

The Spiritualist.

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THE TESTIMONY OF A SPIRIT.

ON Friday, December 17th, at a *séance* held at the Spiritual Library, and reported in another column, a spirit gave the following communication:—

"Friends, I am a stranger among you. I was born of religious parents—of parents really and truly religious and good, acting up to the light which they had received. I was taught that God chastens those whom He loves, and I was chastened many, many times, and each stroke of the rod I esteemed as a blessing. Generally, I said, with my lips, 'Lord, I thank thee for my chastening,' but in the inmost recesses of my soul a cry arose, 'Unjust! unjust! Why should I be punished thus?' Years rolled on, and I became the wife of one I loved and respected; we were both of us regular attendants at a place of worship, and week by week I tried to draw nearer to the throne of mercy. Soon we were blessed with a little blue-eyed daughter, whom I loved most dearly, yet but five summers rolled over her pretty little head, when the angel of death called her away. Friends counselled and prayed, but she had gone to heaven, and they told me that 'it was a mercy,' that 'it was loving of God to call her from this sinful world.' Outside I was calm, but what a sea was raging within, to hear them say so calmly and coldly, 'It is loving of God to take her away!' My heart rebelled though my lips were silent; I struggled against what I thought was the devil, but which I now know to have been my better nature. Again years rolled on, and a son was born. He was a wilful boy and wayward, and as he grew up to be a young man he became worse; he proved to be what those in earth life call 'a curse' in all his acts. His father and mother could not reclaim him; religion had no charms for him; he could see no beauty in the Atonement, and said, 'I will trouble no Saviour with my sins, but be responsible for my own deeds.' This led him into company I abhorred. Then my husband passed away, but still it was, 'Thy will be done.' Oh, the loneliness of the long winter months, with no kind husband with endearing attentions and loving words. Then I prayed, and asked for courage and hope. My life, as I now see, was a continual war between my inner nature and my outer. My son went abroad, sickened, and died. The news came home. Like a stone I sat; all life seemed to have deserted my frame; I neither moved nor stirred; I merely thought. My other faculties were dead. I was pointed to my religion and told that there I could get happiness and hope, and should at last sit on the right hand of the throne. But where was my son? Friends held back what they would say, but the words rose in their minds like the whisper of a hissing serpent—'He is gone, we hope, to heaven; but, we fear, to hell.' Worse, worse, and worse. Disease came, and death changed all. I recovered consciousness on the shores of the other life; I saw my husband, daughter, and son, so bright and glorious—the face of my son shone like a star from heaven, and I was happy under his love. Still I could not understand how or where I was. I asked why they tarried on the way to God. My husband said, 'This is our home.' I said, 'Shall we never see the Saviour?' He replied, 'I cannot say; I have never seen Him; I have heard His precepts in spirit life, and I do not care to see him, for I have His precepts, and they are as good as His presence.' 'But why is our son here?' They told me that he had gone to perdition. 'Those words hastened thy departure; but see, he is here! It is not a dream; it is real. You are a spirit—an "angel" so-called; all around you is real, even as you are real.' I replied, 'As God has been so good, so loving, surely He will extend the same clemency to all?' My husband said, 'True, it is so. All will be happy, and the fearful place the Church tells you about has no existence beyond their fevered imaginations. This bright and beautiful place is the inheritance of all God's children.' Then, I said, with both my heart and my lips, 'Lord, be praised!' and from that moment I began to worship God in spirit and in truth. I trust that you will all be the happier for this ray of truth descending from above; I hope that the history I have related to you will never find its parallel, and that the way of people through life will not be so full of thorns as mine was. Love the truth. It is the brightest jewel in the treasury of the Deity. Friends, having passed through the narrow influences of an earthly life, I here tell you the truth. I find that creeds and dogmas

have little influence for good on the spirit life; it is by actions that we know each other. Your thoughts and actions here govern your state upon entering spirit life; if you have been good and noble here, you will find the home for the good and noble awaiting you on the other side; if you were not good and noble, you cannot at first pass into that state, as it would be unnatural, and it is only by patient working that you will rise to gain wisdom."

