact, or rather can never give us its necessity. Your whole past experience that you have never met with a centaur is no necessary proof that you will not meet one in the street this evening; your whole past experience of the sun rising in the morning is no necessary proof that it will rise to-morrow. In short, Kant applied Hume's famous argument against necessary causation to *all* the facts of experience, to experience in general. Every one versed in the elements of logic knows that the major premise upon which inductive reasoning founds its deductive syllogism is not a necessary truth. But when we say "all objects of the senses are extended," we affirm a proposition which we at once perceive to be perfectly necessary, and valid, without any logical reservation, for all future as well as for all past experience. Kant, then, applied two criteria, Necessity and Universality, to distinguish *a priori* from empirical cognitions. He said, moreover, we do not get our conception of Space as we get our empirical conceptions, by comparison and abstraction. We do not think of Space as *contained* in all objects, but as *containing* all objects. Compare the conception of Space with that of colour, for instance. Colour is an empirical conception, but, like all empirical conceptions, it is an abstraction. Apart from all particular colours it has only a nominal signification. We get it from our experience of red, green, blue, &c. Not so with Space. We do not think of space as composed of, and referable to all particular spaces,

\* A paper read last Monday evening before the British National Association of Spiritualists, London.

but as containing these. Again, if you examine the empirical explanation which assimilates the conception of Space to conceptions derived from abstraction, you find a *petitio facti*. One of Kant's commentators, Kuno Fischer, puts this so clearly that I will take leave to quote him, from Mr. Mahaffy's translation:—"But we might ask—nay, must ask—Out of *what perceptions* are space and time drawn? from *what impressions* are they abstracted? The only conceivable answer is this:—We perceive things as they exist out of us, and beside one another, as being either simultaneous or successive; out of these perceptions we abstract what they have in common—the general concept of being without and beside one another, and call this concept *space*; the general concept of being beside and after one another, and call this concept *time*; and so these two representations are formed apparently like all our other abstract concepts. We perceive things as they exist beside one another. What does existing *beside one another* mean? Either nothing at all, or that they are in different places. We perceive things as simultaneous and successive. Simultaneous can mean nothing but in the same point of time; successive nothing but in different times. What, then, do we perceive? Things as existing in different places, in the same or different points of time; this is simply to exist in space or time: so that the empirical explanation of space and time says merely this:—We perceive things as they are in space and time, and from that we abstract space and time. In other words, from space and time we abstract space and time! This is a perfect example of an explanation as it should *not* be. It explains the thing by itself. It presupposes, instead of explaining, what is to be explained. The explanation, then, or deduction, is as worthless as it is easy."

Again, when we speak of space as infinite, we affirm a necessary truth, and one which experience certainly could not give us. We mean only that it is impossible to put a limit to Space in thought. What we assert is *our* power of transcending limits in imagination. We can construct yet more and more space. Space has been spoken of hitherto as a conception. But this is a misnomer. Space is not only not a conception derived from our experience of extended objects, but it is the *à priori* condition of the possibility of this experience. For we should make a great mistake if we concluded that Space is one of those "innate ideas" respecting which earlier metaphysical schools contended. It may have struck you that the necessity of Space was rather an argument for its objective or real existence than for its subjective character. You might admit that experience cannot give us a necessary conception, and also that this conception is radically unlike and even the exact reverse in character, of the general conceptions which experience does in fact give. But you might rather infer that a necessary conception represents something independent of the mind than that which is a conception only. The genesis of a conception, you may say, is one thing; its validity in relation to reality is another. In another part of Kant's great work, for instance, the idea of God is shown to be a necessary idea of the pure reason, and though Kant held this idea incapable of verification, later thinkers whose idealistic tendencies were more developed than his, have found in this transcendent necessity of thought the predicate of existence indispensably involved. You might take your stand on the hypothetical "pre-established harmony" of Leibnitz, and might say to me, "if you can give no other account of the genesis of space than negatively that it is not derived from experience, it may yet well be that we are so constituted that our necessities of thought correspond with realities external to thought." But, as it happens, we can give a further account of it than this negative one. We can show that it is not only a necessity of thought but a construction of the Ego, and that only by this process of construction is perception possible. I pray your attention to what follows. It is supposed that in perception the percipient is quite passive, and that the real extended object is impressed upon the sensibility as you might impress a figure on a sheet of paper. But the paper is not conscious, the percipient is. What is he conscious of? An extended object. But being extended, it is divisible, and *if it is real*, it must be infinitely divisible. For the real space must correspond with the necessities of the space that is thought,

