

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

No. 14.—VOL. I.

LONDON: SATURDAY, OCTOBER 15, 1870.

Published on the 15th of every Month; Price Threepence.

THE DEVELOPMENT OF RELIGIONS AMONG SAVAGES.*

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EVEN those who consider that man was civilised from the beginning, and look upon savages as the degenerate descendants of much superior parents, must still admit that our ancestors were once mere savages, and may find therefore much interest in this study; but it no doubt appears far more important to those who think, as I do, that the primitive condition of man was one of barbarism, and that the history of the human race has, on the whole, been one of progress.

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The religious condition of the lower races of mankind is one of the most difficult, although, at the same time, most interesting portions of my subject. It is most difficult, partly because it is far from easy to communicate with men of a different race on such an abstruse subject; partly because many are reluctant to discuss it; but mainly because, even among those nominally professing the same religion, there are always in reality great differences; individuals—as I shall endeavour to show you is also the case with nations—acquiring continually grander, and therefore more correct ideas, as they rise in the scale of civilisation. Still, as new religious ideas arise, they do not destroy, but are only superinduced upon the old ones; thus, the religion of the ancestors become the nursery tales of their descendants, and the old Teutonic deities of our forefathers are the giants and demons of our children.

It has hitherto been usual to classify religions either according to the name of the founder, or the objects worshipped. Thus, one division of the lower religions has been into

Fetichism, defined as the worship of material substances.

Sabæism, that of the heavenly bodies, the sun, moon, and stars; and

Heroism, or the deification of men after death.

This and other similar systems are simple, and have certainly some advantages, especially as regards the lower races of men, and the lower forms of religion. They are not, however, really natural systems; there is no real difference between the worship of the sun and that of a rock or lake. No doubt to us the sun seems a grander deity, but of the main facts on which that opinion rests, the savage is entirely ignorant.

Moreover, Heroism is found among races as low in the scale of civilisation as either Fetichism (in the above definition, which however I do not adopt) or Sabæism, and indeed the three forms of religion indicated above may coexist in one people, and even in the same individual. The true classification of religions should, as it seems to me, rest, not on the mere object worshipped, but on the nature and character ascribed to the Deity.

It is a much disputed question, into which I will not now enter, whether the lowest races have any religion or not. However this may be, it is at least clear that the religion of the lower savages is very unlike that of most advanced races. Indeed, in many respects it is the very opposite. Their deities are evil, not good; they may be forced into compliance with the wishes of man; they require bloody, and rejoice even in human, sacrifices; they are mortal, not immortal; part of nature, not the creators of the world; they are to be approached by dances rather than by prayers; and often approve of vice rather than of what we esteem as virtue. The ideas of religion among the lower races of man are intimately associated with, if indeed they have not originated from, the condition of man during sleep, and especially from dreams. Sleep and death have always been regarded as nearly related to one another. Thus, in classical mythology, Somnus, the god of sleep, and Mors the god of death, were both fabled to have been the children of Nox, the goddess of night. So, also, the savage would naturally look on death as a kind of sleep, and would expect and hope—hoping on even against hope—to see his friend awake from the one as he had often done from the other. Hence, probably, one reason for the great importance ascribed to the treatment of the body after death.

But what happens to the spirit during sleep? The body lies lifeless, and the savage not unnaturally concludes that the spirit has left it. In this he is confirmed by the phenomena of dreams, which consequently to the savage have a reality and an importance which we can scarcely appreciate. During sleep the spirit appears to desert the body, and, as in our dreams, we seem to visit other countries and distant regions, while the body remains as it were lifeless; the two phenomena were naturally placed side by side, and regarded as the complements one of the other.

Hence the savage considers the events in his dreams as real as those which happen when he is awake, and hence he naturally feels that he has a spirit which can quit the body—if not when it likes, at least under certain circumstances. Thus, Burton states, that, according to the Jorubans, a Western African tribe, “dreams are not an irregular action and partial activity of the brain, but so many revelations from the spirits of the departed.” So strong, again, was the North American faith in dreams, that on one occasion, when an Indian had dreamt that he was taken captive and tortured, he induced his friends to make a mock attack upon him, and actually submitted to very considerable suffering, in the hope that he would thus fulfil his dream.

The Greenlanders also believe in the reality of dreams, and think that at night their spirit actually goes hunting, visiting, courting, and so on. It is of course obvious that the body takes no part in these nocturnal adventures, and hence it is natural to conclude that they have a spirit which can quit the body.

Lastly, when they dream of their departed friends or relatives, savages firmly believe that they are visited by the spirits of the dead, and hence believe, not indeed in the immortality of the soul, but in the existence of a spirit which survives, or may survive the body.

Again, savages are seldom ill; their sufferings generally arise from wounds, their deaths are generally violent. As an external injury received, say, in war, causes pain, so when they suffer internally, they attribute it to some enemy within them. Hence, when an Australian, perhaps after too heavy a meal, has his slumbers disturbed, he is at no loss for an explanation, and supposes that he has been attacked by some being whom his companions could not see.

This is well illustrated in the following passage from Captain Wilkes' Voyage: “Sometimes,” he says, “when the Australian is asleep, Koin, as they call this spirit, seizes upon one of them and carries him off. The person seized endeavours in vain to cry out, being almost strangled. At daylight, however, Koin departs, and the man finds himself again safe by his own fireside.” Here it is evident that Koin is a personification of the nightmare.

In other cases, the belief that man possesses a spirit seems to have been suggested by the shadow. Thus, among the Feejeans: “Some,” says Mr. Williams, “speak of man as having two spirits. His shadow is called the ‘dark spirit,’ which they say goes to Hades. The other is his likeness reflected in water or a looking-glass, and is supposed to stay near the place in which a man dies. Probably, this doctrine of shadows has to do with the notion of inanimate objects having spirits. I once placed a good-looking native suddenly before a mirror. He stood delighted. ‘Now,’ said he softly, ‘I can see into the world of spirits.’”

But though spirits are naturally to be dreaded, on various accounts, it by no means follows that they should be conceived as necessarily wiser or more powerful than man. Of this our spirit-rappers and table-turners afford us a familiar illustration. So, also, the natives of the Nicobar Islands put up scarecrows round their villages to frighten away hostile spirits. The natives of Kamskatka insult their deities if their wishes are unfulfilled. They even feel a contempt for them: “If Kutka,” they say, “had not been stupid, would he have made inaccessible mountains, and too rapid rivers?” The Lapps made images of their gods, putting each in a separate box, on which was written the name of the deity, so that each might know its own box.

The Kyoungtha of Chittagong are Buddhists. Their village temples contain a small stand of bells, and an image of Boodh, which the villagers generally worship morning and evening; “first,” as Captain Lewin states, “ringing the bells to let him know they are there.” The Sinto temples of the Sun Goddess in Japan also

contain a bell, intended, as Bishop Smith tells us, “to arouse the goddess, and to awaken her attention to the prayers of her worshippers.”

Casalis states, that when a Kaffir is on a marauding expedition, he gives utterance to those cries and hisses in which cattle-drivers indulge when they drive a herd before them, thinking in this manner to persuade the poor divinities of the country they are attacking, that he is bringing cattle to their worshippers, instead of coming to take it from them.

Many other illustrations might be given, but these are sufficient to show how low and degraded is the savage conception of the Divine nature. Gradually, however, as the human mind expands, it becomes capable of higher and higher realizations.

I will now describe very shortly the religions of some savage races, beginning with the lowest, which may be called Animism.

The religion of the Australian, if it can be so called, consists of a belief in the existence of ghosts, or spirits, or, at any rate, of evil beings who are not mere men. This belief cannot be said to influence them by day, but it renders them very unwilling to quit their camp-fire by night, or to sleep near a grave. They have no idea of creation, nor do they use prayers; they have no religious forms, ceremonies, or worship. They do not believe in a supreme Deity, or in the immortality of the soul, nor is morality in any way connected with their religion. An interesting account of the religious condition of the northern natives has been given by a Mrs. Thomson, a Scotchwoman, who was wrecked on that coast, and lived alone with the natives for nearly five years, when she was rescued by an English ship. The Australians all over the continent have an idea that when the blacks die, they turn into whites. Mrs. Thomson herself was taken for the ghost of a woman named Giom, and when she was teased by the children, the men would often say, “Leave her alone, poor thing, she is nothing, only a ghost.” This, however, did not prevent a man named Baroto making her his wife, which shows how little is really implied in the statement that the Australians believe in the existence of spirits. In reality, they do no more than believe in the existence of men slightly different from, and somewhat more powerful than, themselves.

FETICHISM.

The Fetichism of the negro is a step in advance, because the influence of religion is much raised in importance. Nevertheless, from one point of view, Fetichism may be regarded as an anti-religion; for the negro believes that by means of the Fetich he can coerce and control the Deity. Indeed, Fetichism is mere witchcraft. We know that all over the world would-be-magicians think that if they can obtain a part of an enemy, or even a bit of his clothing, they thus obtain a control over him. Nay, even the knowledge of the name is supposed to confer a certain power. Hence the importance which savages attach to names. Thus, for instance, the true name of the beautiful Pocahontas, a celebrated Canadian chieftainess, was Matokes; but this name was carefully concealed from the English, lest it should give them a power over her. For the same reason, the Romans carefully concealed the name of the patron saint of their city.

In other cases it was thought sufficient to make an image to represent the original. Thus, even in the 11th century, and in Europe, some unfortunate Jews were accused of murdering a certain Bishop Eberhard, by making a wax figure to represent him, and then burning it, whereby the bishop died. This, indeed, was a common form of witchcraft.

Now, Fetichism seems a mere extension of this belief. The negro supposes that the possession of a Fetich representing a deity, makes that deity his slave. A Fetich, therefore, differs essentially from an idol. The one is intended to raise man to the contemplation of the Deity; the other, to bring the Deity within the control of man. Aladdin's lamp is a familiar instance of a Fetich; and, indeed, if witchcraft be not confused with religion, Fetichism can hardly be called a religion.

The low religious conceptions of the negroes are well illustrated in the general belief that the Fetich sees with its eyes, as we do; and so literally is it the actual image which is supposed to see, that, when the negro is

* A portion of a lecture on “Savages,” delivered at Liverpool on the 17th September, 1870, to working men and women, under the auspices of the British Association for the Advancement of Science. Professor Huxley presided at the Lecture.

about to do anything of which he is ashamed, he hides his Fetich in his waistcloth, so that it may not be able to see what is going on. Fetichism, strictly speaking, has no temples, idols, priests, sacrifices, or prayer. It involves no belief in creation or in a future life, and, *a fortiori*, none in a state of future rewards and punishments; it is entirely independent of morality.

TOTEMISM.

The next stage in religious progress is that which may be called Totemism. The savage does not abandon his belief in Fetichism, from which, indeed, no race of man has yet entirely freed itself, but he superinduces on it a belief in beings of a higher and more mysterious nature. In this stage everything is deified—stones, rivers, lakes, mountains, the heavenly bodies, even animals and plants. Various theories have been suggested to account for the origin of the deification of such objects. I believe that it arose principally in this way. A chief being named after some tree or animal, say the Black Bear, or the Eagle, his family would naturally take the same name. They would then come to look on the animal after which they were named, first, with interest, then with respect, and at length with a sort of awe.

If we remember how low is the savage conception of a deity, we shall see that the larger and more powerful animals do, in fact, to a great extent, fulfil his idea.

In Australia, we seem to find the Totem, or, as it is there called, the "Kobong," in the very process of deification. Sir George Grey tells us that each family takes some animal or plant as its sign or "Kobong." No native will intentionally kill or eat his "Kobong," which shows that there is a mysterious feeling connected with it; but we are not told that in Australia the "Kobong" is regarded as a deity. In America, on the other hand, the Redskins worship their Totem, from which they believe themselves to be actually descended. This is especially the case with nocturnal species, such as the lion and tiger. As the savage, crouching by the side of his camp-fire at night, listens to the cries and howls of the animals prowling round, or watches them stealing like shadows among the trees, what wonder if he weaves mysterious stories about them, and eventually fancies them something more mysterious than mere mortal beings.

The worship of the serpent is very prevalent. Its bite, so trifling in appearance, and yet so deadly, producing fatal effects rapidly, and apparently by no adequate means, suggests to the savage, almost irresistibly, the notion of something divine, according to his notions of divinity. There were also some lower, but powerful, considerations, which tended greatly to the development of serpent-worship. The animal is long-lived, and easily kept in confinement; hence the same individual might be preserved for a long time, and easily exhibited at intervals to the multitude. In Guinea, where the sea and the serpent were the principal deities, the priests encouraged the worship of the latter, expressly, as we are told, because offerings presented to the sea were washed away by the waves, which was not the case with those offered to the serpent.

