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AN ANSWER TO THE ARGUMENTS OF HUMBUG, LUCKY, AND OTHERS, AGAINST MIRACLES.

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Mr. John Bright, M.P., ON SPIRITUALISM.

Mr. J. M. Percival, the United States Consul at Trelissick, who last winter visited England on his way home, was elected an Honorary Member of the Anthroposophical Society, recently delivered an address on his European travels, at Battle Creek, near Chicago. That lecture is printed in a newspaper called The Spiritualist, published by Mr. D. M. Fox, 106, Randolph-street, Chicago. The date of the paper containing the lecture is September 3rd, 1870, and in the course of the lecture the Mr. Percival made the following statement:

"While in England I dined with John Bright, who transpired quite an earnest conversation on the subject of Spiritualism. He said he had witnessed some of D. B. Home's phenomena. They were wonderful. He could attribute them to no cause unless it be the one alluded to as 'intuition' among the phenomena of the Spirit. But he added, with due caution, 'I do not say that this is so; but if it be true, it is the strongest tangible proof we have of immortality.'

Mrs. H. B. STOWE ON SPIRITUALISM.

Mrs. Stowe has just published some articles in her lectures on spiritualism in the church in Newcastle, in which she testifies to the truth of the phenomena of Spiritualism. She says that she believes in the existence of the phenomena of Spiritualism, and that they are probably the only possible phenomena that have passed to the higher life, in this way: We hold to that vital element in the living reality of the spiritual world, one of the possibilities of life, for the good of the living. The Christians believe that the next world is the reality of the spiritual world, and that this is the reality of the spiritual world, which is the only reality of the spiritual world. We are then nearer to the spirit of the things we believe in the spiritual world, and the fact that the phenomena of Spiritualism were the only possible phenomena that have passed to the higher life, in this way: We hold to that vital element in the living reality of the spiritual world, one of the possibilities of life, for the good of the living. The Christians believe that the next world is the reality of the spiritual world, and that this is the reality of the spiritual world, which is the only reality of the spiritual world, as the case was with the doctrines of Aristotle and the dogmas of the schools.

THE SPIRITUALIST ON BOARD AN ATLANTIC TELEGRAPH SHIP.

Amid the middle of last month, Mr. James Gravell, Superintendent of the Anglo-American Telegraph Company's office at Valdivia, informed Mr. C. C. Varley, the electrician, that some excitement had been caused among the crew of the cable-repairing ship Robert Lowes, by the alleged appearance of several spirits on one of the men. The commander of the ship, Captain James Blacklock, afterwards met Mr. Varley, and, being questioned, confirmed the statement. Mr. Varley then informed us of the circumstances, and the result was that the following document was drawn up and signed, in order to fully substantiate the whole narrative:

STANDARD OF THE CAPTAIN AND OFFICERS.

The steamship Robert Lowes returned to the Thames on Tuesday, October 11th, from St. Pierre, Newfoundland, on the 4th of the month, and containing one of the American Telegraph Company's Cables. An engineer on board, Mr. W. H. Pearson, of 37, Augusta-street, East Islington, was taken ill with the typhus fever, and on the 6th of the month, he died. One of his mates, Mr. R. P. Brown, of 1, Edward-street, Rotherhithe, Town, a strong, healthy man, a stoker, not likely to be seduced by illusion, attended him till the last day before he died. On the afternoon before his death, at three o'clock, on a bright day, Brown was attended by the sick man, who wanted to get out upon the deck, but the engineer prevented him. And this is what the witness says:

"I was standing on one side of the ship, and while trying to explain the situation to another of the crew on the other side of the ship, the wife, two children, and the mother of the dying man, all of whom I knew very well, and they all are still living. They appeared to be very sad, but in such a way as to show their interest in the case. They had all on their ordinary clothing, when, perhaps, rather pale than usual. They seemed to me, in a clearly audible voice, 'He will be waiting for you, at twelve o'clock, in about fourteen hundred fathoms of water.' They then vanished instantly, and I saw them more. Pearson did not see them, as he was delirious, and had been so for two days previously. I ran out of the ship in a state of great excitement, and did not see the apparitions. I was not sure of the thing, and when I first saw them I was perfectly well and collected. I had never before seen the apparitions of the kind in my life, and for some time after that, I could not believe in their existence, or that I did not, and I stood in my place, and was surprised to find myself in the presence of the things we believe in the spiritual world, one of the possibilities of life, for the good of the living. The Christians believe that the next world is the reality of the spiritual world, and that this is the reality of the spiritual world, which is the only reality of the spiritual world, as the case was with the doctrines of Aristotle and the dogmas of the schools.

THE SPANISH SPIRITUALIST.

The witness Brown bears the best of characters, is thoroughly trusted by the captain and crew, and he has been a strong friend of the subject. He told us that something strange had happened in London, causing Mrs. Pearson to anticipate the news of her death, and that it was a very great surprise to her to hear of the melancholy circumstances of the Robert Lowes reaching England. Inquiring into this matter, said the witness, Mrs. Pearson wrote to the proprietor of the newspaper on the 25th September, rather than a week before her husband's death, she remained in a house in the neighbourhood of Camden-town. In the middle of the night she was awoken by three loud knocks, which she thought were given upon the door, and looking out, there was nobody there. A deep dread came over her—she had an impression that she heard some loud knocking, and afterwards she had fearful dreams, to the effect that she was a widow, and that all her children were dead and buried.