otherwise we have no ground at all for supposing it, and it is indeed for thought, nothing. And space in thought can be divided *in infinitum*, just as it can be extended *in infinitum*. Now, if I was at this point combatting the claim of the "object" to be real or noumenal, or to be anything else than a phenomenon of consciousness, without prejudice to its unknown cause, this infinite divisibility which it has by reason of its spatial form would be alone sufficient to disprove that claim. For existence implies unity, and, except ideally, a whole or aggregate has no unity, unity belonging only to its ultimate elements or parts. The unity we ascribe to an organism, for instance, is not a real unity, or an unity of existence, but refers only to a relation of parts, resulting in structure and function. But an extended object—an object in space—can have no such ultimate elements or parts; and the indivisible atom of the materialists, if it exists, must needs exist out of space. Nor could the aggregation of any number of such extra-spatial atoms, being thus not homogeneous with phenomenal matter, result in one extended molecule, or build up an universe perceptible to sense. Thus the philosophic materialist must needs be at one with the idealist as to the phenomenal character of the world of sense, and if so-called scientific materialists would only keep this fact constantly and consistently in view we should hear less of that continual disparagement of metaphysics which comes so strangely from those whose systems must rest upon a transcendental ontology. But since I am now endeavouring to show the very genesis of space as a construction of the ego—this is a digression, though not an irrelevant one—it is obvious then, that to constitute an object of the sense, whether of sight or touch, there must be a synthesis, or putting together of the parts of that object. Now, what, for consciousness, are those parts? The answer readily presents itself that they are *minima visibilia*, or *minima tangibilia*, the smallest surfaces that can affect the consciousness. But then, by the very nature of sense perception, they are still surfaces; still extensions. The smallest visible speck or point is yet not the mathematical point, but has sides which look to the infinite north, south, east, and west of it. It occupies an *ex hypothesi* appreciable portion of space. Thus we cannot begin our synthesis with this *minimum*, but this *minimum* itself is the result of a prior synthesis, and *that* synthesis, pray mark, is not a synthesis in consciousness, because it is already accomplished before consciousness commences. Now *what* accomplishes it? If it is replied that the invisible parts are aggregated to a visible dimension, and then impress the sensibility, how, I ask, can their collective action be other than the several action of the parts? But, *ex concessio*, the parts cannot affect the sensibility. I need hardly observe that the difficulty is not even for the moment evaded by considerations of the physiological mechanism of sensation (even if such considerations were not wholly out of place in metaphysical inquiries, however necessary an adjunct they may be to psychology), for it is just as difficult to explain why a strong nerve vibration, or half a dozen vibrations should result in consciousness, as why a weak or a single one should do so. All we can say of the relation of consciousness to its immediate physical antecedents or concomitants is all that we can say of its relation to the supposed real object, namely, that it is just so-and-so. If, however, we call in aid an unknown substratum of consciousness itself, and say that the several impressions of the invisible parts of the object may affect *it*, and accumulating therein, emerge in consciousness as the extensive *minimum* of the latter, then it is plain that we transfer the scene and effective operation of the synthesis to this unknown force or substance. That, however, is to give up to me the very position which I am contending for, namely, that Space is a subjective construction. But if a subjective construction, we have no warrant whatever for supposing it to be also an objective fact, in the noumenal as opposed to the phenomenal sense of the word objective. There is no such putting together of impossible pre-existent parts as is presupposed in realism, but a continuous construction, just as we may draw a line on a paper, or by imagination. Spatial perception is imagination, not in its connoted sense of illusion, but in its literal meaning of the construction of an image. Kant, however, expressly disclaimed attributing activity to the subject in mere sensibility.

Space, he said, is the subjective *à priori* form of sensibility. It does not belong, any more than the sensations which represent the *matter* of the unknown object, to the latter. The phenomenal object, therefore, is presented to us without any consciousness on our part of having been concerned in its production. It is precisely because we have no choice in the matter, because the sensibility must, by its own inherent conditions, be affected thus and in no other way, that we ascribe independent objectivity to the phenomenon; just as, up to the time of Copernicus, men assumed that the to them necessarily apparent motions of the heavens were the real motions. Kant, indeed, compares his own proceeding in metaphysics to that of Copernicus in astronomy. "We here propose," he says, in the Preface to the second edition, "to do just what Copernicus did in attempting to explain the celestial movements. When he found that he could make no progress by assuming that all the heavenly bodies revolved round the spectator, he reversed the process, and tried the experiment of assuming that the spectator revolved, while the stars remained at rest. We may make the same experiment with regard to the intuition of objects. If the intuition must conform to the nature of the objects, I do not see how we can know anything of them *à priori*. If, on the other hand, the object conforms to the nature of our faculty of intuition, I can then easily conceive the possibility of such an *à priori* knowledge." This *à priori* knowledge, which mere experience, and, therefore, a mere conformity of subject to object, could never give us, is mathematical science. The propositions about space and its relations, which geometry is concerned with, could never possess their apodeictic certainty if we obtained our conception of space from experience. These propositions are synthetic and *à priori*. They are synthetic and not analytic, because the predicate in them tells us more about space and its relations than is already contained in the subject. They are *à priori*, because experience, while it conforms to them, could never present us with one of them as necessary and universal. And because these propositions respecting space are synthetic and likewise *à priori*, it is evident that space is not a conception, but an intuition. For as, on the one hand, an empirical conception can obtain from experience an addition which enables a synthetic proposition to arise from it—as in the judgment "all bodies are heavy," but yet these propositions can never claim either necessity or universality, so, on the other hand, an *à priori* conception which *does* give rise to necessary and universal propositions can yet never go out of itself or give rise to a synthetic judgment, inasmuch as it has nothing but its own content from which the materials of such a judgment can be drawn. The necessary and universal fundamental truths of space, or axioms of geometry, therefore, are seen in an intuition, and not evolved from conceptions. "It is therefore not merely possible or probable," says Kant, "but indubitably certain, that Space and Time, as the necessary conditions of all our external and internal experience, are merely subjective conditions of all our intuitions, in relation to which all objects are therefore mere phenomena, and not things in themselves, presented to us in this particular manner. And for this reason, in respect to the form of phenomena, much may be said *à priori*, whilst of the thing in itself, which may lie at the foundation of these phenomena, it is impossible to say anything."

