Contents.

The Inductive Method applied to the Doctrines of Allan Kardec ... 313
Hailing Mediation—Valentine Gurney—Opposition of the Clergy to the Hailing of the Sick and the Passing on of Hands—Recognition of the Fact of Material Healing by the Royal Society ... 315
The Persuasion of Spiritualists in Paris ... 317
Enforcement of the statutes ... 318
The Religious and Scientific Aspects of Spiritualism. By J. M. Gully, M.D. ... 318
Manuscript with the Sikhs in India. No. V. By Dr. Maxwell ... 319
The R. F. Peter's 'An investigation of Spirit-Raets—Return of the Peter Brothers to Newcastle ... 321
Spiritualism by Italy ... 321
Correspondence—Private Amours in Manchester—A Good Test—Dr. C. G. N. of Philadelphia—The Non-Stop Brother—The Materialistic—The Psychological Society and Materialism—Are Manifestations produced by other than Human Spiritual Materiality. ... 321
Provincial News—Liverpool, Another Place in Liverpool—South Shields—Mr. M. P. Fitch—Trance Paintings—The Psychological Society—Newcastle on Tyne—Provincial Spiritual Society—Birmingham, Birmingham Spiritual Society: The President's Address ... 328
New Publications ... 328
Professor Tyndall on Scientific Revelations ... 329
Paracelsus—The Stanford Brothers, 221, Dr. Sexton at the Cavenham House, 123, Conversations and Ball ... 324

EAST LONDON SPIRITUAL MEETINGS, LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m. in Mr. Cogman's Lecture Rooms, 18, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at seven o'clock. Admission Free. Support of voluntary contributions.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870)

THE COUNCIL have much pleasure in announcing to the MEMBERS and METROPOLITAN SPIRITUALISTS generally that, in response to the desires of numerous friends, they have made arrangements for a

NEW YEAR'S GATHERING,

in the form of a

CONVERSAZIONE AND BALL,

To be held at the

CAVENHAM ROOMS (7, Martin-square, Regent-street, W.),

WEDNESDAY EVENING, THE 5TH JANUARY, 1876.

The proceedings of the Conversazione will be preceded by the President of the Association,

HENRY D. JENCKEN, ESQ., M.R.I. (Barrister-at-law),

Who will take the chair at 7 o'clock.

The following friends have kindly volunteered their services in connection with the CONVERSAZIONE—Madame Oury, Miss Newton, and Messrs. J. Allman, G. Sexton, Jan., Herbert J. Derrett, S. Derrett, E. Ravenscroft, A. Frolicks, F. M. Sexton, and A. G. Ogden.

THE BALL.

Will be opened at 9.30 o'clock. The following gentlemen will act as M.O.'s—

E. PARRINGTON ASHTON, and ARTHUR MALBEY, Esqs.

The Doors will be opened at half-past six o'clock.

Tickets—Single admission, 3d.; double admission, 6d.; to be obtained, prior to the 5th January, 1876, on application at the rooms of the Association, 7, Martin-square, Regent-street, W.; Miss Elsington, resident secretary to the British National Association of Spiritualists, 38, Great Russell-street, Bloomsbury, W.C.; Mrs. Kearsley, Lisson Villa, Holloway; Mr. N. W., Mrs. M., 6, Abney-road, St. John's Wood, N.W.; Mr. F. Bear, 12, Egshotsplace, Bow. E.; and Mr. J. Spaven, 13, Middleton-road, 20, Tavistock, W., and of all theatrical agents, writers, and agents of the British Psychological Society, 6, Longford-road North, Islington, E.G.; Thomas W. Holly, Stationary Depot, 14, Lorna terrace, Greenwich, Dock, Newington, N.S.-Early application for tickets is particularly requested, as tickets will not be sold at the door.

DARK ROOMS TO BE OPENED FOR 3 A.M.


BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE READING ROOM AND LIBRARY

38, GREAT RUSSELL-Street, BLOOMSBURY.

Are open to the public and periodicals connected with Spiritualism, from all parts of the world, and various high-class journals, are regularly supplied. The Library contains a vast collection, and special and general subjects, as well as literary and scientific extracts, which are regularly supplied. The Library contains a vast collection, and special and general subjects, as well as literary and scientific extracts, which are regularly supplied. The Library contains a vast collection, and special and general subjects, as well as literary and scientific extracts, which are regularly supplied.

Terms to members—One guinea a year, which includes membership. Quarterly tickets, 6s.; Monthly tickets, 3s. 6d. Postage, 6d. To non-members, annual tickets 30s.; Quarterly tickets, 15s.; Monthly tickets, 6s.

A separate room can be engaged under special arrangements, to be leased from the Secretary.

Open from 10 a.m. to 10 p.m. Closed at 6 p.m. on Saturdays.

CARD'S ALMANACK FOR 1876.


THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

WILL HOLD THEIR NEXT CONVERSAZIONE

On Wednesday, Jan. 12th, 1876, at their Rooms, 38, Great Russell-street, Bromley, W.C. Entrance in Woburn-street.

These meetings have been organized at the request, and for the benefit of Spiritualists who desire opportunities of meeting friends and members, and of discussing matters of interest connected with the Spiritualistic movement.

Music and other entertainments will be provided at each meeting.

The loan of rare and valuable tracts, writings, and other objects of interest is requested for exhibition.

Hours from 3 to 9.30 p.m.

Admission by Tickets only, to be obtained in advance of the resident secretary, Miss Elsington, 38, Great Russell-street, Bloomsbury, W.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

TRANCE PAINTINGS—Several small oil-paintings, executed in the trance by the celebrated medium, David Dugdale, of Glasgow, and representing Scotch scenery, are now ON SALE at 3s. 6d. each, Great Russell-street, as genuine trances, varying from 3s. 6d. to 3s. Application to be made to the secretary, 38, Great Russell-street, Bloomsbury, W.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THEIR NEXT CONVERSAZIONE

To be held at the CAVENHAM ROOMS, 7, Martin-square, Regent-street, W., 12th January, 1876.

The loan of rare and valuable tracts, writings, and other objects of interest is requested for exhibition.

Hours from 3 to 9.30 p.m.

Admission by Tickets only, to be obtained in advance of the resident secretary, Miss Elsington, 38, Great Russell-street, Bloomsbury, W.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

For Sale—A variety of Musical Boxes of superior quality, and in good order, each containing eight airs. Makers, Nicole, Geneva. Price, 24 6s. The style of box and selection of music at the choice of the purchaser. Apply to the secretary, 38, Great Russell-street, Bloomsbury, W.C.

BIRKBECK BANK. Established 1831.—29 and 30, Southampton-buildings, Chancery-lane, B.C., as a deposit, is not allowed. Accounts opened similar to the Joint-Stock Banks. Payments and Sales of Bills of Exchange, Treasury, &c., effected, at advanced rates. Application to be made thereon. Office hours from 10 till 4, on Mondays from 10 till 9, and on Saturdays from 10 till 2 o'clock.

A pamphlet containing full particulars may be obtained free on application to

FRANCIS RAVENSCROFT, Manager.

ARTHUR MALBEY, TAILOR, BATTEL, AND GENERAL OUTFITTER 8, HANOVER PLACE, REGENT'S PARK. ESTABLISHED, 1833.

Has a very large stock of New Spring Goods, Tailors and Hatters, and on the most liberal terms. Application to be made thereon.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

ESTABLISHED 1873.

F. Lorimer, F. W. T., Hon. Sec., London, W.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The British National Association of Spiritualists was formed in the year 1872, and now holds its weekly meetings at the British National Association, 16, New Bond-street, London, W.1. It is a society formed to unite Spiritualists of every class, whether members of Local and Provincial Societies or not, for mutual aid and benefit, and to aid students in the facts and phenomena, called Spiritual or Psychic: to make known the positive results arrived at by careful research; and to direct the attention of scientists, who cure through him, in his normal state, that having been de-...
The INDUCTIVE METHOD APPLIED TO THE DOCTRINES OF ALLAN KARDEC.

We have received the following letter from Miss Anna Blackwell, the able translator of Allan Kardec’s Spirits’ Book: —

To the Editor of The Spiritualist.—

Sir,—I trust that you will kindly allow me to ask your own attention and that of your readers to a few considerations which I beg to offer in reference to the following points raised in the leading article of your paper of Oct. 31:

1. It is an open question whether Allan Kardec ever had anything to do with the death of Jacobi, and

2. The Spirits’ Book is not a product of the inductive method, but deals in assertions; it addresses only questionablc facts, is theological in character, and must be accepted (if at all) on authority.

3. It displays inconsistency of mediums, manifestations, and spirit-messages.

4. The qualification of “Spiritual Philosophy” on its title page is unjust to English Spiritualists, because they have not accepted it as such.

5. “The doctrine (reincarnation) has not, up to the present time, been taught through any medium of any kind in England.”

