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APRIL, 1877.

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# 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

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

Spiritualists! Our Battle Cry is now—ATTACK.

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✂ In May Number Articles by the EDITOR, D. D. HOME, DR. MAURICE DAVIES, and Dr. SEXTON.

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## TO READERS AND CORRESPONDENTS.

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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.

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S.—The Great Pyramid in Egypt is an isolated *prophetic* erection created 4,170 years ago. It unquestionably proves in *stone*, that the Mosaic and Christian Eras were foreseen, and the number of years they were to last known to the designer. The logic of facts can be understood by reading Professor P. Smyth's important book called, *Our Inheritance in the Great Pyramid*.

K. M.—We desire to receive home narratives of special providences. Of apparitions such as St. Paul saw when on his voyage before the shipwreck.

RECEIVED.—L. C., G. S., J. E., M. D., M. S., H. J., J. S., S. H., G. W., and M. C.

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# THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

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APRIL, ]  
1877.

WHAT IS TRUTH? THAT WHICH IS.

[No.  
208.]

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## THE UNIVERSE.

BY THE EDITOR.

THE Universe, in its vastness, is beyond the comprehension of man's faculties, yet it is material. The ponderous balls of metal revolve in circles at such distances as to prostrate our powers of calculation and comprehension of such distances; and force us to confess that the attempt at naming numbers, conveys words only; language is so feeble, that it affords no idea, except that one which swallows up all in its measureless nothingness—"incomprehensible." When we find that the sun which lights our world is, say 91,000,000 miles from us, that a ray of its light travels to us at the rate of 192,000 miles in every second of time, or every breath we draw—that while the earth is 7,912 miles thick, the sun is 853,380 miles; equal to 1,200,000 globes of the size of our earth—we are lost in the distance, light, and size of the object; but when we reflect, that that sun only shines by borrowed light, is only one of a number of suns fed by one great central sun (Alcyone) in the Pleiades; and again, that that sun, compared to which our earth, our vaunted and boasted earth is as a floating particle of dust to an orange—is only a lesser light to other worlds, systems, and suns of greater magnitude, we are perplexed in the labyrinth of finite infinitude. Urge the thoughts of the mind into action, count our hundreds, our thousands, our tens of thousands, our hundreds of thousands, our millions



of globes, or spheres, or stars, or suns: take our eyesight scan of the heavens, whether at the north or south side of the equator; take our common telescope, and the sum of worlds is *countless*; look at the Milky-Way, and the nebulae scattered throughout the heavens as fringe clouds in the sky, which the telescope of Herschel and of Rosse resolve into worlds, countless, myriad worlds; displaying fresh nebulae in far-off yonder, for the resolving of which no instrument yet made, or likely to be made, will ever display, even as dots or points, those stars or suns, or what else you choose to call them. Herschel states, that in seven minutes 50,000 passed the field of his telescope—that 860,000 stars were visible with the telescope—each star a sun. If accompanied with the same number of planetary bodies (we have in our solar system, say 108) behold an assembly of 8,400,000,000 ponderous globes of rock, or semi-metal, or whatever the earths are composed of!—where is the man whose intellect thrills not with wonder and with awe? Grasp—comprehend, if you can, the mighty, the magnificent scene; pierce if you can through the light of day into the ether of the limitless; continue to look at that awful procession of fleeing worlds travelling their thousands of miles per second; and dare we say with the atheist, “There was—there is no Creator, no Sustainer?” Track, if you can, the movements of those glorious orbs; watch the circle sweep of thousands—the elliptic orbits of some, the apparently erratic course of others; calculate their distances, the one from the other; and who dare affirm that that Creator, that Sustainer, has no organization of workers, to carry out the details of so infinite a universe? Materialist, do your “Idealist” bridge and building-makers not engage their superior and inferior workmen, to embody and utilise their conceptions and plans? Is not earth a portion of the universe, governed by the same laws which govern the countless hosts of orbs? If you cannot grasp the size, and analyze the material; if you cannot understand how the food, the bread you eat, and the water you drink, is metamorphosed into flesh, material flesh; how can you deny as a thinker, as a reasoner, that as life, mind, mental action is more subtle than matter, you are likely to be lost, paralyzed, and subdued, by the might, magnitude, and irresistible power, life and ideality, of its energies, *when not* incorporated in flesh? Man in flesh, without lifting his hand, employs his fellow-man, animals, metals; he wills, he moulds each according to his knowledge of their capabilities; and mountains are pierced or blown up, rivers bridged, the land lined with railways, and the earth almost girded with the metal nerves of electricity, conveying the thoughts of man with the speed of light.



Shall man, a mere mite in creation, yet endowed with intelligence, to us so wonderful, be the only intelligent intellectual power in existence? May there not be beings governing those ponderous orbs, as much superior to man in size, wisdom, knowledge, and mental energy, as man is to the slug in his garden? Do not analogy and common sense lead us so to conclude? Doubtless, the field-mouse is surprised when the powder-blast shakes the mountains and scatters the blocks of granite broadcast on the plain, and but little comprehends the mental powers of the being *Man*, who produces the result. Can we not imagine, if we cannot comprehend, the existence of powers as superior to man as man is to the field-mouse, who can so direct the ponderable as to blast an orb and create from it other orbs, or planets from that world so riven. Witness the recent proof discovered by the astronomer, through inductive science; "that if there has been a disruption of an orb, the violence of the disruption, and the direction of its several parts, would lead us to expect those broken-off portions in certain parts of the heavens;" and after patient watching, continued for a series of years, there were they found traversing space, millions of miles distant from our sun—Astrea alone being 247,000,000 miles distant from the sun—verily figures, without a comprehension of the distance being conveyed to the mind of the reader.

Three thousand four hundred years ago there was written in the oldest book known to us (the Book of Job) sentences which illustrate the great extent of astronomical knowledge possessed by the great minds then thinking out the great problems of life,—“Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?”

Look at that courser of the heavens, Uranus, of whose satellites only one man—Herschel—has ever seen the whole: his flight *once* round the race-course of the universe takes more than two generations of men; his orbit distance is eleven thousand three hundred and fourteen MILLIONS of miles; and it only takes him eighty-four years to perform it. His distance from the sun, is 1,828,000,000 miles; his *nearest* approach to this world, or earth, or atom, is say 1,765,000,000 miles; he belongs to another system, or law from ours; his satellites move in quite the opposite direction to the satellites of the other planets of our solar system, showing that we are only at A of the alphabet of Divine knowledge. In the contemplation of such scenes of magnitude, of skill, of wisdom, are we not tempted to huddle ourselves in the sackcloth of humility, and, overawed, forced to *feel*, that “the LORD reigneth, he is clothed



with majesty—the Lord is clothed with strength, wherewith he hath girded himself—the worlds also are established, that they cannot be moved” from their orbits? The great and the wealthy stud their bonnets, their coats, their shoes with bits of stones they call diamonds; and as light falls on their dresses, the dots sparkle on the robes, and their fellow-men gaze, admire, and envy. Lift up your eyes, and behold the diamonds which sparkle on the mantle of Deity! not tied by threads of silk-worms to doublets of sheep’s wool, but revolving and intertwining in all the harmonies of circular and elliptic transformations of position and appearance—in all the massiveness and actuality of gold, of silver, of crystals, of diamonds, of oceans, of mountains, of landscapes, of trees, of rivers, of birds, of beasts, of fish, and of men—in all their microscopic splendour of developments. In the blaze of such splendour, in the magnitude and magnificence of such creations—“Let everything that hath breath praise our God,” and MAN be the conductor on earth of the choral song, “PRAISE YE THE LORD.”

Recalling our minds to the mechanicism of Nature, and considering those orbs as molten matter, crusted with the scum or dross, like metal in our crucibles—what is there unlikely in the disruption of those balls of matter by the condensation, in certain directions, of gaseous powers, and in their molten state, assuming the spherical shape as the “shot” used by our sportsmen, are formed, when in molten stream the metal passing through the sieve, acted upon by the atmosphere, divides and rounds itself into spheres, as rain into drops? Such imponderable and powerful unseen agencies *may exist*, are *likely* to exist, and we can conceive *do* exist. Have not oxygen, hydrogen, and nitrogen unseen existences, yet are they not acknowledged to possess energies which in certain proportions can prove themselves more powerful than iron or granite?—putting the feeble, semi-water thing called “human body” out of the question. If so, can we not conceive of intelligence, mind, or life, inhabiting a body of unseen essences in certain proportions, and such life holding those essences in cohesion, as life does with the seen particles, called the human body; and on the abstraction of *life* from either, a dispersion or resolving of the substances into their originals? Let us comprehend, when we remember that water constitutes so large a part of the human body—that that water is composed of mainly two powers, oxygen and hydrogen, seen merely because of there being only certain proportions of each. Vary the proportions, and they are unseen, yet existent; apply heat, and we have light; alter again, and we have the leading principle of the air we breathe; alter yet again, and all is



unseen, but so powerful, so subtle, so destructive, that if all living beings were placed within the sole influence of either, in a few seconds, at one fell swoop, man, beast, and bird would be extinct! Earth's crust would pass through another phase or stratification, and silence would reign unbroken. If, then, when the *moisture* is extracted from man, the elements remaining would not make much more than a handful of dust, whilst the other parts are so bulky, so energetic, yet unseen—have we not a connecting link there between the visible and the invisible, between life seen and life unseen?

The creation of globes of matter must have had a commencement, a development in far-off time; the mechanism of the lesser leads us to the principle of mechanism of the greater; and when we take a matter-of-fact view of the universe, its thousands, its hundreds of thousands, its millions of globes, as much larger in size than the earth, as the moon is to an orange; when we consider the immeasurable range of their circle sweep, the order and regularity of their appearance and disappearance, their grandeur, magnificence and sublimity, in comparison with which, the solar system circuit is as the ring fence of a private park in all its littleness—we are irresistibly carried to some great foundry for globe-making as far removed in size as our shot manufactories are from shot; as time is from eternity; yet there must be such a manufactory. Everything on the earth in the shape of “art” has the evidence of a designer and workmen. Man is evidently finite of the Infinite. The chain of reasoning leads us to the conclusion, that the works of art as displayed in the frame-work of the mountain and the valley, in the ocean and the river, the mammoth tree and the lichen are parts of a great whole—perfect, symmetrical, and useful—works of art which to the careless eye and near view appear rugged or tame, useless or pretty, stupendous or trifling—no more a just criticism, than if a fly resting on the ceiling, yet, having intelligence and voice, were to say that Michael Angelo's massive and unique paintings were ugly daubs, because the painter, measuring the distance of the human spectator from the object, dashed his lumps of colour on the surface, and by light and shade produced his results. Therefore, O man-fly, know that this universe was not made for you alone, but also for higher, nobler intellects or intelligences; who with eye-powers as superior to yours as your eye is inferior to the Rosse telescope; see beauty, loveliness, and order in all. Let even man ascend to Snowdon, pigmy though it be, and let his eye roam over the landscape, the hill, the valley, the water, the trees, the sky, and all its harmony. The spirit in a man seems to repose in God.



As we have an object in view, in thus carrying you on the wings of truth into the regions of immensity; and as it is not often that plodding energetic men take a look upward, except it be to ascertain the need for an umbrella; lay aside the scales and the laboratory, and for a while change the routine of action, and weigh the evidences and calculate the facts, brought to decide whether you are a mortal or an immortal; much depends on it—much as a man, much as a father, if honoured with that title—much in your relative character. The man who builds his house in the dry water-course, because he finds it convenient to cradle the sand, and find the gold particles near his location, but overlooks the storm-currents, which are certain to descend and rush in turgid torrents down on and over him and his, is not more foolish than he who stakes on the present body and mind; whereas by a little observation, energy, and common sense, he would find that the worm-pit is not the last of him—that life is continuous—that certain physical, mental, and moral laws are as regular in their action as the earth's course round the sun; and that non-attention to these laws will produce antagonistic results, personal and relative. Speed we then again upward to the sun, and in addition to the distant stretch of 91,000,000 miles, consider that it is a ball or substance 1,200,000 times greater than our globe—that if it were possible to make its thickness only the diameter of our earth (7,912 miles), the *hollow* would be sufficiently large to put within it *all* the globes which form our solar system, and give space for our earth and moon to revolve in their annual circle sweep, as at present,—that if certain alterations were carried out for lighting up the spheres inside, instead of outside,—the same sky and midnight star scene would apparently be visible to the eye. If, then, we were to stand on the outside crust of the sun, the absence of the *internal* worlds would *not be missed*; but thousands upon thousands of glorious, ponderous orbs would be visible, relatively as large and as far from the sun as the sun is from the earth. Some globes speed in the elliptic, others in the circle; some pursue their course in a sort of forked lightning manner, yet all in their order, all in their distance, all in their time; even if that time be five, fifty, five hundred, five thousand years to rush their round; or twenty-five thousand years for the so-called fixed stars to take *one* circle sweep of the heavens,—no hustle, no bustle, amidst the throng. The chorus song of Æolian music produced by that great, grand instrument of rolling, rushing orbs through space is ORDER; order in composition, order in development, order in brilliancy, and order in harmony; not one string unstrung, and all embroidered with light; and say you *thoughtfully* there



was no designer, no creator, no workers? That the globes made themselves, lit themselves, leaped into space, developed the laws of attraction and repulsion, positive and negative; granite and minerals made themselves—oceans, trees, fish, birds, beasts, and men were self-created? Absurd, foolish, contemptible! Those orbs must have been created by architect and workmen for an object; as much as any mechanism is invented and produced on earth by men. Call the workmen angels, or archangels, if you will; any name given develops no Being large enough, intellectual enough, for us to grasp his appearance, as a workman for the Creator of worlds. This is obvious, if we cannot comprehend the composition and mechanism of the work, we need not wonder at not being able to comprehend the workers. The great Pyramid in composition, size, and shape, and prophetic revealings gives us no idea of the texture, form, and intellectual powers of the workmen who created it, or of the designer who planned it. By parallel reasoning, the one is as hidden as the other; yet they existed, and produced their work.

