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Contents.

Persistence of Type in Spiritual Manifestations ...	277
"Matter through Matter." By C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital ...	277
The Abolition of Cabinets ...	278
An Authentic Apparition ...	278
How the Davenport Brothers were Tested in New Zealand	278
An Easy Mode of Extending Spiritualism.—The Influence of the Recent Persecution of Mediums—How to Try Remarkable Experiments at Home ...	279
The Psychological Society of Great Britain.—The Ultimate Constitution of Matter—The Recognition of Psycho- logical Facts—Warnings of Death and Danger ...	280
Mr. Peebles in Australia ...	281
Dr. Eugene Crowell ...	281
Stone-Throwing by Spirits in Australia. By A. Mueller, M.D. ...	282
The Late Mr. James Watson ...	283
Property Recovered through a Spirit Message ...	283
The National Association of Spiritualists.—Meeting of the Council ...	283
Correspondence.—A Curious Circumstance connected with a Cedar Pencil—Speculations—Metaphysics and Ma- terialism—Spirit Identity—Vegetarianism—Trance Mediumship ...	284
A Spirit Message ...	288
Paraphrases: The "Spiritualist," 279; Dr. Slade's Proposal, 279; Dr. George Wyld, 279; The Davenport Brothers, 281; Dr. Slade, 281; Spiritualism in Old- ham, 281; Mrs. Weldon's Orphanage, 283; Spiritual- istic Soiree, 283; Spiritualism in Liverpool ...	287

"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of
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PUBLISHED WEEKLY, PRICE TWOPENCE.

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Tuesday, 12th.—Correspondence Committee, at 5.45 p.m.
Finance Committee, at 6 p.m.
COUNCIL MEETING, at 6.30 p.m. Business:
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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TEN. NUMBER TWENTY-FOUR.

LONDON, FRIDAY, JUNE 15th, 1877.

PERSISTENCE OF TYPE IN SPIRITUAL MANIFESTATIONS.

THE nature of the spiritual manifestations evolved at any circle at which a partly developed medium is present, is considerably under the guidance of the sitters, for if they express pleasure at receiving a particular kind of manifestation and indifference to another kind, those at the root of the matter do their best to evolve the phenomena most desired. The desire, however, should be within the compass of the powers of the medium; a good trance medium is rarely a powerful physical medium; those manifestations only are easily developed at desire which have first been presented in an incipient form through the mediumship of one whose powers are not fully developed.

When the development of a medium is complete, the type of the manifestations he obtains is persistent. When Mr. Morse recently lectured in the trance state before the National Association of Spiritualists, we asked the controlling powers whether they could now give the proofs of spirit identity through his mediumship, which they did in his younger days, as recorded in the first volume of *The Spiritualist*. Their reply was that at that time the desired phase of mediumship might have been retained and perfected, but that inspirational public speaking had been developed in place thereof; if they, the controlling spirits, were to try now to use his organism to give frequent evidence of identity, it would cause a dangerous disturbance of his state of mind and body. Mr. Wallis, like Mr. Morse, at the outset was able sometimes to give evidence of spirit identity, but the public demand has drawn him from that phase of mediumship into the groove of an inspirational speaker. Persistence of type is seen in the manifestations obtained by Mr. Williams, which are almost the same from one year's end to another, but are evolved as time goes on with greater precision. The changes in them are slow, and upon the same lines as those previously evolved. This sameness, this persistence of type of the manifestations, is seen in connection with all remarkable mediums who have constantly used their powers for five or six years.

A knowledge of these facts is of practical use. A medium is now much wanted in London who can show with precision a few simple elementary phenomena in daylight. Mrs. Mary Marshall's powers were excellent in this respect; it was scarcely possible to take anybody to her daylight *séances* without their witnessing something which they could not explain. Sometimes Mr. Marshall would play his fiddle at one end of the room, while a little table with nobody touching it would dance to the tune, and make an occasional "run" at the bewildered spectator, who usually left the scene in a nervous state with much of his assurance taken out of him. Such phenomena as these, much as we want them now, cannot readily be obtained—if they can be obtained at all—from mediums whose powers have already been developed in other directions, hence we advise all those who have undeveloped but powerful mediums under their care, to be careful in selecting the path in which progress shall be made, for later on it cannot easily be quitted. Just at the present time the public want, in connection with physical mediumship, a few simple but unanswerable phenomena in daylight; in connection with trance mediumship they desire evidence of spirit identity to the extent of the revelation of provable particulars known to the alleged communicating spirit, but never previously known to the medium or to any member of the circle.

In the House of Lords, June 9th, Lord Jersey informed Lord Enfield that if it were necessary the vacancy caused by the death of Mrs. Nassau Senior, who had been specially appointed to inquire into the condition of the inmates of pauper and workhouse schools, would be filled up.

"MATTER TROUGH MATTER."

BY G. CARTER BLAKE, DOCT. SCI., LECTURER ON COMPARATIVE ANATOMY AT WESTMINSTER HOSPITAL.

THE expression has so often of late been used amongst Spiritualists of the "passage of matter through matter," that I venture respectfully to ask some of those whose perception transcends my limited powers, what they themselves mean by the phrase? If, to me, it conveys no idea whatever, it doubtless proceeds from my incapacity to comprehend their meaning. Let me show that such incapacity was shared in by many of the world's great thinkers.

Aristotle thought that matter was incognisable in itself "*ἡ ὅλη ἀγνωστος καθ' αὐτήν*." (*Metaphysics*, lib. vii. (vi.) c. 10).

This idea of the relativity of our conception of matter, and the actuality of our perception of its accidents alone, formed the groundwork of all mediæval philosophy. I merely select a few examples for illustration. I can give a hundred.

St. Augustine regarded matter as incorporeal, and as "*quiddam inter formatum et nihil, nec formatum nec nihil, informe prope nihil*." (*Confessiones*, lib. xii., c. 6.)

He further says: "*Materiam Spiritumque cognoscendo ignorari, et ignorando cognosci*." I give this quotation from memory, as, through illness, I cannot lay my hands on the reference. To those who may say that I am merely quoting metaphysicians of the Catholic school, I will give a quotation from a wit and a blasphemer. Scaliger may be admitted *pro hac vice*, as a philosopher whose argument will run on all fours with my own. He says: "*Substantia non a nobis cognoscuntur, sed earum accidentia. Quis enim me doceat quid sit substantia, nisi miseris illis verbis, RES SUBSISTENS?*" (Scaliger, *De Subtilitate*, Ex. cccvii., § 21.)

It may be observed that the word "substance" is used here precisely in the Aristotelian sense. Aquinas himself could not have put the difficulty better. In fact, if we make matter corporeal, we may take our philosophy from Hudibras, and guess

Where entity and quiddity,
The ghosts of defunct bodies fly.

Two senses exist undoubtedly in which the passage of matter through matter may be conceived in a certain gross and slipshod manner. The first is when a nail is driven through a board, and when the wood adjacent to the nail is displaced to make way for the iron; the second is when two fluids containing fine attenuated parts of matter are subject to the laws of endosmosis or exosmosis. But I conceive that neither of these senses is the one in which the expression "passage of matter through matter" is wished to be understood. I have often had the idea that what is really meant is the passage of "form" (considered as an accident of matter) through the "form" of the board or cabinet. But perhaps I misunderstand the signification of the proposition. And it must not be forgotten that if such a state of things should really exist, the "matter" of the medium's body must be denuded of one at least of its accidents in order to produce such a condition. It may, however, throw a light on the apparently shapeless appearance of the medium when the "form" is at a distance from his body—a fact which has been certified by trustworthy observers.

The proposition, therefore, stands that something of which we have and can have no knowledge passes through another something of which we have and can have no knowledge. To maintain the affirmative of this is surely to land the inquirer into the midst of agnosticism.

If some definite ideas could be conceived of what is really meant, Mr. C. C. Massey's object expressed last week "to come to a clear understanding with ourselves about pheno-

mena which are still doubtful" would be attained. But unless we have some common language, by which we can understand the thoughts of others as they wish us to comprehend them, we shall for ever be in a state of doubt and confusion.

THE ABOLITION OF CABINETS.

At the recent public meetings of the members of the National Association of Spiritualists, an almost unanimous desire was expressed for the abolition of cabinets, for scarcely a single manifestation has been produced by their aid, which has not, with strong mediums, been now and then evolved without them. *Séances* in the light are in demand, and a few small but answerable manifestations, are felt to be better than many of the more advanced phenomena produced under doubtful conditions at circles at which any inquirer or uninformed person is present. Any medium who could now obtain in daylight the strong elementary manifestations once so splendidly given through the mediumship of Mrs. Mary Marshall, would obtain more engagements than any other.

Mr. J. M. Peebles has sent us a copy of the *Melbourne Daily Herald*, of March 26th, containing a report of a lecture delivered by him in the Melbourne Opera House. The report sets forth that when speaking of materialisation phenomena, he acknowledged that there was a doubt because of the existence of the cabinet. However, he was fortunate enough last September to witness spirit materialisation without any suspicious adjuncts. He was on a visit to the South, when he came to a city where was a great materialisation medium, Mrs. Miller. This lady took a walk with several gentlemen into the forest, and selecting a clear space, there made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Peebles saw several spirits arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee.

If Mrs. Miller can obtain this manifestation with regularity and precision, she had better come to England.

AN AUTHENTIC APPARITION.

A WRITER in the current number of the *Church Quarterly Review* vouches for the following marvellous incident:—

The fact is that *this* class of what are called "ghost stories" is so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly *supernatural* at all. We mean that the question arises whether it may not be possible in the nature of things—under certain circumstances—for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, If so, why is it not even *more* common? our answer is easy. There are numbers of things quite natural which are much *more* uncommon than the well-ascertained instances of this class of events. In the house in which these pages are written a tall and wide staircase window, with a northern aspect, throws a strong side-light on the entrance into the chief living room, which stands at the end of a passage running nearly the length of the house. It was after mid-day, in mid-winter, many years since, that the writer left his study, which opens into the passage just mentioned, on his way to his early dinner. The day was rather foggy, but there was no density of vapour, yet the door at the end of the passage seemed obscured by mist. As he advanced, the mist, so to call it, gathered into one spot, deepened, and formed itself into the outline of a human figure, the head and shoulders becoming more and more distinct, while the rest of the body seemed enveloped in a gauzy, cloak-like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal outline. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the panels of a highly varnished door was visible through this lower part of the dress. It was altogether colourless, a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was

rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognised the features of a very dear friend. The expression of his countenance was that of holy, peaceful repose, and the gentle, kindly aspect which it wore in daily life was intensified (so the writer, in recalling the sight, has ever since felt) into a parting glance of deep affection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, till then, did he realise that he had been brought into close communion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for some weeks previously, and that nothing had brought him to his thoughts on the day of his decease.

HOW THE DAVENPORT BROTHERS WERE TESTED IN NEW ZEALAND.

THE Davenport Brothers have left Australia, and by last accounts were in New Zealand. We have received a copy of the *Otago Guardian*, bearing date of March 17th, which sets forth in a strong light a recent victory gained by them in Dunedin. The account opens as follows:—

"We do not remember to have witnessed an audience more intensely excited and interested in the result of any performance, than was that assembled in the Princesses Theatre last night. The occasion was the acceptance by the Davenport Brothers of the challenge made by Captain Barry—viz., that he would lay a sum of fifty pounds that he would so tie the Brothers that they would not unloose themselves."

The house was crowded; Captain Barry tied the "Boys" outside the cabinet, in full sight of the audience, making a perfect webwork of rope around each, and afterward "mooring" them to the seats of the cabinet, which he first had sealed, so that he might be satisfied they were not false or moveable ones. Fifty-four minutes were occupied in doing so, and then he stated to the people:—

"If they get out of that, without undoing it with their teeth, between now and five weeks, they will do well, and they must have some outside agency of which I know nothing. I have been tying knots in this country for forty-two years, and I assure you if those two gentlemen get out, there is no one on this side the line will tie them securely."

The result we give in the language of the *Guardian*:—

"The cabinet doors were then closed, and scarcely had they been so when the musical instruments began to play and the bells to ring, a fact which effectually disposes of the hypothesis that the Brothers slip their hands from their fastenings in order to set the instruments in motion. The cabinet being opened and reclosed, the excitement, as the time flew, began to heighten. In seven minutes twenty seconds the first hand appeared at the peep-hole of the cabinet amidst loud applause, a satisfactory proof that at least one hand was free. In eight minutes forty seconds two hands appeared, and in twelve minutes thirty-five seconds the four hands appeared, at which sign the applause was deafening. From this forward it was only a matter of time when the remaining knots would be untied.

