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MR. WILLIAM CROOKES, F.R.S., ON DISEMBODIED SPIRITS.

Mr. William Crookes, F.R.S., has recently constructed some apparatus, by means of which at Mr. D. D. Home's *séances* he has not only confirmed the experiments of Professor Boutlerow and M. Aksakof at St. Petersburg, but has obtained results far more remarkable under test conditions. He is going to brave public opinion by telling the truth, and intends to publish the details of his experiments, with engravings, in the next number of the *Quarterly Journal of Science*, which comes out on the first of July. This is not only pleasing news to English Spiritualists, but the support of Mr. Crookes will strengthen the hands of Professor Boutlerow and M. Aksakof, who in a despotic country like Russia, have to fight so much harder a battle on the side of truth than we have to do here.

Now that the attention of English men of science has been somewhat seriously drawn towards Spiritualism, so far as we can learn, the feeling towards the subject is one of tolerable fairness, and good feeling. Last Thursday, Mr. C. F. Varley was elected a Fellow of the Royal Society, despite the prejudice among the uninformed public against his religious convictions in the matter of Spiritualism. We have heard that Professor Tyndall was one of the warmest advocates in favour of his election. Professor Tyndall is doubtless beginning to get a glimmering of the havoc he has made with his scientific reputation, when in the future it will be examined from a historical point of view, because of the attitude he thoughtlessly and unwisely took with respect to the attempts now being made on the part of the so-called "dead" to communicate with the living. However, what has been done cannot be undone, and it had better be forgotten.

The Royal Society will lose nothing in reputation by the election of men like Mr. Varley, who enter it solely on their scientific merits. Not a few have been elected in late years on other grounds, and this course of action has planted dissensions in the society itself, which dissensions became visible to some extent in a fierce fight which took place recently over the election of one of the officers.

The following letters show the present relationship of Mr. Crookes to the subject of Spiritualism:—

To the Editor of the *Spiritualist*.

SIR,—The enclosed letter which I received the other day from Mr. Crookes, F.R.S., may be interesting to your readers. You are at liberty to publish it.

J. H. D.

20, Mornington-road, N.W.
May 10th, 1871.

DEAR MISS D.—I think the following expresses the idea which was in my mind the other evening, and which you asked me to put on paper.

Historical testimony is overwhelming as to the fact of communications having been made to mortals from invisible intelligent beings distinct from the human race; and contemporary evidence to similar occurrences is accumulating daily.

The subject can be approached from its sentimental and theological side, or examined in its scientific aspect, and without wishing in the least to disparage the labours of the many earnest enquirers who are pursuing their work under the guidance of their feelings, I think that for my part I am likely to do most good by following the bent of my own intellect, and examining the subject purely in its scientific relations.

From this point of view it appears to be a matter for legitimate scientific enquiry to ascertain:—

First: If we have a spirit distinct from the body, and if this can be demonstrated by any other proof than the doubtful and disputable one of Revelation?

Secondly: If so, what is the relationship of spirit to matter; what are its powers when so united, and what are its capabilities when in the free state?

Thirdly: If distinct intelligent spiritual entities do exist, are they the spirits of dead men, or are they an order of beings separate from the human race?

Fourthly: Do these intelligent beings communicate with us mortals at the present day; and are they endeavouring to improve the means of communication?

An enquiry of this kind, to be successful, should be undertaken by a man of science, without feeling and without sentiment. All romantic and superstitious

ideas should be suppressed and he should be guided by hard intellect alone.

Assuming that there are invisible intelligent beings trying to communicate with us, it is reasonable to suppose that improvements can be made in their mode of telegraphy; and whilst others are obtaining copiously worded communications, I prefer to devote myself to the humbler but not less useful work of acting as telegraphic engineer, endeavouring to improve the instrumental means at this end of the line, to ascertain conditions which will render intercourse more certain, and generally to get the line in a good state of insulation. If these views are correct every improvement in this respect will react on itself, and will lead to further improvements by facilitating the exchange of ideas and mutual suggestions between the operators at each end.—Believe me, dear Miss D., very sincerely yours,

WILLIAM CROOKES.

MARVELLOUS SPIRITUAL MANIFESTATIONS.

THE HUMAN BODY AND SOLID OBJECTS CARRIED FROM PLACE TO PLACE AND THROUGH THE WALLS OF HOUSES BY SPIRITS.

For a considerable time past the spiritual manifestations now so common at various circles in London, have been growing in power, by a perceptible though slow process of development. Mrs. Guppy, Mr. Herne, and Mr. Williams, very often have flowers, fruit, and solid objects of various kinds brought through their mediumship to spirit circles held in closed rooms with locked doors. Within the past six months these three mediums have, one or other of them, been present at many circles held at the following places:—Mr. Guppy's, 1, Morland-villas, Highbury-hill-park, N.; Messrs. Herne and Williams's, 61, Lamb's Conduit-street, Holborn, W.C.; Mr. James Burns's, 15, Southampton-row, W.; Mrs. C. Berry's, nearly opposite the Marble Arch, Hyde-park; and Mrs. L. M. Gregory's (widow of the late Professor Gregory, F.R.S.E.), Green-street, Grosvenor-Square. All kinds of solid objects have been carried between these houses by the spirits, and plenty of authenticated instances have been recently published in the various spiritual periodicals; John King's wife, Katie King, is said by the spirits to manage all this carrying work; they state that it takes one or two seconds, as a rule, to transport an article from one of these houses to the other. The result of this is that the residents in the said five houses are constantly receiving things without knowing to whom they belong, and losing things of their own; this leads very often to letter-writing, and frequently some little time elapses before the various articles reach their rightful owners.

In the first number of the *Spiritual News* (London, E. W. Allen), there is a well attested report of the bringing of a large quantity of fruit to seventeen or eighteen ladies and gentlemen by spirits. In number three (February, 1871) of the same journal there is another well attested case; the *séance* was held in the house of Mr. Guppy, in a drawing-room twenty-four feet long by fourteen broad. Thirty-six guests were present, and there being a large round table in the centre of the room, the room was completely filled by the company. The gas was extinguished, and relit about three minutes later. In that interval feathers fell *perpendicularly* and evenly, like snow, at all parts of the room from wall to wall; the heads, shoulders, and knees of the ladies and gentlemen present were thickly covered with feathers, and the table in the centre looked like a large circular cake of snow. The spirits had taken the feathers from a bed upstairs, and brought them through the ceiling. The "bed-tick," or covering which enclosed the feathers, has not been seen from that day to this. Among the witnesses present were—Mr. and Mrs. Guppy, 1, Morland-villas, Highbury-hill-park, N.; Dr. Dixon, 8, Great Ormond-street, W.C.; Mr. and Mrs. Ellis, 29, Devonshire-street, Queen's-square, W.C.; Mr. and Mrs. Combes, 15, Harper-street, Bloomsbury, W.C.; Mr. and Mrs. Pearson; Miss Georgiana Houghton, 20, Delamere-crescent, W.; Mr. and Miss Shorter, 23, Russell-road, Holloway, N.; Mr. W. J. Champenowne, Mr. Russell, and Master Turketine, all of Kingston-on-Thames; the Misses Williamson, 76, Tavistock-road, Westbourne-park; Miss Marie Scott, 76, Tavistock-road, W.; and Mr. W. H. Harrison, Chaucer-road, Herne-hill.

Not only have inanimate objects been brought through

walls and ceilings into closed rooms, but living things. Miss Houghton, of 20, Delamere-crescent, W., once had a dove brought to her at a circle. Mr. Edwin Ellis, of 29, Devonshire-street, Queen's-square, W.C., writes in *The Medium* newspaper of December 30th, that he and his father, Dr. Dixon, Miss E. Berry, Mr. Holloway, Miss Neyland, Mrs. Guppy, Mr. Herne, Mr. Rondi, and Dr. Davies (the reputed author of the *Unorthodox London* letters in the *Daily Telegraph*) were present at a circle at Mrs. Berry's house, when a white cat and a Maltese dog were brought from Mrs. Guppy's house by the spirits, the distance in a straight line being two or three miles. The dog seemed to be very much surprised, and yelped and barked all the rest of the evening.

The spirits not only have the power under certain conditions to bring small animals and large and small solid objects through the walls of rooms, but they sometimes float the human body in the air. There are plenty of instances of this in Mr. Home's book, and Dr. Davies narrated at one of the Harley-street meetings, how he felt Mr. Home all over, while he was floating about in a semi-darkened room. Mr. E. B. Tylor gave several instances, in his last lecture at the Royal Institution, of statements in historical records, that certain of the early fathers of the Church were very often floated in the air. In another column of this journal will be found an account of how Mr. Herne was floated in the air in the light. Sometimes, at dark circles, the medium and his chair are floated about the room, or placed gently on the table. In the June number of the *Spiritual Magazine* for 1867, Mr. A. R. Wallace, President of the Entomological Society, describes a *séance* with Miss Nicholl (now Mrs. Guppy). Mr. Wallace says:—

"My friend, Mr. Smith, who was a perfect stranger to all the rest of the party, sat next the medium and held both her hands, when her chair was drawn away from under her, and she was left standing. About a minute afterwards I heard a slight sound, about as much as would be caused by placing a wine-glass on the table, accompanied by a movement of the glass chandelier overhead, and an exclamation from Miss Nicholl. I saw something dark close in front of me, and putting out my hand felt a chair and a lady's dress, and on procuring a light Miss Nicholl was found seated upon the top of the table, with her head just touching the chandelier. The table at which we sat was an ordinary round one, with a centre pillar and tripod feet. Miss Nicholl is tall, stout, and very heavy. There were ten persons sitting round the table as closely as possible. Mr. Smith, who held Miss Nicholl's hands, declared that she simply slid away from him; and the next instant was found seated on her chair in the middle of the table, near which there was no other unoccupied chair; she was seated under the glass chandelier, where there was just room for her head, and yet this had been effected instantaneously and noiselessly! If any sceptics read the *Spiritual Magazine*, I beg of them to offer some explanation of this phenomenon. I pledge my word for the reality of the facts. . . . This remarkable phenomenon has now occurred to Miss Nicholl some half dozen times, in different houses in London, and there must be at least twenty persons of the highest respectability who can testify to the facts."

Two or three weeks ago considerable excitement was caused among London Spiritualists by a rumour that Mr. Herne, the medium, was walking not far from the Caledonian-road station of the North London Railway, that a feeling of sickness came over him as he passed under the shadow of a large building, that he then became insensible, and suddenly found himself at Mr. Guppy's house, which was a mile or more from the spot where he lost sensation. Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, inquired into this case, and what he has to say about it is printed in another column.

Mr. C. W. Pearce, of 6, Cambridge-road, Kilburn, N.W., published a statement in the *Kilburn Times* of last Friday week, that on the previous Friday he called at Messrs. Herne and Williams's at half-past four o'clock, to arrange with them for a series of *séances* at Kilburn, in connection with the Kilburn Society of Spiritualists. The three of them then went into the dark room to ask John King what he thought of the proposed arrangements. Mr. Pearce says:—

"I then mentioned the arrangements we had determined upon, and told them the kind of minds they would meet at the *séances*. John said the arrangements would do. I told Katie I cared most that the friends they would meet should be convinced of the fact that spirits do commune with men; I was not at all anxious to prove that the Devil was not the chief labourer in this direction; unprejudiced minds free from bigotry would readily be convinced by their own intuitions that that was not the case. Katie replied, 'I'll convince some of them. I'll make some of them sensible that we are spirits.'

"Just at this moment we heard a lump on the floor, and found that Mr. Herne was not in the room, and his chair had fallen on the floor as if it had been lifted up, and then dropped down again. Coincidentally with the falling of the chair we heard Mr. Herne's voice—as if he were at the end of a long gallery filled with dense fog—calling out to Mr. Williams, 'Ted, hold me!' Ted jumped, but he was gone. The room was empty. A few moments of conversation upon this wonderful manifestation when—lump on the floor dropped Mr. Herne, in his shirt sleeves, and panting for breath. After he had recovered himself, we asked him where he had been. He said up into the bedroom. John King and Katie had passed him through the ceiling with as much ease as if it had not been there. I said, 'Where's your coat?' 'In the cupboard up-stairs,' said he, 'I remember taking it off directly they set me down in the room, and hung it up. I don't know why I did it.' His slippers were also gone. Whilst talking about his coat, John said, 'Never you mind about his coat, I'll get that for you,' and immediately he dropped the coat through the ceiling, and it fell neatly folded up, flat upon the table."