One important and vital portion of heaven's wonders is the COMETARY. A few years ago we saw a wonder in the heavens—Light streaming many millions of miles in space, travelling at the rate of about 2,500 miles per second—light so transparent, though thousands of miles thick, that stars could be seen through it; it had no *solid body*, though impelled or drawn at such a speed. How came it into existence? what is it composed of? what are its duties? where is its birth-place? what space will it travel before it returns? These are questions which show the *finite* powers of man, great as those powers undoubtedly are. The comet of 1680, to us one of the first magnitude, can only effect one revolution after a flight of five hundred and seventy-five years, at the rate of 880,000 miles an hour; others in their varied shapes and periods obey their law of speed and distance, as regularly as the earth performs its allotted task. We refer to Comets, because of their being a part of this universe of wonders, and because their light will be useful as a substance and explanation of certain phenomena yet to be examined. Nay, more, we conceive that cometary substance is the *connecting link* between Body and Spirit. Of the truth of this proposition more hereafter. Would we could stand on some spot in the uplands of space—look down on those bright glorious things of light, speeding their rounds with spiral energy and sweep—toning, in their courses, the atmospheres of the stars or worlds, as positives and negatives: so subtile, yet so powerful; so thick, and yet so thin; so material, so immaterial; so much of substance, and yet so much of nothing—nothing at least to those who assert that solid earth is the material, the parent of all; that the phenomena



on and around the earth are the products of Earth, and that all flow from it, and nothing to it. For the present, let us quit those wondrous Comets, and take a passing glance at the composition of Worlds. The telescope has enabled the astronomer to perceive through the luminous atmosphere which surrounds them, that they are solid, having their mountains and their valleys—that in the moon volcanoes exist, and also terrific mountains; many of them perpendicular on their sides as walls of masonry—that in the valleys are to be seen huge blocks of rocks scattered about, but no water—no evidence of life; leading to the conclusion that the scorching sun pouring for hours on the surface, would wither, dry up rivers, and annihilate life. It may be—it may not be. When we read works issued by noted men of science, instructing the people and referring to the popular idea of there being heat in moonbeams, and, asserting that not the slightest indication of heat is manifest, *therefore*, moonlight has no heat; we pause, and refuse to tack our faith to the girdle of such astronomers, because a series of experiments made in 1844 by Baron Reichenbach of Vienna (he taking life matter as instruments, instead of dead) discovered the fact that the rays from the moon were *warm*, and the rays from the sun *cold*. These facts are ignored by the teachers of the present day, they strike at the root of several received theories, the enunciation of which have given their authors a niche in the temple of fame, but the breaking down of which would make them weak like other men. As sun rays *are* cold, if there be absent from the moon's surface the something—say oxygen—which chemicalizes the rays on earth, then its sun may light, but not scorch up; or, a minute portion of that earth's something would be sufficient to light and gently warm beings possessed of life on the moon; rendering water or a vapoury atmosphere unnecessary. This is no idle whim or fancy: test it by ascending Mont Blanc; you then are nearer the sun than when in the valley, but why surrounded by perpetual snow if the rays are hot? Again, test it by passing sun rays through a piece of ice; the rays have not dissolved the ice, but have set fire to the paper placed beneath it. Sun rays, therefore, are only scorching when united to certain gaseous particles in the lowlands of earth. These views of the chemical sympathy between worlds, and the different results which must flow from the absence or presence of any one chemical in a planet or its satellite, open up the reasons why life may be in existence, and be sustained there with as much ease as life on earth. Who can limit the Deity in the creation of tubes, muscles, framework, respiratory instruments for any kind of air he chooses? Look at fish: if we had never seen one, could we



have conceived of life in a substance like water? Test it by our own feelings and habits, and the thing is absurd. But we have no desire to pursue the idea further at present, and it is introduced here to show that judgment is often passed on questions before the whole bearings of the subject are before the judge; and that the masses of people, unable by their attention to other matters, to devote their time and intellect to examine and test, accept on trust declarative decisions—by such a teacher, and often are misled. We would roam longer among the stars, and refresh your mind with the astounding discoveries of the astronomer—some old, but ever fresh; some new, known only to a mortal here and there; but we must leave them, having only taken a bird's-eye view of the universe, to show its relation, its affinity to Earth—Earth with its minerals and metals, its oceans, its atmospheres, its verdure, its fish and its birds, its beasts and its Men; so that we may the more clearly perceive cause and effect, more efficiently analyse the body of Earth and find its SOUL; and having found, search again to see if there be not the intelligence of SPIRIT in existence, acting in and with that amalgamation of particles called MAN.

## THE MASSORAH.

(*The Times.*)

JEWISH literature is, like the Jewish people, a mystery. It is an unknown land or known only to a few hardy and resolute explorers. When a few years ago an enthusiastic and accomplished Jew wrote his tale of the Talmud, it came upon the world with the surprise of a discovery. Men marvelled that such treasures should so long have lain hid. To the vast majority of Christian students, to the vast majority even of the Jews themselves, the Talmud was like a buried city—a few fragments had been dug out, but these seemed of no great value, and did not invite to further research. "Let it alone," men said; "you will find nothing better there, however far you may push your search, than a long series of irregular lumber-rooms tapestried with Rabbinical cobwebs. No doubt the explorer of these strange recesses did excellent service in bringing to light some curious and interesting objects, and gave fresh impulse to a neglected study. No doubt the tale was told with singular vivacity and with a picturesqueness of grouping and colour which charmed and dazzled the imagination. But sober readers withheld their assent from the writer's brilliant para-



doxes, and it was manifest that the enthusiasm of a man who felt he was to the mass of men in the position of a discoverer had betrayed him into serious, if pardonable, exaggeration.

The department of Jewish literature to which we are now about to introduce our readers is of a very different kind; one that has been equally neglected, one that appeals far less powerfully to the imagination, but one in many respects of a greater importance, and the investigation of which is likely to lead to more useful and practical results. For the last 18 years another distinguished scholar, Dr. Ginsburg, has been engaged in the laborious work of collecting the materials for a *critical edition* of the Old Testament Scriptures. It has long been a reproach to our Biblical Scholarship that so little has been done for the text of the Old Testament. The labours of Kennicott, from which so much was expected, produced nothing but disappointment; his collation of MSS., not being based on any sound principles, was practically worthless. De Rossi's was very much better, but neither he nor Kennicott troubled himself about the Massorah, without a thorough acquaintance with which no critical text can be constructed. It is to this point that Dr. Ginsburg has more particularly directed his attention, and here we may expect some valuable results; for hitherto a curious misapprehension has attached to what is familiarly known as the Massoretic text. What is the Massorah? The word *Massorah*, or, as it ought to be written, *Massoreth*, means tradition. The text in our printed Bibles is commonly supposed to be the text as settled by a certain body of men called Massoretes, who were the custodians of this tradition. No mistake could be greater. The Massoretes were not a single body of men or a single school; the Massoreth is not a single collection of marginal glosses establishing for ever one uniform text. On the contrary, the Massoretes were learned annotators, belonging to many schools, and their marginal annotations vary considerably in different copies. The Eastern Recension differs from the Western, and the different families of MSS. belonging to the latter, French, German, Italian, and Spanish, present more or less considerable variations. The critical value of these glosses consists in the fact that the labours of the Massoretes were directed to the careful enumeration of all the words and phrases of the Bible. The marginal note tells us exactly how often each particular grammatical form and each phrase occurs in the whole Bible and in the several books, and also in what sense it is employed. It is obvious, therefore, at a glance that no new reading could creep into a passage without being immediately detected. The scribe may make a blunder, but the Massoreth checks it; for the Massoreth is not the compilation



of the scribe who copies it, but is taken from model codices of a much earlier date.

The extreme minuteness of this verbal criticism has so multiplied and has been carried to such an extent, that Elias Levita says in his work on the Massoreth, that he believes that if all the words of the Great Massoreth which he had seen in the days of his life were written down and bound up in a volume, it would exceed in bulk all the 24 books of the Bible. Only two attempts have yet been made to collect these scattered notes and glosses—the one in the well-known work entitled *Ochlah-ve-Ochlah*, the other in Yakob ben Chayyim's Rabbinic Bible published at Venice in 1526. But Dr. Ginsburg has done far more than his predecessors in the same field. With infinite pains and labour he has collected and digested this vast mass of textual criticism. For the first time the Hebrew scholar will really know what the Massoreth is. Hitherto, as we have said, it has been scattered in a number of different MSS., often written in the form of an ornamental border to the text in minute characters, and with many abbreviations, and in many cases requiring not only great patience, but a wide acquaintance with the peculiarities of the Massoretic scribes for its decipherment. Now, all these various editions of the text, all these traditional notes, will be classified and arranged under the head of the several MSS. to which they belong, in parallel columns, so that the eye will see at a glance how far the MSS. agree, the additions in one case, the deficiencies or variations in another.

There is, however, one feature of Dr. Ginsburg's labours to which we wish to call especial attention. It is the use he has been able to make of the Eastern or Babylonian recension of text and Massoreth for comparison with the Western. It was well known that a divergence did exist between these two recensions, and that as there was very early a different system of vocalization, as well as a difference in traditions between the Eastern and Western Jews, so there was also a difference in their MSS. of the Bible. But before the year 1840 the only record of that difference that had been preserved was the list of variations given in Yakob ben Chayyim's Bible, which was extremely defective. Now, however, a very important discovery has been made. Among the MSS. recently acquired by the Imperial Library at St. Petersburg, there is, besides a fragment of the Pentateuch, a MS. containing the whole of the later Prophets, exhibiting the Eastern recension; and as this MS. has also the Massoreth, we are enabled thereby to ascertain the Oriental reading of a large number of passages in other books of the Bible, besides those which are comprised in the MS. We



thus get a recension of the text which is very much earlier than any existing MS. of which the age is undisputed.

It must always be a matter of the deepest regret that no Hebrew MS. of the Bible of any antiquity has come down to us; for on how many dark passages might light be cast, if a codex were discovered even as ancient as the most ancient MSS. of the New Testament? It must always enhance our regret to reflect that Christian barbarism is to a large extent responsible for this calamity. The savage and unrelenting persecution of the Jews has left an indelible blot on the pages of Christian history from the beginning of the 11th century to the middle of the 16th. There is not a European nation, scarcely a European town of any magnitude, the annals of which are not disgraced by the intolerable cruelties practised on this people. Popes, Fathers, and Councils vied with one another in denouncing them. Edict after edict was issued against them. No insult was too coarse for them; Jew and devil were synonymous terms in the Christian vocabulary; they were outside the pale of humanity. Again and again the fury of the populace, stirred up often by renegades of their own nation, was let loose upon them; their houses were plundered, their property confiscated, their wives and children violated before their eyes. The tale of "Christian Atrocities" in those ages reads in many exact particulars like the tale of "Turkish Atrocities" with which we have all of late been familiar. Thousands of Jews were compelled to abjure their faith and to submit to baptism; thousands more were banished from the cities or countries in which they had settled; great multitudes were tortured and cruelly put to death. Their *Selichoth* or Synagogue hymns for centuries were one great wail going up to heaven, a cry like the cry of the souls pleading beneath the altar, "Lord, how long?"—a bitter lamentation, the burden of weeping and great mourning as of Rachel weeping for her children, and refusing to be comforted.