It is somewhat more difficult to understand the deification of inanimate objects. In fact, however, savages scarcely believe in the existence of inanimate objects. Chapman mentions that the Bushmen in South Africa thought his big waggon was the mother of his small one. Hearne tells us that the North American Indians never hang up two nets together, for fear they should be jealous of one another, and that they prefer a hook which has caught a big fish to fifty which have not been tried. The South Sea Islanders not only believed that their animals had souls, but also that this was the case with inanimate objects. Hence, the savage broke the weapons and buried with the dead, so that their souls might accompany that of their master to the land of spirits. Hence, also, on one occasion the king of the Koussa Kaffirs, having broken a piece of iron from a stranded anchor, died soon after, upon which the Kaffirs immediately concluded that the anchor was alive and had killed their king. Some such accident probably gave rise to the ancient Mohawk notion, that some great misfortune would befall any one who spoke while crossing Saratoga lake. A strong-minded Englishwoman, on one occasion, purposely did so; and, after landing, rallied her boatman on his superstition; but I think he had the best of it after all, for he at once replied, that the Great Spirit was merciful, and knew that a white woman could not hold her tongue.

We find, indeed, the worship of lakes and rivers, or traces of it, all over the world. Even our own island is full of sacred wells and springs, and Scotland and Ireland especially abound with legends about water-spirits. I have myself seen a well in Rosshire hung round with the offerings of the peasantry, consisting principally of rags and halfpence.

The worship of upright stones is also very widely distributed. This form of worship has been explained by M. Dulaure as arising from the respect paid to boundary stones. I do not doubt that, in the case of some particular stones, it may have so arisen. The heathen deity, Hermes, or Termes, was evidently of this cha-

acter, and hence we may explain the peculiar and apparently antagonistic peculiarities attached to him.

"Mercury, or Hermes," says Lempriere, "was the messenger of the Gods; he was the patron of travellers and shepherds; he conducted the souls of the dead into the infernal regions, and not only presided over orators, merchants, and declaimers, but was also the god of thieves, pickpockets, and all dishonest persons." He invented letters and the lyre, and was the originator of the arts and sciences. It is difficult, at first, to see the connection between these various offices, characterised as they are by such opposite peculiarities. Yet they all follow from the custom of making boundaries by upright stones. Hence the name of Hermes, or Termes, a boundary or terminus, while the name of the corresponding Roman deity, Mercury, is connected with the word "march," or boundary, whence our title of marquis, meaning originally a person to whom was entrusted the duty of guarding the "march," or neutral territory, which, in the troublous times of old, it was customary to leave between the possessions of different nations.

These marches, not being cultivated, served as grazing grounds; to them came merchants to exchange, on neutral ground, the products of their respective countries; here, also, for the same reason, treaties were negotiated. Here also international games and sports were held. Upright stones were used to indicate places of burial; and, lastly, on them were inscribed laws and decrees, records of remarkable events, and the praises of the deceased.

Hence, Mercury, represented by a plain upright stone, was the deity of travellers, because he was a landmark; of shepherds, as presiding over pastures; he conducted the souls of the dead into the infernal regions, because, even in the very early days, upright stones were used as tombstones; he was the god of merchants, because commerce was carried on mainly at the frontiers; and of thieves, out of sarcasm. He was the messenger of the gods, because ambassadors met at the frontiers; and of eloquence, for the same reason. He invented the lyre, and presided over games, because contests in music, &c., were held on neutral ground; and he was said to have invented letters, because inscriptions were engraved on upright pillars.

Stone-worship, however, in its lower phases, has, however, I think, a different origin, and is merely a form of that indiscriminate worship which characterises the human mind in one phase of development.

Fire, again, is worshipped all over the world. In ancient times it was far from being so easy to light a fire as it is now that we have lucifer-matches and various other appliances for the purpose. In some parts of Tasmania and Australia the natives, if their fires went out, preferred to go long distances to get a fresh spark from another tribe, rather than attempt to light one for themselves.

In somewhat more advanced communities, as, for instance, in some of the North American tribes, and in the familiar instance of Rome, certain individuals were told off, to keep a fire continually burning. Thus would naturally arise the idea that this fire was something sacred and holy. The name of the classical goddess of fire, Vesta, or Hestia, means, literally, a hearth.

The worship of fire naturally reminds us of that of the heavenly bodies, and especially of the sun and moon. When once the idea of religion had arisen, no one can wonder that they should be regarded as deities. To us, indeed, this worship seems to contain much that is grand; and while many writers have refused to believe it possible that man could ever really have worshipped animals and plants, almost all have regarded that of the sun and moon as natural and appropriate.

Yet the sun and moon do not appear to have suggested the idea of divinity to the savage mind by any other process than that already alluded to in the case of animals. The lowest races have never raised their minds to the contemplation of the sun or moon as deities. This worship commences only in the stage above Fetichism—that is to say, as a form of Totemism; but it reaches its greatest importance at a subsequent stage of religious development. Before quitting Totemism, it may be well to observe that even objects most inappropriate, according to our ideas, have been deified by various races.

Thus, in Central India, the Todas are said to worship a Buffalo-bull, pouring out libations of milk, and offering prayers to it. The Kotas worship two silver plates, which they regard as husband and wife. They have no other deity. The Kinumbas worship stones, trees, and ant-hills. The Toreas, another neighbouring hill tribe, worship especially a gold nose-ring, which probably once belonged to one of their women. Many other inanimate objects have also been worshipped; Debrosses mentions an instance of a King of Hearts being made into a deity.

The South Sea Islanders, who represent a distinctly higher phase of civilisation than the hill tribes of Hindostan, or the Red Indians of North America, present us also with a higher form of religion. Their deities are conceived as more powerful. In many

islands there are traditions of a powerful being who raised the land from below the waters, and in Tonga until lately, it is said that the very hook was shown with which this was effected; still the deities cannot be regarded as creators, because both earth and water existed before them. Neither was the religion of the South Sea Islanders connected with morality. Their deities were not supposed to reward the good, or to punish the evil. In the Tonga and other islands the common people were not supposed to have souls at all. In Tahiti the natives believed in a future life, and even in the existence of separation between the spirits, some going to a much happier place than others. This, however, was not considered to depend on their conduct during life, but on their rank—the chiefs going to the happier, the remainder of the people to the less desirable locality.

The Feejeans believe that, as they die, such will be their condition after death. Moreover, the road to *mbulu*, or heaven, is long and difficult; many souls perish by the way, and no diseased or infirm person could possibly succeed in overcoming all the dangers of the road. Hence, as soon as a man feels the approach of old age, he notifies to his children that it is time for him to die. A family consultation is then held, a day appointed, and the grave dug. Mr. Hunt gives a striking description of such a ceremony once witnessed by him. A young man came to him and invited him to attend his mother's funeral, which was just going to take place. Mr. Hunt accepted the invitation, and joined the procession, but was surprised to see no corpse. He asked where the mother was, when the young man pointed out his mother, who, in Mr. Hunt's words, was walking along "as gay and lively as any of those present." When they arrived at the grave, she took an affectionate farewell of her children and friends, and then cheerfully submitted to be strangled.

So general, indeed, was this custom in the Feeje Islands, that in many villages there were literally no old people, all having been put to death; and, if we are shocked at the error which led to such dreadful results, we may at least see something to admire in the firm faith with which they acted up to their religious belief.

It will be observed, that up to this stage, religion is entirely deficient in certain characteristics with which it is generally regarded as intimately associated. The deities are mortal, they are not creators; no importance is attached to true prayers; virtue is not rewarded, nor vice punished; there are no temples, or priests; and lastly, there are no idols.

Up to this stage, indeed, we find the same ideas and beliefs scattered throughout the whole world, among races in the same low stage of mental development.

From this point, however, differences of circumstance, differences of government, differences of character, materially influence the forms of religious belief. Natives of cold climates regard the sun as beneficent, those of the tropics consider him as evil; hunting races worship the moon, agriculturists the sun; again, in free communities, thought is free, and consequently progressive; despots, on the contrary, by a natural instinct, endeavour to strengthen themselves by the support of spiritual terrors, and hence favour a religion of sacrifices and of priests, rather than one of prayer and meditation.

Lastly, the character of the race impresses itself on the religion. Poetry especially exercises an immense influence, as for instance has been well shown by Max Muller and Cox to have been the case with the Greeks, the names of the Greek gods reappearing in the earlier Vedic poetry as mere words denoting natural objects. Thus Dyaus in ancient Sanscrit means simply the sky, and the expression the "sky thunders," meant originally no more than it does with us. The Greeks and Romans, however, personified Dyaus or Zeus; thus they came to regard him as a deity, the god of thunder, the lord of heaven,—and thus built up a whole mythology out of what were at first mere poetical expressions. Time, however, does not permit me to enter on this interesting part of the subject. I trust, however, that what I have said, shows that the opinions of savages as regards religion differ essentially from those prevalent among us. Their deities are scarcely more powerful than themselves; they are evil, not good; they are to be propitiated by sacrifices, not by prayer; they are not creators; they are neither omniscient nor all-powerful; they neither reward the good nor punish the evil; far from conferring immortality on man, they are not even in all cases immortal themselves.

Where the material elements of civilisation developed themselves without any corresponding increase of knowledge, as for instance in Mexico and Peru, a more correct idea of Divine power, without any corresponding enlightenment as to the Divine nature, led to a religion of terror, which finally became a terrible scourge of humanity.

RELIGION AND SCIENCE.

Gradually, however, an increased acquaintance with the laws of nature enlarged the mind of man. He first supposed that the deity fashioned the earth, raising it out of the water, and preparing it as a dwelling-place for man; and subsequently realised the idea that land and water were alike created by Divine power. After

regarding spirits as altogether evil, he rose to a belief in good as well as in evil deities, and gradually subordinating the latter to the former, worshipped the good spirits alone as gods, the evil sinking to the level of demons.

From believing only in ghosts, he came gradually to the recognition of the soul: at length uniting this belief with that in a beneficent and just Being, he connected morality with religion, a step the importance of which it is scarcely possible to over-estimate.

Thus we see that as men rise in civilisation their religion rises with them; that far from being antagonistic to religion, without science, true religion is impossible.

The Australians dimly imagine a being, spiteful, malevolent, but weak, and dangerous only in the dark. The Negro's deity is more powerful, but not less hateful. Invisible, indeed, but subject to pain, mortal like himself, and liable to be made the slave of man by enchantment.

The deities of the South Sea Islanders are some good, some evil; but on the whole, more is to be feared from the latter than to be hoped from the former. They fashioned the land, but are not truly creators, for earth and water existed before them. They do not punish the evil, nor reward the good. They watch over the affairs of men; but if, on the one hand, witchcraft has no power over them, neither, on the other, can prayer influence them—they require to share the crops or the booty of their worshippers.

Thus, then, every increase in science—that is, positive and ascertained knowledge in science—brings with it an elevation of religion.

Nor is this progress confined to the lower races. Even within the last century, science has purified the religion of Western Europe by rooting out the dark belief in witchcraft, which led to thousands of executions, and hung like a black pall over the Christianity of the middle ages.

Yet, in spite of these immense services which science has confessedly rendered to the cause of religion, there are still many who look on it as hostile to religious truth, forgetting that science is but exact knowledge, and that he who regards it as incompatible with his religion, practically admits that his religion is untenable.

Others, again, maintain that although science or religion cannot indeed be at variance, yet that the teaching of scientific men, or rather of some scientific men, is in open hostility with religion.

What justification is there, however, for this idea? No scientific man, so far as I know, has ever been supposed to have taught anything which he did not himself believe. That surely was their right—nay, their duty; their duty alike to themselves, to you—for their devotion to truth is their best claim to your confidence—nay, to religion also, for nothing could be more fatal to religion than that it should be supposed to require the suppression of truth.

No, the true spirit of faith looks on the progress of science, not with fear, but with hope, knowing that science can influence our religious conceptions for good only.

Whether, then, as some suppose, science is destined profoundly to modify our present religious views, or not—into which question I do not now wish to enter—no one ought, on that account, to regard it with apprehension, or with distrust.

Far from it, we must be prepared to accept any conclusions to which the evidence may lead; not in the spirit of resignation or of despair, but in the sure and certain hope that every discovery of science, even if it may conflict with our present opinions, and with convictions we hold dear, will open out to us more and more the majestic grandeur of the universe in which we live, and thus enable us to form nobler and, therefore, truer conceptions of religious truth.

The time, then, has surely now come, when scientific men need no longer stand on the defensive, but may call on the State, which is now making a great effort to establish a national system of education, and has ever shown itself ready to assist in the prosecution of scientific research—may call on the clergy, who exercise so great an influence—no longer to ignore in our elementary and other schools the great discoveries of the last thousand years, but to assist us in making them more generally known to the people of this country; confident that a better acquaintance with the laws which regulate the beautiful world in which we live, would not only diminish the physical evils from which we suffer, and add greatly to the general happiness, but also tend to develop our moral nature, to elevate and purify the whole character of man.