I am unwilling to detain you, but still more unwilling to pass over in silence another consideration which many minds may more easily assimilate than the foregoing. This is the *relativity* of space dimensions to the faculty of perception. The "wonders of the microscope" are a well-worn topic. It almost bores us now to hear of the millions of animals which live and move and have their being in a space which is less than the minimum visible to the human eye. And this is so because the one lesson of the microscope which is the most consequent and significant we have failed to realise: that lesson is the relativity of space to organism. The microscope notwithstanding, the yard to us remains the absolute yard, the mile the absolute mile. If it was the question of a truth discerned by the intellect this would be reasonable. Being a question of the senses, we are bound to admit the equality of the animalcule, which sees with other eyes than ours. The yard of the animalcule is not our yard, but it is just as much a yard as ours. It is a

yard to it just as our yard is a yard to us. In other words, the dimensions of Space are relative only to the organs that measure them. The mite has a world as large as that which we can compass by our senses; and that world is comprised in what, to our senses, is little more than a point. Nor is there any difficulty in conceiving that to another faculty of intuition our whole visible universe might be invisible by reason of its extreme minuteness. Are we not irresistibly led to conclude that that which thus varies with the sense is but the form of the sense? Thus regarded, the phenomena of space—the objective world—are not illusions but manifestations. The body, for instance, is a manifestation of me, but not only of me as a spirit, but also of those lower forms of spirit which we classify as the animal, vegetable, and mineral kingdoms, worked up into a higher organism. If I was to drop dead before you, my body would, therefore, not vanish from your sight, because it manifests other spiritual elements than that which is essentially me, and which elements are only gradually withdrawn from organic combination. We must, however, admit the possibility of an instantaneous withdrawal of all the elements of which body is the manifestation. What these lower elements are we cannot say, but I conceive them as the congestion of spirit, originally intelligent force ultimated into an action that has become automatic, constant, unvarying as definite function, or still lower, as what must needs appear to us the inaction of so-called dead matter. But if from any cause its free circulation is restored, and it is thus able to withdraw itself, or to be withdrawn either from its static apathy, or from its monotonous action, then will its manifestation, as dead matter or subordinate function, also cease or change. That this liberation should be instantaneous ought to be no more surprising than that chemical conversion when the proper elements are brought together in the right proportions is instantaneous instead of being gradual as we see it in most of the processes of nature. Those phenomena, therefore, of which there are many on record, of the sudden disappearance of a human body from view of the spectators, is as conceivable upon metaphysical principles as upon the theory of mesmerism, which is sometimes adopted; and to the same category belong other phenomena, which some of us have witnessed, which do not seem to admit of the latter explanation. I mean those cases of solid objects disappearing and reappearing at distant places, to which other solid obstacles would prevent their physical carriage. If, for instance, I do not accept the story of Mrs. Guppy's miscalled flight from Holloway to Lamb's Conduit-street, it is not because I see anything at all incredible in it, but because the evidence has failed, in this particular instance, to satisfy me of the fact as proven, though I think it very probably is true. No Spiritualist, of course, is absurd enough to suppose that there was an actual flight through space of Mrs. Guppy's phenomenal body. It is generally described as a disintegration in one place and a reintegration in another. Those who would charge us with ignorance of the indestructibility of matter may be referred for a reply to the well-known work of two of the greatest of English physicists, *The Unseen Universe*.

To prevent misapprehension, it may be well to add that I do not regard objective manifestation under the form of space as being peculiar to our present state. The psychic body of which there is such abundant evidence is a proof to the contrary. But probably in another and higher stage of our progress to the disembodied purity of spirit the conditions of space and time will lose much of their fixity, and though times and places will still exist for us as the forms of consciousness, a thought may suffice to carry us hither and thither, or rather to make the *there* to be *here*; and from the present to the past or future, or rather to make the *then* to be *now*. Only to spirit unincumbered by body, to pure spirit as the trinity, not of spirit, soul, and body, but of Being, Intelligence, and Force, transcendent, unmanifest, unrelated can we ascribe entire immunity from those conditions to which we are subject, and which give us time instead of eternity, place instead of state, and phenomena instead of being.

Although I have not embarrassed an already too obscure and imperfect exposition by references to the other original and universal form of phenomenal consciousness, Time, it