In these outbursts of religious fanaticism we know that many precious books and MSS. perished. Synagogues were plundered, burnt, razed to the ground, and the rolls of the law torn to pieces and strewed in the streets. On the 17th of June, 1244, twenty-four cart-loads of MSS. were burnt in Paris alone. "I have not a single book left," writes a French Rabbi to R. Meir of Rothenberg; "the oppressor has taken from us our treasures." Many books were thrown into wells; many were buried in the earth to conceal them from Christians. The possessor of one Codex thanks God that he and not the earth has been the means of preserving it. "We are forbidden," writes Abr. ibn Ramoch, at the close of the 14th century, "to have the Torah (the Law) in our possession, and other books which they have carried off



into the churches." Another complains that the holy books were disfigured by the ruthless hand of the Christian scribe, and many a fair parchment cut to pieces and made to serve for repairing the boots of the Nazarene. It is the persecution of Antiochus Epiphanes repeated, intensified, prolonged through centuries.

Add to all this the fact, that it has been the practice of the Jews themselves to consign to oblivion all imperfect copies of their Scriptures. The Talmud enacts that if a copy of the Law have two errors in a page, it shall be corrected; if three, it shall be stowed away. The act by which this is done is called *Genziah*. By the Kararite Jews the receptacle itself in which incorrect or mutilated copies of the Bible were placed were called *Genziah*; but it is not so called in the Talmud. The receptacles in which all imperfect or injured MSS. of the kind are placed are called by the German Jews "*Shemoth-boxes*," in allusion to the names (*Shemoth*) of God, because every scrap on which that name might chance to be written, as might be the case with any leaf of the Bible, was held too sacred to be destroyed, and must, therefore, be solemnly deposited in the receptacle prepared for it. No Hebrew MS. was therefore preserved by the Jews merely on the ground of antiquity, and taking this circumstance into connexion with the wholesale destruction of MSS. by Christians during the Middle Ages, to which we have already referred, it can no longer appear surprising that our oldest MSS. are so comparatively late.

Thus Jews and Christians have conspired together for the destruction of these precious documents. The earliest known MS. of the whole old Testament (which is in the University Library at Cambridge) only dates from the middle of the ninth century. A fragment belonging to the beginning of the same century is in the Library at St. Petersburg. The beautiful MS. of the Later Prophets in the same Library, already referred to, bears the date A.D. 916. We must not, therefore, indulge unreasonable expectations. It is scarcely probable that even Dr. Ginsburg's collations will furnish us with a *large* harvest of important textual variations. But his work is one of which it is scarcely possible to exaggerate the value notwithstanding. It will give us, what we have never had before, a really accurate collation of all the best MSS. of the Old Testament, together with a complete view of the Massoreth of each. The work will fill four folio volumes when finished. The publication of such a work is an enterprise too great to be accomplished by any single individual unassisted. But it may be hoped that our Universities, and that Biblical scholars in this and other countries will take care that the funds requisite for its publication are forthcoming.



We cordially congratulate Dr. Ginsburg on having brought his labours so nearly to their conclusion, and thank him in the name of all students of the Hebrew Bible for this most important contribution to the formation of a critical text of the Old Testament.

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### MR. GLADSTONE ON THE "PULPIT."

THE Right Hon. W. E. Gladstone, M.P., was present at a conference on "Pew and Pulpit," held at the City Temple, Holborn Viaduct, on March 22nd. On rising he was warmly cheered, and said:—

"Dr. Parker and Ladies and Gentlemen,—If I rise to say a few words upon this interesting occasion, I assure you that my main purpose—perhaps it ought to be my only purpose—is to convey to your minds the great respect and sympathy which I feel for the aim of these meetings. We are here upon common ground. If there be differences among us, I am one of those who think that it is the business of any man of a manful character to sink those differences upon proper occasions, only let him upon all occasions take care that they never become to him a cause of bitterness and evil-speaking. But we are here upon common ground, with a great and mighty function, belonging from the first especially, almost exclusively, to revealed religion,—a function the efficacy of which most undoubtedly depends in the main upon the matter which is preached. We are here as Christians,—and you are fitter, I have no doubt, to impress that upon me,—and it is the preaching of Christ our Lord which is the secret and substance and centre and heart of all preaching, not merely of facts about Him, and notions about Him; but of His person, His work, His character, His simple yet unfathomable sayings—here lies the secret, the art of preaching. I am not here to touch upon those solemn portions of the subject which are more fitly in the hands of others, as I understand the purpose you are proceeding upon is this conception, which I take to be a true one—that, independently of its great and sacred aim and of the matter to be taught, preaching is an art, and that in the careful consideration of that art lie many secondary but not unimportant means for the more complete and perfect attainment of the end. With these we are all familiar. We know that the word—not in its theoretical sense, but as the briefest mode of expressing the art of business and conversation—the word in man is a great instrument of power. As long as 3,000 years ago, among those ancient forefathers of the Greek nation, from whom we have still in many



things much to learn, and in whom we find a multitude of points of sympathy, it is most remarkable that the great orator, the great poet, who has commemorated their deeds, and who lived in a time of turbulence and war, nevertheless places one other instrument of power upon a level with the sword, and that is the word proceeding from the mouth of man. Well, now, this word has to be consecrated to aims most high and solemn, which were in great part hidden from the men of those days; but the more high and solemn the aim the greater ought to be the care that the means for attaining such an end are carefully considered and wisely employed. Now, it is difficult on this occasion to avoid, yet I am unwilling to assume, the character of a critic; for it appears we have only the choice of criticising the preacher or criticising the hearer. But I cannot avoid expressing my strong concurrence in that which was said by your respected pastor, Dr. Parker, and by Mr. Sawyer. I think that upon the whole—at least, I speak of the religious body with which I am chiefly conversant—I think the pulpit gets somewhat less than justice from those who sit beneath it. Anyhow, that complaint of “commonplaces” is one, doubtless, very often urged with truth, but sometimes urged without sufficient warranty or justification. Your Chairman has well told us that the most essential elements and constituents of life are in those commonplaces of life, and while he spoke I bethought myself of what I take to be the truth, that the real reason in a large number of cases—though I by no means say in all—why the declarations from the pulpit are thought to be “commonplaces,” is because there is some deficiency in that healthy appetite by which they ought to be received by the pew. He reminded me of an illustration, which I think is apposite, in one of the short but beautiful poems by Gray—and Gray never wrote anything which was not beautiful—in which he describes the case of an invalid whose recovered health just enables him to go forth from his house and return to the beginnings, at least, of common life—

The common air, the sun, the skies,  
To him were opening Paradise.”

What can be more common than the air, the sun, the skies? But to him they were “opening Paradise,” not because they were anything more in themselves than they were for multitudes who wandered under them unheeding and ungrateful, but because by the stern lesson of his privations he had learnt how precious they were, and returning energy and health made him know the high value of those blessings.

[We could not resist inserting the foregoing bold and noble utterances, read just as we were “slaughtering the innocents” in the shape of withdrawing paragraphs intended for this month.—ED.]



## SPIRITUALISM OPPOSED TO INSANITY.

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 BY EUGENE CROWELL, M.D.
 

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THE number of asylums or institutions for the insane in the United States, July 1, 1876, according to the *American Journal of Insanity*, was:—State Institutions, 58; City or County, 10; Incorporated Charitable, 10; Private, 9, total, 87. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 28,558.

In December last—1876—I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States:—

1.—The number of patients admitted to, or under treatment in, your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2.—In how many cases was the insanity ascribed to religious excitement?

3.—In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies, or published official reports—generally both—from 66 superintendents, but of those only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports, and written replies, is given in a tabulated form on the next page, and every fact and figure bearing upon this question, favourably or adversely, in the reports and letters received, is there presented.

From the Table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism; and whether we regard the relative numbers in the above Table, or as estimated in all the institutions in the United States, we find that there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums there are only 76 insane Spiritualists who tenant them, not one to each institution.



INSTITUTIONS AND WHERE LOCATED.	Year.	Whole No. Admitted or Treated	Reli- gious Ex.	Spirit- ualism.
Maine Insane Hospital, Augusta, Maine ...	1875-6	374	4	6
Vermont Asylum for the Insane, Brattleboro', Vt. ...	1875-6	222	3	...
New Hampshire Asylum for the Insane, Concord ...	1876	268	3	3
State Lunatic Hospital, Taunton, Mass. ...	1876	583	7	1
Worcester State Lunatic Hosp., Worcester, Mass. ...	1876	829	10	...
Shady Lawn Insane Asylum, Northampton, Mass. ...	1876	23	3	1
Boston Lunatic Hospital, Boston, Mass. ...	1876	248	...	...
State Lunatic Hospital, Northampton, Mass. ...	1876	470	9	1
Butler Hospital for the Insane, Providence, R. I. ...	1876	198	...	...
Connecticut Hospital for Insane, Middlesex, Conn. ...	1875	616	4	...
Retreat for the Insane, Hartford, Conn. ...	1875	233	...	...
New York City Asylum for Insane, Ward's Island ...	1875	401	...	...
New York City Lunatic Asylum, Blackwell's Island ...	1875	412	...	...
Bloomington Asylum, N. Y. ...	1875	287	...	...
State Lunatic Asylum, Utica, N. Y. ...	1875	1,004	...	...
Moravia County Insane Asylum, Rochester, N. Y. ...	1876	250	4	...
N. Y. State Asylum for Insane Criminals, Auburn ...	1876	88	...	...
Sanford Hall Insane Asylum, Flushing, N. Y. ...	1876	48	2	...
King's County Lunatic Asylum, Flatbush, N. Y. ...	1876	751	8	...
State Homeopathic Asylum, Middletown, N. Y. ...	1875-6	281	...	...
Private Insane Asylum, Pleasantville, N. Y. ...	1876	6	...	...
New Jersey State Lunatic Asylum, Trenton, N. J. ...	1876	487	...	8
Western Pennsylvania Hospital, Dixmont, Penn. ...	1875	170	4	...
State Lunatic Asylum, Pennsylvania, Harrisburg ...	1876	167	1	...
State Hospital for the Insane, Danville, Penn. ...	1873-6	620	9	1
Insane Department of Philadelphia Hosp. Phila. P. ...	1876	383	7	...
Friends' Asylum for Insane, Philadelphia, Penn. ...	1876	122	...	...
Pennsylvania Hosp. for Insane, Philadelphia, Penn. ...	1876	268	...	...
Insane Asylum, College Hill, Ohio ...	1876	95	3	...
Western Ohio Hosp. for Insane, Dayton, Ohio. ...	1875	826	20	...
Longview Asylum, Carthage, Ohio ...	1876	767	5	...
Cleveland Hope, for the Insane, Newburg, Ohio ...	1876	763	13	2
North-Western Hospital for Insane, Toledo, Ohio ...	1876	158	8	5
Michigan Asylum for the Insane, Kalamazoo, Mich. ...	1876	850	8	2
Wisconsin State Hosp. for Insane, Mendota, Wis. ...	1876	181	6	...
Northern Hospital for Insane, Winnebago, Wis. ...	1876	530	...	...
Iowa Hospital for Insane, Mount Pleasant, Iowa ...	1874-5	1,016	7	1
Hospital for the Insane, Independence, Iowa ...	1874-5	464	17	3
St. Vincent's Institution for Insane, St. Louis, Mo. ...	1874-5	427	7	...
St. Louis County Insane Asylum, St. Louis, Mo. ...	1874-5	721	28	1
State Lunatic Asylum, No. 2, St. Joseph's, Mo. ...	1876	126	20	...
Northern Hospital for the Insane, Elgin, Ill. ...	1875-6	755	18	1
Illinois Central Hosp. for Insane, Jacksonville, Ill. ...	1875-6	995	13	2
Bellevue Place Asylum, Batavia, Ill. ...	1876	50	2	1
Illinois State Hospital for Insane, Anna, Ill. ...	1876	146	8	3
Indiana Hospital for Insane, Indianapolis, Ind. ...	1876	480	...	...
Minnesota Hospital for Insane, St. Peter's, Minn. ...	1876	253	16	...
West Kentucky Lunatic Asylum, Hopkinville, Ky. ...	1876	341	6	...
Alabama Insane Hospital, Tuscaloosa, Ala. ...	1876	95	...	...
Central Lunatic Asylum, Richmond, Va. ...	1871-6	537	49	...
Eastern Lunatic Asylum, Williamsburg, Va. ...	1876	377	4	...
Western Lunatic Asylum, Staunton, Va. ...	1876	423	...	...
West Virginia Hosp. for Insane, Weston, W. Va. ...	1876	408	11	...
Insane Asylum of North Carolina, Raleigh, N. C. ...	1874-6	115	11	...
Maryland Hospital for Insane, Baltimore, Md. ...	1876	168	1	...
Texas State Lunatic Asylum, Austin, Texas ...	1876	109	8	...
Nebraska Hospital for Insane, Lincoln, Neb. ...	1876	133	9	1
Insane Asylum of California, Stockton, Cal. ...	1876	1,201	36	15
58 Institutions. Total ...	...	23,328	412	59



Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction 1 in 395, and one quarter of one per cent. of the whole number in the asylums, instead of 33 1·3 per cent. as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane, which have come to hand there are Tables showing the previous occupations of the patients admitted, or treated, within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in same reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

## SPIRITUALISM AND MATERIALISM.

By J. ENMORE JONES.