"In nineteen minutes forty seconds the doors flew open, and the Brothers stepped forward free from their bonds, not freed by merely shaking them off, but with every knot undone, and the rope perfectly free from tangle. In reply to Mr. Fay's request to make any statement, Captain Barry said: 'Well, gentlemen, I have had every fair play. (Applause.) The way I tied those men is a way no other man this side of the line could tie them. You can take that for granted. I started with a tom-fool's knot over the shoulders and round the neck; I followed this with a slip-hitch on their wrists, and I put clover-knots and timber-

hitches, and fastened them down with a mooring; and there must have been an agency or something outside assisting them to get out of that lot."

"After the applause had been repeated and had subsided, the usual performance was proceeded with."—*Banner of Light*.

AN EASY MODE OF EXTENDING SPIRITUALISM.

THE INFLUENCE OF THE RECENT PERSECUTION OF MEDIUMS.

WHEN a new medium of great inspirational or phenomenal power arrives in London from America, drawing much public attention, Spiritualists say—"This gives great impetus to the progress of the movement." When an attack is made by uninformed persons, as in some of the late prosecutions of mediums, the remark is heard—"This has retarded the progress of Spiritualism." As we can more practically measure the power of such influences by observing their effect upon the rising circulation of *The Spiritualist*, we can say that both the sayings just quoted have scarcely any foundation in reality; the assumed good and bad influences are of less potency than considerable changes in the temperature of the weather.

Why is this? Because the said influences consist of clamour more than anything else, and have no effect whatever upon any inquirer who sees a solid object rising in the air without being touched, or who obtains the phenomena in an experimental *séance* at home.

In like manner, the number of *efficient* new members of the National Association of Spiritualists elected last year was about the same as during the preceding year, showing that the attacks had made no practical difference. Thus statistics do not support ideas too hastily formed. The progress of the movement is influenced more by *séances* than by any amount of favourable or unfavourable outside clamour. That clamour may stop investigation by some persons, but it attracts to Spiritualism the attention of others.

What influence should this knowledge have upon our actions? If a clamorous mob, headed by a fifth-rate man of science, alleged no comet to be in the sky, he and his numerous followers would drown the voices of those with more knowledge, if the latter entered the lists to fight with talk and noise. The adversaries should be answered neither by tongue nor pen, but sensible disbelievers should quietly be taken into the open air to look at the comet.

Washington Irving tells how the members of a republican government spent two nights in angry debate as to which branch of the executive ought to brick up a hole in the House of Representatives. A cunning member stopped the wordy fray by paying a man to take a hod of bricks and some mortar, and to stop up the hole. Thus was much angry feeling stemmed. In like manner should contention about Spiritualism and mediums be avoided, and action substituted.

To sum up. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognise as impostors or disreputably unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. To this end we are about to print and sell at slightly over cost price the following instructions how to form circles, and if every Spiritualist makes it binding upon himself to "drop about" or distribute five hundred of the leaflets, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious, age. All this can be done with no trouble or expense worth the name.

HOW TO TRY REMARKABLE EXPERIMENTS AT HOME.

INQUIRERS into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurors, and men of science that the alleged phenomena are jugglery, are proved to be untrue by the fact that the manifestations are readily obtainable by private families, with no stranger present, and without deception by any member of the

family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently if these were all tricksters (which they are not) they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who, knowing to the contrary, may hereafter tell them that the phenomena are not real, by trying simple home experiments, which cost nothing, thus learning how egregiously those are duped who put their trust in worthless authorities. Moreover, these remarkable phenomena are of the most striking nature, the most absorbing interest.

Conjurors and their scientific partners cannot produce their results in a house from which they are excluded, but private families commonly get the real thing with no strangers present; consequently those who say that the phenomena are conjuring tricks do not tell the truth.

One or more persons possessing medial powers without knowing it, are to be found in every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of three, four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do.

3. Belief or unbelief has no power over the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

4. Before the manifestations begin it is well to engage in general conversation, or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table-tiltings or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful;" and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany trance and clairvoyant manifestations, rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme, and give way to an excess of credulity, but should believe no more about them, or the contents of the messages, than they are forced to do by undeniable proof.

Some of the above instructions are quoted from *The Spiritualist* newspaper (established 1869), price 2½d. post free, published weekly, by E. W. Allen, 11, Ave Maria-lane, London, E.C.

THE few mistakes the well-managed National Association of Spiritualists has made in its career, have almost invariably been due to not insisting upon a month's notice before considering important questions. Only in cases of great and serious danger, demanding a special meeting, should the rule on this head be capable of being set aside.

THE "SPIRITUAL SCIENTIST."—The *Spiritual Scientist* of Boston comes to hand at our office in a most irregular way. For three weeks it did not arrive at all, after which two numbers only for each of those weeks arrived in one parcel, so subscribers have not been supplied. With one exception, the *Banner of Light*, from the same town, has arrived with regularity for eight years, so the irregularities connected with the *Scientist* do not appear to be the fault of the postal authorities.

DR. SLADE'S PROPOSAL.—In addition of the subscriptions already announced towards advertising Dr. Slade's proposal, we have received from T. £1, Mr. J. C. Eno, 10s., and Madame de Steiger 5s. But the amounts will be returned, for the *Times*, *Telegraph*, and *Daily News* have refused to insert the advertisement. The *Telegraph* alleges that "it might be objectionable to Professor Lankester," which is true enough, for he is not likely to approve anything tending to show him to be wrong. Handbills and leaflets are cheap, and by their means, if it is worth the trouble, any committee could at a cheap rate put a stop to the publication of one-sided news in daily papers. A judicious placard on the back of a sandwich-man in front of every daily newspaper office would have a moral influence.

DR. GEORGE WYLD.—In the *Times* of the 1st of June some correspondence is published, copied from the *Lancet*, which has taken place between Dr. Richardson, F.R.S., a distinguished member of the old School of Medical Science, and Dr. George Wyld, vice-president of the British Homoeopathy Society, which is likely to lead to a better understanding than has hitherto existed between these two schools of medicine. Dr. Richardson speaks of Dr. Wyld as "a gentleman of extended knowledge, good taste, and truthful nature." Dr. Wyld is a vice-president of the British National Association of Spiritualists; his "truthful nature" was never exhibited to greater advantage than when he stepped out of his way to help a stranger who had been wrongfully accused by a Fellow of the Royal Society. Dr. Wyld not only became bail for Dr. Slade, but he gave evidence in the police-court of the most decided and truthful character, of the innocence of this unfortunate victim of scientific ignorance and popular prejudice.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday, last week, at the usual fortnightly meeting of the Psychological Society, at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

THE ULTIMATE CONSTITUTION OF MATTER.

Mr. Stainton-Moses read the following letter from Mr. James Croll, F.R.S.E., to which letter reference had been made at a former meeting:—

Jordaunbank, Edinburgh, May 4, 1877.

DEAR SIR,—I have read with much interest and pleasure in *The Spiritualist* of last week your remarks in opening the debate upon the paper read by Mr. Serjeant Cox on "The Determination of Molecular Motion." Permit me to refer to a trifling misapprehension. You mention that I have stated that we know nor can know nothing about the constitution of matter. "Mr. Croll," you say, "asks what is the constitution of matter, and says, I do not know. No one knows. No one can know." I am not aware of having ever expressed such an opinion. If I have, it must have been done inadvertently, for I have long held pretty decided opinions in reference to the constitution of matter. In my little book on Theism, published twenty years ago, I entered at some length into the metaphysics of the subject, and endeavoured to show that the prevailing conception of impenetrable solidity is a mere assumption, and that a proper analysis leads to the conclusion that matter must consist of centres of force. Also in a short paper on the "Constitution of Matter," in the *Philosophical Magazine* for December, 1867, I have advocated the same views. I may state that although I have used the terms "centres of force," yet I have always believed that matter in its innermost nature is dynamical.

I would not have troubled you with these remarks, had it not been to show that my views on the nature of matter are much nearer what you have yourself expressed, than you had supposed them to be.

JAMES CROLL.

Rev. W. Stainton-Moses, M.A.

THE RECOGNITION OF PSYCHOLOGICAL FACTS.

Mr. F. K. Muntion announced that the annual dinner of the members of the Society had been adjourned until the beginning of the next session, and that the next meeting of the Society had been adjourned from the 21st to the 28th June. He then read a paper by Mr. Charles Bray upon the nature of Matter and Mind.

The Rev. W. Stainton-Moses, M.A., said: There seems to be some analogy between the labour of Sisyphus and that imposed on us who try to bring home to certain classes of mind the unwelcome truths with which this paper deals. That unfortunate man was condemned to roll a stone up-hill only to find it again at the bottom when he paused to take rest. It is much the same with these facts. When any of them are brought forward they are usually received with a stare of surprise, as though such a thing had never been heard of before. Now I protest against this treatment as unfair. These facts, though occurring in the experience of comparatively few, are paralleled by records in all ages, amongst all peoples, and by the experiences of numberless individuals in all states and conditions of life. Their word is not assailed on other subjects—it is not directly assailed on this. But when they come forward, at risk of ridicule and obloquy, to record experiences which by their very nature must be intimately personal, they find that though their record would suffice to hang a man if they chanced to be witness in a murder case, it is not weighty enough here to establish the existence of one poor ghost, or the sound of a voice which has not reached the critics' ears. That seems to be the rub. These voices, according to the President and Mr. Gordon—I don't quite know whether they agree together—are non-existent because they appealed to the inner sense of one person only. They are "mental impressions": that is to say, man hears by the outer ear, and anything that can so make him hear would be heard also by others. Man sees by the eye, and if a ghost were really present others would see it too. This argument sets aside altogether the fact that what the President calls supersensuous perception is not entirely unknown to us. We have interior senses as well as the exterior, and though some of us have never yet discovered their use others have, and the records that prove their existence and use are too numerous and weighty for any fair mind, fairly informed, to set them aside. Moreover, this mode of argument entirely ignores the internal evidence of truth that runs through these records. Whether the voice speaks, or whether it is a mental impression; whether the ghost is an objective fact, or a subjective impression, is a matter of secondary moment. In almost all cases, where such visitations occur, some facts, warning, information, or the like are communicated, and these are verifiable, and in numerous cases are and have been verified. If they be mental impressions you have only driven the argument a step further back. Whence came the information? how given? But, as a matter of fact, when our critics have once in their own proper persons seen their ghost and heard their voice speaking to their inner selves, they would know what they do not know now, that man is a spirit with inner senses as well as outer, and they would have no further difficulty in believing the experiences of others. This carries me a step on my way. Protesting (1) against meeting every new record as though it dealt with facts isolated and unparalleled, I protest (2) against making each man's personal knowledge the measure of what may be. "I never saw, heard, or knew it; therefore it is not true," is a dangerous form of argument, for if it be persisted in and carried out to its logical conclusion, in the end the standard will be the ignorance of the most ignorant. There is no logical halting place, and you who apply to the unknown the scale of your own experience, will have no cause for complaint when to you is measured the measure which you have meted. It is not so in other things. I protest that it is neither fair nor right that it should be so here. Yet one more protest I record, though it has been well sustained by Mr. Massey. I protest (3) against the special treatment that this paper has met with at the hands of Mr. Gordon. There was an acidity of tone throughout his comments that did not augur well for impartiality of mind, and a contemptuous astonishment at the nature of the records, which was curious (to say the least of it) in a student of psychology. He wielded the tomahawk with a will, as one who had got his chance, and knew it.

He did not stay to discriminate, so intent was he on demolishing the thing root and branch; he slashed, and hacked, and hewed right and left, regardless altogether of whether what he was demolishing was true or false. He did not like it—that was all. The well known and authenticated fact of lighting gas with the finger-tip in a cold dry air went the same way as diagnosing an air of melancholy from a letter. This latter assertion, which, to say truth, is not important, and can hardly be said to be worth record, drew forth special condemnation. But the critic neglected to note a really valuable experiment recorded just above. . . . "I see a beautiful park in miniature, and an immense number of little people about three inches high, all dressed out in knee-breeches and cocked hats like the old knickerbockers." Dr. Buchanan had successfully imprinted that vision on his subject's mind. Here is a case that surely deserves notice. There are many more of like nature scattered up and down through the paper, but only those were pitched upon which afforded material for cheap ridicule. It is no part of my business to defend the paper. But it is fair to remember that it was not written for oblation; it was a private communication, and Mr. Massey is responsible for its appearance in public. It is certain that psychological facts will not find their way to us very often if their reception is to be such as this paper has met with. Such facts are by their very nature private, and sensitive persons will decline to place themselves on the operating table to be vivisected. I quite admit, and should desire to exercise the right of comment and fair criticism, but I submit that that criticism is one-sided and ill-advised which fastens on weak places, in order the more readily to wound or turn into ridicule. Omitting notice of much that is interesting, I note that a great part of the paper is concerned with the phenomena of supersensuous perception, whether by hearing or sight. Voices spoke to the writer, and his spiritual vision was abnormally quickened. Are we here to deny the possibility of that? to adopt the sage dictum of the erudite Forbes Winslow, that every person who hears these voices is subject to auricular delusion, and should be taken care of by his friends?—a work which he, no doubt, will be happy to help them to perform. I should rather have thought that the investigation of these facts was part of our *raison d'être*. That such things have been from all time of which we have history is capable of plain proof. The religious records of all peoples teem with instances, and none can read our own Bible without stumbling over them again and again. I have no wish to dwell here on this argument. There are many other cases ready to hand. For instance, I take you to the life of Swedenborg, and I do so for two reasons. First, because his visions and previsions were precise, and cannot be got rid of on the ground of coincidence or other similar explanation; and next, because the statements are exact and historical, and cannot be denied by any fair critic. Were it not that the author is present, I should record cases of historic interest that are beyond doubt. I have collected such, but in view of the interest with which the society will hear the cross-examination by the President of the author of the paper, I forbear.