On the evening of June 3rd., 1871, a *séance* was held in the rooms of Messrs. Herne and Williams, and at the close of it the following document was drawn up and signed:—

"On Saturday evening, June 3rd., at 61, Lamb's Conduit-street, High Holborn, London, W.C., a *séance* was held in the rooms of Messrs. Herne and Williams, mediums. Before the *séance* began, the doors communicating with the passage outside were locked. The proceedings began, at the request of the mediums, with prayer. Then spirit lights, like small stars, were seen moving about, after which a conversation between the spirits John King and Katie King, was heard. John said, 'Katie, you can't do it.' Katie replied, 'I will, I tell you I will.' John said, 'I tell you you can't.' She answered, 'I will.' Mr. Harrison then said, 'Can you bring Mrs. Guppy?' There was no reply, but a member of the circle urged that the attempt should not be made. Within three minutes after Katie had said, 'I will,' a single heavy sound was heard for an instant on the centre of the table. Mr. Edwards put out his hand and said, 'There is a dress here.' A light was instantly struck, and Mrs. Guppy was found standing motionless on the centre of the table, trembling all over; she had a pen and an account-book in her hands. Her right hand, with the pen in it, was over her eyes. She was spoken to by those present, but did not seem to hear; the light was then placed in another room, and the door was closed for an instant; John King then said, 'She'll be all right presently.' After the lapse of about four minutes after her arrival, she moved for the first time, and began to cry. The time of her arrival was ten minutes past eight. Mrs. Edmiston, Mr. Edwards, and Mr. Harrison went at once to one of the doors, and found it still locked; the other door could not be opened during the *séance*, because the back of the chair of one of the sitters was against it. There was no cupboard, article of furniture, or anything else in the rooms, in which it was possible for anybody to conceal themselves, and, if there had been, we, the undersigned witnesses, are all certain that by no natural means could Mrs. Guppy have placed herself instantaneously on the centre of a table round which we were all sitting shoulder to shoulder.

"Mrs. Guppy said that the last thing she remembered before she found herself on the table, was that she was sitting at home at Highbury, talking to Miss Neyland, and entering some household accounts in her book. The ink in the pen was wet when she arrived in our midst; the last word of the writing in the book was incomplete, and was wet and smeared. She complained that she was not dressed in visiting costume, and had no shoes on, as she had been sitting at the fire without them. As she stated this to Mr. Morris, and Mr. and Mrs. Edwards, a pair of slippers dropped on the floor from above, one of them grazing Mr. Morris's head; this was after the *séance*, and in the light. We all went into the dark room for a few minutes afterwards, and four flower-pots with flowers in them, which Mrs. Guppy declared to be from her home, were placed on the table at once.

"After tea a second *séance* was held. Within a minute or two after the light was put out, there was a cry for a light, and Mr. Herne was seen by four persons falling from above, on to his chair. There were bundles of clothes belonging to Mr. Guppy, Mrs. Guppy, and Miss Neyland on the table, and Mr. Herne declared he had just seen Miss Neyland in Mrs. Guppy's house; that she had pushed the clothes into his arms, and told him to "go to the devil." The light was again put out, and when it was struck once more, Mr. Williams was missing. He was found in the next room, lying in an insensible state on some clothes belonging to Mr. Guppy. He said on awaking that he had been to Mr. Guppy's house, and saw Miss Neyland, who was sitting at a table, and seemed to be praying.

N. HAGGER, 46, Moorgate-street.
CAROLINE EDMISTON, Beckenham.
C. E. EDWARDS, Kilburn-square, Kilburn.
HENRY MORRIS, Mount Trafford, Eccles, near Manchester.
ELIZABETH GUPPY, 1, Morland Villas, Highbury Hill Park, N.
ERNEST EDWARDS, Kilburn-square, Kilburn.
HENRY CLIFFORD SMITH, 38, Ennis-road, Stroud-green.
H. B. HUSK, 26, Sandwich-street, W.C.
CHARLES E. WILLIAMS, 61, Lamb's Conduit-street, W.C.
F. HERNE, 61, Lamb's Conduit-street, W.C.
W. H. HARRISON, Wilmin Villa, Chaucer-road, S.E."

Mr. Morris is a Manchester merchant of high standing, and his sincerity in bearing testimony to these facts, is attested by the editor of the *Echo*, as will be seen further on. Mr. Edwards is a B.A. of Cambridge University; he is a scientific man, and a few weeks ago he read a paper before the Society of Arts. Mrs. Edmiston is the wife of Mr. Edmiston, principal of the well-known India-rubber establishment at Charing Cross. Mr. Harrison is a writer for scientific and other newspapers.

The foregoing document was drawn up hurriedly, as several of those present had to leave early, to catch trains or to keep engagements, so we will now go a little more into details. The *séance* was held in a small room, size, 12 ft. by 10 ft. 4 in., and it contained no furniture but the table, and the chairs occupied by the sitters. The table was of oval form, the two diameters being 5 ft. and 4 ft. respec-

tively. The sitters and table so nearly filled the room, that there was no walking round three sides of the room, without disturbing the rest of those present, and asking them to shift their seats. The fourth side of the room consisted of large folding doors, which were closed, and which communicated with the drawing room. The opening of the small door of the *séance* room would have let in much light from the passage. There was no stool or anything in the room but the chairs of the sitters which would have afforded a footing to anybody trying to jump on the table. There were about two feet of space between the folding doors and the nearest sitter—Mr. Herne. Mr. Williams, the other medium, sat opposite Mr. Herne, at the other end of the longest diameter of the oval table; he was thus "sealed in" so to speak, at the further end of the room, by the table and the sitters. At the time of the solitary heavy "thud" upon the table caused by the arrival of Mrs. Guppy, the members of the circle were sitting very quietly, Mr. Herne was talking, and his hands were held by Mrs. Edmiston on the one side, and Mr. Harrison on the other. When a wax match was struck, Mrs. Guppy was seen standing like a dark statue on the centre of the table, trembling all over. The excitement, of course, was intense. The folding doors were closed; two of the witnesses noted the time, and three went to the door of the drawing room, and found it locked. As Mrs. Guppy continued to tremble in the same attitude, and not to hear the words spoken to her, the candle which had been lit was removed for an instant, and John King said, "She'll be all right presently." When she awoke she had tears in her eyes, and was greatly agitated. In the course of her statement about her removal from home, she said she was sitting by the fire with Miss Neyland, entering some things in her account book, and while writing a word she suddenly became insensible. When she awoke in a dark place, and heard voices round her, her first impression was that she was dead; then it flashed upon her that she had been carried to a dark circle, and she was afraid that she might be among strangers; finally she recognized the voice of one of those present, and felt much relieved at once. She complained that she had no shoes or bonnet to go home in, and was not dressed for an evening visit; while she thus complained, a pair of slippers (belonging to Mr. Herne we believe), dropped on the head of one of the gentlemen to whom she was talking; a minute or two later, a bunch of keys dropped into her lap before the eyes of those around her; this was in the light. At the short dark sittings which followed, a bonnet was brought, and Mrs. Guppy recognized it as one which she had given to Miss Neyland a long time ago, Mrs. Guppy's boots and some articles of dress of hers were brought, also Mr. Guppy's overcoat, waistcoat, and boots; four geraniums in pots about eight inches high, standing in their saucers (one of the pots was upset, lying horizontally on the table); there were also articles of dress belonging to Messrs. Herne and Williams, brought from a bedroom upstairs. Altogether the articles of dress brought would have filled a clothes-basket of moderate size.

Once when a light was struck Mr. Herne was seen by four persons with his feet above the level of the edge of the table, his arms extended towards the ceiling, and his whole body falling with the velocity almost of a flash of light into his chair. He was moving in a curve from near the top of the folding doors. He said that he had seen Miss Neyland, who spoke to him as narrated in the preceding document; also, that he saw her in the billiard room of Mr. Guppy's house, but the billiard table had been removed from it, and elegant furniture substituted; he described the furniture, and Mrs. Guppy said that some of the things he described had only been bought and placed in the room that morning, also that Mr. Guppy had removed the billiard table to another part of the house.

Mr. Ernest Edwards suggested that if Mrs. Guppy would grant permission, it would be as well for some of the witnesses to return home with her, to hear at once the statements of those at Mr. Guppy's house. Mrs. Guppy strongly approved of the suggestion. Mr. and Mrs. Edwards, Mr. Herne and Mr. Harrison, accordingly went home with Mrs. Guppy in two cabs: the cabs kept close to each other all the way, and all five persons entered Mr. Guppy's house together.

Miss Neyland opened the door. She was followed by the whole party into the back parlour, no statement was made to her, but she was asked "What had occurred?"

She said that she had been down stairs with a newspaper on one side of the fire, while Mrs. Guppy sat on the other side of the fire entering household accounts in a book. The door of the room was shut. They were talking to each other, and on looking up from her paper after she had made some remark she was startled at seeing that Mrs. Guppy was not there. There was a kind of haze about the ceiling as is sometimes the case after strong spiritual manifestations. She looked through the downstairs rooms, and as she could not find her, went and told Mr. Guppy who was playing at billiards with Mr. Hudson, a photographer who lives in the neighbourhood, and who had been helping Mr. Guppy in some amateur photography. Mr. Guppy said that "No doubt the spirits had carried her off, but they would be sure to take care of her." Miss Neyland then

searched the rest of the house, and afterwards she, Mr. Guppy, and Mr. Hudson sat down to supper. Spirit raps then came upon the supper table, and the spirits said that they had taken Mrs. Guppy to Mr. Herne's *séance*. Mr. Guppy asked whether Mrs. Guppy was quite safe? The spirits said "Yes," so shortly after supper he went to bed.

Miss Neyland was then asked "Had anything else occurred?" "No."—"Had she seen Mr. Herne previously that evening?" "No."—"Had she seen Mr. Williams?" "No."—"Where had she been most of the evening?" "She had spent much of her time in the front room (once used as a billiard room) and had gone to sleep there." "What time was it when Mrs. Guppy was missed?" "She did not know; it might have been about nine o'clock." Mrs. Guppy here remarked that "The clock downstairs was half an hour fast." The whole party then went downstairs into the room from which Mrs. Guppy had been taken; her shoes were seen on the carpet in front of the fire, near her chair, and the clock in the room was half an hour fast.

Mr. Guppy has since informed us that Mrs. Guppy came once or twice to him and Mr. Hudson in the course of the evening, suggesting that they should come and have supper; they replied that it was rather too early. He did not know what time it was when they last saw her.

We regret to state that Mrs. Guppy was weak and unwell for several days after the occurrence of this manifestation of spirit power.

ANOTHER ACCOUNT OF THE SEANCE.

One of the gentlemen present at the *séance*, wrote an account of it from memory a few days afterwards, which account was published in the *Echo* newspaper, of Thursday, June 8th, 1871, as follows:—

To the Editor of the *Echo*.

"SIR.—You seem to be incredulous as to spiritual manifestations. I will give you a few facts—make what you like of them. I attended a 'circle' held at the house of the media, Messrs. Herne and Williams, last Saturday evening. I found the company composed of three ladies and seven or eight gentlemen, including the media, a few of whom, like myself, had never attended a professional *séance* before. The room we entered was on the first floor, and was separated from a smaller room at the back by folding doors, which were now, however, thrown open, so that we had every opportunity of examining the inner room. The only articles of furniture were a table, with a musical box upon it, and a few chairs. There was a small cupboard, with two or three shelves in it, which we saw open, and which contained nothing beyond one or two miscellaneous articles. Upon our sitting round the table, the folding-doors were closed and locked, as was also the other door in the room, and I may say as we were sitting before eight o'clock, and the only window in the room was darkened, neither of these doors could be opened without at once being perceptible in the room by the admission of a ray of light. The *séance* began by one of the media saying the Lord's Prayer, the company repeating it. The musical box, which only played sacred music, was then wound up. Almost immediately we saw lights, somewhat similar to those emitted by glow-worms, floating all about the room. The musical box rose into the air, and continued playing while hovering over our heads and going first to one corner of the ceiling and then to another. We then heard voices, said to be those of the spirits of John King and Katie. John King's voice was a very deep one, while Katie's was more like a whisper, but perfectly distinct. If you could imagine a moth flitting about the room on a summer evening, one moment striking the ceiling and the next fluttering round your head, endowed with the faculty of whispering to you in its eccentric flight, you would be able to form a very good idea of Katie's performance. When asked if she would bring us something, she said, 'Yes, yes.' One of the visitors in a joking sort of way, remarked, 'I wish she would bring Mrs. G.' Mrs. G. is the wife of the gentleman to whom I had the letter of introduction—upon which another said, 'Good gracious, I hope not; she is one of the biggest women in London.' Katie's voice at once said, 'I will, I will, I will,' and John's rough voice shouted out, 'You can't do it, Katie,' but she appeared to chuckle and repeat, 'I will, I will.' We were all laughing and joking at the absurdity of the idea when John's voice called out, 'Keep still, can't you?' In an instant somebody called out 'Good God! there is something on my head,' simultaneously with a heavy bump on the table and one or two screams. A match was instantly struck, and there was Mrs. G. standing on the centre of the table with the whole of us seated round the table, closely packed together, as we sat at the commencement. John King's voice shouted out, 'Well, you are clever, Katie.' Both doors were still locked. Our attention was, however, directed to Mrs. G., who appeared to be in a trance and perfectly motionless. Great fears were entertained that the shocks would be injurious to her, supposing it to be really Mrs. G. and not some phantom in her image, but John's voice called out, 'She will soon be all right.' She had one arm over her eyes, with a pen in her hand, and an account book in her other hand, which was hanging by her side. When she came round she seemed very much affected and began to cry. She told us that the last thing she could remember was that she was sitting at home, about three miles away, making up her week's accounts of household expenditure, and that Miss N. was in the room with her, reading the paper. The ink in the pen was wet, and the last word she had written, or, rather, begun to write, for it was one or two letters short of completion, was smeared and scarcely dry. From the joking remark about bringing Mrs. G. to the time that she was on table three minutes did not elapse. The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the media. After she had quite recovered she sat with us, and the lights were extinguished. Heaps of flowers were strewn all over the table. Leaves from a horse-chestnut tree, with moisture on them as though just sprinkled by a shower of rain, and apparently just wrenched from the tree, were also brought in large quantities. Five or six flower-pots, with geraniums in flower, one of which was taken out of the pot and the mould thrown all over the room, were among many other things brought which would be too numerous to mention.

