

# THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

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

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

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

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

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

Our Battle Cry is now—ATTACK.

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TO READERS AND CORRESPONDENTS.

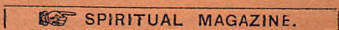
All Communications relating to this Magazine, whether of a Literary or Business character, should be addressed to the EDITOR, J. ENMORE JONES, Enmore Park, S.E., London.

We have received several communications from earnest thinkers (*see* page 480). We have also received newspapers from the "Cape," tracts from Australia, and several Spiritualistic journals from the Continent and from America.

SPIRITUAL MAGAZINE: EXTENDED USEFULNESS.

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

We prefer that intending Subscribers simply register their order at any respectable Bookseller who usually supplies the family with ordinary Magazine Literature. We prefer that plan to sending to us direct, but if the Bookseller cannot supply, then send to us. This may be needful in districts far from London.



Manuscripts cannot be returned, or letters answered through the Post, unless Stamps are enclosed to cover the expense of Postage.

All Subscriptions to the *Spiritual Magazine* are payable in advance.

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

As the *Spiritual Magazine* circulates amongst the reading public, Clubs, Reading Rooms, Mechanics' Institutes, Literary Societies, &c., it forms an excellent medium for Advertisers.

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THE  
Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

OCTOBER,]  
1877.

WHAT IS TRUTH? THAT WHICH IS.

[No.  
214

NATURAL LAW AND NEW TESTAMENT  
SPIRITUALISM.

By A SCOTCH MINISTER.

It would possibly offend some worthy people to see Mesmerism and Apostolic gifts named in connection with each other, because the former term may suggest to their minds only something merely human, and possibly grovelling; but a name, although it might so far express the quality of an object or force, cannot determine its quality. Sir Isaac Newton did not create the law of gravitation; no more did Mesmer create the force that has been called by his name, because he was a discoverer. Both forces—like any other natural force—are from the great Creator, and therefore are in themselves holy. The questions of good and bad can have respect only to the purposes to which they are applied. The question to which we would at present invite attention is, how far may the natural law or force with which we connect the name of Mesmer have been involved in the bestowal of spiritual gifts in Apostolic times. The question may have important practical relationships for our day, and the discussion of it may help to a settlement of points that have been made the occasion of division amongst those who should have been united. It cannot be doubted that what we call nerve-force is a connecting link between mind and body; perhaps we should say between mind and matter. When serious injury is done to the spinal marrow, above the region whence issue the nerves that supply the lower extremities, complete paralysis takes place. The limbs cannot be made to



move at the bidding of the mind, however energetic the volition may be, nor does the mind experience any sensation whatever violence may be done to the limbs. But when the nervous system is perfect, when a due amount of nerve-force is being secreted by the centres, it can be made to travel instantly along the nerves to any point of the body supplied with nerves of voluntary motion. The doctrine that in conducting mesmeric process there is a transfer of force into the body of the party operated upon, or an abstraction of force, as the case may be, so fully accounts for a great variety of phenomena that we may warrantably assume its correctness. Those who are intimate with the facts of what is called electro-biology will not doubt that, as nerve-force is so closely related to mind, the mental impressions of the operator may along with the force be in some degree transferred to the mind of the party operated upon. We need only instance the elementary truth that the party operated upon feels the sensations, whether bitter or sweet, which the substances held in the mouth of the operator are fitted to produce. If sensations may be thus transferred, why not emotions, such as fear, joy, &c., as well? Such emotions are so transferred, and who can tell to what extent the spirit of one individual may for a time, at least, be the subject of the indwelling of another? That nerve-force is transferred in carrying on mesmeric processes may be inferred from the various forms of these processes. The modes of operation best adapted to gain the end may have been, one after another, discovered accidentally, but they are such as would have been selected had previous knowledge of natural law been made a guide to them. If any one were asked whether it be to their hands or their feet that people generally direct most mental attention, send most volition, the answer would of course be, to the hands. If similar questions were asked in reference to the eyes and the ears, the answer would be certainly to the eyes. We are almost always paying attention to what is directed to our eyes, but not to our ears. If the farther question were asked—To what other organs next to the hands and the eyes do we direct most attention—most frequently send volition? the answer must be, to the organs of voice and to the process of breathing as connected with these. If, after attention had been directed to these facts, while it was understood that in mesmerising there was a transference of nerve-force, we were requested to consider what modes of operation would be the fitter to employ—what organs we should use in mesmerising the hands, the eyes, and the organs of voice as concerned with breathing, would be readily named. All mesmerisers employ the hands in making passes, with or without contact; all employ



the eyes when not objectionable to the party acted upon, and all are aware that breathing upon is an effective mesmeric process. In mesmerising water for a patient to drink the fingers and eyes are intently directed to the liquid. Now, the deeply interesting fact is, that the very same processes are named in the New Testament in connection with the conferring of spiritual gifts and the employment of healing powers and other powers which many speak of as having been supernatural. Supernatural indeed, in one sense they may be said to have been, but not in the exclusive sense that many hold. The careful student of Scripture will ask—why was laying on of hands employed in giving of the Holy Ghost by one to another? Why did Jesus lay his hands upon the infants that he held in his arms when blessing them, in answer to the request of those that brought them to him, that he might “touch them?” Why did merely touching the hem of Christ’s garment draw virtue out of him to heal the woman who had been so long a sufferer? Why did Paul, filled with the Holy Ghost, “set his eyes” on Elymas the sorcerer when about to strike him blind? Why did Peter, at the Gate of the Temple, when about to heal the impotent man, “fasten his eyes upon him,” and say, “Look on us?” Why did Jesus “breathe” upon the disciples, as well as say, “Receive ye the Holy Ghost?” In a word, were these processes merely significant symbols, or were they at the same time means to an end? We should say they certainly were the latter. Some may be ready to rejoin, Why then should not similar results follow similar processes in the present day? The question is quite a fair one. In answer we have, first, to say results in some respects do follow; as, for example, in healing by mesmeric forces and in producing changes of mental states by electro-biology. There may be a vast difference as respects degree, but in some respects there is a striking resemblance in kind, especially in the matter of healing. But, farther—it must be allowed that, in order that similar results may be fully secured, it is indispensable that the minds of those who are to produce them should get into a relation to the unseen *equal* to that occupied by the Apostles and others who exercised spiritual gifts. The special powers they exercised were avowedly not their own. In order to possess them they had to sustain a close relation to the Saviour; so close as that what might be called the contact of mind with mind would enable them to draw virtue from Him. The broad question of the influence of direct contact of mind with mind, and the pervading of one mind by another, that is possible in strict harmony with natural law, cannot be fully taken up at this time; but it is necessary to keep fully in view that such a pervading was held to be an essential condition of



spiritual gifts in Apostolic times. Did space allow we might now enter upon the consideration of how far and in what respect what are called miracles of healing in Apostolic and later times could be called "*supernatural*." It could easily be shown that miracle does not necessarily involve any suspension of natural law. It involves merely the common-place fact of the modification of one natural force by another. We should also be in a position to judge of the merits of what is claimed as "Apostolic Succession." The more that study is bestowed upon these topics the more will the New Testament and Christianity be magnified.

## NERVES.

By J. ENMORE JONES.

DIVEST the human body of bone, muscle, flesh, and leave only the nerves, we have still the perfect form of man, consisting of thousands of threads woven throughout in mystic order. The nerves are physical wonders. To those who have not seen the originals nor any picture illustrations, we advise our sea-shore readers to pick up a bunch of minute seaweed, plunge it into water, and then transfer it on to a piece of white paper, and, where needed, with a needle spread out the fibres, and they will have the representation of the nerves; they are a marvel of beauty; join many together and arrange them into something like the human form, and a vivid idea is perceived of the powerful—the energetic machinery. Without it bone, muscle, and flesh could not act.

The nerves are the helm-power of the human body. Trace them to their roots in the brain, and the size of the root that controls the whole physical body is a mere point of substance, approaching somewhat to the original minuteness of the original germ-life substance, which by its inherent power projects, radiates, and so lays hold of those atmospheric and physical substances adapted to its requirements for growth and the developments natural to its life.

Nerve-power has been too much overlooked by all classes of thinkers. The nerves are all-powerful in governing the physical of man; and I am the more desirous to fix the attention of the reader on this fact, as it is the key to the greater portion of the human phenomena we ordinarily observe and of the extra phenomena which will in due course come under our observation. The power which *governs* the nerves, governs the body; for instance, if the body be dead, galvanic power directed by a



human spirit in another body can cause spasmodic action, can cause an arm to rise, can cause the dead body to sit up; showing that it is possible for a substance—*not solid*, and without seen shape—to act upon the body or frame of man and produce results after the life-principle has left, when the want of elasticity in the subject must necessarily present extra difficulties to be overcome. If we while alive can be quieted by sleep or by a narcotic, so as to stupify the mental organs of the brain, the operator with galvanic power will have an easier task—the tissues, muscles, nerves, &c., being flexible and in working order, the result will necessarily be more natural, and in accordance with the usual movements of the living mechanism while under the control of its own spirit; it will fight, kick, grin, laugh, or play any antic the operator wishes, dependant on the hold he has of the nerves. Again, if a living subject in his full consciousness places his hand on the mechanism of an electric machine, there is an instant thrill through the whole body; and the hand is by the will of the operator properly exerted, kept fast, so that he cannot remove it, although he may exert all the power his own life or spirit can bring to overcome the force. He is powerless, he is in the grasp of a power greater than his own—and yet that power is as *unseen* as the spirit-power wielded by a personal spirit. I wish these facts to be ever active in the memory of the reader, as they form important links to the understanding of the phenomena which arise under the phrase:—Spiritualism. Let us now examine carefully the nerves, their root, form, substance, and duties, as discovered by anatomists; for knowledge on these points will greatly facilitate our readiness to accept the facts to be hereafter advanced in proof that unseen power exists, governed by unseen life; and that that power can, under certain conditions, control or guide man while embedded in flesh, bones, and ligatures.

The nerves originate in the base of the brain; and only in this century has the examination of that part of man carefully occupied the thoughts of the student of anatomy. Sir Charles Bell led the way; he developed the mechanism, duties and powers of several branches or semi-roots, and resolved them into three great leading orders—Motion, Sensation, and Respiration:—That sets of nerves were allied together, but as independent in their position and duties as the hands and the feet:—That if near the root, the stem was cut, then all power of motion was gone:—Take another root, cut it in the same way, and all sensation was gone—thus proving the distinct function of each semi-root. These semi-roots are eleven; the duties of some are enveloped in mystery, but for the sake of



perspicuity they are here detailed : as by the detail, the mind more readily perceives how one set of nerves may be injured, paralyzed, or controlled, and the others still act with vigour.

*Cerebral Nerves to the Organs of Sensation and Volition :—*

- 1st pair. Olfactory.
- 2nd pair. Optic.
- 3rd pair. Motores Oculorum ; anomalous as to function.
- 4th pair. Pathetici.
- 5th pair. Trigemini.
- 6th pair. Abducentes.
- 7th pair. Portio Dura, or Facial Nerve.
- 8th pair. Portio Mollis, or Auditory Nerves.
- 9th pair. Glosso-pharyngeal.
- 10th pair. Par Vagum, or Pneumo-gastric Nerve.
- 11th pair. Hypo-glossal, or Lingual Nerves.

The *spinal* nerves consist of thirty-two pairs.

The systematic nerve divides itself into two leading branches.

These nerves are like grey and white threads ; they weave themselves through the bulk of the human body, laying hold of, and controlling the bones, muscles, and flesh of the whole man ; and each, according to its order, attending to its own duty.

These root-nerves are the staff-officers to the Spirit. They are ever-active, vigilant messengers from the seat of power ; and communicate with telegraphic speed to the extremities of his empire, and return information when required.