Professor Plumptre said that in his opinion Mr. Gordon had not, in his remarks, exceeded the limits of just and fair criticism. The evidence in the paper was not sufficient to show that the facts were anything more than mental impressions, anything more than the sensations described in the old ballad—

I see a hand you cannot see,
That beckons me away;
I hear a voice you cannot hear,
That bids me not to stay.

Five or six years ago, he (Professor Plumptre) was spending a night at Iselipps Manor, with his friend Mr. George Harris, and in the night heard his youngest son, who was at home, cry "Papa! papa! papa!" three times, and he was so disturbed by the circumstance that it was some time before he could sleep, and he told his host of it next day. If anything unfortunate had happened to his son that night the incident would have been an admirable illustration of the spirit voice. The Rev. Julian Young, in his *Autobiography*, gave some remarkable cases, difficult of explanation; for instance, at Brighton, an uncommon name, which he had never heard before, was so impressed on his mind that he told his friends of it, and when he returned to town he read in the *Times* of the death, at that time, of a person of the same remarkable name. Statements of abnormal facts ought to be criticised.

Mr. C. C. Massey: But not subjected to ridicule and derision.

Professor Plumptre: I am not aware that that has been done.

Mr. Gordon: I appeal to the President whether "ridicule and derision" are fair words to use.

Mr. Massey: I used them advisedly.

Mr. Gordon: I decline personal discussion, but appeal to the President.

The President: I don't think you intended them as ridicule and derision.

Professor Plumptre: They were only fair criticism.

Mr. Thaddeus Hyatt: Had I thought that papers received treatment such as mine suffered, I would not have sent it to the society, for it dealt largely with private matters. I had been informed by Mr. Massey that this society was formed for the investigation of mental and psychological phenomena, and I feel as much interest in having my experiences investigated as anybody; they came to me as unexpectedly as a comet comes into the sky, and I narrated them to you to add to the stock of human knowledge, but felt that I was sacrificing my feelings to promote the general welfare. I thought that you would "pigeon-hole" them, and that your successors would find out the law if you were unable to do so. If twelve people who had such experiences, had also light-coloured eyes, it might be a little thing, still it would be worth noting, and such generalisations can only be made after the careful accumulation of facts. I did not like being charged at your last meeting with being on the verge of insanity, and I do not think

that many persons will send you their experiences if they are to be pinned against your scientific walls like butterflies.

WARNINGS OF DEATH AND DANGER.

I was once staying at La Rochelle with my wife, talking about everyday things, when, five feet off, I saw a vision of a piece of newspaper against the chimney back, headed "Deaths," and below that heading was my father's name. I said to my wife, "Father's dead, and we shall get the information in a newspaper—not the *Tribune*, for it is not the *Tribune* type." Three weeks later I received, I think, the *New York Evening Post*—anyhow, it was the same paper and type I had seen in my vision, and contained my father's name among the deaths. I challenge and criticise psychological facts like these as much as anybody, and I have lost a great deal by not attending to them; I mean to place more reliance on them in the future.

Mr. Spencer said that a friend of his resided with his brothers in one of the Philippine Islands, about a mile from the capital, and near the shore. One of the brothers went out in a boat to collect hemp on a neighbouring island, and did not return at the proper time. Little was thought of his absence, for he often stopped away all night when the weather, as on this occasion, was rough to a slight extent. An apathetic Indian betrayed unusual signs of agitation, fussed about the room, and said to one of the brothers, "Something has happened to Mr. —." So strong was the impression that the native took a lantern and went to the beach; the brother followed him, and discovered his relative washed up on the shore, apparently dead; he was afterwards restored. One of the brothers acquainted with this circumstance was now in London. The speaker then proceeded to tell the already published narrative, how Captain Burton had been seen in Arabia, and his surroundings described, by a seer who was gazing into a crystal in London.

The President thought that the difference between those who had taken different sides over Mr. Hyatt's paper, was more one of words than of reality: they none of them objected to those psychical phenomena which were verified by external proof, but objected to those not so proved. Those which had been proved were very important, and the Society was exceedingly indebted to the author for the interesting facts made known in the paper. He hoped that the gentleman would favour the Society with some more of his experiences. (Applause.)

Mr. Gordon: If I had known that the author had been in the room at the time, I should have spoken differently; it was unfair that such a mine should have been sprung upon me.

Mr. Massey explained that he was unaware of the presence of the author until after Mr. Gordon had closed his remarks.

The proceedings then closed.

MR. PEEBLES IN AUSTRALIA.

MR. J. M. PEEBLES reached Melbourne March 8th, and at the first public meeting he attended, announced his intention of visiting England towards the close of this his second tour round the world to observe the progress of Spiritualism in different countries. On the last Sunday in March he lectured on Spiritualism to two thousand people, in the Opera House, at Melbourne. We extract the following from the *Australasian*:—

"About four years ago, when the discussion about the evidences of Spiritualism was at its height, and when Spiritualist practices were dabbled in by a large number of private circles, I went on one Sunday evening to the Opera House to hear the Spiritualist lecturer from America, Mr. J. M. Peebles. On last Sunday evening I went again. What I wanted to see on the second occasion, as on the first, was the audience. The second time especially, I wanted to compare the extent and character of the audience now, when the excitement of novelty and expectation has gone by, with the congregation which Mr. Peebles drew together when these elements were actively working in his favour. And I am bound to say that the audience far surpassed my anticipations. The theatre, so far as I could see, was crammed full in every part, and the dress circle, to which admission was by purchased ticket, was crowded. The assemblage was a highly respectable and decorous one. It appeared to me to contain people nominally belonging to all the various creeds, and also many belonging to none. Those present would, I should say, compare very favourably in point of intelligence with any congregation at that hour sitting in Melbourne. They would certainly compare well so far as respects attention paid to the lecturer, and I question if any preacher in the city was addressing an assemblage so thoroughly wide awake and mentally active as this one. Moreover, it was to a certain extent closely sympathetic with the speaker. Especially his hits at the clergy, or at any of the doctrines of orthodoxy—which did not go beyond good-natured satire—were received with evidence of marked concurrence. Finally it was, I believe, a liberal audience in regard to its pecuniary contributions, and the plate which I passed in coming out of the building was collecting coin at a rate, perhaps, not often realised even in our most wealthy and fashionable churches. What were the precise feelings which brought the audience together I had, of course, no means of deciding. To what extent it shared the opinions represented by the lecturer, or to what extent it was composed of people who in religious matters felt themselves wholly adrift, and were merely sounding this ground to see if it would afford them safe anchorage I could not say. But on any view of the case, the act of such an audience coming together to listen to a man who is not now a stranger in Melbourne is one of some significance. When we consider the 'phenomena' of Spiritualism, surely this is a phenomenon worthy of some consideration."

Mr. COLVILLE will probably give a trance address in Oldham next Sunday.

DR. EUGENE CROWELL.

THE *Religio-Philosophical Journal* publishes the following particulars about Mr. Eugene Crowell, M.D., of New York, whose standard work on *Primitive Christianity and Modern Spiritualism* is one of the best text-books on the subject ever printed:—

"Dr. Crowell was born in New York in 1817, and consequently is in his sixtieth year. His father was a Methodist clergyman, and he received a religious culture which evinces itself in his writings. He graduated as a physician in 1848 at the University of New York. In 1851 he went to California, where he remained until 1868. Since then he has resided in Brooklyn, having retired from practice, in which his intuitive perception of disease, combined with his thorough attainments in medical science, made him eminently successful as a physician. He returned to his home from the Golden State after nearly twenty years devoted to the welfare of humanity, leaving a wide circle of warm friends, and an enviable fame.

"From 18 to 51 years of age he was a materialist, despite his early religious culture, and was converted to Spiritualism through mesmerism, and a profound study of the laws of spiritual forces, facts, and phenomena. A long and laborious investigation, from which the most patient would have shrunk in discouragement, resulted in his great work on *Spiritualism and Primitive Christianity*, which fills the niche of honour in the library of Spiritualism. He saw that spiritual communications of all ages and races must of necessity be amenable to one common law, and the explanation of one age was true of all others. He holds the key to the mysteries, and alternately interprets the Bible by the light of modern Spiritualism and the latter by the former. Nobody can read candidly a single chapter of this great and exhaustive work without being convinced that whatever may be the source of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount, and whatever affects or explains one, affects and explains the other.

"Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into warp of human history, sometimes disappearing beneath the vulgar materialism of mortal life, obscured by the opaque strands of ignorance, or glistening distorted through the overlying error. His recent tract on *Spiritualism and Insanity* is the most conclusive document yet produced on that subject, and is unanswerable. It completely and finally settles the question. He shows that Spiritualism is one of the least prolific causes of insanity; that it does not compare with religion in that respect, and that its tendency is directly the reverse. It is a paper that every Spiritualist should have in readiness to thrust into the hands of those opponents who never weary of the 'mad dog cry' of insanity.

"Once thoroughly convinced of the 'ruthfulness of the manifestations, Dr. Crowell did not hesitate to bestow on Spiritualism all his energies, and the ripe fruition of his life. The cause has much more to expect from his vigorous pen."

THE DAVENPORT BROTHERS.—According to last accounts, the Davenport Brothers were in New Zealand exhibiting their phenomena. They do not say they are Spiritualists (which for the cause of Spiritualism is well); neither do they affirm that the phenomena witnessed in their cabinet are produced by spirits. And yet, for some reason or other, they are largely patronised by Spiritualists. When in our city they charged £20 for a private *séance*. And what, with other things, was to their discredit, they had as a travelling companion Mr. Keller, a noted conjurer and illusionist; and this Mr. Keller (now in our colony) asserts in public that he had travelled with the Davenports, more or less, for eight years. It is the opinion of Spiritualists generally that the Davenports have mediumistic gifts, but that they have so prostituted them to mercenary ends, and low occult influences, that they are utterly unreliable. This much is certain, they did no good to Spiritualism in Calcutta or Melbourne.—*Harbinger of Light*.

DR. SLADE.—Mr. J. M. Peebles, late American Consul at Trebizonde, writes to the *Harbinger of Light* (Melbourne) of April 1st:—"Spiritualists everywhere may feel flattered at the impetus given to Spiritualism in London and throughout all English-speaking countries by the persecution of Dr. Henry Slade. Professor Lankester, pompous and violent-tempered, 'means it for evil'; but God and the good angels overruled it for good. Acquainted with Dr. Slade for fully fifteen years, I know him to be an honourable man and a superior medium. In fact, I lived his neighbour nine years in Michigan; officiated at his second marriage; and have witnessed all the various phases of his mediumship. No intelligent and no conscientious person can attend his test-séances without being convinced of the truth of spirit-communication."

SPIRITUALISM IN OLDHAM.—On Sunday, June 3rd, Mr. W. J. Colville, inspirational medium, delivered two trance addresses and poems in the Temperance Hall, Oldham. Mr. Colville's guides, when speaking upon "Spiritualism and Theology," said that they in reality were one and the same thing when founded in integrity and purity, for theology signified "the knowledge man may obtain respecting God and a future life." In this it was identical with Spiritualism. If the audience understood theology to mean creeds and dogmas, it was necessarily an opposing force to Spiritualism, as well as to all movements for the mental and spiritual advancement of mankind, but creeds and dogmas were no more true theology than the Athanasian Creed was the gospel of Jesus. The outward expression of man's inner convictions would be always changing until he reached the highest possible ideal condition. Spiritualism was a glorious means towards the attainment of this ideal, if used aright. In the evening an address was given upon "The Spirit Spheres and their Inhabitants," a theme chosen by the audience. There was a good attendance. Last Sunday two other addresses were delivered by Mr. Colville in Oldham,

STONE-THROWING BY SPIRITS IN AUSTRALIA.*

BY A. MUELLER, M.D.