"After the *séance* was over three of us offered to escort Mrs.

G. home, so that inquiries might be made at her house before she would have time to say what had been done, although, as I have before said, the idea of collusion seemed preposterous. These inquiries were answered in a way to convince us that Mrs. G. was really sitting in the room with Miss N. at the time that one of us wished her to be brought. Mr. G. also bore testimony to the fact that Mrs. G. had been, shortly before her disappearance, up to the billiard room, where he was playing a game with a visitor, who also spoke to the circumstances. I find, on looking over what I have written, that I have omitted to state that after calling upon Mr. G. in the first instance, I called upon Mr. Burns, the publisher in Southampton-row, and it was he (and not Mr. G.) who recommended me to see Messrs. Herne and Williams.

"I simply, then, lay before you this statement of facts as witnessed by nine or ten ladies and gentlemen (not including the media), who I am sure will willingly corroborate what I have said, thinking it might interest your readers, and I leave it to them to form their own deductions without comment or suggestion from me." Hy."

Rumours of the details of the above *séance* reached Mr. Varley, the electrician, and in a private note to us on the subject, he suggests that such manifestations should be well tested by two circles sitting at the same time several evenings in succession, and that if a case of transportation occurs, the time shall be noted at both circles with chronometers.

OTHER CASES OF TRANSPORTATION OF THE BODY.

In the *Spiritual Magazine*, vol. 1866, p. 67, Mr. Coleman gives the history of some very remarkable manifestations witnessed through Mr. P. A., a young man, an engineer, who was in the employment of a first-class ship-building firm at Port Glasgow.

Among other extraordinary phenomena, including spirit-voices, a dozen or more spirits speaking at the same *séance*, Mr. P. A. says:—

"As you have already had some particulars of this manifestation I need not do more at present than give you the more salient features of the case. Of course, as I was unconscious, I can only give it as I received it from Mr. M— (one of the firm of his employers), and Miss D—, who were present on this particular occasion.

"We three were sitting at table, in the dark, and had been getting manifestations partly physical, and partly intellectual, when I was gradually lifted from beside Mr. M—, till my feet were level with the table top; I then gently inclined to the angle of say sixty degrees, my cloak falling down on Mr. M—'s hands.

"One of the female spirits then came rustling past Mr. M—, and took my left hand; another spirit, purporting to be Dr. Franklin, taking my right; then, being surrounded by twelve spirits (to prevent, as they said, my magnetism (?) being dissipated), I took my departure, passing up to the ceiling through the cornice into the next room. Now, it seems that after my departure, some of the spirits told the two sisters that I was not there, that I had been carried away, on which Mr. M— requested permission to light the gas; this was accorded, and both he and the lady told me they searched the room thoroughly for ten minutes, in the full blaze of gas-light, and they were quite satisfied I was not in the room; the door and windows were fastened securely, as was also the fire-place; the cupboards being locked they were opened and searched; in short, they were satisfied of my positive absence from the apartment. The only thing to be done then was to put out the gas, sit down at the table, and wait my return. . . It seemed to me that I passed over Arrochar and Kilmun. The manifestations of a similar character which have occurred in Mr. M—'s presence, and they have been numerous, I purposely avoid mentioning," &c.

Upon receipt of the foregoing statement Mr. Coleman made strict enquiry as to the genuineness of P. A.'s account, and several persons who had been present on other occasions, corroborated the fact that he had been carried away from the room and brought back again in the same mysterious manner, and under the same conditions.

Mr. Coleman also obtained the following certificate from P. A.'s employer:—

"Having read the foregoing list of manifestations, as drawn up by Mr. P. A., I have no hesitation in affixing my signature as a testimony to their truth and accuracy.

Signed, R. M."

Mr. Coleman has the documents, but the principals will not permit their names to be published.

In the life of Marie d'Agréda, Superior of the Convent of the Immaculate Conception at Agréda in Spain, who died in 1665, which is written by M. Hello, it is stated that whilst "She was one day praying for the savages in New Mexico, our Lord gave her to see them, and bade her instruct them." In one of her ecstasies she found herself among the Indians and gave them rosaries which she had in her room, and which could not be found afterwards. She made five hundred visits. Whether "she was transported in the body she could not tell." But she managed to fulfil her mission, and when the missionary, who was sent out to Mexico, met the Indians, he found that the Indians were already instructed, and as they said, by a woman who had been among them frequently.

The statement was so surprising, that Father Alonso de Benarides made a special visit to Spain, and was sent by Father Bernadín, of Sienna, General of the order, to Agréda, where he met Marie, who recognised him as having seen him with other monks in America. "She mentioned the day, the hour, the place, where she had seen them, and she spoke of Mexico like a person who had long lived in it."

* It is due to our readers and to our correspondent to say that we know "Hy" to be a Manchester merchant of high respectability. We should be very sorry to guarantee the authenticity of his narrative, but we have no right to question his disinterestedness or sincerity.—*Editor of the Echo.*

We have said that Mr. Coleman made some inquiries about Mr. Herne having been carried by spirits to Mr. Guppy's house a few days ago. The following is an article by Mr. Coleman on the subject:—

MR. COLEMAN ON THE CARRIAGE OF THE HUMAN BODY FROM ONE PLACE TO ANOTHER BY SPIRITS.

With reference to the very strange event which recently occurred to Mr. Herne, of his being "caught up and carried away," I am prepared to answer that I believe it, and feel as certain of its having occurred as I can be of any other of the Spiritual facts which stagger belief as they arise, and of which I have not had personal evidence. I have been accustomed to record in the *Spiritual Magazine*, for the last ten or twelve years, marvellous incidents, many of which have occurred in my own presence, and others which I have taken upon testimony; and in no one case have they been controverted or disproved; whilst with the single exception of Mr. Livermore's extraordinary experiences—the story of Estelle—they have been corroborated by subsequent developments of similar character, attested by too many witnesses to leave any reasonable doubt of their reality.

Light talkers and shallow thinkers presume that men like myself are over-credulous in simply believing the evidence of our senses; we however know that the credulity of incredulity is a much graver error, as it tends to impede the progress of all great truths. I have said that I believe in this case of Mr. Herne; and for these reasons: I attended one of the *séances* given by him and Mr. Williams at their rooms, 61, Lamb's Conduit-street, on the evening of May the 20th. Before the company assembled I was in conversation with Mr. Herne, and he told me that on the previous day, about eleven o'clock in the morning, just after leaving a friend's house near the Caledonian-road, Islington, he felt overcome as if by a fainting fit, and on recovering his senses he found himself in Mr. Guppy's house, at Highbury-hill-park, the distance being about a mile and a half.

On the following day I wrote to Mrs. Guppy to the following effect:

"... I finished my day in London by joining at a *séance*, for the first time, with Messrs. Herne and Williams, which is the cause of my writing to you. Herne told me of his flight on the previous day, and of his being deposited, like a bundle of rags, in a state of unconsciousness, in one of your rooms; the doors, he said, being closed at the time.

"You know I have predicted that the spirits would some day carry you away, and this incident with Herne led to my asking them, after we had taken our seats at the table last evening, if they could not return the compliment by bringing you to visit Mr. Herne and those there and then assembled.

"Presently there came, what appeared to be a preliminary arrangement, a suitable evening dress for you to appear in—a dress which I think I have seen you wear, black net, embroidered with coloured silk; measuring, with a mantilla, as I ran it roughly over, about seventeen or eighteen yards.

"It is yours, I presume, because there was put into my hands, at the same moment, a private letter addressed to you, which I now return herewith, and assure you that not a line has been read by me nor anyone else.

"I should, however, like to know if there be anything in the letter which bears, in any way, upon the subject or the incidents of the evening, and in that event you will, perhaps, let me read the letter, upon which, for the purposes of identification, I have put my initials.

"Mr. Guppy, I hope, will take the trouble, if you have not the time, to tell me the exact facts of Mr. Herne's mysterious visit to your house; whether there were any doors open by which, *in trance*, he might have entered? or windows, through which he might have been carried?

"A strict record of these very curious manifestations of spirit power may be of great value hereafter. The spirits brought, last evening, an ornolu table ornament, and an old miniature; the latter, I know, belongs to Mrs. Makkdougall Gregory.—I remain, &c., B. COLEMAN."

Mr. Guppy replied to this letter in the following terms:

"May 22, 1871.

"MY DEAR SIR,—I was on Friday morning on the basement floor. Mrs. Guppy was in the breakfast-room adjoining, with the door open, and had spoken to me. Suddenly she screamed, and said that something had tumbled down. I at once entered the room, and there was Mr. Herne on the settee, looking dazed, like a person half awake. When he got the use of his faculties, he said he did not know how he had come, that he was going somewhere else, and in the street felt himself giddy, and knew no more. Our back-door was padlocked, our street-door was shut as usual, and the windows were all closed. No servant let him in. It certainly is not an ordinary mode of making a morning call, although there are plenty of precedents in sacred and profane history of this sort of locomotion. The embroidered dress belongs to Mrs. Guppy, and was no doubt carried to the *séance* you attended by the same agency.

"The letter was taken from a locked-up box in Mrs. Guppy's bed-room, and as it is an affectionate letter from a friend, I enclose it for your private perusal.

"As there is ample testimony that Mr. Herne was carried out of one window and in at another, and also testimony of other persons having been carried by an unseen agency much greater distances, I do not see how the probability of this event can be contested.—Yours, &c., SAMUEL GUPPY.

"B. Coleman, Esq."

After the receipt of this letter I felt bound to treat the case as a serious fact, and to satisfy my own mind upon the subject, I went at once to Mr. Guppy's house to obtain further information.

The breakfast room floor is below the level of the road, and the only window of the room, looking out on a grass plot in front of the house, is, for safety, screwed down and never opened. Mrs. Guppy, I was informed,

was standing with her face to the window looking down at her needlework upon the table, talking at the same time to Mr. Guppy, who was washing out some chemical glasses in the adjoining room, six or eight yards distant, when she was greatly alarmed by seeing what appeared to be a dark bundle fall on the settee which is under the window. Her screams brought Mr. Guppy instantly to her side, and he seeing Mr. Herne, addressed him in strong language, demanding to know what he wanted, and why he was there? This is the simple story, and the evidence is sufficient for me. Why should I doubt it, after my recent experiences? I, and at least five hundred intelligent witnesses resident in this metropolis, know for a certainty that windows, doors, and stone walls are no barriers to spiritual forces. I have been covered with snow, white and pure, which no human hand had touched, whilst sitting in a room with the windows, doors, and fire-place closed up. I have had put upon my knee a living eel, and I have heard of other animals being brought into rooms under similar conditions. The bringing of flowers and fruits into closed-up rooms, and the carrying of heavy substances from one part of London to another by unseen agencies, are spiritual manifestations now of every-day occurrence. If this be so, where is the limit to this power? Believing in one series of such phenomena, I cannot discredit a well-attested fact, such as the one in question, and I do not, therefore, hesitate to say that I believe Mr. Herne was "caught up and carried away" in the manner described.

Let me add that a very singular proof of this same power was given to me on the day I went to make my enquiries at Mr. Guppy's house. At the moment of our sitting down to an early tea—the sun shining brightly into the room,—Dr. Dixon came in and joined us. In the course of conversation, I asked him if he had had any curious experiences lately? He replied that he had been but to one *séance*, about three weeks previously, held at Southampton-row (four miles from Highbury), with Herne and Williams as mediums, when his cap, which he always wears in a room, was taken by the invisibles, and he had not seen it since. None of us to whom he made this statement had been to that *séance*.

Presently I felt something tapping me on the knee, and putting my hand beneath the table the identical cap was placed in it, and I restored it to Dr. Dixon. This was one of the many instances I have had of this nature which does not admit the possibility of any trick having been practised upon us.

BENJAMIN COLEMAN.

1, Bernard-villas, Upper Norwood, S.E.

PHYSICAL MANIFESTATIONS THROUGH THE MEDIUMSHIP OF MESSRS. HERNE AND WILLIAMS.

In the brief history of the development of the mediumship of Messrs. Herne and Williams, printed in these pages last month, little or no description was given of the manifestations which take place in their presence. Since September last, many of the most remarkable of the manifestations which have been witnessed in their presence have been published in the *Medium* newspaper; the following are abridgments of the statements printed in the *Medium*. The date at the beginning of each paragraph is the date of the *Medium* from which the abridgment is made, so that those who wish for more details, will know where to find them.

TABLE LEVITATIONS.—SPIRIT IDENTITY.