SOME lectures to working men and others, by Edward N. Dennys, have just been published by Mr. Burns, 15, Southampton-row, Holborn, W.C., price fourpence each. They contain plenty of pure thought and good advice.

Mr. MORSE'S public séances are still held regularly every Friday evening, beginning at eight o'clock punctually, at 15, Southampton-row, Holborn, W.C.; admission one shilling. The proceedings are usually of a very interesting character.

PSYCHOLOGICAL AIDS TO GEOLOGY.

ONE of the most remarkable books ever issued from the English press is *Nature's Secrets; or, Psychometric Researches*. By William Denton, Lecturer on Geology, Boston, United States, and Mrs. Elizabeth Denton. The work was originally published in America, under the title of *The Soul of Things*, which book has passed through many editions, and has a good sale up to the present time.

Mr. Denton begins his book by quoting instances how Hugh Miller and other individuals, at times, saw busy scenes passing before their eyes, when they were in darkness, and had their eyelids closed. He cites one instance of this kind which was narrated by Professor Stevelly, at the Leeds meeting of the British Association. Mr. Denton says that his attention was first seriously directed to the psychometrical powers possessed by human beings by the statements of Dr. Buchanan in his *Journal of Man*, volume one, page fifty-four, where he says:—"Out of a class of one hundred and thirty students at the Eclectic Medical College, Cincinnati, forty-three of them signed a declaration that when various medicines were enveloped in paper, so as not to be known, by holding them in their hands from five to twenty minutes, effects were produced upon them similar to those which would have been produced by the action of the same medicines administered in the ordinary way. . . . When an emetic was the subject of the experiment, the individual was able to escape vomiting only by suspending the experiment." It will be noticed that one in every three of the persons tested proved to be thus sensitive. Dr. Buchanan also stated that, about two years after making his first discoveries, he found individuals so sensitive, that the influence communicated by the writer to a letter could be recognised by them when the letter was placed in contact with the forehead, and, in some cases, the character and habits of the individual writing the letter could thus be given with wonderful accuracy. There is nothing new in this latter circumstance to Spiritualists; for this power is common enough among mediums.

Mr. Denton adds:—

"On reading the statements of Dr. Buchanan, I resolved to see what portion of them I could verify by experiment. My sister, Anne Denton Cridge, being highly impressible, was able in a short time, to read character from letters readily; and what was still more wonderful to us, and at the same time equally inexplicable, that at times she saw and described the writers of the letters and their surroundings, telling correctly even the colour of their hair and eyes.

"After testing this phenomenon thoroughly by numerous experiments, being intensely interested in geology and paleontology, it occurred to me that possibly something might be done by psychometry in these departments of science. If there could be impressed upon a letter the image of the writer and his surroundings during the brief space of time that the paper was subjected to their influence, why could not rocks receive impressions of surrounding objects, with which they had been in immediate contact for years, and why could not they communicate the history of their relationship in a similar manner to sensitive persons, thus giving a clue to the conditions of the earth and its inhabitants during the vast eras of the past?

"I accordingly commenced, some ten years ago, a series of experiments with mineral and fossil specimens, and archaeological remains, and was delighted to find that without possessing any previous knowledge of the specimen, or even seeing it, the history of its time passed before the gaze of the seer like a grand panoramic view; sometimes almost with the rapidity of lightning, and at other times so slowly and distinctly that it could be described as readily as an ordinary scene. The specimen to be examined was generally placed upon the forehead, and held there during the examination; but this was not absolutely necessary, some being able to see when holding a specimen in the hand."

Like Baron Reichenbach, Mr. Denton placed his sensitives in a dark room when trying his experiments, and he found the results to be rather better when their eyes were shut during the examination of the specimens. We will now quote from his book a few of his experiments:—

"A piece of quartz from Panama. Examined by my wife, Mrs. Denton. Saw it, but knew nothing respecting it.

"I see what looks like a monstrous insect. Its body is covered with shelly rings, and its head is furnished with antennæ that are nearly a foot long. It stands with its head against a rock that looks like this. I see an enormous snake coiled up among wild wiry grass. The climate of the country seems to be much warmer than this: the vegetation is tropical."

"The animal seen was probably a land crustacean of kind. The whole of the vision is evidently in harmony with the tropical condition of the country from which the specimen was obtained."

Here is an experiment with a fragment of volcanic matter:—

"Fragment of lava from Kilanea, or Hawaii, one of the Sandwich Islands.

"Mrs. Cridge. Specimen unseen by her. She had no idea of what it was, nor that I possessed any such specimen.

"I see the ocean, with ships sailing on it. This must be an island, for the water is all around.

"Now I am turned from where I saw the vessels, and am looking at something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean, and the water boils intensely. I seem to be standing on one side of it."

"The feeling of terror produced by the sight did not entirely

pass off for an hour. It seemed to be as great as if she had actually stood upon the spot and beheld the whole scene.

"Those who have read Mr. Coan's account of the eruption of Kilanea in 1840, will see the accuracy of the description. The specimen of lava examined, which was not larger than a hazel nut, was, I understood, ejected from Kilanea during that eruption, when, as Mr. Coan says, 'a river of fused minerals of the breadth of Niagara, and of a gory red, fell in one emblazoned sheet, one raging torrent into the ocean.'

"There can be no guess work about such a description as this. I am well satisfied that my sister had not the most remote idea of what the substance was that she was trying, until the vision was presented to her view, nor indeed then; and it will be seen, in the result of experiments that I shall present, that my knowledge had nothing to do with calling up these images before her."

Here are some experiments with fossil remains:—

"Out of a number of minerals and fossils lying upon the table, Mrs. Denton, with closed eyes, picked up one, no one knowing its character.

"I am in the ocean deep under water. I can see a long way, for the water is clear. There are millions of minute coral polyps busily at work. I am looking down upon them. I observe one kind of coral that is very peculiar, it is a foot in diameter at the bottom, and rises in terraces to the top where it is much smaller. I should judge this specimen to be coral, or something worked over by coral, though it feels nothing like it."

"On examination it proved to be a piece of flat coral about an inch long, and an eighth of an inch in thickness, from the Niagara group of the Silurian formation, at Lockport, New York."

In the next experiment he tried:—

"A small fragment of the enamel of a mastodon's tooth, cut off so that it might not be recognised, being about one-twentieth of an inch in thickness, and three-tenths of an inch in diameter. The tooth had been dug up by miners in search of lead, out of a crevice thirty feet beneath the surface, near Harvel Green, Wisconsin.

"Mrs. Denton. She did not see it, and had no idea of what it was.

"My impression is that it is a part of some monstrous animal, probably part of a tooth. I feel like a perfect monster, with heavy legs, unwieldy head, and very large body. I go down to a shallow stream to drink. I can hardly speak, my jaws are so heavy, I feel like getting down on all fours.

"What a noise comes through the wood. I have an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flap my face as I move my head. There are some older ones than I. It seems so out of keeping to be talking with these heavy jaws. They are dark brown, as if they had been completely tanned. There is one old fellow with large tusks, that looks very tough. I see several young ones: in fact, there's a whole herd.

"My upper lip moves curiously. I can flap it up. It seems strange to me how it is done.

"There is a plant growing here higher than my head; it is nearly as thick as my wrist, very juicy, sweet and tender, something like green corn in taste but sweeter. (Is that the taste it would have to a human being?) 'Oh no,' (appearance of disgust on the countenance), 'it is sickish, and very unpleasant.'

"The complete identification at times, of the psychometer with the thing psychometrized, or the animal with whose influence it is imbued, is one of the remarkable facts developed by our experiments."

The following is another of many experiments made by Mr. Denton, with reference to extinct animals:—

"In the summer of 1861, I obtained a small fragment from a slab containing the impression of two toes of one of the bird-like tracks from the Connecticut Valley. It was but a mere speck, not more than a quarter of an inch long and one-twentieth of an inch thick; but it was quite large enough to tell a wonderful tale.

"Mrs. Denton. Specimen not seen by her, and not a word had ever been uttered in reference to my possession of it; and since we were in the Far West at the time of the examination, she could have no idea of its original whereabouts."

"There is some magnetism* about this. I have a glimpse of a long, broad, flat place, frequently washed by water; it is sufficiently rolling, however, to prevent the water from remaining on it. Whether it is the edge of the sea or not I cannot tell, but there is before me a large body of water.

"I begin to get the outline of objects moving, some on this flat, and some among bushes that grow near there. One that I see attracts my attention much by its great singularity; it is, without exception, the strangest looking being I ever saw. (When I go back so far, there is a difficulty in seeing objects at a distance, which I think is owing to the thick heavy atmosphere of those early times). One of these animals is right before me now; it has a rather long small neck. A second one appears, with a flat head and a neck tapering rapidly to it. The first one has a flattish head, from that there is an angle to the back, and then another to the tail. As it moves, its back rises and falls, and it looks as if the arch of the back assisted in propelling it. Now I see three other backs, but no other part. (I had a glimpse just then of a turtle.) That animal I saw puzzles me; it seems to be deficient in legs, though I cannot see them distinctly. It goes very easily, though its motion is singular. Its legs are short, and the angles of its body are not far from the ground. It moves with a good deal of rapidity. It has flat looking feet, wide enough for it to balance itself upon. It has just two feet. There; I know what it is now. It is that two-footed reptile I have read about. From foot to foot it measures, I should think, about four feet."

"Second examination, made two days after, from a larger portion of the same slab.

"Its head very much resembles in form the head of a snake, and its neck is long and gracefully arched. Its scapula is long, extending on each side of the neck a little beyond its articulation with the humerus, which appears to be on the under side. At first I thought the scapula projected beyond the articulation, but I believe now that it is a bone united to it by a joint, and connected with other bones, that elevate what look like wings on each side of its body. Lifting its fore feet it can sit upon its hind foot, assisted by the tail; then, giving a spring, pass through the air for a considerable distance. It does not seem to move its wings during the transit, but they act like parachutes in its descent, and it comes gently down.

* London, 1863: Houlston & Wright.

* Mesmeric influence?

"I cannot see any teeth; but in place of them appears to be a bony gum. It is carnivorous, and feeds upon fish and reptiles. I can taste how sweet they were to it. It had a motion of its head among the weeds in the water, like that of a duck. There is something about it that resembles the opossum, but whether it is marsupial or not, I cannot say."

"In another experiment, Mrs. Denton said:—

"I see multitudes of objects. They swarm around me; there are fishes among them; they change rapidly. What strange-looking animals there are here. This seems to be the shore of the ocean, covered by the tide and then left bare.

"One animal I see with a very long neck; it has wings, but does not look like a bird; the wings are bird-like; but the animal is, I think, a reptile. There are many of them here, and they look like those I saw in Chicago, with a specimen from the Connecticut Valley. They have exactly the same appearance.

"I see another animal with feathered wings, but they are the coarsest looking feathers I ever saw. One is very near me, it is lightish-coloured with a reddish tinge. There are many among weeds that grow in stagnant water, of which there is a large body between here and the main land. The head and neck are reptilian in form; the mouth is large, and the jaws are very different from the bill of a bird. I see one drinking, but it does not raise its head to swallow as a bird does. It sits up like a bird, but has a slimy appearance, notwithstanding its feathers, which are thin and wide apart; they look stiff and unfinished. The bars on the shaft are widely separated, and the feathers look something like those of a drowned bird. I see some of these animals in the air; their wings are thick near the body, and gradually become thinner towards the edges, where they are membranous.

"Here is a large monster that looks as if it might devour all these, but it is sluggish in its movements. It is a reptile, with a head like a crocodile's, but larger. It has enormous jaws, large eyes, small neck, and broad shoulders. It is looking at the other animals and crawling softly towards them. It has a sly look. It is crested with an edge of thick points all along the back. I feel as if I shall be swallowed alive, with so many rapacious monsters around me.

"I see another animal, with a tail of great length, that curls round and round just like a snake. It looks like the body of a serpent joined to the body of a lizard. It may be five or six feet long, but the body is not more than two feet. I believe it could draw the head in and dart it out for some distance. It seems like a link between the lizard and the serpent. Its tail winds and unwinds rapidly, sometimes in the air, and sometimes on the ground."

"The only thought manifested here is, on the one hand, to devour, and on the other, to escape being devoured."

Some time ago the *Athenæum* reviewed the American edition of the valuable book from which these extracts are taken, and the chief point of the reviewer was to question the existence of the author, Professor William Denton. In the preface to the English edition, the publishers, Messrs. Houlston and Wright, of Paternoster-row, are pledged to the statement that they know Mr. and Mrs. Denton, and that both of them are persons of "unblemished character." To clear up the point raised by the reviewer, we sent to America for a biography of Professor Denton, written and published by Mr. J. H. Powell, Boston, United States, 1870, and from it we condense the following sketch:—

THE CAREER OF PROFESSOR WILLIAM DENTON.