AMONGST the varied phenomena of Spiritualism, not the least interesting are those spontaneous "unimplored" tokens of Spiritual existence, presented not unfrequently to people who know nothing of Spiritualism, but who, seeing acts performed before their very eyes that imply intelligence, are forced by the merest common sense to assume that they emanate from intelligent, though invisible actors. In No. 42 of the *Australische Zeitung* of last year, an ably-conducted German weekly, appearing at Adelaide, a most interesting instance of such spontaneous manifestations is recorded as having occurred at the German settlement of Julia Creek, South Australia. But before giving a translation of the report, as communicated by a correspondent to the editor of the paper, I must make a few remarks on the would-be satirical manner in which the editor introduces this report to his readers, since it is highly characteristic of the unphilosophical spirit in which this most philosophical nation has hitherto received the facts and science of Spiritualism. The article is headed—"Ghosts acting in open daylight, hu! hu!"—the latter exclamation intended to express the mock fear of himself and readers at this announcement; and the worthy editor then goes on to say, that though he knows his correspondent to be a most respectable and truthful man, he cannot agree with him as to the facts alleged to have taken place; that the whole affair must be illusory, founded on mistake and faulty observation. He scorns, of course, the very idea of spirits having anything to do with it, and actually asks his readers' pardon for laying the story before them for the benefit of the few who might be inclined to believe it.

He is evidently a true child of his age and nation, of that rationalism which was but the initiatory stage of the materialism that has now taken such firm root in Germany amongst all, and especially the best educated classes. From its savans, than whom no higher authority exists for the German, the dictum has gone forth that spirit, since it cannot be weighed in scales, or distilled in a retort, and is inaccessible to our ordinary sensual perception, is therefore *non est*, a mere name for effects produced by "a fortuitous combination of atoms," and that the belief in spirits, though it has been common to all times and all nations, is nothing but a foolish superstition none but idiots can maintain in this our enlightened age. The spiritual world which has asserted its reality so plainly throughout all history, and revealed itself with such overpowering force during the last three decades of our own century, is henceforth, by universal consent, voted out of the universe. Learned treatises are written to prove the "dæmon" of Socrates a perpetual hallucination of the exalted clairaudient sage. The numerous proofs of spirit-agency recorded in the Bible are held up as mere myths, devoid of any foundation in fact. Such men as Jung Stilling and Justinus Kerner are quietly ignored, and even the admonition of the great Goethe—

"Die Geisterwelt ist nicht verschlossen,
Dein Herz ist kalt, dein Sinn ist todt,"

is looked upon as a mere poetical phrase. We must, therefore, excuse the editor of the *Australische Zeitung* that he cannot reconcile himself to the facts of the subjoined narrative written by an eye-witness.

"Whoever has but the least conception of the universe, must agree with the great English poet when he says that 'there are more things in heaven and earth than are dreamt of in our philosophy.' Scarcely anybody, however, will credit that in this 'so-called' enlightened nineteenth century things should occur in which those invisible powers that are said to inhabit the realms of space play an active part. Yet such must be the case, for only a few weeks ago an occurrence has taken place here illustrating but too forcibly the existence of such unsubstantial beings, and their occasional intermingling with the human world. But let me narrate to you the strange facts as communicated to me by an eye-witness, a man as respected and truthful as he is courageous and free from any superstitious fear. According to him, it was on a Saturday (date unnamed) that the daughter of one of our farmers, named Eisen, thirteen years

of age, had been sent to Friedrichswalde to receive the religious instruction which had to precede her intended confirmation. The distance being from eight to nine miles, the girl was afraid to go alone, and an elder sister was therefore told to accompany her. Whilst returning home, after dark, the two girls found themselves suddenly and persistently pelted with small stones. They tried their best to discover the perpetrator of this wanton mischief, but in vain; no human being was within sight or hearing, yet the pebbles came down upon them. At last they became thoroughly frightened, and traversed section after section in breathless haste, but no matter how fast they ran, stones and pieces of earth would rain upon them, without however inflicting any pain. On the following Saturday they had to go again, and again on their homeward journey the pelting was repeated. But there was one thing in their favour this time which they had taken care to secure—it was broad daylight, four o'clock p.m. Surely now they would be able to discover who was so persistently bent upon annoying them. Whenever a stone struck them, they gazed at once, far and near, in the direction they had felt it come from, and whilst so doing would actually see some more flying towards them from the same direction, but neither there, nor anywhere within their sight, were they able to discover the slightest trace of their tormentor. At last curiosity and wonder were again overcome by fright, and their quiet walk turned into a run. Exhausted and breathless they told the story of their strange adventure to their parents, who likewise became alarmed lest the stone-throwing should actually be continued right into the house. This fear, however, seemed groundless. All remained quiet that night and the following morning. At one o'clock p.m., the family were together in their sitting-room, when all of a sudden the dreaded visitation took place. Stones came flying in through the door. All rushed out at once, surrounded the house, and searched every nook and corner that might serve as a hiding place to their unwelcome visitor; but whilst not a trace of any human being could be found anywhere, they actually saw stones and pieces of brick thrown into the room from points apparently close to them. Bewildered and disheartened, they returned into the room and closed the door, but their astonishment was boundless when they found the stones passing through the door like bullets, without breaking a single fibre of the wood, and rolling a distance of eight to ten feet to the opposite side of the room. This was kept up with short intermissions till nine o'clock p.m., and then ceased suddenly, to be commenced again at one o'clock p.m., on the following day, with a vigour that entirely eclipsed the previous day's performance. The stones now literally rained into the closed room from all possible directions, passing, not only through the door, but also through the ceiling and walls of the room; yet, instead of riddling these, causing not the slightest visible hole or crack in them.

But unpleasant as it must have been to be an inmate of this truly haunted house, it was most remarkable, that these flying missiles of an evidently intelligent power, did not hurt any one, that whenever they struck any of the inmates, especially on the head or face, they would touch as lightly as feathers, though striking the floor the next moment with apparent force and rolling away on it for some distance. Equally remarkable was the fact that the throwing seemed to require the presence of the younger of the two sisters mentioned. Struck by this, a brother-in-law of the girl, living about half a mile from the place, proposed to take her to his own house. He did so, but was very glad to get rid of her again on the next morning, for scarcely had he entered his house with her, when the throwing commenced most furiously, and from all directions, first with stones and pieces of earth, and then with chips of wood. Here, likewise, all attempts to fathom this perplexing mystery were totally unavailing. When the numerous pieces of wood, which strewed the floor were collected and thrown into the fire, they were scarcely burnt before coals were flying about. Finally even pieces and crumbs of bread, which a little child had left on the table, were taken up by invisible hands and scattered about the room. This lasted until one o'clock that night; on the next day the girl returned home, and the throwing with her. For five days it was kept up here almost

* This account is quoted from the *Harbinger of Light*, Melbourne. Many instances of stone-throwing by spirits, and in several cases under the eyes of the police, were once published in a pamphlet by Mr. William Howitt. The *Belfast News-Letter* a few years ago published the details of a striking case at Cookstown, Ireland; the Irish constabulary could not solve the mystery or explain the facts.

continually. Sleep was out of the question during all this time; in fact the unfortunate family was kept in such a state of excitement and consternation that scarcely the most necessary food could be prepared. On the last day especially, and evidently intended as grand finale, such quantities of stone and earth were thrown into the place, that they had to be shovelled up. Then finally came chips again, some of which Mr. Eisen whilst cutting wood outside, actually saw taken up and thrown into the house immediately after their falling from the axe. The only inmates of the house which the ghostly visitation did not disturb in the least were the dogs, not even as much as a bark being heard from them during all the time it lasted. Another noteworthy feature, perhaps the most suggestive of all, was the invariable cessation of the disturbance whenever the family engaged in singing and prayer."—*Harbinger of Light*.

THE LATE MR. JAMES WASON.

MR. JAMES WASON, for some years president of the Liverpool Psychological Society, passed to the higher life last Saturday week, at his residence, Hamilton-square, Birkenhead. He had entered upon his seventy-second year, and was well known by reputation to all Spiritualists in this country, and in London and Liverpool possessed a large circle of personal friends among those in the van of the movement. He was beloved by all for his kindly disposition and his clear intelligence.

The *Liverpool Mercury* says of him:—"For the last eleven years he had filled the office of registrar of the Birkenhead county court, to which office he was promoted by the late judge, Mr. Harden, from Chester, on the death of Mr. J. Gill, the former registrar. He was one of the oldest of our Liverpool solicitors, having for many years carried on, until very recently, business in Wason's-buildings, Harrington-street. In his office of county court registrar he had to discharge very important duties in bankruptcy; and, as the Birkenhead county court is a district registry of the supreme courts, Mr. Wason had many matters under the judicature acts to deal with. The latter duties he dealt with personally nearly up to his death, but most of his work in the county court for some months past had received the attention of his friend, Mr. S. Payne, who, by the sanction of the judge, had acted as his deputy. Mr. Wason was a widower, without family. He uncompromisingly for some time past bore serious illness, and was as gentle and as kindly in his weakness and suffering as he always was in health and vigour. His uniform courtesy, his constant tenderness towards those with whom he was associated in friendship or business, endeared him to many friends. By his death the public have lost a conscientious official; the profession a high-minded and honourable member. His honour the judge, Mr. W. Wynne Foulkes, has, we believe, appointed Mr. S. Payne to act as provisional registrar until he makes a formal appointment of Mr. Wason's successor."

The *Liverpool Daily Post* says:—"The remains of the late Mr. James Wason, registrar of the Birkenhead county court, were interred in the churchyard at Wallasey. The funeral, in accordance with the expressed wishes of the deceased when alive, was of a most unostentatious character, and neither the hearse nor the mourning carriages were plumed. The funeral cortege left the residence of the deceased, Hamilton-square, Birkenhead, between eleven and twelve o'clock, and the mourners included Mr. Thomas Wason, cousin of the deceased; Mr. Eugene Wason and Mr. Rotch, relatives; and the following personal friends followed in carriages:—Dr. Lamb, Mr. Gilmour, formerly deputy judge of the Birkenhead county court; Messrs. Rees, Payne, Lloyd, Strongitharm, Lamb, and Wilford. Messrs. Hannan Pugh, Sebright Green, Thompson, and Bleakeley, solicitors practising in the court, and Messrs. Thompson, Sim, Lawson, and Mawson, also followed. In the churchyard were, in addition to those already named, Dr. Hitchman, Messrs. Walmsley, Simpson, Clark, Dickie, Pruddall, and Price."

THE advertisement about the Spiritualist Fund will shortly be withdrawn, and friends who desire to subscribe, but have not yet entered their names, are requested to do so at once. Subscriptions of £5 from Mr. Bulteel and £5 from M. E. T. have been added this week.

MRS. WELDON'S ORPHANAGE.—The thirty-first *soirée* in connection with Mrs. Weldon's Orphanage, went off at Langham Hall with great *éclat*. The Orphanage hand-bell ringers made their *début* and were enthusiastically encored after each piece. Mrs. Weldon and Signor Federici, sang two successful songs by a new composer, Mr. Percy Reeve, and little Katie as usual delighted the audience with her recitation of "The Spider of the Period." The thirty-second will be marked by Mr. James Burns giving phrenological delineations of character. Mrs. Weldon gives two afternoon concerts at Langham Hall, on Thursdays, 21st June and 5th July, in the afternoon, from 4 to 6 p.m., for the purpose of attracting children by the earliness of the hour to witness the result of her infant pupils' training. The St. Cecilia chorists (Dr. Bernhardt's), Miss Jessie Bond, Miss Edith Goldsbro', Mrs. Weldon, Miss Masson, Signor Federici, Mr. Bernard Lane, Mr. J. McD. Joy, the Orphanage hand-bell ringers and Mr. George Grossmith, junr., will take part in the proceedings. Mrs. Weldon acknowledges, with thanks, the receipt of 3s. donation from Mr. Harc, Newcastle; 6s. sale of drawings, supplied by Mr. Gill, Brighton; and 12s. sale of photographs of Mrs. Weldon and Katie and others, per Mr. W. J. Colville.

PROPERTY RECOVERED THROUGH A SPIRIT MESSAGE.

It has often been charged against the spiritual manifestations that they do no practical good, says the *Burlington (Iowa) News*: "They can play banjos, and ring bells, and cuff people's ears, but that don't help anybody or prove anything." Mr. J. W. Giles, of that city, comes to the front now with a remarkable tale of his own experience, which tends to show that the spirits can be of some use when they feel disposed. His statement is as follows:—A relative of his, who was an officer in an Iowa cavalry regiment during the war, died, several years ago, leaving a wife and children. A part of the money due to him from the Government was paid to his widow. A few months since Mr. Giles was at a spiritual *séance* in Chicago, when the spirit of the dead soldier communicated to him, through a medium, that about 500 dols. was still due to his heirs, but had not been collected, because the necessary papers had been lost. The spirit said the papers were in a wooden box in a certain drawer in a bureau at home, wrapped up in a bundle of three newspapers. Mr. Giles afterwards went to the house, inquired of the family, and found that the money was due from the Government, but the papers had been lost. He then told what the spirit had said to him. The box was found in the bureau, the newspapers were in the box, and the military papers were rolled up in the newspapers. They were immediately sent forward to the proper authorities. Not long since the widow received the full amount of money due.—*Banner of Light* (Boston, U.S.).