Point 1. No claim, more likely because as well as base, was ever invented against any human being than the malicious falsehood which has vainly tried to couple the name of Allan Kardec with those of the bitterest enemies of the name of our Catholic Church, both because to have done so would have brought him into collision with the priests, the police, and the Government, and also because he regarded it as a duty not to meet anyone’s religious convictions, but to leave each mind to its own spontaneous action in regard to creeds. But his education under Pestalozzi, and in a Protestant country, led him, while a mere lad, to reject the entire Catholic dogma, and to study the Bible for himself, a study which caused him, through the whole of his subsequent life, to hold the doctrines of those of his bitterest enemies. He made no open war on any priest, clergyman, or minister whatsoever. But his education under Pestalozzi, and known by them, their statements (intended to assist us in our search after knowledge which, it would be easy to show, cannot be safely employed in such an inquiry. But if some means of direct communication were established between us and the people of that other planet, their words where, in 1854, he placed them.

Point 2. The inductive method is undoubtedly the only safe one for those who are trying to find out something they do not yet know; and that the pre-existence of the soul; that it is on this subject of the spiritual questions, and spirit-messages “would have been a departure from the plan of that work, as determined by its spirit-authors. But those who are fully versed in Dr. The Spirits’ Book, the second of the Kardec series; and with such profound insight that this work —published in 1861, when spirit-manifestations were still, comparatively, in their infancy —will be found to throw a vast amount of light on the most advanced phenomena of the present day.

Point 4. To this objection I beg to oppose the following passage from The Spirits’ Book (Introduction, p. 3):—”Spiritualism is the opposite of Materialism; every one is a Spiritualist who believes that there is in him something more than matter, but it does not follow that he believes in anything the ordinary case of spirit-communication with the visible world. Instead, therefore, of the words Spiritualist, ‘Spiritualism,’ we employ, to designate the latter and the words spirit-medium, spirit-messages would have been a departure from the plan of that work, as determined by its spirit-authors. But those who are fully versed in Dr. The Spirits’ Book, the second of the Kardec series; and with such profound insight that this work —published in 1861, when spirit-manifestations were still, comparatively, in their infancy —will be found to throw a vast amount of light on the most advanced phenomena of the present day.

Point 5. That reincarnation, though frequently illustrated through mediums in England, has not hitherto been openly taught by them, only because the prudence of the overlords who directing the movement, have presumed a temporary censure which would have thrown an additional difficulty in its way. When the broad fact of spirit-incarnation is sufficiently established, and when the contradiction of the introduction of mediums shall have cleared the ground for teachings from a higher plane, the systematic statement of the law of reincarnation (supposing it, for argument’s sake, to exist), with evidence so undeniable, will be welcomed with pleasure in England and America. Meanwhile, let me point out that, underlying the merely accidental question of reincarnation, is the great primary question of the unity or plurality of our existences. If, as is generally supposed, that the question of the unity or plurality of our existences must eventually be decided; and that, while distinguishing from a premature an undue interest of the question, we are always prepared for its consideration, the overlords have, nevertheless,

The SPIRITUALIST.
caused the pre-existence of the soul to be explicitly admitted by our three most eminent Anglo-Saxon mediums.

The spirit of Mr. Allan Kardec's wife, 'Estella,' when materialised through the mediumship of Miss Kate Fox, said to her husband (Vide Spiritual Magazine, Nov. 1851, p. 480), "I have learned, Charles, that we came to live here before we were born into the world.

Mr. A. J. Davis, in describing a very beautiful vision in which the substance of the earth became transparent to him, says that he saw, in the air, that he was "beheld soul and everything, the skies, the rocks, the plants, the animals, all of which were perceived by him as successive departments of the great reservoir of energy, the volume of which will enable us to think up to the human degree through innumerable anterior series; the individuality to which we have attained, but to which the animals have not yet attained, it is evident that we have acceptance. Wherever this book has been introduced, it has made do nothing to preserve its life, has immortality." "Do you mean that they have no future?" "Yes, oh, yes, they have indeed a future." "But the organs have no future?" "Oh, yes, they have certainly a very important future before them; I mean that they differ from you as regards their individuality." "Can you tell me where the line is drawn?" "There is no drawn line."

All of these statements, it is almost superfluous to point out, concede the whole question of the pre-existence of the soul; the statements of Mr. Home, states (p. 56) that a spirit, questioned as to what has become of the soul of a lapdog, replied, through Mr. Home, in a state of trance, that its soul was "a sort of electric spark, that might remain a thousand to the dog for a short time, so that a spirit seeing it might like to entitle it; but it could not be kept, as it must necessarily be soon absorbed in a higher animal." At p. 91 of the same work, Mr. Home, extramural, was questioned as to the destiny of animals, replies, "No creatures that crawls, i.e., that can do nothing to preserve its life, has immortality." "Do you mean that they have no future?" "Oh, yes, they have indeed a very important future before them; I mean that they differ from you as regards their individuality." "Can you tell me where the line is drawn?" "There is no drawn line.

Some of those who have not read our article thus criticised might erroneously infer, from the comments upon Point 1 in the above letter, that we perpetrated a slander upon Allan Kardec by intimating that he might be a tool of the Jesuits, whereas the article said that the book was conscientiously written, and with good intentions; the allusion to the Jesuits was founded upon the statement of Baron Holmfield, the accuracy of which is now admitted, that Allan Kardec was an employe in the office of the Jesuitical newspaper L'Univers, but it has since been shown that this was mere a matter of business, that he did nothing to work with its editing, no any sympathy with its teachings.

The second item in Miss Blackwell's list is the all-important one; it is the vital point by which the Spirits' Book will stand or fall, so far as the modern scientific world is concerned, and because of its weakness at that point we consider it to be beyond doubt that the Spirits' Book will fail to make a solitary scientific convert of high standing in this country. Trustworthy information given by spirits in the way stated by Miss Blackwell can be proved to be such only by the testimony of others, and in the absence of the Societies of Geographical Tests the information it receives about newly-discovered countries. The members of the society and the world at large cannot see those countries for themselves, but they can examine witnesses separately, can gain general knowledge of their veracity and accuracy, and if communications are given by telegraph can eliminate errors due to imperfections in the means of transmitting messages. Now in the first instance, spirits in speaking through English mediums have not yet taught reiteration. If they had done so, we have the evidence of Mr. H. D. Bundesen, the husband of the earliest medium in connection with who, and if the identity of the communicating spirit is rarely proved. In the majority of cases, if the messages given by different spirits through the same medium are examined, they will be seen to contain the same phrases, and to include sentences of the same grammatical construction; the difficulties in communicating are probably much the same as several of the medium's mortal's would experience, did they in turn try to signal messages to a congregation by sounds from the church organ. The listeners would soon discover that the separate individuality of the players could not do away with the tone of the organ, and they would have a difficulty in learning "Who's who?" But the organ has no ideas of its own, whilst the human mind has plenty, so there is a greater disadvantage in sending messages through the latter. Seeing, then, that Allan Kardec withholds even the names of his mediums, that he does not state that he tried experiments and finally did away with the sources of error just stated, and that he thus cuts off from readers all power of verifying the accuracy of the messages upon which all his book depends, he presents the mystique of re-incarnation in such a way that it must be accepted upon his authority and not upon evidence. The idea of sitters in circles have often a strong influence on the utterances of sensitive. How much of the revelations in Allan Kardec's book were due to his presence at the circles? He was so inexperienced as scarcely to be aware of the existence of this palpable source of error.

In all that has been stated in this and the previous article on the subject, it should be noticed that nothing has been said as to the truth or error of the doctrine of re-incarnation itself; the argument has been that no good evidence has been adduced that it is entitled to be wholly drawn from the region of speculation into that of philosophy, if "philosophy" is understood to be synonymous with "science." Experience proves that for every true speculation there are sources of false ones, but the true one, after being proved to fit in with experience and facts, takes rank at last as a philosophy. It is good and necessary that the human mind should leave hard facts for a time, and enter the celestial region of pure speculation in the search after truth, but the well-balanced mind that the continually indulge in the easy and happy work of dreaming; it must, after its season of spiritual relaxation, test the ideas thus gained with that which is actual, and thus, by a healthy union of thought and work, establish that which will be recog-
The Spiritualist.

Mr. Valentine Greatracks, who is represented in the above woodcut as engaged in the act of curing a poor blind boy by the simple process of stroking the part afflicted, is, in my opinion, worthy of being placed in one of the niches of your gallery of Irish characters. The extraordinary cures he performed, the irreproachable character which he bore, the number of distinguished individuals who gave testimony to his healing powers, and the apparently inadequate means which he employed to effect his purposes, all induce me to consider him as an uncommon person; and without at all desiring to ascribe miraculous gifts to the individual, we must be brought to the conclusion that changes can be produced in the human frame through causes which are not dreamt of in our philosophy. There lies before me a tract published in the year 1666, entitled, "A Brief Account of Mr. Valentine Greatracks, and divers of the strange cures by him performed, written by him-off, in a letter addressed to the Hon. Robert Boyle, whereunto are annexed the testimonies of several eminent and worthy persons of the chief matters of fact therein related."