In answer to questions, the spirit said that her name was Catherine Plunkett, and that she "died" five years ago, at Lee, in Kent. The wayward nature of the son born of such quiet parents, she had recently discovered to be hereditary; it came from his grandmother on his mother's side, and the conditions were such that the nature reappeared in the boy. He had entered the same state of life as herself, because he had been truer to his inner nature than she had, and had not artificially fettered himself with creeds and dogmas.

TESTIMONY OF A NON-SPIRITUALIST.

THE following is an extract from a theological book, just published, called *Teachings of Experience*,* an autobiography, by the Rev. Joseph Barker:—

"The most credible testimony in the world was utterly powerless, so far as things spiritual were concerned. And when the parties, whose patience I tried by my measureless incredulity, entreated me to visit some celebrated medium, that I might see and judge for myself, I paid not the least regard to their entreaties. I was wiser in my own conceit than all the believers on earth.

"At length, to please a particular friend of mine in Philadelphia, I visited a medium, called Dr. Redman. It was said that the proofs which he gave of the existence and powers of departed spirits were such as no one could resist. My friend and his family had visited this medium, and had seen things which to them seemed utterly unaccountable, except on the supposition that they were the work of disembodied spirits.

"When I entered Dr. Redman's room, he gave me eight small pieces of paper, about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit, and then wrap them up like pellets, and bring them to him. I took the papers, and wrote on seven of them the names of my father and mother, my eldest and my youngest brothers, a sister, a sister-in-law, and an aunt, one name on each, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful not to give anyone a chance of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper which the medium had given me were soft, so that I had no difficulty in rolling them into round pellets, about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of any one of my friends, and which the names of the rest, than I can tell at this moment what is taking place in the remotest orbs of heaven. Having rolled up the papers as described, I laid them on a round table, about three feet broad. I laid on the table at the same time a letter, wrapped up, but not sealed, written to my father, but with no address outside. I also laid down a few loose leaves of note-paper. The medium sat on one side the table, and I sat on the other; the pellets of paper and the letter lay between us. We had not sat over a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil, and wrote on the outside of my letter, wrong side up, and from right to left, so that what he wrote lay right for me to read, these words: 'I came in with you, but you neither saw me nor felt me. WILLIAM BARKER.' And immediately he seized me by the hand, and shook hands with me.

"This rather startled me. I felt very strange. For William Barker was the name of my youngest brother,

who had died in Ohio some two or three years before. I never named him, I believe, in Philadelphia, and I have no reason to suppose that any one in the city was aware that I had ever had such a brother, much less that he was dead. I did not tell the medium that the name that he had written was the name of a brother of mine; but I asked, 'Is the name of this person among those written in the paper pellets on the table?'

"The answer was instantly given by three loud raps, 'Yes.'

"I asked, 'Can he select the paper containing his name?'

"The answer, given as before, was 'Yes.'

"The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out, and it contained my brother's name. I was startled again, and felt very strange. I asked, 'Will the person whose name is on this paper answer me some questions?'

"The answer was, 'Yes.'

"I then took part of my note-paper, and with my left hand on edge, and the top of my short pencil concealed, I wrote, 'Where d—,' intending to write, 'Where did you die?' But as soon as I had written 'Where d—,' the medium reached over my hand and wrote, upside down, and backwards way, as before,—

"Put down a number of places and I will tell you.'

"Thus answering my question before I had had time to ask it in writing.

"I then wrote down a list of places, four in all, and pointed to each separately with my pencil, expecting raps when I touched the right one; but no raps came.

"The medium then said, 'Write down a few more.' I then discovered that I had not, at first, written down the place where my brother died: so I wrote down two more places, the first of the two being the place where he died. The list then stood thus: *Salem, Leeds, Ravenna, Akron, Cuyahoga Falls, New York.*

"The medium then took his pencil, and moved it between the different names, till he came to *Cuyahoga Falls*, which he scratched out. That was the name of the place where he died.

