

The Spiritualist.

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PROFESSOR MAPES'S EXPERIENCES IN SPIRITUALISM.

THE American papers, when announcing the death, some time since, of Professor James J. Mapes, "the model farmer," spoke in the most eulogistic terms of his great genius and high literary and scientific attainments. "He was a permanent member of the New York Lyceum, honorary member of the Scientific Institute of Brussels, the Royal Society of St. Petersburg, and the Geographical Society of Paris; and one of our state universities conferred upon him the degree of LL.D.

"As a farmer Professor Mapes has given hundreds of useful discoveries to the world. The subsoil plough and the rotatory digger and spade, now in such common use, are his inventions, while his advice was sought and accepted in regard to chemical manures all over the country. He organised the Franklin Institute at Newark, and became its first lecturer; and so early as 1844 he was President of the Mechanic's Institute at New York.

"Professor Mapes was one of the most agreeable of men, possessing great geniality and no small share of wit and humour, and was gifted with an extraordinary flow of language," &c. &c.

Such is one among many complimentary notices of Professor Mapes which appeared in the American journals soon after his death; but we have sought in vain to find any mention of his being an advanced and confirmed believer in Spiritualism. This fact, however, is furnished in Mr. B. Coleman's *American Spiritualism*, from which excellent book we make the following extract:—

"On the first day of our acquaintance, Judge Edmonds did me the favour of introducing me to his friend, Professor James J. Mapes, who, as a chemist, holds a leading position in the scientific world both in America and Europe. He is a man of varied attainments, possessing a brilliant intellect, and extraordinary conversational powers. He has mastered, after most careful study and examination, the philosophy of Spiritualism, and would help, were he to publicly identify himself with the subject, almost more than any other man, to inculcate and spread its truth and doctrines.

"Professor Mapes' history in connexion with Spiritualism teaches an instructive lesson, and answers in itself two of the most prominent questions which have been put by its opponents in this country; namely—If Spiritualism be worth consideration, how is it that no man eminent in science has ventured to investigate its claims and expound its philosophy? And, admitting the reality of the phenomena—*Qui bono?* Well, the answer is that Professor Mapes, of New York, like his compeer, the late Dr. Hare, of Philadelphia, a man of science, undertook the investigation several years ago, with an entire disbelief in its reality, and a determination to expose 'the delusion'; and, like Dr. Hare, he was driven step by step from his original position, ultimately converted to a full belief in spirit intercourse, and, as a consequence, to a belief in a life hereafter, which he had previously denied. Can men, in the face of such facts, consistently go on asking what is the good of it; and asserting that if it is really true, it must be all of the devil?

"The Professor is largely engaged in agriculture, and has a farm at Newark, New York, where his family reside; whilst his professional pursuits oblige him to remain a great portion of his time in New York. He was (as he told me), a materialist, up to the age of forty-five, and in the early start of the modern manifestations, now thirteen years ago, he set to work earnestly to investigate Spiritualism, without saying a word on the subject to his family. Shortly after, he discovered that one of his daughters was also engaged in a somewhat similar way. She had in fact become a writing medium, without knowing it. On one of his usual weekly visits to his family, this daughter said, 'Father, I want to show you something very curious. Don't laugh at me, here are pages that from time to time I have been influenced to write, without my will or my mind being engaged in the work. It has been going on for weeks, and I should not have named it now, but that I saw in the *Tribune* newspaper yesterday, that others had been similarly influenced; and it is said to be the work of spirits. I want to know the meaning of it.' Curious to obtain evidence from such a source, though anxious to avoid explanation and encouragement, the Professor asked her to take a pen and let

him see what she meant. Her hand was moved excitedly, and she at once rapidly dashed off a long message purporting to be from the spirit of his father. The Professor said, 'If there is any meaning in this I should like, if possible, to have some proof of identity.' Miss Mapes' hand again wrote, 'You may recollect that I gave you, among other books, an Encyclopædia; look at page 120 of that book, and you will find my name written there, which you have never seen.' The book alluded to was with others in a box at the warehouse in town. On his arrival in town, Professor Mapes opened the case which had been fastened up for twenty-seven years, and there, to his great astonishment, he found as described his father's name written on the identical page 120.

"This incident awakened a new interest in him, and he accordingly determined to conduct a serious investigation, and at once secured the services of Mrs. Brown, the eldest daughter in the Fox family—a well-known and very reliable medium of great power. His next step was to obtain a party of friends to join him, which was, however, a very difficult task. He first invited his son-in-law, Mr. Dodge, a Member of the Senate, who laughed at the request, said it was too absurd, and hoped the Professor was not going to sacrifice his time and his fame to such a delusion. And in this way he was met by others, until at length making it a personal favour and to oblige him, he got a party of ten together; having, as he said, purposely selected one half of *positive* minds who would believe in nothing, and the other half of *negative* minds who might be induced to believe in anything. They agreed to meet every Monday evening for twenty sittings, and up to the nineteenth evening they had not elicited anything sufficiently satisfactory to carry conviction, or to be worth recording; but on the twentieth evening some very curious and striking phenomena were displayed. The spirits who purported to be present gave peculiar names, such as Pierre Wilding, Deliverance, &c., insisting, against the belief of those present, that they were their ancestors, and indicating in the most definite manner their relationship. Upon subsequent inquiry, each of these statements was verified, and a previously hidden page of family history being thus unexpectedly revealed, it excited a natural interest in the minds of all to continue their sittings, which Professor Mapes assured me were prolonged uninterruptedly for FIVE YEARS, during which every conceivable test was applied, *resulting at length in the entire conversion of the whole party.*

"At that period, Spiritualism was spreading in America in all directions. Mediums were developed in numerous families, and daily the press announced, on the testimony of more or less reliable witnesses, the most marvellous accounts of new manifestations of spirit-power. Professor Mapes having become satisfied that a great truth lay at the root of it, though mixed up, as he thought, with fanaticism and some charlatanism, determined to see everything for himself; and wherever he heard of new wonders, he packed up his portmanteau, and without regard to time or expense, started off to make a personal investigation. In this way he visited, among many others, the Davenport Boys at Buffalo, and the spirit-room of Jonathan Koons, situated in the mountains of Ohio; and he fully corroborated the extraordinary statements made respecting them.

"Whilst Professor Mapes continued his own investigation, he felt it necessary, from its all-engrossing character, to restrain his daughter from pursuing her mediumship, fearing that her health, which was delicate, would suffer, though he said some of her writing was brilliant and powerful, and much beyond her natural capacity. An arrangement was accordingly made for her to visit some friends, with a view of weaning her from the fascination which occupied so much of her time. Mrs. Mapes was at this period altogether opposed to the whole subject, and unacquainted with the fact that her husband was so deeply interested in it, said to him one day, 'I am very much distressed to think our daughter Sophy should deceive us; I have written a strong reproof to her, as I feel sure it is most improper conduct.' Professor Mapes dissuaded his wife from sending the letter, telling her he had his own motives for wishing her to delay doing so. In a short time after Mrs. Mapes herself was impelled one day to write, and became at once developed as a writing medium. Fascinated with this new power, she continued day by day almost exclusively occupied with her writing, until at length Professor Mapes felt it necessary to interfere, and said—'Wife, you and I have been

married thirty years, and I have never before interfered with your personal liberty, but now I have seriously to request that you will not, at least for the present, give any more time to these influences, and that you will consent to destroy all you have written.' With many protests Mrs. Mapes at length consented, and tearing the leaves from a large manuscript volume, she consigned them page by page to the flames—the understanding being that she would not put her hand to paper for twelve months to come.

"Months having passed, and the tendency to yield to the influence having been effectually repressed, her husband and family were surprised one day by her making preparations for drawing, and declaring that she believed she could copy plants and flowers. They smiled at this announcement; they were incredulous, as she had never been instructed, and had never shown the least talent for the art. She went, however, into the garden, plucked an apple blossom, and sat down to copy it. In a few minutes she made, greatly to the surprise of all around her, a most excellent copy of this very delicate flower, and thus spiritually influenced, she commenced a series of coloured drawings, which, as they proceeded, increased in beauty, and have now become most perfect specimens of the art.

"On referring to the date of their compact, Professor Mapes found the drawing had commenced exactly twelve months to the day on which Mrs. Mapes had promised him not to write any more. The Professor has not attempted to interfere with this development; on the contrary, he appears to encourage it, and is highly interested in her progress; and as a portion of each day is devoted to drawing and painting, and as they do not part with many, a large accumulation has taken place, comprising now a great number of very interesting volumes. These drawings, which are produced with great rapidity, unlike most mediumistic productions, are of natural fruits, flowers, and birds, and this extraordinary fact attaches to the birds, that each bird, without study or any knowledge of the natural history of the subject, on the part of Mrs. Mapes, is placed in the accustomed associations of tree or plant on which it builds or feeds.

"I am indebted to Mrs. Mapes for two specimens of her work, which she kindly presented to me, and which have created the greatest admiration in all to whom I have shown them; one is an iris, and the other a collection of American autumnal leaves. They are both pronounced by connoisseurs to be works of high art, and the marvellous fact remains to be told, that both paintings were commenced and finished in little more than one hour. No artist, I believe, could copy them in less than two days."

"During the last conversation I had with him, Professor Mapes summed up his argument for Spiritualism thus—'If, after making every allowance for the incongruities, false theories, fanaticism, and the common errors attached to Spiritualism only ten per cent. of the whole should prove pure and impregnable, it is still as sound a science as chemistry was at the beginning of this century, which has thrown aside ninety per cent. of the teachings then received as truths.'"

CANON CALLOWAY ON PSYCHOLOGICAL PHENOMENA.

No. 1.

Two interesting papers by the Rev. Canon Calloway, M.D., of Natal, on psychological phenomena, have been read before the Anthropological Institute; and from these documents we make the following quotations:—

INTRODUCTION.

"There are certain extraordinary mental phenomena, which have occurred at all times and in every stage of human culture and condition of society, in which all have more or less believed, but about which there have been the most diverse opinions. Some have been disposed to treat all such phenomena as delusions or a something bordering on insanity. Many have sneered at them and tried to laugh them down. Some have ascribed them to imposture, and have refused to believe in them at all, whilst others have most devoutly believed in them, and supposed them to be occasioned by visitations from the spirit-world; and the witch has been supposed to have communion with the devil and to have obtained from him in barter for her soul some worthless power of doing evil for the mere sake of doing it, notwithstanding the utter impossibility of understanding the value of such a bargain to either of the contracting parties. The diviner has been supposed to be indebted for his knowledge to good or evil spirits, according to the character of his divinations.

"The disposition to believe in spiritual agencies as a means of escaping from the necessity of patient observation, and

the labour of collecting facts and tracing them to their causes, has very much diminished of late years. It was a great mistake at all times, and has at all times led to confusion, misunderstanding, and suffering, to refer any peculiar phenomena either in the outer world, or in the human mind, to the direct agency of supernatural good or evil powers, who are supposed to override or set aside the ordinary laws of the universe, and come in with a special agency to effect some special object. It is a mistake too, which binds those who make it in slavery to superstition, and prevents them both from making any real progress in true knowledge, and from discovering and employing remedies for the evils which surround them. For, if we are dealing with natural phenomena, however strange, complex, obscure, and difficult they may be, we may yet hope by patience and perseverance to come at length to understand them. But who can hope to contend with spirits, or to comprehend what are the motives which influence them, or what are the principles which shall determine them to interfere or to remain inactive? It is clear we cannot hope such a thing; and therefore all such supposed supernatural phenomena will be left uninvestigated—a *terra incognita*—a land full of ghosts and goblins who scare away those who would dare to enter within its precincts.