MAN is a compound of *Spirit*, *Soul*, and *Body*. Air is a compound of Oxygen and Nitrogen. In Man, the compound produces a visible substance; in air, an invisible. In the one, as well as the other, there is a power, an existence. Branching off—On the one side, we have the denser, coarser, heavier bodies—as granite, iron, gold; on the other, gases, ether, and sun-rays. How far in nature, as developed on earth, moon, or sun, there may be on the one hand, heavier bodies than gold, or on the other lighter bodies than hydrogen, we leave for investigation and analogy. How far the territory of fineness, lightness, tenuity may extend, we cannot say; one thing is obvious, all power is not centered in the solid, as is illustrated in the subtilty of air, ether, and light; substances which we can feel, and which all nature feels, but which we cannot handle.

In approaching the consideration of Man's threefold being—*Spirit*, *Soul*, and *Body*—we are aware that a path is opened up, comparatively new to those usually known by the term "Materialistic," but that does not make it the less important; and many are ready and willing to apply their reason and knowledge to a careful examination of the evidence, on which rests the assertion that there is in addition to the body, a soul and spirit, having powers and capabilities in union with, or separate from, that physical, tangible, seen substance. To such we say, disguise it as you may, there is an underlying restlessness of mind, touching the probabilities of a human being living after the death of the physical powers; and for them, we



think a careful investigation of the principles propounded, and an earnest consideration of the proofs tendered, will lay the foundation of a super-structure broad at the base, massive in its proportions, and towering in its height.

The subject is worthy of thought, by the loftiest and most astute intellect; let such, by a business-like examination, test the validity of the premises, and the justness of the conclusions contained in this and subsequent sections. Let no one skim the pages, reading a few lines here and there, and then, inflated, fill the chair of judgment and pronounce sentence, as may be done with a fashionable novel, full of diamonds, carriages, love, and intrigue; but sit down as a living, yet dying man; probe the evidences produced in support of the fact; that, apart from the body, there is a Soul and a Spirit—and that at the final separation of the two from the body, there will exist in the two—life, feeling, power, and mind. We wish this principle to be clear to the intellect of the reader: some men appear to require tautology, to enable them to apprehend any given principle or proposition. On the vital subject of man's existence on earth, in a threefold character, wherein he moves and thinks—and of his hereafter moving and thinking, with twofold or dual powers—comprehensive and grasping minds must overlook the extra efforts made to lead the less comprehensive, less grasping, to the power of the proofs.

MATERIALISM is the giantess of the nineteenth century; she is the negative of Spiritualism—the positive. Matter is substance in various degrees of density; Spirit is substance, in various degrees of tenuity. Spirit-existence is not recognised by current science, in the routine of the laws of nature; but by Spiritualists it is declared to be the heaven, the life, which enters matter, and leavens—controls the whole lump. Out of these two great “isms,” have arisen, on the one hand, the Materialists, who deny the existence of life independent of the seen physical body—so giving to man an average existence of thirty-five years; and on the other, Spiritualists who believe in tenuity of substance and life, independent of the physical body, which give to man an existence called immortal. The one often leads to mud-raking, the other to superstition. Investigators in the one division or the other, if they narrow their gaze and examination to the exclusive range of either the natural or the supernatural, fall into grievous errors. Each has examined the landscape; the one from the plain, the other from the mountain ridge—one at night, the other at dawn; one, from education or cast of brain, examines the “Geo” under his feet—the other, from the same starting point—education and brain—ranges the ethereal. Their statements are as opposite



as any two of the primary colours of light—they, to sight, are antagonistic—opposites; but to those acquainted with the harmony of colours, they blend—they harmonise; and if while in this state the third primary colour be added, then the elements for perfection are complete. The abandon of colour is in the hands of the manipulator; truth, with its thousand shades of beauty, produces those myriad pictures which deck the pages of our common literature, and bathe the mind or spirit of man in the ocean of light—light, the centre, the parent of all colours—light, the giver of tints to every flower, according to its nature—light, perfect in its prismatic hues, its divisional powers—and light, perfect in its oneness and collective energy! Sectarians, whether in science or theology, too often forget this; they stand in their blue, and the skies are blue; the mountains and the valleys are blue; the cattle and the birds are blue; and if by any means the horizon of their vision appears tinged with other than their favourite blue, then fulminating powder from the laboratory of language is brought into action, and if nought else be produced, the eye of the observer perceives the shades of blue, deepening to almost the blackness of night; and there, in the shroud of self-esteem, are the men wrapping themselves in the folds of mental death. The duty before us is to prove by experiments, facts, and observations, that the three primary colours, of Body, Soul, and Spirit, blend in One—that physical science, ethereal science, and spirit science, are ONE—are a trinity of powers, each perfect in its division—perfect when united; and, by an attentive examination of the subject in detail, the observer will be shown the points of contact, where they unite, blend, and produce a rainbow of beauty, in the storm-sky of life. To prevent any misconception, it will be advisable that we have a clear apprehension as to the *meaning* of words which are to be used as the vehicles of ideas. Materialism is generally understood to be the belief that matter is the origin or foundation of all things; that life, as developed in the vegetable and animal, is merely an integral something emanating from and co-operating with matter; that, when a specific change takes place, *that* individual emanation of life becomes eternally extinct, and the lifeless mass enters into fresh combinations; that MAN, therefore, in his mental powers, has only a life interest in the universe during the time the chemical constituents of which his body is composed remain in a given condition.

RELIGIONISM is understood to be a belief—that Man continues in existence after his physical death, and that he then becomes immaterial and immortal. As amongst the one, “Materialists,” there is a division into two great parties,—



"the Atheists," who assert that there is no God and no supernatural beings, that matter is the Creator and mother of all,—and "the Deists," who assert that there is a God, a Creator, but that his range of engagements is such as to preclude the possibility of a superintending care over the *individual* man, and that at death man is resolved again into matter; so "Religionists," on the other hand, split themselves into sects, and while some believe in the future reunion of the body with the mind and endless existence hereafter; others believe that there is at death a resurrection of the spirit *out* of the body with continuous life independent of the physical body.

Materialists, with great force and common sense, ask—how can any existence be, which is not material, seeing that that which is immaterial cannot have an existence? Religionists, avoiding the grasp of the proposition, state that from various sources they have *evidence* that man still continues in existence after death—that he *is* invisible and immortal. These broad antagonistic positions are kept up by the clan-feeling of each party refusing to examine with calmness the propositions and facts which their opponents have to produce. The leading reason for all this is a *misconception* of the meaning to be attached to certain words; define their meaning, and the highway of truth will be macadamised, the huge boulders will be broken up, the ruts filled, and the rough places levelled, and both parties will delight in the head-and-heart examination of the kingdom of nature, heretofore all but closed to both. To the Materialists we say, you are logically correct; but allow Religionists the use of the words "immateriality of the soul," in the same sense that you use, and allow others to use the phrases—"the sun rises," "the sun sets," although you know astronomically, that the sun neither rises nor sets, but that it is the earth's movements which cause those apparent phenomena; other illustrations in common use, will present themselves to the reader. So, with man's life after death, *it is still in a body*—a material body; but, in comparison with his *ordinary* physical structure, it is an invisible body; and therefore incautiously, but popularly, called an immaterial body.

The task, duty, and pleasure before me, is to lay before the Materialist and the Religionist, the range of facts or proofs around us; that in the solids of which the crust of our world is composed there are the visible and invisible—both material, according to degrees of density, and that organized life, vegetable and animal, has its visible and invisible—both material that the being Man, the head of the visible on earth, is also visible and invisible, combined with a third invisible material power, called Intelligence, Mind, or Spirit—a power, which, too



often like "Phæton," (having the dual attributes of the physical body, like two coursers, harnessed with the nerves, reckless or incompetent), holds those reins with so unskilful a grasp, as to lose all self-control, and, governed by the Steeds, is rapidly plunged into the abyss of the invisible; but which, if handled with thoughtfulness and skill, will carry him into the regions of knowledge, physical and mental—a pleasure to himself, and a Mentor to others. As on the severance of the invisible from the visible in metals and flowers (and proved by smell) there is a separate and distinct existence, and no annihilation of either the one or the other; so, with Man, on the severance of the invisible—the soul, from the visible—the body, there is no annihilation of that invisible; but a separate, continued existence, kept in cohesion by the spirit, mind, or life, as now acting on the visible; preventing the soul from fusion or cohesion with other particles of matter. We, therefore, lay down the broad proposition:

That man is a finite trinity, consisting of—

Body, a substance;

Soul, a substance;

Spirit, a substance:—

and that, on the separation of the body from the soul and spirit, the two latter, not being severed, continue in existence; the spirit still controlling the soul, as it did when it had the additional task of controlling the body.

Before taking up the three great divisions of man's nature, in their connection and harmony with materiality, as displayed around us, we draw attention to the words Natural and Supernatural. In one sense, there is no supernatural. In an enlarged view, all the phenomena of nature, visible and invisible, are natural: but, in the popular use of the word, "supernatural" refers to all incidents which arise beyond or above, and which cannot be produced by the ordinary laws of nature around us: thus, if a table be set on the ground, it remains there according to the laws of gravitation; but, if that table were to rise off the ground, without any material body or mechanism attached thereto, we should say it was supernatural; super, superior, or above the laws governing the visible elements around us. Having cleared the path, by a distinct apprehension of the meaning to be attached to the words material, immaterial, and supernatural, we proceed to examine the world, earth, or globe, on which we live, so far as those portions are concerned which will interest the student of nature; and guide the mind or spirit to a safe and clear preception of the first great compound of our being—the Body.



MAN is a body, composed of iron, lime, magnesia, potash, soda, water (water, of course, being composed of oxygen and hydrogen) under the anatomical or medical phrases of blood, bone, muscle, fat, gastric juice, saliva, tears, serum, oil, &c.; and, as we find all these substances, in larger or smaller quantities, diffused in strata or veins through the crust of the earth, we at once perceive our affinity with matter of a similar kind to that of which our bodies are composed. This explains a considerable portion of the phenomena developed in man, during health and sickness, ease and disease; change of soil and atmosphere producing depression or exhilaration: and when powerful magnetic changes are taking place, why the human body so sensibly feels the magnetic influence through the iron in the blood—a power unseen, invisible, yet felt.

The Earth is a solid, so far as is known. We have no desire to enter within the range of theories, as to the probable hollowness, fluidity, or solidity of the earth, four thousand miles deep. The crust of the earth is sufficient for our purpose, except so far as relates to the birthplace of our atmosphere. Let us examine its compound parts, in order to lay the foundation of our superstructure on a solid basis.

The World, so far as its crust is concerned, is composed of granite and minerals—both devoid of organic life, yet containing in their several divisions, properties external and internal; which act on animated nature. The research of man has unfolded mystery upon mystery, wonder upon wonder; till the rapidity of the discoveries within the last few years has so enlarged the mind, as to leave it open to expect still greater marvels. Look at astronomy—the child gazes upwards; he thinks as a child, he speaks as a child; space to him is “bue (blue), bue,” and the ponderous orbs, rolling, fleeing, with light-speed, are “sparks sticking in the bue.” Turn to the savage—his views are almost as child-like as the other; while the mass of civilized human beings, educationally instructed to a certain extent, can call space “sky,” and worlds “stars;” but attempt to explain their size, distance, speed, and circle sweep, and the half-vacant, half-incredulous eyes tell you, they cannot comprehend.

How often are the great truths and mysteries of physical and mental knowledge treated in the same uncomprehended manner, by even educated man? No one man can grasp the infinite, as displayed in the finite above, around, and beneath us. Astronomy, geology, botany, or anatomy, each takes a lifetime; and leaves at death, the wise man still a child in knowledge. It is only by trusting in the truthfulness of the investigators of any given branch of knowledge, that facts can be accepted and



laws deduced therefrom. Cavil at every declaration, and the chariot-wheels of knowledge would be still. Each band or class of examiners into nature, agrees; and thus, out of the mouth, or by the pen of two or three witnesses every principle is established. As some of my readers are well versed in astronomy and geology, and both are woven in the subject we are grappling with, a few minutes' revelling in the magnificence of creation will refresh our memories, enlarge our thoughts, and enable us to perceive the bearings of the Universe upon our World, and of our World on Man.