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday evening, at the ordinary monthly meeting of the Council of the National Association of Spiritualists, Mr. Alexander Calder presided. The other members present were Mr. Morell Theobald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. and Mrs. Dawson Rogers, Mrs. Maltby, Mr. M. J. Walhouse, F.R.A.S., Mr. G. F. Green, the Rev. W. Stainton-Moses, M.A., Miss Withall, Mr. E. T. Bennett, Miss Houghton, Mr. R. Pearce, Mr. H. Withall, Mr. W. B. Mawson, Mr. C. Pearson, and Mr. Algernon Joy, M. Inst. C.E.

The minutes of the last Council meeting having been read and confirmed, and the minutes of the Annual General Meeting having been read,

Mr. Dawson Rogers proposed, and Mrs. Maltby seconded, the re-election of Mr. Alexander Calder as president. This was passed unanimously.

Mr. Calder replied: Ladies and gentlemen, I do not know how I can sufficiently express my thanks for the kind manner in which my re-election to this responsible office has been proposed. I shall not attempt to make any reply, for I deeply feel the responsibility of the position, and I consider my deficiencies to be great; but I confide, as heretofore, in your indulgence and kindness.

Mr. E. T. Bennett proposed, and Mr. Fitz-Gerald seconded, the re-election of the vice-presidents of last year, with the exception of Mr. James Wason, deceased. This was passed unanimously.

Mr. Martin Smith was re-elected treasurer, and Mr. Morell Theobald auditor.

Arrangements were made for the reconstruction of the committees.

Eight new members were elected, including Mr. Edward Maitland, author of *England and Islam*. There were two resignations.

The report of the Finance Committee showed a balance in hand of £48 12s. 1d., recommended payments to the amount of £40 5s. 2d., and estimated the total outstanding liabilities of the Association at £5. The auditor remarked that it would be necessary to draw upon the Guarantee Fund, if some of the members did not raise their subscriptions.

The Secretary announced that the Baron and Baroness Von Vay, of Austria, and Mrs. Emma Hardinge-Britten, of Boston, U.S., would shortly visit this country.

The President read a letter from the secretary, accompanied by a medical certificate, stating that she was not well, so wanted a change; asking for leave of absence during August, September, and October, for the purpose of travelling and visiting Spiritualists in the United States; and offering to provide a substitute to do her work in London.

Mr. Maltby moved, and Mr. Desmond Fitz-Gerald seconded, that the request be granted. Mr. Dawson Rogers moved an amendment, seconded by Mr. Henry Withall, that two months' leave of absence instead of three, be awarded. Messrs. Bennett and Theobald supported the amendment, and Mr. Stainton-Moses the original motion. After a second speech from Mr. Rogers, followed by a show of hands, the chairman announced the amendment to be carried by ten to four; it was then put as a substantive motion, and passed.

Mr. Fitz-Gerald made some statements about the work of the Research Committee, which committee was then thanked for its painstaking labours, and the meeting closed.

The new edition of Professor Gregory's *Animal Magnetism* will probably be out next week. The binding only has to be completed.

SPIRITUALISTIC SOIRÉE.—At the *conversazione* of the British National Association of Spiritualists, held on Wednesday, last week, some recitations by Miss Ella Dietz of the Theatre Royal, Haymarket, and Mr. Dietz, displayed real genius and much refined taste; especially was this the case with Miss Dietz's narration of Hans Christian Andersen's story of *The Swineherd*, about the prince who, having offered a princess that which was real and true, received the "cold shoulder" in return, but when he tendered her artificial shams, was welcomed, whereupon he locked her out of his palace, and would have nothing further to say to her. Miss Melissa Rogers, Miss Withall and others, also helped to promote the pleasure of the evening.

Correspondence.

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

A CURIOUS CIRCUMSTANCE CONNECTED WITH A CEDAR PENCIL.

SIR,—About ten o'clock on Wednesday morning, 23rd May last, I went into the library to continue the cataloguing of books on which I had been engaged the previous night: there were seventeen volumes of the *Annual Register* on the table, which is facing the window and within three or four feet of it. (I shall call this table "my table" throughout the narrative I am writing.) I looked for the pencil I had been using last night, and which I supposed I had left on my table, as is my habit when I have finished work, but I could not see it either on my table, or on the other table, which also has books on it, or on the floor. Whilst I was searching, William (the butler) came into the room, and I asked him if he had seen or moved the pencil. His reply was, "No," and he added that he would ask the housemaid if she knew anything of it: he went away and brought back word from the housemaid that she had not moved or seen any pencil. William then said he would get me another: in the meantime, I went upstairs to make quite sure that the pencil was not in my bedroom. I searched about everywhere in the room, and examined the clothes I wore on the preceding night, but ineffectually. On returning to the library, I found a pencil lying on my table which William had brought and left there for me, and which appeared to be the fac-simile of the one I had lost. On William's telling me that he had found this pencil in the morning-room, I remarked, "It is very like my pencil, and I believe it is; but I am sure I did not take mine into the morning-room," to which William replied that he supposed somebody else had done so. I then resumed my cataloguing, using this pencil to finish my work on the volumes of the *Annual Register* that were on my table. Having completed this, and placed the books back on their shelf, I commenced to remove books from the next lower shelf (called *g*, in press 16) to my table. I had brought the first and second instalments of books to my table, having made two trips to shelf *g* and back, and I was returning the third time with the remainder, when, what should I see on my table, where I had left one pencil, but *two pencils*, lying alongside of and parallel with one another.

I had placed the pencil I had been using on the table in a convenient position for my right hand to take up whenever I resumed my seat and recommenced writing, and during the two trips I had made to the shelf and back to fetch books, the pencil, as far as my observation went, remained alone, where I laid it down; on returning, however, the third time from the shelf, I immediately noticed this second pencil close to the first. After an inspection of this pencil, I discovered, from certain marks on it, which I then remembered, that it was my own pencil which I had been using last night, and for which I and the butler had unsuccessfully searched a short time previously, consequently I was mistaken in supposing that the pencil William brought me out of the morning-room was mine.

The question now arises, How did the second pencil—*my pencil*—get on the table, and where did it come from? The exact time, of which I can speak with certainty, when the pencil first appeared on the table, was during the removal of the books from shelf *g* to the table, and this short period of a minute or two which sufficed for the removal of all the books, may, in all probability, be narrowed down to a few moments, for I never perceived the second pencil until I made the third trip to the table; consequently I may fairly assume it was not there until then, for it is undoubtedly more likely that I should have remarked an unusual circumstance directly it came under my notice, rather than that I should have let it pass unheeded for a time and then all of a sudden, without apparent rhyme or reason, have become cognizant of it—a change in the disposition of familiar objects, or in an addition to them, of something striking and unexpected would, when first placed before the eye, arrest its attention, but be less likely to do so directly it ceased to be a novelty. It may then be granted that, on the theory of probabilities, I should have observed the presence of a second pencil immediately it became possible for me to do so, and not at a subsequent time, and I may add that the loss of the pencil dwelt in my mind, so that I was still conjecturing by whose means the pencil William had brought me was taken from the library to the morning-room. This, then, being uppermost in my thoughts, an incident in direct connection with it is not at all likely to have escaped notice, and so the time when the pencil was put on the table can be ascertained within fifteen or twenty seconds, viz., between my third journey from the table to the bookshelf and my completing the act of placing on the table the books I had collected from the shelf. I cannot positively state the length of time this occupied, but I am confident it could not have exceeded, allowing a liberal margin, thirty seconds. The distance from the table to the shelf is twenty feet, the same back again gives a space of forty feet to be traversed, then there is the stooping to the lowest shelf, (shelf *g* is the lowest of the tier and about one foot above the ground), and the lifting up of six or eight books. I find by experiment that it takes me about fifteen seconds to get through these operations in a leisurely, natural way, such as I probably employed on the occasion in question. Nobody entered the room whilst I was removing the books from shelf *g* and it being about 10.40 a.m. there was full of daylight. The B—s had left about an hour previously, and Mrs. L— and her daughter were waiting for the carriage to return to take them away to D—.

It must not be forgotten that whilst in my bedroom looking for the pencil, I searched the pockets of the clothes I am wearing, a second time, and also those of a coat that was lying on the sofa, but without finding the pencil, so such a suggestion as that the pencil might have dropped out of the breast-pocket of my coat on to the table as I

stooped over it in putting the books down, or that I took it out of some pocket inadvertently and placed it on the table, is negatived. Another supposition may arise, that the pencil had been left as a marker in one of the volumes of the last lot I brought to the table, and that when I laid the book on the table it rolled out. To this I reply, that last night when I was using the pencil I am positive I never touched a book on shelf *g*, nor is it likely, when I wanted both hands for the manipulation of the books, I should have taken the pencil from the table to the shelf. But it may be urged that somebody else consulted a book on shelf *g*, and placed the pencil in it. I cannot declare this was not the case, I can only show it is exceedingly improbable. I was the last person to retire to bed on Tuesday night, and I have been unable to ascertain that any one went into the library in the morning but the servants, before I settled myself there permanently at 9.45 a.m. Granting, however, for the sake of argument that some person did enter the room during my absence, did take a book from the right hand side of shelf *g* to the table, and whilst there did place my pencil amongst its leaves restoring the book to its original location, still, only half the difficulty is overcome, seeing that the pencil would have had to escape my notice when I was handling the volume that contained it, and also when it rolled out and took up such a very convenient position alongside of the other pencil under my very eyes. The number of books fetched from shelf *g*, which are all octavos, was in the three trips twenty-one, and in the last trip from seven to ten volumes.

H— (the gentleman in whose house the occurrence took place) has suggested that whilst I was sitting at the table, I picked the pencil off the floor and put it on the table in an absent manner. He is satisfied that the causation must be referred to myself, and so invents this hypothesis. The arguments against it are, that I never remember acting so absently in my life, and that on this particular occasion my thoughts were centred on the pencil, so that if I had found the lost article on the carpet, and grasped it in my hand, and transferred it to the table where I was sitting, it must have evaded the perception of the two senses of touch and sight when their sensitiveness would certainly have been intensified by the correlation of ideas brought about by this act. Besides, when I searched the library, and independently of me, the butler searched it, the carpet under the tables was examined as the most likely spot next to the tables for the discovery of the pencil. It cannot, I think, be said that this conjecture holds out any reasonable hope of a solution.

After the strictest scrutiny of each particular, and the most careful analysis of all the circumstances surrounding the fact, I can arrive at no satisfactory conclusion; indeed, the thorough examination I have made leaves the matter more inexplicable than when, to my utter astonishment, I perceived two pencils lying where just before my eyes had rested upon one, for then the matter had not been subjected to a careful investigation.

I began to write this account within an hour of the singular occurrence to which it refers, and consequently when every little circumstance was fresh in my mind, and my memory and not my imagination was called upon to supply details for the working out of the problem; and I solemnly and sincerely declare that this is a true and accurate statement of what took place, made for my own satisfaction only and for no other purpose.

PHILIP HENRY NIND, M.A. (Oxon).

23rd May, 1877, 4.45 p.m.

SPECULATIONS.

IN *The Spiritualist*, No. 17, I read in a communication, entitled "Easter-day (1877) Spirit Teaching," from a high spirit, who manifests under the name of "Imperator," the following passages:—

"Descending from the spiritual life in the spheres of bliss, the Anointed One (meaning Christ) came to your earth to fulfil His divine mission, veiling in human flesh the radiance of His pure spirit. He took a body in the manger at Bethlehem, and became man, with all the imperfections and frailties of humanity, subject to the sorrows, the temptations, the discipline, through which alone progress is gained."

"In this read a type of the descent of spirit into matter as its sole means of progress. Spirit, existent in ages past, having won for itself the requisite development, descends to incarnation, so that by conflict and by discipline it may be purified and made fit for the progress it cannot otherwise gain."

These passages contain quite a series of important assertions, and, to my judgment, seeming contradictions, apt to rouse doubt, and calling for farther elucidation. "Imperator" contends:—

1. That spirit is not evolved from matter, but descends into matter.
2. That spirit, although existing for "ages" in spiritual life, and winning there "for itself the requisite development," has nevertheless to "descend to incarnation," in order to get "purified," and to be made "fit for the progress it cannot otherwise gain," that is, not in spirit life.
3. That Christ was a type of this "descent of spirit into matter."

The questions suggested by these Imperialist sentences to me, I would briefly state thus:—

A. Has spirit, which many (Spiritualists and Materialists) believe to be evolved from matter, an independent existence and development in spirit life?

B. Is this development, however, a limited one, and must the spirit, after having "won its requisite development," in spiritual life, be incarnated, that is, become flesh as man, in order to be made fit for farther progress in spirit life?