"Having such a conviction of the absolute harmony, and, if I may so speak, legal administration of the universe, I feel no disposition unnecessarily to call in spirits to explain such phenomena, or to seek to the exorcist to prevent their recurrence. For many years I have had my attention directed to such phenomena, and I have asked myself whether they may not all be referred to some common law of human nature. At any rate, I am persuaded, it will be better to believe this and to work towards it—we may not all at once find this law, we may barely get a glimpse of it. Yet by attempting to investigate such phenomena on the hypothesis that they are not accidental or supernatural, but simply manifestations of the human mind acting in accordance with certain fixed laws, we shall be moving in the direction of the truth whether we ever reach it or not. At the same time I hold it to be utterly unscientific to deny the existence of spirits, or to refuse to allow the possibility of their playing any part in the affairs of man. The pure physicist tells us that it is out of his sphere to determine whether there are such spiritual entities or not. His work lies among material facts; he cannot collect facts from the spirit world. This may be so; and undoubtedly so long as he finds natural conditions sufficient for the explanation of such mental phenomena, he wisely abstains from seeking for other causes. But if he cannot collect facts to prove the existence of spirits, nor trace evidence of their continually traversing the order of things in this lower world; at least he cannot disprove this existence. Such facts may elude his observation, or he may not yet understand how to search for them or what kind of facts to look for. It would be therefore unscientific in him to act the dogmatist, and to imagine that his ignorance or incapacity has proved a negative. And for my part I accept the arguments of the metaphysician as having amply proved the existence of a spiritual entity in man, distinct from the material organisation, in which it works and by which it is brought into relation with the external world. And I shall always speak in this belief in the following paper.

"The great difficulty in the way of a scientific investigation of such questions, is that we are dependent for individual facts on the observation of individuals. We cannot experimentalise on them. We cannot cause them to be repeated at will. The observer, generally at the time of the observation in a super-excited state of mind, and becoming more excited by what he has witnessed, relates to us the fact, and with it his own interpretation, generally delivered in the most dogmatic form, and abundantly coloured by the imagination. He asks, Did he not see? Must he not believe his senses? Can a fact lie? meaning here by fact, his own interpretation of it, thus illustrating the saying—'Nothing lies like a fact,' that is, if it be misinterpreted.

"The subject which I propose to discuss before this Society is, certain Mental Phenomena occurring among the natives of Natal, and which form the basis of their system of divination.

"But before I can well apply any facts to the support of my theory on the subject, I must discuss some preliminary matters in connection with certain other phenomena, which I suppose to be analogous, and by understanding the real nature of which we may at last be helped to get a glimpse of the possible explanation of the more difficult phenomena.

"I propose then to speak of—1. Dreams; 2. Sympathy; 3. Presentiment.

"I think, as we go along, we shall see that most of the mental phenomena, which form the subject of this paper, may be arranged under one or the other of these heads.

DREAMS.

"1. The Dream. I suppose none of us believe that a dream is occasioned by the actual presence of the object of which we dream. Yet it is a very common opinion throughout the world, and was probably at one time universally believed, that a dream results from the object coming to us, or that our spirit goes to the object.

"Thus the natives of Natal believe in the real objective presence of the person of whom they dream. And one of the great arguments used by those who have but little faith in the legends of the people against the Itongo, or spirit of a dead man, being a snake, is founded on this mistaken idea of the nature of a dream: they say, the dead man always comes to them in the form which he had whilst living, and therefore he has not been turned into a snake.

"But what is a dream? Let us coin a word, not altogether unobjectionable, I allow, but a word which will express in one what a dream really is. A dream is—brain sensation.

"I must explain what I mean by this.

"Under ordinary circumstances, the mind is brought into relation with the outer world by means of the senses. We all say the hand feels, the eye sees, the ear hears, &c., and have never stopped to think that all these expressions are quite unphilosophical. The hand no more feels than the probe which the surgeon holds in it. The eye no more sees than does a telescope. The ear no more hears than an ear-trumpet. Those organs are merely instruments for receiving and modifying impressions coming to them from surrounding objects. The hand touches a solid body; an impression is made on the nerves; the impression is conveyed along the nerves, as a message along the telegraphic wire, to the brain; and there is produced a certain condition of brain, which is sensation; and when the mind takes cognisance of this sensation, it is consciousness. So an object presented to the eye produces a picture on the expanded eye-nerve, just as the same object produces a similar picture on the plate of a camera obscura; but the eye no more sees the picture than does the camera; but the impression made on the return or expansion of the eye-nerve is conveyed to the brain, and there becomes sight.

The mind recognises that condition of brain which is produced by the impression made on the expansion of the eye-nerve, and becomes conscious of the presence of the object, in other words, sees it. So of the ear. Aerial vibrations set in motion a fluid in which float the fibrils of the ear-nerve; the impression thus produced travels along the nerve to the brain, which the mind recognises, and becomes conscious of sound.

"In the brain, then, we find the real seat of the senses. It is there, and not in the distal extremities of the nerves, not in the organs of sense, that the mind takes cognisance of external things.

"A step further. These conditions of the brain, usually resulting from impressions conveyed to it from external objects may exist without such objects being present. In many diseases the patient, without the action of any external object, has impressions such as are ordinarily produced by their presence. There may be a disagreeable smell without anything to produce it, noticed by the patient only. He may have strange or painful sensations in various parts of his body, without any external cause. He may see persons or things, familiar or strange; or hear sounds articulate or otherwise.

"This then is what I mean by brain-sensation—a condition of brain which, without external causes, is attended by feeling, hearing, and sight, just as it would if there were external causes in operation, capable of producing such sensations.

"This condition of brain which produces the dream, may be absolutely subjective, or only partially so. It is absolutely subjective when it is produced by the memory and imagination. It is partially so when something external, similar to, or entirely different from that dreamt of, sets the memory or imagination at work. The memory in sleep is very peculiar, and sometimes calls up the past with a greater vividness than when the person is awake.

"A dream is often, perhaps, much more frequently than is supposed, or than can be traced, a more fanciful new combination of past events.

"Then other dreams are partially subjective. By that I mean that there is some external impression which determines the dream, becomes a starting point on which there is built up a fanciful combination. A pin or feather accidentally pricks a person as he turns in his bed. It is at once converted into a sword, and the dream assumes the character of a deadly contest with some enemy.

"Let us pass from the dream by one step,—with one foot in the world of dreams, the other advanced into the waking world.

"A person dreams of an absent or dead friend; he wakes suddenly, the impression of the dream remains; with open eyes and wakeful mind he still sees the image of the dead, and nothing will dissuade him from the conviction that he has actually seen a spirit.

"The great Dr. Valpy, I have been told, when an old man, lost his wife, to whom he was deeply attached. A few weeks after he was resting on the sofa, and slept. He dreamt of his wife, and as he awoke he continued to see her, as she quitted the drawing-room by the window into the garden. He believed that his wife had come back to him from the dead, and that it was an intimation that he should soon join her.

"In such a case as this we have only to suppose that he had been thinking intensely on the departed, and, in sleep, her well-known form again impressed itself on his brain, and on awaking the impression remained, just as when the eye has rested for a time on any strong colour, the impression remains on the eye-nerve long after the object has been removed.

"But there are waking dreams. There are innumerable instances in which, entirely without the presence of external objects, the brain is impressed as though such objects were present. There is the same kind of subjective brain-sensation when a man is awake, as produces dreams when he is sleeping.

"The case of Nicholas, the bookseller, whose room was to him apparently always full of company, is well known to most.

"But these spectres, as I prefer to call them, rather than spectral illusions, are extremely various; sometimes appearing for a moment only and then vanishing; sometimes existing as a permanent companion; sometimes solitary and unvarying; sometimes in large numbers, and of an ever changeable character.

"Another gentleman, on retiring to rest after an exhausting day's work, carefully excluded all light from his chamber; as soon as he laid his head on the pillow, there was presented to him, projected with a still deeper darkness on the darkness of the room, a huge bootjack, from the top of which gradually emerged the head of a horned demon, which glared on him with malicious eyes. Being a thoughtful man, the spectre was a source of amusement and not of terror. To a timid, untrained, hysterical person, the result would have been a scream, which would have aroused the house; and another real ghost story would have been added to those thousands which have been authenticated on unimpeachable authority.

"The bootjack would certainly be a thing rather difficult to explain. For what should a real demon want with a bootjack? But this reminds us that ghosts are generally dressed. The ghost of a garment is rather a curious thing, and hard to explain on the supposition that it covers a spirit. We may recur to this presently.

"There is another set of these spectres which are only seen when the eyes are shut, thus excluding the possibility of their being occasioned by external things. These, as well as others, are met with for the most part in disordered, generally exhausted, or superexcited conditions of the brain, and many who have been subject to these brain sensations either become deranged, or die of brain disease.

"In one case a gentleman of nervous temperament, on retiring to rest after the exhaustion of the day, as soon as he laid his head on the pillow and closed his eyes, was visited by various spectres. A horse's skull would arise at the bedside, gaze at him, and retire, to be followed by a hideous face, perhaps, which would grin, and give way to something else. Sometimes a company of witches, with conical hats and mounted on broomsticks, would ride in a circle over his bed. He seemed to have no power to call up or to dismiss these spectres. They came of their own accord, and disappeared when they liked. If they were very hideous, or he was tired of the amusement of watching them, he had only to open his eyes, and they would vanish in an instant.

"This gentleman would sometimes, in the company of his friends, sit with closed eyes, and for their amusement describe the various grotesque spectres which rose in succession to his consciousness.

"Others have the power of calling up spectres when they wish; that is, they can, by an effort of the will, induce that condition of brain, which I have called brain-sensation. This is a very important fact in the investigation of the causes of such phenomena.

"Generally speaking, the subjects of these spectres can dis-

tinguish the spectres from real objects. But Dr. Abercrombie has recorded the case of a gentleman who was always accompanied by spectres, which he had great difficulty in distinguishing from real objects; so that if he met a friend, he had to ask if it were he or his spirit.

"These cases which I have read, mostly from accounts I have myself heard directly or indirectly from the subjects of such spectres, are instances in which they are generally recognised as spectres, that is, as visions which have no external reality. They are waking dreams; and as we have no difficulty in supposing that there is no object present to cause a dream, so we may find it equally easy to refer all these instances, and a thousand others we may meet with in the course of our reading or conversation, to a condition of brain which exists entirely independent of external causes.

"We must not omit to mention another class of cases; there are many such cases on record, in which an impression made on the brain has lain dormant for years, and then come up again as a spectre with all its original vividness.

"I remember having an attack of fever at Torquay. During my convalescence, I used to watch from my window the tossing of the mast of a vessel as it rolled with the waves in the bay. Some six or seven years after, I had another attack of fever in London, and the first thing that presented itself during the excitement of the first night was the mast of the tossing vessel.

"More remarkable cases of the coming up of old impressions are those in which the subject of them appears to have been scarcely conscious of the impressions when first made, and which recur only in certain abnormal or over-excited conditions of the nervous system.

"A clergyman was in the habit of walking up and down in a passage connected with the kitchen, when reading aloud his Hebrew Bible. He had a servant girl who was not remarkable for any special ability, but on the contrary was rather dull and lethargic. No one supposed that she either heard or cared for the Hebrew reading, but some time after she went to another place. One night her mistress heard a remarkable sound coming from the girl's chamber, she listened and at length entered; and found her talking in her sleep in a strange language. Others were called, and at last a Hebrew scholar discovered that the girl was repeating with great accuracy portions of the Hebrew Bible. When awake she knew nothing of what had happened, neither could she remember a single Hebrew word.

"Hitherto our attention has been directed to spectral vision or *brain-sight*. But there are mental phenomena of precisely the same nature, in which sounds and voices are heard. These sounds may vary from the tinkling of a bell, or a call of the name to the constant or almost constant presence of a talking, though invisible, companion. It is very possible that the demon of Socrates, and the nymph of Numa Pompilius are to be referred to this order of phenomena, and I am myself acquainted with persons, who, when in certain states of mental exaltation, have long discourses spoken to them in prose or verse—in such a way that they seem to be as much a something uttered without them and independent of the working of their own minds as the harangue of an orator, and the reading of a poet.

"There are cases of *brain-hearing*; that is, there is, I presume, the same condition of brain as there would be if the sounds actually reached it through the ear.

"You will see at once how this theory explains the case of those fanatics who suppose they have received a call to do some great and good or some debasing and wicked thing; to evangelise the world, they being utterly unfitted by mental endowments, training, or religious or moral character for such a work:—as to overthrow the established order of society, expecting but not having the power given to them, which the inner voices have promised them for the purpose of carrying out their ruinous projects. These men are devout believers in the reality of these voices, which they suppose come from heaven, and that to disobey or to resist them is a sin against God.

"It is to this class too belong those cases in which a murderer is pursued by the victim he has slain. He cannot escape from the death shriek which constantly 'reverberates' in the distracted chambers of his brain. Indelibly branded as it were, on the seat of memory that shriek pursues him like an avenging angel; and drives him on to confession, or to madness.

"Shakspeare, with his usual wonderful accuracy of description of human nature, brings out in a very striking manner these forms of brain-sensation in Macbeth. When Macbeth is contemplating the murder which is destined to fulfil the witches prophecy, his excited mind produces on his brain the impression of a dagger.