September 16th, 1870.—Dr. J. Dixon, of 8, Great Ormond-street, W.C., states that at a *séance* held by six ladies and gentlemen, at the residence of Mrs. C. Berry, near the Marble-arch, Mr. Herne was the medium. Dr. Dixon says—"In answer to an observation of Mr. Henry, who was next me, and who thought that the movements did not denote intelligence, I said that the table was sometimes moved in definite ways, and I related to him what I once witnessed, when, for the satisfaction of a mathematical cousin of mine, I asked that the table might be moved in some way that was impossible to those sitting round it. On that occasion the table was raised, or, as a great scientific authority* once said, *seemed* to be raised, all our hands being flat upon its surface, and was waved circularly, so that each of its three feet was brought in succession to the floor, and so it went on, alternately depressing and raising its feet with increasing rapidity, until my mathematical relative confessed that that was done with the table which could not be done by any or all at the table with any amount of practice. As I described the movement to Mr. Henry in words, the table under our hands began the movement, and as I moved my hand in illustration of the progressive horizontal undulating motion, the table before us adopted it, and kept time to my hand, and continued it until we were all satisfied. The table was then moved about and raised in any direction that our new inquiring friend asked for." Dr. Dixon says that Mr. Herne was afterwards entranced; several spirits spoke through his lips, and gave proofs of identity; he described the personal appearance of spirits about the circle, giving the names of some, and notably of one attached to Mr. Henry, who had never been at a *séance* before.

SPIRIT IDENTITY.—THE PASSAGE OF MATTER THROUGH MATTER.—LEVITATION OF FURNITURE.

September 30th.—Dr. Dixon states that at a dark *séance* held at his own house, 8, Great Ormond-street, a spirit "announced the presence of the spirit of a [my?] sister-in-law who departed this life before Mr. Herne came into it, and gave her name. The medium then described a spirit which he saw and his description was a correct personal one of her. The spirit finally uttered some words in the direct voice to my wife and her sister, which completed a most satisfactory series of tests of identity." Mrs. Alice Ellis, of 29, Devonshire-street Queen's-square, W.C., describes another *séance* held in Mrs.

* Sir David Brewster

Berry's house, at which she, Mr. Ellis, Mrs. Mary Marshall, Mrs. Guppy, Mrs. Berry, and Mr. Herne, were present. She says, "We took our seats at the table, which was raised from the floor before any hands were placed upon it. In a moment loud raps and a voice announced the presence of spirit friends. The table was rocked so violently that fears were entertained lest it should be broken, but it was lifted higher and higher until it touched the ceiling, then gently descended into the circle. . . . Mr. Herne was stripped of coat and waistcoat, his hands being held by those right and left*. When a light was obtained the coat was found fastened over Mrs. Berry's head by means of the sleeves being tied loosely under her chin; the waistcoat similarly adorned Mrs. Guppy. The room was again darkened, and three spirit voices entered into conversation with us. Mr. Ellis recognised one of the voices as belonging to an old school friend, long since passed away, with whom he has communicated by means of raps at Mrs. Berry's séances. At the same moment two other voices were answering questions or communicating intelligence in other parts of the room. A delicious warbling in imitation of a bird, was next given, and, by request, was repeated above each person, separately at first, then simultaneously round the table forming a circle of melody; after that, the flapping of wings was distinctly audible. A small work-table was brought from the adjoining room and carried over our heads on to the sofa, Mrs. Guppy's fan was taken from her and wafted about by the spirits; one of the gentlemen, putting out his hand to take it, received a blow on the face as it fluttered past him. The séance closed with violent physical manifestations, the room being shaken, and the table lifted repeatedly from the floor." The presence of several well known media at this séance, accounts for the powerful nature of the manifestations.

A BIBLE CARRIED BY SPIRITS.

December 2nd.—Mr. J. Adcock describes a dark séance held at the house of Mr. C. P. B. Alsop, 2, Great Turnstile, High Holborn, W. C. Mr. C. E. Williams was the medium. While the hands of all those present were joined, a ticking sound was heard to proceed from the sideboard, from which a Bible was carried two or three yards through the air and thrown upon the table. One gentleman was so strongly impressed as to say "This is glorious." The raps then told those present to look at Jeremiah ix. 24, and the following is the passage thus denoted—"But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

SPIRIT LIGHTS.—ANOTHER BIBLE CARRIED.—SEEKING MEDIUMSHIP.—TESTIMONY OF A BAPTIST MINISTER.

December 9th.—Mr. Alsop, of 2, Great Turnstile, Holborn, writes of another dark séance at his house, Mr. Williams being the medium:—"Spirit lights, like bright stars, were seen in different parts of the room. We sang several hymns; the spirits seemed to enjoy them very much, joining in to time and tune by raps on the table; and whilst we were singing "How sweet the name of Jesus sounds in a believer's ears," my large pulpit Bible, weighing 6lb. 5oz., was brought by the spirits off the harmonium, and placed on the centre of the table around which we sat. I was so overjoyed at this that I could not refrain from shouting aloud "Bless the Lord, O my soul, and all that is within me bless His holy name!" Tears of joy coursed down my cheeks with gratitude to my heavenly Father for such a glorious manifestation of his love—indeed, we were all so overjoyed, we scarcely knew how to contain ourselves, and the dear spirit friends joined in our praises by continued loud raps. A light was now brought in, and sure enough it was my large Bible dropped on the table. The lights were again put out, and a beautiful breeze came over the table. Then the spirit hands pushed the Bible right against me, as much as to say, "There is the book you love so much; go tell to the world what you know and what you have experienced of some of the truths it contains" . . . My daughter Harriet at one time was [to herself] completely enveloped in light; she could distinctly see the beads round her neck, her dress, and her hands. She took her pocket-handkerchief and said, "I can see it as plainly as though the moon were shining on me." The breeze came again; the paper on the table was then shaken violently, and the pencil was thrown down; raps were given to close the meeting, and when a light was procured, direct spirit-writing was seen on the table as follows, "Time.—J. A. I am sorry to say that I with others, used to think the Spiritualists all a parcel of madmen, but I am now compelled, not by argument, but by facts—to subscribe myself a Spiritualist—Christopher Pierpoint Brook Alsop, formerly pastor of the congregation worshipping at Bethel Baptist Chapel, Old Ford, Bow, and also pastor of Salem Chapel, Old Ford. When I was a Baptist minister I was not ashamed of my belief or profession, and now that I am a believer in spirit-manifestations, I am not ashamed to own it. Yours faithfully, C. P. B. Alsop."

LEVITATION OF THE HUMAN BODY.—SPIRIT IDENTITY.

December 16th.—Mrs. Berry states that at a séance in her house, her niece Miss Berry was floated in the air, and placed in a chair which the spirits had previously placed upon the table. Mr. Alsop in describing a séance at his house, says:—"My daughter Harriet felt a little nervous, so she got up to leave the room, and from the light which came in at the door as she was going out, her vacant chair was seen to rise up three times and alter its position, as though some one was moving it to sit at the table. Mr. Adcock moved his chair back from the table when he retired to the sofa, and immediately a spirit friend took hold of his chair, drew it close up to my wife, and sat down by her side. . . . The question was asked who it was that sat by my wife, and raps gave out, 'Nicholas Jarvis Bonnick.' This spirit friend spoke through Mr. Morse at the Spiritual Institution, 15, Southampton-row, on September the 20th. He gave his name and address, and his age when he died. I made inquiries about it, and found it exactly as Mr. Morse had described when entranced. I was acquainted with Mr. Bonnick in earth-life, and I am as confident as I am of my own existence that spirit-friends do come back and communicate with us."

THE ABODE OF "JOHN KING."—A LOCK OF HAIR BROUGHT FROM THE GRAVE BY SPIRITS.—SPIRIT HANDS.—MOVEMENTS OF SOLID OBJECTS WITHOUT HUMAN CONTACT.

January 6th, 1871.—At a séance to which the public were admitted on payment, at Mr. Burns's, 15, Southampton-row, High Holborn, W. C., the following conversation is published

as having taken place between an inquirer present, and the spirit John King:—

Q.—"John, tell me, are you in purgatory or hell?"
A.—"Neither."
Q.—"Where then?"
A.—"In this room."

The questioner was silent a little, while John answered another; he then shifted his ground, thus:—

Q.—"What are you?—Satan?"
A.—"Sin is Satan, and there is no other."
Q.—"Are you in heaven?"
A.—"If I were, I should not be here."

Again John addressed some one else, and again his questioner returned to the charge:—

Q.—"You came not from purgatory, nor from hell, nor from heaven—where then?"
A.—"Spirits who come to earth are from the spheres about it. We return to earth from thence to work off our sins; this furthers our progress to heaven. When in heaven, we shall remain there."

January 27th.—This number of *The Medium* contains the following communication from Mr. Alsop:—"I am glad to say that our séances continue to increase in interest. Our spirit-friends make themselves very familiar with us. They shake hands with us, stroke us, pat us, and one night last week one of the spirits put its arms right around my shoulders, squeezing me in token of love. They bring our watches off the piano or harmonium, or anywhere we may place them, and if we request them they will put them around our necks; they raise the table in mid-air and take it out of the circle; the table is made to dance about the room without a hand upon it. Walking-sticks, umbrellas, and other things are made to walk all about the room. The spirits strike different notes on the piano, and join in our singing with us at times; they talk to us with great freedom all the evening, and nearly at all our sittings we have direct spirit-writing. My wife and daughter see spirits, and other beautiful things, such as the names of our spirit-friends in letters of gold and silver, and a good deal more than your space would allow me to write about. On the 20th, my family, servant, and Mr. Williams only, had a sitting, and many interesting things took place. The spirit-voices were most beautifully developed, entering into conversation with freedom all the evening; but what seemed most remarkable to me was the following:—Whilst we were singing, my wife felt a very powerful influence come upon her, which made her lift up her soul in prayer to God, and whilst raising her hand in the attitude of devotion, her hand touched something like a spirit-hand; she then felt something being drawn across her fingers, which made her say, 'Oh, they are drawing some cotton over my hand!' and whilst she was holding out her hand, feeling, as she thought, for the cotton, she had something put in her hand, or, more correctly speaking, it was put between her thumb and finger; whilst she was trying to take hold of this supposed cotton, it turned out to be a lock of hair. We never were more astonished in our lives. I then asked the spirits whose hair it was, and we were answered by raps that it belonged to my friend Bonnick, who told us most distinctly twice over that he had fetched it from his grave. He afterwards told me that he was buried at Nunhead Cemetery, 'a little towards the right.' On asking a third time if he really had brought it from his grave, he said, 'Yes; show it to Mary Ann,' alluding to his daughter. I wish to say I have been up to his daughter's, and shown her the hair, that her father brought and put in my wife's hand; it corresponds exactly with some of her father's hair which Miss Bonnick had by her. With tears in her eyes, she exclaimed, pressing this precious token of a father's love to her lips, 'Oh yes, it is exactly like my father's hair; here is confirmation after confirmation.' I wish to say that I had not the slightest idea where he was buried; but when I told Miss Bonnick that her father had told me that he was buried as stated above, she said, 'Oh yes, dear sir, it is all true, and I am much obliged to you for your kindness in bringing me such information as you have.'"

The same journal also contains the following letter from Mr. J. Adcock:—"Sir,—While sitting at Mr. Alsop's circle I have been repeatedly touched by spirit-hands in a most convincing and unmistakable manner. One evening, while speaking to the spirit James Achanna about phrenology, my head became completely enveloped in a mist, and was then tightly grasped on the top by a large hand. On another occasion, not feeling very well, I requested that the spirits would give me a few 'passes,' and directly after I both heard and felt a large hand brushing me down the back. I mentally said, if it were James Achanna would he touch me on the head? and immediately a large hand patted me on my head three times.

"The other evening, as I was sitting next Mr. Williams, he suddenly started up from the trance-sleep, exclaiming that something was pressing heavily on his head; on reaching out my hand I felt a large, cold hand, solid and fleshlike to the touch, resting on his head. It soon melted under the pressure of my hand, but while it was there I had opportunity to feel even the finger-nails. When this occurred I was sitting on Mr. Williams's left, and during the time the hand was resting on his head his left hand had hold of my arm, and his right hand I could feel on the table; the gentleman who was on his right was sitting some distance off, engaged in conversation with the rest.

"Several interesting manifestations of spirit-power have taken place while I have been staying at Mr. Williams's house. Occasionally I have slept with him, and we have often been awakened in the middle of the night by knocking on the wall and under the bed. One evening he expressed a desire that his pocket Bible, which was on the mantelpiece, might be brought to him. Soon after we were in bed he became unconscious. The room was quite dark, yet I could see starlike lights over the mantelpiece. I then heard a rustling sound in the air as if a bird were flying about, and something fell suddenly on the bed. I put out my hand and found the Bible lying on Mr. Williams's chest, which I had distinctly seen on the mantelshelf before getting into bed. I awoke him, and while relating what had occurred, confirmatory raps were given on the wall and under the bed.

"One Sunday evening, after we had retired to rest, the spirits commenced rapping on the wall at the further end of the room with Mr. Williams's cane, until at last it fell on the floor. They then, at our request, caused it to walk audibly across the room, struck it forcibly three times against the ceiling, and eventually placed it in Mr. Williams's hand. I have had my necktie and the stud in my shirt collar brought across the room to me in a similar manner, and under circumstances where deception has been quite out of the question.—Yours, &c., J. Adcock.

"P.S.—The spirit James Achanna states that he was Lord of Glamis and Master of the King's Household in the time of James II. It would be interesting if some historical reader could corroborate this."

MOVEMENTS OF SOLID OBJECTS.—RESURRECTION.