This autobiography, which occupies forty-two small quarto pages, I shall attempt to contract, so as to give the readers of The Penny Journal a short account of the man and his performances:

I was born the 14th February, 1628, and was son of William Greatracks, of Affane, in the county of Waterford, who died while I was an infant. My mother was daughter of Sir Edward Harris, Knight, one of his Majesty's justices of the King's Bench. She was a virtuous and discreet woman, an excellent neighbour, and a most indulgent, and at the same time provident parent, who took care of my education, and sent me to the free school of Lismore, erected by the charity of the late Earl of Cork. There I made some proficiency in learning, and was designed for the College, but was prevented by the breaking out of the rebellion in Ireland, from whence I was forced to fly and take refuge with my uncle, Mr. E. Harris, who looked after my studies, and perfectly me in humanity and divinity. On arriving at man's estate, finding that my mother's means were too small to maintain me along with her other children, I determined to return to Ireland, and there either regain my estate, or lose my life. My poor country was at that time in a deplorable state, for I saw differences that to me seemed unnatural, and I resolved not to intermeddle therein till the mist of confusion was over. I retired to the castle of Cappoquin, where I spent a year's time in contemplation, and saw so much of the madness of the world, that my life became a burden to me; my soul was as weary of this habituation of clay as over a galley slave was weary of the oar."

Mr. Greatracks goes on to describe in a very feeling way (in which he exhibits the sentiments of a true patriot and a Christian) the state of Ireland until the restoration of Charles the Second, on which occasion he was made Clerk of the Peace for the county of Cork, and a magistrate, which functions he discharged with integrity and a good name. He thus describes his first feeling of being possessed of healing powers:

"About four years since I had an impulse which frequently suggested to me that there was bestowed on me the gift of curing the king's evil, which for the extraordinary thereof I thought fit to conceal for some time, but at length I told my wife, for whether sleeping or waking I had this impulse, but her reply was that it was an idle imagination. But to prove the contrary, one William Maher, of the parish of Lismore, brought his son to my wife, who used to distribute medicines in charity to the neighbours. My wife came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the evil grievously in the eyes, throat, and cheeks, whereupon I laid my hands on the places afflicted, and prayed to God, for Jesus' sake, to heal him. In a few days afterwards the father brought his son so changed that the eye was almost quite whole, and to be brief (to God's glory I speak it), within a month he was perfectly healed, and so continues."

He subsequently cured another patient, to the utter astonishment of the physician of the neighbourhood, who said if he cured that person he would not question but he might heal all manner of diseases. Accordingly
he received an impulse which discovered to him that he had the gift of healing in a more extended way, and shortly afterwards "there came unto me a poor man with a violent pain in his loins, so that he went almost double, and having also a grievous ulcer in his leg, very black. He desired me, for God's sake, to lay my hands on him; wherupon I put my hands on his loins and flank, and immediately went the pains out of him, so that he was relieved, and could stand upright without trouble; the ulcer also in his leg was healed, so that in a few days he returned to his labour as a mason."

It appears that Mr. Greatraeks, though in general successful, was not so in all instances, and he attempts to explain the circumstances as follows:—"Many demand of me why some are cured, and not all; to which question I answer that God may please to make use of such means by me as shall operate, according to the dispositions of the patient, and therefore cannot be expected to be alike effectual in all. They also demand of me why some are cured at once and not all, and why the pains should fly immediately out of some and take such anabases in others, and why it should go out of some at their eyes, some at their fingers, some at their ears or mouths. To which I say, if all those things could have a plain account given of them, there would be no cause to count them strange. Let them tell me what substance that is which removes and goes out with so great expedition, and it will be more easy to resolve their questions. Some will know of me why or how I do pursue some pains from place to place till I have chased them out of the body by laying my hands on the outside of the clothes only (as is usual), and not all pains. To which I answer, that many have been abundantly satisfied that it is so, though I am not able to give a reason yet; I am apt to believe there are some pains which affect the manner of evil spirits, which kind of pains cannot endure my hand, nay, not my gloves, but fly immediately, though six or eight coats or cloaks be put between the persons and my hand, as at the Lady Ranleagh's, at York House, in London, as well as in Ireland, has been manifested. Now another question will arise, whether the operation of the hand proceeds from the temperature of my body, or from a Divine gift, or from both. To which I say, that I have reason to believe there is some extraordinary gift of God."
Indeed, this most learned society has not disdained to hand down to posterity the memorials of this man, for a Mr. Thoressby has in their Transactions given some remarkable instances of cures performed by him, and in particular on his own brother, "who was seized with a violent pain in the head and back. Mr. Greatracks (coming by accident to this house) pressed close to his head by only stroking it with his hands. He then fell to rubbing his back, which he most complained of, but the pain immediately fled from his hand to his right thigh, then he pursued it with his hand to his knee, from thence to his leg, ankle, foot, and, at last, to his great toe. As it fell lower, it grew more violent, and when in his toe it made him roar out, but upon rubbing it there it vanished." He also gives another instance of his uncle's daughter, "who was seized, when a girl, with a great pain and weakness in her knees, which occasioned a white swelling: this lasted several years, and having used divers means to no effect, after six or seven years' time, Mr. Greatracks coming to Dublin, she was brought to him. He stroked both her knees, and gave her present ease, the pain flying downwards from his hand till he drove it out of her toes, and the swelling in a short time wore away, and never troubled her after." I do not find any record of how long Mr. Greatracks remained in England; he was in Dublin in the year 1681, but how long he lived afterwards is uncertain. His family, I believe, is not very resided in the county of Waterford. A writer in Blackwood's Magazine, if I recollect aright, says, "that to a Mr. Greatracks, a descendant of his, some have attributed the honour of being the author of Junius's letters."

A number of certificates of cures follow the treatise of Mr. Greatracks, signed by the most respectable, pious, and learned men in England, amongst whom, besides the above-named Robert Boyle, are Bishop Rust, Cudworth, author of the Intellectual System, Dr. Whiston, Dr. Wilkins, Dr. Simon Patrick, the Countess of Downshire, &c. As one of the best testimonials of the probity and powers of this extraordinary man, it may be proper to give from the Rawdon Papers the following extract of a letter from Lord Conway to Sir George Rawdon:—

Dear Brother,—I have received yours of the 29th January, but the former letter, therein mentioned to have been written to me on your coming to Dublin, is not yet come to my hands. Mr. Greatracks had been here a fortnight or more. My wife is not the better for him; very few others have failed under his hands of many hundreds that he hath treated in these parts. I must confess that before his arrival I did not believe the truth part of those things that I have been an eye-witness of; and several others of as accurate judgment as any in this kingdom, who are come hither out of curiosity, do acknowledge the truth of his operations. This morning the Bishop of Gloucester recommended to me a prebend's son to his diocese to be brought to him for a leprosy from head to foot, which hath been judged incurable above ten years, and in my opinion he cannot cure perfectly, that is, from a moist humour—was immediately dried up and began to fill off; the itching was quite gone, and the least of it taken away. The youth was transported to admiration. The dean saw this as well as myself, but it is not the hundredth part, and I am confident at the least of forty that we have seen, among which are many pleasant postures done purposely to satisfy our curiosity and experience, so that I wonder he had not a greater esteem in Ireland. But after all this, I am far from being convinced, or that I am much the better of them; but I believe it is by a举行了 virtuos and a natural efficiency, which extends not to all diseases, but is much more proper for others: and I am of opinion that in that great case of ulcer with a great deal of ease and others not with a great deal of pain, this could be a letter of his to his wife, which I desire may be seen, as to his cure, and his advice. As for his mode of practice, I fear do don't mind them as well as he ought to do. Probably Sir Thomas Stanley may inform you how they stand, but I am not sufficiently acquainted with them to do him any service. I shall, therefore, only write extremely kindly, for I think that has a great deal of pain of my wife, and is very affectionate to do all that lies in his power. I had a letter also from my brother, and I am sure I must once more request Mr. Greatracks to come to the Bishop of Down, for I do pretty well know what distempers he can cure and cannot.—So I rest yours, &c.


The Persecution of Spiritualists in France.

A short time ago we published the substance of the following document, but now quote the full text for the purpose of placing it on permanent record:—

To His Excellency Marshal MacMahon, President of the French Republic.

We, the undersigned, Spiritualists, and representatives of Spiritual Societies, of Great Britain, consider that, in venturing to approach your Excellency with the present memorial and humble memorial, we may in truth claim to do so on behalf of many thousands of our fellow-Spiritualists of the United Kingdom. We can only say not only that the Spiritualists of Great Britain, include in their body a long array of persons eminent in science, in literature, in social rank, and in all the learned professions, including the press, but also that the bulk of them consists of persons much above the average in point of intelligence, education, and powers of observation and reasoning, who, for having been led to adopt the grand intellectual system, and for having believed with the majority of those who have so done, that the object of this memorial will command the sympathy and concurrence of the whole of those in masses.