### THE SPIRITUAL MAGAZINE OF PHENOMENA SPIRITUAL—ETHEREAL—PHYSICAL.

THE monthly *Spiritual Magazine* has been, and is, the *only* advocate of Spiritualism that boldly faces the Materialistic tendencies of the age, on the basis of the religion of the Churches; so far as declared through the phenomena and principles of the New Testament. The general scope of our convictions as to religious belief will be perceived in this number. We cannot be far wrong, when the three Lord Chancellors—Hathaway, Selborne, and Cairns, with their legal shrewdness and scholarly knowledge, are heart Christians connected with the Church of England. We have also W. E. Gladstone, the Duke of Argyll, and a host of mental powers who, in knowledge, are not second to any minds either in or out of Europe. To the *faith* of a Christian, we desire to add the *knowledge* Spiritualists have had, and continue to have, through the occasional outburst of phenomena of a kindred kind to those narrated in the Old and the New Testaments. We desire to make the incidents help each other to the phenomenal facts all can see—all can judge. We think that by a change now in the literary mechanism, knowledge would be given through the Magazine such as would make it interesting to Spiritualists, and would commend Spiritualism to vast numbers of persons who, connected with the Churches, fear it as a foe.

As the oldest Spiritualist in England who has continuously



and publicly by voice and pen, for twenty-two years, declared the GREAT CENTRE FACT of spirit-life and power, it appears right to undertake the duties of attending to the monthly issue of the Magazine; and as need and opportunity arise, through transmitted copies, let the leaders in political, scientific, and religious life know our principles.

Personally a Churchman, and on kindly terms of friendship with many leading Dissenters; there is power to cause a great change in their convictions, and, as a result, a great change in their public utterances.

THE EDITOR.

Enmore Park, S.E.,  
26th March, 1877.

### SPIRIT-POWER: IS IT TRUE?

"IS IT TRUE?" is a natural question. My answer is—Yes; because my ears have heard, my eyes have seen, and my hands have felt, at my own home, and at the homes of my personal friends. I have enjoyed my few leisure hours during twenty-two years, in sitting several hundred times in "circle" in different parts of London, to witness manifestations of spirit-power on substances animate and inanimate. Except about ten sittings with paid mediums, all have been in the privacy of domestic life. Take this incident, out of many. I asked that an ordinary parlour table be lifted off two of its feet; at once it rose to an angle of forty-five degrees, and undulated in that position. I asked that it be motionless—the movements ceased. Every movement I suggested was made; it moved like a thing of life—no one's hands or feet were near that table. The room was carpeted. None but witnesses can realise the uniqueness of spirit manifestations as a whole; for, unfortunately, in giving some idea of what was witnessed, the incidental prefixes and affixes are omitted, and merely some leading fact given; and thus an impression of the apparent foolishness of the manifestation of spirit wisdom is created in the mind of the reader. I now turn to some of those leading incidents, with this observation, that if I place a bell, a pencil, an accordion, or other article on a table, and earnestly ask that the proof of the existence of unseen intelligent agency be given to me, by moving those substances in a way I suggest, or in any way prefer,—it would be absurd for me to turn round and sneer at, or deny the existence of the power that produced the phenomena; and on my head be the alleged foolishness of the phenomena, if the beneficent power who moved them so stooped to my lack of sense, to overcome my want of faith in a future life.



**MOVINGS.**—I have seen heavy loo tables tilt about like light ones. I have frequently seen them rise one, two, three, and in one instance four feet off the ground, being one foot above my outstretched hands, no human being touching them, then gently descending like a feather. I have seen a chair move along a large drawing-room floor, pass in front of one of the sitters, and take a vacant space in front of the table; afterwards I saw the chair lifted up till the seat was level with the table. I have seen a couch within six inches of me start off to about two feet from me, having on it a friend of mine who was lying his whole length on it. I have three times seen that person, while a few inches from me, rise up in the air. In one instance I held his hands, and when I loosed my grip he floated upwards, and over to the other side of the room. I and several of my friends having seen these facts, with us the question does not arise—Is it true?

**SOUNDS.**—I have an accordion, so have friends of mine; we know where we bought the instruments, and they are of the usual kind. Often and often have I seen those instruments, held by one hand only, at the opposite end to the keys, pulled by an unseen power at the other; and the keys moved, and sweet strains of music played. I have mentally asked that a certain air should be played, and my mental wish has been granted. I have heard music so sweet, so ethereal, so supernatural, breathing out of the instruments, that I have wept. Lately, an accordion played in my hand, and the force at the other end was so great, that I had to press the side of the instrument against the edge of the table, as my hand was too weak to contend with the force in action at the key end. I have heard sounds, as if in the table, on the table, and round the chairs on which we were sitting. I have heard sounds as of the moaning of the wind, the seething of the sea. I have heard sweet sounds of various tones. Having with my friends heard these things in our own houses, we have not to inquire—Is it true?

**TOUCH.**—I and my companions have been dozens of times touched and grasped by unseen power; the sensations were at times as if a firm hand laid hold of me, at others, as if a gentle pressure touched and glided away. Take this incident. While six of my friends were seated with me round a large loo table, and the hands of all were lightly placed upon it, I felt a pressure on my thigh. I at once put my hand down, and it was kindly patted as if by warm fingers. Mentally wishing that the spirit would shake hands with me, I placed one end of my pocket-handkerchief over my hand, but, instead of shaking hands, I felt the power gently pulling or playing with the handkerchief; and on feeling a small lump of something placed in the palm of my hand, I looked and found that a knot had been tied on the hand-



kerchief; the loose part did not exceed four inches. As I have the handkerchief with the knot on it, I have no need of asking myself—Is it true?

GHOSTS.—While sitting, several of the sitters have seen the apparitional or soul-form of the producers of the phenomena. I have not, but at the instant they have witnessed the entrance of those to me invisible beings, I have felt a sensible change in the air of the room—sometimes like a cold current floating past me—sometimes a warm aura seemed to press on me. I have twice seen an ethereal hand rise between the dress and the lace fall of a lady whose hands were on the table. It was a female hand, long and taper. It was about twelve inches from me. The lady never had been at a sitting before, but tears of joy were trickling down her cheeks when she saw it; why, her spirit knows. I and those who have seen these sights have not to ask, respecting angels appearing to our Saviour, the prophets and the apostles—Is it true?

VOICES.—I and others have heard voices, no one near. On one occasion I heard a prediction that a certain event would happen on a particular date on the following month—on that day, the event took place. When, therefore, I read biographic, classic, and scriptural histories of prophecies, said to be heard by voice, I am disposed to believe, and not trouble myself with the question—Is it true?

I could go on and tell of visions—trances—cures—warnings of evil—directions for good—given at these sittings while I was present, and these facts, which joking at us, cannot eradicate from our memories, enable us with a right good heart and will, to say, that we are ready to attest with our signature, and if need require, by our oaths, before any legal tribunal, that spirit-power is true!

It is right to say that the pressure of other engagements in this beautiful world of God's wisdom, has, for the last four years, prevented me attending many circles, but the past evidences I have had of human-life after physical death are to me, who have suffered the loss of wife and nine children, a very joy.

### SPIRIT POWER: WHENCE IS IT?

"WHENCE is it?" is speedily answered if the querist is a Christian. I have only to point him to two great events in Christ's life—His temptation by the Devil, and His support in agony by an angel—and we have the acknowledgment of two invisible persons of opposite morals acting upon the one individual. I say persons, because, though invisible to the majority



of mortals, because of the opaqueness of most human eyes, yet by many whose eyes and bodily structure are sensitive, those apparitional forms are seen. We have no announcement from Matthew to Revelations of any physical convulsion in the human organisation, or of a change in God's mode of acting on, with, or for man; and the declaration that signs and wonders have ceased is the ignorant assertion of ignorant men, and diametrically opposed to the last words of Christ—"These signs shall follow them that believe; in my name shall they cast out devils, heal the sick," &c.—and diametrically opposed to biographical history, classic and theological, from the days of the Apostles down to 1877.

From those who are not Christians, the question of "Whence is it?" is natural and fair. And my answer is, that the phenomena of inanimate substances moving without visible touch arises from the invisible power of invisible intelligent beings in the air around us, and that these beings have form and substance as surely as the unseen air has, which sometimes is so strong, so powerful, as to tear up an oak tree by the roots, and lift a farmer's waggon off the ground and toss it over the wall into the next field. And I see no reason why the unseen gases which make air and water, and produce the vegetables which make the seen body of man, may not produce substances unseen by us to feed unseen beings. Let us reduce this idea to demonstration. First, by remembering that all fragrances from fruits, petals, &c., ascend upwards—they must have form and substance, or there could be no fragrance. Secondly, the facts called spiritual phenomena are acknowledged; the question is therefore narrowed to—Are they produced by an unknown natural law, or by unseen intellects possessing physical power; My answer is, that twenty-two years' experience of no ordinary kind has settled the answer as "Yes," to the second question. Because when seated in a room with others round a table we cannot produce any phenomena; but when we ask that a named solid substance be moved, it is done. When we ask for music—say some of our favourite Irish or Scotch melodies—it is given with a pathos exceeding what we have listened to when produced by musicians. We are at once compelled to yield to the conviction that angels still minister; and when that conviction is buttressed by communications respecting dates, ages, names, and reference to incidents unknown to those present, but afterwards found to be true, we have no leverage for the assertion that "spirit manifestations are produced by an unknown natural law."

I state that to produce spiritualistic phenomena I went through a series of experiments. I have tried electricity, odic force, magnetic force, arrangement of mediums, and will, without



success; but when I gave up and mentally acknowledged myself foiled, the manifestations commenced, and accordions have played, and tables have been raised off the carpeted floor, &c.,—rather tough work for even imagination to place to the credit of “thought-reading.”

These phenomena take place only in the company of persons called seers, prophets, or mediums—but those persons have of themselves no more power than the barometer. The machine is there, but the storm wind comes and goes as it wills, without the power of the barometer or of man to prevent; so the spirit comes and goes when it will, without the power of the medium or of the sitters. Whence it is may also be inferred from the following fact, given to me by one of the leading officials belonging to the Corporation of London:—“Having heard that ‘fire’ had descended on several of the great Irish assemblies during the Revivals, I, when in Ireland, made inquiry, and conversed with those who had witnessed it: that during the open air meetings, when some 600 to 1,000 persons were present, a kind of cloud of fire approached in the air, hovered and dipped over the people, rose and floated on some distance, again hovered and dipped over that which afterwards was found to be another Revival meeting, and so it continued. The light was bright—very bright—and was seen by all, producing in all awe.” Whence was it? Ask those who had the guidance of the chariots of fire which were used for Elijah, or the producer of those tongues of fire which were seen resting on the Christians in Jerusalem some 1,800 years ago. Therefore I judge that unseen intelligent beings, good and bad, are the producers of spiritualistic phenomena; and that assertion, verified by hundreds of persons well known in divinity, law, physic and commerce, is the answer to the question—“Whence is it?”

## THE VITALITY OF RELIGION.

BY DEAN STANLEY.