Mr. WILLIAM DENTON was born at Darlington, England, January 8th, 1823. His father was a wool-comber, with three other children, and the whole family were Methodists, in very poor circumstances. When about ten years old other than theological books came into the hands of William Denton, in the shape of *The Penny Magazine*, *The Saturday Magazine*, and Chambers' works, and he acquired at this time a taste for geology. At eleven years of age he worked for an errand at Darlington, for half-a-crown a week, and he was afterwards employed by a Methodist preacher in Darlington, a grocer, of whose doings Mr. Powell's pamphlet gives anything but a flattering account. Denton afterwards became a teacher in a school at Darlington, and at fourteen he was apprenticed to Timothy Hackworth, of Shilton, to learn the trade of a machinist; his evenings he devoted to the study of geology, and he became a teetotaler. The making of the railway tunnel at Shilton furnished him with a rich supply of fossils. At the age of seventeen he began to lecture on Temperance and Methodism. After a time he became very heretical as regards Methodism; he entered himself as a student in the Normal Institute, Borough-road, London, and in six months was appointed to a school in Newport, Monmouthshire. He taught, lectured, and preached much, both in Newport and Cardiff, and his mind verged towards Radicalism and Unitarianism. It was dangerous work then to speak of Teetotalism in Wales, and in doing so he was frequently mobbed, as well as treated to dead cats and rotten eggs. While he resided in Newport, he became acquainted with the psychological works of Elliotson, Esdaile, and Ashburner, the result being that he discovered by practical personal experiments that mesmerism was true, so he added it to his list of lecturing subjects. Two years and a half of this work at Newport, made him a host of friends and enemies, and at the end of this time his father became bankrupt, whereupon he sent for the whole family to Newport, and worked harder than ever to support them. Soon afterwards he was dismissed from the school for heresy, and the family in their distress were helped by the Rev. G. Armstrong, Unitarian minister, Bristol, at a time when they frequently made a meal on cabbages alone. Denton, however, soon obtained a situation as clerk under the South Eastern Railway Company, at Ashford, in Kent. Here he studied geology, fell in love with Miss Catherine Gilbert, and began to be persecuted by theologians and politicians, for speaking that which he believed to be true. Once he sent a bellman round to announce a Sunday lecture on "The Hireling Ministry." The church minister told him he would lose his situation if he spoke, but finding that he could not thus silence him, went to the superintendent, and telegraphed to the railway directors. But Denton would lecture. A posse of special constables was sworn in, and when Denton began to speak, standing upon a chair, one of the constables pulled him off his chair by his coat-tails. The other constables crowded on him and pushed him along, till a friend drew him into his house, and asked him to speak from the window. This he did, and for an hour and a half held the crowd spell-bound with that eloquence

which the minister wished to use physical force to stop. His adversaries, however, succeeded in getting him dismissed from his situation. The local superintendent said that he parted from him with regret; he gave him an excellent character, also a present; his fellow clerks likewise all made him presents, and expressed their regret at losing him. He then left England for America, as he wished to live in a freer atmosphere, where men are less persecuted for speaking that which they believe to be true. In 1848 he landed in Philadelphia, and became a teacher at the village of Jenkintown; he rose by industry, sent to England for his father, mother, sisters, and Caroline Gilbert, his affianced. Soon afterwards he married the latter, but a sad cloud soon overspread his happiness, in the death of his wife. After various vicissitudes in life, he became acquainted with Spiritualism, investigated it, found it to be true, and added it to his list of lecturing subjects. He became acquainted with Miss E. Foote, a damsel who believed the present dresses of ladies to be expensive, uncomfortable, and impediments to exercise, so she braved public ridicule and the witticisms of street boys, by wearing the bloomer costume. Mr. Denton married Miss Foote, and at the present time he lives in a commodious house built under his own supervision, on ten acres of land at Wellesley, Massachusetts, where with his wife and five children, he loves to feel at home. He has written many books, is known as a first-rate geologist, and occasionally he gives standard public lectures on Spiritualism. Once, when in ill-health, he walked eleven hundred miles on a geological excursion to get well again, and in this pedestrian tour he reached the shores of the Gulf of Mexico. On this excursion he frequently became his own washerwoman, using a friendly river for a tub; he would often seek a retired spot, wash his solitary shirt, and lie in the sun until it was dry, till he became such an adept at the work as not to fear the criticism of professionals. He once spent nearly two summers in explorations in Tennessee and Colorado, during which time he made discoveries of veins of bituminous coal, and brought home the greatest number of fossil insects yet discovered in America, details of which may be found in *The Annals of Scientific Discovery*. Smiles would do well to include the name of William Denton in any future edition of *Self Help*.

THERE is some probability that a Spiritual Society will shortly be formed in Islington.

Mrs. HARDINGE.—Mrs. Emma Hardinge has given notice, in the United States, that she can accept no lecturing engagements there after October; she will be in London early in November, to aid the Spiritual movement here, during the next winter season. The *Echo* of Dunedin, New Zealand, contains the following:—"A correspondent, writing to the *Castlemaine Representative*, says that he (or she) 'understands that several enthusiastic Spiritist gentlemen of Melbourne have decided to introduce to the colony the celebrated lecturer, Mrs. Emma Hardinge, of the United States, and two mediums, for the term of twelve months. The expense of this speculation will be about 2,000*l.*, which has been guaranteed by several wealthy and liberal Spiritists of Melbourne. Mrs. Hardinge having lectured, and publicly answered questions in a clairvoyant state, in several of the principal cities of America, and having just completed a successful engagement in England, where she had large, respectable, and intelligent audiences, is about to return to the States, and it is supposed that she will be willing to accept the liberal offers made by the Spiritists of Victoria."

LYING SPIRITS.—An American newspaper, criticising Spiritualism, says—"So the case stands thus: We receive certain communications from some intelligence hitherto unknown. This intelligence claims to be the spirit or spirits of dead men. And certain phenomena are exhibited, certain facts are communicated, which are supposed to be evidence, going to show that these intelligences are what they claim to be. But they will lie, they admit it themselves. And the only argument we have to show that they would not deceive us as to their identity, is that 'they would not be willing to deceive on that point.' Why not on that? They do deceive on some points, and we cannot assume that they may not on all. So that the fact on which Spiritualism stands—the intercourse of men with the spirits of the dead—rests solely on the assertions of 'lying spirits,' assertions of spirits who have lied, and who, for aught any one knows, lie when they say they were once clothed with mortal flesh." This passage was read to the controlling spirits at the *Banner of Light* public circle, in Boston, U. S., Mrs. J. H. Conant, medium, and the following is the answer given by the spirits:—"We have something to say concerning it. In the first place, so long as this life continues to send liars out through the channel called death to the spirit-world, so long, in all probability, there will be liars dwelling there; and as the great highway between the two worlds is open for all—the saint and the sinner, the liar and the truthful spirit—all can take advantage of the means of return. This being true, you are as liable to entertain the liar as the truthful spirit. Society is at fault. It is not the fault of the spirit-world that you get lies from that world, but it is your fault. You teach them here to lie. In all your social intercourse you teach lying. You foster and nourish it as if it were a something upon which your lives depended. How is it in your mercantile pursuits in life? You never trade without telling, at least, a hundred lies? This is true. How is it with your politics? You lie at every turn you make. How is it with your religion? You mock your God with lies almost from your birth. Many of you say with your lips that you believe in a hell, a literal hell of fire and brimstone, while in your hearts you deny it. You claim—nearly every Christian does—to be walking in the footsteps of the meek and lowly Nazarene. There never was a greater lie. You claim to be religionists after the old stamp of Christians, as they came fresh from the hand of the meek and lowly Founder. And here you lie. And so your whole system of ethics is a system of lies. You teach your little ones to lie, unconsciously, perhaps, but nevertheless the lesson is given them, and they make large profit by it. They grow up in this school of deception. The little child practises it. The young man and the young woman practise it, and even the old man and the old woman, who stand tottering at the brink of the grave, practise it. How, then, can you expect that all in our life will be truthful spirits, since they enter the spirit-world precisely as they were? Thieves are no less thieves with us; liars are no less liars with us. Death does not change the spirit. It only severs the connection between the spirit and body, and sets the spirit free. If it has been brought up to lie here, it will not forget its bringing up in the spirit-world. If it comes back, the chances are more than equal that it will lie to you on coming back. It is its native element, so far as its earthly life was concerned. Time, circumstances, and the holy influences of the spirit-world, must be brought to bear upon it long ere it will outlive the shadow that has clustered around it through its earthly life."

ANTI-SPIRITUALISM.—Last month's *Scottish Congregational Magazine* contains an article headed "Spiritualism—What it is not," written by Professor Austen Phelps, D. D. He divides the article into four parts, thus; 1. Spiritualism is not science; 2. Spiritualism is not religion; 3. Spiritualism is not good morals; 4. Spiritualism, taken as a whole, is not good sense. The article is a poor one, and feebly written; not half up to the level of the Rev. Flavel Cook's lecture at Kingstons, against Spiritualism, printed in our last. When it is a fact that solid articles are moved by some unknown force, and that mysterious raps and blows throw the surrounding air into waves, so as to set up vibrations in the drum of the human ear, what palpable nonsense it is to say that such phenomena are out of the range of science. Another long article in the same journal, headed "Evil Times," complains that for the last 1800 years the world has been growing worse. Every intelligent person knows, however, that 1800 years ago we English were unpleasant, screeching, painted, murderous barbarians; that 400 years ago we were roasting each other in Smithfield, and torturing each other in the Tower of London; that ten years ago we were sending the police to seize the goods of our neighbours, to obtain property "to give to God and His house;" of course He was greatly pleased by such proceedings. As these things are now gone for ever, does the *Scottish Congregational Magazine* wish us to go back to them?

WINTER SOIREEs.—A statement was made in our last number relating to the probable inauguration of winter soirees, and we are now authorised to announce that Mr. Benjamin Coleman is making arrangements for conducting, under his presidency, a series of weekly meetings, to be held at the Assembly-rooms, Harley-street, for the purpose of hearing papers read upon Spiritualism and kindred subjects, and of inviting discussion thereon. Some prominent scientific and literary men have promised to take part in these meetings, and the eminent naturalist, Mr. Alfred R. Wallace, F.R.G.S., President of the Entomological Society, author of *The Malay Archipelago*, *Contributions to the Theory of Natural Selection*, &c., &c. will read the first paper, entitled, *An Answer to the Arguments of David Hume, Lecky, and others, against Miracles*. Mr. C. F. Varley, C.E., will also aid. These soirees will commence about the second week in November, and will be conducted much in the same order as those over which Mr. Coleman presided some three or four years ago. The first part of each evening will be occupied by the reading of a paper and a discussion thereon, and the rest by general conversation and friendly intercourse. Invitations will be freely extended to leading members of the scientific and literary societies of London. The expense of these soirees will be defrayed by voluntary subscriptions, and their continuance throughout the winter will depend upon the liberality of the subscribers. Communications upon the subject may be addressed to "Benjamin Coleman, Esq., 1, Bernard Villas, Upper Norwood, S.E."

SPIRITUALISM IN DALSTON.—A new society has been formed under the name of "The Dalston Association of Enquirers into Spiritualism." It says in its prospectus that "a desire for investigation being felt by many on reading or hearing of the phenomena of Spiritualism, a few individuals thought that if an association were formed, and investigation instituted, the facts of Spiritualism, if true, might be demonstrated. Accordingly a preliminary meeting was called, and this association formed on 16th September, 1870. Its purposes are the collection of facts through its own circle, or circles, so as to form a basis for an honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the movement known as modern Spiritualism. All enquiries to be addressed to the Secretary, Line Cottage, 74, Navarino Road, Dalston, E." The society has already enrolled twenty-two members, and intends to make arrangements for the delivery of public lectures on the subject in the Dalston, Hackney, and Kingsland districts. It is well managed, has a good energetic secretary, and records of manifestations observed are drawn up in a regular and business-like manner. Some partially developed mediums are among the members, and already some of the ordinary table manifestations have been obtained. The managing officials are—President, Mr. J. Watts; Vice President, Mr. Thomas Wilks; Secretary and Treasurer, Mr. Thomas Blyton; Recorder, Mr. George Blyton; Committee, Mr. James Baird, Miss Ellen Luckhurst, Miss Eliza Luckhurst, Mr. W. Pawley, and Mr. Job Sparey.