"Is this a dagger which I see before me,
The handle towards my hand? Come, let me clutch thee:—
I have thee not, and yet I see thee still.
Art thou not fatal vision, sensible
To feeling, as to sight? Or art thou but
A dagger of the mind? a false creation
Proceeding from the heat-oppressed brain?
I see thee yet, in form as palpable
As this which I now draw.
Thou marshal'st me the way that I was going;
And such an instrument I was to use—
Mine eyes are made the fools of the other senses,
Or else worth all the rest. I see thee still,
And on thy blade, and dudgeon, gouts of blood,
Which was not so before.—There's no such thing:
It is the bloody business, which informs
Thus to mine eyes."

"And no sooner had he slain the aged Duncan, a deed from which his latter manhood had recoiled, than he hears a voice proclaiming that he had purchased royalty at the expense of peace.

"The bells would not have rung out the encouraging peal to the wandering lad, 'Turn again, Whittington, Lord Mayor of London,' had there not been some previous whispering of ambition in his own mind.

"This is well brought out by Dr. Aytoun.

"The widow of nine months old feels her loneliness, and the cares of business too great for her. She casts loving eyes on her servant Guillot, whom she thinks fine in person and capable in his trade. So she goes to consult the priest, who, having listened to her pros and cons for such a match, recommends her to allow the bells to determine for her.

"But I've a plan
To clear your doubts, if any can,
The bells a peal are ringing,—hark!
Go straight and what they tell you mark.
If they say, 'Yes!' woe and be blest—
If 'No,' why—do as you think best.
She listens to the bells with great emotion
As thus she heard their burden go,
Marry, mar—marry mar—Guillot."

"But Guillot turns out a worse husband than servant; and the hapless widow has to lament her choice. She goes to the priest and casts on him the blame of her misery—but he tells

her she has probably heard the bells amiss; and advises her to listen once more. She does so,

"And sure enough their chime went so,—
'Don't have that knave, that knave Guillot!'
'Too true,' she cried, 'there's not a doubt:
What could my ears have been about?'
She had forgot, that, as fools think,
The bells are ever sure to clink."

"There is another class of such phenomena to which I can only just allude. It is said that certain families and localities are the subjects of them.

"Thus a death in certain great Irish families is said to be heralded in by the scream of the Banshee: some in Scotland by a voice of a more plaintive and gentle character. Others have a visit from a headless lady dressed in white; or from a brown lady; or a white bird flutters at the window.

"But we fancy that the rattle of the railway cars, and the shriek of the whistle have drowned the Banshee's screams, and the gentle voice of the Scotch Spectre. And it is probable that the white and brown lady, and the white bird will also disappear in the presence of modern improvements. All these things belong to an olden time, they are of a very conservative turn, and being disgusted with innovation, refuse to be witnesses of the wondrous changes which are going on around us.

"Another sign of the death of the head of a family or other member is the sound of carriage wheels driving up to the door. I mention this for the sake of introducing a curious fact which occurred among the natives, and which led to a dispute which it was difficult to settle. One of the natives of Springvale was absent with his waggon. After his departure his little girl was seized with a sudden and severe illness, which rapidly proved fatal. On the evening of her death, a native living a few hundred yards off and several of his family heard, as they supposed, a waggon passing their house, and were pleased to think that the father had returned in time to see his child die. But in the morning they were surprised to hear that the child was dead, but no waggon had come.

"The grandfather of the child seemed to think that the persons who heard the sound of the waggon were guilty of some offence. The natives are full of superstition as to the cause of diseases. And even when partially enlightened by Christian teaching, the old thoughts still cling to them. This old man supposed his child had been made ill by a sorcerer, and that the sound heard was occasioned by Imikover, which had been sent to take away the child. The Imikover are a kind of spirit with material bodies which it is supposed sorcerers have obtained by raising the dead, and making them their families and servants.

"Then some particular localities are said to have their own spectres. These may address themselves to the eye or ear.

"Thus in one house a footstep is heard to pass along a certain passage at a certain time of the night, and may be heard by any one. I have heard of one case, in which a gentleman of undoubted veracity declared he had often heard the footstep pass him without seeing any one.

"More difficult is the following, which I relate at second hand, my informant having received it from the gentleman himself.

"A young Highlander, belonging to one of the old clans of Scotland, of powerful physique and imperturbable courage, was one day wandering about his native mountains without any other object than the gratification of a wild, wandering fancy. Towards night he came to a gentleman's mansion; he neither knew the owner nor the house. He was hospitably received, and retired to rest under the influence of all sleep disposing causes. He slept; but on awaking during the night he saw the naked arm of a woman over his head. Even very brave men do not like to look at ghosts, even though it be the ghost of but an arm only. So he did as little children do, buried his head in the bed clothes. But after a time curiosity caused him to look again, and there was the arm still over his head. He was too sensible to allow his night to be further disturbed, so covered his head and slept soundly till the morning. On making his appearance at the breakfast table the lady of the house asked how he had slept. 'Oh, capitally,' was the reply. 'But what is the meaning of the arm I saw?' 'Then you saw the arm, did you?' asked the lady. It was a local spectre which people frequently saw.

"I confess I am unable to explain such matters as these. They require further investigation. The sound may be external, real sound produced by some unknown cause, and local spectres, if they are seen by persons who know of the bad fame of the place in which they appear, may be explained on the supposition that they are mere instances of brain-sight, caused by the imagination. But when they are seen by persons wholly unacquainted with the history of such appearances, it is very difficult to know to what we can attribute such phenomena. But it is probable that if fully and cautiously investigated, either they would break down altogether, or we should be able to refer them to known, though at present, concealed causes.

"A gentleman has supplied me with a very interesting example of this power of the will, and has kindly permitted me to use it. It is as follows:—

"In my early days as a medical student, having seen and tried successfully some experiments in mesmerism, and lying awake one night at home, I resolved to attempt by my will to form a definite image in the dark room. After a little deliberation, I fixed upon the figure of a monkey, and as this would be a dark object, further pictured him with a red coat. The figure would thus be distinctive and unmistakable. And I now exerted my will to form it visibly. Before very long the image of my mental picture gradually emerged from the darkness, and grew into a distinct object. I now tried to disperse it without effect. The thing of my own creation still stared at me, though I covered my eyes with clothes. The mind was probably fatigued by the creative process, and I became alarmed. Ultimately I fell asleep from exhaustion, without, so far as I can remember, getting rid of the image. But the alarm was sufficient to deter me from repeating the experiment."

"In some cases the figure thus raised is never laid again, but the victim, like another Frankenstein, continues for life to be haunted by the creation of his own mind.

"Thus Dr. Wigan has recorded a case. He says:—
"I knew a very intelligent and amiable man who had the power of placing before his eyes himself, and often laughed heartily at his double, who always seemed to laugh in his turn. This was long a subject of amusement and joke, but the result was lamentable. He became gradually convinced that he was haunted by himself, or (to violate grammar for the sake of clearly expressing his idea) his self. The other self would argue with him pertinaciously, and to his great mortification sometimes refute him, which, as he was very proud of his logical powers, humiliated him exceedingly. He was eccentric, but was never placed in confinement, or subjected to the slightest restraint. At length, worn out by the

annoyance, he deliberately determined not to enter on another year of existence; paid all his debts, wrapped up, in separate papers, the amount of the weekly demands, waited, pistol in hand, the night of the 31st of December, and, as the clock struck twelve, fired it into his mouth."

"To this class we may well refer those strange confessions made by some who have been accused of witchcraft. They have persistently declared that they held commerce with the devil, and by his instrumentality had been guilty of the crimes ascribed to them. We may suppose that in some moment of bitterness they have longed to be able to avenge themselves; to injure those who have injured them, or to reduce to poverty some prosperous neighbour whose well-doing was a burden and annoyance to them in contrast with their own squalid poverty and desolation. They could not evoke the good spirit for such a purpose. But in accordance with the religious faith they had been taught, and only partially apprehended, there was an evil one at hand whom they might evoke, and who was ever ready to listen. They called on the spirit of evil, and thus evoked he rose before them, a creation of their own mind, not 'as a monkey in a red jacket,' but in the orthodox form and accessories of the time, with a horned head, divided hoof, long tail, glaring eyes, and sulphurous smell. And thus raised, the spectre became their more or less constant companion; they would talk with it, bargain with it, listen to its replies, believe in its promises. With such a spectre as a companion, their dark minds would brood more and more over evil wishes, and would act out in thought the evil they longed to do, until at length they actually believed that what they wished had been carried into action, as they believed they had raised the devil, and sold him their souls. This I believe is the correct explanation of such confessions. The excitement of the arrest, the presence of the judge, the accessories of a court of justice, would all be calculated to arouse them from their usual morbid reveries to the facts of real life; to pluck them rudely from their own subjective little world, its visions and imaginary evil actions, to place them in the presence of the external and the true. Thus aroused, their spectre companions would disappear; they would suppose themselves at length forsaken and left to themselves; and thus believing that the time was come for the completion of the bargain, they were willing to give up their souls in return for the imaginary evil they had longed to do, with which they were charged, and which they themselves supposed they had actually done.

"There are several cases recorded fully justifying this conclusion. I shall mention only one. There were certain strange maniacs common in the dark ages which were called lycanthropes—that is, wolf-men: because they were believed by others, and believed themselves to be, from time to time transformed into wolves, and in this condition to commit depredations in their neighbourhood, killing cattle and men. There was among these a man who was charged with this crime, and who fully admitted it, and boasted of his deeds rather than otherwise. He would, in accordance with the rough superstitions of the times, have been burnt, but for the interference of a medical man, more intelligent and merciful than his contemporaries. He asserted he was insane. The man was carefully watched; he was observed to go into a neighbouring forest, and to enter a cave, where he was found in a trance, in which state he remained several days; and on coming to himself, he related various atrocities which he had committed in the form of a wolf during these days of trance. The visions of a trance-sleep were believed by this man to be real occurrences.

"I wish you especially to bear in mind the fact I have just brought before you, that the will can act on the brain from within, and produce a condition of brain similar to that which is produced by an object acting on the senses from without.

"It is an interesting and not unimportant fact, that in some cases there is a dream-consciousness and a waking consciousness; a person when dreaming has one consciousness, which is different from the consciousness of the same person when awake; that is, he has a 'double consciousness.'"

THE PSYCHOLOGICAL CLASSIFICATION OF CRIMINALS.*

BY COUNCILLOR E. D'ALINGE, OF SAXONY.

The criminal is a moral invalid whom we desire to help.

This help we can only render by interrupting his course of action, directed as it had been against the welfare of society, with the sentence of the law, and also by endeavouring to prevent a future relapse in the carrying out of that sentence.

The question arises, what have we to do in order to attain this end?

During the carrying out of the sentence we shall have to take care to ascertain the moral failing which prompted his criminal course of action; we have next to employ means adequate for the removal of this failing; and, finally, we have to provide the convalescent with the full power of resisting, by dint of his own efforts, a relapse.

This achieved, it must be admitted that the criminal, the morally sick, is restored to health, to temporal and spiritual salvation.

Such restoration is the object aimed at by those to whom the carrying out of the law is entrusted.

It will be asked by what means is this to be achieved?

Surely not by a system of punishment.

Neither collective nor cellular imprisonment; neither the progressive nor any other system will improve the prisoner.

The only effective means are instruction and education, if by the classification of the individual, they are made thoroughly available.

The first problem of the penitentiary authorities, then, is to obtain as clear an image as possible of the mental and moral condition of the prisoner. The obtaining of such an image is fraught with more or less

* A paper read at a meeting of the "International Congress on the Prevention and Repression of Crime," held in London, on Thursday, July 4th, 1872, in answer to the question, "Ought classification of prisoners according to character to be considered as the principal basis of any penitentiary system, whether associated or separate?"

difficulty, according to the degree of which the detained individuals may be classed under two heads:—

1. Those in which such an image or delineation is at once patent to the practised eye of the official, and
2. Those in which this cannot be done at once.

Those under the first head can be there and then psychologically and pedagogically disposed of; the place best for their education will be readily found.

Those under the second head must be isolated and watched until they are understood and can also be placed.

What is it that we ascertain by these spiritual diagnoses?

Evidently one thing or another. Either we find that the prisoners are morally so depraved as to render their will power for the exercise of that which is good equal to zero, and in this case another will has to be substituted for their own: or they have sufficient power left to rouse themselves and to strike out a better path on the strength of their spontaneous resolve.