That object is to solicit your Excellency's clemency on behalf of M. Lamyarie, the Editor of the Revue Spiritistes, who has been sentenced to a year's imprisonment on the false charge (as we are convinced) of complicity with the photographer Auguet, the author of fraudulent spirit-photographs. We do not mean to imply the slightest disrespect to the majesty and judiciary of France, when we declare our conviction that M. Lamyarie is not only an innocent enthusiast for a great truth, but a highly honourable and conscientious man; and that, through a combination of unfortunate circumstances and deceptions apparent, justice has been misled; a lamentable accident which occasioned so much inconvenience and cost to himself and others not without a great deal of pains, and others not without a great deal of inconvenience. We cannot imagine those facts are not only incredible until they have witnessed for themselves, but inconceivable, but was unforeseen, and the case not alone with M. Lamyarie's judges but even those of the multitude, variety and collusion of the proofs by which the judges, and aloud, went forward and embraced him publicly, declaring that "he was proud to give him that testimony of his citizen respect."

All persons ignorant of the wonderful facts of Spiritualism, and of the multitudinous, various, and unanswerable evidences of the proofs by which, in open court, in the presence of the judges, and aloud, went forward and embraced him publicly, declaring that "he was proud to give him that testimony of his citizen respect." We cannot imagine those facts are not only incredible until they have witnessed for themselves, but inconceivable, but was unforeseen, and the case not alone with M. Lamyarie's judges but even those of the multitude, variety and collusion of the proofs by which the judges, and aloud, went forward and embraced him publicly, declaring that "he was proud to give him that testimony of his citizen respect."

Among the mysterious phenomena of Spiritualism, that which is called spirit-photography, or the production of photographic portraits of deceased persons, still exists, though divisible into two classes, one of the most creditable and one of the most odious. We do not mean to imply the slightest disrespect to the majesty and judiciary of France, when we declare our conviction that M. Lamyarie is not only an innocent enthusiast for a great truth, but a highly honourable and conscientious man; and that, through a combination of unfortunate circumstances and deceptions apparent, justice has been misled; a lamentable accident which occasioned so much inconvenience and cost to himself and others not without a great deal of pains, and others not without a great deal of inconvenience. We cannot imagine those facts are not only incredible until they have witnessed for themselves, but inconceivable, but was unforeseen, and the case not alone with M. Lamyarie's judges but even those of the multitude, variety and collusion of the proofs by which the judges, and aloud, went forward and embraced him publicly, declaring that "he was proud to give him that testimony of his citizen respect."

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ENLARGEMENT OF THE SPIRITUALIST.

Next week, with the commencement of the new volume, The Spiritualist will be enlarged, as already announced. For a long time past we have had such an influx of interesting news and valuable articles, that the contents of this journal have been set in smaller type than has been satisfactory to its readers; further, the rapid increase in its circulation during the past year, and the international character which it has gained as the recognised organ of intelligent and educated Spiritualists at home and abroad, warrant the important step about to be taken. The preparations for the change have been going on for some time, and there is every reason to suppose that the improvements next week will give rise to a considerable amount of satisfaction among all friends of Spiritualism. Those who wish to specially encourage the step, are requested to take two copies weekly—one for home reading and to give away afterwards, the other to keep clean for binding.

THE RELIGIOUS AND SCIENTIFIC ASPECTS OF SPIRITUALISM.

BY J. M. GULLY, M.D.

The two first articles in your number of the 21st December, appear to me so important in their bearing on the subject to which your journal is dedicated, that I desire space to supplement your remarks. You will bear witness to the fact that in all the past hostile observations on the part which men of science do, or ought to take in the investigation of Spiritualism, I have never attacked them by throwing at them the too easily received notion of being "materialists." As you put it, there is nothing in the position taken by Mr. Tyndall, in his exposition of the result of scientific inquiries so far conducted, which at all militates against the possibility of him and his followers being men of the loftiest moral sense and practice, and therefore of their being men of the highest religious instincts. My personal knowledge of Mr. Charles Darwin dates from more than twenty years back, and I aver that it would be hard to find in society a person more reverent to every dignity and the powers of adverse criticism, or become sectarian,—as is the case, not without the excusing evidence which they presented of M. Leymarie's innocence. It is not to be wondered at that magistrates and judges, unacquainted with Spiritualism, should have been misled by Buguet's falsehoods, even though he did not after all go further, who pressed to have known that he practised deception. But it is manifest that notwithstanding the conclusive evidence which they presented of Leymarie, which were produced on the trial, though unfortunately which he explains how he had been tempted and terrorised into the imprisonment which he loathed (and erroneously, as we think) they were "excluded" from the case, and of becoming a false witness against M. Leymarie, the Editor of the Revue Épiphane, and a recognized person in French Spiritualism. He thus deserved and missed the magistrates and the judges, persisting in that system even before the Court of Appeal, still believing, as by his system he was led to believe, that imprisonment which he dreaded like loath. Sixteen days after his imprisonment, which we venture thus humbly to invoke.
discovered, their *modus operandi* exhibited, and their correlation established. Meantime, a new series of phenomena crop up which apparently (remark, I say) no so far, apparently) contradict the action of forces already known to scientific men, and by which they give a reason for the phenomena which they have hitherto considered as satisfactorily proved and explained. But is any reasonable man—any man not blinded by sectarian sufficiency—prepared to say that because he knows so much to be fact he is warranted in stopping there and saying, "I will seek no further because your phenomena contradict our previous knowledge, and point to the existence of powers which are not those I already acquainted with." This sort of sectarianism is more intolerable and intolerable than any merely religious bigotry that I know of, insuch as in the latter no pretence of inquiry is put forward, or is, indeed, possible, and all must be taken on faith, whereas in the case of the scientists loud proclamation is made that nothing is taken on trust, and all must be subjected to searching experimental inquiry. True, it is said that Mr. Tyndall once attended a seance; it is also said that at that seance he accounted for a certain noise in the room by the friction of his whiskers against a wineglass. It may have been a daring thing of him to be at a spiritualistic seance at all, but it seems to me a much more daring thing to tell other men who wore whiskers that his own caused all that noise in the room! The true spirit of inquiry was assuredly not wearing his whiskers that his own caused all that noise in the room! The true spirit of inquiry was assuredly not in stopping there and saying, "I will seek no further because his phenomena contradict our previous inquiring;" but it is also said that at that seance he concluded, 'since noise exists in the room, it must be, as we believe, the synonym of mind, if spirit alone survives of the human being, if every act of creation, of continuance, of dissolution and reconstruction throughout nature, is effected by the power which we call spirit; if the highest exhibition of that power with which we are acquainted is the mind of man, we, or Spiritualists, cannot fail to see that everything of the world around us shrinks into insignificance in comparison with the cultivation of that Power within us which is capable of embracing in its intelligent grasp not only this passing stage of existence, but the immortality towards which we are all hastening. Once saturated with this conviction, the solids, the fluids, all the solid puddings and all the frothy syllabubs of mundane life do but nauseate the moral stomach and destroy the moral health, bodily life meantime dragging wearily along, craving and always dissatisfied when fruition arrives, aspect, retrospect and prospect alike all lowering. In the cultivation of his spirit alone lies the Spiritualist's religion. The ardent conviction, this close with a section of men only cramp or mislead it, but in accordance with what he ascertains to be his faculty and mission after strict inspection of himself, which itself ever calls for aid to his aid to the result. All this, it may be said, has been uttered by the churches before, and in the churches had said and done nothing more, it would have been well for humanity. The Spiritualist belongs to no church save that which is represented by the spirit within him, and its sympathetic communion with other spirits in more intelligent spheres of existence; and this alone must prevent the formation of any religious body to be called Spiritualists; the instant such body shall be formed that moment will the responsibility of the individual spirit be merged in that body, and spiritual effort be stultified in sectarian indolence or strangled by sectarian bitterness. I strongly hope that Spiritualism may never be a religion in the corporate sense, and that the ever present thought that he is an immortal spirit, with immortal hopes of progress, may be the sole article of his creed. All the rest will follow; charity of thought, benevolence of deed, effort to help others, abnegation of self, horror of falsehood and meanness.

**MANIFESTATIONS WITH THE FAKIRS IN INDIA.**

**V.—(CONCLUSION.)**

BY DR. MAXIMILIAN PERTY,
Professor of Physical Science at Berne. Translated from "Psychic Studies."