February 10th.—Mr. Fabyan Daw, of 2, Portman-chambers, Portman-square, W., attended a séance, at Mr. Alsop's house. He requested that his ring might be taken off his finger, and put on the finger of some other friend present. This was done. It was put on the finger of Mrs. Alsop, apparently with great care and tenderness.

February 24th.—Mr. S. Chinnery, of 10, Hayter-road, Brixton-rise, says:—"On Friday last, a few believers in spiritual manifestations met at the house of a friend in town, and Mr. Williams kindly attended as medium, accompanied by his friend Mr. Alsop. I was close to Mr. Williams during the first half of the sitting, and can testify to certain indications that he was in a perfect state of quiescence and half somnolent. Very little of the ordinary preliminary table movements took place. After a long silence, noise was heard, and from the mantelpiece, at the back of my friend and his wife, heavy candelabra had been transposed to the table in the centre. So silently was this effected that it could not be guessed what had been moved. It will be well to remark here that the object was not moved from a position near the medium, but from a point at the rear of our host, far removed from Mr. Williams. And again, to objectors, for dark sittings are open to fraud, it is as well herein to plead how subtly and surely the object was transferred past the group without touching anyone. Although dark to us, apparently it was all light to the operating influence. After singing several inspiring hymns, we heard a distinct voice, which did not belong to any earthly member of our company, composed of relations and friends, too well known to each other to admit of any doubt, whilst the medium still remained close to me, occasionally during a manifestation breathing a heavy sigh, and giving me other signs of a perfectly quiet position. The voice, feebly at first, but in a very loud tone after, gave his name and commented upon the singing. It was very remarkable to notice how this singing and a little discursive conversation seemed to give force. It was alleged by the influence that forced breathing on the part of the members of the circle, as also the general electrical (?) atmospheres around, tended to enable the spirits to incarnate themselves. They declared that to speak they created such parts of the human frame as were necessary to respiration and articulation, and no more, although they could do more if they liked."

Early in February, Mr. J. Adcock, the writer of the letter just quoted, passed from earth-life. Since then he has frequently communicated through the mediumship of his friend, Mr. Williams, and those who knew Joseph Adcock before he passed away, say that his voice is the same as it used to be, when he communicates at circles. A message purporting to come from him was given through the writing mediumship of Mr. Burns's sister, while she was reading a book.

A large serviette ring was carried from Mrs. Berry's house at Hyde-park to Mrs. Guppy's house at Holloway, in a very short time by the spirits.

THE HUMAN BODY AND SOLID OBJECTS FLOATED IN THE AIR.—HOW JOHN KING FIRST SPOKE THROUGH MR. WILLIAMS'S MEDIUMSHIP.

March 3rd.—Mr. Alsop writes to the Editor of the *Medium*—"I write to inform you that our séances still increase in interest, and in the development of mental and physical phenomena. When prayer is offered, our spirit-friends respond through the tube with a loud 'Amcn.' They are all very fond of music, for they play on the piano, the harmonium, the accordion, and the tambourine. They have lifted Mr. Williams in his chair, and placed him on the table around which we sat, and afterwards carried him from the table and placed him on a chair near the window, Mr. Williams being apparently somewhat startled and alarmed at this rather novel process of locomotion. Since I last wrote to you, our spirit-friends have brought us a fine specimen of the 'forbidden fruit,' quite fresh, as if it had just been plucked. The same night on which this occurred, they also brought us a ring with five stones in it, and placed it on my daughter's finger. They have also brought us a beautiful tulip in full bloom, apparently just pulled up by the roots, and with the fresh soil still attached to it. They have also brought us a very pretty coronet of everlasting flowers, and placed it on my daughter Harriet's head, these things not being in the house, so that the spirits must have brought them from a distance.

"On Tuesday night last we sat as usual, but for some time could get neither rap nor voice, the spirits Achanna and Bonnick absenting themselves, but from what cause we could not tell. After a time, however, we were surprised by hearing one of the tubes torn up, and the pieces thrown at us; we also felt some strange touches, which made us say, 'That is not James Achanna,' when we were startled by a rough voice exclaiming, 'Of course it is not.' I then said, 'Who is this strange spirit?' when a gruff voice replied, 'What is that to you?' I said, 'We should like to know your name,' to which the reply was, 'Of course you would.' I then said, 'Kind spirit, although you are a stranger to us, we are glad you are come, and I am sure you will do none of us any harm.' The voice replied, 'Of course I won't.' I then said, 'Do tell us your name!' when the reply, in a loud and clear voice, was—'Jack King;' to which I replied, 'What brought you here, John? I thought you ought to be with Mr. Herne?' And on my further inquiry why he came amongst us, the reply was, 'To get good, of course.' My answer was, 'I am glad of that, and trust that you have also come to do us good;' to which the voice responded, 'I have come to get good and to do good.' After some further colloquy of this kind, John promised to come again on Thursday night, although I informed him it would be a meeting opened and concluded with prayer.

"We accordingly met again on Thursday evening, when the following manifestations took place. The room being darkened, the spirits brought a towel from the bedroom, the doors being closed, and having formed it into a turban, they placed it upon Mr. Jackson's head, and forbade its removal either by himself or any of the company, and he accordingly wore it till towards the close of the séance, when it was unwound and lifted from his head by the same mysterious agency which had placed it there more than two hours previously. After the turban had been placed on Mr. Jackson's head—the room being still darkened—a plate of oranges was brought from the piano, and placed on the table for the use of the company. Then a musical box was also placed by unseen hands on the table, together with a flower-pot containing the tulip brought to us on a previous occasion, the latter being placed in the tambourine, in which it was handed round, passing from one to another of the sitters at the table. Mr. Herne, whose presence on this occasion was unexpected, and in a sense accidental, was twice lifted up in his chair and placed on the table, and once the spirits raised him to the ceiling, which is twelve feet from the floor, and bumped his head against it, so that the sound was heard by the whole company—while the medium himself felt

* This manifestation was common enough with the Davenport's, and took place under test conditions, notwithstanding all the untruths printed about them in the newspapers.

† She was clairvoyant for the time being.—Ed.

the effects of this rude contact rather painfully. On bringing in a light, Mr. Herne was found sitting in his chair on the table, looking very pale, and obviously somewhat startled by the circumstances of his aerial trip. After this a spirit-voice said, 'Sing, Alsop,' and while we were singing, spirit-hands touched us and spirit-forms were seen—beautiful lights at the same time dancing up and down over the table and circling over our heads, like a pyrotechnic display in miniature. After this our spirit-friends entertained us with a performance on the musical instruments. The accordion was taken up in mid-air and floated round the room over our heads for fully ten minutes, the keys being rapidly manipulated, so that all the notes—from the deep bass upwards—were distinctly heard. The sound as of church bells was then heard from the piano—the entire company sitting unmoved at the table. Then the harmonium gave forth its deeper notes, whilst the tambourine was beat as an accompaniment, apparently by spirit-hands—certainly not by any of the company. It may not, perhaps, be superfluous to say that during this spiritual concert, the hands of Mr. Herne and Mr. Williams were locked in each other, and then grasped by those of Mr. John Bonnick, of Old Ford, who came to our *séance* for the first time, that he might investigate the subject for himself. This musical manifestation was repeated at intervals, so as to occupy, with the intervening periods of rest, about three-quarters of an hour. Neither was the concert solely instrumental, as our spirit-friends also favoured us with a manifestation of their vocal powers—James Achanna singing through the tube 'Should auld acquaintance be forgot;' Nicholas Bonnick, Helen Bentley, and John King being also distinctly audible. Perhaps it should be remarked that on this occasion the four spirits just named sang by themselves, without any assistance from the company, who were but too glad to sit and silently listen to the harmonious voices of their mysterious friends. At a later period of the evening, however, when so requested, they joined with the company. John King also entered freely into conversation, through the tube, on various religious subjects, saying to Mr. Whitby, who had expressed some fear of meeting him, in consequence of his (John King's) undeveloped condition—'I love God as well as any of you, and wish to do all the good I can, but some people will only believe by rough handling, and that was the case with you,' thus solving the rather unpleasant fact that when the oranges were placed on the table Mr. Whitby was struck by one of them rather forcibly on the eye. The spirit of Joseph Adcock, recently deceased, then came, and saluted the various members of my family by name, saying, 'God bless you all—I am so happy!' This was spoken through the tube in a distinct but faint and tremulous voice, like that which characterised him when under spiritual influence in life. He then gave the sound as of a parting kiss, through the tube, to each member of my family, and while I offered prayer, spirit-hands patted me on the head as in confirmation, and at the end of each sentence James Achanna joined in with a loud and fervent 'Amen,' followed by all the other spirits.

"During the course of the evening a remarkable test was volunteered by John King. He said, speaking through the tube, 'Tell Miss Mary (Mr. Burns's sister) I saw her writing on one of her curl-papers, under spirit dictation. She was not attending to what she was about, for the medium was reading a book during the time she was thus engaged. Tell her this, and she will confirm what I say.'"

"[This seems to be a good test, as the message was indeed written on the curl-paper that lay on the table, and the medium was reading at the same time.—Ed. M.]"

"We were also, at this most remarkable sitting, favoured with a piece of direct spirit-writing, this being 1st Cor. c. xv., v. 44—not the text, but only the heading where to find it. After this very appropriate quotation, our spirit-friends all joined in bidding us good night, and with their usual benediction—'God bless you!'—departed.—Yours faithfully,

C. P. B. ANSOR.

"13, Lamb's Conduit-street, February 25, 1871."

"Having enjoyed the privilege of being present at Mr. Alsop's *séance* on Thursday evening, I cheerfully subscribe my testimony to the truth of the foregoing statement, simply premising that the 'manifestations' took place in a darkened room, and that, although lights were distinctly perceptible, I saw no spirit-forms. It is perhaps, however, only fair to add that at this *séance*, and more especially the one held at Mrs. Berry's, my hands were touched by other hands, smaller in size, and, without offence let me say, finer in quality than those of anyone in the company.

J. W. JACKSON.*

"February 28, 1871."

At a *séance* held at Mrs. Berry's house "Mr. Herne was floated in the air, his voice being heard near the ceiling, while his feet were felt by several persons in the room, Mrs. Guppy, who sat next to him, being struck on the head by his boots as he sank into the chair. In a few minutes he recommenced ascending, and as Mrs. Guppy on this occasion determined, if possible, to prevent it, she held his arm, but the only result was that she ascended with him, and both floated, together with the chairs on which they sat. Rather unfortunately, at this moment the door was unexpectedly opened, and Mr. Herne fell to the ground, injuring his shoulder, Mrs. Guppy alighting with considerable noise on the table, where, on the production of a light, she was found comfortably seated though considerably alarmed. One of the circle now left, when Mr. Herne floated two feet from the ground in the light, and Miss Neyland was several times lifted up more than a foot, together with the chair on which she sat, a lighted candle being in the fireplace, on the same side of the room as that on which she was, so that the phenomenon was distinctly visible to all the company assembled."

The following were the witnesses of these manifestations:— "Mrs. C. Berry, Mrs. E. Guppy, Mrs. M. Oliver, Mrs. C. Ellis, Miss Neyland, Miss E. Berry, Mr. Edward Ellis, Mr. Charles Neyland, Mr. J. W. Jackson, F.A.S.L., and Mr. F. Herne."

And so we might go on quoting further manifestations which took place at the residences of Mr. Alsop, Mrs. Berry, Mr. Burns, and Mrs. Guppy, as printed in *The Medium*; but the foregoing are a very fair sample of the general character of the manifestations. In addition to the witnesses already mentioned, we may give the names of Mr. E. T. Bennett (Betchworth), Mr. Joseph Clift (Dorking), Mr. W. W. Clark (Dorking), Mr. G. Wichel (22, Red Lion-street, W.C.): and Mr. Arthur Whitby (16, Ellesmere-road, Old Ford).

A SPIRIT HEAD.

Mr. Harrison, of Chancer-road, Herne-hill, says:—"About a month ago I was at a dark *séance* at 61, Lamb's Conduit-street; many visitors were present, eighteen or nineteen, perhaps. Mr. Herne sat on my left, and I had hold of his hand and

* Fellow of the Anthropological Society, and author of several books on anthropological and psychological subjects.

arm. A dignitary of the church sat on my right. A musical box, weighing about ten pounds, had been flying about from end to end of the room, like a bat, playing tunes all the time, and bending down in its flight now and then, so as to touch each of us gently in turn on the top of the head. John King and Katie were very busy talking, spirit hands were busy pulling rings off the fingers of some of the visitors, and pushing them on the fingers of others, when three of the sitters, at different parts of the room, said that a head of hair had been gently pressed against their faces, in quick succession. Katie King is said to have done this frequently of late. I said— 'Katie, I have often felt spirit hands, but not a spirit head. I will hold my hand steadily here, and if you can let me feel your face, I promise you not to grasp it.' (Spirits seem to materialise their hands and heads by clothing them with matter derived from the organism of the medium, and when novices grasp spirit hands in the futile attempt to retain them, as they often do, the act often undoes what it cost the spirit some little time and work to do.) My left hand held Mr. Herne; the bent elbow of my right arm rested on the table before me as far out as I could reach, the hand being held vertically upwards. The edge of my right hand was thus opposite my face, and the palm of it faced in the direction of the long length of table stretching away to my left. The instant I made the request already mentioned, a head of hair pressed gently against the palm of my hand. It went away, and the eyebrows, eyelashes, and part of a face pressed against my hands. These went away, and something nipped the tips of my fingers; Katie had hold of my fingers in her mouth; the lips were warm, and the tongue warm and wet; my fingers were held in this way for fully half a minute. Afterwards the tip of the tongue alone touched the palm of my hand. All these things I minutely described to the whole company while they were taking place. John King put in a few remarks now and then, while it was going on; he was down at the further end of the table, in the direction which my hand faced. As regards the imposture theory, any body which belonged to that head must either have passed through the solid wood of the table, or been stretched out horizontally for three or four minutes, along the top of a table surrounded by people who had their hands on it, many of the said people being persons who did not believe in spiritual manifestations at all. The owner of the head could see to perfection in the dark, and none of the members of the circle could rise from their seats without their neighbours knowing it.