THE Very Rev. the Dean of Westminster, at the expiration of his three years' term of office as Lord Rector of the University of St. Andrews, delivered a valedictory address to the students. The topic with which he proposed to deal, Dean Stanley said, was the religious or theological “Rock Ahead” which had been pointed out by a prophet of ill—*viz.*, the danger arising to religion from the apparently increasing divergence between intelligence and the faith of our time. He asked permission, as the successor of the Abbot of Westminster, to follow the



example of the enterprising Abbot of Aberbrothock, and to "bell this rock," and to speak of the grounds of hope for the religion and theology of the future. Continuing, the Very Rev. Dean said: There has been an increasing suspicion between the fiercer factions of the ecclesiastical and the scientific world, each rejoicing to push the statements of its rival to the extremest consequences and to place on them the worst possible construction. There have arisen new questions which ancient theology has for the most part not even considered. There is an impetuosity on both sides, which to the sober sense of the preceding century was unknown, and which threatens to precipitate conflicts once cautiously avoided or quickly surmounted. There are also indications that we are passing through one of those periods of partial eclipse which from time to time retard the healthy progress of mankind, and this calamity has overtaken us in the presence of the vast perhaps disproportionate advance of scientific knowledge which falls most keenly and presses most heavily on the weaknesses of a credulous or ceremonial form of belief. It is no doubt conceivable that these dreadful forms and "fiery forces" might pretend for England the same overthrow of faith that has overtaken other countries, but behind those natural manifestations there is a higher Christianity which neither assailants nor defenders can exhaust. We cannot believe that the inexorable hour has struck. There is good ground for hoping that the difficulties of religion—rational religion, Christian religion—are the results of passing maladies either in its professed friends or supposed foes. Having alluded to the essential progressive element in religion, to the gains which theology had made by the process of diving below the surface and discovering the original foundations, the grounds of hope afforded by the study of the doctrines and institutions of the faith, Dean Stanley spoke of the change in the mode of regarding those physical wonders which were called wonders of miracles. "There is," he said, "no doubt an increasing difficulty on the subject—the difficulty enhanced by the ever-growing incredulity of the educated section of mankind and by the ever-growing unbelief of the half-educated. It is a question on which neither science nor religion, I venture to think, has yet spoken the last words. It is a complex argument imperatively demanding careful definition. But the point on which I would desire to fix your attention is this, that, whatever view we take of these physical portents, or their relative proportion, however valuable the moral of extraordinary incidents may be in other respects, however impressively they may be used to convey the truths of which they are confessedly the symbols, they have in the eyes of the very men whom we most



desire to convince, been stumbling-blocks, and not supports. External evidence has, with most theology, receded to the background, internal evidence has come to the front. Let us, then, learn by experience to use with moderation arguments which—at least for the present—have lost their force. Let us acknowledge that there are greater miracles—more convincing miracles—than those which appeal only to our sense of astonishment. Let us recognize that the preternatural is not the supernatural, and that, whether the preternatural is present or absent, the supernatural, the true supersensual may and will remain unshaken. There was one school of thought which was either passed by altogether as too contemptible for notice, or noticed only to be dismissed, and yet this school or party is one which happily runs across all the others, and contains itself, not indeed all, but many, of the most fruitful finest elements in Christendom, the backbone of the Christian philosophy, the camp of Christ, the theology we often hear of, the reconciliation of theology and science. It is not reconciliation that is needed, but the recognition that they are one and indivisible. Whatever enlarges our ideas of nature enlarges our ideas of God; whatever gives us a deeper insight into the nature of the Author of the universe gives us a deeper insight into the secrets of the universe itself. Whatever is good science is also good theology. In like manner we sometimes hear of the reconciliation of religion and morality. The answer is the same—they are one and indivisible. Whatever tends to elevate the virtue, the purity, the generosity of the prudent is high religion. Whatever debases the mind, or corrupts the heart, or hardens the conscience, under whatever pretence, however specious, is low religion—is infidelity of the worst sort. What is our duty in this interval of waiting—of transition? You, no doubt, feel the breath of the spirit of the age. How are you to avoid being carried about with every gust of its fitful doctrine? How are you to gather into your sails the bounding breeze of its invincible strength? There is nothing to make you despair. Our Church may have to pass through many transformations; but a Church which has not only stood so many shocks, but continues to gather into its ranks the most liberal thinkers of the nation, is too great an institution to be sacrificed to the exigencies of party, if only it be true to that fine maxim of Archbishop Leighton of leaving to others to preach up the times, and claiming for itself to preach up eternity. The enlarging, elevating influence infused into a religious institution by its contact, however slight, with so magnificent and divine an ordinance as the national commonwealth, the value of resting religious institutions not on some special doctrine or institution, but on the highest welfare of the whole



community, are not less, but more appreciated in these times than they were in a less civilized age. It is the growing conviction of all reflecting minds that there is no ground in the nature of things or in the Christian religion for the sharp division drawn between the spiritual and secular. In proportion as those larger and nobler hopes of religion of which I have been speaking penetrate into all the communions of this country their retrograde distinctions will fade away, and the policy of improving and reforming institutions, instead of blindly destroying them, will regain the hold which it once had upon the intelligence and conscience of the nation.

#### WAITING ON THIS SHORE.

WAITING on this shore, dear mother,  
Where the days seem very long,  
For the glad and joyful summons—  
"Come and join the angel-throng?"  
All around, the waves are beating  
With a deep and sullen roar;  
And it seems I hear the angel  
Echoes, waiting on this shore.

Far ahead my eyes are turning,  
But to catch the gleam of light  
That shall dawn to guide my footsteps  
To the Land where comes no night;  
And the waters of the River  
Higher rise and louder roar,  
While I stand here, darling mother,  
Stand here, waiting, on the shore!

MILTON H. MARBLE.

### Suggestive Paragraphs.

2481 YEARS AGO.—At the last monthly meeting of the London and Middlesex Archæological Society, Mr. F. G. H. Price read a supplement to his last Paper on the "Early Goldsmiths," in consequence of the recent discovery of the history of a Babylonian banking firm, which is contained in the 2,500 tablets purchased by the late Mr. George Smith, the celebrated Assyrian explorer, for the British Museum. These tablets, which have been deciphered and arranged by Dr. Birch and Mr. Boscawen, of the British Museum, relate to a firm of bankers trading under the style of Egibi and Son, who flourished in Babylon between the first year of Nebuchadnezzar, B.C. 604, to the end of the reign of Darius Hystaspes, B.C. 485. They relate to loans of silver on personal security at certain rates of interest; to loans on landed or house property for certain periods, with full details and measurements of the land, &c.; to sales of land, on one of which is a plan annexed; and also to the sale of slaves. It appears that, early in the reign of Nebuchadnezzar, Egibi retired from the business, and the chief of the firm became Sula, son of Ziruink, son of Egibi. He continued until the 23rd of Nebuchadnezzar. In the 15th year of that monarch, his son, Nabu-akhi-idin, was taken into the firm with his father. On the death of Sula, Nabu-akhi-idin became the



head partner, and remained so until the 12th year of Nabonidus. In the eighth year of the latter king, Nabu-akhi-idin took into the firm his son, Itti-marduk-baladhu, who continued until the 12th year, when he succeeded him. Itti-marduk-baladhu remained head of the firm during the remainder of the reign of Nabonidus and through the following reigns of Cyrus and Cambyses. Marduk-nazir-ablu, a son of Itti-marduk-baladhu, appears in the second year of Darius as head partner, and continues as such during the remainder of that monarch's reign. This discovery takes the history of banking much further back than it was ever supposed to have existed, and some of the tablets represent cheques, receipts, and other documents connected with this ancient firm.

[Do any of the tablets in the British Museum record the spiritualistic phenomena of those times long ago?—ED.]

PAST MENTAL POWER.—There are it is probable but few amongst Englishmen who will not regard with satisfaction the removal to England of the obelisk usually called "Cleopatra's Needle," presented to the British Government by Mehemet Ali nearly 60 years ago. This sentiment may be accounted for by a consideration of the great value of the obelisk itself as an ancient monument and work of art. As every Egyptologist is aware, the obelisk was one of the earliest as well as the most beautiful forms of Egyptian monumental art that is to be found amongst the remains of nearly all the chief cities and temples of ancient Egypt. Amid the giant columns of Karnac, the massive ruins of Luxor, and the plains of Heliopolis, the obelisk still rears its graceful form, unaffected by the thirty centuries of exposure which it has undergone. The vast size of these monoliths, varying in length from 70 to 90 feet, and weighing from 250 to 300 tons, as well as the material of which they are constructed, have rendered them practically indestructible, so that for all ages they will probably remain lasting proofs of the skill and industry of the ancient dwellers on the banks of the Nile. What excites one's wonder more than anything else is how, with the primitive appliances at their command, the workmen of the past could have achieved such stupendous results. If the accounts handed down to us can be believed, they must have been a people not only of marvellous industry, but possessed of an amount of ingenuity and scientific knowledge far from being equalled in many subsequent ages. The first difficulty to overcome was that of cutting these huge blocks from the quarries, and this, it appears, was effected by means of metal wedges, which were struck at the same instant along the entire length of the stones; sometimes, however, the wedges were of highly



dried wood, which, being driven into holes previously cut for them with a chisel, and then saturated with water, split the stone by their expansion. The mass thus detached, it had to be transported from the granite quarries of Syene to its destination, distant from Karnac 138, and from Heliopolis no less than 800 miles. The particular obelisk which it is now proposed to remove from the spot where it has rested since the days of the Cæsars at present lies at full length in a trench, at Alexandria, some forty or fifty feet from the Mediterranean, and some ten feet above its surface. Its whole upper face is exposed, as well as the upper halves of each side, and although much obscured by dirt, the hieroglyphics appear to be in a good state of preservation. Its entire length is 66 feet, and its diameter at the base 7 feet 7 inches. Like Cleopatra's Needle, which stands by its side, and with which it is frequently confounded, it was brought from Heliopolis, and dates from the time of Thothmes III., 3,340 years ago.

**"OLD BUTTONS" FOUND TO BE ROMAN COINS.**—As some of the servants of the Lowestoft Gas Company were the other day breaking up the ground about 2½ ft. in depth at the top of Howard Street, for the purpose of laying some of the company's pipes, one of them struck with his spade what he conceived to be an earthen pot, and from it some "old buttons," as the man termed it, at once came out. Calling his fellow-workmen to see what he had done, they gathered round him and began to rub some of the dirt off the "buttons." Finding they presented a whitish appearance, they took some of them to a dealer in old coins, who gave them 10*d.* apiece for some half-dozen. The owner of the estate through which the road was being made (Mr. W. R. Seago), hearing of what had transpired, caused inquiry to be made, and the result has been that fourteen of the coins have been secured, and prove to be of a highly interesting character. As far as they have been at present deciphered, one belongs to the reign of the Emperor Domitian, A.D. 81; three to that of Antoninus Pius, A.D. 138; one to that of Aurelius, A.D. 164; and another to that of Severus, 195. The vessel in which they were discovered is found to be a specimen of pure Roman pottery, and is believed to have been a vase of considerable beauty. In the vase was also discovered an enamelled brooch, which most probably had adorned some Roman belle.

[It is a treat to feel a coin manufactured in the year 81. It makes history a life of now.—ED.]

**ABYSSINIANS.**—Apart from the capacity of King John, there have been great exaggerations as regards the possible future of the country. It is, after all, too mountainous to be considered a



rich country. It is one huge table land, but the plateaux are so broken up by great mountains that it quite deserves the description given it by an English soldier on the way to Magdala:—"They tell us," he said, "this is a table land. If it is they have turned the table upside down, and we are scrambling up and down the legs." Where cultivation is possible, it produces cotton, coffee, indigo, and corn. It is said also to teem with mineral wealth, but that is said of almost every country whose mountains render the mines practically inaccessible. Even for agricultural produce the road difficulty would be very great in the way of exportation. There is a want of union among the Christian tribes, and the country is harassed by marauding Mahomedans on all sides. The religion, which is the source of European interest in Abyssinia, is a very inferior kind of Christianity. The magicians are esteemed as highly as the priests. The belief in the evil eye, the *jettatura* of Southern Italy, is so strong that an Abyssinian will not even eat or drink in public. Every man, woman, and child has a particular amulet or talisman to ward off the devil. The Virgin Mary is the chief object of worship. The Abyssinians profess monogamy, but every rich man has his harem full of female slaves. The Christians are divided into contending sects, and the Mahomedans are a strong party in the country. Even Gondar, the capital, has its Moslem quarter, where the slave trade flourishes as much as it does at Khartoum. War is carried on in brutal fashion. Pillage and burning are the universal practice, and prisoners are invariably maltreated and maimed. The trader and the missionary may work wonders. No one can tell what changes may come with the renewal of communication with the outer world. But the country cannot claim to rank as civilized at present.

CENTRAL AFRICA.—Col. C. C. Long, of the Egyptian army, visiting with his family friends in St. Louis, gave the following account of his reception at the court of King Mtesa, to which he had penetrated with two attendants only:—"My reception by this strange and mysterious king was unique. Covering the hilltops that characterised the mountainous districts of the lake regions were thousands of the people of Uganda, assembled to welcome the 'Great White Prince,' as they called me. King Mtesa, surrounded by his courtiers and harem, as I arrived, sent a messenger to ask me to appear before him and show him the strange animal upon which I was mounted. I was riding the first horse that had ever been seen in Uganda. At a quickened pace advancing toward the king and courtiers, they fled precipitately before me, while I, turning my horse, regained the hill from which I had descended, and, throwing my foot from the



stirrup in the act of dismounting, I was surprised to see the people scatter in every direction in dismay. I learned from the interpreter that they had supposed, up to that moment, that I and the horse were one animal—that I was a sort of a centaur. I was presented the next day to the king—a tall, graceful man, dressed in a flowing Arabian robe, bound at the waist by a girdle to which a cimeter was suspended, and with sandaled feet, who eyed my horse with affrighted glance and retreated towards his throne. Prostrate bodies covered the entrance and floor of the hut. It was here that the king held audience with his different sheiks and chiefs, and the heads of the different branches of his government. The ceremony ended in a slight inclination of the head of the king to his messengers, who, unrolling from their heads neatly-bound cords, threw them around the neck of the assembled throng at the door, dragged them, hallooing and struggling, away to an executioner, who, as the fancy struck him, had them poniarded or choked to death. This is a sacrifice which is made to all African kings."