The assertion of the spirits of persons still living in the body is at all an uncommon circumstances, and is one of the most perplexing facts connected with Spiritualism. Sometimes the spirits of the persons seen are really present, but in such cases the individuals themselves are usually asleep or insensible, as far as their bodies are concerned. The will-power and muscular influence, not upon the organs of sight and hearing of the medium; in such cases where the impressions are produced by the medium, the teachings or news given are usually symbolical. Sometimes visions are caused or favored by disease, with many of the phenomena of Spiritualism, the causes of these visions are the cause of the sight seen on board the Robert Lowes, and probably attempted to convince the medium to the confusion of the matter.

AN ANSWER TO THE ARGUMENTS OF HUMBUG, LUCKY, AND OTHERS, AGAINST MIRACLES.

By Alfred B. Wallace, F.R.S. F.R.G.S.

Published: Yes, for "The-investigation of Spiritualism, and the Nature of the Spiritual World."

It is, therefore, possible that all phenomena of Spiritualism and beliefs which men have been educated generation after generation, and which have thus come to form part of the mental and social consciousness, are actually liable to be erroneous, because they keep alive and perpetuate the ideas and conceptions of a lower and more material age. It is therefore the interest of truth, that every doctrine and belief, however well established or merited it may appear to be, should be open to reasonable and well-grounded criticism. The more general and widespread the appearances, the more desirous we should be to test them with methods of modern investigation. We know, from several communications, that certain beliefs were held unquestioned by the great mass of the educated community, and that the subjects in their favour will be proportionately more so, and, as the case was with the doctrines of Aristotle and the dogmas of the schools, the more general and widespread the appearances, the more desirous we should be to test them with methods of modern investigation. We know, from several communications, that certain beliefs were held unquestioned by the great mass of the educated community, and that the subjects in their favour will be proportionately more so, and, as the case was with the doctrines of Aristotle and the dogmas of the schools,

This is the more necessary because the doctrine, whether true or false, actually rests upon a more substantial foundation. I propose to show you that the best arguments hitherto relied upon to prove it are, one..."
and all, failure and prove nothing of the kind. But his argument may be captured by his own belief, that the scientific and practical approach to the world changes with the advancement of knowledge. In this sense, his argument is not true, for it is true that the scientific and practical approach to the world changes with the advancement of knowledge.

This argument is strongly supported by the work of many great scientists, such as Newton, who demonstrated that the laws of motion and gravity could be used to predict the behavior of objects in the universe. His work paved the way for the development of modern physics, which has allowed us to understand the behavior of the universe on a much larger scale.

It is also true that the scientific and practical approach to the world changes with the advancement of knowledge. For example, the discovery of DNA and the development of genetic engineering have allowed us to understand the genetic basis of heredity and to manipulate genetic material for the benefit of humanity.

In conclusion, the argument that the scientific and practical approach to the world changes with the advancement of knowledge is strongly supported by the work of many great scientists and is consistent with the reality of the universe. It is important to remember that the scientific and practical approach to the world is not static, but is constantly evolving as we learn more about the universe.
THE SPIRITUALIST.

Scribbler, 1870.

The presented text appears to be a continuation of an article discussing the nature of spiritualism and its practitioners. The author critiques the reliance on unverified evidence and the lack of scientific validation in the claims of spiritualists. The text touches on the idea of mediums and their abilities, questioning the possibility of genuine psychic phenomena and suggesting that the phenomena could be illusions or fraud. The author also discusses the historical and cultural context of spiritualism, hinting at its origins and the varied beliefs and practices that have surrounded it. Overall, the article seems to be an attempt at a critical examination of the claims made by spiritualists and their followers, advocating for a more scientific and skeptical approach to the study of these phenomena.

The text highlights the importance of critical thinking and the need for empirical evidence in validating claims of paranormal abilities. It suggests that the phenomena often attributed to spiritualism might be more easily explained by natural means, such as deception, suggestion, or coincidental occurrence. The author's tone is critical but fair, aiming to provide a balanced view of the topic.

While the specific details of the text are beyond the scope of this summary, the overall message is one of caution and skepticism, urging readers to be wary of unverified claims and to seek evidence that can be substantiated through scientific methods. The article reflects a broader trend in 19th-century thought towards a more empirical and objective approach to the study of human cognition and the paranormal.
THE SPIRITUALIST.

Nov. 15, 1876.

New, in these statements and arguments of Mr. Lecky, we find some half-dozen acutely striking lines of thought. His assertions that "the whole phenomenon is a perfectly natural one," that "it is essentially a materia mirabilis, a thing which can be explained by facts which are not absolutely known," and that "the Church of Rome herself has been the great author of all these spiritual phenomena," are statements which are thoroughly plausible. The Church of Rome has been the great author of all these spiritual phenomena, and the Church of Rome has been the greatest contributor to the progress of science. The Church of Rome has been the great author of all these spiritual phenomena, and the Church of Rome has been the greatest contributor to the progress of science.

Mr. Lecky's arguments are so clear and so convincing that we cannot help but admire his powers of exposition. His arguments are so clear and so convincing that we cannot help but admire his powers of exposition. His arguments are so clear and so convincing that we cannot help but admire his powers of exposition. His arguments are so clear and so convincing that we cannot help but admire his powers of exposition. His arguments are so clear and so convincing that we cannot help but admire his powers of exposition.