"I have been present, often in broad daylight, with Messrs. Herne and Williams, when solid objects, such as books and flowers, have fallen on us from above, where nothing but the whitewashed ceiling was to be seen. Last Saturday morning I was standing very close to a bare part of the wall of the room talking to them, when a Bible and book of poetry shot over the top of my head towards them; I turned round sharply; there was nothing but the flat wall close behind me.

"At the house Mr. Edmiston at Beckenham, and elsewhere, I have had quiet talks with John King, such as cannot be had at a large circle. He says in effect that his work in England will break down much of the materialism of the day, and help to abolish the theory of eternal punishment. He says that the conditions of spirit life are so unlike our own, that it would be a hopeless task for him to attempt to explain them; that the brains of men are not yet able to take in the ideas which the spirits wish to give. He says that to some extent there is a concerted plan of action among the spirits now producing manifestations in different parts of the world; they try to agree among themselves as well as they can, while carrying on the work. He says that at dark circles the spirits can often materialise their whole bodies, but usually they do not take the trouble to form more than the hands, or the head."

SPIRITUALISM AT THE ANTHROPOLOGICAL INSTITUTE.

THE REV. CANON CALLAWAY ON PSYCHOLOGICAL PHENOMENA.

ON Monday evening, May 15th, at the ordinary fortnightly meeting of the Anthropological Institute, Mr. Harris presided, and a paper by the Rev. Canon Callaway, M.D., author of *Traditions of the Zulus* (Trübner & Co., 1867), was read. Dr. Callaway is the Natal corresponding member of the Anthropological Institute, and the following is the introduction to his paper on "Dreams, Presentiments, Divinations, and Analogous Phenomena, among the natives of Natal:"—

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

"The disposition to believe in Spiritual agencies, as a means of escaping from the necessity of patient observation, and the labour of collecting facts and tracing them to their causes, has very much diminished of late years. Charles Lamb long ago shrewdly remarked in reference to such subjects,—'That the intercourse was opened at all between both worlds, was perhaps a mistake,' that is, as a means of explaining such phenomena. I think we will drop the 'perhaps,' and say it was a great mistake at all times, and has at all times led to confusion, misunderstanding, and suffering, to refer any peculiar phenomena either in the outer world, or in the human mind, to the direct agency of supernatural good or evil powers, who are supposed to override or set aside the ordinary laws of the universe, and come in with a special agency to effect some special object.* It is a mistake too, which binds those who make it in slavery to superstition, and prevents them both from making any real progress in true knowledge, and from discovering and employing remedies for the evils which surround them. For, if we are dealing with natural phenomena,

* This is quite true. Spiritual phenomena are governed on both sides of the grave by fixed natural laws.—Ed.

however strange, complex, obscure, and difficult they may be, we may yet hope by patience and perseverance to come at length to understand them. But who can hope to contend with spirits or to comprehend what are the motives which influence them, or what are the principles which shall determine them to interfere or to remain inactive? It is clear we cannot hope such a thing; and therefore all such supposed supernatural phenomena will be left uninvestigated, a *terra incognita*, a land full of ghosts and goblins, who scare away those who would dare to enter within its precincts.

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

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

The author then proceeds to divide his subject into— 1. Dreams.—2. Sympathy.—3. Presentiment.

CURIOUS EXPERIMENTS WITH THE WILL.

The author says that a friend of his own supplied him with the following statement:—

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

Further on he quotes the following case as recorded by Dr. Wigan:—

"I knew a very intelligent and amiable man who had the power of placing before his eyes *himself*, and often laughed heartily at his *double*, who always seemed to laugh in his turn. This was long a subject of amusement and joke, but the result was lamentable. He became gradually convinced that he was haunted by himself, or (to violate grammar for the sake of expressing the idea) his self. The other self would argue with him pertinaciously, and to his great mortification sometimes refute him, which, as he was very proud of his logical powers, humiliated him exceedingly. He was eccentric, but was never placed in confinement, or subjected to the slightest restraint. At length, worn out by the annoyance, he deliberately determined not to enter on another year of existence; paid all his debts, wrapped up in separate papers the amount of the weekly demands, waited, pistol in hand, the night of the 31st of December, and as the clock struck twelve, fired it into his mouth."

Dr. Callaway adds:—

"To this class we may well refer those strange confessions made by some who have been accused of witchcraft. They have persistently declared that they held commerce with the devil, and by his instrumentality had been guilty of the crimes ascribed to them."

THOUGHT-READING.

In other parts of the paper, while speaking of what he calls "sympathy," Dr. Callaway says:—

"I have, myself, known of several cases in which a person's thoughts have been distinctly recognised and related, without any possible external means by which they could have been communicated."

A VOICE CIRCLE AMONG THE ZULUS OF NATAL.

The following is one of the most interesting portions of Dr. Callaway's paper:—

"A native Kraal amongst the Amadunga on the Tsekela, having had some quarrel with their people, came into the neighbourhood of the lower Umkomangi, and settled with a

relative among the Amahlongwa. They lived with him as dependents in his village. Soon after settling there a young child was seized with convulsions, and, at once alarmed, they determined to consult a woman, living at some distance, celebrated as one who divined correctly by the aid of familiar spirits. Some young men, cousins of the child, went to consult her. On entering her hut and saluting her, she merely responded, but said nothing for some time. But at length, after taking some snuff, she yawned, stretched, and shuddered, as is the custom with diviners when about to be the subjects of inspiration. She then said, 'They who divine are not yet come,' that is—the spirits.

"They remained waiting a long time, until they almost forgot the object of their coming; at last a voice, as of a very little child, proceeding from the roof of the hut, saluted them. They started, and looked to see whence the voice came. The spirits said, 'Why are you looking about? We merely salute you.' They replied, 'We look about because we cannot see where you are.' The spirits replied, 'Here we are, but you cannot see us. You will be helped, not by seeing, but by hearing what we say.'

"The case then proceeded exactly as in common divinations, excepting only that the woman was apparently passive, and the conversation was carried on by the voices, the revelations being made by them.

"The spirits began by saying—'You have come to inquire about something.' They were silent, and the woman said, 'Tell them. They say you come to enquire about something.' They smote the ground in token of assent. The spirits continued—'That about which you come is a matter of great importance. An omen has appeared in some one.' Again they smote the ground assenting, and asked, 'How big is the person in whom the omen has appeared?' The spirits replied, 'It is a young person.' They smote the ground vehemently here, because as they said, 'They saw she had hit the mark.'

"The spirits then went on to say that the omen was bodily, that the person affected was a boy, that he was still young—too young to go out to herd. All this being assented to in like manner, the spirits went on feeling their way, as it were, to these things. They said, 'Strike the ground that we may see what it is that has occurred to the body of this little boy. There he is. We see him. It is as if he had convulsions.' This was assented to with a most earnest smiting of the ground. The spirits said—'What kind of convulsions are they? Ask of us.' The enquirers told the spirits they were going the right way, and required no assistance of them. The spirits replied, 'We told you to ask, because perhaps we are going wrong.' They then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother of the child and others. All this having been assented to, the spirits continued—'The disease resembles convulsions. You have come to ask us the cause?' They replied, 'Yes, truly, spirits, we wish to hear from you the disease and its cause; and also the remedy.' The spirits promised to inform them, but first told them other particulars. The boy was the only child of his father. He was their brother, but not really their brother but their cousin. He was their brother because their fathers were brothers. They then went on to say—'Smite the ground that I may see which is the older of the two. We say, boys, your own father is dead. Smite the ground that we may see where he died. There he is, we see him. He died, boys, in the open country. He was stabbed with an assagal. By what tribe was he stabbed? He was stabbed by the Amahlongwa on this side the Tukela. That is where your father died, boys.'

"They then told them that the disease was not, properly speaking, convulsions, but was occasioned by the ancestral spirits because did they not approve of their living in their relative's kraal, but wished them to have their own kraal. They told them among what tribe they were living and to what tribe they belonged. That the person with whom they lived was their cousin on the mother's side. They exonerated the cousin from all blame, saying—'We see nothing wrong in the village of your cousin. He is good. Even no practising of sorcery there. I see that the village is clear of that. You eat with your eyes shut, for you have no reason to complain. What we tell you is this. It is the ancestral spirits that are doing this thing.'

"They then proceeded to tell them the remedy. 'We have pointed out to you the ancestral spirits as the cause of this disease. When you reach home you shall take a goat. There it is—a he-goat. I see it.'

"They said—'How do you see it?'

"The spirits replied—'Be silent. We will tell you and satisfy you as to its colour. It is white. That is it which has just come from the other side of the Itovo, from the Amahlongwa. It is now a large he-goat. You shall sacrifice it, and pour its gall on the boy. Go and gather for him Itovo-medicine. I see the Itovo. It says that your village must be removed from its present place, and stand alone. Does not the Itovo ask why you have lived so long in the village of another? The he-goat you will sacrifice to your grandmother. It is she who refuses to allow the child to die. Your grandfather has earnestly wished to kill him. We tell you this to satisfy you. We tell you that if the disease returns you may come again and take back your money. Now we have divined for you, so give us your money.'

"They offered the money, and the spirits told the woman to take it. She took it, at the same time warning the spirits that if it turned out that they had spoken falsely, she would give it back again.

"The narrator, who was one of the persons engaged in the enquiry, goes on to say that the woman with the familiar spirits sat in the middle of the hut, at the time of full daylight. The spirits cannot divine by themselves; when they are going to divine their possessor goes with them. The possessor of them cannot divine; she usually says very little, and she too enquires of the spirits, asking, 'So and so, when you say that, do you tell the people who have come to inquire of truth?' They replied that 'They did tell the truth, and that the people would see.'

"So the possessor of the spirits took the money; and the spirits said, 'Go in peace. And give our services to your people.'

"They went home, sacrificed the goat, poured the gall on the child, plucked for him Itovo medicine, and gave him the expressed juice to drink, and made immediate arrangements for building themselves a new kraal.

"And the child never had an attack of convulsions after, and is living to this day, a strong healthy young man.

"The name of this woman was Umkankagi. She lived on the Umtwalume by the sea, a day and a-half's journey distant from the kraal of those who enquired of her. They had never seen her before."

Canon Callaway further says about this case:—

"Now we shall be all ready with our explanations. We may say she had gleaned and treasured up in her memory the history of these people; that she had secret intelligence of all things going on around her; that she had been told of their having brought home a white he-goat only a few days before going to inquire of her; that the recovery of the child was a mere coincidence, and that the voices were produced by ventriloquism. Whether this is a correct explanation or not, the woman displayed much ability in playing her part. And where the spirits assert that they see, we are reminded of the old seers who in their state of ecstasy peered into the distant void, and saw visions of the past, present, or future, which sometimes proved to be a scenic exhibition of facts displayed to their inner sense, and which they had no external means of knowing."

DISCUSSION.*

Mr. J. W. Jackson, F.A.S.L., of Glasgow, said that in the first place, he did not think that the author had sufficiently explained his subject by the aid of phenomena, well known to men of science, for all the phenomena of dreams can be reproduced by means of phreno-mesmerism. He knew that subjects like these were much tabooed by the Anthropological Society, still they form a part of the study of the science of man. When a man is in the mesmeric sleep, the operator has but to excite the organ which leads to dream life; if it be desired to show him somebody in distress, the operator has but to touch the organ of benevolence; if veneration be excited, he will perhaps fancy that he is in church; if the organ of philoprogenitiveness be touched, and the subject be a lady, she will perhaps fancy that she has an imaginary baby, and will begin to nurse it with the greatest care. Dreamlife is a reversal of the waking state. In the former state, objects excite ideas; in the latter ideas place objects before the consciousness. Community of sensation may also be produced by mesmerism, and what the operator feels and tastes, the patient will also feel and taste; this is the case sometimes when the operator does not touch the patient, but is on the other side of the room. Two minds may be united in the same way, and then thought-reading takes place. They might assert that these things did not take place, but they do occur, and every mesmeriser has his thoughts revealed to him at one time or other by his subjects. The paper just read was interesting because of its bearing upon the state of the psychology of the savage; although the savage has a coarser physique than the European, he is more susceptible perhaps to psychological influences than the white man, because he lives nearer to nature, and all over the world, wherever men live closer to nature, they are more susceptible to mesmeric influences. There is no question that many of the phenomena now taking place among Spiritualists, throw much light upon what is taking place among the natives of Natal, and many of the things described in the paper, now occur in our midst. He had seen heavy articles moved about in opposition to the law of gravitation, notwithstanding all that Professor Tyndall and others might say to the contrary; at the same time, he would not say that spirits moved them. These things are taking place round and about us. What is the value of the opinion of a man on this subject who has never seen these things? He had seen them, and knew them to occur. Many Spiritualistic facts are mesmeric in their origin. He should like to hear a paper read before the society on the Medicine Men of North America; also, if some of our Indian Officers would give a paper on mesmeric phenomena among the Hindoos, it would be interesting, for India is a great storehouse of extraordinary psychological phenomena. The great thing was for the writers of such memoirs to state what they know without fear. Dr. Callaway had not been afraid to speak the truth that was in him, and that was the great merit of his paper.