**JACOBI** has often seen the fakirs exert their peculiar influence on the growth of plants, so that, according to their accounts, results could be attained in a few hours which naturally require months, and even years, to arrive at; the missionary Hitzig and also reported similar accounts from Thibet. Jacobi has always regarded this as a very clever juggling trick, and had given it no further consideration; but now he desired to see Covindasamy perform it, as he considered his power really wonderful, and worthy of his best attention. When the fakir appeared at three o'clock in the afternoon, Mr. Covindasamy thought the suggestion would be of no use, but Covindasamy said, with his usual calmness, "I am at your orders." "Will thou let me choose the seed, the earth, and the jar in which thou art to work?" the seed and the flower-pot, certainly, but the earth must be brought from the courtyard (terrace) next. The attendant was ordered to bring a pot of earth from various spots. Between two stones, for the insect-infested weeds it was as hard as the mortar in a wall. In less than a quarter of an hour the materials were ready, and Jacobi dismissed the attendant, for he
would not allow him the chance of any comlicity with the fahir. He set down his hand, and by a strange movement, without a sound, he heard the passions in the night mark it. Being permitted to do so, he cut a small slit in the outer skin, and handed it to the fahir with severalyears of mango-nut beneath its edge, and the object of the spirit, to form a "cabinet body;" and Jacolliot added, "It is a fact that I have never had to the last degree. In a few hours, he was to begin his journey to the lovely southern land, and in Jacolliot's bedroom, both of which, communicating together, were effectually closed from without; in each was a hanging lamp of cocoanut-oil, enclosed in a glass globe. All Indian houses are provided with little copper vessels, always filled with glowing coals, in which at intervals it is customary to throw a fragrant powder of sandal-wood, coriander, myrrh, and incense. The fahir placed a similar vessel in the centre of the terrace, and beside it a copper plate covered with the powder; he then covered down in his usual manner with crossed arms, and began a long, long invocation, the voice of which was imitated by several bands of harps, "Nothing inspirer," he said, "must touch the body of the fahir, when he wishes to come effectually and particularly into it; his soul is contained in his throat, and his uterine organ in his heart." Jacolliot at this moment whether the Gyanocasts formed by the Gocks on the Indus, were not similar to Covindasamy.

The experiments were conducted that evening on the terrace, and vanished, leaving behind him the instrument, which was in fact the harmonica belonging to the rajah, and yet the doors were effectually closed. Covindasamy now stood up, bathed in perspiration, exhausted to the last degree. In a few hours he was to begin his journey to the lovely southern land, and in Jacolliot's bedroom, both of which, communicating together, were effectually closed from without; in each was a hanging lamp of cocoanut-oil, enclosed in a glass globe. All Indian houses are provided with little copper vessels, always filled with glowing coals, in which at intervals it is customary to throw a fragrant powder of sandal-wood, coriander, myrrh, and incense. The fahir placed a similar vessel in the centre of the terrace, and beside it a copper plate covered with the powder; he then covered down in his usual manner with crossed arms, and began a long, long invocation, the voice of which was imitated by several bands of harps, "Nothing inspirer," he said, "must touch the body of the fahir, when he wishes to come effectually and particularly into it; his soul is contained in his throat, and his uterine organ in his heart." Jacolliot at this moment whether the Gyanocasts formed by the Gocks on the Indus, were not similar to Covindasamy.

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declines rapidly, and before their last hour comes they have passed through a period of physical and intellectual weakness which can no longer be called life. Every fakir who reach the highest transformation in the upper world must subject his body to the most terrible castigations, and before they pass these tortures they have undergone. Jacolliot saw one fakir who had reached the head, the fakir of Trivandrum. He asked him, in his beloved language, if he could no longer be called life. Every fakir who would reach the head, the fakir of Trivandrum! He asked him, in his beloved language, if he could no longer be called life.

The following account is copied from the current number of Psychic Studies (Leapode), which is edited by M. Alexandre Aksakof. The boys Joseph and William Petty, aged thirteen and seven, are the fakirs who were recently introduced to England on behalf of the St. Petersburg committee, because the manifestations which they had produced in private seances, with a moderate amount of light, so that their movement could be seen. Under the same conditions the movement of the cups and the plate was quite regular, without human contact. The mother of the boys had always been present at the séances, being the principal medium in the family. Her health, however, did not admit of her accompanying the boys to Russia. It was a matter of some importance and difficulty as to whether the mental power of the boys could be isolated without the mother’s presence. M. Aksakof had two sittings with the boys alone in their own house, and the manifestations were very good, but the mother afterwards informed him that although she had not left the room when the séance was going on, M. Aksakof then had a sitting with the boys away from their home. The manifestations occurred, but were much weaker. As, however, no other medium had at that time placed themselves at his disposal, M. Aksakof resolved to give the boys a trial. Two séances, held at Berlin, had moderately good results, and gave promise of something better to come. The first sittings at M. Aksakof’s house in St. Petersburg were pretty good; but from that time the power of the mediums declined, and even weak manifestations could only be obtained in the same house in complete darkness; six séances with the committee were entirely without result. In order to fix a limit to the investigation, the committee resolved that if, after exact analysis, while the worthy of its present attention nor of subsequent study should transpire, it should be justified in closing the inquiry. In the face of this it was clear even to the most adverse the séance was going on. M. Aksakof therefore considered it his duty to break them off, and to recommend that no further attempt be made of mediumistic powers. He hopes that his efforts in this direction may be finally crowned with success, and that in January, 1876, he may have the pleasure of announcing the arrival of such a medium in St. Petersburg.

Spiralism in Italy.

The Baroness Guldenstein has written to Mrs. MacDougall Gregory, stating that she intends to pass the present winter in Italy, and will search out most of the little societies connected with Spiritualism in that country, in order to learn what held the movement together in Helvetic; she says that several Spiritualistic schools for very young children have been established. In Venice there is a small society, under the presidency of M. Eugenio Bohlari, who, after following commercial pursuits for many years at Trieste, has retired at the age of fifty-two to Venice, where he is working to extend a knowledge of Spiritualism. The Baroness Guldenstein also informs Mrs. Gregory that she has offered thirty-five pounds to the children, who hoapers to visit long to visit London, and to become personally acquainted with the members of the National Association of Spiritualists.

The last number of The Spiritual Scientist gives a long extract from Mr. J. T. Hobson’s paper on Spiritualism among the Working Classes, which was read at the recent National Conference in November last.

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Correspondence.

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

PRIVATE SIÈNCE IN MANCHESTER.—A GOOD TEST.

Sir,—Last Wednesday, the 22nd inst., I had a seance under remarkable test conditions. With two yards of common net-lace, which is called “still-Net,”” I placed myself outside the house, pulled over the medium, and I fastened the tape (which ran through the seam) tightly round the waist, binding it behind in several knots. Thus the arms with the lace passed through the close, which was quite secure, and no chance of any great movement without tearing the net-work. I placed the medium behind the curtain and took my place in the room, and gave the séance in the dark. After a short time I saw the top of the bag (the aperture being rather low) gently moving to the right, and the spirit-form came beautifully from it. A fresh life-like face, with golden band on crown appeared, like a visitor from fairyland, and remained for a considerable time conversing with me in such a manner that I was not sure whether she was the real medium, or a slide-like ghost of an old friend. After it vanished I found everything as before: the peculiar knot behind the medium were perfectly made by the Hollineses. This evening, I sat, placed my small handbell between us on the table, put a paper-box over it, and finally the table-cloth. I turned down the gas, but the firelight revealed plainly enough the movement of the medium. My song was nicely accompanied by the bell in that exceedingly small concert-room.

The medium told me of some remarkable results that Dr. Child had obtained in his investigations, and I am told that two or three seances, held at Berlin, had moderately good results. The spirits, however, had not been quite the same spirit as the spirits Mr. Child had been in touch with, and Dr. Child had been able to verify the facts with the committee. The fact that, when others had detected the imposture, Dr. Child had not ceased to believe in the potency of the medium, and that he had been able to verify the facts with the committee even when others had detected the imposture, the Chief of the Spirits, Babbage, did not disprove the charges made against Dr. Child by persons who had evidence quite independent of any statements made by the spirits. The medium told me of some remarkable results that Dr. Child had obtained in his investigations, and I am told that two or three seances, held at Berlin, had moderately good results. The spirits, however, had not been quite the same spirit as the spirits Mr. Child had been in touch with, and Dr. Child had been able to verify the facts with the committee. The fact that, when others had detected the imposture, Dr. Child had not ceased to believe in the potency of the medium, and that he had been able to verify the facts with the committee even when others had detected the imposture, the Chief of the Spirits, Babbage, did not disprove the charges made against Dr. Child by persons who had evidence quite independent of any statements made by the spirits.

Dr. Child’s “slanderous business connection” with the Hollineses is said to have been a partnership, Dr. Child receiving a portion of the profits. This statement has been made public, and has been denied, I am told, never been answered by Dr. Child.

ALGERNON JOY.

Junior United Service Club, London, W., 26th Dec., 1875.

THE BUD BROTHERS.

Sir,—Mr. Massey asked the other day whether I had seen Mrs. Clowderdale. I had a long conversation with her, and feel confident of her integrity. She herself told me that she must have discovered the imposture long before she disclosed it. She assured me that she did not, but that her suspicions being aroused by an accident, she gradually became convinced that they were well founded; and I see no reason to doubt her statement. I hope to send you a full account of my experience shortly.

ALGERNON JOY.

WHAT CONSTITUTES MATERIALISM?