WINTER PUBLIC MEETINGS.—Mr. John Jones, of Enmore-park, South Norwood, informs us that it is known that there are a great number of Spiritualists anxious to act on their friends and the public, some by time, some by purse; but their latent strength is not developed, for want of a methodical organisation amongst Spiritualists. Intense interest has been excited in and out of the churches by the published narratives of spirit-power, and the public crave for information. As this can be given without in any way interfering with the theological "isms" in and out of the churches, it has been decided that a series of public meetings be held in the several postal districts; that those meetings be addressed by men well known as having had experiences of no ordinary kind, and as far as time will allow, they will answer questions put by the audience. The committee of speakers already consists of Messrs. S. C. Hall, D. D. Home, H. D. Jencken, J. Jones, I. Perdicaris, and C. F. Varley. There is also forming a press committee of equal standing; gentlemen accustomed to literary duties, and whose pleasure it will be to collect facts and forward them to the metropolitan and provincial newspapers, with any comments needed. To divide the labour, a third committee is forming, whose duties as a "details" committee will be, to attend to the engaging of halls, finances, &c. Thus, the whole movement will be conducted by three divisions of workers: the speakers, the press, and the details committees. There will be, say, three public meetings held in each of the postal districts, so that the Spiritualists in the several districts may heartily co-operate. Possibly, one or more central meetings will be held, and then close the campaign by a Spiritualistic soiree at the Crystal Palace, or elsewhere. It is expected that the meetings will be self-supporting, but to meet possibilities, a guarantee fund of £100 has been suggested, so that if the expenses exceed the income, the weight may fall on those who are ready, by means of the purse, to supply their portion of the needed energy. It is arranged that Spiritualism be introduced at the first public meeting in each district, by a lecture on the "Blending of the Natural with the Supernatural," illustrated by dissolving views. The first of the series will be held at the Assembly-rooms, 143, Gower-street, on Monday, the 14th of November, 1870, at 7.30 p.m., for the west-central district.

"The Spiritual News."

THE First Number of *The Spiritual News*, published monthly, Price One Penny, will be issued on the First of December next. The First Twelve Numbers will be sent free by halfpenny post, to those who remit the Publisher Eightpence in payment; or three copies of each of the first twelve numbers free by post for Three Shillings and Sixpence.

London: E. W. Allen, 11, Ave Maria Lane, E.C.

CHARGES FOR ADVERTISEMENTS.

1. Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.
2. General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.
- Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.—
3. General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.
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- Ten words are allowed to the line, and six figures or initial letters count as one word.
- When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.
- The power is reserved of refusing to insert any advertisement.
- Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C.

To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small. Communications intended for the Editor should be by letter only, addressed to the care of the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C. Until the *Spiritualist* movement in England, together with this journal, have both grown considerably, time cannot be spared for personal interviews on subjects connected with the literary work of THE SPIRITUALIST, but all letters will meet with careful consideration. THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have crochets which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted. Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

To Subscribers.

The first eighteen numbers of THE SPIRITUALIST will be forwarded regularly by halfpenny post to subscribers, who remit five shillings and threepence in payment to Mr. E. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's Church-yard, E.C. No notice will be taken of orders received unaccompanied by a remittance. When the day of issue chances to fall upon a Sunday, this journal will be printed on the preceding Saturday, and published on the following Monday. The *Spiritualist* is registered for transmission abroad.

The Spiritualist.

SATURDAY, OCTOBER 15, 1870.

PROFESSOR DENTON'S RESEARCHES.

In another column are recorded some remarkable experiments by Professor William Denton, wherein psychological powers are employed to unravel some geological mysteries. Although the narrative of experiments is thoroughly trustworthy, be it remembered that next to nothing is yet known of those conditions which make clairvoyance sometimes reliable and sometimes unreliable. Therefore, while recognising the enormous value that may possibly belong to the method of research, and admitting the fact that pieces of rock consist of something more than Dalton's rigid atoms, judgment on the reliability of the revelations themselves should be suspended, until more light has been thrown by experiment upon the question herein raised.

* THE Address of Mr. and Mrs. Guppy is changed; it is now 1, Morland-villas, Highbury Hill-park, London.

THE SERVICES AT THE CAVENDISH ROOMS.—Last Sunday evening, Mr. J. J. Morse, trance-medium, lectured under spirit influence at the Cavendish-rooms, Mortimer-street, Regent-street. There was a large attendance, and Mr. Fabyan Daw conducted the proceedings. The address given through the lips of Mr. Morse, was of a very philosophical and high-class character, and of much interest to the listeners. The subject was "The Social aspect of Spiritualism." While Mr. Morse is under control, the communicating spirits cannot see the audience, in consequence, they state, "of his clairvoyant faculties, or spiritual sight, not being developed." Last Sunday they moved him about more than usual on the platform, and the result was that most of the lecture was delivered while he stood sideways to the listeners, who were doubtless supposed to be facing him. Mr. Morse will lecture under influence at the Cavendish-rooms, next Sunday evening (tomorrow), as well as on several succeeding Sunday evenings. The proceedings begin at seven o'clock, and there is a collection at the close.

SPIRITUAL MANIFESTATIONS.

TABLE MOTIONS WITHOUT CONTACT WITH HUMAN BEINGS—SPIRIT VOICES—SEEING MEDIUMSHIP—TEST MEDIUMSHIP—FRUIT AND FLOWERS BROUGHT TO THE CIRCLE.

Last Wednesday night a *séance* was held at the residence of Mrs. C. Berry; the members of the circle were Mrs. Guppy, of 1, Morland-villas, Benwell-road, Highbury-hill-park; Miss Elizabeth Neyland, of the same address; Mrs. Berry; Mrs. Olliver; Dr. Dixon, of 8, Great Ormond-street, W.C.; Mr. Frank Herne, and Mr. Harrison. The *séance* was held in a small room, where there was no possibility of anybody moving about freely in the dark, without constantly coming into contact with furniture or the members of the circle. It was illuminated with one candle, which, with a box of matches, was placed in the charge of Dr. Dixon. The table was a light round one, with a top about one yard in diameter.

The instant the members of the circle sat round the table, it rose in the air whilst nobody and nothing was touching it; it moved vertically up and down with a steady "pumping" motion, rising steadily sometimes about a foot and sometimes six inches from the floor. When the points of the fingers of those present were placed on the surface of the table, its motions were more vigorous, and it then rose with ease sometimes till its feet were more than half-a-yard above the floor. When the candlestick and lighted candle were placed on the centre of the table, no perceptible difference in the movements was observed. These manifestations lasted about five minutes. Dr. Dixon then took the candle off the table and blew it out, at a moment when the points of the fingers of the other members of the circle were upon the top of the table.

The instant the light was extinguished, the table rose swiftly and steadily in the air, clear of the fingers, gently tapped some of the members of the circle on the head with its feet, and then was let down noiselessly into its place, all within a few seconds after the light had been put out.

Then flowers, covered with dew, were showered upon the table and those present, as usual in Mrs. Guppy's mediumship. By raps, Dr. Dixon was told to light the candle, when the flowers were not only seen upon the table, but the heads of Mrs. Berry, Mr. Herne, and others, were tastefully decorated by them. With regard to this manifestation, Mrs. Guppy, before the circle sat, expressed a strong desire to withdraw with some of the ladies, and put on fresh clothes altogether, as a proof that she entered the room with no flowers in her possession. This desire was overruled, on the ground that it would take up too much time, that the members of the circle knew perfectly that they had not assembled to cheat each other, that it could be done at another time before selected witnesses, for the benefit of the public, and that it had been done on previous occasions, at the house of Mr. S. C. Hall, F.S.A., and of the Duchess of D'Arpino, as narrated in the last number of *The Spiritualist*. Later in the evening, apples, as well as flowers, were thrown upon the table, and the flowers were arranged on the table in little heaps—one heap before each member of the circle.

Once or twice, directly the light was extinguished, sofa-cushions, and articles of dress and drapery, as well as a blanket which had been pulled out from somewhere in the room, were deposited upon the sitters, who were found to be decorated by them most elaborately and fantastically, when a light was struck. In fact, the whole room was in confusion, and the large cushion about four inches thick, and several feet long, which previously had been upon the bottom of the sofa, was found with one end under the table, and the other curled over the knees of Dr. Dixon. Dr. Dixon sat facing the sofa, and the only way this large cushion could have reached him, was by passing over the heads of those sitting opposite to him.

Then, in the dark, the spirit voices, which have recently been developed in connection with Mr. Herne's mediumship, made themselves heard now and then, in short sentences, with considerable intervals between each sentence, as if the manifestations were produced with difficulty. The speakers seemed from the sounds, to be floating above the heads of those present. One of the voices, said to be that of a deceased sailor, was a powerful roar of a startling character; such a volume of sound and wind could not have come from the lungs of any mortal in the flesh present in the room.

While the voices were speaking from somewhere above the table, and while Mr. Herne, in a sleepy or semi-trance state, was passively resting his head on Mr. Harrison's shoulder, Dr. Dixon, without instructions, suddenly struck a light. A deep voice, which came from Mr. Herne's left side, exclaimed at the same instant "Put out that light," and Mr. Herne sprang up with a cry of pain, and said that he felt "as if his heart had been cut out." The company were startled by this painful incident, but Mr. Herne was speedily restored to his normal condition, by some mesmeric passes made over him by Mrs. Berry at his request.

At another part of the dark *séance*, Mr. Herne stood up in front of his chair, and Mr. Harrison placed his hand on him while he so stood. Suddenly Mr. Herne was lost to the touch, at the same instant he was heard on a sofa at the other side of the room, at the same instant also Mrs. Guppy exclaimed that something had touched the top of her head. It is thought that Mr. Herne's instantaneous translation to the sofa took place over the heads of the sitters and table between him and the sofa.

Miss Neyland, who has the gift of spirit vision, and who was a stranger to all present but Mrs. Guppy, then said she saw a military gentleman standing near Mrs. Olliver; she minutely described the features and uniform, and Mrs. Olliver said that there was no doubt that it was her father. Miss Neyland then saw a spirit near Dr. Dixon, who was recognised from the description, and another near Mr. Harrison, who was not recognised. Then she saw a child near Mrs. Berry, and Mrs. Berry asked for a proof of the personal identity of the child. Miss Neyland then saw the spirit writing, and at last the word "Berkeley" was given, and the name of an uncle of the child. Mrs. Berry asked for "more." The talking of the members of the circle disturbed the writing, but, when they were silent Miss Neyland said "It is Berkeley-street." Mrs. Berry said "What tune was playing in the street just before you died?" Raps then beat a tune on the table. Mrs. Berry said "That is wrong, think again." After some delay, the raps played "Annie Lannie."

Mrs. Berry then explained that the little girl died in Berkeley-street, Berkeley-square, that shortly before she died, the tune of "Annie Lannie" had been played in the street, and that the name of the uncle had been correctly given.

Miss Neyland said that she saw a numberless concourse of spirits, most of them of exceeding loveliness, watching the proceedings. Mr. Herne saw at intervals only, but never so much as Miss Neyland, whose clairvoyant powers are more developed; what he saw agreed with that which Miss Neyland saw. One spirit, who was seen by both of them, was seen by

other members of the circle, as a brilliant light over the head of Mr. Harrison, who saw nothing. On being told a spirit was there, he looked up, and instantly all the members of the circle, who did not know that this motion had been made, said that they saw the light descend and wane. Miss Neyland said to him, "The spirit is going to touch your hand;" one hand was on his knee, palm uppermost, several inches beneath the edge of the table; the instant the remark was made, it was tapped several times in the centre of the palm; there was no noise or rustle, and the sitters on each side of him were motionless. At the close of the *séance*, Mrs. Guppy narrated the following incident, and gave permission for the publication of the same:—

A few days ago a strange lady called upon her (Mrs. Guppy), and said that "something" which had a very disagreeable influence over her followed her wherever she went; she had read in *The Spiritualist* newspaper of last month the account of Mrs. Guppy's spiritual powers, so had come to ask if she could tell the nature of the trouble.

Mrs. Guppy said that she could not. Miss Neyland, who was in the room, said, "I can. There is a man standing near you with his hand to his throat. Now he throws back his head, and it nearly falls off, for his throat has been cut so as to almost sever it from his body."

The lady, upon hearing this, fainted. The witnesses were frightened, but with the assistance of Mr. Guppy, the lady after some little time recovered consciousness. She then, in an agitated manner, said that she had not treated her husband well, and that he in consequence had cut his throat; before he did so, he made a will which left her in very comfortable circumstances.

The lady then left, without giving either her name or address.

At supper, after the close of the *séance*, the table, with all the things on it, was several times moved about for a foot or more, with nobody touching it. An attempt was made by the spirits to elongate and expand the body of Mr. Herne, but the effects were so small, that the experiment was inconclusive, therefore a failure.

We are very glad to hear that Miss Neyland, who is a physical as well as a seeing medium, will follow mediumship as a profession; she will not, however, receive strangers without an appointment having been previously made, or without an introduction. We have seen too little of her mediumship to say much about it at present, but if it is always of the satisfactory character witnessed last Wednesday, it will be a great boon to the public to get the chance of seeing good manifestations on payment. Good test mediums, who can give proof to strangers who visit them of the personal identity of their spirit friends, are much wanted in London, especially now that there is so much pressure upon the time of the few thoroughly satisfactory mediums, that it is difficult to obtain sittings with them.