It is obvious from the foregoing list, how varied are the operations of the nerves, and how ill-informed men are as to the *duties* of some of these divisions of nerve ; and, therefore, how disqualified men of science are to decide authoritatively as to the nature of the phenomena which frequently appear in connection with the developments of Man, physically and mentally. To doubt is wise, to deny without knowledge, is folly. When scientific men know all the duties each pair of nerves has to perform, and they can clearly see the play of powers in the network of nerves, then will they be competent judges. In the meantime let all manifestations of power which appear, be treated as facts ; and when arranged, they will in due time develop the law which controls.

Originally my intention was to have entered fully into the nature and properties of the nerves, as far as their nature and properties were known ; but, as medical men need not the information, and the nature of our subject does not require minute explanations for the general reader, enough has been shown to illustrate *how* the body is moved, and to fully confirm the position taken at the commencement ; that the nerve-power



is the helm-power of the body; and *any* influence, animate or inanimate, obtaining ascendancy, will disturb or destroy its action, and as a necessary consequence, produce a paralysis on the part or parts of the human body no longer subject to its influence. Taste, Smelling, Hearing, Feeling, and Sight, are all developments of nerve-power. Destroy any branch of any of these nerves, and the sensation is destroyed; so far as the separated portion had power. These physical facts will unfold the laws which produce phenomena yet to be considered, more especially in the sections—Mesmerine and Biology.

I have called the roots of the several pairs of nerves—semi-roots, because they spring from a germ-root, or point. They are spokes from the centre of the circumference of the wheel of powers; and that point is as fine, as microscopic, as the point of light concentrated in the eye, which has, in its excessive littleness all the extensive mileage of scenery portrayed, before it expands again to the size of the camera-disc in that eye.

So with the nerve-point, the germ-power of animal life. It has a minuteness, a distinctness which, as it radiates, expands, till we can see it in action controlling the substance which it comes in contact with; first, through the semi-roots, and then through the ganglions, which ganglions appear to me to be the absorbents, the stomachs for foodjuices, to supply the waste of nerve-substance.

The point of the oak is *in* the acorn. The root-fibres contain the nerves, and the earth is the holding-ground, wherein the fibres run in all directions to lay hold of the food necessary to supply their wants and achieve their instinctive future. So it is with the nerves in the flesh of Man.

## PHRENOLOGY.

THE brain of man plays an important part in his mental developments. Narrow the brain, and you narrow the thoughts, or the power of developing them; injure the brain, and the continuity of mental operation is broken. On examining its structure, we find the nerves lacing the pulp of the brain, and running to a common centre; that this centre is small, but that it radiates or shoots out fibres in all directions throughout the body; that the pulp is irregular in its surface, yet the nerves run in, through and around it; and, as we find that the same system is in the arm and the foot, and that in obedience to the spirit at the seat of power the foot and the hand has to perform certain duties adapted to its position; so the brain has its duties



to perform, of working for the mind; and as in telegraphy, the divisions on the clock-face tell the letters of the alphabet, and the needle moves from one letter to another by the nerves of electricity, set in action by the will of the operator; so, the brain has been found to be a machine or index, or alphabet of thinking powers, put in motion by the nerve-wires under the control of the operator—the Spirit-man. The external formation of the brain of the fox, the cat, and the horse tribes has attracted the special attention of the naturalist, and I would also call attention to the brain of the Indian elephant; and state, that wherever a given form of brain or head develops itself in the animal, there is sure to be the result of a so-called instinctive peculiarity of “as cunning as a fox” individuality. “I don’t like that man, he is so fox-like,” is a common expression; and it is found, that whenever any human being has the form of his head, or a portion of his head and face like any given animal, there are the propensities of that animal largely developed.

By a careful investigation of these peculiarities, and by observing that all men with a certain natural unevenness on the skull or head, were alike possessed with a strong and almost over-ruling tendency to perform a certain class of actions; the science of Phrenology has proved itself true—as true as any other science. I remember, when studying it some years ago, a gentleman came into the room in which I was, to see a friend I had sitting by my side; as he sat and conversed, the light shone on his forehead—on that part of the head called “Time.” I saw the organ, or key, large and round like a ring, clear and distinct. After he left the room, I said to my friend, “Is that gentleman a Timeist—I mean one who is anxious to keep an appointment, or to keep time in music?” He looked at me with surprise, and said, “Yes, he is a perfect annoyance to his family and friends. If any one were to ask me what time it was in his presence, and I should say four minutes to three, he would take out his watch, and say, three and a-half minutes—when he and his family have to go anywhere, he teases and torments them as to the time; and how long it takes to go such a distance, to be at such a place by a given minute. He is a perfect *annoyance*.” I have tried the principle on others, I have seen it tried by others, and felt it tried on myself; and the organs, like keys in music, have given out their mental power clear and harmonious. Occasionally there has been an uncertain sound from one of the keys, but the cause of which I have found out through the means of “clairvoyance”—a power of seeing independently of the usual organs or powers of sight. Of clairvoyance—its existence and power—there is no



doubt on the mind of anyone who *has examined*—practically examined—the subject; in due course that power, with illustrations, will arise for consideration. In the meantime let the reader who does not believe, for want of evidence, take for granted its truth; as I wish the honour of the discoveries in phrenology to be given to those to whom honour is due.

On referring to the phrenological casts of heads sold, we find that the leading organs discovered and named are thirty-five. As the names almost, if not altogether, denote their capability, I need only direct attention to the list.

- |                          |                        |                  |
|--------------------------|------------------------|------------------|
| 1. Amativeness.          | 13. Benevolence.       | 25. Weight.      |
| 2. Philoprogenitiveness. | 14. Veneration.        | 26. Colour.      |
| 3. Concentrativeness.    | 15. Firmness.          | 27. Locality.    |
| 4. Adhesiveness.         | 16. Conscientiousness. | 28. Number.      |
| 5. Combativeness.        | 17. Hope.              | 29. Order.       |
| 6. Destructiveness.      | 18. Wonder.            | 30. Eventuality. |
| 7. Secretiveness.        | 19. Ideality.          | 31. Time.        |
| 8. Acquisitiveness.      | 20. Wit.               | 32. Tune.        |
| 9. Constructiveness.     | 21. Imitation.         | 33. Language.    |
| 10. Self-esteem.         | 22. Individuality.     | 34. Comparison.  |
| 11. Love of Approbation. | 23. Form.              | 35. Causality.   |
| 12. Cautiousness.        | 24. Size.              |                  |

Alimentiveness and Interrogation are down, but not numbered; and according to the relative unevenness of the surface of the head locally, so is the character of the brain portrayed. My reason for being so minute on this division of our investigation is because it is the key-stone of the arch of man's physical nature—the grand entrance to the chambers of mental phenomena, as photographed in man's life. We before hinted that the brain is like an organ; the spirit touches the keys, and the nerves, as the octaves in music, produce an infinite diversity of modifications; irritating, soothing, and melting the listeners, which way soever the musician chooses; so the thirty-seven notes or keys of power in man's brain produce the infinite variety of passions, powers, and knowledges, which make life, domestic, relative, or national, a happiness or a misery. These keys will explain how the spirit in the body converses and reasons with spirits in other bodies, and spirits out of physical bodies—how spirits not in the body, ethereal but powerful, may, with the permission of the organist, be permitted to play on those keys—and the keys, being endowed with sensibility, would be as conscious of another operator at work, as our musical instruments would be if possessed of life—as sensible of the change as a horse is of a fresh rider. The proofs will hereafter arise.

Some few years ago, when examining the phenomena of Clairvoyance and Mesmerism, I had heard of a girl who had been "put to sleep"—as it is called, by her female cousin in



fun; that in her fright the cousin, not knowing the way to demesmerise made cross passes; that when in the sleep she stated she saw her father's house, and what he was doing—that when at last she was restored to her natural or normal state, she suffered much from that foolish action of her cousin. I at once went, saw her, and engaged her as a servant. She was about sixteen or seventeen years of age, a country girl, who could barely read or write. When she came into the parlour for the first time, she saw a phrenological bust on the sideboard, and on being told what it meant, said with earnestness to her companion, "I should like to know all about it, and will, too." On the following morning, I was surprised to learn that the girl had not been undressed, would not undress, and join her fellow-servant, because she saw a tall, stern man looking at her, and she ran and hid herself under the bed; at the earnest solicitations of the other servant she at last came out, leaped into bed, and remained there till morning. I called her in; and after refusing to let her leave the house, I calmed her by saying I had no doubt that the tall man had something to say to her—that if she would hear what it was, he would be satisfied, and go away. I said this, because I considered it a phantasy of the brain; but I was curious to see the result. At night, therefore, the other servant retired to rest, while she sat up, wrapped in a shawl. The tall man came, seemed pleased, and pointed to a corner of the room; and there she saw about sixty animals of various kinds, having "such strange heads." He pointed to each, and then named the instinct, and touched her head where the organ was placed in man. He then smiled on her, and bid her good-bye. She then went to bed and slept. In the morning, I heard this strange tale; and, taking paper and pen, I said, "Can you tell me anything about these organs?" "Oh, yes, sir. He said that here was benevolence, here locality, here causality, and so she went on, accurately placing her finger on each portion of her head which was the locality of the organ. She also told me the name of the animal who was the representative of the power. When that was finished, she said, he told me there were UNDER ORGANS to all but four, and gave me the names of the greater portion (some three or four she had forgotten, and consented to sit up the following night to obtain the additional names; but, in passing, I may say, without effect; the tall man came not again). He showed her that each under-organ was situated *under* the other; and as it were, formed the round, or sphere: that sometimes those under-organs were larger than the upper ones; in that case they governed the upper. I then saw clearly how it was that occasionally the delineations of the Phrenologists were in parts wrong, they being ignorant of



gaining fresh knowledge; as he acquires that knowledge, he must of necessity be relatively more wise than heretofore, whether personally or ancestrally; and that neither true science nor true theology can suffer by examining the phenomena of Nature—the product of INFINITE WISDOM.

There is an instrument—a tell-tale instrument—called the Magnetoscope, which I have seen, but not in action, which produces a *correct delineation of the character of every one who suffers himself to be examined*. By means of very delicate mechanism, when the operator places a finger of one hand on the machine, and a finger of the other hand on an organ of the head of the person to be examined, in proportion to the size and energy of the organ so does the machine pendulate; and when all the organs have been examined, and the numbers also examined, the organs which have registered the highest are the leading characteristics of the person. This instrument has been tried in our gaols and military stations, and found correct. The magnetoscopes show two things: 1st, the truth of phrenology; and 2nd, the existence of an emanation or mesmerine from the head of every man. I regret I have not seen the instrument in action, but I have heard the statement from several persons who have seen it in full operation, and read the characteristics as written at the time the machine was in action.

I have tested the verity of phrenology by a Soul process called mesmeric, when, by simply placing a finger over *not on* any given organ, and the heat descending on to that organ, and exciting the nerves in it, has produced clearly and distinctly its local capabilities.

[*Mesmerine and Biology will occupy our thoughts in November.*]

### DARWIN SANDS.

By C. CARTER BLAKE, Doct. Sci. Lect. on Comparative Anatomy,  
Westminster Hospital.

THE physical differences which exist between man and the animals immediately beneath him in the scale have often been cited as arguments which may be used in favour of the doctrine that man was originally created separately from the whole animal series. The physical resemblances which exist between man and the highest inferior animals have also been cited as arguments for the theory of the derivation of man from the apes. Two propositions which are mutually irreconcilable are each supported by the same argument. The supreme question of the origin of man has been brought face to face with



Spiritualists and Materialists so often during the last hundred years, that a few thoughts may be produced respecting the various theories which, partly supporting, partly undermining, and partly contradicting the Christian religion, have been promulgated.