To one of the former class we say:—"You shall become a better man;" those in the latter say, "I will become a better man."

Both classes must, of course, be subjected to the same laws and regulations, and it is consequently difficult to ascertain exactly how much is effected by the law, and how much by the will of the individual.

It appears hence necessary to establish conditions which will allow a safer judgment on these points, and to submit to these, those prisoners on whom we believe to have operated with success.

Thus the inmates of a penitentiary naturally divide into three sections, which are best designated as disciplinary classes.

Those who show little or no inclination to meet the educational endeavours of the authorities, and especially those who by relapses distinctly betray a deficiency of will, only turning to at the word "you shall," form the *third* disciplinary class or the lowest grade.

Those who with the thought "I will be better" in their minds co-operate readily with the exertions of the authorities in raising their moral culture, and who, with a determined will and all their strength profit by the means placed at their disposal, form the *second* disciplinary class.

Those, at last, who for some time have worked at their improvement, and justify a hope of steady progress on their return into society, form the *first* disciplinary class.

Such classification, of course, excludes the idea of being laid down as an exact pattern for every prison system, and it demands of the managers a course of action similar to that of the physician. He treats in an operative, curative, and dietetic manner; and they have, likewise, by the employment of adequate modifications of prison discipline and educational agencies at their command, to treat the prisoner operatively, curatively, and dietetically.

Such a classification, based on true psychological individualization, will and must, in every prison system, work to the highest benefit of the detained, and, in consequence, improve the political condition of the country adopting it.

THE MOABITE STONE.

The following is a portion of a letter by Captain R. F. Burton, the African traveller, dispelling much inaccurate information about the Moabite Stone, which has been widely circulated among the uninformed in this country. We quote it from the *Athenæum* of April 13, 1872. Captain Burton says:—

It gives us a view of sacred history almost identical in terms, but in tenor very different, from that offered by 2 Chronicles xx., by 2 Kings i. 1, and especially by 2 Kings iii. It is not merely an "interesting comment," but an explanation and a new version. I wonder when I read,—“The differences between the two narratives are such as might be expected in two records of the same events emanating from two hostile parties, and are far less striking than the conflicting descriptions given by the English and French of the battle of Waterloo; by the English, French, and Russians of the capture of Sebastopol; by the Prussians and Austrians of the battle of Sadowa; or by the French and Germans of the battle of Woerth” (Ginsburg). Nor can I agree with Mr. Wright (p. 36), “That it” (the stone) “was not set up after the joint expedition of Jehoram and Jechoshaphat is certain (the italics are mine), because in that case it would inevitably have contained a paragraph referring thereto. Mesha would assuredly have told how his foes besieged him in Kir Moab; how he sacrificed his first born unto Kamosh; and how his god, thus propitiated, dispersed his enemies, and made them flee again to their own land.” The inscription fairly read, means that Mesa was not besieged in Kir Moab, and did not make a holocaust of his son.

The stone emphatically relates events which are far too euphemistically treated by the sacred writers. The apparently causeless departure of the hated Israelites and their return to their own country is shown to have been not an act of humanity and pity (pity from a Jew for a Gentile!), as the Jew Josephus explains (Antiq. 9, 3, § 2), but simply an ignominious flight. The absolute defeat of the allied host, the sacrifice of their soldiers and citizens, and the capture of their women and children, must have been sore blows to the worshippers of Yahveh. Hence, in the reigns of Uzziah, Ahaz, and Hezekiah, the so-called Isaiahic writings (B.C. 808—697) deal freely in threats which are enlargements of Numbers xxi. 27-30. We read of the pride, haughtiness, and wrath of

Moab (xvi. 6), of the "burden of Moab" (xv. 1-9), and of the bringing down of Moab (xv. 11). The latter, together with the captivity of Moab and Chamosh in the latter days, is evidently copied in the imprecations of Jeremiah (chap. xlviii.), who wrote between B.C. 638 and 586, when Jerusalem and Judah fell under Nebuzadan the Chaldean.

On the other hand, we hear nothing, as might be expected, about the devoting of Mesa's son to Chamosh, which, by-the-by, suggests the unconsummated sacrifice of Isaac and Jephtha's horrid vow; nor do the Moabites mistake for the blood of the allies who had slain one another, the water miraculously supplied to Elisha. Do we not freely own to our desire for a supply of that "double evidence which so often tantalises the student of ancient history," especially in one of the most ancient of all histories? We sorely long for more Moabite Stones, which will cry out to us *audi alteram partem*. It is only the conflicting version that can explain such legends as that of Lot and his daughters, possibly, as in the case of Ammon, the result of some blood-feud, and that of Balaam, which may have been borrowed from a Moabitish chronicle. We would willingly also see the test of an *altera lectio* applied to the raid of David against the Moabites so laconically told (in 2 Sam. viii. 2, and 1 Chron. xviii. 2), an apparently senseless onslaught upon a people connected with him through Ruth by blood-ties, and to whom his father Jesse owed so much gratitude.

To measure the amount of difference, let us compare the statements found in 2 Kings iii. with the Moabite Stone, this chapter of realistic local history; the collation will prove how much the latter corrects and supplements the former.

2 Kings iii.

4. And Mesha King of Moab was a sheep-master, and rendered unto the King of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

6-9. And King Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the King of Judah, saying, The King of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

So the King of Israel went, and the King of Judah, and the King of Edom; and they fetched a compass of seven days' journey.

17. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

22-24. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.

And they said, This is blood: the Kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them.

25. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water; and felled all the good trees: only in Kir-haraseth left they the stones thereof: howbeit the slingers went about it, and smote it.

26. And when the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the King of Edom: but they could not.

27. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

No mention of this terrible loss to the tribe of Gad.

No mention of this terrible loss to the Israelites.

Ditto.

Ditto.

The "strong remark" that the Moabite Stone reads like a page of the Bible might have been made stronger. It is evident that in the Book of Kings we tread upon enchanted ground, whereas, in the stele, we find a chapter of realistic, local, and contemporary chronicles. The former offers, in a single chapter, a "prophet," a miracle, and a phenomenon so inexplicable as to be *quasi-miraculous*; the latter deals throughout with the world as we still know it. And the unprejudiced will find no difficulty in answering the question, Which is history, and which is the romance of history?

RICHARD F. BURTON.

MRS. HOLMES'S MEDIUMSHIP.

A NEWSPAPER advertisement recently called our attention to the arrival in London of Mrs. Jennie Holmes, who was stated to be a good American physical medium, who sometimes had large iron rings put upon one of her arms, while the hand of that arm was held by one of the persons present. On Monday, last week, our reporter attended one of Mrs. Holmes's public seances at 50, Great Cumberland-place, Hyde Park, W., and the following is his account of what he witnessed:—

"About nine or ten persons were present, including Mr. and Mrs. Holmes, Mr. Daw, Mr. and Mrs. Guppy, Mrs. Burns, and myself. The observers sat round three sides of the room, in a horse-shoe curve, and Mrs. Holmes sat at a table by herself on the other side of the room, two or three yards from the other persons present. She requested that during the dark seance all the members of the circle should join hands and not unclasp them on any account, also that the hands of Mr. Holmes, who sat at one end of the circle, should be held.

This being promised, she asked me to tie her hands together with a piece of rope about half an inch in diameter, and rather more than two yards long. I first tied the rope round one wrist with a double knot, then round the other wrist with a double knot, and saw that she could not possibly slip her hands through the two loops thus made. The length of rope connecting her hands was then five inches. I next placed her two hands together, and tied the wrists together, securing them with a double knot. She then asked me to tie her hands to the leg of the table, on which guitars and other musical instruments were placed, in order that she might not be able to touch the instruments on the top of the table. I told her I preferred tying her down to her own chair, and did so accordingly, placing the final double knot under the bottom rail of the chair. All the hands of the sitters were then joined, and the lights were put out. At once there was great clatter and noise among the instruments on the table. A guitar flew all round the room playing a tune, and tapped each sitter gently on the head as it passed round. The room was a large one. A voice then told Mr. Holmes to strike a light, and requested me to examine the knots. I found the medium tied exactly as I had left her. The light was put out again, and she was instantly untied.

"She then, entranced by a spirit, called me to the table, and placed a chair for me, asking me to hold both her hands, and on no account to loosen my hold of them. This I did, and she passed my left hand down her head, shoulder, and left arm, again and again, telling me to make sure she had no ring on it. A welded iron ring, about 4½ inches in diameter, and two tambourine rings, had been given us to examine before the seance. When I said that I was satisfied that she had no ring on her arm, she began to sway about in her chair, saying that the spirits were collecting power from the members of the circle; all this time, at her request, I held tightly on to her hands, and she moved my left hand to feel the three rings lying upon the table. Suddenly the iron ring was upon my right arm at the elbow, and Mr. Guppy called out, that one of the tambourine rings was upon his arm, although he had been holding Mrs. Guppy's hand all the time the lights had been extinguished.

"A light was then struck by Mr. Holmes, but shaded from the face of Mrs. Holmes, who was in a deep trance, with the whites of her eyes only exposed. He was on the point of putting out the light, when I said I should like to examine the ring on my arm, to see whether it was the same one we had looked at before the seance began. He told me not to let go of Mrs. Holmes's hand, and when she woke up he would strike a light again, and I could examine the ring. This was done. I examined the ring, and could find no joint in it; the weld was perfect; and when I suspended it on one finger and struck it with a key, it rang with a clear musical sound. There was then no other iron ring on the table.

"The only non-spiritual explanation that occurred to me was, that some covering upon her arm might have made my hand slip over the ring on her arm, without feeling it. But, from the large diameter of the ring, and the complete way in which I felt her arm, this theory carried no conviction to my own mind.

"All the time I was holding both her hands, a guitar was flying over me, playing tunes, and every now and then touching my head and shoulders. My face was also repeatedly stroked by soft hands.

"On Friday, last week, I was at a private seance with Mrs. Holmes. Twenty or thirty ladies and gentlemen were present, several of them well known, and eminent in literature, science, and art. One gentleman present—a leading officer of the British Association—had a ring placed on under the same conditions as myself, except that no guitar played about his head, and that a wooden tambourine ring bound with iron came upon his arm. He was touched upon his head, shoulders, and side, while he held both hands of the medium. He said that perhaps she did the touches on his side with her feet—he could not, however, see how the touches on his head and shoulders could be done in that way. He, too, thought that perhaps something on her arm might have prevented his feeling the tambourine ring, but from the enormous diameter of the ring, this supposition was beset with more difficulties than in my case, where the iron ring was used.

"Shortly afterwards another gentleman was called up, and told to place his feet on the feet of the medium, and to hold both her hands. He did this, and held her knees between his knees. He also thoroughly felt her left arm. Then he was touched all over with hands, and the tambourine ring came upon his arm. Directly this was done, the spirit Rosa, who had entranced the medium, said to a lady sitting next Mr. Holmes, 'Have you been holding Mr. Holmes's hands all the time?' 'Yes,' was the reply. She then said to the gentleman holding the medium, 'Have you been holding the medium's hands and feet all the time?' 'Yes,' was the answer. Then she said to the members of the circle, 'Have you people been holding each others hands?' A general chorus of 'Yes,' was the answer. 'And have you been touched all over?' she said to the

gentleman holding the medium. 'Yes,' he said. 'Well, then,' said Rosa, 'Who dood it?'

"The question, 'Who dood it?' was felt to be a clincher. Nearly all the members of the circle were well known to each other, and the one or two who were less known had their hands held.

"In both these cases the tambourine rings were very carefully examined. In the first case the gentleman said that it felt as if the ring came upon his arm from near his shoulder.

"At this seance nine or ten of the sitters at one side of the room had a guitar flying over their heads, playing, and gently tapping each head in turn, but this was not done all round the circle."