C. How can a descent "from spheres of bliss" into all the imperfections, frailties, sorrows, &c., of humanity, be a means of progress (which is ascent) to a spirit which has already won its "requisite development"?

D. How could a spirit, which, as "Imperator" asserts, was already a pure spirit, become more "purified" by incarnation, that is, by

what in this case would seem degradation? How could a diamond be made more radiant by being mixed with clay?

E. How could Christ, if before His incarnation He had been a "pure spirit," and, of course, endowed with the nature and power of such, be considered a type, that is, an example, to man, evolved from coarse matter, and not having had the benefit of previous development in the "spheres of bliss?"

Have we to accept the ponderous assertions of "Imperator" as absolute (revealed) truth, or as the expression of dogmatical opinions of a certain class of spirits only?

I am sure that if "Imperator" would deign to answer the above stated questions, he would oblige not only the subscriber but many other good Spiritualists, who may have read his fine Easter-day discourse with edification, but at the same time *cum grano salis*.

(Dr.) G. BLOEDE.

Brooklyn, New York, May 27th, 1877.

METAPHYSICS AND MATERIALISM.

SIR,—I should be glad to be allowed to correct a not quite accurate remark contained in a rather hastily prepared paper of mine, read before the Marylebone Association, and printed in your journal this week. I spoke of "the higher metaphysics" as "long neglected, and now ignorantly disparaged, in this country." Till within lately they certainly had been "long neglected," having been superseded by a sort of physiological psychology, the scientific value of which I am quite ready to recognise. But in the recent editions of Berkeley and Fichte, and in an important work just published on the philosophy of Kant, we have symptoms of a revival of that interest in metaphysics which the positivist school would persuade us is a thing of the past. Twelve years ago an attempt was made by Mr. Hutcheson Sterling to engage the speculative mind of England in the laborious ascent of the abstruse heights of abstraction which modern thought has reached. But the *Secret of Hegel* has apparently been little read, and less appreciated, the "Secret" of the great German philosopher remaining inviolate for Englishmen. In Mr. Shadworth Hodgson, also, we have a metaphysical thinker of a very high order, and of profound and extensive reading. And, of course, others might be named who redeem English thought from the reproach of "disparaging" metaphysics.

To Spiritualists who have any leisure and taste for speculation, the importance of cultivating metaphysics, especially the German philosophers, from Kant to Hegel, cannot be overrated. Often have I recognised, both in theosophic writings, and in trance addresses which have sought to familiarise us with spiritual conceptions, the concrete expression of verities which are scientifically set forth in abstract form by these profound thinkers. There are many Spiritualists who are deep students of Jacob Behmen, and it is known that of those mystic waters Hegel also had drunken. Other Spiritualists are just beginning to rub their eyes, and to ask the question, as something new and startling, whether there is after all "any such thing as matter." To these the metaphysician may reply, "Matter, as you mean it, has long been an exploded fallacy." Berkeley showed that the so-called "primary qualities"—extension, figure, &c.—are as much subjective phenomena as the secondary ones (colour, &c.), which are more easily recognised as sensations. The unknown substratum—the "object" in which these qualities had been supposed to reside—stood revealed henceforth as a mere "inference" of the mind. In itself it is not only unknown, but is likewise absolutely unthinkable. The psychological history and explanation of this inference is one of the deeply interesting problems to which Fichte especially addresses himself. It has, however, to be recognised that a thinking substance is just as incognisable as an extended substance, the result for Idealism being that neither spirit nor body is substance, spirit being activity and body (or phenomenon) the product of activity, the expression and outcome of the latter. The idea of substance is ultimately found to resolve itself into the Hegelian formula of the identity of being and nothing—a profound, and not a nonsensical proposition, as I will endeavour to show, if you will give me space hereafter. To my fellow-students of Behmen I would just hint, at present, that this idea should have less difficulties for them than for others. But it is "a long cry" to Hegel. We should first thread our way through the systems which preceded and led up to his, beginning with Kant. He took up philosophy where Hume had left it. Berkeley had included extension—the inseparable attribute of "Matter"—among the "ideas" of the mind. Kant, though not ranked as an Idealist, gave the Idealism of Berkeley a far higher and more scientific expression, by reducing the conceptions of space and time to forms of intuition. This was a perfectly revolutionary thought. English psychologists, on the other hand, have made a clever and ingenious attempt to analyse conceptions of space into those of time. In either view, however, space as an objective reality, "containing" substance, and matter as a *noumenon* essentially extended, are gone. There remains, of course, the possibility, if not the necessity, of an unknown something, as the cause of what in consciousness appears as the external object. This is well put, from his own point of view, by Mr. G. H. Lewes. "Perception," he says, "is the identity (in the metaphysical sense of the word) of the ego and the non-ego—the *tertium quid* of two united forces, as water is the identity of oxygen and hydrogen. The ego can never have any knowledge of the non-ego, in which it, the ego, is not indissolubly bound up; as oxygen never can unite with hydrogen without merging itself and the hydrogen in a *tertium quid*. Let us suppose the oxygen endowed with a consciousness of its changes. It would attribute the change *not* to hydrogen, which is necessarily hidden from it, *but to water*, the only form under which hydrogen is known to it. In its consciousness it would find the state named water (perception), which would be very unlike its own state (the ego), and it would suppose that this state, so unlike its own, was a representation of that which caused it. We say, then, that although the hydrogen can only exist for the oxygen (in the above case) in the identity

of both as water, this is no proof that hydrogen does not exist under some other relation to other forces. In like manner, although the non-ego cannot exist in relation to mind otherwise than in the identity of the two (perception); this is no sort of proof that it does not exist in relation to other beings under quite different conditions." But the remark which applies to the conception of matter as *noumenon*, applies also to every attempt to set up a duality or multiplicity of substances. This was shown by Spinoza. A particular, definite substance is a misnomer. It is thinkable, can exist only as attribute. That which is *essentially* qualified (which is the characteristic of the definite) is quality. As the ultimate substratum of every quality we must get to the absolute, that being-nothing of which it has been well said that capacity for metaphysical thought may be gauged by the ability to see in it something more than nonsense.

To recur to what I commenced with, I adhere to the position that the speculative materialism of the present day is largely owing to the neglect of metaphysics, although it is not true that the sacred flame has not been kept alive in this country. When materialism is found combined with any knowledge of metaphysics, it takes a transcendental form. Matter to such is not, of course, the phenomenal matter of ordinary language. No metaphysician could be so absurd as to treat consciousness as a function of that of which the *Esse* is *Percipi*. The atom of the transcendental materialist is unextended. But inasmuch as his atom is, *ex hypothesi*, dead, in order to evolve life he has to postulate (1) a multiplicity of substances (atoms), (2) motion, (3) as pointed out by Mr. Croll, in a paper read recently before the Psychological Society, direction of motion.* This postulated motion must not, of course, be confounded with motion in space, which is merely phenomenal, *i.e.*, a fact of consciousness. It is rather an inherent activity, scarcely distinguishable from that which the idealist ascribes to, or rather identifies with spirit. But to the idealist the product of this activity is necessarily phenomenal, that is, presupposes consciousness, and constitutes its content.

Should the attempt be acceptable to you, I propose in future articles to put into a somewhat connected form a very brief outline of the philosophical systems to which I have adverted. The undertaking is not an ambitious one, and will pretend to no originality of treatment or criticism. And I shall have before my eyes the fear of some among your readers, who are thoroughly competent to detect and expose any error into which I may fall, or ignorance which I may betray, in representing such abstruse thoughts.

C. C. MASSEY.

June 11th.

SPIRIT IDENTITY.

SIR,—Will you permit me, through the columns of your valuable paper, to bear my testimony to the wonderful power of Mr. Fletcher, by describing as concisely as I can, the results of a very pleasant visit I paid to No. 14, Southampton-row, on May 29th? I was quite a stranger to the medium, and having made no appointment was puzzled when he said that an hour had been reserved for me, but the Indian spirit "Winona" taking control explained that one of my guides had preceded me, and secured the interview. She then spelled out his name, told me the particular work for which he was appointed, described the members of my family, alluded to the home influence, gave the name in full of a sister-in-law of mine, whom she correctly stated was a medium, and added so many particulars, that I exclaimed "Why, Winona, you seem to know as much about me as I do of myself!"

She then described the spirit of a young relative, not long passed away, as standing by me, giving both Christian and surname, said what a blow his death had been to his father, as he had just reached his majority, and great things had been hoped of him. He then showed her a ring on his hand, which to me was a convincing test, as it reminded me of a promise I had made him in his last illness. His spirit mother was described at his side, and the full name of a relative of his was given.

Winona said that many other spirits were present and wishing to communicate, but the power was going. She explained that she was simply a messenger between me and my spirit friends, and repeated what they told her.

I think Mr. Fletcher's form of mediumship is a most valuable one, and I trust he may be the means of convincing many of the truth of Spiritualism.

ELIZABETH BREWERTON.

Whetstone, Middlesex, June 5th.

SIR,—While sitting with Mr. J. W. Fletcher, on Saturday afternoon last, a communication was given purporting to come from the spirit of J. H. Powell, in which regret was expressed at his not having succeeded in being recognised, when speaking through the medium at a *séance* held at the British National Association of Spiritualists' premises, on Friday, the 18th ultimo. He stated that on a future occasion he hopes to have an opportunity of speaking to his wife, who, he said, is at the present time residing in England, and to whom he has an important communication to make. This was explained to be the first opportunity he had of reverting to the misunderstanding which had apparently arisen as to his identity, and he desired me to report that his name was J. H. Powell, so that the omission might be rectified. I would take this opportunity to add that in the course of this *séance* "Winona" afforded me fresh proofs of the presence of, and communications from, a relative recently deceased, the nature of which, however, is of too private a character for me to state publicly.

The following is a copy of a certificate which has been handed to Mr. J. W. Fletcher:—

"To Mr. J. William Fletcher, of Boston, U.S.A.

"We, the undersigned, having attended one or more of a series of *séances*, and received communications through your medial powers, in which evidence

* As I remarked in the discussion on that paper, the direction of motion seems to be implicitly contained in the postulate of motion itself.

of the identity of departed spirit friends has been afforded to our entire satisfaction, it is with pleasure we perform the duty of testifying our conviction, from individual experience, as to the genuineness of your mediumistic powers.

"Signed:—Thomas Blyton, *hon. sec.*; Enrico Rondi, Marianne Noakes, Caroline Corner, Emma Cook, Kate Selina Cook, Sarah Pearce, M. Therosa Wood, Eliza Grove, John T. Dales, T. Garrard, Nina Corner, Henry Cook, Augusta Brittan.

"72 and 74, Navarino-road, Dalston, London, E., 30th May, 1877."

THOMAS BLYTON.

72, Navarino-road, London.

VEGETARIANISM.

SIR,—Mr. Varley, Mr. Reimers, and "Delta" have so nearly agreed with my argument, that I shall only ask you to insert a few words. The argument that the teeth of man are "nearest to those of the ape's" is of value, as it is clear that those apes nearest to man have large canine teeth, and are, as Owen has pointed out, of a more carnivorous character than those beneath them in the scale. That the gorilla devours small birds is more than probable; that the chimpanzee and ouran-outan greedily eat, and thrive on chopped meat, can be seen by the visitors to any zoological garden. I cannot myself accept the "derivation" theory of the descent of man from ape. Man has, in proportion to his body, a shorter alimentary canal than herbivora; a longer one than carnivora. The bat has certainly a very short alimentary canal; but the same may be said of nearly all the insectivorous mammalia. The Gauchos of the Argentine provinces may be taken as a race of athletic men, constantly in the saddle, and on the whole, as Darwin has shown, remarkably free from disease. Urquiza and Rosas were highly intellectual Gauchos, whatever may be said of their moral character. The diet of the Gaucho is almost entirely animal, and consists of beef, without any vegetable whatever.

As a former resident in the tropics, during the fearful cholera season in Nicaragua of 1867-8, let me say that I have physically suffered from the absolute privation of meat. The great heats which prevailed, even during the wet season, had no effect in abating the natural desire, which I satisfied some months after with great advantage to my health. Mr. McKinney states that the German soldiers fought battles and made marches on "vegetable sausages." Allow me to remark that the *erbswurst* supplied to the German army during the war contained a large proportion of animal fat, and also many fibres which I conjecture to be those of bacon or ham. The taste and odour of kreative appears strongly when the sausage is prepared as pease soup, and I have frequently consumed soup which contained a far less proportion of animal matter. Plenty of *erbswurst* can now be purchased in London at the cheapest price. It is not very much unlike "pemmican," and is far more pleasant to the taste. At the same time I frankly admit that the English cookery of the present day might include a larger proportion of vegetable. *Soupe maigre* is quite unknown, though sorrel grows in our fields; salads are never seen on the tables of the poorer classes; haricot beans and macaroni are neglected, for the reason that the average British housewife cannot cook them. A lesson from our Italian or French friends might give many a poor man a wholesome meal, from which our insular obstinacy at present precludes him.