On one fact, at least, all are agreed. There was a time in the geological history of our planet when man was not, when his very existence was not necessary to the happiness of the Creator, and when myriads of creatures existed of high physical organisation, each one of which might have been selected by God to be the recipient of the gifts and responsibilities now especially reserved and confided to man. The human race was created as the most noble of the creatures of the visible world, in the mental image of God; and this creation is perpetual, as when, by the consumption or absorption of the animal tissues, death takes place in every separate fibre of the human body, the whole frame being susceptible of changes which preserve the life of the individual. The latest and most modern physiology confirms this fact, which is an ancient, eternal, and changeless truth. Man, therefore, exists composed of a physical structure, which, bone for bone, muscle for muscle, is identical with that of the howling baboon. It has therefore been attempted to show that a progress of ascent has taken place whereby the brutal characteristics have become obliterated, and the mental faculties of man have become so much improved that they have been developed into that entity which the Church terms "Soul" or "Spirit," and of which the sceptic denies the absolute existence. We must know that a large portion of eminent men, whose personal lives, unassisted by any spiritual insight or theological study, are paganly moral, are in favour of transmutation. This has been and is often, in the vulgar parlance of the day, termed "Darwinism." But the main ideas are as old as Empedocles and Lucretius. The writings of De Maillet and Lamarck familiarised scientific men with the main theory long before the complicated and unwieldy theory of Darwin was promulgated, and it is obviously wrong to apply to a general range of thinkers, some of whom may be Materialist and some not, the epithet which merely applies to one sect among them. Two questions therefore arise:—

Firstly, what does Christianity teach on the creation of man's body?

Secondly, what does it teach on the creation of the Spirit?

To the first question many answers may be given which may be said to centre in one, that the question of the origin of the human body, whether by development, or otherwise from pre-existing animal matter, or by a direct creation from nothing, is



absolutely and entirely undecided. It is obviously within the power of the Almighty to have produced man from absolute nothingness. The declaration, however, that he was created from dust gives us some possible insight as to his constitution, as it leads us to believe that the same inorganic materials which enter into the conformation of the human body formed integral portions of the frame of our first protoplast. St. Augustine insists strongly on the derivative sense in which God's creation of organic forms is to be understood when he says "God created them by conferring on the material world the power to evolve them under certain conditions." St. Thomas Aquinas points out that, in the first institution of nature, we do not look for the exceptional evidence of miracles, but for the laws of nature. "In prima institutione, naturæ non quæritur miraculum, sed quid natura rerum habeat." Cornelio à Lapide went still further to contend that at least certain animals were not absolutely, but only derivatively created, saying of them, "Non fuerunt creata formaliter, sed potentialiter." These quotations are sufficient to show that a belief in the operation of a law of "derivation," or, as Mr. Herbert Spencer perversely terms it, "evolution," with regard to the production of the human or other animal body, is not inconsistent with the teaching of the most precise Christians. As to its truth or falsehood, neither Christianity nor science says a word, excepting that, if it is an improved hypothesis, and must for ever remain so, like most of the popular scientific theories of the day, which are greedily caught up by the ignorant vulgar, it has its own amount of probability. The student of physical science is however rarely (in England, at least) of a precise and judicial mind. It is sufficient to promulgate a theory in favour of which a good deal may be alleged, to gain an enormous amount of disciples from those who are unable to estimate the differences between contingent and necessary truth. The derivative theory of the origin of the physical structure of cabbages or men (for to the scientific mind they must both be tested by the same method) is possible, probable, and plausible. So was the highly convenient system by which the planets were said to revolve in cycles and epicycles round the earth, a speculation which had its centuries of supporters, and which, being proved erroneous, has died out. Such, therefore, may be the case of the theory of the "derivation" of man's body by the slow process of descent by natural selection according to Mr. Darwin, or by the more rapid process of sudden change which appears to have been the rule in the evolution of some of the reptilian forms, whose origin has been detailed so well by Mr. St. George Mivart in his excellent little work on the *Genesis of Species*. It has been well shown that



there are forms of life which no gradual change produced by external circumstances could have attained, so as to evolve such a completely aberrant type as the pterodactyle. The plan of natural selection entirely fails when we apply it to the origin of many of the lower forms of life. But when we apply it to the origin of man, the problem is anatomically inconceivable how the brain of an ape could be converted into a complex structure like the brain of man. Taking the lowest argument, that of Professor Huxley, that the brain of man is absolutely distinguished from that of the highest apes by its large size, as compared with that of the cerebral nerves, by the existence of the lobule of the marginal convolution, and by the absence of the external perpendicular fissure, we see here differences which no process of slow change could evolve. But if we take the higher (and in spite of the needless controversies which have arisen, more accurate) statements of Professor Owen that the human brain is distinguished from that of the highest apes by the forward and backward development of the cerebral matter, so as to produce what has been termed a posterior lobe with internal cavities, which are called "posterior cornu" and "hippocampus minor," we see here a more complicated range of differences which place the human and ape's brain in quite different systems of classification. To avoid the tedious logomachy which has arisen on this subject, I would only remark that the human brain possesses structures which in their complication and development are not found answerable in form and contour in the brain of any known ape. But when we turn to the more grave subject of the derivation of the human soul or spirit from previously existing forms of embryonic mind, greater and more serious difficulties encounter us. Putting aside with one touch the vulgar errors and puerile metaphysics of the nineteenth century, I would merely remark that the Materialists of the present day have not reached a higher level than was attained by the Society of Freethinkers, which Pope ridiculed in his *Martinus Scriblerus*. I quote Bowler's edition, vol vi., p. 131. The following was their letter:—

"To the learned inquisitor into nature, Martinus Scriblerus, the Society of Freethinkers, greeting.

"Grecian Coffee House, May 7.

"It is with unspeakable joy we have heard of your inquisitive genius, and we think it great pity that it should not be better employed than in looking after that theological nonentity commonly called the *Soul*. Since, after all your inquiries, it will appear you have lost your labour in seeking the residence of such a chimera that never had being but in the brains of some dreaming philosophers, is it not demonstration to a person of your sense, that, since you cannot find it, there is no such thing."



The distinction between such soul or spirit that the inferior animals may possess, and which is associated in their case with a state of consciousness almost automatic, is marked by broad and patent lines of demarcation. We do not for a moment deny the existence of the lower description of soul, the *anima rationalis*, in such animals as dogs, which have been for centuries exposed to the influence of human education. But the differences between such immaterial entity which may exist in these lower forms and that of man is one of kind, not of degree, in like manner as the differences between the physical structure of man and that of the lower animals is one of degree not of kind. The appreciation of differences has always been a criterion of zoological sagacity. Edward Forbes used to say that there were some naturalists who could appreciate resemblances not differences, and they were very useful to stick beetles on a tray, if only one tray was given to them at a time. Then there were naturalists who could only see differences, and not resemblances. They were useful, too, though extravagant, in the use of separate pigeon-holes. Lastly, there were zoologists who could discern neither one nor the other. These would always form the majority in any Teutonic nation, and had better not be trusted either with trays or pigeon-holes. The simile was amusing, and the satire is too true. The above considerations will, apart from the eschatological argument, amply prove that the substance termed soul or spirit is something which exists *ab extra* of the conditioned body, through which it manifests. As Lawrence said, "It would be impossible to find the soul in the blood and filth of the dissecting room." And a modern physiologist, if he is foolish enough to look for it in Magendie's "cerebro-spinal" fluid, will scarcely find it there. The conception of an immaterial entity is germane to the natural thoughts of mankind. A perverted or an abortive organ of taste may consider that what cannot be seen must be non-existent. A piece of magnetic iron is not discriminable so far as regards its external predicaments from a piece of non-magnetic iron. Yet the one attracts and repels, whereas the other is as inert as the brain of the iron founder.

Man is essentially a moral animal. There is no animal which performs the daily actions of life from a sense of duty, understanding by this idea of duty a course of action independent from fear of punishment. The substance which thinks and controls the action of the body for a given purpose, independently of the physical desire, must be self-evident. That such thinking substance is not necessarily commensurate in dimension with the body, even an infidel physiologist like Dr. Richardson has successfully proven, That such "living



intelligent substance may be passed out of the body of man," is our third proposition, for which a careful consideration is requested.

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## AMERICAN PHENOMENAL SPIRITUALISM.

By THOMAS R. HAZARD.

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FROM early youth my longings after some tangible proof of immortality, or at least of a continued existence of the soul after the death of the body, were intense until after I had passed my fiftieth year. To acquire this knowledge I had read and re-read almost every passage in the Bible, together with hundreds of other religious books; I had listened to countless inspirational sermons from Quaker preachers, many of which were no doubt as genuine inspirational utterances as those we now receive through the lips of the most gifted spirit mediums, and to the eloquent discourses of scores of eminent theologians and divines of other churches, without receiving the satisfaction I so much coveted. But just as hope seemed about to expire in my breast, and I was ready to conclude that all I had heard from fallible human lips was simply comparable to the "tinkling of cymbals and the sounding of brass," and that all I had read on religious subjects tended only to "vanity and vexation of spirit," it so chanced that my steps were guided to the door of an humble cottage in the suburbs of Providence, R. I., which was opened in answer to a knock by a little epileptic girl, with a dilapidated broom in her hand, who, in answer to the question from an accompanying friend, said she would give us a sitting just so soon as she had "swept out her kitchen." And what was the result? Why, within thirty minutes after my entrance into that lowly abode of the despised rapping medium I received through the tiny raps all that my soul had so long thirsted for in vain—an undoubted conviction of a continued existence after the death of the body.

This experience of mine I think may be analogous to that of thousands of others, and must suffice for a reason why I continue to devote what little power I possess to an exemplification of the phenomenal rather than that of the simply inspirational phase of Modern Spiritualism.

With this preface I wish to say that I have recently been present at three materializing *séances* given by Mrs. Robert I. Hull at Old Orchard Beach, State of Maine.

One manifestation I think was the most graphic and affecting that I ever witnessed at a spirit-circle. A poor, forlorn-looking girl, some twelve years of age, thinly clad in threadbare,



faded garments, presented her famished form and beckoned to Dr. W——h for recognition. The doctor could not identify her; but by pointing to her bare, emaciated ankles and feet, and the placing of her finger within her lips, and other most affecting pantomime, she succeeded in convincing (apparently) all present that she was one of those neglected, starving creatures that abound in our large cities, whose most pressing wants he had on some occasion in the past relieved by an act of charity. Placing her thin, pale hand on the doctor's head, she made him kneel with her on the floor, when she raised her eyes toward heaven and offered in his behalf a mental prayer, which, though unspoken, was so expressive that there was not a dry eye present. Upon the whole, this simple, silent manifestation embodied a more eloquent, *Christlike* sermon than I ever heard pronounced from a pulpit, or through the lips of the most gifted minister or inspirational medium.

After the poor creature retired, Mollie, the spirit-protector of Mrs. Hull, explained that the spirit that had just materialized died literally of starvation, in a cellar in the Bowery, New York, and that a short time before her death the doctor had given her enough money to relieve for a few days her pressing wants for food.

It was not, however, until the next morning, that Dr. W——h recollected an occasion on which he met a poor girl, resembling the one described some years ago in Nassau Street, New York, and gave her a trifling sum.

Some time previous to my going to Old Orchard, the spirit of my oldest daughter told me through a trance-medium that the next time I sat in Mrs. Hull's circles she and her two sisters would come out of the cabinet all at the same time. I never mentioned this circumstance to any one, but on this occasion two of my daughters presented themselves, both wrapped in the same white mantle, whilst the medium's guide said that still a third was present, but lacked the proper elements to materialize in full. [*Mr. Hazard is a painstaking, plodding Spiritualist of many years standing.*—ED.]

#### LAWFULNESS OF SPIRIT COMMUNION.

STARTLED by the accumulation of facts narrated by credible witnesses,—that spiritual beings are exercising power over organic and inorganic substances, and that they commune with human beings and give advice and warning; and that those ethereal beings are disembodied men and women,—apparently there has arisen a deep-seated fear in the minds of some Christians that the proceedings of Spiritualists in publishing such knowledge, in witnessing spirit-power phenomena, and in communing with those spirits, are contrary to the Divine Will; that they are "forbidden," and therefore it is clear that, as God



will not co-operate with those who act contrary to His laws, it is certain that the signs and wonders now taking place are by "The Devil," or more elegantly, by "Satanic agency."