Mr. Burns has published the following account of his experience at a seance which was held three or four weeks ago:—

The medium, still entranced, and sitting in complete darkness, was used by "Rosa" to ask me to sit forward on a chair which stood near to the table and close to the medium. I groped my way to the vacant chair as desired, when the spirit extended the arms of the medium to meet me, and directed me to sit right in front of her. I was then made to pass my hands down the medium's arms, and thus satisfy myself that she had no rings on her arms. I did so most thoroughly, from which moment I held one of her hands in each of mine till the accomplishment of the manifestation. Still holding the medium's hands, the spirit made me feel about the table, to make certain that the iron ring and the two tambourine hoops or frames were on it—particularly the stout one bound with iron. I did so repeatedly, the medium's hand accompanying mine as I held them tightly. The spirit then shook the medium's, and mine also, to show that there was no tambourine on them, or it would have been heard to jingle. The audience was then told to sing, when Miss Nisbet struck up a melodious ditty, in which the others joined. As this proceeded "Rosa" ceased her prattling, her last words being more solemn and measured. I felt my head and arms being touched all over gently by soft hands. The seers saw the spirits making passes between the medium and myself, to unite our personal spheres, so that we were encompassed in a halo of light. At this stage came the crisis. The medium convulsively intensified the grasp in which she held my hands. She shivered and fell back as if lifeless, and at this instant I felt the tambourine frame or hoop on my right arm above the elbow, and heard the jingle as it was shaken up and down. Mr. Holmes lost no time in bringing a light, the rays of which he carefully shaded from the medium's face. There, sure enough, was the stout wooden hoop, strongly fortified with an iron ring, suspended from my arm—the very tambourine hoop which we had identified before the seance began. I had still hold of the medium's hands, which held mine with a death-like grip, her body apparently lifeless, and her exposed eyeballs turned up, so that nothing but the white part was visible. The strain upon her nervous system had evidently been a severe one, and it was quite apparent that Mr. Holmes considered it so; but the lamp being extinguished, she soon came round, and "Rosa," through her, prattled away as lively as ever. The spirit urged me to be certain that the manifestation had occurred under satisfactory test conditions, which I gladly admitted. I was also asked by Mrs. Tebb and Mr. Leighton as to whether I had allowed the medium's hands to pass from my grasp. I said I had not, neither had she made any effort to detach them; but, on the contrary, seemed as if afraid I wanted to release my hold.

Mrs. Holmes has favoured us with the following statement about the development of her mediumship:—

"I was born in the year 1842, at Aurora, New York. In my younger days I knew nothing about Spiritualism, but from my infancy could see spirits at intervals daily; I also possessed the gift of second-sight, and often saw events connected with our family, weeks or days before they actually occurred. I saw my father's death two weeks before he entered the spirit world; I saw the whole scene, including the two men who laid him out, who were entire strangers to our family, and towards the close of the vision my sister, who was with me, saw the scene too. I often turn out of the way of spirits in the streets, not for the moment being able to distinguish them from mortals. When a child I was in the habit of playing with spirit children; my mother often scolded me for it. She told me that I was out of my senses, and talking to devils. This often made me ery a great deal; and I would go and play with them at the end of the lane, where my mother could not see me.

"At the age of fifteen, while living at Toledo, Ohio, I was taken ill with the dropsy, and at the age of seventeen was so bad with it that the physicians gave me up; I had then been seventeen days without anything to eat, and only a teaspoonful of water to drink now and then. The doctors were much perplexed at the fact of my living so long without food. I could not lie down, and sat all the time pillowed in an arm chair. When I was declared to be at the point of death, the minister and some of the members of the Methodist Church to which I belonged, came in to pray for me. The minister was Elder Pratt, one of the most eminent preachers in America, and known to some extent among Wesleyans in England; he died about two years ago. As he knelt with his arms on a chair, praying for me, the chair withdrew from under his hands and travelled half across the room; he looked at it as if doubting the evidence of his senses, brought it back to its first place, and at once it travelled away again. He said that he had heard speak of omens and forerunners of death, though he had not believed in them, but he had no doubt that that was one.

"I then felt many hands passing over me. I was conscious at the time, but could only speak in a whisper. The rubbing and passing of hands pained me, caused me to perspire, and made the water run

from me like rain. I said to my brother, 'If you don't take those people away they will smother me.' He said that no one was touching me, but I persisted that I felt the hands. The next night Elder Pratt came again, and my chair ran away from him across the room, carrying me in it. On the third night he came again; several chairs moved, there were rappings about the room, and I felt hands touching me. On the fifth night the dropsy was entirely gone, but I was too weak to walk.

"A little orphan German girl, who had been adopted by me, Sophy Slide, aged sixteen, was with me on the ninth night, when I requested my brother to get me some water, as I felt like fainting, after which I lost consciousness. When he returned he found me talking German to Sophy, who remarked to him, 'I think Jennie's real mean that she didn't speak German to my mother before she died.' My brother told her that I could not speak German. Sophy replied, 'She's been talking German, and she says that she's my mother.' That was my first control as a trance-medium, and in the course of it Sophy's mother told her that she had hidden seventy-five dollars away in a particular part of the roof of the house she last lived in, and that Sophy was to get the money, and pay it to the Sisters of Charity, who were then taking care of two little babies, Sophy's twin brothers. The child went there and found the money in a little buckskin bag; directly she returned I was entranced again. Her mother told her to keep ten dollars herself, and to give the rest of the money to the Sisters of Charity.

"This was all noised abroad among the Germans in the town, many of whom came to visit me; sometimes I was entranced in their presence, and they would ask to have their fortunes told. Sometimes my brother would come in and find me sitting at the table entranced, talking to a circle of Germans making themselves at home with beer and pipes. At last these visits became a nuisance and were stopped.

"Shortly afterwards I was controlled by 'Rosa' as she now calls herself. In earth-life she was a little Chippewa Indian girl, who was killed by lightning when only four years old, while pulling up roots in the woods. Now, she is well-known among Spiritualists all over the United States. Although I could not then walk unassisted, when she controlled me she would make me run out into the woods, and gather roots; these she steamed and dished up at home and made me drink. My brother thought that I was mad, and ought to be locked up, but the roots cured me.

"All these things made a great commotion in the Methodist church at Toledo, where everybody knew me. When I went to church the rappings and moving of furniture sometimes began there, and once the minister's chair was moved; Elder Pratt at once invited me to go home, which made me weep bitterly, as it was not my fault. He, Mrs. Ware, the Kelsey's, the Collins's, and others, then visited me, to pray with me, and get rid of the noises about the house. Elder Pratt told me to repeat a short prayer, and say, 'Satan! get thee behind me!' But instead of obeying the commands they would make more noise than ever. He was sure it was the devil, and I then thought so too.

"One night while he was alone with me, I went into the trance state for nearly half-an-hour; when I awoke again he was weeping bitterly. He said—'Mrs. Ferris'—for that was the name of my late husband—'I do not wish you to fight against this power any more; it is not evil, for my wife has been here talking to me. She died twenty years ago, a good Christian, and must now be an angel in heaven. If one pure angel can come this way, I believe another can come too.'

"All this time we knew nothing of Spiritualism, and first heard of it from Mr. Henry Breed, a leading merchant, well-known throughout Ohio; he is living at Toledo still. He had, while travelling away from home, been at some seances with Miss Kate Fox and her sister, and he was then the only person in Toledo who knew anything about Spiritualism. He asked me whether I knew what the powers were? I told him I believed that it was the Devil, or evil spirits. Up to that time it had never occurred to me that my deliverance from the dropsy had been effected by spirits, and through spirit influence. He told me about Spiritualism; so we held regular seances at which Elder Pratt and others attended, and began to investigate. Three Roman Catholic priests came and said that they could banish the spirits; they threw holy water over me, and the musical instruments we had bought for the seances; they offered up a prayer, and made many incantations; then we put out the lights, and all tried to stop the manifestations. The musical instruments flew about the room in the most furious way, the pictures fluttered against the walls, and we never had such strong manifestations before. One of the priests was touched by the spirits, and so thoroughly frightened that when the candle was lighted once more, he would not allow it to be put out again, the whole party being thoroughly convinced of the spirit power.

"Gradually I began to have more confidence in the manifestations and in the spirits who produced them. At that time trance manifestations and table motions were usually given through me, and I used to be con-

trolled by all kinds of spirits, mostly the friends of the sitters present; and nearly all the Methodists in the place became Spiritualists in consequence, Elder Pratt included. He admitted the facts sometimes from the pulpit, and unreservedly announced his belief to private friends; he said that he did not think that it was evil.

"The manifestations after a time worried me, and three years after they first began, I resolved to leave the neighbourhood, and to break them off if I could. I went to visit my sister Mrs. Lyons, at Monroe City, Michigan. She is now living at Coldwater, Michigan. She belonged to the Presbyterian church. I hesitated to go to church with her, lest the noises should follow me; but she assured me that the noises would not take place in her church. Directly the minister finished his sermon I was entranced by the spirit of my father, who made me rise and criticise the sermon which had just been delivered. It is a very common practice in many parts of the United States for gentlemen to rise and comment on a sermon at its close, but it is more unusual for a lady to do so. My father closed by saying that he would give through me a public address that evening in the open-air, from the verandah of my sister's house. That evening crowds of people assembled in the street. My father entranced me, and gave an address to them for three-quarters of an hour. Lawyer Tilden called in at the close, and said that it was one of the best and most logical sermons he had ever heard. That Sunday was the first day on which I was ever entranced in public. Sometimes I am entranced now, and made to give an address at the close of a seance. I am entranced so quickly as to place it beyond my power to prevent it.

"About this time a number of spirits organised themselves into a band to control the manifestations at my seances; since then I have travelled in all parts of the United States, Canada, and Central America, and am well-known among Spiritualists from one end of the country to the other.

"Every day I see spirits, now and then, while in my normal state, but at seances I never see them in my normal state; I then only see them when I am entranced. When in my normal state I see spirits by indirect vision only; when I turn my eyes and look straight at them, they vanish. When I shut my eyes, I see them better than with my eyes open; they stand before me like a picture seen on the ground glass of a photographic camera. When my eyes are open, I see objects in the room in addition to the spirits, who look just as real and solid as mortals, and cut off my view of objects behind them. An object, say a table, between me and the spirit, cuts off my view of a portion of the spirit; if I then shut my eyes, I see the whole of the spirit, but not the table or other objects in the room."

After Mrs. Holmes gave us the foregoing narrative, she was entranced by the little spirit Rosa, who said, "I want to tell you a little about the spirits who give the manifestations. First, there is Belle, an Italian girl, and the controlling guide of the medium; then there is John, a Spaniard, and Marie Lavoix, a Frenchwoman. Richard and Clarence are two spirits who make their voices audible to the sitters at seances, and Maria Higgins sings beautiful poetry through the medium when she entrances her. I talk sometimes, too, with the direct voice in a childish whisper; I get into your pockets and steal everything you have got; I have very little hands, which go right down into the bottoms of your pockets; but I always put everything back again. [Here Rosa stopped to laugh.] There are twenty-four spirits altogether in our band; the others not named by me are higher than we seven who do the work; the others stand in the room to see that everything is correctly done, and we are 'under the balance' of these spirits. There are spirits who try to interfere with the manifestations, but our outside band stops them; sometimes, near the close of a seance, our band will let some of the spirit friends of the sitters come in. Many spirits come to the seances and try to form faces so that their friends can recognise them. Sometimes they so crowd in the room, and are so anxious to make themselves known, that it materially interferes with our manifestations."

In the course of the next few weeks more information will be collected about Mrs. Holmes's mediumship, which, from the little we have seen, appears to be of a valuable description.

SPIRITUALISM IN DALSTON.—The following resolution was passed at a meeting of the council of the Dalston Association of Inquirers into Spiritualism held last Thursday evening:—"That a Special General Meeting be summoned for Monday evening, the 16th September, 1872, at 8 o'clock precisely, for the purpose of confirming an alteration of the prospectus and rules. That the above meeting, after transacting the business, take the form of a conversazione, to commemorate the establishment of the association."

RISE IN THE AIR.—The following appeared in the *Christian World* a week or two ago:—"Sir,—I have been informed that at some church meetings in Devonshire, during religious excitement, several persons have been seen rising off the floor and floating in the room. Can any of your readers confirm the assertions made? During the present year and no controversy respecting 'Spiritualistic phenomena,' the place and date of so public an evidence would be useful to ministers and deacons, if given through the columns of the *Christian World*.—I am, yours truly, Enmore Jones, Enmore-park, S.E."

Poetry.

THE SPIRIT'S MESSAGE.

The following lines, given through the mediumship of a lady, have been sent to us for publication:—

Go in thy simple seeming,
Robed round with pure delight,
And carry our written message
To those that dwell in night;
Tell them that joy awaiteth
(Yea, even here below)
All who can hear our words of love,
And bid us welcome now.