will have been evident that many of the foregoing considerations are no less applicable to it than to the form of the external sense or space. But though this is so, even greater difficulty is commonly experienced in grasping the truth that time is not a condition of existence out of consciousness than the same truth about space. For time as the form of the internal sense is the condition of *all* our representations, internal as well as external, whereas space applies only to the latter. But when it is attempted to put the difficulty into the form of an objection it will nearly always be found that the objector has not thoroughly mastered the distinction between the real and the empirical. For us the empirical is real. Mr. St. George Stock has more than once in the columns of *The Spiritualist* newspaper drawn a very acute and fertile comparison between the phenomenal world, as Berkeley represented it, and the so-called illusions to which the senses of a person under mesmeric influence may be made subject. Sensation is sensation, and is equally real whether the occasion be normal or abnormal. His speaking of God as "the Divine Mesmerist" is strictly appropriate to Berkeley's conception. In like manner with regard to time, the notion of illusion must be altogether dismissed. Time is empirically real, precisely because it is *our* condition of experience. "But," said Kant, "if I could intuit myself, or be intuited by another being, without this condition of sensibility, then those very determinations which we now represent to ourselves as changes, would present to us a knowledge in which the representation of time, and consequently of change, would not appear." You see here the same Copernican reversal of the point of view which was noticed in the case of Space. What we have to avoid is the fallacy and the inconsistency of attributing anything to experience apart from the condition of experience that it be experienced, or in other words, of attributing to anything out of consciousness all the incidents of a product of which consciousness is at least one factor. As Kant says elsewhere, "we cannot say 'all things are in time,' because in this conception of things in general we abstract and make no mention of any sort of intuition of things. But this is the proper condition under which time belongs to our representation of objects. If we add the condition to the conception, and say, 'all things, as phenomena, that is, objects of sensuous intuition, are in time,' then the proposition has its sound objective validity and universality *à priori*."

I wish I could abstract, within the reasonable limits, already, I fear, transcended, of such a paper as this, the wealth of demonstration with which Kant has illuminated this subject. If any of you wish to pursue it, I cannot help you better than by referring you to the recent masterly work, *The Philosophy of Kant*, by which Professor Caird has conferred so signal a service upon metaphysical students in this country. It is not of course to be supposed that Kant or his idealist successors have left unanswered the questions or unsolved the difficulties which at once present themselves when the phenomenal character of the objective world is fairly apprehended. I hoped to have entered upon one of these in some account of the idea or postulate of substance in the present paper. But I have found it impossible to comprise within its limits even the briefest intelligible abstract of the ontology of idealism. Yet does its study well reward the earnest student. But for us, some of whom are almost daily witnessing marvels wholly incredible to the outside world, it is chiefly important that we should be able to conceive the conformity of these facts to truths far otherwise arrived at. It is primarily essential that we should recognise "matter," the universe of sense, as mere manifestation of powers and agencies that lie behind it, and which, since the order and evolution of phenomena show them to be intelligent, though automatic, may well be called spirit, or the "soul of things." This enables us to see that the power of spirit over "matter" is simply the power of spirit over itself. Then, by apprehending the formal relativity of Space and Time to the faculties of cognition, we have only to suppose an exaltation of the faculty to account for clairvoyance, for the instantaneous "journeys" of the soul, and for its frequent glimpses into what, to us, and to it, in its lower elevation, is futurity. But it remains for us also to recognise the

phenomenal character of the inner consciousness, that which is so confidently called self-consciousness. Herein, it may be, metaphysics will throw some light, direct or indirect, on that question of "the intelligence" which is just now so sorely perplexing us. These are questions for ourselves, and which it much behoves us to work out. For the materialistic world, let it rejoice in its "common sense," despising metaphysics, as it despises Spiritualism, and go its ways. It has as little of the culture of the higher reason as it has of honest appreciation of evidence. We have facts which not ignorance, however dense, not prejudice, however illiberal, not contempt, however arrogant, can in the least disturb, albeit we ourselves may be harassed, discredited, and injured. But this is not enough. Reason must descend upon those facts, and philosophy must embrace experience. Then shall truth triumph in the world, be whose will the honour, and whose must the shame.

### Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

#### MESMERISM.

SIR,—For the good of those who take an interest in mesmerism, and its healing property, a few hints drawn from my experience may prove useful.

Mesmerism shows that man possesses a supreme faculty, which constitutes his essence, and that he may transmit this faculty to his fellow-creatures. Can there exist anything more interesting for man, who is subject to all physical evils, than to find in his friend, his wife, or his child, the power of relieving him, of bringing back life by curing him of the illness with which he may be afflicted?

It is easy for a mother to mesmerise her children; for a husband to mesmerise his wife. For this very little instruction is requisite. Several ladies whom I have mesmerised have afterwards mesmerised their children with the greatest effect.

Mesmerism is, in many instances, instinctive.

In the humble cottage, where the only science known is that of cultivating the earth and training children to simple and useful labour, the mother soothes by gentle frictions, made with a solicitude which permits not the slightest distraction, the pains which disturb her infant entrusted to her tenderness. She varies her movements and caresses. She knows that by holding her child's head she can soothe and render supportable the anguish of teething. She knows that by placing her hand on the little patient's forehead, she can allay the fever which burns his head.

Mesmerism is the principle of life, diffused by the Almighty throughout all nature; that it is acting within us, beyond us, is denied by no one who has taken the trouble of studying its phenomena. Every one also knows—we might say, every one feels—that there exists within us a hidden, even a divine power, by which we are animated, and which it is within the province of our will to manifest or propagate.

It seems astonishing that one man, by the mere action of his will, can produce a change in the health of another. But is not the reciprocal influence of the mind and the body in man also astonishing? A nervous disease can elevate all his faculties; a single idea can in an instant destroy his whole system. How many examples there are of sudden deaths being caused by excessive joy or by violent grief. A single spark is sufficient to cause an explosion in a powder magazine. The contact of different kinds of metals will often produce galvanic effects the most inconceivable. A ray of light, on penetrating certain dark places, may give a new existence to all the living objects they contain.

Man can, through his will, and the power of that faculty by which he moves and breathes, exercise upon his fellow-creatures an influence. This is the principle which has received the name of mesmerism.