It is our duty to prove from that standard guide-book the Bible, that such statements are untrue, and arise from completely losing sight of the fact that the commands were given to the Israelites to *avoid* intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Canaanites, &c., would give the Jews false information, and thwart, as far as in them lay, the Divine plans continually unfolding, to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilisation and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Messiah" dispensation. But, be it remembered, that in no one instance did Moses, did "the Lord," forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work, and saying, "You and I are forbidden to consult witches on pain of death," and yet without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we shall now prove—remembering these words are written, not for Atheists or for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made about 2,972 years ago. (1 Sam. ix. 9). "Beforetime, in Israel, when a man went to *inquire* of God, thus he spake:—"Come, let us go to the seer;" for he that is now called a Prophet was beforetime called "a Seer,"—in our day "a Medium;" and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or Christian medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 20: "Behold I send an Angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*)." Turn to 1 Sam. ix. 6—8. We find that Saul had lost his *asses*. He could not find them. His servant advised him, "Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, to tell us the way (to the asses)." Samuel's "Satanic agency" powers, as they would now be called, were well known to the "maidens" of the district; for Saul was directed by them which way to go to find the seer. He went, but in the meantime, the Lord showed his approval of the incidents, by telling the medium, Samuel, "in his ear," that is by voice: "To-morrow I will send thee a man thou shalt anoint to be captain over my people." This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death was 3,390 years ago. Saul going to Samuel, the seer, with a threepence-farthing fee in his hand to know where his asses were, was 2,994 years ago, that is 396 years after the witch law was promulgated, which now-a-day Christians desire to lean on. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, the appointed of the Lord, instead of being anointed the king of God's chosen people.

We pass on. By and by Samuel dies. Saul is king. He *neglects* God's commands, and is rejected; he *inquires* through God's seers, but could not get a response; not because it was forbidden, but because, when he *inquired* of the Lord, the Lord answered him not; neither "by dreams, nor by Urim, nor by seers," three modes of communion. Saul, therefore, restless and anxious, finding the communion through the Jewish seers and seeresses shut up, went



to a forbidden secess—a witch, a pagan. Samuel *answered* the call or incantation, and conversed with Saul; and declared the sentence of death, as fixed as that of a soldier to be shot for transgressing military orders; and the witch prophesied—that is, *revealed* Samuel's statement—that “to-morrow thou and thy sons will be with me,” showing that the heaven of Samuel was not far off, and that Saul and sons were to be in his company the next day.

The word “angel” signifies “messenger,” or “bringer of tidings.” When the Queen of England sends a message, or the statesman in power acts in her name, we sink the messenger, and say, “the Queen commands.” So in Scripture, we have, “The word of the Lord came,” the “angel from the Lord,” or “of the Lord,” or “the Lord appeared.” Who were those angels? Evidently they were disembodied human beings. We so think, because Samuel was a human spirit, and appeared as a human being; the other messengers or angels who appeared to the seers *invariably* appeared in the shape of men, acted as men, spoke as men commissioned by God.

Abraham, Lot, Jacob, Manoah, and the Bethlehem Shepherds conversed with *spirit-men*. Christ, Paul, Peter, Philip, John, and others, did the same. The angels in the sepulchre and at the ascension appeared as *spirit-men*. To say they were not, is to *assert* that God was the sender of shams. To say that all intercourse with ethereal human beings has ceased since the Apostles' days, is to show gross ignorance of the ecclesiastical history of the Greek, the Roman, and the Protestant Churches.

The certainty that personal devils existed at the same time is abundantly declared in the New Testament, and amply proved in our days. We are not to refuse good because there are evils in this world.

## THOUGHTS SUGGESTED BY THE TELEPHONE.

By JOHN BEATTIE.

“Just as every phenomenon, necessitating the idea of causation, carries us to God; so every attribute, necessitating the idea of substance, refers us to matter.”

REV. JAMES MARTINEAU.

EVERY discovery made in physical science is a step, the importance of which cannot be measured at the time; such a step may lead into a pass which will open upon vast fields of undiscovered truth, and unveiling of principles of the greatest worth to the race.

For years back at short intervals have we been startled by scientific revelations, breaking up old ideas of material existence, and greatly shortening the distance between the “two worlds” of “matter and spirit,” and rendering more clearly how much of the phenomena of existence is due to mere forms of motion.

If all the phenomena of electric, galvanic and magnetic science, involving electric and magnetic induction, with all their farther possibilities for human good, are but forms of motion; are but conditions, and not things. If light with all its effects of marvellous beauty be but varied motion; if heat and sound



in every variety are but motion; undulations, differing in speed and form, and by their impact upon mind producing sensation. Already are those waves sent through deep tracts of ocean, and registered by mechanism of such marvellous ingenuity and delicacy, the form of movement being exactly repeated and conveying intelligence to the eye with precision. Another long step has been taken; no sooner is one advance gained in science when some other mind exclaims, "That is a step which I must o'erleap." The Telephone is an arrangement by which the waves of sound are conveyed to a distance and registered with such exactness as to produce the perfect quality and character of the sound to the ear. The law which seems to have no end of application and upon which all the systems of telegraphy depend is at work in the telephone, that of magnetic induction. Here, then, we have speech, which is thought discreted, thought become tangible vibration and sent through space; there is the wire—a direct medium in one way, the earth in the other, as in telegraphy.

Now this leads me to what I have been trying to make out. Is it not highly probable from the above that nervous action, in fact the whole mechanism of mind, is vibratory in its mode? That the phenomena of both sensation and motion, from the centres to the surface, and inversely so, are but varied forms of motion along the nerve core? Now, in all this we have what the physicist would call centres and conductors of force. In the one case the centres would be in the galvanic and magnetic batteries, in the other in the vital or nervous centres.

Now look at the minute complexity of the highly organized brain, and for brevity only think of it both as a centre of force, giving material form and motion to all the emotions and perceptions of the mind, and as the immediate instrument or clothing of the inner spiritual brain; we have now to conceive of a conductor, a means of communication, and we have then at hand a key that may unlock many spiritual mysteries.

If the planetary system moves in an æther or substance of immense solidity, and of the most inconceivable elasticity, through which light in all its varied modes manifests, science reveals to us the intricate laws by which light is governed, and that every principle revealed is due to forms of motion purely. Its relation to heat—its analysis in the production of colour, and all the beautiful phenomena due to polarization. May not in a like manner be all the emotions of the mind forms of motion sent out as radiations, having their initial force in the individual Spirit? May not the fact revealed by the telephone then account for a great amount of phenomena hitherto mysterious? Look at the occurrences in mesmeric states. The action of one will,



induced upon another—the sympathy of feeling at great distances—clairvoyance, clairaudience; much but not all of phrenomesmerism, mesmeric states being induced at considerable distances. And so very many of the manifestations in Spiritualism, for instance, intimations being given in various ways at long distances when individuals are passing away; the mode of complete communication betwixt minds as centres of spiritual force either in or out of a physical body: and the communication need not be direct, it may radiate and be reflected or refracted, or absorbed, or neutralized, as the case might be. I think it is Mr. Davies who gives a case; he was present in the spiritual condition, unknown to an old lady engaged praying for a wandering boy, her longing for his return was intensely expressed. In the spiritual state he saw a line of light from the old lady's brain rise at an angle upwards, and was reflected and thrown down upon the wanderer far away, and immediately he made his way home.

A medium may possess some property that gives him the power to convey by echo or reflection the energetic rays of thought from the other world. Lastly think of prayer, the solace and healing balm of all minds in darkness and sorrow.

The vibrations of repentant sin, or those of deep thankfulness will be conveyed upwards by the spiritual telephone, and the response spoken and heard below.

To close this tentative paper, I will give a case or two from my own experience, first as to sympathy of taste and feeling:—A young man was placed at the inner end of a room about 70 feet long. I was in the *outer* vestibule with the door closed. In every case he indicated the effects produced on myself. Whatever was put in my mouth, if I was pricked with a pin or what else, the effect was registered in him. Another case, in York, a man I could influence in almost any way at considerable distances. Another, when fast asleep, I was suddenly awoke when my brother was passing away two hundred miles distant. I was similarly acted upon, when another near friend passed away. Of course these experiences are common; but as bodies cannot influence each other but by connection, the wonderful law of electric and magnetic induction gives the key. Let a person be placed in a completed circuit, and experience the effect of contact being broken and fulfilled—let him think of an electric current inducing magnetic currents at right angles to its own direction—let him think of all the phenomena of light revealed by science, and lastly of the mechanism of the telephone. A few steps beyond, and the influence of mind upon mind will be found to be due to forms of motion having their origin in the one universal force—Intelligent Mind.



## BRITISH THOUGHT.

CONTINUOUS PROVIDENCE.—Dr. Guthrie has the following beautiful passage on Divine Providence:—“ Providence has no Sabbath. No night suspends it; and from its labours God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as the noblest organs of our frame, with measured, steady, untired stroke, it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumbers.” If this be a just view of Divine Providence, may we not rest securely?

MUSICIANS singularly differ in their renderings of vocal and instrumental compositions. Thousands have a merely mechanical power. There is in their musical performances a flexibility, rapidity, accuracy, which astonish you. They seem to have acquired a perfect mastery over the tones of the voice, or the keys of the instrument. Others have what may be called an original power. There is in their performances a striking originality, a startling brilliancy, which proves a native, creative genius for music. Yet, a third class—and they are but few—possess a spiritual power. They may have neither the rapid and skilful mechanical execution of some, nor the brilliantly original style of others, but they have a marvellous, almost miraculous power of entering into the secret life of the composer, and interpreting to the hearer his musical idea or thought. For in every true musical composition there is an idea wrought into its very structure; and he is the finest musician who can, by instinct or study, discover that musical thought, and give it expression in the language of melody and harmony—who can sing out with the voice, or play out upon an instrument, the original conception of the composer. *He becomes an interpreter.*

## AMERICAN THOUGHT.

HARD NAMES.—There is seldom, if ever, anything to be gained for the cause of truth by attaching reproachful or opprobrious epithets to its enemies. There are occasions, indeed, when the doings of bad men should be exposed, and they them-



selves denounced. But these are chiefly cases in which there is involved something of immorality or corruption, public or private; and where an evil aim or tendency appears in outward action. Erroneous religious beliefs may, and often do, involve, ultimately, the worst consequences of this sort. But they may also frequently have no such direct result, either in fact or by the purpose of those who hold them. These persons may be honest and well-meaning men and good citizens. Reproaches directed against such men will not appear to be just; and will miss their end and return upon the one who sends them forth. And what is more important, they will not be just in truth, since the man who is reproached has no such evil designs. The bad consequences of false belief we may freely point out, and its untruthfulness, especially, we should expose. We shall do both these things with the best effect when, along with our reasoning in behalf of the truth, we show the proper effect of the truth upon ourselves in fairness and charity.

MANY may vilify spirit-power and its believers and expose the unprincipled ones that attach themselves to it, but it nevertheless remains true that Modern Spiritualism is the great motor in the religio-scientific investigations and studies of the time, and will more and more make its stimulating power and its conserving tendencies felt as the years roll on. The absolute need of reconciling knowledge with faith, or science with religion, is increasingly felt by all persons with souls open on the side of the light; and the work to which they have devoted themselves will go on until a new and better civilization is developed, compared with which that of the past will be poor indeed. But it is strictly the religious element that still struggles for the mastery. It has to confront a vastly enlarged body of knowledge that has been rapidly accumulated through recent discovery, and the problem is how to reconcile them so that each shall sustain and be the natural handmaid of the other. It is the mission of Spiritualism to accomplish this great work. It is doing it by its phenomena and philosophy, at the same time that it stirs up thought still more, and deepens and strengthens faith correspondingly. This positive, open body of proof which Spiritualism furnishes of the truth of immortal life is the one thing that the Church needs in its conflicts with science; yet it is guilty of the folly of attacking its best friend, the one that alone could support it in everything but its superstition and authority, and throwing itself into the arms of its real foe, which is Materialism.—*Banner of Light, U.S.A.*

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[To those who have not in their brain the "organ" of mirth, we advise that they pass this page without reading. This year we have not had time to sea-side ourselves. To make up for the want of the eccentricities there witnessed, we have improvised a wit column for self and companions in deprivation. It will suit young heads on old shoulders.—Ed.]