THE PARSEES AND BRITISH RULE.—Mr. Dadabhoy Nusserwanjee, a merchant, resident at Indore, at the desire of the Parsee community of that place, sends a copy of an address forwarded by them on New Year's Day to Queen Victoria, on her assuming the title of Empress of India. The following are extracts from it:—"We, the undersigned Parsee inhabitants and British subjects residing in Central India, Malwa, beg on this great occasion of your Majesty's assuming the glorious title of Empress of India to convey our most heartfelt devotion and loyalty, feeling assured that the nearer alliance which your Most Gracious Majesty has now bestowed on the people of India will unite them in a closer bond of confidence and trust. Though forming a small portion of the Parsees of Western India, and coming as we did into Central India at a time when it may be said that the country was a dreaded jungle, life insecure, civilization and justice yet in embryo, we beg to acknowledge, with gratitude and respect to British rule and government, the protection it has afforded to settle and seek the development of commerce and trade, not only to us alone, but to other castes and creeds as well. Where the cantonment and bazars, with their two and three stories of broad streets, well paved roads, and thousands occupied in their various callings of arts and manufactures now stand, was a wild waste. This speaks for itself. We have had established, for some administrations past, courts of justice dealing out to all that equal measure of right judgment which, whether in the limits of British rule or as exercised towards the chiefs and sirdars of



Rajwaries, has obtained for it that great and profound respect which is so well known and acknowledged all over your Imperial Majesty's dominions and relations in this the great Asiatic East. We fully appreciate the introduction of the Holkar and State Railways which have penetrated into the high lands of Central India. The telegraph, which ran through Indore, has now also spread its lightning wings, forming a cobweb of communication for the easier administration of the Agent to the Governor-General, as also for the purposes of commerce and trade. These are the manifold and great improvements which all under British rule enjoy with comfort and security, and no subjects of your illustrious Majesty throughout India feel more conscious and grateful for these lasting and great public benefits than the Parsees." A notable testimony to the principles of the New Testament as developed through British law.

[There are Parsees in London. Would they give us an article on the supernatural as known by them?—Ed.]

**CURRENT THEOLOGICAL ENERGY.**—The late Mr. Nathaniel Greenhalgh, cotton-spinner, Thornidykes Sharples, near Bolton, has, it is said, bequeathed £40,000 for the erection and endowment of two churches—one at or near Astley-bridge, a populous village a mile and a half from Bolton, and the other in the neighbourhood of Pike's Lane, in Bolton.

**METROPOLITAN BENEFICENCE.**—In addition to the street charity and the Poor Law relief, there are endless charities for giving relief in the metropolis. Taking the list of charities at present existing—there are 1,050, and, excluding the religious ones, 930—that is to say, 24 for the blind, 98 for general relief, 100 voluntary homes, 172 institutions for the aged, with a total annual income of £4,114,849, and, excluding the religious charities, of £2,400,451; and, enormous as these sums are, they are not to be regarded as anything like the sum-total of the charity funds annually collected in London. The Editor of the *Classified Directory of Charities* stated in a note that, including £250,000 levied annually by fraudulent charities, the total sum could not be reckoned at less than £6,000,000 or £7,000,000.

**MR. EDLIN AND THE SLADE CASE.**—The correspondence between Mr. Edlin, Q.C., and Lord Pollington, referred to at the recent meeting of the Middlesex magistrates, on the subject of the judgment delivered by the Assistant Judge in alleged opposition to the decision of a large majority of his brother magistrates, has been published by Mr. Edlin. It consists of a letter, couched in very friendly terms, from Lord Pollington to the Assistant Judge, reviewing the circumstances under which



the judgment was delivered, and questioning the legality of the course taken by Mr. Edlin. This was followed by a letter in answer, in which Mr. Edlin states that it has always been the practice of the Middlesex bench of magistrates to leave questions of law to be decided by the Assistant Judge presiding; and, in regard to the fact that a majority of the magistrates were for sustaining the validity of the Slade conviction, he observes: "I was not aware of it, but if this were correct it would show their misapprehension of the question we had retired to consider, and the egregious mistake they would have committed in delivering such a judgment; for there were other objections to the conviction on the face of it, to which I had drawn attention, upon which counsel would have been entitled to be heard, and which I may now say were, in my opinion, utterly and palpably fatal to it." The correspondence is closed with a brief acknowledgment by Lord Pollington of the receipt of Mr. Edlin's letter, and an intimation of his lordship's intention to publish his own letter, and the answer received to it, "for general information."

[Perhaps we may in our number for May take a bird's-eye view of the prosecution (persecution) cases, which have somewhat startled the nation.—Ed.]

MENTAL ACTIVITY.—From the *Newspaper Press Directory* for 1877 we extract the following on the present position of the newspaper press:—"There are now published in the United Kingdom 1,692 newspapers, distributed as follows:—England—London, 320; Provinces, 991; total, 1,311. Wales, 56; Scotland, 164; Ireland, 141; Isles, 20. Of these there are—103 daily papers published in England; 2 daily papers published in Wales; 18 daily papers published in Scotland; 20 daily papers published in Ireland; two daily papers published in the British Isles. On reference to the edition of this useful Directory for 1847 we find the following interesting facts—*viz.*, that in that year there were published in the United Kingdom 557 journals; of these 16 were issued daily—*viz.*, 13 in England, 1 in Scotland, and 12 in Ireland; but in 1877 there are now established and circulated 1,692 papers, of which no less than 145 are issued daily, showing that the press of the country has very greatly extended during the last 30 years, and especially so in the form of daily papers; the daily issues standing 145 against 16 in 1847. The magazines now in course of publication, including the quarterly reviews, number 808, of which 275 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, Roman Catholics, and other Christian communities."



## American Thought.

PERSECUTIONS have existed in all ages of the world. As the development of this earth was accompanied with volcanic eruptions, earthquakes, cyclones, &c., too numerous to mention, so was the development of liberal ideas accompanied with the same turbulent state of existence. Order only comes through chaos. Humanity in the aggregate has risen to its present high position through bloodshed and persecution. At one time in the history of the world a layman who could read was stigmatised as a pedagogue, and regarded "as unworthy even to look upon a sword." Llorente's history states in reference to the Spanish Inquisition that from 1481 to 1820 the whole number of victims was 335,467. Intolerance still exists in the world, and is bearing fruit in England.

FREEDOM AND SPIRITUALISM.—This word charms the American hearts. It is the burden of human thoughts, and falls earnestly from the lips of the reformer. We are all subjects of laws and conditions over which we can exercise no control. God works in accordance with immutable laws. Every effect is produced by an adequate cause, and this law of cause and effect is so nicely and unerringly adjusted that neither individuals or nations can escape the just consequences of their acts. Every scene and event in life, however sad and afflictive, has its influence on us, and that influence is for good, if we come under the right discipline. Every object on which we gaze, every being within whose presence we come, has a potent moulding influence on our spiritual nature. How desirable, then, for our growth in perfection that all our associations should be beautiful and in harmony with our highest ideas of the good, the lovely, and the true. Let every good and noble thought that rises within our souls blossom and go forth as a bright and beautiful flower in the harvest of light. The good we have done will be remembered by others; the evil by ourselves. It must be remembered that we are to work out our own salvation, not with fear and trembling, but with confidence and assurance,—knowing that each step gained will be a permanent and lasting blessing, and that we shall rise above the opposing influences which surround us. Truth alone is the mighty bulwark of nations and of men, the basis on which Spiritualism is built, and the eternal rock which will never be shaken. Let the storms pass by. Light will come to the world; spiritual power is being concentrated on the earth and its influences cannot be stayed. The angels are seeking to give to humanity the most positive evidence of their presence and power. They come, the beautiful ones, the shining angels



in love and light; their wings are only their own swift desires; their crown the immortal amaranths that glitter with the dewy spray drops from the River of Life, and their high mission is to cheer and bless.—*S. A. Abbott, of Fort Dodge, Iowa.*

CHRISTIANITY.—Dr. J. C. Hoffman, of Chicago, writes:—"Spiritualists are to-day judged better of by the educated and refined than were the Christians after many decades of their existence. Let us ask history and ascertain what our Christian ancestors had "ahead of us." The Grecians and Romans called them Atheists; and Tacitus, the greatest Roman historian, informs us that they were hooted at wherever seen, and made responsible, and to suffer for every public calamity, as the burning of Rome, pests, &c. Tacitus complains of their belief in miracles, of living at war with mankind in general, their habits being filthy, unclean, and of their consisting of the veriest scum of society. Even the mild and learned naturalist, Plinius, insisted upon having the Christians punished for the stubborn refusal to worship all the gods, and for foolishly crediting all the immense labour of world-making to but one God. Trajan, on the contrary, wanted the Christians unmolested, as he could discover no danger to Church and State from such harmlessly superstitious idiots! The Roman Emperor, Marc Aurelius Antony, could not understand why Christians should be so stubborn as to rather burn at the stake than retract their silly superstitions. He also considered their martyrs as such who desired notoriety, even at the sacrifice of their worthless lives. The sceptic, Lucianus, was filled with pitying disgust for the poor deluded Christians; idiots, who were led astray by impostors. Celsus, a disciple of Plato, admitted some of the "truths" of Christianity, but denounced the Jews and Christians for plagiarizing their religious works, the Bible, &c., from ancient Egyptian and Greek books, taking away and adding to *ad libitum*. Philostratus says in his biography of Apollonius of Thyana, that the Christians had not the slightest reason to believe Christ the Son of God, for the miracles he performed were then daily repeated by others, and even more wonderful ones performed by men who claimed no relationship to God or any superabundance of morals. The apostles were designated by him as lazy impostors. Porphyrius, also a follower of Plato, accuses Christ of ambiguity, and argued so successfully against Christianity that the most learned Christians of that date had naught left to do but as even to this date, *i.e.* curse Porphyrius! Poor Porphyrius! Thus even then were all arguments obnoxious to the welfare of the creeds smothered. Emperor Julianus expresses in his letters his greatest contempt for



Christianity. He had had ample opportunity to familiarise himself with it. He informs us that the lowest outcasts of society were the only ones to accept the Christian faith, that they worshipped idols, in the shape of bones and graves of their deceased leaders, that they were entirely ignorant of nature's laws, hence filthy in their habits, and shunned and avoided by all.

A LARGE CIRCLE.—Dr. Thomas J. Lewis, of Brooklyn, N.Y., writes :—Since the advent of our Spiritual Science and Religion by the angels at Hydesville, N.Y., we have had many very large circles, but the largest one the planet has yet entertained is that now in session by the whole British Government trying to illegally prosecute the angels through Dr. Slade. That prosecution circle will make ten converts to our spiritual religion and science where we had but one before. The people are more than ever interested in spiritual science and religion ; they commune with angels in their own houses.

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## Ethereal Phenomena.

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THE SOUL.—He (Lord Nelson) told me that he felt the fingers of his amputated arm quite distinctly. "Which, you see," said he, "is a direct proof of the existence of the soul, and makes the thing quite clear."—(*Lord Holland's Memoirs of the Whig Party*, vol. ii., p. 27.) In *Cox's Mechanism of Man*, vol. i., a similar circumstance is recorded.

"SEAT OF THE SOUL."—There is a valuable book of some 140 pages, by James Gillingham, of Chard, published by Mr. Pitman, of Paternoster Row, London. The experiences therein narrated are in harmony with mine some thirty years ago. Spiritualists ought to have a copy, as the incidents and deductions would give them reasons for asserting that the soul is a factor of great value in proving that man is a spirit capable of life and action apart from the body.—ED.

ETHEREAL FORCES.—During the last twelve months Mr. G. T. Stoney, F.R.S., and Mr. R. J. Moss have conjointly been investigating the behaviour of that force manifested in radiometers known as Crookes' Force, and they have laid before the Royal Society some of the results so far obtained. If, as has been asserted, the pressure which is exerted on the blackened pith surfaces reacts on the sides of the glass envelope, then in like way a transparent disc delicately suspended close to a stationary disc of blackened pith ought to move away from the pith, and, therefore, towards the light when the pith is illumi-



nated. An arrangement, described in their paper, was devised to test this. As soon as the vacuum commenced to be formed the glass disc was repelled from the pith, and the repulsion was more violent as the vacuum became more perfect. The establishment of this fact with regard to this mysterious force the authors put forward without any expression of doubt. With regard to the influence of variations in the tension of the residual gas, and the variations in distance between the reacting surfaces, the authors state some results, but reserve discussion until further observations have been made.