In our days of civilisation and progress, mesmerists have a difficulty in believing that a discovery so useful to health, to our well-being and general knowledge, can have been so badly treated. Its followers have been treated as the members of the Holy Inquisition treated Galileo when they obliged him to swear that the earth does not move. It was thus, too, Harvey was treated by his contemporaries, when they looked upon him as a madman for having discovered the circulation of the blood.

Such has been the fate of mesmerism, and such must be the first fate of every great and valuable discovery. Every one creates a mental world of his own, and imagines that everything should agree with his own system. If new effects come before him, he invariably rejects them, unless he can explain them by that system which exists only in his own imagination; and he decides concerning the possibility of things as if he possessed a perfect knowledge of their real laws. Sometimes it would really appear that truth is a light which pains all who behold it. But a new generation rises up, and people become so accustomed to what they at first despised that the truth triumphs at last, and is acknowledged by all.

Mesmerism is the art of aiding nature in re-establishing equilibrium in the body. It may succeed in this in two ways—either by strengthening the conservative principle, so as to enable it to subdue the cause of disorder, or by acting upon the cause itself.

To mesmerise is to direct one's thought upon a patient with a persistent will to relieve him. There then results a general movement

communicated from the mesmeriser to the mesmerised, in which the former is principal, and is able to accelerate or to moderate the amount of influence upon the latter, and, consequently, to strengthen the conservative principle.

ADOLPHE DIDIER.

#### WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—The correspondence upon astrology which has of late occupied attention in *The Spiritualist* should have given some practical result. I feel in some respects like Mr. John Rouse, and would like to see a palpable demonstration that there is at least some truth in astrology. It seems to me hardly wise, however, to expect experts to give gratis "nativities" (is that the right word?) of private individuals. Something which all the readers can appreciate would be preferable. Mr. Rouse suggests the approximate date when the Prince of Wales will ascend the throne, &c. I think this is the kind of thing to use as a test; but should the Prince be considered a topic too near home for a prudent trial of skill, and the event thought to require too much waiting for for verification, let us go a little abroad to some other distinguished personage, and to some extent, if possible, in the near future. What could be better for example than some feature of the great war now in progress? I submit this deferentially, and hope such a reasonable suggestion as that made by Mr. Rouse will not be quite ignored.

ASTEROID.

Edinburgh, Jan. 22nd, 1878.

#### PHYSICAL MANIFESTATIONS.

SIR,—I venture to send a few remarks regarding a *séance*, at which I had the privilege to be present, at Mrs. Makdougall Gregory's house, on Saturday evening last. Mr. Eglinton was the medium, and the circle comprised eight in all. As all were highly mediumistic, the results of the sitting were said to be unusually satisfactory. I have not attended sufficient meetings to be as good a judge on that point as my companions, they having sat together repeatedly.

Your space being valuable, I am obliged to be brief in my comments, which you will readily excuse.

Upon sitting together round a table, with a very small flame of gas for illumination, we speedily found ourselves in the dark, the spirits having put out the gas, and, happily, properly turned it off. They stated, through "Joey," the leader of the proceedings, that they did this, as manifestations were desired to be shown that rendered darkness imperative. No musical instrument being provided, "Joey" apprised us of his intention of making one for himself, and thereupon a musical box floated about the room, now inside, then apparently outside in the passage, then over our heads, giving forth most musical and liquid tones, far excelling any I have ever heard from such an instrument. It was a solid musical box, for it was placed upon my head, and I was made aware that the wood of which it was made was hard. A light then appeared, and, to our astonishment, was floated about for the inspection of every one present, being composed of luminous letters, forming the name "Elizabeth," intending to intimate the approach of a spirit well known to Mrs. Gregory and myself during her earth life.

The name, which was five inches in length, each letter an inch in height, was in Roman characters, as if cut by a professional type-manufacturer out of starlight; it was enclosed in a sort of case, which concealed it from view except when seen sideways; but was only readable when placed, as letters should be, directly opposite to the eyes. This, disappearing, gave place to an illuminated star, produced evidently in a similar manner—a white, flat, opaque light, cut clear at the edges in distinct points; in fact, in appearance, a transparency in the shape of an elongated star, rather than a star itself.

The star gave the light of a planet; the letters shone with light of their own: a great distinction, as those who have looked through glasses at the heavenly bodies are well aware. This, after showing itself to all sufficiently, floated away to the far end of the room, and vanished.

Following upon this, from high up in the corner of the room, sailed in, as clouds move, a dim light, increasing as it advanced, and developing into a head, illuminated by a light, held in two unmistakable hands. The medium was next but one to me at the table, and his attention was directed to this apparition, which certainly did not emanate from him, or from the quarter of the room in which he sat: it approached and receded like a coloured shade from a magic lantern, but with this difference, it was undoubtedly alive, and most clearly a spirit-form, gradually developing itself from coloured, illuminated vapour, into apparently living flesh and blood. It disappeared, and a change of places being requested, the gas was re-lit till we were again reseated, when it was again extinguished.

We sat in a semi-circle, Mr. Eglinton reclining, in our presence, upon a sofa close to us. Immediately we heard a movement behind the curtains close to the sofa upon which the medium lay.