Mr. W. Dendy said that the Spiritualists must not have the tether that evening. As regards Dr. Callaway's paper, what was true in it was not new, and what was new was not true. (Laughter.) Dr. Callaway was egregiously wrong in writing it, and he ought to be ashamed of himself; Mr. Jackson, also, was a great man in stating things of which he was not ashamed. He wished that Sir John Lubbock had been present that evening to defend the savages, for many of the facts mentioned in the paper were mere humbug. He thought that Mr. Jackson was correct in much that he had said about dreams, but when he stated that he could excite a particular organ, he thought it was an entire mistake; it was the same great error that Gall and Spurzheim fell into. By mapping the skull, it was not possible to map the brain underneath. Phrenologists place the organ of colour in the forehead, whereas the nerves from the eye go a long way back into the centre of the brain, so to have all that humbug stated at that meeting was too hard to bear. He thought that when their old friend Dr. Donovan ceased attending their meetings, that he and phrenology had gone out together. He very much regretted that such a farrago had been placed before them to discuss, and he rose to inveigh against the paper.

Major S. R. Owen said, that whether the brain could be mapped out or not he did not know, but almost all the experiments mentioned by Mr. Jackson he had personally tried again and again; he knew them to be true, so took to himself all the blame awarded by Mr. Dendy.

Mr. Prideaux said that he had seen the phenomena of what is called phreno-mesmerism, and thought that they were produced by the belief of the operator; the operator believed that a certain part of the head was connected with certain organs, and because of this belief the phenomena were produced. Phrenology itself must be proved by facts and not by opinions, and if Mr. Dendy would bring painters and colour-blind people to him, whom he had never seen before, he would look at their heads, and would separate the one class from the other.

Mr. Charlesworth said that the paper was all rubbish and wholly unworthy of discussion. The society would have been much better employed in discussing phrenology and mesmerism than the facts in that paper.

The President said that the subject was one which well deserved investigation, and it was one which laboured under an immense amount of prejudice. In some ages great credulity was the rule, and in others a great degree of scepticism; every pretence at a ghost was once believed in, and now perhaps we go too far in an opposite direction. He wished that some tests could be applied to the phenomena, and he thought that the whole question was one which came within the province of the Anthropological Society. He thought there were certain cases of ghost seeing not readily explainable by any theory put forth that evening, such as those instances in which people have died in foreign lands, say in India, and appeared to one or more friends at home at the moment of death. Those cases, he thought, could not be got over. The paper

* We extract this report of the discussion from the *Mechanics' Magazine* of May 26th.

was valuable as showing how the opinions of savages agree with our own on such subjects. It was a fair subject for inquiry, and prejudice should be laid aside. Could not some scientific test be applied to these things? He rather thought with Mr. Jackson, and attributed more value to the paper than had been done by some of the other speakers, though he did not exactly see the connection of phrenology with the subject. He thought that the society should scientifically study the subject, try it by tests, and dismiss prejudice as much as possible.

Mr. Prideaux asked permission to speak a second time, and said that the phenomena were real. He had had some talk with the Bishop of Winchester about them, and the bishop expressed his opinion that the phenomena were governed by exact laws like everything else in nature, only as yet we do not know the laws. One difficulty in the way of scientific investigation is the uncertainty and fugitive nature of the phenomena; the presence of persons adverse to their occurrence, interferes very much with the effects produced. Their strange nature was no argument against them, for if eclipses only took place once in a century, the testimony as to their occurrence would be disbelieved. He was quite ready to take his share of obloquy in all matters connected with mesmerism and spiritualism, but with respect to the latter subject he was not satisfied as to the cause of the phenomena.

The Chairman: I think that it is a very fair question for investigation.

Mr. Dendy said that he believed in Mesmerism, for once he had tried experiments in that subject with Dr. Elliotson.

The proceedings then closed.

SPIRITUALISM IN THE BIRMINGHAM DISTRICT.

LAST month the Sunday meetings for lectures and discussions on the subject of Spiritualism, held in the public room, Paradise-street, Birmingham, were brought to a close. On the last Sunday the morning and evening meetings were of more than usual interest. In the morning Mr. Gillman, of Wolverhampton, was present, and intended to give a lecture upon Spiritualism, but as the company was small, and appeared to be harmonious, he suggested that they should hold a *séance*. A table was procured, and after waiting a little time a spirit, purporting to be "J. H. James," manifested himself, saying that he had been helping in the mission of bringing Spiritualism before the Birmingham people, and would continue still to assist; he added that if they would sit in the evening, he would again come, but they were to meet at the room in Suffolk-street. In the evening the little public room in Paradise-street was well filled, about 120 persons being present, and the difficulty was that the room at 125, Suffolk-street, would not be large enough to accommodate them, so that those assembled were compelled either to forego the *séance*, or to hold it in the public room. They adopted the latter alternative, formed a circle, and obtained manifestations before the large number present, which much astonished the lookers-on, many promising to form circles in their own homes. The communicating spirit said that when in the body he was a most earnest believer in Spiritualism, and a zealous advocate of its truths. Since that time meetings have been held every evening at the room 125, Suffolk-street, Mr. Harper giving a lecture on Sunday evenings. In the immediate district of Birmingham Spiritualism is being earnestly investigated by numbers of intelligent truth-seekers. At Walsall, Mr. Blinkhorn, a gentleman well known for his probity and straightforwardness, has thrown his house open for the purpose of holding *séances*, and physical and other phenomena have been obtained. At West Bromwich a circle has been formed, and incipient manifestations have been obtained, Miss Tunbridge being developed as a writing medium. At Smethwick circles are held at the houses of Mr. Jabez Lones and Mr. Brettel, where writing and trance mediums are being rapidly developed, and physical manifestations are obtained.

The usual war on the subject has, of course, begun in the local newspapers. *The Birmingham Morning News* has treated Spiritualism with fairness, without committing itself to any opinions. *The Birmingham Daily Post* has been somewhat abusive, and has misinformed its readers on the subject. It describes a *séance* which was manifestly held under adverse conditions, but physical manifestations were at last obtained, and raps were heard; those phenomena must have had some cause, so it would have been more philosophical on the part of the editor to have found out the cause first, and, if necessary, printed the newspaper abuse afterwards, assuming newspaper abuse to be justifiable under any circumstances.

MR. HOME AT ST. PETERSBURGH.

To the Editor of the *Standard*.

"SIR,—I must request you to publish the following extract from the *Journal of St. Petersburg*, dated 4th May.—Yours truly,

D. D. HOME.

20, North Audley-street,
Grosvenor-square, W. May 22.

"St. Petersburg, March 26, 1871.

"L'Avoué publishes the following protest:—

"SIR—It has been published in No. 80 of *L'Avoué*, in No. 82 of the *Gazette (Russe) de l'Académie* and in several other newspapers, copying from a correspondent from St. Petersburg to the *Gazette Russe*, that during his visit to St. Petersburg Mr. Home thought it necessary before his *séances* to make preparations in the apartments of the persons who invited him, and that he was paid in bank notes and in emeralds, and consequently he gained money by charlatanism."

"The undersigned, at whose house Mr. Home gave his *séances*, consider it due to the truth to declare that they received Mr. Home as a guest and a friend, and that he received from none of them payment for his *séances*, either in money or in emeralds, and that in none of their houses did he make any previous preparations."

(Signed) "Theodore Levschine, Baron Theodore de Meyendorff, Elisabeth Levschine, wife of M. le Conseiller privé actuel Levschine; the Prince A. Kourakine, the Prince P. Volonsky, the Count Alexander Sollohub, the Count M. Platow, the Baron Alexander de Meyendorff, the Princess S. Schakovskoi, née Countess de Modènes, le Conseiller d'état actuel Prince Alexander Schakovskoi, the Baroness M. de Lieven, the General Melnikoff, Alexander Tazykoff, the Prince Constantin Souvoroff, Alexander Aksakoff."

"It must further be added," writes M. Aksakoff to *L'Avoué*, "that Mr. Home gave *séances* in St. Petersburg in 20 different houses in all. Some of these ladies and gentlemen are now absent; others have been unable to sign on account of their social position." (The Imperial family.)

Correspondence.

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

PRAYER ANSWERED.

SIR,—During a short visit this month to Carnarvon, North Wales, I met several persons who had, at various times, seen spiritualistic phenomena; but they, as Christians, feared to go into the subject on account of its having, to their minds, something of witchcraft in it. But said an elderly person, "I will tell you a fact. I had, for some time, neuralgia so severe, that at last I was quite miserable, and did not know what to do. I thought as spirits exist, and are near us, the Lord can remove it. I prayed to the Lord Jesus Christ, and (taking up a stone on the path we were walking on, and throwing it down with vigour) as soon as I had expressed the prayer, something seemed to shoot out of me like that stone went to the ground, and I have not had the pain since." JOHN JONES, Enmore Park, S.E.

A NEW MEDIUM.

SIR,—I write to describe some recent manifestations witnessed at the residence of a gentleman of the name of Cook, in Hackney, whose daughter has mediumistic qualities, which have appeared within the past fortnight or three weeks. The young lady (aged fifteen) and her mother were sitting at a table on the afternoon of the 31st of May last, when, among other communications, they were urgently requested "to go at once to 74, Navarino-road, where they hold sances." They accordingly called at my residence during my absence. I afterwards paid them a visit. A sance was arranged, the sitters consisting of Mr. and Mrs. Cook, their daughter, an aunt, and myself; the light was removed, when immediately Miss Cook was placed upon the table, and, upon my holding her hand, she was removed from the table on to the floor, and on to the table again several times in a manner which convinced me she was being floated in the air. The table, a heavy oak one, was then thrown with great force over into the fireplace, and Miss Cook carried very rapidly round the room. Articles were carried about the room, and Miss Cook stated that she saw several spirits and lights during the evening; also that one spirit, known to the family, shook her by the hands, and kissed her.

On the 2nd inst. I was privileged to sit with them again. The circle consisted of Mr. and Mrs. Cook, Miss Cook, and myself. Previous to the light being removed, the table gave violent tilts, and on extinguishing the light, Miss Cook and her chair were repeatedly removed from the floor on to the table. A chair was twice placed over my head, without its legs first touching me; then a portion of Miss Cook's dress was removed, and after being whisked in our faces, was thrown over my head, while a hassock was thrown into my lap, as well as a vulcanite necklace which Miss Cook had been wearing. Table movements, of a very powerful nature, ensued, whilst the raps were remarkably loud and distinct. On the gas being lit, Miss Cook was entranced, and with her head turned from some paper, and resting on the table, wrote, for the first time under spirit influence, many very interesting communications. On my asking the reason for the condition of darkness for some of the manifestations, she wrote—"Light destroys our conditions;" and, on a request for a few words in French, "Je suis un esprit," with the translation, "I am a spirit." Another was—"Get Florrie (Miss Cook) to come to your sances, it will be well for both parties." In answer to other questions of mine, the spirits intimated that she would eventually become a very powerful physical, trance, writing, and speaking medium. THOMAS BLYTON,

Secretary to the Dalston Association of Enquirers into Spiritualism,

74, Navarino-road, Dalston, E. June 9, 1871.

[We have seen a very little of Miss Cook's mediumship, and think that it will develop into something above the average. Mr. Cook knew nothing of Spiritualism before the manifestations began in his house, and he has been considerably surprised by what he has seen. Writing communications are given through Miss Cook's mediumship, while she is half entranced, usually with her head lying on her left arm on the table, and if anybody touches her while she is in this state, it gives her great pain. The member of the Dialectical Society who was developed into a trance medium while investigating Spiritualism, and who was made by the spirits to speak foreign languages, suffered great pain if anybody came within a foot or two of him while he was in the trance state.—ED.]

ANALOGY BETWEEN ELECTRICAL AND SPIRITUAL PHENOMENA.

SIR,—There is not perhaps in the whole range of spiritual phenomena, to those who are unacquainted with them, or only partially acquainted with them, experimentally, a greater stumbling block than the asserted introduction into a room, of which the doors, windows, &c., are completely closed, of articles not in it previous to the closing of these apertures. I have been only once present when this remarkable phenomenon took place, but as none of the precautions of previous examination were taken, my evidence as to its genuineness would not be very valuable. There are, however, so many well-authenticated cases in which this extraordinary circumstance has occurred, that the amount of evidence becomes of serious importance. In addition to this I am able to shew that a strictly analogous effect was produced sixty-five years ago by an English philosopher, and forms the brightest star in his crown of glory as a chemist, and is universally acknowledged to have been obtained by the most legitimate means, by the whole of the scientific world.