### AMERICAN HUMOUR.

WHENEVER i kum akrost a man with very marked excentricitys, i hav generally found out that the excentricitys waz all thare waz of him worth bragging about.

The wize men and the philosophers are the only ones who kan allwuss afford to kick up their heels and have phun; gravity was desighned for the phools, and iz their strongest holt.

Thare iz not, upon the whole earth, a more venerable sight than a very poor but very honest man.

Enny phool kan be sorry for a thing a minnit *after* it iz done, but to be sorry a minnit *before* it iz done iz the korrekt style.

One grate reazon whi thare iz so little happiness iz bekauze thare iz so little innosense.

The virteuous liv three distinkt lifes; the one they look back upon, the one they now enjoy, and the one that iz waiting for them.

The literati ov the world kan be divided into two piles; thoze who hav more larning than wisdum, and thoze who hav more wisdum than larning; the first kan prove more than they kno, and the seckond kno more than they kan prove.

It takes a lifetime to bekum perfekt in enny one thing; i hav known men who excelled all others in one thing, but i never knu one who excelled all others in two.

Thare never haz been enny race ov people we kno ov who hav lived without sum form ov religion, and i don't think enny could exist long without it.

I kno thare ain't a human being, nor never haz been, neither do i think there iz an angel in heaven, that it would do to trust with unlimited power. God alone can comprehend omnipotense.

Philosophy haz made but phew Christians, but Christianity haz made legions of philosophers.

No man can make a character for himself without opposing somebody or something; hence in making a character, one makes foes.

An orator declaring that fortune knocked at every man's door once, an old Irishman said, "When she knocked at mine I must have been out."



## THE MODERN SCEPTIC.

[THIS playful skit is clever—is so like very many actual scenes we have witnessed at various times in the past, that their concentration to a focus will perhaps create a laugh.—ED.]

A medium subjected to the following "test conditions:"—

A plaster made of gutta percha and beeswax was placed over her mouth; a bandage of six handkerchiefs was put over her eyes, tied at the back and sealed, and her ears were filled with cotton wool soaked in mucilage. Both hands were filled with flour. One of them was fastened to the top of her head with fine cambric thread; the other was firmly bound to her side with tarred rope. Her feet were secured to a block of oak wood twelve inches long, eight wide and three thick, with a strongly-riveted, hardened steel chain. She was then completely enveloped with forty-two yards of cotton drilling, which was sewed at every crevice with a patent noiseless, double back action sewing machine. After that she was put in a strong coffee-bag, which was tied at its mouth with three hundred yards of shoe-thread. The bag was then put in a chest, and the chest lid fastened with six padlocks, every key different, and rendered doubly secure by strips of leather glued upon the outside lengthways, breadthways and sideways. It was then suspended by wires in a copper-fastened cabinet lined with corrugated sheet iron, and the cabinet deposited on a high shelf in a recess of the stone wall of a room that had been unoccupied for twenty years. In front of this recess was drawn a gauze screen, which was glued, tacked, sealed with red wax and marked with a No. 1 Faber lead pencil belonging to the sceptic, which he knew to be free from fraud, and which he brought with him so that he might be protected at all points from deception. A number of the sceptic's friends were posted in various places to prevent collusion between the medium and confederates. One was at the back area concealed behind an ash barrel, one stood at each window, one sat on the top of the chimney and one held his hand over the keyhole of the front door. Thus all things were ready, and the careful investigator took a position where the least indication of imposition could be instantly detected. He held one hand ready to grasp the medium should she walk out and assume the guise of an angel, and with the other he held a note-book, in which to record in detail the last "great exposure of Spiritualism." Suddenly a strong unseen hand clenched as a vice his outstretched digit. The note-book took to itself wings and flew away. Voices were heard, half a dozen forms as natural as life walked around



him, and one whom he afterwards admitted to be "a pretty good imitation of his mother" came and laid a hand on his head. These vanished. Then up he rose to the ceiling, till with his nose he could write his name on the plaster, then down to the floor with double the speed he went up. A broad hand which he could not see dealt him a rather smart blow on one side of his face, then on the other. Some power then stood him on his feet and marched him around the room at a speed which "Goldsmith Maid" never thought of attaining, and the perspiration poured from every pore until he was as wet as a No. 1 mackerel in the home of its childhood. But all this did not convince him! He went home declaring that the medium did it all, that he should prosecute her for assault and battery (with intent to kill), and that she ought to be indicted for "obtaining money under false pretences." His wife wrote to a friend the day following relating the circumstances, and added, "I don't think my dear, kind husband would believe even if one rose from the dead."—*Banner of Light*.

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## Physical Phenomena.

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HEREDITARY CRIMINALITY.—In the department of Anthropology, Mr. Francis Galton, F.R.S., delivered an address which contained a record of part of his study of those groups of men who are sufficiently similar in their mental characters, or in their physiognomy, or in both, to admit one classification, as types of character such as are universally recognised as being exceedingly true to nature. He suggested various methods by which drawings or photographs of several persons alike in some respects, but differing in minor details, could be obtained, and then asked what sure method is there of abstracting the typical characteristics from them? A plan had occurred both to Mr. Herbert Spencer and himself, the principle of which is to superimpose optically the various drawings, and to accept the aggregate result. He proceeded to allude to some recent experiences of his own in a previous publication. He had read of men who have been the glory of mankind; and he now called attention to those who are its disgrace. The ideal criminal, he remarked, has three peculiarities of character; his instincts are vicious, and his power of self-control is very weak. The perpetuation of the criminal class by hereditary descent is a question that deserves more careful consideration than it has received; but it is on many accounts more difficult to grapple with than it may at first sight appear. The vagrant habits of



the criminal classes, their illegitimate unions, and extreme untruthfulness, are among the difficulties. It is, however, easy to show that the criminal nature tends to be inherited, while, on the other hand, it is impossible that women who spend a large portion of the best years of their lives in prison can contribute many children to the population. The true state of the case appears to be that the criminal population receives steady accessions from classes who, without having strongly marked criminal natures, do nevertheless belong to the type of humanity that is exceedingly ill suited to play a respectable part in our modern civilisation, though well suited to flourish under half-savage conditions, being naturally both healthy and prolific. These persons are apt to go to the bad; their daughters consort with criminals, and become the parents of criminals. Mr. Galton believed that the differences of mental power might be submitted to measurement as we now measured heat with the thermometer. Mr. Galton suggested photography with the view of obtaining accurate measurements and manifestations of human heads. He was at present engaged in classifying a large number of photographs furnished him by the Home Office, with results of a very remarkable character. Passing to his own favourite subject of heredity, he instanced the well-known case of the Jukes family, of America, to prove that criminality was hereditary.

HEREDITARY GENIUS.—The whole question of hereditary transmission is at present beyond the scope of science. We know that form, feature, temperament, idiosyncrasy, acquired habit, diseases, anomalies of structure, and duration of life, are transmitted to offspring; but the *law of transmission* is still hidden from us. Certain qualities are transmitted from parents to children in so direct a manner as to strike the least observant eye; on the other hand, it often happens that the transmitted quality is *masked* by the presence of some different quality, and only reappears in the second or third generation. New combinations also take place. Still, we can say with safety that whenever a child exhibits any remarkable aptitude, we may detect that aptitude in one or both of his parents or grandparents. Thus it is that observation detects families illustrious through several generations; and families also which, through many generations, transmit idiocy and imbecility. That "talent runs in families" we are taught by examples, such as the "wit of the Sheridans," and the "esprit des Mortemarts." Nor am I aware of any musical genius springing from a family in which, during two generations, musical aptitude was not remarkable. It is necessary to include two generations, because among the curious



phenomena of hereditariness there is the phenomena of *atavism*, in which children resemble their ancestors, but do not resemble their progenitors.—“*Life of Goethe.*”

BRITISH ASSOCIATION.—Professor Houghton read a Paper on what he called “*Transcendental Anatomy,*” or a geometrical investigation of the best possible number of limbs for terrestrial and aquatic animals. The professor started with a circle, and 360 fringing cilia. Then he reduced the cilia, and provided it with side processes, wings or fins. Next he gave it a third limb in the rear, and showed how greatly that improved its powers of locomotion; and so, mathematically demonstrating every step of the process, he built up a mathematical fish, the only difference in which was, as Mr. Spence Bate pointed out, that it could not go backwards. However it is satisfactory to know that mathematics and nature agree, and the present number of limbs of terrestrial and aquatic animals is also the best possible. The Rev. W. H. Dallinger gave an admirable sketch of his researches on the life-history of the simplest organisms, to the study of which he has devoted years. He had published a life-history of six kinds of monads, some of which are so small that their spores or germs are absolutely invisible to the highest powers of the microscope. When they grew, however, they suddenly appeared in the field of the microscope like stars flashed out in the heavens as the gloaming deepened. Mr. Dallinger was listened to with great attention, and was heartily applauded. The Anthropologist Section had some interesting matter before it. The Rev. S. Beal made some remarks on a very curious figure, assumed to be of Buddha, which had been bought by Mr. Brunt of a dealer in Plymouth. The curious feature of the figure is that it has over its head the figure of a descending dove, with doves on each side, very curious emblems to find in a figure of Chinese origin. Mr. Beal traced the dove to the three rays symbolizing the sun with Eastern nations; to which also he traced the three feathers in the Prince of Wales’s plume, and the true lines of the trident in the Royal arms. “*Ich Dien*” was commonly interpreted “*I serve;*” but its Sanscrit derivation was “*I shine,*” which singularly bore out the hypothesis propounded.

AN APPARENT SATELLITE LAW.—Several years ago the known satellites of our solar system appeared to be as follows:

Earth.	Mars.	Jupiter.	Saturn.	Uranus.	Neptune.
1	0	4	8	4	1

This series of terms looked like an imperfectly developed law of geometrical progression in which the constant multiplier was two. Two small moons (as it is a small planet) should be



attending on Mars, 12 more circulating about Uranus, and 31 more around Neptune. The satellites of our system would then appear thus:—

Earth.	Mars.	Jupiter.	Saturn.	Uranus.	Neptune.
1	2	4	8	16	32

Two small moons attending on Mars have just been discovered by Professor Asaph Hall, of Washington. This discovery makes the law completely verified up to Saturn inclusive. We have now to look diligently for the remaining 12 moons of the planet Uranus.

AFRICA.—Africa is unsealed. 5,000 to 6,000 miles of river traversed by Henry Stanley, from East to West, traversed from the mighty Livingstone inland seas, bordering on Abyssinia, to the Atlantic. Tens of thousands of human beings previously unknown to civilisation, bordering the banks of the mighty Congo. 1,400 miles of unbroken waterway. Tribes by scores inhabiting the fertile lands watered by that river. What a vision of surmises as to their manners and customs, their religions, their instruments of offence and defence! The problems of happiness, of purity, and equity through unchristian primitive life, before touched by the finger of northern and southern perceptions of the Deity. What a panorama of future probabilities pass in vision as to the teeming millions who will occupy the Continent! The rise and fall of families and nations pass before us—

ALL HONOUR TO THE OPENER, HENRY STANLEY.

WE SUGGEST.—As the discoveries have been through British and American dash and cash, we suggest that Britain take the North side of the river, and the American the South. Let them with the right hand take Christianity, and the left hand Trade, and conquer the inland savages by the majesty of Fair Play.—ED.