Mr. Eglinton insisting that he heard somebody in the inner room, which the curtains concealed, requested a light, and made others search with him for the intruder. The search being fruitless, we were again in darkness, and the voice of "Joey" behind the curtain, complained "that he could not enter the room without being taken for a burglar." The medium answered him, and the contrast of their voices was marked in its distinctiveness. After a few brief words the illuminated head reappeared high up in the curtains and, floating downwards, steadily approached me. Most gradually it came nearer and nearer; I saw the features as distinctly as I could have wished, as they were lit up by a veiled pale light, which he carried in his hands, high upon his breast; it was shrouded by many folds of luminous semi-transparent material, soft and translucent like solidified steam. The top of the head was veiled, the face, uncovered, bore small dark whiskers and a dark moustache. The whole figure appeared like a young man in the perfection of manhood, and of very powerful build; the flesh tints were clearly visible of his living, breathing head.

Expecting, as is usual in such manifestations, a resemblance to the medium, I noticed the utter contrast between the Grecian nose of the spirit head and the Roman feature owned by Mr. Eglinton; there was not the faintest resemblance between them.

Before I could clearly see I thought the form might be that of a brother long since departed, but the spirit denied at once relationship, calling himself "Ernest," and breathing into my face two words that had great meaning to me. He then took his right hand from the mass of illuminated material that he held, and solemnly placed it upon my head, blessing me. I felt a warm living hand. My face was flooded by the light he bore, as he leant over me; and I found the strange cloud of spirit robe in which his light was buried, was fragrant with the cool scent of many flowers, giving forth the most delicious odours. Scent, when used by human beings, is warmed by the natural heat of the body. This scent was cool and fresh like summer air wafted over roses.

Our kind visitor was strange to me; he recalled, upon close inspection, no one I had ever seen before. Leaving me he went to his medium upon the sofa, bent over him, and talked with him, and whilst they conversed, the pale face of Mr. Eglinton and his white shirt front were clearly visible by the light that the figure held. Then this wonderful being rose upwards higher and higher, and, bidding us good-bye, sank rapidly downwards, dispersing itself as steam becomes invisible, and disappeared through or into the floor of the room.

Again we were allowed to be in light. "Daisy," a spirit, took possession of Mr. Eglinton, now entranced, and made him walk rapidly up and down the room, "to gather power," as she said; Mr. Eglinton assuming the character of "Daisy," who was making use of his voice and bodily organs.

After a while the medium retired behind the curtains before-mentioned, more power being required (this only to be obtained by a closer presence betwixt the spirits and their mediums), and immediately, in the imperfect light, a figure appeared approaching me; it was suggested that it was my brother, and he bowed in acknowledgment, but I could not see sufficiently clearly, and the power was not sufficient to enable him to come nearer to me. The figure seemed to glide backwards and forwards rather than to walk; he disappeared, much to my regret, and another, utterly unlike in figure and appearance, immediately took his place, bowing low to us all, and evidently bent upon showing us the brilliant that adorned his veiled head, turban-wise, which flashed clearly in the twilight in which we sat. He in turn retired, and then the figure of the "Elizabeth" before-mentioned appeared close to Mrs. Gregory, first embracing her, then kneeling to her, and mentioning, unheard by us, the name of a friend whose presence with us she desired. Her coming had been a second time heralded by the floating name in starlight characters; the spirit was good enough to make an inclination of recognition to me, and then retired; but, alas! the light was so feeble that I could not discern the face of my friend, but saw clearly the apparent figure that resembled her earthly shape. A figure then drew aside the curtains, and showed itself side by side with Mr. Eglinton, and finally the deep voice of "Ernest" gave us some parting remarks, and prayed for a blessing for us all. "Joey" likewise said many kind words, and thus this wonderful *séance* came to a close.

During the course of the evening many warm (some cold, so I heard) hands caressed the company, showing especial attention to a youth of fourteen, who greatly attracted them.

I write this account in gratitude to the spirits of the circle who announced that as I was a stranger at their sittings they should devote themselves to convincing me of the reality of these materialisations of spirit form; and as I have seen what I so long have desired to see—a form—gradually developed and as gradually dissipated, and also have been made sensible of the presence of a spirit-form by sight, touch, smell and hearing, I hope you will not prevent my adding this grateful testimony to that of the many witnesses who have recorded similar marvels.

GEORGE M. SUTHERLAND.

117, Sloane-street, London, January 28th, 1878.

#### A CRITICISM.

SIR,—In the present divided state of opinion among Spiritualists, perhaps few more useful services can be rendered than a critical dissection of the evidence published from time to time in your columns of spirit presence or identity. In a large proportion of these accounts I have noticed, when they are given with proper detail, some *outré* or perplexing circumstance. Such features are overlooked on a cursory perusal by minds whose suspicions are not already aroused, and the possible significance of them is lost, notwithstanding the conscientious fidelity to fact which their recital evidences on the part of the narrator. A fortnight ago I called attention to a very instructive case communicated by Mr. Carson, who put it forward expressly as a test case, demonstrative of the presence of a particular spirit; whereas it seemed to me, for reasons derived from Mr. Carson's own narrative, to be especially instructive, from the very opposite point of view. Now let me shortly advert to the letter of "X" in your number this week. (1) The original communication about the infected and cursed lounge was "some months since." The spirit is supposed to have identified itself "to-day, while reading of the death of a dear old friend" (Dr. Carrol Dunham, of New York, presumably, from the context, though not especially said to be, the spirit in question). *When* was the death? Apparently "X" was reading the news of it some months after the spirit communication; and the inference is that the death itself was more recent than the latter. In that case either Dr. Dunham was alive in the flesh when his spirit gave the warning "some months since," or the implied claim "to-day" on the part of the voice that it came from Dr. Dunham's spirit was false, or Dr. Dunham's spirit was deceiving "X" as to its identity with the spirit communicating some months since. (2) "X" not unnaturally reproached the spirit of "some months since" with not giving him earlier information of the danger. Did man or