Sir,—I had not the advantage of being present at the first debate of the Psychological Society, but I shall be present at the 2nd. The Executive address was under discussion, and I may therefore be in error as to the exact nature of the question proposed, but surely it was not the Fundamental Nature of Matter " at any rate. Had I thought so, I should have ventured to protest more strongly than I did in the few remarks that I made. It seemed to me that we were asking for a definition of materialism, and that, according to Dr. Child, materialism is a materialist, whereas I conceived the point at issue to be, as the president put it, Has man a soul, and can we give any evidence that he has? and that, therefore, we are asking for a definition of materialism, which maintains that he has not? To discuss this seems fairly within the province of a psychological society; to split hairs as to what does and does not constitute materialism, I referred to the statement that in "matter is the promise and potency of every form of life," and said that if that were not
materialism, words had no meaning. The latest and best doc­
timent is by no means an infallible proof that it is true. It denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organisation of matter in the brain. An objection to the view is that spirit cannot have the promise and potency of all, and does not need to go outside of it for any explanation of what he perceives. Rightly or wrongly (it does not here matter which) this is called materialism, and the opposite view, that spirit emerges through matter, is that which the school of Professor Tyndall ("who denies the existence of spiritual substances") will not admit. The question before the society was, Can we give any evidence in favour of this latter position?
The question of anism is beside the point; nor, speaking for myself, can I see any reason at all for regarding either of these as materialism. If I am a materialist, I cannot find in the facts of experience anything to call a man a materialist. If, in company with the eminent man whose words are being criticised, I can account for everything on principles of mechanical materialism, it is not sound philosophy to assume that such is really his creed: "I believe man has a soul," would have been misunderstood by yourself and your corre­
dents.

THE PSYCHOLOGICAL SOCIETY AND MATERIALISM.

Str,—I have been misunderstood by yourself and your corre­
dents. It is impossible in discussion to define every term as it is used. I used the words "master" and "materialism," I desired to use both in the same sense in which they are used in materialism. By "master" I mean mental structure, which alone our senses are constructed to perceive. By "materialism" I intend the denial of all such structure, and when I alluded to Professor Tyndall as "a materialist," I designed to assert only that he does not accept the existence of soul or spirit, or any immortality beyond his mortal body. Our discussion was not intended to be, as it was for the most part treated, whether Professor Tyndall was or was not a materialist, but whether ma­
terialism is true. Of course, who so far the Professor writes a long article avowedly to defend materialism against its opponents, it is a reasonable conclusion that he personally accepts the doctrine he defends. If not, so he should have said so. But, in truth, he might have determined for ever the question by five simple words, if such is really his creed: "I believe man has a soul," would have saved the labour of writing twenty pages, and proved from his own pen his qualification to become, as one of the speakers thought he might be, a valuable member of the Psychological Society.

It was objected to us that we assume the existence of soul, which is yet to be proved scientifically. No so. We assert only that the being, if possible, is a legitimate and necessary hypothesis which is to be proved by psychological facts and psychological inference. The primary object of the society is to collect these facts from all sources as material from whatever source. These conclusions, as I have said, are based on notions inherited or otherwise acquired, and we strictly examine the action of our own will we perceive that every

primary object in view by the spirits. Does this look like the acts of the deceived human being, who does not lie without reasons? In other words, if he does not pretend or assume to be something which he does not think we think them not to be human, but their unhuman character. They look more like the tricks of fairies, elves, and gnomes.

Thackeray concluded that the genuine philosophy satisfied the human aspiration; meaning that as we made ourselves here so were we in the other state. But if we are, as science declares we be, to a great extent at least, automons, does this suffice? I finish my note by a quotation from Professor Huxley's History of Creation:—

The will of the animal, as well as that of man, is never free. The widely spread doctrine of the freedom of the will is, from the scientific point of view, altogether untenable. Every biophysicist who has the scientific inquiries into the animal and the man, must feel the necessity of accepting the conviction that we are free.

If this be true, how does the "what we have made ourselves" doctrine satisfy our ideal conception of a future?

BARRIER-OF-LAW.

Str,—As I have figured, the doctrine of materialism unconfinedly as a materialist—as, for instance, in my Letters to Miss Martineau—and many years before Professor Tyndall, you will allow me to make a few observations. The more profound thinkers, from Democritus, Goethe, Humboldt, and Sir William Lawrence, have all referred to material as the source of all effects, and argued that spirit can only be a rarer condition of matter or it is nothing at all. The grander

we have for the most part been of the same opinion, from Lu­
cretius to Shakespeare and Milton; those who talk of gross matter are the incompetent and supercilious, who fancy they explain the great mystery by the change of a word. Bacon says that the fundamental nature and subtlety of matter is far beyond the sense and understanding, yet all must be admitted to that source, or philos­
ophy must be reduced, since we have no knowledge of any­
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The words of Tyndall are:—"If these statements stand, it is because matter has been defined and malignedit by philosophers and theologians, who were equally unaware that it is, at bottom, essentially mystical and transcendental." In Shakespeare's philo­
sophical place, "Time of Athens," we have a grand utterance, begin­ning thus:—

"Common mother thou, Whereof whose unfathomable and intangible Teems and feeds all; whose selfsame mettle, With whom the mind and body are, All with the abhorred births below crisp heaven."

Then in Milton's Paradise Lost, book v., it finely expressed how all things are gradually evolved from matter, beginning thus:—

"One first matter all, Radi'd with various forms, various degrees Of substance, and in this the being, either

But more refined, more spiritual, and pure, Each to its several active place obtains. To the body up to spirit, to the trunk Of prophecies, and to the root Of planets and perfections, and the root Spirtiaceous branches: these, and the rest, Man's nourishment, by gradual scale sublim'd, With all the abhorred births below crisp heaven."

President of the Psychological Society of Great Britain.

ARE MANIFESTATIONS PRODUCED BY OTHER THAN HUMAN SPIRITS?

Str,—Allow me to offer a few observations on a discourse on Spiritualism delivered by Dr. Hallock last evening at the Cavendish Rooms. He took for granted the truth of certain manifestations (and which, strange to say, he has never seen himself) and even the spirits of our deceased friends. It happens to me that it is very far from proved that the spirits of our departed friends are the agents in these manifestations. It is very difficult to believe that the many great minds of science are due to this source. The utter frivolity of some of them—not frivolous in the sense of being simple movements of furniture and rappings, for the spirits must use the same means as we do in their tricks invariably seen. The trick-like antics with musical boxes, and a variety of similar phenomena seem to point to another kind of agency. In other words, if we were so inclined, we should see simply "super­

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IT is our painful duty to record another miserable farce in connection with the Liverpool Spiritual Centre. Mr. Egerton, who was convicted, after the recent contretemps with Mr. Egerton, to engage Mr. Herne to give a series of those seances which are said to have materialised, was engaged accordingly, and engaged Mr. Herne for a series of six sittings. Mr. Herne, however, refused all offers, and the proprietors of the Spiritual Centre, accordingly engaged Mr. Herne for a series of six sittings, in whose house the seances were held, and who was allowed to give his evidence, and depart without even giving his name.

It is not denied that he had the scarf upon him when he was rigidly searched prior to sitting for materialisations, to the well-being of the Spiritual Centre, and in general, which was said by some weak-kneed Spiritualists to have suffered severely through the exigencies of the case.

A number of prominent Spiritualists, as well as sceptics, attended the seances, which were not remarkable for anything great in elementary physical manifestations, such as ropes, or table-movements, etc. In the matter of tests Mr. Horne promptly and willingly submitted to those suggested by the sitters, but on no occasion was he secured in the cabinet, which consisted of a simple curtain arrangement in one corner of the room. Mr. Horne was searched by sceptics prior to sitting for materialisations, "as he says," says Mr. Coates, our informant, "during the night, and he was not sitting at all." Mr. John Priest, Mr. Casson, Mr. Shaw, and Mr. John Fraser, and other well-known sceptics and members of the Liverpool Psychological Society were present, and the preliminary sitting arrangements were made for the cabinet seance, it was hoped that John King would be able to overcome the pernicious influences that made the evening a failure. The conditions were then made in the redoubtable form of John King was seen in close proximity to the stranger, who, without any more to do, seized in his grasp—not the cabinet, but the medium. A cry and struggle were heard, the light was turned on, and Mr. Herne found secured on either side by Mr. Shaw and the stranger who first seized him. Around his legs were found two newspapers, which had originally been placed inside the curtains to exclude any light that might penetrate them; there was also found a scarf wrapped up in such a manner as to form a turban, the medium himself having a sort of dunce, stupid appearance. The whole thing looked like imposture of the grossest kind: at least such was the opinion expressed in no mild terms by the informants, and the committee of investigation, Mr. John Priest taking the chair. The witnesses each gave their version of the affair. The chairman was determined to get to the bottom of the matter, when Mr. Egerton was called for, and was thrown upon the matter. He stated that he positively knew nothing about it: he was perfectly unconscious during the time he was in the cabinet, and just as unacquainted with the Newcastle phenomena as he had been with the redoubtable form of John King was seen in close proximity to the stranger, who, without any more to do, seized in his grasp—not the cabinet, but the medium. A cry and struggle were heard, the light was turned on, and Mr. Herne found secured on either side by Mr. Shaw and the stranger who first seized him. Around his legs were found two newspapers, which had originally been placed inside the curtains to exclude any light that might penetrate them; there was also found a scarf wrapped up in such a manner as to form a turban, the medium himself having a sort of dunce, stupid appearance. The whole thing looked like imposture of the grossest kind: at least such was the opinion expressed in no mild terms by the informants, and the committee of investigation, Mr. John Priest taking the chair. The witnesses each gave their version of the affair. The chairman was determined to get to the bottom of the matter, when Mr. Egerton was called for, and was thrown upon the matter. He stated that he positively knew nothing about it: he was perfectly unconscious during the time he was in the cabinet, and just as unacquainted with the Newcastle phenomena as he had been with the redoubtable form of John King was seen in close proximity to the stranger, who, without any more to do, seized in his grasp—not the cabinet, but the medium. A cry and struggle were heard, the light was turned on, and Mr. Herne found secured on either side by Mr. Shaw and the stranger who first seized him. Around his legs were found two newspapers, which had originally been placed inside the curtains to exclude any light that might penetrate them; there was also found a scarf wrapped up in such a manner as to form a turban, the medium himself having a sort of dunce, stupid appearance. The whole thing looked like imposture of the grossest kind: at least such was the opinion expressed in no mild terms by the informants, and the committee of investigation, Mr. John Priest taking the chair. The witnesses each gave their version of the affair. The chairman was determined to get to the bottom of the matter, when Mr. Egerton was called for, and was thrown upon the matter. He stated that he positively knew nothing about it: he was perfectly unconscious during the time he was in the cabinet, and just as unacquainted with the conditions of trance mediumship; he argued that the medium was the unsuspected subject of a spirit.—A gentleman present rose and stated that from the announcement in the Sheffield Daily News, the object of the meeting was to form a society in that town.—An animated discussion followed.—Another meeting took place in the evening at the same place, and was well attended.