C. CARTER BLAKE.

SIR,—A few of your readers having supplied you with an account of the effect of abstaining from the use of animal food, I subjoin, from the *Antiquities of the Jews*, by Josephus, page 228, a statement of a similar trial by Daniel the Prophet, and others, when prisoners at Babylon, which may be likewise interesting:—

"Now Daniel and his kinsmen had resolved to use a severe diet, and to abstain from those kinds of food which came from the king's table, and entirely to forbear to eat of all living creatures: so he came to Ashpenaz, who was that eunuch to whom the care of them was committed, and desired him to take and spend what was brought for them from the king; but to give them pulse and dates for their food, and anything else, besides the flesh of living creatures, that he pleased, for that their inclinations were to that sort of food, and that they despised the other. He replied, that he was ready to serve them in what they desired, but he suspected that they would be discovered to the king, from their meagre bodies, and the alteration of their countenances; because it could not be avoided but their bodies and colours must be changed with their diet, especially while they would be clearly discovered by the finer appearance of the other children, who would fare better, and thus they should bring him into danger, and occasion him to be punished: yet did they persuade Arioch, who was thus fearful to give them what food they desired for ten days, by way of trial; and in case the habit of their bodies were not altered, to go on in the same way, as expecting that they should not be hurt thereby afterwards; but if he saw them look meagre, and worse than the rest, he should reduce them to their former diet. Now when it appeared they were so far from becoming worse by the use of this food, that they grew plumper and fuller in body than the rest, inasmuch, that he thought those who fed on what came from the king's table seemed less plump and full, while those that were with Daniel looked as if they had lived in plenty, Arioch, from that time, securely took himself what the king sent every day from his supper, according to custom, to the children, but gave them the fore-mentioned diet, while they had their souls in some measure more pure, and less burdened, and so fitter for learning, and had their bodies in better tune for hard labour; for they neither had the former oppressed and heavy with variety of meats, nor were the other effeminate on the same account; so they readily understood all the learning that was among the Hebrews, and among the Chaldeans, as especially did Daniel, who, being already skilled in wisdom, was very busy about the interpretation of dreams; and God manifested himself to him." M. T.

Stoke Newington, June 8th, 1877.

SIR,—I left off eating meat eighteen months ago. I was led to do so by reading some pamphlets in which the pictures of the health, strength, happiness, and virtue enjoyed by vegetarians quite fascinated my weary spirit. For some time previously I had been in a state of ill-health, from overwork at Cambridge.

Immediately on beginning my new system of diet my health improved; and, if I may trust my own feelings and the congratulations of my friends, it has continued to do so up to the present time. My muscular power has not diminished; my senses of sight, smell, and hearing and taste have become more acute; and my brain power has also increased. As my tastes lead me to a sedentary, student-life, this is my chief source of self-gratulation.

I, therefore, intend to continue this system of diet, as, at all events, suitable to my individual constitution, making me, I believe, stronger, wiser, and better and happier than I should otherwise be. I do not wish, however, dogmatically to assert that every one should do or think as I think or do with regard to vegetarianism, or any other ism that may spring up in society. The universe, or nature, develops an infinite variety of forms in both her inorganic and organic realms, and I see no reason for thinking she will cease to do so in the course of human development. In matters of science there can be only one true opinion; but in matters of art, especially the art of living, the duty of the artist is to develop his own individuality to the utmost of his power. I believe the grand aim of all who wish to influence the thoughts and acts of others should be to further the "development of humanity in its richest possible diversity," and not to endeavour to fetter nature, which cannot be fettered by any uniform, but finite standard. The potentialities of nature are far beyond our present conceptions or aspirations, and I believe man best aids nature in her work of self-development by developing his own nature to the utmost of his power. Vegetarianism is one of the "experiments in living" that J. S. Mill wrote his treatise on *Liberty* to defend; and it is only from the standpoint that the individual is sovereign over actions which solely concern himself, that I defend vegetarianism.

Many vegetarians, I am aware, regard their habit of life in almost a religious light, attempting to prove, from Biblical and other historical evidence, that man cannot bring his nature to the highest pitch of perfection, whatever that may be, without following this system of living; and they assert that many of the wisest and noblest knowers and doers of past time were vegetarians. Thus in a little fly-leaf published by the Society (91, Oxford-street, Manchester, where all the literature of vegetarianism may be obtained), I find it stated that Pythagoras, Plato, Plutarch, Diogenes, Zeno, St. Chrysostom, Porphyry, John Wesley, Swedenborg, John Howard, Shelley, Wordsworth, and Alphonse de Lamartine, were wholly or for a time vegetarians.

As I am myself a believer in the principles of evolution, I do not regard vegetarianism in this light. Perhaps it might even be defended from this point of view by a pantheist, if we agree with Spinoza "that that which disposes the human body to be affected in various ways, and renders it apt to affect external bodies in return in various ways, is useful to man." Or, again, "the better we understand individual things the more do we know God." But I do not here pretend to defend vegetarianism on this highest of all grounds. I merely give my personal experience. Many other vegetarians would defend their peculiar habit of life from this religious point of view with much greater force and power than I do.

The rationale of the beneficial effects of vegetarianism on healthy and unhealthy people seems to be this: when we eat meat, together with the various albuminous and fatty substances furnishing energy to the system, we must swallow a quantity of excretory products—urea, uric acid, &c.—which the animal would have eliminated from his system during the next twenty-four hours if it had lived, thus entailing upon our own excretory organs double work of purification, viz., to get rid of our own excretions *plus* the excretions eaten of other animals. Now, in fruits and farinacea there are no such excretory products; we here take energy-yielding substances pure and simple, and consequently the necessary amount of nervous energy expended in the work of self-purification is less than in the former case. I think that restlessness of carnivorous animals, as compared with the contented placid enjoyment of herbivorous animals, may be explained partially from this reason. And yet the amount of energy displayed by herbivorous animals at certain periods—in the contests of stags and stallions and bulls—is not a whit inferior to that displayed in the rush of a lion or tiger on its prey.

Man's teeth appear to me more to resemble those of his frugivorous ancestor the monkey, than those of any other animal. According to Linnaeus, Gassendi, Cuvier, Ray, and Professor Laurence, the shape of the stomach, the cellulated colon, and indeed the whole of the internal and external structure of man, also indicate his adaptation to a fruit, farinaceous, and vegetable diet.

But doubtless man's form, character, and functions vary with his environment. He can assimilate, in the times of distress, the most indigestible and repulsive of foods, as for instance in the case of our brave Welsh miners. It seems to me, however, that as man progresses he becomes more agricultural and less predatory. The corn-eater supplants the meat-eater in the struggle for existence among the nations. The progress of civilisation is to favour the man of "animated moderation," we are told, and a vegetarian diet seems to develop this character of mind, rather than excitability of temperament. I, therefore, have a theory that the men of the future will more resemble their frugivorous than carnivorous ancestors.

Vegetarians, I hear, are more common in Germany than they are in England. The Vegetarian Society has representatives in Sillesia, Calcutta, Hanover, Nordhausen, Germany, New York, Philadelphia, Florence, and Paris.

Vegetarianism can be defended from other standpoints, economical, sociologic, and æsthetic. However, it would require more space than

your courtesy would perhaps allow me to occupy, if I attempted to bring before your notice the many powerful facts and reasonings that can be brought forward in its favour.
B. A. (CANTAB).

SIR,—Several years ago I chanced to pass the outside of a slaughter-house, and to hear the groan of some animal when struck by the butcher. That day I could eat no meat for dinner, and subsequently reduced the amount of meat eaten by me daily to about one-half the quantity consumed before, and have all along been better for the change, though my health has always been so invariably good that the difference has been but slightly perceptible. Sometimes I go for two or three days without meat; then a desire for it sets in, perhaps in consequence of hereditary predisposition. If I desired to live altogether on vegetable food there would be many difficulties, in consequence of an active life amid ever-changing scenes, and among those who are not vegetarians.

What relation does diet bear to mediumship? I knew one physical medium who ate slabs of meat at a sitting, but very little vegetable food.
W. H. HARRISON.

38, Great Russell-street, London.

SIR,—Vegetarianism means *non-stimulation*, and is at the opposite end from alcoholism (let the mere fact of the pabulum being animal or vegetable be now disregarded) and such like stimulation. The constitution to which the whip of stimulation has been too frequently applied cannot have the same reserve force from which we may exact an excitation.

It is necessary that there should be such a reserve of vitality, and therefore vegetarianism is good in so far as it means constitutional conservatism. I have had an opportunity of observing this in the case of the East Indian Coolies. I found that they were much subject to ulcerations on the legs, and that these sores spread very rapidly. They are nearly all vegetarians by religion, so that the doctor is debarred from giving them a meat diet. However, they do not often object to take medicine. I gave them the Liebig's Extract of Meat as a medicine put up in a bottle and labelled. The good effect of this was invariably marvellous. I do not think that so good a result could possibly be attained in the case of flesh-eaters, simply because the stimulant of the meat would not be a stimulant to them, and would not be so decidedly the thing wanted. Of course the flesh-eaters are not so subject to ulcerations as the vegetarians, but it seems to me that herein is seen the abuse of vegetarianism, and not its use, for it is plain that the vegetarians have a greater power in their hands to regulate their food from a lower diet upwards.

On the whole I found that among the negroes taken into the hospital, and also those coolies who could be put on a generous diet, there was a much greater tendency to the healing of wounds rapidly and without suppuration than among the Europeans (living as Europeans do) in this or any country. It was simply that the natives were much more subject to ulcerations—a sign of debility—from the *abuse of*, and much more amenable to treatment from the *proper use of* an extended dietary.

As to the effect of vegetarianism in moulding the character, it is one of the common mistakes to suppose that it has much effect in this way at all. A bellicose, active, or slothful individual will remain such under any diet, perhaps plus or minus, as the case may be, a certain amount of irritability induced by the immediate change.

Practically, however, it seems as if there may be a deal of truth in Dr. W. B. Carpenter's explanation, viz., that pure vegetarians must take an excess of food to supply the required amount of nitrogenous matter, and pure flesh-eaters an excess of meat to supply the required amount of carbonaceous matter, and that the omniver, striking at the happy medium, will require a very much smaller dinner than either of the two former classes. This is very likely; nevertheless, it seems to me that, given an unlimited power of digestion, the purely vegetable diet may be all sufficient, and not at all so wasteful as would be implied by the above. That vegetable diet is conducive to the development of spirituality we may well suppose. I have spoken of stimulation as being directly opposed to vegetarianism, and what do we find more unsuitable for spiritual sensitives than alcohol? Again, vegetarianism, abstinence, and the subjection of all sensuous passion are nearly synonymous ideas.

Many mistakes must have arisen from not considering the power of assimilation first, and the matter to be assimilated secondarily. In other words, given digestion *ad lib*, the kind of diet is of no importance.

I fear I am now trespassing on your space. I can only add that I gave vegetarianism a partial trial myself, and failed through untoward condition of which not the least was hereditary. It is very true, as Mr. G. F. Green says, that "no hard and fast line will meet all the exigencies of life."
H. M. M.

SIR,—I have pleasure in testifying to the beneficial effects I have derived from a partial vegetable diet. I am not what is termed a strict vegetarian. I eat fish, eggs, butter, and fowl, but rarely touch beef, mutton, or pork; and to follow the principles of vegetarianism, I understand, is to eat none of the above-mentioned articles. Nevertheless, I have derived great benefit from ceasing to eat flesh-meat, which is my own simple testimony in favour of the diet I have adopted; but it does not necessarily follow because I have derived benefit from following such a course, that others would therefore be benefited, for "what is food to one is poison to another." For three years I was compelled to dine upon beef, mutton, or pork five days per week, or to go without, and content myself with tasteless boiled vegetables, water, and bread. During that period I contracted some disagreeable complaints—indigestion, heaviness, head-aches, constipation, and never felt in my previous good health, although I had been a flesh-eater before, but not to the

same extent by one half. After my three years' apprenticeship to this compulsory beef-eating system, I had the pleasure of being able to adopt a more suitable diet, which I at once did, and, after a few months, I regained my usual health and strength; no head-aches, no indigestion, no constipation, no heaviness. I felt renovated. I abstain from alcoholic liquors, and seldom, if ever, drink water. After a small cup of cocoa at eight o'clock every morning, I never take any kind of liquid until I return home in the evening, but eat fruit. My diet is more expensive than a simple flesh one. My wife, who is of a bilious temperament, has derived an incalculable amount of benefit by adopting a similar diet to my own. My conclusions are:—Firstly. A moderate diet for all constitutions, of whatever kind of food, will produce better results, and give better health, than the two extremes, living too well or the opposite. Secondly. The desire for flesh-meat may be so thoroughly ingrafted in some organisms, hereditarily and by practice, that it would be dangerous to abandon such diet for a frugivorous or vegetable one; yet I see no reason why a modification of a flesh diet should not be tried, and with beneficial results, even by the most carnivorous. Thirdly. Constitutionally we differ; hereditary transmissions vary, and often our surrounding circumstances favour a flesh or frugivorous diet. We, therefore, cannot always live upon such food as we wish, but we should endeavour to minimise our desire for flesh. Fourthly. The great pivot of the revolving arguments on this subject has been our teeth, some writers contending that the teeth are best adapted for herbivorous, and some for carnivorous, food. My observations on this point show me a great absence of the fang-like teeth peculiar to beasts of prey, in the human race; they seem to be more adapted to masticate grains and fruits than to tear flesh from bones. One point in our physiological construction is seldom considered, that is, our facial and disposition-like relation to the lower kingdom. We find men of the lion, tiger, and fox disposition, many also of the eagle and vulture; we look again and find some of the sheep, cow, and horse disposition, all presenting points of resemblance more or less in facial development. May this have anything to do with our desires for different kinds of food? It seems probable. Perhaps if a lion were fed upon fruit and bread he would soon sicken and die, like the man your correspondent names, who endeavoured to retrace his steps but died, and yet hundreds of men have been vegetarians all their lives. Perhaps if each studied his individual relation to the animal kingdom, he would there find the best suggestions what to eat.
JOHN HARTLEY.