MRS. EMMA HARDINGE will return to England about the middle of next month, and her inspirational oratory will powerfully aid the spiritual movement in this country during the coming winter.

THE excitement caused by Dr. Newton's visit to Maidstone has not yet subsided. The *Maidstone Telegraph* is now printing much correspondence about Spiritualism, and the vicar of All Saints, Maidstone, has been preaching against communion with spirits.

SPIRITUALISM IN BIRMINGHAM.—In Birmingham the Spiritualists who are known to each other as such, do not yet number one hundred. An attempt to unite in an organised local movement was made by them there some little time ago, but sectarian differences caused divisions and failure.

NEW SPIRITUAL PERIODICALS.—The Rev. F. R. YOUNG, of Rose Cottage, Swindon, Wiltshire, is going to bring out a theological journal in connection with Spiritualism, to be published monthly, price twopence. The title will be *The Christian Spiritualist*, and it is intended to represent the religious views of "all who profess and call themselves Spiritualists, but who, at the same time, receive Jesus Christ as their divinely appointed Teacher and Master. Mr. Young says that he requires literary and not money aid from those who are inclined to favour his plans; also that the first number of the new journal will be published on the first day of January next. Those, then, who favour the step cannot do better than to write to Mr. Young at once. The first number of *The Spiritual News*, price one penny, will be published by Mr. E. W. Allen, 11, Ave Maria-lane, London, E.C., on the 1st of December next. It will be published monthly, as already announced, and in connection with this journal, *The Spiritualist*. *The Spiritual News* will consist almost exclusively of news and shorthand reports. It will ease the present pressure on the space of *The Spiritualist*, enable us to speak to our readers fortnightly, instead of monthly, and be a means of more efficiently and quickly recording the large amount of public work in connection with Spiritualism which will be performed by many earnest workers during the coming winter.

DR. NEWTON'S DEPARTURE.—Dr. Newton sailed for the United States from Liverpool, about three weeks ago, and a few evenings previously was present at a reception at the house of Mr. and Mrs. Tebb, of Camden Town. We have more information to give about Dr. Newton and his good words and works, but it is crowded out of this issue. Dr. Newton's presence in England has done a vast amount of good to the Spiritual cause, despite the abuse and misrepresentation of him in the newspapers, and this remarkable medium leaves our shores with the satisfaction of knowing that he has done nothing here but good to everybody, and relieved some thousands of persons of terrible afflictions. The following letter of his to the Spiritualists of America, was published in the *Banner of Light*, received here by the last mail:—"London, Eng., Sept. 9th, 1870. DEAR FRIENDS.—My labours in this country are drawing to a close, and I shall leave for home in the steamer "City of Paris," to sail Thursday, 22nd inst. I have done a great work here and made hosts of friends, and received the utmost kindness, except from the hirelings of the daily papers. Thousands of people have been cured of their diseases—many having maladies without hope—after having for years tried every other practice. The masses of the people here are ignorant, and many ascribe this wonderful power of healing to evil influences, as some do in our own country. Spiritualism is very little known here, especially among the lower classes. There are some prominent persons who believe in the phenomena. But a change and interest are already apparent, since the people have seen the good effects in the healing power. But do not be deceived about the influence of the cause here, for it is yet a stigma for any one to acknowledge spirit communion, and it need not surprise you when you consider how they have been bound and fettered in creeds and dogmas for generations, and hardly any one dares to think and speak liberally on a religious subject. There are, however, a few noble souls who do this in the broad light of day. I expect to arrive early in October, and purpose to commence to heal in Boston about the 12th. Yours sincerely, J. R. NEWTON, M.D."

Poetry.

MILTON'S LAST POEM.

I AM old and blind;
Men point at me as stricken by God's frown—
Afflicted and deserted of my mind;
Yet am I not cast down.

I am weak, yet strong;
I murmur not that I no longer see.
Poor, old, and helpless—I the more belong,
Father supreme, to Thee.

Oh! Merciful One!
When men are farthest, then art Thou most near:
When friends pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Breaks in upon my lonely dwelling place,
And there is no more night.

On my bended knee,
I recognise Thy purpose clearly shown:
My vision Thou hast dimmed, that I may see
Thyself—Thyself alone.

I have naught to fear:
This darkness is the shadow of Thy wing:
Beneath it I am almost sacred: here
Can come no evil thing.

Oh! I seem to stand,
Trembling, where foot of mortal ne'er hath been;
Wrapped in the radiance of Thy sinless hand,
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes—
When airs from Paradise refresh my brow—
That earth in darkness lies.

In a purer clime
My being thrills with rapture. Waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift Divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine.

ELIZABETH LLOYD.

Correspondence.

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

SCRIPTURAL SANCTION OF SPIRIT COMMUNION.

SIR,—Startled by the accumulation of facts narrated by credible witnesses,—that spiritual beings are exercising power over organic and inorganic substances, and that they commune with human beings and give advice and warning; and that those ethereal beings are disembodied men and women,—apparently there has arisen a deep seated fear in the minds of Christians, that the proceedings of Spiritualists in publishing such knowledge, in witnessing spirit-power phenomena, and in communing with those spirits, are contrary to the Divine Will; that they are "forbidden," and therefore it is clear that, as God will not co-operate with those who act contrary to His laws, it is certain that the signs and wonders now taking place are by "The Devil," or more elegantly, by "Satanic agency."

It is our duty to prove from the Bible, that such statements are untrue, and arise from completely losing sight of the fact that the commands were to avoid intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Canaanites, &c., would give the Jews false information, and thwart, as far as in them lay, the Divine plans continually unfolding to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilisation and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Christ" dispensation, which may be called Spiritualised Israelism. But, be it remembered, that in no one instance did Moses, did "the Lord" forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work, and saying, "You and I are forbidden to consult witches on pain of death," and yet without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we shall now prove—remembering these words are written, not for Atheists or for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made in or about the year 2,909 B.C. (1 Sam. ix. 9). Before-time, in Israel, when a man went to *inquire* of God, thus he spake:—"Come, let us go to the seer;" for he that is now called a prophet was before-time called "a seer," in our day "a medium;" and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 20: "Behold I send an angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*)." Turn to 1 Sam. ix. 6-8. We find that Saul had lost his asses. He could not find them. His servant advised him, "Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, to tell us the way (to the asses)." Samuel's "Satanic agency" powers, as they would now be called, were well known to the "maidens" of the district; for Saul was directed by them which way to go to find the seer. He went, but in the mean time, the Lord showed his approval of the whole, by telling the medium Samuel, "in his ear," that is, by voice, "Tomorrow I will send thee a man thou shalt anoint to be captain over my people." This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death, was in the year 2,513 B.C. Saul going to Samuel, the seer, with a three-

pence farthing fee in his hand to know where his asses were, was 396 years after. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, instead of being anointed the king of God's chosen people.

We pass on. By and by Samuel dies; Saul is king. He neglects God's commands, and is rejected; he *inquires* of God's seers, but could not get a response; not because it was forbidden, but because, when he *inquired* of the Lord, the Lord answered him not; neither "by dreams, nor by Urim, nor by seers," three modes of communion. Saul, therefore, restless and anxious, finding the communion through the Jewish seers shut up, went to a forbidden seeress—a witch, a pagan. Samuel answered the call or incantation, and conversed with Saul; and the witch prophesied,—that is, revealed Samuel's statement,—that "to-morrow thou and thy sons will be with me," showing that the heaven of Samuel was not far off, and that Saul and sons were to be in his company the next day.

The word "angel" signifies "messenger," or "bringer of tidings." When the Queen of England sends a message, or the statesman in power acts in her name, we sink the messenger, and say, "the Queen's commands." So in Scripture, we have, "The word of the Lord came," the "angel from the Lord," or "of the Lord," or "the Lord appeared." Who were those angels? Evidently they were disembodied human beings. We so think, because Samuel was a human spirit, and appeared as a human being; the other messengers or angels who appeared to the seers *invariably* appeared in the shape of men, acted as men, spoke as men commissioned by God; and to confirm this statement, in the next issue of *The Spiritualist*, space permitting, additional proof will be given out of the oracle of truth—the Bible. JOHN JONES.

Enmore-park, Norwood Junction.

MR. VARLEY'S EXPERIMENTS.

SIR,—A passage in the letter from Mr. Varley to Mr. Crookes, which appeared in your issue of July 15, interested me much.

Mr. Varley says, that in a darkened room, about which were distributed a number of conducting wires, so arranged that the current passing through them might be varied in direction or diverted altogether; he grasped any wire which his hand in groping about happened to touch. He then enquired through the medium whether or not a current was passing along it; and in case of an affirmative answer, he further asked the direction of such current. This, he says, he repeated, as far as his memory serves, ten times, and every time the reply given was correct. Now I assume—and I think myself quite warranted in so doing, when dealing with an experiment conducted by a man of Mr. Varley's scientific attainments—that the wires were so arranged that the chances of touching a charged and an uncharged one were equal. What then is the probability that this result—ten questions asked and ten correct answers given—was accidental?

Take first the simplest case and suppose that all the wires touched were excited, so that no opportunity was afforded for putting the second query concerning the direction of the current. To the first question the medium must reply "Yes," or "No," and the chances are equal. The probability of a correct answer may therefore be represented as $\frac{1}{2}$. The same may be said of the second. The chance therefore that *both* will be right may be represented as $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{4}$.

The probability that the answers to *all* the ten questions will be given correctly, may therefore be represented as $\frac{1}{1024}$; that is, the chances are more than a thousand to one against it.

But supposing a charged wire was touched every time, and then an opportunity afforded for a second question. In that case twenty answers were rightly given instead of ten, and the probability that such a result would arise from accident, may be represented as $\frac{1}{1048576}$, that is, the chances are more than a million to one against it. Probability so high as this is practically all but a certainty.

But most likely both charged and uncharged wires were touched, for example, five of each, and the probability that the correct answers were only coincidences would then be $\frac{1}{32768}$, or 1 in 32,768. My object in writing the above is simply to supply an argument tending to exclude the supposition (a not unnatural one) that the medium guessed the answers, and happened to do so correctly. I have tried to show the high improbability of such an occurrence. If I am in error in any degree, I trust some better mathematician than myself among your readers will set me right.

I give no opinion for or against the Spiritual theory, being quite unable as yet to form one, but I cannot help wishing that Mr. Varley would repeat and publish experiments whose results can be reduced to mathematical expressions.

Should you think these remarks worth a place in your columns, they are at your service. TRUTHSEEKER.

SPIRITUALISM AND MONEY MATTERS.

MR. C. W. PEARCE, of 6, Cambridge-road, Kilburn, London, has favoured us with the following narrative. It may be explained, for the benefit of outsiders, that impressionable mediums are very sensitive at spirit circles, and very often know and state the names of spirits about to communicate, because they feel certain sensations, when particular spirits known to them make preparations for signalling. They also often get messages in words by impressionable mediumship. Here is the statement:—

"It is often said by those who, hearing only of the phenomena of Spiritualism, and not searching out the great truth, which the phenomena are intended to, and do reveal to earnest seekers—viz., the continued active interest taken by the loved ones who have been transferred by death to the spiritual plane of existence, in the affairs of their friends and relatives remaining on the earth plane." Of what use is all this "tipping" and "rapping" of furniture; no good comes of it? If the spirits would give us information as to how to get on in the world, we could see its use, and should believe in it." One dear friend said to me (now about two years ago), "If my father would tell us how to recover the bonds, I would believe in his presence, and also in Spiritualism." Little knew that friend that his father was present, heard the remark, and determined if he could obtain the necessary assistance, that the bonds should be recovered, and his son convinced of the reality of his presence, and active participation in all that conducted to his welfare. And how the father accomplished his purpose, the following condensed narrative will show.

Many of the persons hereafter mentioned were passive actors, and knew nothing of the spirit-power controlling their movements; their participation in the matter being to them purely a business one; and if this account finds its way into their hands they will be as much astonished as will those who never

before heard of a "dead man" assisting to recover property considered by his family to be absolutely lost.

The object in publishing this is, by appealing to the material mind of man, to convince him of a real, and consequently, material existence hereafter; and such an existence as does not (in God's infinite love and wisdom) prevent him from taking an active part in so-called worldly affairs. And it is published by the special desire of the chief actor therein—namely, John Bream, late of 8, Camberwell New-road, London, and who is now standing by my side.

In July 1865, John Bream, then of 8, Camberwell New-road, London, went to visit his son, a merchant in Norwich. After a sojourn with them of nearly two months he was taken ill, and died at his residence in the Town Close, on the 7th September. Two months after, his wife Martha Bream, died also; she being at her own residence in Camberwell New-road.