NEWCASTLE-ON-TYNE.

NEWCASTLE SPIRITUAL SOCIETY.

On Wednesday evening, Dec. 22nd, about twenty of the members of the Newcastle Spiritual Society met at their rooms in Weirs-

and all, and placed in the room outside. No physical phenomena occurred; two of the circle who had medial powers were entranced, and it was with considerable difficulty the controls were induced to give up possession of the mediums. At about half-past nine it was decided to end the seance. About half of the company left, but Miss Wood was most anxious, not a word having been spoken by her for half an hour or more. One of the members present was then influenced to make a few passages over her head, the result being that a few gentle shocks passed through her frame. The spirit again spoke through her, and informed these present that if they liked to stay a little longer she would try and do something. The medium again spoke, and the members were satisfied. The spiritualists met again on the occasion, and the modern phenomena. For the benefit of those present it is quite possible that if there was imposture it was the work of bad spirits, brought about him perchance by un­known strangers who seized Mr. Herne, and who was allowed to give his evidence, and depart without even giving his name.

The proprietor of the Spiritual Centre, 38, Russell-street, Liverpool, accordingly engaged Mr. Herne for a series of six sittings, in whose house the seances were held, and who was allowed to give his evidence, and depart without even giving his name.

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The Spiritualist. Dec. 31, 1876.

BIRMINGHAM.

Birmingham Spiritual Society.—The committee of the society, at its last meeting held at Montgomery Halllast night, proposed a four-months' campaign, holding two meetings per Sunday, the society is not only out of debt, but has a small balance in hand. The committee wishes it to be known, however, that for this result, as well as for the payment of the balance of debt left by Mr. John Collier, the society is largely indebted to Mrs. Groom, who has freely given aid, by means of seances, to the above objects. The New Year will open under more favourable auspices than heretofore. On Sunday, January 3rd, at 11 a.m., a series of free lectures. The committee concludes by congratulating Mr. Starling and the other officers of the society; and Mr. Harper, and deliver an address in the trance state. The public is invited to take part also on January 3rd, 2 p.m., who has kindly promised their services. The New Year will open under more favourable auspices than heretofore. On Sunday, January 3rd, at 11 a.m., a series of free lectures will be opened between nine and ten, under the control of a spirit who gave the name of the late Rev. John Russell, to the above objects. The committee concludes by congratulating Mr. Starling and the other officers of the society; and Mr. Harper, and deliver an address in the trance state. The public is invited to take part also on January 3rd, 2 p.m., and the proportion of young people present was larger than the previous meeting. The pictures, which are of a clever and tasteful character, and their quality and condition when taken from the year before. This entertainment will be the first of a series of efforts, purposed to be extended over two years, for the formation of a fund towards the building of a hall and Spiritual Lyceum.

NEW PUBLICATIONS.

A penny pamphlet is now in the press, giving information to the public as to the society and their objects. The lecturer is Professor Tyndall, who has chosen Electricity for his subject. The theatre of the institution was full from floor to ceiling with the audience, and the lecturer was larger than for many years past. They probably outnumbered those of older growth in the ratio of about ten to one; but there was a fair sprinkling of well-known men of science to witness even the most elementary experiments tending to unveil the great secrets of nature seem never to lose their freshness. Among the ladies and gentlemen present were Lady Stanley of Aickley, Lord W. Hay, Dr. Warren de la Rue, F.R.S., Admiral Codrington, Sir H.懑, Dr. E. Frankland, F.R.S., Mr. G. Sexton; introductions and variations on the programme, viz.: Introductory observations by the President of the Association; song, "The Children's Victory," by Miss Section; a violin solo, by Mr. J. A. Bear; recitation, "The Age of Reason," by Madame Ourry; "Scottish Airs," arranged by that lady; recitation, "Tho Three Friends," by Miss Sexton; flauto duct, with piano accompaniment, by Madame Ourry; "The School (Bored) Teacher," by Mr. Albert G. Osgood; violin solo, by Mr. J. A. Bear; songs, "Sting Strach," by Mr. G. Sexton, tenor, Miss E. Morse writes to the editor, secrey: "I may be at home on January 5th, and if so will certainly be present, and do anything I can to assist. A copy of the manuscript to Marshall Maununon on behalf of M. Lemay will be upon a table for signature during the evening. The bell will afterwards be opened between nine and ten, under the control of Messrs. R. Parkinson, Ashton and Arthur Maltby, who have kindly consented to act as M.C.'s. Tickets are to be obtained prior to Wednesday next, 6th January, as they cannot be sold at the Cavendish Rooms. Further particulars of the usual National Association will be postponed for a week, that it may not interfere with the hall of the Dalston Association.

"THE SPIRITUALIST" NEWSPAPER: A Record of the Progress of the Science and Ethics of Spiritualism. PUBLISHED WEEKLY, ENGLISH EDITION. ESTABLISHED IN 1869.

The Spiritualist, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is the recognized organ of orthodox Spiritualists in all the English-speaking countries of the world. It also has an independent body of readers on the Continent of the United States. This contributor to its pages comprises most of the familiar and more experienced Spiritualists, including many eminent in the subject of the present evening. Among those who have published their names in connection with the "The Spiritualist" are as follows: Mr. J. F. Wors, G.K., F.R.S.; Mr. W. Groves, F.R.S.; Mr. W. G. Cooke, F.R.S. Editor of the "Quarterly Journal of Science" who admires the "The Spiritualist" as the best, and as the most complete and the most trustworthy of the present class of periodicals not only as a medium of communication as to their mutual interests, but to those who have been interested in the study of science and natural history, and in the progress of science. The "The Spiritualist" is published as a monthly periodical, and is not intended to be a rival of the "The Spiritualist". The "The Spiritualist" is published in London, and is published every week. The "The Spiritualist" is published under the direction of a committee of ten, consisting of the following members:—The Countess of Carnarvon; the Duke of Argyll; Mr. A. M. J. J. Morse writes to the editor, secrey: "I may be at home on January 5th, and if so will certainly be present, and do anything I can to assist. A copy of the manuscript to Marshall Maununon on behalf of M. Lemay will be upon a table for signature during the evening. The bell will afterwards be opened between nine and ten, under the control of Messrs. R. Parkinson, Ashton and Arthur Maltby, who have kindly consented to act as M.C.'s. Tickets are to be obtained prior to Wednesday next, 6th January, as they cannot be sold at the Cavendish Rooms. Further particulars of the usual National Association will be postponed for a week, that it may not interfere with the hall of the Dalston Association.
A CHRISTMAS GATHERING FOR BIRMINGHAM SPIRITUALISTS.

MR. J. W. MAHONY begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas GATHERING, which will take place on Monday, December 17th, 1872, at the Athenaum, Temple-street, Tea on the table at half past five o'clock. After the tea, there will be a popular performance entitled, "Charity," by the Light Dancers (Thompson), "The Heart's Charity" (Ella Cook), "The Fluid or Waterlord" (Eyre), "Better than Gold," Evans and Durlacher, and the celebrated piece, "Shamus O'Brien." Mr. Pyeias will exhibit his beautiful dancing visions and spiritual photographs by means of which several friends with ability have promised their services to enhance the enjoyment of the evening. Music, dancing, dramatic and vocal portions will be included in the programme. Tickets In each, which may be obtained from Mrs. Gove, Ports, Gilford, Turner, Smith, and Allen, 23, Russell-street, Coventry, and Mrs. Mahony, 1, Court-street, Chester. Admission 10d. each. Entertainment to commence at seven.

CHRISTMAS AND NEW YEAR'S PRESENTS.

THE "STURMBERG" PLANCHETTE writes answers to your questions, whether by Society or not, all should apply for themselves. Of most fancy dealers, or from J. Stormon, 26, Constitution Hill, Birmingham, 6d., 6d., 5s., 2s. 6d., and 1s. 9d. post free.