STAR OR NEBULA?—The extreme interest which attaches to the new star which was discovered by Professor Schmidt at Athens, on the 24th of November, 1876, induces me to trouble you with this letter. At that time it shone as a 3rd magnitude star, but its light gradually decreased. At the end of the year it was of the 7th magnitude; it is now rather less than the 10th magnitude. Since its discovery many observations of its spectrum have been made both in this country and on the Continent, which showed that in addition to the faint continuous spectrum there were certain bright lines, which proved that the star was in a state of *incandescence*. Notice of this peculiarity was first received at my observatory on the 2nd January, 1877, and good measures of the spectrum were obtained on that and



succeeding night. The interesting point now comes. In 1872 D'Arrest published at Copenhagen a Paper containing a *résumé* of all the measures of the spectra of Nebulæ which were thoroughly well determined, giving the wave lengths of the bright lines in millionths of a millimetre as follows:—Line I., W.L. 500·4, II. 495·66, and line III. W.L. 486·06÷. It will be seen at once that the light of this remarkable star (?) is most probably identical with one or both of the nebula lines 500·4 or 496·66, or, possibly, with the nitrogen line 498·7. This being so, we have the extraordinary case of a star appearing suddenly in the heavens, giving a bright line spectrum, proving incandescence, and in the course of a few months its light becoming purely monochromatic. *There is little doubt but that this star has changed into a planetary nebula of small angular diameter*, though such a result is in direct opposition to the nebula hypothesis. For the benefit of some of your readers who might take an interest in this extraordinary case, I may say that the position of the star for 1877 is R.A. 21h. 36m. 52s., and Decl. North 42deg, 16min. 53secs., it is a star of magnitude 10·5, is of a faint blue colour, and near another star of the same size, rather red. It will certainly be visible with a 5-inch telescope, and the spectrum can be seen by applying a small direct vision prism outside the eye-piece, as proposed by Professor Zollner.—*Lord Lindsey.*

THE CATALPA.—This tree is now in full flower in the London parks, and even in some of the squares. In the distance it resembles a cloud of flowers; closely examined it is a lovely object, and its form and stature fit it well for town and city gardens; its shade is also dense and long-enduring. It might with great advantage be planted near houses in town gardens, and in streets for which the plane is too large and the leaves of the lime too short-lived. It also deserves attention on account of its season of flowering, inasmuch as a tree full of blossom early in August is not a common sight. We want more trees that flower in Summer and Autumn, most of our wealth being in Spring-flowering trees.—*Garden.*

A SANDSTORM AT ADEN.—A Correspondent writing from Aden on the 7th says:—"About 5.30 p.m. the sky being overcast, a mist or cloud of smoke, as it were, rose from the opposite shore of the creek, which for some minutes I was unable to account for, until growing denser and expanding more and more, I concluded it must be the commencement of a sand-storm. With an experience of more than five years of those in Egypt, I had never beheld anything so remarkable and grand. The mass, taking the shape of the surrounding hills,



and growing larger and larger, till low in the clouds, began to move seawards, enveloping everything in its course in a thick black cloud. The reflection from the crescent side caused the shipping and every surrounding object to assume an unnatural hue, the sea changing to a dull green and brown. Whilst gazing on this moving panorama a slight breeze and wavering of the immense mass made me think of the open windows and doors, and not a moment too soon. Scarcely had I with difficulty put the last bolt in position, when the whole mass was scattered over the crescent and bazaar. For a period of eight to ten minutes the place was in total darkness, and the sand flying in all directions, and penetrating the minutest crevice. The scampering of natives for a place of shelter, their shouting and general excitement, together with the noise of bolting windows and doors, and the immense force with which the sand was dashed against windows and shutters, caused no little alarm. As the air gradually grew clearer, surrounding objects could once more be distinguished. Towards 6 p.m. the air became much cooler, and the sky clear again. Then followed the usual sheet lightning, peculiar to and at times very grand in Aden.

OLD TROY.—Dr. Schlieman states: In spite of the masonry of unburnt bricks, the houses of Troy must have presented a much better appearance than those of Thebes, Memphis, and other Egyptian cities, because, there being no wood in Egypt, all the houses necessarily were but one story high. Here in Troy, on the contrary, as is proved by the gigantic masses of wood-ashes, only the first story, or mere substructions, were of unburnt bricks, and upon them stood immensely high wooden houses. Had it not been so we could not find in Troy thousands of well-preserved vases; also the great wall of Troy, of which several parts consist of really large blocks—so, *e.g.*, on the north and north-east side—has necessarily been surmounted by enormously high wooden walls and towers. In fact, an excellent picture of Troy Divine the reader will find in the description Diodorus Siculus (XIV. 30) gives us of the capital of the Mossinæci, on the shore of the Black Sea, which consisted of wooden towers, seven stories high, and which Xenophon, with his 10,000 men, was forced to storm and destroy (*see* also Xenophon, V. 4). According to Strabo (549) and Dionysius Halicarnassus (I. 26), even the name of the Mossinæci is derived from “mossyn,” which signified a wooden tower.

An American farmer says:—My experience has been that a potato of the size of a common walnut, cut into three or four pieces lengthwise, furnishes the just means of economy of seed, and productiveness of crop. The sole end of the planted frag-



ment is to furnish alimnt to the sprout until the latter attaches itself to the soil.—[This is in accord with our assertion last month, that the so-called seed is only the pulp food of the germ point.]

Professor Max Müller has returned to Oxford very much benefited by his year's sojourn abroad, and will now, says the *Academy*, devote himself to the editing of the translations of the Sacred Books of the world which he has undertaken.

### CLASSIFICATION OF SPIRIT-POWER PHENOMENA.

It is well that knowledge be given, which can be verified by living witnesses, as to the leading characteristics of power produced by disembodied human persons. 1855 in England may be considered the vital year for physical evidences of human beings acting on animate and inanimate substances after their physical death.

Next month we intend to publish a list of living witnesses to the phenomena during the first ten years, namely, from 1855 to end of 1864; the following month a list of living witnesses during the second ten years, namely, from 1865 to end of 1874, and perhaps we may, in January, 1878, give a selected list for 1875, 1876 and 1877. It may be there are many who would gladly desire that their names be in that list; if so, kindly give the year the evidences of spirit-life and power were first witnessed:—

Accordions played, no one touching them.	Music heard.
Accordion supported without human hands.	Objects made luminous.
Arrow brought through the air.	Objects moving by themselves.
Alphabet drawn and decorated.	Pentecost phenomena imitated.
Clairvoyance of the medium in a trance.	Prophetic utterances confirmed by future events.
Diseases cured by seen spirit hands.	Pencil writing by itself.
Flowers, scent withdrawn from.	Piano raised off the ground.
Flowers brought through the air and given to persons.	Raps: Stream like electric sparks.
Fluids: Essences extracted and fluids removed and replaced.	Second sight.
Fire test.	Special helps in moments of danger.
Harp, chords of, played.	Heart agony. Prayer answered.
Human body raised and floated in the air.	Spirit-forms visible.
Identity tests.	Spirit-hands visible.
Lights visible.	Spirit-hands seen touching persons.
	Spirit-laughter.
	Spirit-voices.
	Spirit-writing.
	Tables and other solid substances raised in the air.

THE JEWISH DAY OF ATONEMENT.—September 17th being the Jewish month Tishri 10th, 5638, the Hebrew race throughout



the world celebrate their Day of Atonement or Forgiveness. The Great Day has been observed by the Jews for thousands of years, and it is the practice for men who ordinarily deny themselves no luxury, to observe that day as a solemn fast. Shortly after sunrise the Synagogues in every part of London were resorted to by the Jews for the purpose of observing the sacred service of Zom Kippir. It was remarkable to see the earnestness with which the people took part in the proceedings, and the members attending showed the strong hold which the day has on the reverence and faith of the Hebrew race.

### HUMAN GHOST-POWER SEANCES.

(*The Witnesses are living, 1877.*)

SOME 50 copies, for private circulation, were printed of a series of *séances* held in the presence of Lord Adair, now Earl Dunraven, recorded by him, and sent one by one to his father, the late Earl Dunraven; and also a series of *séances* afterwards held in the presence of the late Earl,—*séances* so interesting, so full of incident, and involving so many evidences of ghost action by their relatives who have passed away from sight, that he determined the record should live in the circle of his private friendships.

Believing the narratives would be of national value, I asked the present Earl to allow me to publish the volume, as a collection of proofs of the continued life of human beings after their severance from the physical body by death; but as there were family reasons against it being done, I could not obtain his consent. As that argument cannot arise in the matter of a *séance* held at my house, and recorded as one of the cluster, I, as under, give only that narrative, simply declaring its accuracy.—J. E. J.

*Séance at Enmore Park, S.E.*—Having missed the last train to London, I was very glad to accept Mr. Jones's kind offer to remain all night at his house. D. D. Home and I carried a sofa upstairs to his (Home's) room for me to sleep on. I did not leave the room after bringing in the sofa. My clothes I placed upon a small round table near the foot of the bed.

On a chair by the sofa I placed a pocket-handkerchief, two eye-glasses and a snuff-box. During the *séance* in the evening it was said that I should hear music without any instrument that night. Home turned off the gas previous to going to bed. A certain amount of light entered the room from the lamp in the road, so that it was not perfectly dark. I could easily distinguish Home when he sat up in bed, and could have seen



anyone moving about the room. We had not been in bed more than three minutes when both Home and myself heard simultaneously the music; it sounded like an harmonium; sometimes, as if played loudly at a great distance; at other times, as if very gently, close by. The music continued for some minutes, when Home got up to ask Mr. Jones if anyone was playing the accordion. Mr. Jones returned with him, and we all three then heard the music. The usual phenomena of raps, vibrations of the floor, &c., occurred frequently, and with very great power; the raps sounded all over the room, on the floor, walls, even on Home's bed, on, under, and in my sofa. My sofa occasionally vibrated very strongly; the bed clothes on Home's bed and on the sofa were frequently pulled and moved about. We both several times heard sounds such as would be caused by someone in a muslin dress moving about the room, although we could see nothing.

After a short time I heard the chair close to my sofa moving, and a finger touched one of my hands that was hanging over the side of the sofa; the next moment I felt the snuff-box on the chair touch me, and found that the chair was moving. I said that I thought someone had touched me, but that probably I had been mistaken, and that it was only the box; the spirits said, by the alphabet, that I had been touched. The chair then moved to the foot of the bed, and we heard the various articles upon it being stirred about. I was sitting upon the sofa with one hand resting on the edge, suddenly I felt something brush across my hand; this was repeated, and I became aware of something swinging in the air. I then heard some object brushing backwards and forwards against the back of the sofa, inside; on putting my hand to the spot my eye-glass was placed in it. I took the glass, and in drawing it away I felt, by the resistance offered, that the cord was attached to something; while feeling the resistance a hand and arm holding the end of the cord became visible. This I saw distinctly for a second or two, it then disappeared.

I now heard a sound near the foot of the bed, as if my double glasses were being opened and shut, and I distinctly saw a figure, apparently draped, standing over the foot of the bed; it held something, I believe the double glasses, and I could see the hand and arm waving backwards and forwards; I could hear the eye-glass swinging in the air, but could not see it; the figure stooped down towards Mr. Jones, and then disappeared. A message was then given: "The figure is not the same as the one that touched you."

About half a minute after I distinctly heard something moving along the side of the sofa, and immediately my double



eye-glass was placed upon the back of my hand; I felt the hand that held it push it on, and then stroke and pat my fingers; I took three fingers of the hand in mine and held them for some seconds; as I increased the pressure upon them, they appeared to withdraw themselves from me. I was again touched and my hand stroked and patted; the fingers were like a delicately formed human hand, the skin feeling perfectly natural to the touch.