After the death of both Mr. and Mrs. Bream, the executors proceeded to dispose of the property they had left behind. The will directed that certain bonds and stock certificates which John Bream had held for many years should be converted into money; and the executors proceeded in the terms of the will to dispose of the bonds and stocks. The iron chest was opened, and the various securities taken out and checked; but one parcel of bonds, having a nominal value of £10,965 was missing, although the coupon sheets were there. Diligent search was made, but they were not found; advertisements were inserted in the *Times* of February, 1866, but no information could be obtained respecting them, and they were considered lost, or destroyed in error. The family, with one exception only (that of his eldest daughter) considered the loss absolute. Three years passed away, the property had been divided; an accountant had been employed to separate John Bream's estate from two others, to which J. Bream was executor, and which trust had by his death devolved upon his only surviving son, Mr. Charles J. Bream, of Norwich. The accountant's work was passed by Mr. C. J. Bream, and the account was sent up to Mrs. Martha Pearce, of 34, Lower Tulse-hill, London (the eldest daughter), for her inspection. She demurred to its correctness, but could not detect any error. The accountant was again consulted, and confirmed his work, and the account was finally passed, much to the dissatisfaction of Mrs. Pearce, who was, however, compelled to submit, because she could not positively point out any error.

A few weeks passed away, and when Mrs. Pearce mentioned her dissatisfaction to the writer of this (her eldest son), who was immediately impressed by John Bream (deceased), his grandfather, to go to Norwich and examine the accounts independently on behalf of the family in London. The executor was communicated with and consented; but said, "It will be a waste of time and expense." I (the writer, who am a medium) started for Norwich in January 1869. On my way I called at Cambridge, and there saw an old friend, Mr. T. R. Bryant, of 19, Market-street, who invited me to stay the night; I accepted. He thereupon invited several friends to meet me. During the evening the conversation turned upon Spiritualism, and a *séance* was agreed upon. Two circles were formed; one of which was composed of the following persons—Mrs. Bryant and her eldest son, Mr. and Mrs. John Lincoln, of Sidney-street, Cambridge, and myself (C. W. Pearce). Very soon our spiritual friends made known their presence, and a communication was spelt out to myself from my grandfather Bream; but the spiritual being who was the actual communicator, was my father's mother, who had been, at that time, about seventeen years in the summer land of existence; she gave the message to me for my grandfather, because he had not learnt how properly to move the table. The communication was as follows:—"Go to Norwich to-morrow, my dear boy; God will bless your efforts, and you will be successful." I explained to the friends present the purport of the message, and remarked, "I hope I shall be!" On the morrow I reached Norwich; on the next day, Wednesday, my uncle, Mr. Bream, gave me the books relating to the estate, and which I had never before seen. In a very few minutes I was impressed to look carefully down a particular page in an old book (and one, which it afterwards appeared, had not been given to the accountant, because it was supposed to have been of no use; but this I did not then know) and there discovered that sums amounting to between £300 and £400 had been placed on the *debit* side of Mr. Bream's ledgers instead of the *credit*; thus making an error of nearly £800 against his estate. I immediately pointed out the discovery to Mr. C. J. Bream, who said, "I shall not accept the money, until the accountant confirms you." The accountant, Mr. Henry Ludlow, Manager of the National Provincial Bank of Norwich, was sent for; he came, examined the book, and confirmed the discovery, adding, "Had I seen this book, Mr. Bream, you would have saved this trouble, and your nephew also."

This discovery excited a desire to ask my grandfather, whether he would throw any light upon the whereabouts of the bonds before-mentioned; and my father and mother visited Mrs. Mary Marshall, medium, who then resided at 13, Bristol Gardens, Maida-hill, where they each were told a different tale, by a person who personated my grandfather. Each tale was false. On the occasion of my father's visiting Mrs. Marshall, after the message had been given to my father, an audible voice, heard by all in the room, addressed me, saying, "Don't you trouble your head about the bonds, my dear!" I asked, "Who speaks?" and the voice replied, "Your grandmother." I, therefore, having experienced the value of following rational advice, did not trouble myself any further about the bonds, except to ask my grandmother, at a *séance* held by my mother, father, and self, at my father's house, "What she had done with them," to which she replied, "I destroyed the bonds, thinking, when I received the last issue of coupons, that the talons to which the coupons were attached, were new bonds." This was confirmed by my mother, who remembered her mother telling her, she had seen some pieces of a bond. I further asked, "Whether my grandfather could assist us to an equivalent for them from the Government," and he replied, "That he did not then know, but would do all he could, and then tell me."

Twelve months elapsed, the bonds were not thought of, except as irrecoverably lost. Again I was in Norwich: it was February in this year; and I was visiting at the house of E. D. Rogers, of Old Palace-road. He and his family and I held a *séance*; Mrs. Rogers and I were the only persons at the table, when a message was given to me by my sister Clara, who had been fifteen years in the golden land (*dead* is the word better understood by most; *we* do not recognise death). She said, "My dear brother, you must go up to London on Monday, on important business, which you alone can execute satisfactorily." I replied, "Tell me, what for." She added, "Not now, go up and see." I told her I wouldn't do it, I was very busy; and though I grieved to wound her by not acting according to advice, I knew she would be the first to commend me for

using my own judgment, and not, without a clearly defined reason, travel 120 miles. She replied, "Do go, it is important you should; I must not tell you the business, or I would." Immediately after this, another friend (many years dead) who has been a faithful counsellor and guardian of mine for some time, addressed me, saying, "My friend, you had better go to London; take our advice, you will be satisfied." I did not fully consent, but said I would think about it. The next evening I visited Mrs. George Stocks, of Higham-road; and, after tea, she, her daughter, and I, held a *séance*, during which Miss Stocks was partially entranced by my sister Clara, who again urged me to go to London the following week. Seeing the earnestness of the wish, and knowing the valuable aid I had always received from my friends in the summer land, I decided to go. I went, and upon my arrival at home, my wife put into my hands a letter which had been delivered about half an hour previously, requesting me to go to the Spanish Commission, and see the secretary respecting the destroyed bonds. I went, and was there told that the Commission had taken into consideration our application for new bonds in place of those which had been destroyed, and if an indemnification were given to the Government, they would take the matter into consideration.

I was desired to request the presence of Mr. Bream in London, who was to come prepared with the names of two responsible London gentlemen to be parties with him in a bond of indemnity to guarantee the Government against any loss which might occur. This I did; and in the evening previous to my uncle's visit, my wife and I held a *séance*, when we were informed by the friend before mentioned that they in the spiritual world had been urging the Commission to this act of justice, and that *we were sure to receive* an equivalent in value for the bonds destroyed. I was further directed, through my wife's mediumship, to go to Mr. A. C. Swinton, of 5, Cambridge-road, Kilburn, and ask him to be one of the guarantors; this I did immediately, and he in true friendship consented.

The next day brought my uncle up to London, who, when informed that Mr. Swinton had consented to be a party to the "deed," said, "I do not need him, I have two gentlemen, London merchants, who will oblige me." I therefore accompanied him to these gentlemen, one of whom was Mr. William Harvest, of Dowgate-dock, Upper Thames-street, the other was Mr. John F. Newsam, then of 5, Idol-lane, Great Tower-street. Each of these gentlemen consented to his request. Upon my return home, my wife and I again sat at the table, and received a communication from my sister Clara, who told us, that although each of the above-named gentlemen had promised, neither would sign the deed, but would withdraw. I said nothing to my uncle, but awaited events. The deed was prepared by Messrs. C. and T. Jenkinson, of Corbet-court, Gracechurch-street, and the gentlemen were asked to visit the solicitors' office and execute it; whereupon Mr. Harvest excused himself, by saying he had been advised by a friend not to do so; and he therefore begged Mr. Bream to release him. This, of course, Mr. Bream was compelled to do. Mr. Newsam, however, arrived at the solicitors' office, and taking up the deed—asked to be excused from executing it, as he had a family, who would suffer considerably in the event of his being called upon to pay. Thereupon my uncle was greatly cast down, and felt that indeed all was lost; but I had, having been advised by my (dead) grandfather, asked Mr. Swinton to be present at the office of the solicitors, on the day appointed for these gentlemen to execute the deed. He promised to attend, and on his way he (being a medium) was impressed that a second party would be required; and he met a friend, Mr. Charles Gould, of Wood Green, to whom he told the circumstances, and asked him to walk with him, as it was probable his signature would be required. He at once consented (this was unknown to me), and accompanied Mr. Swinton, who immediately upon hearing from me, that both gentlemen had withdrawn their consent, said "Never mind. Gould has promised to join with me; he is here, and *we* will execute the deed at once." And Messrs. Swinton and Gould, instead of Messrs. Harvest and Newsam, signed the deed. After this, certain formalities were gone through at the Financial Commission, and certain formal advertisements were inserted in the *Times* of June 22nd and September 21st, and on the 29th September last my uncle, as executor of the late John Bream, formally received from the Commission the new bonds, and has since received payment of the first half-year's coupons attached thereto.

This result has been brought about by the action of my grandfather and some of his friends in the Spiritual world upon the minds of the president, and president *ad interim*, of the Commission. So utterly hopeless did our application appear to the confidential officials, that we were told the chance of recovering any part of the £10,965 was not worth £50; but my grandfather kept me continually advised of the progress of their work (after it was in training), and assured me that the result would be as it is, and as he predicted, so is the result.

C. W. PEARCE.

PRIVATE SEANCES.

A DEVELOPING CIRCLE—INCIPENT VOICE MANIFESTATIONS—SEEING-MEDIUMSHIP—IMPRESSIONAL MEDIUMSHIP—SENSATIONS OF A MEDIUM DURING THE PRODUCTION OF TABLE MANIFESTATIONS.

As it is thought that a description of the nature of the symptoms felt by each member of a new circle sitting for the purpose of obtaining Spiritual manifestations, may be of interest and of use, Mr. A. C. Swinton, of 5, Cambridge-road, Kilburn, N.W., has favoured us with the following details about the gradual development of mediumship in the circle held in his house. Occasionally, when a new circle sits, strong manifestations are obtained at once, but sometimes, when people who like each other determine to have the manifestations among themselves, without the admission of others, it is necessary to sit regularly and patiently for many months to get anything of a remarkable nature. As yet at Mr. Swinton's circle, table motions and seeing mediumship are among the chief phenomena obtained, but the circle is sitting in the dark for the production of audible spirit voices, the development of musical mediumship, and other purposes. The voices have already sometimes been feebly heard, and the spirits attending this circle intend to speak without the aid of the light tubes of paper, which, as stated on the last page of this journal, greatly intensify the power of voice manifestations in the earlier stages of development. The following are the particulars of the development of mediumship in different members of the circle:—

Mrs. Charlotte Shaw, aged thirty-eight, first saw spirit manifestations in Mr. Swinton's house about the month of September, 1869, and occasionally up to March 8, 1870, when she became one of the circle for dark *séances* then formed. She gradually saw lights and apparent movement in the atmosphere of the darkened room, and afterwards saw spirits, members of the circle, parts of the room, and various objects in it. Spirits caused a delightful perfume to pervade her bed-

chamber on the night of March 29. On the following evening she saw a coloured halo, blue first, afterwards white, and lastly golden, for some minutes encircling the head of a visitor permitted by the spirits to join the circle. On the 5th of April she distinctly saw the spirit of her late husband at the circle, since which time her spiritual sight has gradually improved, and she has seen many spirits both at the circle, and apart from it in the daylight. On the 9th April, she, without any previous indication of it to others, suddenly became a trance-medium, and was controlled by several spirit-friends and relatives. Her mediumistic faculties continue to improve. She has for weeks past seen scenes and people of the spirit-world, and has also heard raps when alone.

Miss Eliza Shaw, aged eighteen, first saw spirit manifestations at the same time and place as her mother, Mrs. Charlotte Shaw, with whom she became a member of the circle. Lights and apparent movements of, and openings in the atmosphere of the room, were first observed by her, and on March 28th she distinctly saw spirit forms in the room. On the 31st March she was entranced for the first time, but, through the weak state of her health, no speaking was done through her. A message, however, was *written*. May 15th, her development as a musical medium was commenced. She had never played a piano or any musical instrument before. Since this time her spirit sight and development as a musician have proceeded gradually. At each sitting she is quickly entranced, but remains too weak physically to be used as a speaking medium.

Mrs. Caroline Knight, aged fifty-nine years, had occasionally seen spirits before she joined the circle at the same time as the others named, but she had never sat for manifestations before. Saw spirits from the first of the sittings at the dark *séances*, March 8th, and has continued to see them clearly at each sitting. June 3rd, efforts were made to control Mrs. Knight by Edward Dennys. Her individuality proved too strong for success. She seemed almost entranced the first time she sat in the circle. She saw symbolical spirit scenes about three months ago, but has not seen any since.