spirit ever make a more absurd reply? "As a rule we are not allowed to interfere with your reason and intelligence, &c.," this reply coming upon, and connecting itself with, the previous reproach of the spirit, at the outset of the conversation, that "X" had exercised "so little judgment" (in this matter of sitting on the lounge), "when God had given him reason to guide him." How on earth was "X" to have exercised "judgment" in reference to a fact of which he was utterly ignorant? Truly we Spiritualists are indulgent to spirits in the matter of logic and common sense; for if "X" had been thus reproached by a friend in the flesh, who had also thus excused himself for past neglect, he would both have remonstrated at the approach, and would have failed to recognise the sufficiency of the excuse. It is no part of my present plan to propound or insist upon alternative theories, but solely to call attention to perplexing and suggestive inconsistencies with the belief of popular Spiritualism.

C. C. MASSEY.

Temple, January 25th, 1877.

MR. MORSE'S REMOVAL TO DERBY.

SIR,—Permit me to request my friends, through the columns of *The Spiritualist*, to kindly direct all future correspondence to me at my new address, as under. I also desire to state that it is my intention to act as agent for spiritual literature, native and foreign, thus supplying a want in the Midland Counties.

J. J. MORSE.

Elm Tree-terrace, Uttoxeter-road, Derby, Jan. 30, 1878.

"SPIRITUALISM WITHOUT SPIRITS."

SIR,—The acute and judicious observations in Mr. White's "Spiritualism without Spirits," are being gradually verified as Dr. Wyld goes on expounding his theories. He already begins to feel "slight difficulty" in defending the speculative assertions which he puts forward so confidently as ascertained facts. He has in several ways already altered things. He has let in some spirits, and he has taken a story off his diagram, thus conferring on Spiritualists, in common with the rest of mankind, the incalculable benefit of placing the source of intelligence one-fourth nearer us than it used to be.

He still, however, fails to see that a theory constructed thirty-nine years ago, though suited to the knowledge of that time, is an old curiosity now, and nothing more. Were it not that other marvellous things abound in Dr. Wyld's papers, we should feel considerably astonished at his proposal to "rescue modern Spiritualism from the dangers of a superstitious idolatry" with such a dilapidated instrument.

Scrutator's queries, and possibly the "Seeress of Prevorst"—which Spiritualists will not be surprised to find Dr. Wyld had "read for the first time last week"—appear to have slightly shaken his confidence in achieving the benevolent purpose of "rescuing modern Spiritualism" by the unaided use of his favourite. He finds he has need of a fulcrum for his worm-eaten lever, and he makes one of loose sand from Leviticus:—

Even ministers they have been kenn'd  
In holy rapture;  
Arousing which at times to vend  
An' nail't wi' Scripture.

In his letter last week he deals with three factors of numerous "potentialities"—electro-biology, "the soul of a man possessing a dominant idea," and Bella Tilley's diagnostics.

Were any electro-biologist, with a dominant idea, and less skilled in her management than Dr. Wyld, to undertake the superintendence of her diagnoses, there is little doubt that any number of "wiseacres" might be scared away, and all the diseases that flesh is heir to, be discovered in a perfectly healthy person.

Anatomical transpositions, too, in great variety, might be discovered, quite as interesting as that by which Thersites accounted for the stupidity of Ajax.

"The clairvoyante is, in her normal condition, unconscious of her clairvoyance."

Either Dr. Wyld attaches an unusual meaning to the word "clairvoyance," or the above statement is very unaccountable from one who had read the "Seeress of Prevorst" so recently. If there is one thing more striking than another in the experience of that remarkable woman, it is her power of looking into both worlds at once, and seeing spirit men and women mingling with incarnate men and women, and obscuring each other from her view, as the spirit or the man stood nearest.

"I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstances or sensation that calls them up. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness I do not know. If any object comes between me and them they are hidden from me. I cannot see them with closed eyes. They appear to me like a thin cloud that one could see through, which, however, I cannot do. Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier, so that their footsteps may sometimes be heard, not by me alone, but by those who are with me."

The experience of Madame H— is of the same nature as that of many living persons who are very well known to Spiritualists, and the testimony of such gifted men and women, everywhere and always, is to the same effect, and such evidence demands more respectful attention from psychologists than do the most brilliant speculations of the best intellect, if to that be not superadded the gift of clairvoyance.

This gift does not seem to be very highly esteemed, however, by Dr. Wyld, and he rather throws cold water on mediums in general. We know that the Psychological Society has a law against seeking knowledge where it is most likely to be found, and Dr. Wyld may find those gifted people have the habit of bringing forward several facts which have no business to exist, and which, to the "True Psychologist," are as

great a nuisance as are the trees in Portland quarries to the "Reconciler of Geology and Genesis."