A message was now given:—"We place it there to show you that we do not wish you to contract a habit, pernicious, and that can be of no possible use to you." While wondering what this could mean, my snuff-box came right across the room, through the air, falling against my leg, where it remained. Home saw it pass through the air in front of him. I asked who had thrown it, and was told "Grandfather Goold." Mr. Jones asked if the snuff had been taken out. "No" was immediately rapped out in various parts of the room. Mr. Jones wished that something might be done for him, and he was slightly touched. He asked also that the chair might be moved round to him. The chair began again to move, but there was no room for it to pass between the foot of the bed and the round table. The table was raised off the floor and moved out of the way, the top becoming slightly luminous. While moving, it suddenly fell to the floor and rolled over. My clothes tumbled over, the money in the pockets rolling on the floor. I said, "I wonder how it happened; it is so unusual for them to let anything fall." They answered, "It happened by mistake." I observed, "How kind it is of them to answer questions like this." They answered, "Would you not do the same for us?" Mr. Jones said that he supposed the spirits in the room were friends of mine. They answered "Yes" by tapping three times all over the room.

A message was now given: "We wish to give you the —." Here it broke off, and though Home repeated the alphabet three or four times, nothing more would come. While we were wondering at the unfinished sentence, my pocket-handkerchief dropped through the air into my lap. I took it up and found there was something hard in it. It turned out to be my latch key that I had left in my trowsers pocket, knotted into one corner of the handkerchief. The remainder of the unfinished sentence was *then* spelled out: "Key to the mystery," making altogether, "We wish to give you the *key* to the mystery." Mr. Jones had been telling me that the spirits were anxious to prove to me that there was an actual intelligence at work, and that the phenomena were not the result of mere animal magnetism.



After this "Good night" was spelled out. The last sound I heard was that of the jingling of the money while being picked up about the room. I put my eye-glass, pocket handkerchief and snuff-box on the floor. Mr. Jones left the room, and I very soon went to sleep. In the morning I found the things on the floor in the same position that I had left them in, the key being still knotted in the handkerchief. The chair was near the foot of the bed, a blanket that I had thrown off my sofa entangled round it. The table was lying on the floor, my clothes on the floor. All my silver I found in the pocket I had left it in; the gold, consisting of four pieces, I found on Home's counterpane. These phenomena could not have been caused by any mechanical contrivances. In order to produce the violent vibrations and the raps on the sofa, it would have been necessary to attach some complicated machinery to it; that was impossible, as I assisted to carry it up from the drawing-room, never left the room after we had brought it up, and was lying down upon it within three or four minutes after we had placed it in the room. It would also have been necessary to attach machinery to the chair and table. Articles were taken from the chair and conveyed to me without any human agency, for I must have seen anyone moving in the room, and the chair was too far removed from Mr. Jones and Home to have been reached by them by any means.—LORD ADAIR.

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### INDIAN MUSSULMANS.

[ARE all these undernamed Creedists, Spiritualists? if so, why need we be surprised that fragments in Great Britain hold *beliefs* not pleasing to each other? When humanity suffers, beliefs sink and Divine laws rise.]

The following appeal has been issued by some of the leading Mohammedan gentleman of Calcutta on behalf of the Turkish wounded:—

To the Humane of all Creeds, the Executive Committee for raising funds in aid of the Turkish wounded, and of the widows and orphans of those killed in war on the side of Turkey—appointed by the Mohammedans of Calcutta in public meeting assembled—make the following appeal.

Brethren! If we may be allowed to address you thus, in obliteration of all real or imagined uncharitableness of the past, we appeal to you in the interests of humanity to lend a helping hand to alleviate the misery and affliction which a war of continents entails on the combatants. Let us discard the arena



of politics, and unite in an errand of mercy amidst the embattled hosts.

Christians! Under the recent organisation of the Ottoman army your co-religionists will be in the battle front, and share the common danger and misery of warfare. Even if that were not the case, your charity has always been extended beyond the limits of your own communion, wherever there has been suffering or misery to be relieved; and it is to your co-religionists that the first movement in aid of the wounded of Turkey is due (the Duke of Sutherland's Committee).

Followers of Moses! You are bound by the holiest of ties to the sufferers whom we seek to relieve.

Hindoos! Your charity has ere this been extended to other creeds and races, over oceans which the orthodox amongst yourselves would not cross.

Followers of Buddha and Jaina! Your solicitude for the preservation of life emboldens us to appeal to you for aid.

Zoroastrians! Your mercantile enterprise unites you in close bonds with the subjects of the Ottoman Empire, who may claim a share of the munificence which is famous even in lands other than our own.

Christians, Jews, Hindoos, Buddhists, Jains, and Parsees! We appeal to you all in the sacred name of humanity to aid us in our cause to the best of your power.

ABDUL LUTEEF,  
 MAHOMED RAHIMOODDEEN (Mysore family),  
 JYHAN KUDDUR MIRZA (Oudh family),  
 NASEERODDEEN HYDER (Mysore family),  
 MIRZA MAHOMED BAKUR SHEERAZEE,  
 ABDOOR ROWOAF,  
 SYUD MAHOMED MEHDEE (Chitpore family),  
 SHAIKH MORAD ALI.

Calcutta, July 12.

## LACK OF KNOWLEDGE.

THE ZAPORAS.—At the British Association, on behalf of Mr. Alfred Simpson, who had travelled through the land of the Zaporas in Ecuador, the Secretary read a paper containing a description of manners and customs of this little-known Indian tribe; the rare capacity of the Zaporas as hunters; the success with which they can track game through unknown forests, the skill they display in the training of dogs, their dexterity as fishermen, their bravery in war, and their extraordinary love for



bloodshed were noticed as distinguishing peculiarities of the race. In character they are very changeable, exhibiting every phase except servility and stinginess. Their matrimonial relations are somewhat loose and peculiar. Wives are frequently changed, being either stolen or discarded. Monogamy and polygamy alike prevail. Women are frequently run away with, but sometimes a form of courtship is gone through. The suitor proceeds to the woods to hunt; when he returns he lays his game at the feet of the woman he wishes to become his squaw. If she at once begins to cook the food, she signifies acceptance of the lover; but if she declines the task another more amorous lady may undertake the work and secure the young huntsman as her husband. The Zaporas are extremely superstitious, and from this weakness spring most of their quarrels and feuds. They believe in the evil spirit which haunts the woods, but whether or not they believe in a good spirit Mr. Simpson was unable definitely to ascertain.

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#### INCIDENTAL EVENTS.

SARDOU, the French playwright, said:—"I admit that I believe I owe my best pieces to invisible and supernatural collaborators. I write in a state of hallucination; in it I see an imaginary theatre where the actors dictate the dialogue to me. Their acting gives me the plot, which I transplant from the imaginary stage to 'the boards that mean the world.' That is my whole secret—my entire art."

WAR! BY SHAM CHRISTIANS.—"My Turkish servant went down the well, and found that it was filled with the bodies of women, and he brought up a bundle of clothes which had been thrown down after their murdered owners. The bodies were in too advanced a state of decomposition to think of removing them, so, having again crept close to the mouth of the open grave, we looked down and saw the outlines of several bodies piled up together. We left the dreadful place, and followed our guide to another house, when before the door we found the body of a young and lovely girl, whose throat had been cut after she had been violated—she lay before us on the threshold of her father's house, naked and mutilated. She had only been dead about three days, and her features were still perfectly intact, and showed that she must have been extremely beautiful when alive. What made the sight more horrible still was the fact that, while the head and breast still remained as in life, the limbs and lower portion of the body had been completely



eaten by dogs, one of which lay dead beside her, killed by some one who had disturbed him at his unnatural repast. Throughout the village fiendish deeds like those above related were too common, but worse sights remained for us to witness. Outside the village, amid the giant oaks which I have already mentioned, we noticed a flock of birds of prey, and then a crowd of dogs, and next the most awful sight it has ever been my misfortune to witness. In a circle 10 yards square lay the decomposed corpses of 50 human beings, men and women indiscriminately mixed together; while dozens of dogs wandered among the bodies, portions of which they had devoured during the eight days they had lain where they had been murdered. There was nothing to tell the tale of how they had met their death, as all lay in similar positions, with their legs and arms stretched out, clearly showing that they had been neither shot nor hanged. The pestilential odour which hung around the place prevented us making a closer examination, but we saw enough to prove that a horrible tragedy had taken place. A hundred yards further on we came across a little group of seven corpses in the same condition and position as the others, while behind some bushes we found girls' clothes, evidently where the poor victims had been outraged and stripped previous to being assassinated."

GEORGE DAWSON.—The strength of his moral teaching was largely derived from the firmness of his own conviction that the laws which govern human life are not to be evaded; that they assert their authority with relentless severity; that it is of no use to try to cheat them; that they have no pity; that we must obey them or else suffer the consequences of our disobedience. He insisted, with a frequency, an earnestness, and an energy which showed the depth of his own sense of the importance of this part of his teaching, that what a man sows he must also reap—no matter though he has sown ignorantly or carelessly; that the facts of the physical and moral universe have a stern reality; and that, if we refuse to learn and to recognise the facts, the best intentions are unavailing. The iron girder must be strong enough to bear the weight that is put upon it, or else it will give way—no matter whether the girder is meant to support the roof of a railway station, or the floor of a church, or the gallery of a theatre. Hard work is necessary for success in business, and the man who works hardest—other things being equal—is most likely to succeed, whether he is a saint or a sinner. A lie, no matter whether a man has persuaded himself that he is doing right in telling it, is a lie still; and sooner or later a lie will come home to the man that tells it. The facts of the universe are steadfast, and not be changed by



human fancies or follies; the laws of the universe are relentless, and will not relax in the presence of human weakness or give way under the pressure of human passion and force.—*The Rev. R. W. Dale, in the "Nineteenth Century."*

THE amount recived at the Mansion House for the relief of the sufferers from the famine in India has reached already to the sum of £250,000.

THE obelisk called Cleopatra's Needle has been safely floated, and is being conveyed to England.

DOGS.—The "Blue Books" of 1877, as of every year, deal with so many subjects that it need cause no surprise to find something about dogs in them. The Postmaster-General, in his report laid before Parliament, has to say that the local postmaster in a large town in the north of England states that 20 per cent. of his men were bitten by dogs in the past year, 1876—one man in five.

COFFEE contains tannin, and this is an astringent poison, and tends to constipate the bowels. Boiling or over-steeping coffee brings this out. Hence the injunction never to boil coffee. If this rule is observed few people would be obliged to give up their favorite drink on account of its "not agreeing" with them.

#### THE WASTE BASKET.

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ALAS! that such a cosy room,  
 A place should hold of fearful doom.  
 Alas! that Hope should here be torn,  
 That Fancy's heart should sink forlorn;  
 That midnight oil in gushes spilled,  
 Ambition's dream dies unfulfilled;  
 Alas! old basket, 'tis too true,  
 Much sweetness goes to waste for you.

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#### PHASES OF BELIEF.

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PRAYING FOR RAIN.—A scene occurred at Indore at the latter end of July which takes one back to the patriarchal ages. The season's rains were unusually late, and fears began to be entertained lest the drought which has desolated Southern India should be extending its ravages to Central India also. To avert this calamity Maharajah Holkar, accompanied by the Maharanee and all his household, proceeded early in the morning to a village about two miles distant from his capital. A vast crowd had assembled, and prayers and simple offerings of flowers, fruits, and water marked the humble faith of the worshippers.



Then the Maharajah took hold of a plough, and, himself guiding the yoke of oxen, turned more than one furrow. Meanwhile the Maharanee, acting as the wife of a peasant, waited upon the Maharajah, and at a proper time produced from the folds of her cloth his frugal meal for the day. Genial showers, it is added, at once descended upon the parched earth, and the people dispersed with shouts of gladness and much noise of tom-toms and shrill pipings.

At a meeting of the Glasgow Presbytery, yesterday, the Rev. Fergus Ferguson answered the questions regarding the Confession of Faith which he was asked to do at a previous meeting. He deeply deplored the occurrence of proceedings such as these, owing to the effect they were likely to have in chilling and repelling many earnest and able minds both within and without the Church, but he adhered to his statement that the Confession was not at this moment a perfect expression of the living faith of the Church, and therefore he thought it ought to be set aside and a confession put in its place, which was in a perfect sense the confession of the faith of the Church.