Mr. A. C. Swinton, aged thirty-nine, was clairaudient for a few months some thirteen or fourteen years since. Since June, 1868, when casually introduced to a *séance*, he has been carefully investigating the subject as frequently as possible. He was seldom permitted by the controlling spirits to sit at a table for manifestations till some four months since. No mediumistic faculty was then apparent, but he was told by the spirit friends that impressional mediumship and spirit-seeing would be the result of trustfulness and patient enquiry. He formed a circle for dark *séances* on March 8th, 1870. He has seen light in the darkened room during the sittings, also movements in the atmosphere of it, and, occasionally, "spirit lights," or small bright spheres. A *very gradual* improvement in seeing is apparent. On May 15th, went out for the first time with Mr. C. W. Pearce, at six o'clock in the morning, by direction of E. N. Dennys, for "impressions"—the morning walk to be continued, as it has been, with attentive silence, till further notice. The result is that both have become impressional mediums.

Mr. C. W. Pearce, aged thirty, first heard of Spiritualism about four years ago, and was told of its phenomena by a friend, while he was a member of the Independent Church at Cambridge. In reply to the testimony, he said that he "very much doubted whether God would permit the spirits of the just made perfect to come to earth to tumble chairs and tables about." But, being assured that such persons as are mentioned as contributors to *The Spiritual Magazine* testified to the reality of the manifestations, he, Mrs. Pearce, and four other friends, sat about twice a week for ten months to obtain them, but without effect. It was not until he visited a friend at St. John's College, Cambridge, at the end of the ten months, that he ever saw any of the manifestations, and then he saw table motions. The next time his own circle sat, gentle table movements were obtained. By patient adherence to directions given by his friends in the next world, he has been developed into an impressional medium.* When table motions are obtained through Mr. Pearce's mediumship, they are of a gentle character, and he feels himself to be in his normal state, except that he sometimes experiences a slight warmth about the head. He can also feel the "influence" of each particular spirit near him, so that when they are not strangers to him, he knows their names before they signal them out in the ordinary way. For the last three years the table movements obtained through his mediumship have not changed in character or intensity.

PSYCHOLOGICAL PHENOMENA.—Last Sunday afternoon an "experience meeting" was held at a chapel in Loddiges-road, near St. Thomas's-square, Hackney, at which meeting some illustrations were given of the mesmeric power exercised by one mind over another, as described in an article headed "The Psychology of Revivals," printed on page 63 of this journal. The officiating minister, in giving the particulars of his "conversion," narrated how he once assisted in a chapel choir because he was fond of singing but when the singing was over he usually amused himself by cutting his name on the seats, or trying to make his companions laugh. One Sunday, however, a minister, who was an earnest, powerful man, preached a most thrilling sermon, with much in it about the wrath of God, so that the youthful listener became very uncomfortable, especially when the minister fixed his eagle eyes upon him. He wished to leave the chapel, but was afraid to pass the door near which the preacher stood. The preacher next ordered those in the choir to come downstairs, and take their seats in a pew, which they did, and put the fiddles and other musical instruments under the seat. Then followed more preaching, the youthful listener became more uncomfortable, until at last he told a companion alongside that he must leave the chapel, he could stand the eyes and words of the speaker no longer. His friend had much the same feeling; he had to pass the minister to go out, and the preacher brought down his hands over his shoulders, and in thrilling tones asked him to "give himself to God." He felt that he must say "Yes," and he thanked God to this day for the experience. When he said "Yes," the preacher exclaimed "Another soul saved! Glory be to God." Such is a portion of the narrative of the speaker of last Sunday. The science of this incident is explained in No. 8 of *The Spiritualist*, and there is no doubt that the gentleman who narrated the occurrence would be a pliant subject in the hands of any good mesmeriser who possesses a strong will. Mr. J. M. Peebles was once converted in the same way, as narrated on page 42.

* For the benefit of the uninitiated it may be explained that in what is known as "impressional" mediumship, thoughts, words, and proper names, are imprinted on the brain of the medium, and sometimes sentences in foreign languages. This form of mediumship gives evidence of spiritual communion to the medium himself, but to others of course it is simply a matter of testimony.—Ed.

THE "Zouave Jacob," the healing medium, has arrived in London. His address is 38, Somerset-street, Portman-square.

SPIRITUALISM AT THE BRITISH ASSOCIATION.—Among the members of the British Association at Liverpool were Mr. A. R. Wallace, F.L.S., Mr. William Crookes, F.R.S., Mr. W. Weldon, F.C.S., Mr. Taylor, and others more or less interested in Spiritualism. The subject occupied much attention privately, and in one instance which we know of a circle of *séances* sat, without any developed medium, in the attempt to obtain manifestations, but without decided results. The general tone of feeling towards Spiritualism was very tolerant, and not a few expressed a wish to see some of the phenomena; considering the scarcity of thoroughly good mediums, it is not so easy to gratify this growing desire; but it would have been well had a few such mediums been present in Liverpool last month. The scientific world is neither dogmatic nor unreasonable, and in all probability now that so much published evidence is accumulating that the phenomena are genuine, consequently that it is not waste of time to investigate, Spiritualism will spread in this section of society, with ease and rapidity. A history of the British Association was once published by Longmans, and written by Mrs. Fison, who was assisted in her work by Professor Phillips and other old members of the Association. That book states that Lord Brougham was the founder of the British Association. The testimony of the founder of the British Association about Spiritualism is printed on the last page of this journal.

THE BRIXTON SOCIETY OF SPIRITUALISTS.—On the Wednesday evening of last week, the first meeting of the Brixton Society of Spiritualists was held at the house of Mr. E. Bird, 10, Branksome-terrace, Acre-lane, Brixton, S.W., where a reading-room, in connection with Spiritualism and kindred other subjects, has been opened. At this first meeting about a dozen ladies and gentlemen attended, and a general conversation took place as to the best plan of action to place the new local movement on a permanent basis. The reading-room will be open to members from ten to five daily, at a charge of one shilling per month; this payment includes the use of books, which, by arrangement, will be lent to the Society from Mr. Burns' library, a dozen or more at a time. Some partially-developed mediums are already among the members of the society, and *séances* will be held every Tuesday and Friday evening, beginning at seven o'clock punctually. It is not yet decided on what terms those who are not members shall be admitted, but probably it will be by the personal introduction of a member of the society. The general feeling of those present at the meeting seemed to be that it was not desirable to put up with the unpleasantness caused by the presence of such outsiders as believe Spiritualism to be an imposture; therefore that every stranger should be introduced by a member, who should be answerable for the good conduct of the person thus admitted. Towards the close of the evening, a *séance* was held, at which some of the ordinary physical manifestations were obtained; the medium was Mr. Bird. As so many attended the first meeting of the society, and nearly all of them knew others who were likely to join in the movement, the new association seems to begin under favourable conditions.

EXPERIMENTS IN ARTIFICIAL ENTRANCEMENT.—*The Builder* newspaper recently published a letter by Mr. John E. Dove, on the life and deeds of Sir James Y. Simpson, Bart., who did so much to aid in the improvement of the construction of hospitals. In the course of the letter, Mr. Dove says—"In the numerous accounts of Sir James's doings which have appeared in the newspaper press, there are a few shortcomings, errors, or omissions, in reference to old events, which it may be allowable for one, even here, to note, who was intimate with him, and honoured with his friendship, as I was, at a time when the baker's son had not many friends. One of these notes is in reference to his great discovery of the anæsthetic power and use of *chloroform in child-birth*. That others preceded him in the use of *ether in tooth-drawing*, or even in other surgical operations, may, doubtless, be the fact; as it was, indeed, that Sir Humphrey Davy had, many years before, called attention to nitrous oxide, as a power which had rapt him up, out of the fleshy and pain-feeling state, into the quasi-spiritual; and induced him while in that state, to announce, as an "infallible" oracle, that "nothing exists but ideas." That Simpson, however, was the exclusive originator of the professional practice of destroying pain in child-birth; and had the idea, too, of doing so, previously altogether to Morton the American dentist's professional experiments with ether in 1846, the writer of the present note for one can testify. Before that time, Simpson and he were associated in an investigation into the reality or falsity of artificial *entrancement*, by what is called mesmerism; as many of the most noted citizens of Edinburgh, who witnessed our joint experiments, well knew; and, although some of these—such as Sir William Hamilton, Dr. Combe, and others—are now dead; others, such as Mr. Robert Chambers—and Professor Balfour, of the Edinburgh University, who kindly introduced me to Dr. Simpson—still live. So, I presume, does Mr. James Gall, son of an early inventor of a system of printing for the blind, who took part in our investigation; as also, for a time, did the late Mr. W. B. D. D. Turnbull, Advocate, or Scottish Barrister, but lately of the Rolls Office, London, a family connection of mine, whose persecution in the House of Commons by the Exeter Hall patrons killed him. Now, at that time, or between 1835 and 1840, Dr. Simpson steadily entertained the idea of using the "deep sleep" and pain-killing power of artificial entrancement in midwifery, or for the facilitation of the natural birth; while my object had a curious antithetical co-relation to that as it related to an investigation of the *spiritual* birth of the life of entrancement itself, which has since been more fully carried out at Glasgow and London. A writer in the *Scotsman* newspaper, ignorant of Dr. Simpson's one grand object even at that time, thinks proper to speak of him in terms of regret, and almost censure, that he should have dabbled, idly, as he seems to think, or without a direct purpose, in what was then (if it is not still) a sort of tabooed line of research amongst medical men. Simpson's unconcealed experiments, however, only showed his steady purpose, and his superior sagacity and moral courage, although he failed to render either artificial entrancement, or ether, or nitrous oxide, subservient to that grand and destined purpose of his life. It was to him quite a secondary matter, certainly; but I have seen him also experimenting on the possibility of performing surgical operations on the entranced, by singeing with a red-hot poker the eye-brow and flesh of entranced patients in the Lock Hospital, at Edinburgh, of which he was at that time superintendent. And neither did he spare himself in his experiments with chloroform; for before any other human being had ever been rendered insensible by it, he tried it on himself and his assistant; and his first knowledge of its levelling power was acquired beneath his own table, where he found himself lying when he came to himself."

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight.

"I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company."

"About eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully."

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland.

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayton, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adara, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism.

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

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts.

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications.

Mr. W. Crookes, F.R.S., editor of the Chemical News, is now investigating Spiritualism, and he has published an article in the Quarterly Journal of Science, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits.

"20, Mornington-road, London, N.W. July 13th, 1870.

"DEAR MR. VARLEY,—I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on "Spiritualism viewed by the Light of Modern Science."

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists

themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

"I was deeply interested in reading of your experiments, the more so, as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

"You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part, but rather as a peculiarity in my scientific education.

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.—Believe me, my dear sir, very truly yours.

WILLIAM CROOKES."

A work entitled The Book of Nature, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

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

Signor G. Damiani, a Sicilian gentleman living at Clifton, has written a pamphlet, still in print, in which he severely censures Professor Tyndall, Mr. G. H. Lewes, and others like them, for refusing to investigate the subject. He further offers a reward of 1,000 guineas to any respectable, scientific or educated man, who will investigate the subject and prove it to be an imposture. The following are his words:—

"I now offer you two challenges. "First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish any fact in history or in a criminal or civil court of justice.

"Secondly,—That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognised law of nature.

"Thirdly,—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Fourthly,—That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved per testes,—i.e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts are established, the thousand guineas to be mine.

"Secondly,—Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above)—the ownership of the second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, by experiments conducted in the actual presence of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

"In either case, the séances are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English. "Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen; your obedient servant. G. DAMIANI.

"Clifton, Oct. 1, 1868. "P.S.—Letters addressed 'Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

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

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, From Matter to Spirit, published by Longmans; and this is a good book to read before trying to start a new circle.

There are in England several very interesting circles for physical manifestations, where the spirits speak with audible voices, but, unfortunately, total darkness is a necessary condition. Non-spiritualists who are inquiring into the subject should have nothing to do with dark séances, which should be held only by those who know each other, since they offer so many facilities for fraud. When any circle regularly obtains powerful physical manifestations, they may desire to sit for the voices. The very slightest glimmer of light must be excluded from the room, while the members of the circle sit round the table in the ordinary way. One or two paper tubes, each twelve or eighteen inches long, with an orifice about an inch-and-a-half in diameter, should be placed on the table. They may be readily made by rolling up a piece of music or reading a few pieces of cotton round the rough tube thus formed. In the early stages of a voice-circle these tubes are necessary for the use of the spirits, but afterwards they may be dispensed with except when the weather and other conditions are unfavourable. When first trying to obtain the voices the spirits may not be able to lift the tubes from the table, afterwards they often get them up in the air a foot or two and let them drop again. When they get full control over them they can carry them about up to the ceiling and to all parts of the room, and they talk to the members of the circle often while floating about above their heads. Very beautiful luminous phenomena are sometimes shown by the spirits at dark circles. While sitting for the voices, the spirits will tell by the ordinary table signals how they are progressing in their work of getting control of the tubes.

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Printed for the Proprietor by JAMES BEVERIDGE, at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN Ave Maria-lane, London, E.C.