Go, tell the toiling mother
Who earns her children's bread,
She need not curse existence,
Nor wish that life were fled,
Above her stand bright angels
With comfort for her ear,
Would she but lift her weary head,
And listen without fear.

Would she but hear us nightly,
When other sounds are hushed,
Voices would whisper lovingly
To soothe the heart now crushed;
More rest it were than slumber
To wearied limbs are given,
To feel the guardian spirit's hand,
Or hear her speak of heaven.

Go, woman, to thy sisters
Who sink beneath their toil,
Whose loving deeds are answered
By words that seem to soil;
Say these shall strike them harmless
If they can only feel
The spirits waiting close at hand,
To comfort, save, and heal.

But most of all go seeking
Thy sisters lost to shame,
And show them all they forfeit
By dishonouring woman's name;
Tell them that heaven is near them,
If they will enter in,
And follow those bright messengers
Away from paths of sin.

When women shall have finished
The work we wait to give,
When they have shown men rightly
How they shall rightly live:
Then will they ask no longer
For "equal" rights and place,
For woman's right is love and light
To all the human race.

Correspondence.

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

SPIRITUALITY.

SIR,—An intelligence once expressing itself through the organisation of another said to me—"It is most desirable, for the sake of happiness, to cultivate spirituality. There are those even in the spirit world with varied powers, and possessing force for their impulsion, yet who are ill at ease, feeling the lack of something in their natures. The lack is that of spirituality."

I asked—"What is spirituality?"
The Intelligence answered thus—"It is that seeking of the soul to go forth and identify itself with the elements from whence it sprang."

It is nearly three years since this question was answered me. I have often pondered over it. I cannot now define spirituality. I deem it a fascinating mystery, never clearly to be defined. But it is a mystery I have felt. It is an effect coming to me at times from all visible and tangible matter. It comes with most force when the mind is in repose and the body healthful and vigorous. It is in such conditions I can best feel the beautiful influence of sky, cloud, and sunshine, of tree, leaf, and flower. It is in the varying shades of forest green, refreshing the eye and sending their softly-tinted and warming rays into the dark chambers of the brain. It comes like a breath of new life from the ocean, swept by the morning breeze and flecked with caps of white; it is like a soothing opiate in the hush of some landscape slowly being shut in by the evening shadows; it is in the atmosphere of association and history which is felt about old monuments, tombs, and ancient churches; it is in the air of mystery surrounding structures built by unrecorded races; it is a languid voluptuousness under the palmy and warm breath of the tropics; an awesome and majestic strain in the cold splendour of the Poles. It brings a sense of mystery, and a wonder almost akin to fear as I gaze into space with its stupendous machinery, whirl and interwhirl of worlds, while at vast intervals comets seemingly dash madly into the intricacies of their orbits, yet all governed by the perfection of order and regularity. It is a wonder as great when I regard the anatomy and life of the tiniest insect—it is a wonder which reaches its climax when I contemplate myself—the consciousness of all these things, when I ask, "What am I? Whence came I?" and can only answer, "I am seemingly of all that is."

I repeat again the spirit's answer, "That seeking of the soul to go forth and identify itself with the elements from whence it sprang." Perhaps force or matter—call it what you may—meeting and combining with force, at last evolved consciousness. Words are feeble to attempt conveying a vague, perhaps mistaken sense of being's mystery. We feel that spirituality is the ever-increasing sense and consciousness of our assimilation with all nature. As it becomes fuller, every day is a day of new, fresh, and friendly recognition and discovery of our relations to the visible and invisible universe. We see the visible, we feel the invisible; all that meets the eye is the flower; what is felt is the fragrance. With the fuller spirituality we pine no longer for a single home, for home is felt everywhere. In the clear mirrors of memory we carry all past scenes, remembrances, and absent faces. All pain and bitterness fade out; a token that all evil is but crudity; which must, in time, slough off and be forgotten. In the private park of memory there must be no unwelcome intruders. It banishes all envy or hatred of others, for each one shall realise the ever-increasing richness of his own powers. It allows no slovenly haste, for every act, thought, and minutest detail of daily life shall be known as one of the notes in the eternal melody of existence which we would not slur over; no excess, for temperance in every exercise of being's attributes shall be recognised as the corner-stone and foundation of all lasting pleasure; no despairing grief at parting with our dearest, when it is clearly seen how life is interwoven with life in the end'less strand of being; no weariness of existence, for it is the realisation of the Divine mind whose day is as a thousand years, whose thousand years a day. Spirituality seems the richest sense of pleasure, yet the most

undefinable. It is emotional, lingering and resting in sensation conferred by all nature, animate and inanimate. The soul so elevated thrills and rejoices even in storm and tempest. It is, as it were, attuned to these wild strains, and in transports sends forth its own responsive notes. It feels itself no stranger in the universe, but a part of all that is. As the child, impelled by love, bounds into the parent's arms, so goes forth the spiritualised soul to meet the elements from whence it came.

PRENTICE MULFORD, of California.

[Or, as Miss Simpkinson wrote in her album,—

"There is a calm, a holy feeling,
Vulgar minds can never know,
O'er the bosom softly stealing,
Chastened grief—delicious woe"—Ed.]

SPIRITUALISM AND EVOLUTION.

SIR,—In regard to the Darwin theory of natural selection, that there is no essential distinction between man and the lower animals, nor throughout the animal world, I am made to say, "It is no mere question;" it should be that it is a mere question of degree and mode of development and line of divergence which differentiates the whole—or the meaning is reversed—and may I add that Mr. Darwin endeavours to show that the mind of man is shadowed forth in the lower animals, as so finely exemplified by Dr. Gall, the phrenologist, and, indeed, by Bacon himself. But Mr. Wallace is not content with this, but endeavours to deny to the lower animals their instincts, and to show that all is the result of observation and experience, and thus it is, alas, that men strive to make facts square with their theories. Because the question naturally occurs, not only as to what becomes of the souls or minds of the lower forms of life, but how is it that man inherits none of their instincts which clearly overleap experience? how is it that these wonderful powers have not been further developed, but are lost? and Mr. Wallace's denial of the existence of such powers is as futile as it is in utter defiance of fact and of millions of facts in the very law of the life of the lower animals. The question is of such extreme importance and deep interest, as to demand our most serious and close attention, and perfect freedom and frankness. In fact, if Mr. Wallace could make out his case, it would be a complete revolution in our conception of nature. To me, instinct is an unconscious vital action, and impulse to an end, corresponding to the "formative principle" and energies resulting in the formation of the animal that has the instinct; and why should the unconscious vital power in harmony with the requirements of the possessor be denied, any more than the power of the germ cell to develop into the organised being? One does not wonder at the present tendency with some to endeavour to build up the mind wholly by a mechanical process, that is, by accumulated experiences. But that a Spiritualist should do this thing, and deny instinct itself for the sake of an hypothesis is a little strange. Newton said that whatever the cause in nature might be, at any rate it was not mechanical; and Professor Owen asserts this also, and I, who have been called materialist, assert it too, and the spiritual powers of the human mind, as well as of the instinct of the lower animal, and in the principle of their development, and in the fact of clairvoyance, which Mr. Wallace believes in, too, and in the face of his unspiritual mechanical views of nature, and hypothesis of evolution.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

THE EFFICACY OF PRAYER.

SIR,—It appears to me that a great deal of the difficulty connected with the discussion of this question would be cleared away, if we endeavour to start with a right notion as to what prayer really is. That a correct understanding on this point is necessary is surely evident, when one reads the delirious letter of Mr. Hall in the July number of the *Spiritualist*. The mental obfuscation of a writer who can say, as Mr. Hall does, that his opponents are "criminals of the deepest dye," and that they are working "not only to destroy the mind," but also "to kill the soul," is perhaps too dense to be cleared up by any amount of reasoning; but there are others, I hope, on Mr. Hall's side in this controversy who are willing to accord to their opponents the courtesy of believing them to be honest, and who do not deem travelling with them on a dark night, and in a lonely place, to be altogether dangerous.

What is prayer? is a question which requires to be answered before we can proceed to discuss its efficacy. Speaking broadly, prayer consists—

1st. Of supplication: wherein a change in the mind of God is asked, as when a person prays for something, which but for the prayer he would not have received; or when he implores deliverance from some evil condition from which he would not have been rescued but for his cry for mercy.

2nd. Then there is comprehended under the term prayer that spoken or unspoken utterance which, recognising the goodness of God in all His doings, devoutly thanks Him for what is, and which further seeks to bring the mind of him who prays into closer harmony with the Divine will and its mode of action.

Now the objections which have been urged against this first conception of prayer have never been even so much as touched upon by those who support it. It is charged with involving a denial either of God's goodness or His wisdom. And what answer do we find to this charge? None whatever. Mr. Hall gets angry, and flings hard names about him, but he does not even attempt to meet the argument. He has something to say about the inconsistency of his opponent with the many initials asking aid from a finite being, and refusing to seek it from a Being infinite. But where lies the inconsistency? Is not the fact of God, being infinitely good, wise, and powerful, an amply sufficient reason why He should not be implored to do, or refrain from doing, something which He had not or had determined upon? It is because our fellow men, whether embodied or disembodied, are finite, that we need to solicit aid from them. Were they infinitely wise, and good, and powerful—in other words, were they God, there would be no need of asking aught from them, for their infinite power would supply that which their infinite wisdom saw would be best for us. Now when a man asks from God some special gift, he is practically saying either that God does not know that he requires it—thus denying the infinite knowledge of God—or that He is not willing that he should have it—thus denying His infinite goodness. Have these objections been met? I think not.

I can understand the prayer of a man who looks upon God through orthodox spectacles, but I cannot understand that of one who has realised the full beauty and benevolence of the gospel of Spiritualism. There is some reason in praying to a being who can doom any living thing to eternal punishment, for such a being is unjust, and may, like Christ's unjust judge, grant that for importunity which he refused for justice; but how can we reconcile similar prayers to Him whom modern

Spiritualists have been led to recognise as the Infinitely Good and Wise One.

To prayer, however, in the other sense of which I have spoken, there can be no objection. It is the utterance of a heart laden over with thankfulness, and must become only the deeper and intenser the more our knowledge grows. It is only in this sense that the expression "efficacy of prayer" has any meaning. That prayer opens up the mind to receive spiritual impressions, as one of your correspondents urges, there can be no doubt; but what kind of prayer is likely to lead to the highest inspirations? Is it that which selfishly asks for some special bounty, or that which, acknowledging the goodness of the Lord, only approaches Him with the voice of thanksgiving?

Like Mr. Hall, I have no particular love for anonymous writing, and hence subscribe myself,

ROBERT COLQUHOUN, L.R.C.P., Ed.

59, Vauxhall-walk.

SIR,—I was much pleased at reading the short, suggestive, and rational letter of "Adamanta," in reply to mine, and with most of it I fully agree. I did write as if the purpose of prayer was to change the will of the Creator, because that is, I believe, the usual conception, but not necessarily, and, therefore, my own. I should like, however, to ask "Adamanta's" reason for the statement that "prayer is communion with the Highest," communion being, of course, distinct from meditation.

But your other correspondents either do not see difficulty, or they know not how to meet it. My letter was not intended or adapted to discourage the practice of prayer by those who think it useful. It was meant to discourage that reliance upon it as an infallible resource, which, so far as my experience and observations have gone, does tend to sap the strength of the character.

Moreover the flippant and supercilious style adopted by both writers is, I think, eminently unbecoming in the discussion of the momentous problem of Spiritualism. I can easily afford to neglect their irrelevant sneers at the "athlete" with the "big name," his cleverness and his guesses—"the criminal of the deepest dye," and his wickedness, and will wait until something worthy of the name of argument is put forward in reply.

On one or two points only will I make a remark.

1st. I cannot agree with Mr. Hall in thinking that to rest happily in a delusion is better than to toil on with painful steps, if need be, in the pursuit of truth. Truth, for its own sake, is a higher rule. For the dangerous consequences of truth, apprehended by some timid minds, I reckon little, nor am I easily scared by the shadow of such approaching phantoms.

2nd. Mr. Jones says, "No right-minded pupil would act upon his own judgment, even though failure results, instead of going to the master for information." To this I reply that I have had much to do with teaching, and so far from agreeing with the illustration, I plainly say that the pupil who resolves to act on his own judgment, and fight through a difficulty, failures notwithstanding, is, in my experience, more likely to do good work in the world than one who is constantly asking for help and guidance.