ZULU LAND.—One morning a short time since, the King was seated among his Councillors in the large cattle kraal at Ondine, when an eagle pursued by four hawks flew straight over the private huts, and when near where the King was seated was furiously attacked by his assailants, and driven out by the lower kraal into the veld. The King of course consulted the witch doctors, who said: "You are the eagle and the hawks are the neighbouring states, who have united and will destroy you."—1877.

NURSERY RHYMES OF THE FUTURE.—The learned Edinburgh professor who objected to Addison's Creation Hymn, "The spacious firmament on high," because it taught errors in science, will be pleased to hear that a new set of nursery rhymes are prepared, of which we give two specimen stanzas:—

Twinkle, twinkle, solar star,  
Now we've found out what you are,  
When unto the noonday sky,  
We the spectroscope apply.

This is as good as the couplet of Tennyson in its improved form—

Every moment dies a man,  
Every moment one is born,

which must be thus written, in order to bring the language into strict consistency with statistical science—

Every moment dies a man,  
And one one-sixteenth is born.

GOD, GOD, GOD.—It was a beautiful sight to see 50 battalions marching in columns of double companies across the



plain which divides the Superior from the Lesser Balkans, with their bayonets flashing in the sunlight, and their red fezzes brightening the otherwise sombre masses of troops. The front was covered by endless bands of Circassians, in rear of which came 4,000 cavalry, who were deployed into line as they approached the Haien Pass. Directly after the cavalry, two batteries of Krupp field guns, supported by a brigade of infantry, advanced in line, ready at a moment's notice to unlimber the guns and enter action, should the enemy, as we expected, still occupy the mouth of the Pass. The dullest heart would have been stirred by the clatter of the cavalry, the rumbling of the gun carriages, and the loud prolonged cheers of the soldiers of all arms, who, while marching in perfect order, *kept up a continual half cheer, half prayer, of "ALLAH, ALLAH, ALLAH!"* repeating the word so quickly that it was almost impossible to understand that they were simply repeating the name of the CREATOR.

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### MAJESTY OF SECTIONAL CHRISTIANITY.

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CHURCH ENDOWMENTS.—A Parliamentary return specifying the number and uses of the endowed charities of England and Wales has recently been issued, and the statistics which the document contains in reference to charitable foundations for educational purposes will be found peculiarly interesting. The aggregate endowments as classified consist of real and personal estate. The extent of landed property vested in the trustees of the multifarious charities in the list is given as 524,311½ acres—which in superficial area almost equals the entire county of Cambridge—and the rents and other payments derivable from these investments produce £1,558,251 per annum. The gross value of personalty of all descriptions amounts to £19,615,729; and the income from real and personal property together is stated to be £2,198,464. A considerable proportion of that sum is devoted to the maintenance of churches and chapels, lecturers and preachers in the Establishment and among various Dissenting sects. The total of £1,117,079, or more than half the gross annual proceeds, are applied to the support of almshouses and poor annuitants, the relief of casual distress, and the provision of medical aid to the destitute. The share appropriated to objects of a directly educational character is about £754,728, and it is with this item that we are at present more particularly concerned. In that sum is, of course, included the revenue realised by many wealthy



foundations willed by beneficent donors during past centuries. The aggregate income from these charities receives a large yearly increment in consequence of the advancing value of the tenements held in trust and bequests from new testators.

WESLEYANS' STATISTICS.—In the year 37 new books had been published; 34 books had been reprinted—making in all of works and books 71. Of the *Wesleyan Methodist Magazine* 162,000 numbers had been disposed of in the year; 264,000 of the *Christian Miscellany*; 540,000 of the *Sunday School Magazine*; 426,000 of *Early Days*; and 38,000 of *Our Boys and Girls*; which, together with copies of the *Pocket-book and Kalendar*, make a total of 1,857,000, exclusive of the 3,333,000 tracts. The return of the number of their Church members was read by the Rev. John Vaughan, the present membership being 382,289, showing an increase of 9,351 on the year. There had been 51,878 new members admitted, 5,461 deaths, 25,267 removals, and only 10,264 returned into the circuits. No less than 24,309 have ceased to be recognised as members, while there are 28,063 on trial for membership.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The 179th annual report of this venerable society has just been issued, and shows that a large amount of unobtrusive work is being effected. Bibles and Prayer-books issue in countless numbers from its presses, for use both at home and abroad. Its supply of really readable tracts and telling story-books seems yearly increasing, and at this moment subscribers are offered liberal grants of such works for school instruction, &c. But besides these and school and prize books, the Society produces literature of a much higher class. A New Commentary on the Holy Scriptures is now in course of production, as also three works by eminent writers on three of the chief non-Christian religions of the world, Professor Monier Williams dealing with Hinduism, Mr. T. W. Rhys David, the well-known Pali scholar, treating of Buddhism; and Islamism being taken in hand by Mr. J. W. Stobart, Principal of the Martinière College, at Lucknow. In the department of Christian knowledge we have the Bishop of Gloucester and Bristol's Charge, and other contributors are the Dean of Chester, Canon Barry and Professor Wace; while we also notice historical works by the Bishop of Truro, the Dean of Ely, Professor Plumptre, and Dr. Maclear. Professor Clark Maxwell and Mr. R. A. Proctor contribute volumes on "Matter and Motion" and the "Spectroscope." Since the year 1870 the Society has supplemented the efforts of the National Society in the work of school building by no less a sum than £15,000; it has also made grants for the permanent



or temporary enlargement of training colleges, by means of which upwards of 500 additional schoolmasters and schoolmistresses have been trained in four years for elementary schools. It has contributed £5,000 towards the endowment of the sees of Lahore and Ragoon, and £500 has been given since 1873 for Exhibitions to native students for holy orders. The Society has acquired land for splendid new premises at Charing Cross, the offices in Lincoln's Inn Fields being too confined for its extended work.

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## Editorial.

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SACRED POETRY AND MUSIC.—Spiritualists, knowing that there is a land of happiness for them, if they earn it by their disinterested works of usefulness, naturally bound with joy at the anticipation, and are glad to give vent to their knowledge and longings through the cadence of song. We often see bright sparkling songs of the future; but in the Protestant thinking and acting of sectarianism, some of the expressions do not quite fit the belief of all, and what is to be done? Reject? if so, our harps must be put on the willows, and the gift of song be useless, because all beliefs cannot allow the gradations of thought and knowledge in others to bask in sunshine. We well remember an incident that happened one Sunday night at Paris, in the public room of the hotel, in which were clustered a group from several of the counties of England. It was Sunday evening, and we had no inclination to sing social songs, the music and words of which all knew; but there was an evident inclination to *sing*. An effort was made, and strange to say, in consequence of the mutilation of the hymns by sectarian hymn-book makers, we found that, though the company consisted mainly of Church of England, Methodists, Independents and Baptists, no hymn could be sung because the *words varied*,—nay more, the very music varied,—so that there was a complete break-down, though that group had the same beliefs on the *essentials* of Christianity. The only piece of music and poetic flight they could join in was “Sun of my Soul.” That was sung again and again; and after we went to bed, and till we sank into oblivion, every now and then we heard a fresh start at “Sun of my Soul.”

Scotchmen have a oneness of words and arrangement of music where “Scots wha hae with Wallace bled,” and other national songs are concerned. Irishmen have their national songs, the Welsh theirs, and the native English theirs; but the Christians have neither words nor music. They are *dumb*,



because the beautiful hymns of the poets are altered to fit in with some doctrinal twist. We advise all the sections named to band together speedily, and select say 12 hymns, all agree shall be sacred from change, and 12 tunes in like manner. This could be easily done by binding themselves to use the *original* words given by the poet, and the music which came *originally* from the musician; let there be no variations. We know the book publishers and music publishers might object; but the gain of one heart and expression in all the social and national gatherings of Christians, would blend all sections in oneness of song, when thrown into each other's company, as that group was that Sunday evening in Paris—that city of work and theatre revellings on Sunday; instead of the British Day of Rest,—the Sabbath day for family groupings, free from the chance of business requirements: Parents and children mellowing into each other,—a living group of Immortals.

TO ARTICLE WRITERS.—We desire the churches to *know* our settled convictions as to the main principles in theology; and *then* for a year or two, hammer the public mind into a shape in harmony with the Divine attributes and developments, as illustrated in nature: a store infinite for finite men, each mind taking for examination and thought his hobby subject. We desire that argument be supported by illustrative Facts.

WHO TOLD THE BUILDER to plant the foundations of the Great Pyramid, 4047 years ago, exactly on the spot of land which is the centre of the dry land of the world, whether you point North or South, East or West? The belauded and magnified Egyptians had no existence when it was erected in the land since peopled by them. The internal masonry develops that it is a symbolical building, illustrating the laws that govern this world, the solar system, the universe of orbs. It proves that the Architect knew those laws, and their mannerism of action. In it are the standards of weight and measure. In it are recorded the order of *mental laws* which were to develop the FUTURE from the date of its finish, 4047 years ago. Eras of Mind arranged, and as certain as the coming, and going, and coming of the leading guiding stars in space; as certain as the movement of the olden Pole Star, a Dracon which passed the eye of the shaft of the angle tunnel 4047 years ago, and will, for the first time since, again pass the same spot in 1881,—1881, that foretold year of new wonders so near at hand. There are no inscriptions, no images inside that mighty silent casket of knowledge-gems stored within it, but the narratives are, through measure and weight, revealing to us a power—an intelligent power—a spiritual power—beyond, superior to man, which



moved on the builder physically, we conceive through spirit drawings, as Solomon's Temple was given, by ghost action on the hands and fingers of David, King of Israel, as narrated in Chronicles. Be that as it may, the prophetic future revealings, prove the *pitiably littleness* of the modern Materialists, who strut their hour in theory scheming, to give place to others as guiltless of extended knowledge.

ARTICLES.—We have received several valuable short articles from heart-earnest writers; we have put them in the army of reserve, to be brought up when the division of thought they refer to has to be defended. At present we are helping to assail the fortifications of the Anti-Rationalists and Oblivionists by the artillery of power; facts are our shot, arguments our powder. We glory in being one in the battalions of Christians. The Protestant, Roman, Greek are to us as one army; and we look on earnest Jews, Mahomedans, Lamaists, and Hindoos, as our Cousins: The same LORD over all. Our captain is the same Lord God Almighty. Our regiment clothing may be faced differently with the trappings of divisional needs; but we are one in love to the same personal Infinite, and heart and soul we, as led, march to the front, or flank, or rear. Having had given to us the command of one of the batteries, we say work, toil, fag, use your knowledge and opportunities by bringing us shot and powder. Rest in heaven.

EVILIZED MEDIUMS.—We rejoice that the dark *séance* mediums are being disgraced one by one, are being dragged to the light. "They have loved darkness rather than light because their deeds were evil," they being willingly the instruments of devils. They have acted as false lights hung out to lure the mariners. Often, often in sorrow, we have read the glowing commendations by our English and American contemporaries of unselected physical and trance mediums. The notorious biological utterances of some trance mediums have been to us a curious phenomenon. The journalists and the audience bowing down and receiving the teachings of sham Indian papoose girls and boys—girls for youths, and youths for girls—sham Chinese foggy-pogies—any chatter accepted if it only was anti-Christian. Sammy, Geordie, Joey, Meggy, Peggy, because called spirits, are petted. Even if some of them were real, they would, if *seen* in our homes, have the front door opened to them, and the household dogs watching their exit off the premises.

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REVIEWS.—The pressure of current knowledge bearing on the phenomena of Spirit-power, through the two great powers Body and Soul, forces us to postpone the "Reviews."—Ed.



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The value of the registered Mortgages has been certified under							
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Making the margin of value not less than	...	...	...	...	961,000	0	0

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