MAGNETIC HEALING.

A LADY MAGNETISER attends patients at their own homes for headache, neuralgia, gout, sciatica, sprains, &c. To Public Singers and Speakers the benefit is invaluable. Letters to Mrs. Moore, 35, Great Russell-street, London, or West Islington, S.W.

PSYCHOPATHIC INSTITUTE FOR THE CURE OF DISEASES, 16, Church-street, Birkenhead. A good "magnetic" healer in attendance daily, from 11 a.m. until 2 p.m., Fees: £1, 1s. 3d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals. 

THE SPIRITUALIST; of Boston, U.S., will, early in January, commence the publication of a translation of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. It has from the first taken a very high stand in the literature of the movement, having been contributed to by many of the most celebrated piece on the Irish Rebellion of 1798, entitled "Shamus O'Brien." From the large circulation thus secured, it will be a substantial fund, which will be devoted solely and entirely to the establishment of the Salt Lake City Temple, Utah. The Secretaries will originate all the facilities of a Spiritualistic Club. That it may not less than fifty persons donate 1s. each, to be considered as a grauity, which fund in the aggregate will be devoted solely and entirely to the establishment of the Salt Lake City Temple, Utah.

IMPORTANT NEW PUBLICATION.

INFORMATION FOR INQUIRERS INTO SPIRITUALISM.

A PAMPHLET, the full size of The Spiritualist, containing a large amount of information, compiled especially for inquirers, will be shortly issued from The Spiritualist Newspaper Branch Office at 38, Great Russell-street, London, for sale only 1d. per copy.

PRICE ONE PENNY.

There has long been a demand for some such publication as this, the current spiritual newspapers not always containing the most suitable or condensed information for persons to whom the subject of Spiritualism is strange or new. Many thousands of copies of the publication will be printed, and kept on sale by vendors of spiritual literature, and at spiritual meetings throughout the country.

From the large circulation thus secured, it will be a VOLUNTEER CHANNEL FOR ADVERTISEMENTS. To Members, Readers, Authors of Spiritual Books, and others. The charge for advertisements will be One Shilling for the first twenty-five words, and an additional Shilling for each additional twenty-five words, or portion thereof. Displayed advertisements Five Shillings per line. All communications on this subject should be addressed to the Editor of The Spiritualist, 38, Great Russell-street, London, W.C.

INNALI DELLO SPIRITISMO IN ITALIA.—Rivista Illustrata by Fac-similes to Forty-five Drawings and Writings, the work has been commended to the Spirit Artists, Itusdal and Loeb. Illustrated by the engravings of Forty-five Drawings and Writings, the work has been commended to the Spirit Artists, Itusdal and Loeb.

Psychopathie Institute for the Cure of Nervous and Muscular Diseases, opposite St. Chrysostom's Church, 14, Queen's-road, Brighton, TT 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. J. Coats, Principal.

New Ready, pp. 232, demy 8vo, handsomely bound, extra cloth, 10s.: How to Know Sensitive Subjects.

HAFER, PRINCE OF PERSIA. His experiences in Birth-Life and Spirit-Life. From an original translation of thirty-two communications received from Mme. Ve. Denax, Titulaire du Kiosque, 246, Boulevard des Capucins, Paris.

Illustrated by the engravings of Forty-five Drawings and Writings, the work has been commended to the Spirit Artists, Itusdal and Loeb.


The Spiritual Magazine, edited by George Sexton, Litt.D., etc. This Magazine is the oldest of the periodicals devoted exclusively to the study of Spiritualism, having been issued in course of fifteen years. It has been from the first taken a very high stand in the current spiritual newspapers, having been contributed to by many of the most illustrious literary ability, and contained only such articles as were likely to have a permanent interest. A new arrangement of the Magazine commenced in January, 1873, and this present number may be considered a favourable opportunity for new subscribers to commence.

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PROSPECTS OF THE MANCHESTER FREE PLATFORM AND SPIRITUAL INSTITUTE.

It is often a source of. remark and surprise that in this populous industrial and intellectual centre, abounding as it does with enthusiastic Spiritualists, there should be no institution in existence at which Spiritualism may find a centralised home. And this wayward ness with the slightest disarrangement of an existing institution, since it will be seen that these present absence will work upon such a worldly indifferent people as is not in the least detrimental to interests, but will only strengthen the hands of all reformers, workers, in whatever sphere of action.

THE PROPOSAL.

Then, briefly, is as follows:—To start upon a very small scale, so as to allow time for preparations, an institute under the above title. The object is to view, in form, to a CENTRAL HOME FOR SPIRITUALISM, at which Spiritualists may meet in all grades of talent, and facilities be given for social seances, and the reception of public and private travelling Spiritualists, together with their introduction to the Manchester public and Spiritualists.

In short, to offer, as far as possible, upon the smallest basis upon which it will originate all the facilities of a SPIRITUALISTIC CLUB.

At which progressive workers generally may also feel at home. But to establish courses of readings, lectures, seances, &c., as may be afterwards determined, together with a public shop and free reading-room, at which the English spiritual journals, and, as far as possible, foreign papers will be expected to be found.

It is also proposed in time to establish a progressive library.

MISSION OF FLOATING.

That not less than fifty persons donate 1s. each, to be considered as a grauity, which fund in the aggregate will be devoted solely and entirely to the establishment of the Salt Lake City Temple, Utah.

To work the Institute.

It will be necessary to establish a permanent income—to ensure which it will also be necessary to elect honorary members, at a subscription of 9s. 6d. per month, or 7s. 6d. per quarter, payable in advance, which, with the profit upon literature, seances, &c., is considered adequate to commence upon.

THE COMMITTEE.

Is to consist of fifteen, elected from and by the members, and will remain in office six months. All officers to be honorary, save the manager, who will also act as secretary.

It is requested that all persons of membership and subscriptions to the free fund, and of members and subscribers to H. Iluzon, 52, Sussex-street, Lower Broughton, Manchester, before the 15th inst.

ALIFICORNIA HOMES FOR EDUCATED ENGLISH-MEN. A practical suggestion for a model colony—Confessional English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binyon.

[Several other advertisements follow.]
The object of this Association is the discovery of truth to
connection with Psychology.

The Society is open to the public by the following measures, or each
of them on from time to time are found to be practicable.

1. — By frequent meetings of its members for conference, inquiry, and
trading in connection with the various facts observed in nature and
recreation.

2. — By engaging in the education of children and others, for the purpose
of developing their physical, mental, and spiritual powers.

3. — By the dissemination of knowledge by means of the Press, instruction,
lectures, reading-rooms, the press, and spirit communication.

February, 1875.

The Spiritualist Newspaper.

ESTABLISHED IN 1869.

CHARGE FOR ADVERTISEMENTS: Half-a-crown for each page of three
words in advertisement. Two initial letters of name count as one word. Displayed
Advertisements, double the above rate.

"The Spiritualist" is a very good medium for advertisements, because it
contains more than 20,000 subscribers, of which number 15,000 are to
advertisements. It is not less than 15,000 a year of its advertisements.

All communications for the Advertising Department of this newspaper, must
be addressed to the Editor's Office, 38, Great Russell-street, Bloomsbury, London, W.C.

TESTIMONIAL TO MR. W. H. HARRISON.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H.
Harrison for the excellent journal of which he is the editor. This
journal has been the meeting-ground of all spiritualists, and it has been
printed in clear type and on good paper, and has been continued
through the war. Although this journal has been continued, it is
satisfactory to say that up to the present time the paper has been by no means self-
supporting; indeed, during the last three years of its existence, it has
never been solvent. This was aggravated by the fact that in order to
continue the publication of the paper, Mr. Harrison has relinquished his
position as correspondent of a newspaper, which was derived from
journalist work, on the "Engineer" newspaper and other journals.

The undersigned ladies and gentlemen are of opinion that it is not
the wish of the movement that this journal should be borne alone
by Mr. Harrison.

It is proposed, therefore, that a subscription, in addition to the existing
subscription, shall be raised, which shall take the form of a testimonial
subscription, that is, it is proposed that the Society shall contribute to
this heavy sacrifice which he has made money, time, and work in the
interests of Spiritualism.

All subscriptions to this fund will be payable on the 1st January, 1876.

The undersigned, the Committee of the Liverpool Spiritualist Society, have
the honor to address the gentlemen named under the signatures of
Miss Douglas, Mrs. Geo. Ewing, Mr. Geo. Ewing, Mr. Geo. Ewing, Mr. Geo. Ewing,
Miss Douglas, Eugene Cowlis, a M.D., Martin B. Smith, Esq., Charles Blackburn, Esq.,
Sir Charles Isham, Bart., J. S. Clark, Esq., Mr. John Lument, Mrs. John Lument, Mr. John Lument,
Mrs. Mary Lument, Mr. John Lument, Mrs. John Lument, Mr. John Lument,
Mrs. John Lument, Mr. John Lument, Mrs. John Lument, Mr. John Lument,
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Miss Douglas.

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