3rd. Mr. Hall says he can easily show the utter fallacy of my argument. Why then withhold his hand? He must be aware that the argument is not solely mine—that it has been put forward time and again, and yet remains unmet. Does he not see that the faith of a large number of thoughtful men in the value of prayer is shaken or destroyed? Is it right, then, in him to lose an opportunity of restoring it? Even since my letter was written a remarkable article has appeared in a recent review, the writer of which takes a position yet more antagonistic. It has caused some stir. Allow me, therefore, to suggest to Mr. Hall the wisdom of employing his able pen in drawing up a complete reply to the arguments and the doubts that harass so many thinking minds. The editor of the review will no doubt gladly give it a place, and Professor Tyndall will gratefully acknowledge the value of an argument enabling him to set at rest the doubts of his "friend." I will not pretend ignorance of the meaning of Mr. Hall's six initials, and trust, with a little inquiry, he will be able to understand mine.

W. L. A., B.Sc.

SIR,—I send you a few extracts from a review of Professor Tyndall's Paper on "The Calculable Value of Prayer," which review appeared in the *Nonconformist* for July 10th, 1872. I wish you could have given the whole of the review, for I have been obliged to leave out much that is most valuable; still, I hope even these few extracts may help some of your readers, who seem willing to theorise only upon a subject the true value of which each individual could prove for himself.

The purport of the Professor's most extraordinary paper is thus explained by the reviewer:—

"He would have a hospital ward on which the prayers of Christendom should be focussed, like the mirrors of Archimedes, for a sufficiently long time to afford statistical results. He thinks the statistics of this ward, compared with that of wards in every other respect except this similarly conducted, would give an unimpeachable criterion of the value of prayer. It would seem that the learned professor is not joking when he starts this amazing suggestion. He keeps his countenance. He even manages to look solemn. He calls his speculation a *serious* attempt to estimate the value of prayer. He is not at all conscious that he is talking nonsense.

"It is of the essence of prayer that it should be spontaneous, a natural breathing of pious aspiration. If it is offered in order that 'the absolute calculable value of prayer may be ascertained,' it is degraded to a worse mockery than the lowest depths of paganism have ever reached. If the results of prayer are to be classified, analysed, built up into tables of statistical returns, it is no longer prayer. The life of it has been dissected out, and we might just as well beat Chinese gongs or make a pilgrimage by crawling on all fours to some distant temple or shrine. In fact there would be more real devotion, more genuine prayer, in these pagan exercises than in Professor Tyndall's suggestion, because in them the attitude of the worshipper would be one of dependence and supplication, and not of intellectual analysis.

"Prayer for the most outward boon becomes sublime if it is spiritual, while it is inexpressibly vulgar and revolting, if it rests in any outward object.

"Those who believe in the efficacy of prayer have no such coarse mechanical notion about it as that its value is dependent on the number of persons who join by common consent in one petition. They do not suppose that the benefit of prayer can be secured like those of a charitable institution by vote and interest,—or that a prayer is influential just as a monster petition presented to Parliament is, by ignorant folks, supposed to be influential, in proportion to the crowd of signatures appended to it. Why even in Parliamentary petitions

this method is somewhat discredited, and the forcible reasoning of a single man is often more influential than the unintelligent clamour of a multitude. The international copyright regulations were more affected by Thomas Carlyle's personal appeal to Parliament than by the heap of forgotten petitions which preceded or followed it. So with the special answers to prayer which are referred to by those who believe in 'Particular Providence.'

"Does Professor Tyndall suppose that any of these persons would think their petitions safer,—more certain of receiving respectful consideration in the High Court of Heaven,—if they ascended to the skies endorsed by the simultaneous petitions of the whole race of man? He must know that such a process would utterly extinguish the very essence of such prayers, and all those who pray most fervently are most anxious to do so 'in secret,' after they have entered into the closet and shut the door."

St. Leonards.

SIR,—I write to thank Mr. S. C. Hall for his able letter, whereby I have been led to see the error of supposing that there can be any truth in the arguments of a writer who signs with many initials. I do not think that Mr. Hall has brought this point more prominently forward than is necessary, for in these degenerate times there are, alas, many so culpably careless that they quite overlook the length of a man's name or title, their attention being wholly engrossed by what he has to say.

Having totally effaced the effects of W. L. A., B.Sc.'s letter from my mind, I hope Mr. Hall will go a step further, and aid in establishing his new convert.

Firstly, will he kindly say if the writers and teachers to whom he refers are the contributors of the literature published by the Religious Tract Society?

Secondly, will he mention the names of the soundest thinkers and most intellectual men and women of this or any age, whose reasoning opposes that of W. L. A., B.Sc.?

In the third place, will he show me how to reconcile prayer with faith? Prayer—the constant asking for what the creatures want—with faith in a perfect Being who doeth all things well! Will he further show how one can be gratified without injury to another?

"And brought out Israel from among them, for His mercy endureth for ever. . . . But overthrew Pharaoh and his host in the Red Sea, for His mercy endureth for ever."—PSALM cxxxvi. 11, 15.

Will Mr. Hall also explain how the "readings" and indications supposed to be the answer to prayer may be distinguished from incinations that result from the workings of a man's own mind?

Finally, will he unite with me in prayer for the success of a relative of mine in an important examination for which he is now very lazily preparing, and on whose behalf the prayers of his relations have been requested?

K.

SIR,—I have read the letters in your paper on this subject with much interest, and see that there is one point on which all the disputants are agreed, namely, that true and pure prayer raises the spiritual state of a man, thereby enabling higher and purer spirits than usual to get near him, and help him. Mr. Varley, who started the discussion, has told me that he knows this.

This limits the question at issue, and the point now requiring consideration is—"Can a man personally, by prayer, reach the highest and purest of all spirits, or has He established laws leaving these things to His subordinates?"

It is a law that a man shall die if his head be cut off, and no amount of prayer will alter this law. If it be a law that the higher spirits shall alone aid those next below them, why pray to God about the small matters of time and sense?

X.

SIR,—The following short leading article, which I cut from the *Daily Telegraph*, summarises the ideas on the efficacy of prayer, recently published by Professor Tyndall:—"Much attention has already been excited by a short but striking paper in the *Contemporary Review*, on the question whether the Deity does or does not give a practical assent to the prayers of men. In these days of bold speculation, no theme is deemed too solemn to be touched by the finger of analysis; and the article throws down one of the most daring challenges to be found even in the criticism of a generation which has listened to the voice of men like Comte, Herbert Spencer, Tyndall, and Huxley. The essay is anonymous, but it is prefaced by a note from Professor Tyndall, and it is known to have been written by a man of great eminence in his own high profession. The author seeks to obtain an accurate measure of the degree in which prayer for the sick alters the rates of mortality. He would place in a particular hospital a number of persons suffering from diseases which have been ascertained to cause, on an average, a certain number of deaths. All believers in the efficacy of prayer would then be invited to beseech, during four or five years, that the Almighty would specially interpose on behalf of those patients. If the prayers were answered, the death-rate would, of course, be less than in the hospitals that were not so highly favoured, and scientific men would detect the influence of a spiritual force beyond their province, and appreciable by none of their gross tests. The distinguished author, in fact, challenges the believers in a special Providence to fight a battle on the field of statistics. We suspect, however, that he is more profoundly versed in science than in the metaphysics of theology, for he has fallen into the mistake of comparing two things of which there can be no common measure. He might as reasonably propose to test the relative strength of a fish and a bird by means of a combat waged in the water or in mid-air. The advocate of the bird would say that the force of his client could not be measured in the water, and the advocate of the fish that his client could obtain no fulcrum for itself in empty space. In order to make the test accurate, the author of the article in the *Contemporary* must assume, first, that pious men would accept the challenge, and specially pray for the patients of the chosen hospital; secondly, that they would pray with as much fervency as they do for their friends and relatives; thirdly, that the only way in which the Almighty answers prayer is by directly granting the request, and that one form of response is not to send peace of mind to the applicant; and, finally, that the Deity would so sanction the challenge as specially to intervene for the enlightenment of the Statistical Society, eminent surgeons, and brilliant physicists. We are obliged to apply plain words to a high theme, in order to show that the challenge does not meet the first conditions of logical fairness. It is a great misfortune that theologians are not better acquainted with the methods and the results of science; but it is also a great misfortune that men of science do not push their inquiries farther into the domain of theological and metaphysical thought. Too often

the combatant of the one school, so far from refuting his opponent, does not even see what he means; and thus it is in the case of the eminent man who has challenged the believers in the power of prayer to a battle of statistics."

As yet, invective and passion, instead of thought and argument, have been brought to bear upon W. L. A., B. Se., by his opponents, who will find some reasons in support of their opinions, in a very good article in the *Spectator* of August 3rd. The editor answers a recent article by Mr. Francis Galton, F.R.S., in the *Fortnightly Review*, and gives the following summary of Mr. Galton's statements:—"Mr. Galton says no test is needed. The experience of mankind is already conclusive. Prayer never is answered, because doctors never have relied on prayers for the sick, because Christian Sovereigns who are universally prayed for die on the average sooner than other rich people,—probably from a family tendency, the Christian Sovereigns of Europe being all members of a single family or clan, all in fact, in one way or other, the descendants of one man—because missionary ships, which are prayed for, are no safer than slavers, which are not; because prayerful persons do not outstrip secular persons in the race of life, half our dukes, for example, being the descendants of kings' mistresses; because insurance offices make no difference in favour of the pious, and because the clerics who pray for the success of their enterprises more than other people are not more successful in those enterprises. On this evidence, which we shall not dispute, Mr. Galton affirms that prayer has no efficacy, that belief in it will die like any other superstition, and that it is, in all probability, a mere bleat, an expression of suffering which, like the bleat of a sheep in pain, gives relief, we know not why."

Brighton, Aug. 5.

W. B.

To the Editor of "The Spectator."

SIR,—In your notice of the 3rd inst. of Mr. Galton's argument for the uselessness of prayer, you quote from him without appearing to contradict it, that missionary ships, which are prayed for, are no safer than slavers, which are not. Is this certain? Many years ago I heard it stated in a public lecture by James Montgomery, the poet (not to be confounded with Robert, or Satan Montgomery), that the annual ship to the Moravian missionary stations among the Esquimaux had never been lost in a period of about a hundred years, and was insured at half the usual rate for ships voyaging in the same seas, though I presume that Lloyd's is as devoid of religious sympathies as the Stock Exchange. I think this fact worth noting, though my belief that God hears and answers prayers does not rest on this kind of evidence.—I am, sir, &c.

JOSEPH JOHN MURPHY.

Old Forge, Dunmurry, Co. Antrim, August 5, 1872.

THE NEED OF A SPIRITUAL INSTITUTION.

SIR,—I have read your admirable essay on the future movements in Spiritualism with intense satisfaction. These are words, sir, not for the hour or the age, but for all time, expressing a sound, liberal, and enlarged philosophy, and which in itself is a noble philanthropy, showing a deep discernment of the broad requirements of a grand movement. I had feared the Spiritualists were becoming narrow-minded, and, as it were, in a spiritual pride, exclaiming, "Believe in the spirits, and all else shall be added." But, sir, in your address, I feel that all is changed; for you would not isolate Spiritualism from the science of the age, but look upon it as a noble branch of learning, finding its correlations in all the other sciences, the science of the man and mind crowning all, inviting all men of intellect and study, as brothers, to unite with their beliefs to be tested and their doubts to be solved. If there be a soul enclosed within the body, we must define the essential nature and action of each element and their reciprocal influence; for when a "Psychologist" tells us that there is no proof of the fact of a soul inhabiting the body, but little doubt of the fact, it shows what an obscure and difficult subject lies before us, and it is better to admit the difficulty of the soul moulding the body with all the inherited ills of the flesh or deformities we are liable to—no more of that. Difficulties are the opportunities of the man of science. There is a grand field and untrodden path before us; let us only put free minds and kind hearts to the work, and all will go well; and no impatience, for the labour before us is for ages to come; each man in his hour can do but little, and some are gifted in one way and some in another, and in such an institution as you recommend, sir, each will bring his special ability, or small or great discovery to the general home and harvest. I hope, sir, the project will be accomplished, and I, for one, shall most gladly support it.

F. G. S.

THE TREATMENT OF CRIMINALS.

SIR,—On the eve of my departure from England, and after the labours of the International Prison Congress, to which I was delegated by our Government, I feel that I can in no better way express my appreciation of what I have experienced here from the hospitality and cordiality rendered by those who invited us hither, than by frankly communicating the impressions which I have received.