Brooklands, Hyde, June 10th, 1877.

TRANCE MEDIUMSHIP.

SIR,—On Saturday last Mr. E. W. Wallis concluded a series of eight trance addresses at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, to a small but very appreciative audience, and several who have attended this course of lectures regularly have expressed a hope that at some early and convenient time a similar opportunity may be afforded to Spiritualists and their friends of hearing such interesting spirit teachings from Mr. Wallis's guides.

The various subjects submitted by the audience for consideration have always been treated so ably and exhaustively, and have covered so wide a range of the spiritual philosophy, that it is to be regretted so comparatively few have availed themselves of such an excellent opportunity of becoming acquainted with the higher forms of spirit teaching; but no doubt the opportunity will be repeated, and it is to be hoped, will be availed of by an extended circle of hearers, as such addresses deserve to be widely known and appreciated.
W. H.

MRS. POWELL, widow of the late J. H. Powell, was married a second time a few weeks ago in the United States.

EVERY week some correspondents try to throw pressure upon our printers, by sending in at the last moment communications which might have been written four days earlier.

THE address of the Mrs. Miller (medium), said by Mr. J. M. Peebles to be able to get materialisation manifestations on the bare ground, in the open air on a starlit night, in full view of the observers, is 13, St. Martin-street, Memphis, Tennessee, U.S.

THE Marylebone Association of Spiritualists will hold a concert next Monday, 18th June, for the benefit of its funds. This society is working well, under the administration of its active secretary, Mr. Chas. White, and is deserving of support. The concert will be held at the rooms of the Association, 25, Great Quebec-street, Marylebone, commencing at 7.30 p.m.

THE *Little Bouquet*, a monthly Spiritualist journal for children, issued at Chicago for several years, suspended or stopped publication in May last. It was one of the most creditable American periodicals connected with Spiritualism, unique in its character, and would have been received with favour in this country had it been better known. The British National Association of Spiritualists ought to have a complete set in its library for historical purposes if all the numbers are obtainable.

SPIRITUALISM IN LIVERPOOL.—On Sunday evening, June 10th, Dr. William Hitchman gave, at the Meyerbeer Hall, Liverpool, the first lecture on the "Power of Knowledge," introductory to a future course of Sunday evening addresses at the above institution. This platform will henceforth be devoted not only to modern Spiritualism, but to science and philosophy, physical, intellectual, and moral, including lectures on literature, history, and arts—especially in their bearing upon the spiritual improvement and social welfare of all classes of the people. Mrs. F. A. Nosworthy, Mr. John Priest, and other favourite speakers are associated with Dr. Hitchman in carrying out this undertaking, to provide lay sermons on topics of interest.

A SPIRIT MESSAGE.

THE following message was given through the writing mediumship of Dr. Dexter to the late J. W. Edmonds, Judge of the Supreme Court, New York, and is extracted by us from Vol. I. of Judge Edmonds' book on Spiritualism:

If all minds were alike, and all men gifted with the same faculties and properties of intellect, there would be no difficulty in propagating truth as it is, unshorn of all characteristics—plain, simple truth. Man is as susceptible of error as of truth, and it is only those minds which seem intuitively to comprehend its nature that are ready to receive truth under whatever form it may assume. There are men who contest truth, even when convinced of its reality, or necessity. It is to such minds that we are to teach, not the higher manifestations, but the simpler forms; that if indeed they reject, the influence it may have shall not comprehend all that is important for man to know. Then what is to be done when all demonstration may be perverted by one, rejected by another, and denied and reviled by many? Is there not in the truth itself a power sufficient to overcome all opposition, all perversion, and accomplish its design and purpose of itself? Can that which so essentially concerns man, as the knowledge of what is right, be diverted, be made to produce evil instead of good? Shall those laws which indeed are from God, and when properly and wisely understood answer the intent for which they were instituted, be forced by man to the injury of his race? Alas! it is so. Alas! that this should be the great obstacle to man's progress on earth, and, in fact, is an all-powerful cause of his lingering by the wayside even in these spheres. What do I say, that truth itself is made a means of evil? Yes, and the history of man from the earliest period until the present time corroborates this statement. Look at every nation of which we have any knowledge, that has made its mark on the passage of time, and you will agree with me that my remark is just. That there has been no settled belief on what has been revealed as true does not in the least alter the truth itself. From the beginning until the present time the eternal manifestation has been the same yesterday, now, and forever. What has been truth to the Egyptians is no less truth to the Romans; and the divine emanation has lost none of its purity, its godlike attributes, even though that truth is altered or denied by the mass of men at the present day. In your earth, light is from one source, and your philosophers have invented means by which they have divided it into what they call its several properties or colours. So with truth. Man's ingenuity has succeeded in giving it so many forms, that it has lost its distinguishing quality, and under the aspect they exhibit it in, it has little or no correspondence with the original idea. What, then, shall be done? How convince your minds that what we teach is true? How show you that you are not perverting the form of truth, and are not in your designs giving to the world that which bears no resemblance to the original, and which may generate evil instead of good? How know you that we have not pandered to those latent passions of your heart, that in their free exercise you may conserve the injury of your race, instead of the good which you believe to be your desire? Let us see. On reviewing the history of man, we are struck with one prominent feature which that history presents. Though it may be masked by the peculiarities or eccentricities of his tribe or nation, we still find this characteristic to obtain, whether to the individual or to the race itself. Thus the Romans forced all men to become Romans, or at least to feel the omnipotency of their power as a nation; neither were they satisfied until they had incorporated into their government even the most distant countries, or forced them to pay tribute to their treasury, or to acknowledge the supremacy of their laws. It was so with the earlier nations; and from thence until the present day it has been a struggle with the powers of earth to embrace under their own rule as many of the weaker nations as it was possible, in order to exercise an authority which should distinguish their possessions as belonging to or incorporated with their home government.

This feeling is not more a feature of general national concern than it is of sect or denomination, whether it regards administration of laws or the dissemination of faith, the

advancement of good or the exercise of ambition, of cupidity, or evil of any kind. There has not existed on this earth a sect, a persuasion, an association, or a church but has exhibited this marked, this almighty desire to persuade all men that they were right—to show by indubitable authority that to them, as a sect, the truth was given, and that no one could be saved unless he conformed to the requirements of their faith.

And the desire to make proselytes has not been limited to a fair and impartial exhibition of their claims, but they have forced their belief by the sword, the cannon, the torture, and the faggot. Can it be that the truth needs support from the unlicensed bigotry and passions of men? From the teachings of Aristotle to the protestations of Luther, aye, from the church of St. Peter to the log meeting-house of some Methodist preacher—in all ages, by all men, by saint, by savage, or divine—the whole history of man teems with evidences of the correctness of my sayings. And how is this? I have already answered, that man, believing from the evidences he recognises, insists that he alone is in possession of truth, and that others must believe as he dictates.

My friends, has this been the method I have pursued in my instructions? Have I, or has Swedenborg, insisted that you should believe what we have taught to be alone the truth? Have we raised your view heavenward, that the light thereof should fill you with pride or excite your vanity? Does, indeed, what we profess to have taught you as truth develop in you a desire to build up a name and fame as individuals? Have we taught you that the God you love regards you as progressing toward his purity when actuated by the passions which retard your progress, such as pride, vanity, or ambition? To what end have we desired that any should be forward in the cause of truth? By any particular doctrines they were to inculcate, other than that man, influenced by circumstances surrounding him, was to work out his own salvation by denial, by self-sacrifice, by endurance, by persistent perseverance? Were they to be thus forward to gain the vain title of leader? Could it satisfy them that man should recognise them as such, when, indeed, their hearts were filled with all the passions of the man, instead of the attributes of a progressive spirit?

It is not to be told you at this time that there is as yet no common ground for Spiritualists to meet upon. And why? Because all desire to impress the mind that they are the favoured recipients of spirit truth. And what will time say to this?

What will time say to this? What will it say to you who are borne along by its resistless tide?

It will say to you, Man, the truths you avow are the seeds of discord to thousands of your fellow-men. The assurances you have given to the world are firebrands which have burned up the faith of a nation. A nation! verily the world! And yet, though your names will be in every man's mouth, how know you that the revilings, the epithets, the curses that will be uttered, will not make your souls tremble and your courage falter? Have you vanity? Let it run riot now, for the time will come when even that vanity will not afford you consolation. Have you ambition? Let it soar in its wildest graspings, for the time is not far distant when the truth alone will hardly afford light to the dark way before you.

Be sure that in the integrity of your own single-heartedness, in your sole interest for the good of man, will rest your hope when there shall be clouds and darkness.

Now let vanity exert her sway and ambition her power; let the mind build up visions of glory and of renown; but before you both there is but one object—the progressive development of your own souls; for without that you will be but stumbling-blocks in the way of truth—an eyesore in the path of holiness.

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MR. D. H. WILSON, M.A., has returned to London from Algiers.

M. BASSOMPIERRE, President of the Belgian National Association of Spiritualists, intends to come to London in a few days time.

THE Baron and Baroness von Vay will visit England in the autumn, and will no doubt receive a warm welcome from their many Spiritualist friends in this country.

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Notwithstanding its medicinal value, the FRUIT SALT must be looked upon as essential as breathing fresh air, or as a simple and safe beverage under all circumstances, and may be taken as a sparkling and refreshing draught in the same way as lemonade, soda water, potass water, &c., only it is much cheaper and better in every sense of the term, to an unlimited extent. Being a genuine product of nature, it is a true or natural way of restoring or preserving health.

To Europeans who propose visiting or residing in HOT CLIMATES, I consider the FRUIT SALT to be an indispensable necessary, for by its use the system is relieved of poisonous matter, the result of eating to nearly the same extent, and of too rich food, as they do in a colder country, while so much heat-making food is not required in the warmer climate. By keeping the system clear, the Fruit Salt takes away the groundwork of malarious diseases, and all liver complaints, and neutralises poisonous matter. Out of a large number of Testimonials we select the following:—

A M.D. (EDINB.) and M.R.C.S., L.A.C., London, writes:—"I am much pleased with your Fruit Salt, having tried it on myself. Your theory and remarks are most reasonable. Having nearly died of Typhoid, when studying at College, being the only one out of sixteen who recovered, I mean to go in well for purifying the blood. Though I am sixty-three, I have not the least doubt it will be very serviceable to me."

A Gentleman writes:—"I feel quite certain, if your FRUIT SALT was known in INDIA and the COLONIES, that the sale would not be limited to thousands of bottles per annum, but MANY MILLIONS. India alone would use more than all England."

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Messrs. Gibson and Son, Chemists, of Hexham, say: "Since we introduced your Fruit Salt at Hexham a few months ago, we have sold upwards of 1,000 bottles, and it gives general satisfaction, as customers who get it almost always recommend it to their friends. We have had numerous instances of its great efficacy in the cure of bilious headaches, indigestion, or stomach complaints, &c."

"14, Rue de la Paix, Paris, Jan. 16, 1877.

"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 pain until he tried your Salt, and for the future shall never be without it in the house."

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Though the plan may be modified, it will not be substantially changed.

§ The sections which deal with the phenomenal and religious aspects will be so arranged as not to trench on the works announced for future publication—*Spirit Teachings and Researches in the Phenomena and Philosophy of Spiritualism*.

M. A. OXON.

The volume will be published at 10s. The names of subscribers should be sent to F. Percival, 15, Conduit-street, W. London, May, 1877.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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