Dr. Wyld "strongly dissents from the statement of M.A., Oxon, that 'a belief in our intercourse with the spirits of the departed is the cardinal doctrine of our faith—the heart and corner-stone of Spiritualism.'" I regret that in his admirable paper, in your last number, "M.A., Oxon," has conceded rather too much to Mr. Massey, and has removed this "central fact" to a position more "peripheral" than it ought in the meantime to occupy; for though it is quite true that in the universal conception of Spiritualism it is only one of the phenomena or attributes thereof, yet to us who are now living here, and groping about for the next comfortable resting-place in our journey, it is a much better "centre" than that which Dr. Wyld would put in its place. Dr. Wyld's "conviction" that he is "a spirit," is not quite so safe-looking a corner-stone as M.A. Oxon's *knowledge* of that fact, and of some of its consequences. "I am a spirit, and a part of the great central spirit," may be true. I believe it is, and it may be very useful to us, some millions of ages hence, when that great idea, or some of its infinite meanings may be grasped by our probably improved mental capabilities; but just at the present time we require to have such large ideas cut up small, and such little morsels administered as our present mental powers can from time to time assimilate. It is confessedly beyond our power to arrive at any knowledge of our ultimate destiny. The next immediate stage in our progress is, just now, the question of greatest importance to us, and he who can tell us most about that shall be our "cardinal doctor" and "head centre."

R. HANNAH.

SPIRITUAL MEETINGS AT THE EAST-END.

SIR,—The farewell tea and social meeting, at 15, St. Peter's-road, Mile-end, will be held on Sunday, Feb. 3rd. Tea at 5 p.m. Social meeting to commence at 7 o'clock. Several trance mediums and other speakers are expected. Several subscriptions have been received in answer to the appeal published last week, for which we return our best thanks, and trust that other friends will respond, so as to make up the further sum of £10 required by the 8th of February, that the list may be closed, and published next week.

E. W. WALLIS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

INQUIRERS' SEANCE.

ON Wednesday, the 23rd January, at 38, Great Russell-street, Bloomsbury, Mr. Eglinton was the medium. He was secured in the usual way, with his hands behind his back, by two strangers, one of whom had never attended any *séance* before. The fastenings were examined by several others, both before and after the *séance*, and were by them declared to be intact at the close. The medium sat within the doors of the cabinet with the whole of his legs and feet projecting beyond the curtains, which concealed the rest of his person. "Joey" kept up an animated conversation with us at intervals. The gas was turned on enough to enable us to recognise one another, and to see plainly all that occurred. The Oxford chimes, which rested on the medium's knees, in full view, were played on repeatedly, without any visible agency. They were also taken into the cabinet, rather violently, and there played upon and banged about in a very vigorous manner. A book about eight inches square, with a thick cover, was placed on the medium's knees, with the back towards him. The whole of the book, except the side resting on his knees, was distinctly visible to different members of the circle. Under these circumstances the cover, and one or two leaves, were opened to the extent of three or four inches several times.

Several members of the circle were invited to shake hands with "Joey," inserting their hands between the curtains for the purpose, and then to enter the cabinet immediately and examine the medium. They found him, to all appearance, bound as at first, and observed that his hands were hot and moist, whereas "Joey's," which felt in every respect exactly like a hand, was cold and dry. The names "William Campbell" and "Mattie" were spelt out by raps, the alphabet being repeated by myself. The former was recognised as that of a departed friend by a Mr. Campbell, who was present, and who declared that he believed the medium could not possibly have known anything about him. The latter was the Christian name of a lady present. Mr. Eglinton, however, after the *séance*, volunteered the information that he was previously acquainted with the fact. A short message to the circle was written in pencil on a chest of paper placed on the medium's knee, and held there by Mr. Campbell. What appeared to be a hand was also shown several times. All the persons present seemed satisfied with the tests, and that what had occurred was not to be accounted for by any conjuring or materialistic hypothesis.

A. JOY,

Member of Séance Committee, in Charge.

THE HON. A. AKSAKOF writes to us from St. Petersburg that he has resolved not to discontinue the publication of his German Spiritualistic periodical, *Psychic Studies*, Leipzig.

ANSWERS TO CORRESPONDENTS.

During the past few months, several cases have occurred of persons trying to break through some of the established and necessary rules of journalism, to force their communications into these pages, and, after unavailing remonstrance, they were firmly dealt with. If such persons had to deal with weak management, an efficiently conducted newspaper in connection with Spiritualism could not exist, so public feeling should, in the interests of the movement, support the discouragement of tendencies to anarchy.

E. M. (PARIS).—We mislaid your address, which is not contained in your letter just received, so have been cut off from communication with you.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been retained on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM, by Eugene Crowell, M.D., of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 16s. 6d. per volume.

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. 5s.

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. 5s.

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.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

THE OTHER WORLD, by the Rev. G. F. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 16s.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit, Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnetium light. 5s.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophecy Thereof; Anti-Supernatural Misunderstandings; the Last Testable; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 600 pp., Cloth 10s. 6d.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell). 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of a trumpery character, but these beautiful poems give evidence that all spirit utterances are not so. "The Prophecy of Vala," published in this book, and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition, gilt, 10s. 6d.; cheap edition, 7s. 6d.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

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PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of scenes at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses. Pictures of the Rddy Brothers, their homestead, and the phenomena presented at their seances, are included in the work. 12s. 6d.

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

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

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