[As an atom in the physical elements shows the characteristics of the mountain, so the atoms in "Crookes' Force" prove the character of the ethereal elements, which in the universe control the physical suns and planets that flee in the substance we call space.—ED.]

METEORITES.—Mr. Sorby, F.R.S., lectured lately at the South Kensington Museum on "Meteorites." Twenty years ago he found that a microscopical examination and study of crystals shows the origin of the rocks to which they belong—shows, that is, whether they were formed by aqueous deposits or igneous fusion. He has lately studied meteorites in a similar way, having slices prepared and mounted for microscopic examination. Some he has found like rocks consolidated from volcanic action, others he has found unlike anything met with on our earth. As regards origin, he has already shown that crystals of aqueous origin have cavities containing fluid, and that little bubbles can be seen moving about. Crystals of igneous origin have little glass cavities; there are often bubbles to be seen in them, but they do not move about. In the crystals in meteorites he has found no case of fluid cavities, but many with glass cavities. This points to an igneous origin. There are little perfect globules of glass in meteorites which we do not get in volcanic products. This indicates the melted material was blown out into an atmosphere heated enough to keep the material melted long enough to assume the globular shape. Some meteorites show traces of being agglomerations of former meteorites; some are partially metamorphosed and their structure is obscure. The conditions for producing such meteorites do not occur on our globe, but there are such conditions in the sun. The red flames shoot out with a velocity sufficient to send off material right into space, and it is by no means improbable that we owe these meteorites to our own sun. If not to our own, but to some planet or comet, it must have been when it was in a condition similar to that of our sun at present. The second portion of the lecture was devoted to meteoric iron.



## Physical Phenomena.

### THIBET.—THE TREE OF TEN THOUSAND IMAGES.

M. Hue, in the narrative of his travels in Tartary, Thibet and China, in 1844, gives a most extraordinary account of a language tree he saw. This is his statement:—"It will here be naturally expected that we say something about this tree itself. Does it exist? Have we seen it? Has it any peculiar attributes? What about its marvellous leaves? All these questions our readers are entitled to put to us. We will endeavour to answer as categorically as possible.

"Yes, this tree does exist; and we have heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square enclosure formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the walls. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that in point of fact there were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on part of the Lamas; but after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves. The position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state; and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us we altogether



give it up. Our readers may possibly smile at our ignorance, but we care not so that the sincerity and truth of our statement be not suspected. The Tree of the Ten Thousand Images seemed to us of great age. Its trunk which three men could hardly embrace with out-stretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character.

"They inform us also that there nowhere else exists another such tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

"The Emperor Khang-Hi, when upon a pilgrimage to Kounboun, constructed, at his own private expense, a dome of silver over the Tree of the Ten Thousand Images; moreover, he made a present to the Grand Lama of a fine black horse, capable of travelling a thousand lis a-day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery, Khang-Hi endowed it with a yearly revenue for the support of 350 Lamas.

"The fame of Kounboun, due in the first instance to the celebrity of Tsong-kaba, is now maintained by the excellent discipline of the Lamasery and the superiority of its teaching. Its Lamas are deemed students throughout their lives, for religious knowledge is reputed inexhaustible. The students are distributed into four sections or faculties, according to the nature of the special studies to which they desire to apply themselves. *1st*, The Faculty of Mysticism, which comprehends the rules of contemplative life and the examples exhibited in the career of the Buddhist Saints. *2nd*, The Faculty of Medicine, which applies itself to the four hundred and forty maladies of the human frame, to medical botany, and to the Pharmacopœia. *3rd*, The Faculty of Liturgy, comprising the study of religious ceremonies, with the expounding of all that appertains to Lamanesque worship. *4th*, The Faculty of Prayer, the most esteemed of all, the best paid, and, as a matter of course, the most numerous.

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OPTOGRAMS.—We have all heard, with incredulity, of images seen at the moment of death being left imprinted on the eye. Current stories of such images being utilised for the purposes of justice in search of a murderer have been ridiculed by scientific



critics. "The impossible," has, however, here once more been proved to be not far from the truth. Dr. Gamgee, F.R.S., of Birmingham has described and verified the following experiment:—Kühne took a coloured rabbit and fixed its head and one of its eye-balls at a distance of a metre and a half from an opening, thirty centimetres square, in a window shutter. The head was covered for five minutes by a black cloth and then exposed for three minutes to a somewhat cloudy midday sky. The head was then instantly decapitated, the eye-ball which had been exposed was rapidly extirpated by the aid of yellow light, then opened, and instantly plunged in 5 per cent. solution of alum. Two minutes after death the second eye-ball, without removal from the head, was subjected to exactly the same processes as the first, *viz.*, to a similar exposure to the same object, then extirpation, &c. On the following morning the milk-white and now toughened retinae of both eyes were carefully isolated, separated from the optic nerve, and turned; they then exhibited on a beautiful rose-red ground a nearly sharp square image with sharply defined edges; the image in the first eye was somewhat roseate in hue and less sharply defined than that in the second, which was perfectly white. The size of the images was somewhat greater than one square millimetre. Professor Bunsen was amongst the witnesses of this beautiful experiment. This permanent retinal photograph it is proposed to call an *optogram*.—*London Medical Record.*

INFLUENCE OF THE NERVES ON PERSPIRATION.—It is a well-known fact that perspiration is produced in some persons by articles of diet, which have no such effect on others. One of the most common exhibitions of the phenomenon is a perspiration of the face and hands after partaking of vinegar; and a case is on record in which the effect could be produced in a marked degree by merely touching the tongue with vinegar or pepper. To a certain extent the effects depend on the idiosyncrasy of the individual, and they appear to be analogous to the effects produced on some persons by certain kinds of food, especially shell-fish, though even mutton has been known to be *idiopathic* in some cases. From the researches of Dr. Luchsinger it appears that certain nerve-fibres control the secretion and elimination of perspiration: for instance, electrical stimulation of the sciatic nerve produces a copious perspiration on the hairless part of the feet of the hind legs of cats, the perspiration being a true secretion, which may be renewed by repeated stimulations of the nerve. The nerve-fibres are connected with special centres in the spinal cord, and are excited by physical impulses from the brain, by contact with blood loaded with carbonic acid or



poisoned, *e.g.*, by nicotine, or by impulses conveyed by the sense of touch. The latter, which is reflex perspiration, would appear to be the cause of the peculiar effect of articles of diet upon some persons.

[Science appears to be drifting into the why and wherefore of mediumship.—ED.]

### Spiritualistic.

THE SUPERNATURAL.—Scores of supernatural incidents are taking place every month:—apparitions, miracles, special providences, &c., all proving the existence of Divine messengers to assist us. Among the members of churches such incidents are very frequent, because they have faith in prayer. Spiritualists out of the churches have also incidents of a like character. Our duty as Spiritualists is not to yawn, but to work by narrating them. Let the will and the fingers pen such evidences, before the vividness of the facts fade. Hearty co-operation could be also given us, by copying out any incidents narrated in books of travel and of biography. Kindly write only on one side of each leaf, so that the printers may see clearly and read correctly.—Ed.

SPIRITUALISTIC PHENOMENA SEANCES.—Mrs. Margaret Fox Kane is in London, and towards the close of this month intends to return to America. Mrs. Fox Kane is one of the three sisters in whose presence commenced the outburst of spirit-power in 1848. Strongly pressed to visit England and hold *séances*, she consented, and reached us just as the legal persecutions were commenced against Dr. Slade. Her friends and advisers suggested that however numerous might be her *séances* in domestic life, she must avoid public ones. Mrs. Fox Kane has so keenly felt the shutting up of her gifts, that prove the reality of New Testament powers enjoyed by the first Christians, that her return to her previous duties as a public medium is imperative. God not having given to her an independent income, to pay rent, taxes, and usual outgoings, she has to sell her gifts as clergymen do, and as the Prophet Samuel did, when he charged a fee for telling Saul where his asses had strayed to. We understand that a committee of twelve of the Spiritualists have joined together to hold a series of ten *séances* with Mrs. Kane, each subscribing five guineas.

A SITTING AT KENSINGTON IN MARCH, 1877.—A few friends met. There were ten of us. We had a sitting. It was commenced by one of the rectors of one of our City churches uttering that noble prayer, "Lord of all power and



might," &c. Soon the sounds loud, frequent, and joyous, responded to our conversations. The wife of the rector showed me a handkerchief that at a previous sitting had been tied by her late stepson; she undid the knots, saying, "If he comes to-night he will re-tie them," and then placed the handkerchief on the floor at her feet. I may at once state that during the sitting some interesting information by conversational taps was given, and the handkerchief artistically tied. Two verses of a hymn were sung during the sitting. At this sitting we had a painful proof of the "putting questions" to ghosts. A volley of them were shot, and every answer given seemed to suggest five or six more questions, and the questions were relative to a son who was drowned. I pitied the ghost the cross-examination. The lady was so wrapped in self as to forget that there were nine other sitters who desired a fair share of ghostly converse; several times we tried to stay the battery of questions, but ineffectually. We had another evidence how in *mixed* social Spiritualistic gatherings, only physical phenomena should be encouraged, so that palpable evidence of spirit-power be given, and avoid questions interesting only to one. We were some two hours together, and then the sitting was closed by asking, through a collect, Divine protection. I pen this short narrative to illustrate how Christian *séances* are conducted. Of course non-Christians adopt another method, and they often get the waifs and strays of ghostdom to bother and annoy.

DEVOTIONAL SEANCES BY A BROAD CHURCH PARSON.—We rejoice to know that the plan we have advocated in past years is to be adopted this Easter. It is that devotionally-inclined Christians of Churches meet at a given time and place for the manifestations of spirit-power. We doubt not all the ordinary phenomena, narrated as having occurred in the presence of the Primitive Christians, would be repeated through heart and head and earnest invocation to the "Lord of all power and might." We are requested to announce "that a Broad Church Parson will hold a daily devotional *séance*, between Easter and Whitsuntide, for quiet observation of phenomena and the comfort of an hour's communication with the dead. (*Not dead.*) He does not lay himself out for propagandism, and would rather that sceptics stopped at home—simply, *he won't have them.*"

[We think that, the fervent faith of good people who meet with one accord in one place will yield joy, comfort, and phenomena—True Spiritualism.—ED.]

SPIRITUALISTS. New Testament principles and phenomena are our guides for reproduction amongst us as a Nation—as an EMPIRE. We desire the Churches to know that the original



Spiritualists of England were and are Christians. That we hold out the right hand of affection to all thinkers, if they promise to avoid religious belief wranglings. We are Spiritualists, and as such love Jews, Mohammedists, Grand Lamaists, Brahminists, and all other "ists" who are non-Sadducees. We are attacking only the Extinctionists—the fools that say "There is no God."

FRIENDS, we are in trouble. We were about to forward to the printer this morning (the 20th) articles and paragraphs that would require, say ten pages of the Magazine, with a note to the effect that by Saturday evening twenty-four more pages of original articles would be forwarded, when in came a post-card from the printer's—"We have copy for about 50 to 60 pages," thus making in all, say 90. Now, as we have only 48 pages at disposal,—What are we to do?

### Notices of New Books.

THE pressure this month prevents our reviewing books, except to say that we have seen a few proof pages of D. D. Home's new book, called the *Lights and Shadows of Spiritualism*. The shadows seem to be very dark. We have also received H. I. Browne's (of Melbourne) *Spiritualistic Experiences*, in a book of about 450 pages. The title is *The Holy Truth*. Both books are issued by Messrs. VIRTUE & Co. Next month we shall be able to give extended notices.

### INVOCATION.

HEAR US! Oh, Thou whose spirit glows in the sunlight, hear us!  
 Oh, Thou whose shadow gleams in the moonlight;  
 Lord of light, and air, and ocean, power and motion, hear us!  
 Lord of earth, and power and motion, be 'Thou the sun of our  
 heart's devotion.  
 Monarch and Ruler of all form, God of calm and King of storm,  
 hear us!  
 When in our darkness, we to Thy throne above are appealing,  
 In Thy mercy, FATHER, hear us! Hear us, LORD!

[The foregoing majestic Invocation was some years ago given to us by Emma Hardinge: with it, a musical composition in four parts, of no ordinary power. The words and music are often used in our home. Perhaps some month in the future we may have the music in the *Spiritual Magazine*; so that spiritualist families who have harmoniums may, before parting on Sabbath evenings for the night, join in oneness of thought and song to "Our Father which art in Heaven."—Ed.]



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

“ELIZA PELLING.”

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

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Everything, medicine or food, ceased to act properly for at least three months before I commenced  
taking it; the little food I could take generally punished me or returned. My life was one of great  
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