It is on behalf of the progress of the race, and not of any single nation that our endeavours in the future must be based, and if I find fault with what I have seen, you will understand that it is done in furtherance of the grand principle which ought to unite us all in one common brotherhood.

It is more than a week ago that I carried one of the cannon balls there and back, which, during several weeks, your criminals have to lift and to put down, to lift again, and to replace for hours at a time. I am not a young man, and perhaps that is the reason why I still feel in my back the effect of that small exertion. I have watched men ascending that endless ladder known as the tread-wheel, and I have turned away from the spectacle; 14,500 turns in one month done by human labour for the sole purpose of having the workers tread and climb, seems a waste, to say the least. May be that that could be changed; but those iron balls carried by word of command to and fro, leave no impression of possible utility. On beholding the triangle on which prisoners are fastened who are about to be stripped and flogged, I felt ashamed that as lately as twelve years ago I should have dictated similar punishments in the prisons under my charge. Thank God we have since perceived our errors; flogging is cast out of our disciplinary programme, and the other performances I have just described we never knew, nor do I believe that any country besides Great Britain ever introduced them. Yet I am proud to add that since our regeneration disciplinary punishments have become less necessary; in fact, their number at present is but one-third of what it was under the less human code.

Your convicts, sir, are apparently derived from the uneducated classes. The rich seldom furnish recruits to their ranks. It would seem obvious then that education is a great safeguard in society, and that it is the great agency for reclaiming

the criminal. Let me urge also that the farce of reading, or doing copies or sums for an hour, after a day's prison labour, is not calculated to effect much of a change in the education or instruction of a convict.

The International Prison Congress, which was closed not many days ago, has attracted the attention of all civilised nations. It is a special feature of our age to attempt the curing of social defects. One of the most glaring of these is criminality, and I have heard many strong and noble-minded men on the platform, such as Mr. Hastings, Mr. Serjeant Cox, Sir Walter Crofton, and others, too many to name, who are engaged in the struggle against it. The deliberations of the Congress have shown that the views on this subject differ among them; that one will ever be deemed the simplest and most natural which requires the least apparatus, and has the smallest pretensions.

In the carrying out of penal sentences, and in the care for the prisoner, existing circumstances have to be taken into account, besides the peculiarities of each nation or tribe, if the pedagogically obtained elements of education are to take effect. The mode of confinement is immaterial so long as it adapts itself to the individual requirements of the prisoner.

We, sir, and I believe I express in this the feeling of most foreign delegates, shall leave your shores determined to profit and benefit by what we have learned. Allow me to remind all and every one that we part deeply concerned about the welfare of our prisoners.

An improved staff of officials may do something. But we must not forget that society, oppressed by the existence of criminality, must in a body arise and help to lift and to raise it also. On this I believe we are all agreed. As to the other practices now carried out in your prisons, let me express a hope and a wish. Would that in two years' time your treadmill, lash, and cannon ball lugging were cast out of your prison code by Act of Parliament. The gain to the whole civilised world would be great in England's example, while the maintenance of these unprofitable practices often, in conversation on the subject, brings the colour into the cheeks of some of the best among your intelligent countrymen.—Yours, &c.,

EUGENE D'ALINGE.

Delegate from the Kingdom of Saxony.

DECEPTION AND MEDIUMSHIP.

SIR,—Certain mediums are suffering because their heretofore friends feel they have lost confidence in the verity of some of their manifestations, said to be spiritual. Such suffering is felt by persons who, having in one pocket good silver coin, have in the other bad; and who, detected in the act of issuing the bad, say it was an accident, and ask very innocently—"Did not you find on me good coin?"

In witnessing spiritualistic phenomena the mind, rising above the mere perception of this world of action, be it in sorrow or joy, perceives through those phenomena continued life to itself and to others. During the intenseness of the perception they cannot be detectives, cannot be ever on the watch to test the medium; and therein is the cruelly, shameful conduct of tricky mediums felt, as it leads to false conclusions, if the reputed answers are taken as the utterances of a spirit friend.

Too often the plain fact is that they (the mediums) are only half-sovereigns in mediumistic power, but because they know sovereigns exist, and are more esteemed than half-sovereigns, they try to pass themselves off for the larger, heavier coin, and the result is that their half-sovereign powers are despised or refused currency; the image and superscription is defaced, the coin is light, is damaged, and the currency is all but stopped.

Let mediums be true; if only half-sovereigns, rejoice in being even that. Then the currency being only what it is, all would accept and use them usefully.

Much has been written on spirit photographs, the "make-ups" and the real, and trickery has been justly punished. Having taken a lead in denouncing the Holloway shams, I consider that in equity I ought to state that I have seen two spirit photographs stated by Mr. William Howitt to be likenesses of two deceased sons, who died many years ago. Those were produced at Holloway, while also Howitt and his daughters were the sitters, and Spiritualists ought to know it. There has, therefore, been some coffee sold with the chickory. This is not to be wondered at, because so many public and private mediums have been at Holloway, that it were strange indeed if no result had been achieved by the production of the true.

This true makes us so deeply deplore the intense wrong done to the sitters by producing the false—deplore the injury the man has done to himself and family; deplore that the artful has been, and can be so effectively practised, that no one can confidently enter the studio, take a seat, and trust the photographer.

I have an idea that one photographer will be elected by our spirit friends, through whom they will come and show themselves on the plates; chosen because of his integrity of character—a man on whom the principles of Christianity, as unfolded in the sermon on the Mount, have power. Such a man for England, another for Scotland, and another for Ireland, would bring joy to the bereaved, and do wondrously amongst the Sadducees, the mere deists of the day.

JOHN JONES.

Enmore-park, S.E.

P.S.—In future I intend to create an individualism by signing myself "Enmore Jones." This I do, because several "Johns" are moving for and against Spiritualism. Welshmen have nationally no surnames, all are merely repetitions, thus John the son of John, therefore, John Jones; Robert, the son of David, therefore, Robert Davies. The sons, though born in England, as I was, follow the custom, unless they break away as I now do, in order that my sins of omission, and of commission in connection with Spiritualism may be heaped on the real offender.—ENMORE JONES.

[During the last four years, we have had more experience in witnessing manifestations through all kinds of mediums, than perhaps anybody else in this country, and are glad to be able to testify that there has been, practically speaking, and so far as we know, an entire absence of imposture among recognised mediums, with the exception of the doings in spirit photography which we recently exposed.—ED.]

MIND AND BODY.

SIR,—When the letter of "Senex" appeared in your columns, I felt that a very interesting subject had been brought forward, and one worthy of full discussion.

Like "Senex," I have never felt satisfied with the explanation usually given of the apparent decay of the mental powers in cases of disease like that which he adduced.

I can understand that many of the phenomena of delirium, &c., may be accounted for on the theory that the mind remains in full possession of all its faculties, but is unable to manifest them through disease of the bodily organs, just as the intelligence at the end of a telegraph wire may lose control over his instrument during a magnetic storm, and trans-

mit nonsense for a similar reason. (I do not suggest this as a perfect analogy, much less as a basis for reasoning. It is a mere illustration.)

But I find it exceedingly difficult, and at present impossible, to avoid a conviction that in many other cases *the mind itself is the sufferer*. I cannot look upon an idiot in whom mental powers have never been developed, or a lunatic in perfect bodily health, without being driven to this belief. I know many would at once aver that it is irrational. But I cannot see the proof of the assertion. Varying as the mental faculties undoubtedly do, is it impossible, or very improbable, that in some instances one or more of them may be merely rudimentary, while others are disproportionately powerful? This of itself, if in any high degree, would constitute mental disease. But I must be short, and will, therefore, only add that I do not in the least degree share the fear which Senex expresses, lest this opinion should involve the hope of a future life in any uncertainty. When I hear of the results that have followed the mental treatment of the insane and idiotic by wise and loving men and women in this life, I rather entertain the hope that better methods employed by wiser and more loving spirits in the higher life to come, will reach and cure even those desperate cases that seem beyond all earthly aid. It seems to me that by adopting this opinion, we may entertain a rational hope for the idiotic and the insane of the present, while we trust to increasing knowledge and truer views of life to lessen their number, or gradually to eliminate them in the future.

E. W. CLAYPOLE, B.A.

Bristol, Aug. 11th.

THE "SPIRITUALIST" NEWSPAPER.

SEVERAL of the oldest and best workers in the Spiritual movement have consulted us about the more frequent publication of this journal, and have begun to collect subscriptions to partially cover the expenses of the step.

It has been the custom in our young movement to support the Spiritual periodicals by subscription. Ever since its commencement the *Spiritualist* has neither asked for nor received any such aid; in consequence of our exceptional attitude in this respect, we have been subjected to very great commercial disadvantages, and prevented thereby from publishing the paper at shorter intervals.

Mr. C. F. Varley, Mr. Benjamin Coleman, Mr. John Jones, Mr. N. F. Daw, and other leading gentlemen connected with the movement, are interesting themselves in the more frequent publication of the *Spiritualist*, and have already collected about fifty pounds in furtherance of that object. Possibly a committee may be formed to work at the raising of subscriptions. In the meantime, those of our readers who think it to be for the good of the movement that this journal should be published at shorter intervals, are requested to make remittances to the treasurer, "N. F. Daw, Esq., Portman-chambers, Portman-square, London, W." or to Mr. Coleman or Mr. John Jones. A list of subscriptions will be published next month in our advertising columns.

We shall be only too pleased to begin the fortnightly or weekly publication of this journal in October next. It is doubtful whether enough can be raised by subscription to cover the losses which weekly publication would involve, but if a reasonable amount of support is given, we will begin and carry on the work.

The circulation of the *Spiritualist* has been rising steadily and slowly from the first.

THE BRITISH ASSOCIATION.

FROM OUR OWN CORRESPONDENT.

BRIGHTON, Wednesday night.

BRIGHTON has been astir for the past week, partly in consequence of the races just over, partly in consequence of the opening of the new aquarium, and partly in consequence of the influx of members of the British Association for 1872. Dr. Carpenter, the president of the Association, was present at the opening of the new aquarium; he made a speech on the occasion, as well as at the luncheon in the Pavilion which followed. It is not likely that Spiritualism will be introduced at this meeting, unless in a paper by a private member. There are some who were inclined to bring it forward in a more authoritative manner, but it was thought that such a course might not be considered respectful to Dr. Carpenter, who has taken such a marked line of action in the matter. Mr. Crookes will not be present at this meeting; Mr. Serjeant Cox is not here yet, but intends to come, if possible. Mr. Varley will probably not be here, and if the subject of Spiritualism should crop up, its opponents are likely to have the whole field to themselves. If anything of interest transpires, I have taken measures to secure full reports and particulars.

TELEGRAPHIC SOIREE.—A telegraphic *soirée* was held recently at the Royal Albert Hall of Arts and Sciences, South Kensington, under the presidency of General Scott, in the absence of the Prince of Wales, who was unexpectedly prevented from attending. Lord Lindsay and Mr. C. F. Varley were among the exhibitors of interesting scientific objects on the occasion; Lord Lindsay exhibited his photographs of the total phase of the last solar eclipse. In the course of the evening, wires were joined up from the Albert Hall to Kurrachee in India, *via* the Crimea, Circassia, Teheran, and the Persian Gulf. A message was thus sent direct to India, and an answer received in three or four minutes.

ANSWERS TO CORRESPONDENTS.

O., LIVERPOOL.—We did not consider the quality to be sufficiently good.

IN answer to the correspondent who wishes to know where to get a planchette, we think they are on sale at 15, Southampton-row, Holborn, W.C.

THE substitution of the letter "n" for "h" in W. L. A., B. Se.'s communication, to which Mr. S. C. Hall called attention, was a printer's error, caused primarily by indistinct writing.

X.—The argument is, that because in one place certain manifestations were genuine, therefore there has been no imposture in another place at another time. It is no use reasoning with such people.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances.

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmunds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*. Mr. W. Crookes, F.R.S. (editor of *The Quarterly Journal of Science*), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of *The Spiritualist*. A work entitled *The Book of Nature*, by C. O. Groom Napier, F.O.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No: for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his *New America* estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this Journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends, and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never

obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. 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. Wet, damp, and foggy weather is bad for the production of physical phenomena.
 2. 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, very considerably delays the manifestations.
 3. 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.
 4. 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 a weakening influence.
 5. 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. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.
 6. 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.
 7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and 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.
 8. 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 be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
- Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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