Spirits whether in the body, or out of it, must use means to accomplish their intentions, and those out of the body when questioned as to their mode of operation in introducing various natural and artificial substances into a closed room, have, it appears, universally described it as a decomposition and a recombination of the substance.* It may or may not be equally easy to them to convey the substance in the atomic form through a wall-door or window, as through crevices, or keyholes, or wherever any portion, however small, of air can pass; if it is not equally easy, the wall naturally would be avoided, and the medium of air be made use of.

I was led to think of this subject recently while reading Dr. Paris' *Life of Sir Humphry Davy*, in which an account is given of his wonderful discoveries in voltaic action, embodied in his Bakerian Lecture, delivered Nov. 20, 1806. After going through, and detailing clearly the various experiments, in which portions of solid bodies were decomposed and conveyed through other bodies, in spite of the strong chemical affinity which existed between them; such as the decomposition of sul-

phate of potash, and the conveyance of its sulphuric acid through a solution of ammonia, and many others of a like nature, Dr. Paris says:—"Amidst all these wonderful phenomena, that perhaps which excites our greatest astonishment is the fact of the transfer of ponderable matter to a considerable distance through intervening substances, and in a form that escapes the cognizance of our senses!"

Here we have electrical phenomena illustrating one of the most puzzling of spiritual phenomena, and not only illustrating it, but the great fact that the same thing has been done sixty-five years ago by a spirit in the body, and since then by hundreds of others. I have never met with any notice of this remarkable experiment of Sir Humphry Davy's as being analogous to, or an illustration of the phenomenon in question, but think it well worth consideration by those who desire to connect the known with the unknown in the pursuit of truth for its own sake. HENRY COLLETT, Milford, Godalming.

MR. J. J. MORSE'S SEANCES.

We have on hand a report crowded out of our last issue, of one of Mr. J. J. Morse's Friday evening public sances, at 15, Southampton-row, Bloomsbury, W.C. Among the communications given at the sance was one by a spirit who says that in life he was a strolling player, but he will not give his name. His communications are of an amusing character, and as one of the objections brought against Spiritualism by one section of its antagonists is the jocular character of some of the messages, we here print one of those messages. Mr. Morse, while under the control of this spirit, said:—

"We will suppose the case of a man of inquiring mind named Brown, who is much troubled in mind as to the reality of a life beyond the grave, and the truth of the doctrines he has been taught in his youth. He reads in a certain book that the true shepherds of the flock shall be known among other things by their power to prophecy; so he goes to a neighbouring cathedral, and says to the Archbishop in his lawn sleeves 'Prophecy unto me the result of this war.' The Archbishop deigns no reply, but he turns to a verger, and says—'Verger, verge near unto that man, and turn him out!' (Laughter). The prophecy test then is a failure. Brown also reads that the true believers are proof against poison, for they shall handle snakes without being hurt. He therefore goes to a chemist's and buys a pennyworth of arsenic; next he goes to a baker and buys a big lot of bread; then he goes to a buttermilk man and buys a big lot of butter; lastly he goes to Sheffield and buys a big knife. Then he selects some convenient place for operations, say Trafalgar-square (laughter), where he cuts up his bread; then he butterises away, and arsenicises away, and wheelbarrowises the whole feast off to the servants of the Lord in the cathedral and invites them to eat. They would rather not. (Laughter). They know that they will live if they don't eat, but are rather doubtful whether they will live if they do eat. Next Brown reads that those who have faith shall also have the gift of healing, so he takes a sick child, not to the Archbishop, but to one of the lesser lights in the cathedral, who tells him that the text applies only to the days of the past. So poor Brown finds that the things which he has been taught do not work in practice, wherefore he becomes a materialist. In doing this he flies to the other extreme, for why do not materialists ask whether these stories ever had any foundation? As the assumption exists, we have a fair case for inference that it had some foundation somewhere; the job is to clear away the mud to get at the cabbage, for when once a man begins to turn over the dust of ages, he is sure to bring the bats and owls of public opinion about his ears. A friend says to Brown 'Go to the Spiritualists.' Did you ever see night turn into day? If so, you can imagine the grin which comes over Brown's face when told to go among the spirit-rappers. But he goes, and to his astonishment find all his preconceived ideas upset, to the great disturbance of his mind. Then he comes down from his high position, he slides down the skinny pole of materialism; he attends the spirit circle, he learns that the sick can be cured, that people can speak in unknown tongues, and that prophecy is a fact; also that communication between the two worlds is real. He gets the evidence, but he has to work for it. He finds out that the dunce-headed noodles known as Spiritualists have some notion of a real church; that they preach the duty of living in a healthy body, and of man doing his duty to his brother man in the fullest sense of the word. Then Brown goes back to one of the preachers in the cathedral, and he says 'I have proved outside of your cathedral that much that you preach is true.' The preacher replies 'No Sir, no, it's the work of the Devil.' 'But my little girl was cured of curvature of the spine by a healing medium,' says Brown. 'The Devil, sir, the Devil, it's all the work of the Devil,' says the preacher. After some further talk of this kind, Brown comes to the conclusion that the Devil is at work in the matter, but that the Devil is in the parson. Geology and astronomy were once said by the preachers to be the work of the Devil, who has done so many good things that when anything fresh for the benefit of humanity begins to work, people expect the appearance of the Devil on the horizon. At last Brown dies, and becomes Brown the immortal. What a name for a spirit—the immortal Brown! (Laughter). On the other side of the grave he finds out that Spiritualism is true, so Brown comes back to spirit-circles to tell his friends so."

One of the listeners said—"Do you come from heaven or the other place?"

Answer—"If they have opened the gates of the other place, and let me out to talk to this highly respectable company, depend upon it I shall not be in a hurry to go back again when this meeting is over. (Laughter). If I were in heaven, perhaps I might not have felt inclined to come to this meeting at all."

At these sances Mr. Morse is very often controlled by English spirits who narrate some of their experiences on both sides of the grave, who also give their names, and their former addresses. Many of these cases have been inquired into, and found to be true, whilst others could not be traced. Two out of three perhaps are found to be right, and many authenticated cases of this kind have been published. The occasional failures seem to be caused by some difficulties, not yet understood, incidental to this method of communication. When a spirit who has not long left earth-life, communicates for the first time, Mr. Morse often feels some of the pains which afflicted the controlling spirit during the death-process, and some other trance mediums have had the same experience. We know one lady, the wife of an officer in the Royal Navy, who left off attending Mr. Morse's sances, because she felt these pains at the same time that he did, even when she was sitting several yards away from him, among the listeners.

SEVERAL articles, letters, and reviews, are unavoidably crowded out of this number of *The Spiritualist*

To night Mr. D. D. Home gives some public readings in the Hanover-square rooms.

THERE are rumours that Miss Kate Fox and Mr. T. L. Harris will shortly visit England.

MRS. MARY MARSHALL, the younger, has, we regret to state, been very ill for two or three months. She is now well again, and says that her mediumship is as good as ever.

THE KILBURN SOCIETY OF SPIRITUALISTS.—This Society has made arrangements for a series of Tuesday evening sances, Messrs. Herne and Williams being the media. The secretary is Mr. A. C. Swinton, 5, Cambridge-road, Kilburn.

BIBLICAL CRITICISM.—The Rev. Newman Hall tells a story about a negro preacher who informed his flock that Adam was made of wet clay, and set up against some palings to dry; and upon a sceptical darkey rising to ask: "Who made the palings, den?" retorted: "Sit down, sar! such questions as dat would upset any system of teology."—*Chambers's Journal*.

MRS. HARDINGE.—Mrs. Emma Hardinge who has done so much good and hard work on behalf of Spiritualism, has just returned to London from a lecturing tour in the provinces. She now lectures on Sunday evenings at the Cleveland-hall. Many who are delighted with her oratory and who are not Spiritualists sometimes invite her to lecture on other subjects. She recently lectured on "Joan of Arc" at Bow, with Mr. Adams of the North London Railway in the chair. One of her addresses on "The Philosophy of Sin," has been taken down in shorthand and printed; it is published at a low price, a penny we believe, by Mr. Burns of Southampton-row, and it is well worth reading. Mrs. Hardinge's address is 6, Vassall-terrace, Kensington, London.

THE DALSTON ASSOCIATION OF SPIRITUALISTS.—Last Monday week the Dalston Association of Enquirers into Spiritualism held its first half-yearly general meeting at the rooms of Wilks' Circulating Library, Dalston-lane, when a very fair muster of members, and others interested in the subject of Spiritualism, attended. The report, as prepared by the committee, was read and approved; from which it appeared that the financial condition of the association was favourable. The average attendance at the Thursday sances was thirteen. A resolution was passed restricting the admission of visitors to the first Thursday evening in each month only, and on the introduction of a member, or upon personal application to the secretary on a Tuesday evening, between the hours of six and eight o'clock. It is found that the admission of strangers, whose sole purpose is apparently to ridicule and oppose investigation, detracts from the condition of harmony, so essential at successful spiritual sances. Arrangements were discussed for giving a public lecture, and it was resolved to procure the services of Mrs. Emma Hardinge, the celebrated inspirational speaker, for an oration on "Spiritualism, past, present, and future," to be delivered on the evening of Tuesday, 27th June, 1871, at the Manor Rooms, Hackney. A number of ladies and gentlemen volunteered to form a guarantee fund, with power to add to their number.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—The committee's report of the society's operations for the year ending the 28th of May, 1871, says that during that period the association has given forty-seven public sances and four lectures, at St. John's Hall, Corporation-row, Clerkenwell, admission free. The average attendance at the sances has been from thirty to forty persons, but on several occasions seventy or more have been present. These meetings have been interesting, and greatly helped to spread a knowledge of the truths of Spiritualism. The lectures given were as follows:—Nov. 3, 1870—"Modern Spiritualism, with Replies to Questions and Objections," by Mr. T. Shorter. Dec. 1—"What does Spiritualism each us?" by Mr. J. Burns. March 2, 1871—"The Argument for Modern Spiritualism," by Mr. Shorter. April 13th—"The Philosophy of Spiritualism," by Mr. J. J. Morse, under spirit influence. These lectures were well attended, and have done much to stimulate inquiry, and the best thanks of the association are due to the above named gentlemen for their valuable services, which were given gratuitously. The expenditure of the association during the year has been £19 18s. 11d., and the receipts £19 10s. 2d., there is, therefore, a balance due to the treasurer.

MISS HOUGHTON'S SPIRIT DRAWINGS.—Miss Houghton is well known among London Spiritualists, as a warm and faithful supporter of the Spiritual movement, and as a lady of a very truthful and earnest nature. She is now exhibiting in the New British Gallery, Old Bond-street, some spirit drawings in water colours, executed through her mediumship, which drawings are calculated to excite considerable perplexity in the minds of the observers. In most of these drawings fine or broad curved lines are interwoven with each other; they cover the whole of the sheet of paper right up to the edges, and the colours are most harmoniously and effectively contrasted, some of the earlier paintings being especially beautiful. Some of these paintings are said to be symbolical of the characters of certain persons who are named, the different colours, forms, and directions of the lines, having each a precise meaning. Her hand is moved involuntarily to paint each of these lines, and she has no idea at the beginning what each drawing will be like when it is finished. Perhaps then, by dint of hard study of the meanings of the lines and colours as explained by the catalogue, and by examination of a drawing at the same time, a clue may be obtained to the character of the person represented. Up to this point we can to some extent understand the drawings, but beyond this have honestly failed in the attempt. Some of these drawings are said by her to be representations of real growing spirit flowers; if so, why are they all cut off square at the edges and where are the stalks? The catalogue does not explain this, and it is a natural question which everybody is likely to ask. Others are said to be representations of spiritual crowns, but these also are cut off square at the edges, and have no place to put the head in. We none of us know the conditions which colour the communications of spirits as they pass through the organism of a medium, and there is a possibility that Miss Houghton accepts literally teachings intended to be symbolical, for the information which reaches the consciousness of a medium may be one thing, and the information which the spirits intended to convey may be another. In all the English and American literature of Spiritualism, there is no corroborative testimony as to the objective reality of flowers such as Miss Houghton believes her drawings to represent, but if the drawings and their explanations be regarded as symbolical, as Mrs. De Morgan and others more experienced in Spiritual symbolism would doubtless define them to be, there is no doubt that the teachings are most of them very pure and good; there is evidence of this in Miss Houghton's printed catalogue. Some of the drawings are exceedingly beautiful, and as Miss Houghton is such a true and faithful friend of the Spiritual movement, Spiritualists should cluster round her and go to see the pictures.

* Question?—E.D.

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."

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers."

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances. In March, 1869, the Spiritual Magazine gave the names of the following gentlemen as those who have long been investigating the subject:

- Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., Holly House, Barking; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, 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 Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Edinburg; Robert Chambers, Esq., St. Andrew's, Edinburg; H. D. Jencken, Esq., Kilnorchy-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-esscent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilmara; 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. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

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

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.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmunds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adara has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's Life of Wesley.

Mr. W. Crookes, F.R.S., editor of the 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. The following letter, which he wrote to Mr. Varley, was published in the Spiritualist of July 15th, 1870:—

"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 dead and inert matter in a manner inexplicable by any generally recognised law of nature.

"Thirdly—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 those 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 sances 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. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this Journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. 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.

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