"I then wrote a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before; and in every case but one the answers were such as to show, both that the answerer knew what questions I had asked, and was acquainted with the matters to which they had referred.

"When I had asked some ten or a dozen questions, the medium said, 'There is a female spirit wishes to communicate with you.'

"Is her name among those on the table?' I asked.

"The answer, in three raps, was, 'Yes.'

"Can she select the paper containing her name?' I asked.

"The answer again was, 'Yes.'

"The medium then took up one of the paper pellets, and put it down; then took up and put down a second; and then took up a third and handed it to me.

"I was just preparing to undo it, to look for the name, when the medium reached over as before, and wrote on a leaf of my note paper—

"It is my name. ELIZABETH BARKER."

And the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his smile seemed the smile of my mother, and the expression of his face was the old expression of my mother's face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn away her hand. The tears started into my eyes, and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name: ELIZABETH BARKER. I asked a number of questions as before, and received appropriate answers.

But I had seen enough. I felt no desire to multiply experiments. So I came away—sober, sad, and thoughtful.

* London: James Beveridge, Fullwood's-rents, High Holborn, W.C.

EVIDENCES OF SPIRITUALISM.

In Plato's Divine and moral works, subject, "Theages" or "Wisdom," Socrates tells Theages—"I have had by the favour of God, ever since I was born, a genius that always accompanies and governs me. This genius is a voice which, whenever it speaks to me, always diverts me from what I have a mind to do," and much more to the same effect. Socrates boldly told the truth, and for exposing the superstition of the day was killed, but not until he had demonstrated, on the morning of his execution, the immortality of the soul.

Joan of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because she declared that she was instructed by a voice from an unseen intelligence which she called "God," and as her conscience would not allow her to recant she was burnt, and as the flames approached her she exclaimed, "Yes, my voices were from God!"

Galileo, who taught that the earth rotated on its axis and revolved around the sun, only saved his life by going down on his knees and recanting.

These are sufficient warnings of the state of public opinion respecting those who have the courage to avow a knowledge of facts, dissonant with popular prejudices.

Wesley, the founder of a religion bearing his name, was a witness of the spiritual phenomena called raps, which occurred in a marked manner in his own family, one or more of whom were rapping media. All the details are perfectly authenticated by documents written and signed upon the spot, and many of the facts will be found in *Southey's Life of Wesley*. Swedenborg, again, a scientific writer of no small power, had most remarkable experiences as a conscious clairvoyant.

In the case of the Secress of Prevorst many instances are given, attested by declarations of medical men and state functionaries, of remarkable phenomena similar to many I have personally witnessed. Dale Owen's list of cases in his *Footfalls on the Boundary of Another World* are well worth perusal.

The Indian Government, some years since, caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of mesmerism. Notwithstanding all these and many other existing records of unusually well-authenticated cases, it is surprising how few people in this country have attempted to inquire into or know anything about the subject. I know many medical men who, when the study-door is locked, freely and earnestly discuss these matters, and tell their own experiences, but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliotson, who lost a practice of thousands a year for telling the truth.—*Varley*.

AGASSIZ ON EDUCATION.—At the close of the exercises of the Association of Science, which held its convention at Salem, U.S., recently, a compliment having been paid by one of the speakers to Mr. George Peabody, as the founder and patron of the Academy of Science which bears his name, Professor Agassiz rose and delivered himself of some remarks on the general subject of scientific education and its tendencies, which deserve to be repeated in their tenor in this place. He told the people of Salem that they scarcely realised what embryo they were trying to rear in their academy, nor what was to be the result of its final intellectual growth. Its influence over the community, he said, could not fail to be wide. In regard to the plan of instruction which had been adopted, he thought he could detect in it something which would dispel from the minds of the community certain obstructions to the truth concerning matters in which we are all interested—our future eternal life—but of which he said we now *scarcely dared to speak*, because what we should have to say might go contrary to certain established doctrines and to certain long-cherished convictions with which the community was imbued, holding them as sacred, when well informed men knew better. And he further said, what intelligent Spiritualists have long held, that the teaching which scientific institutions were to furnish, would tend to bring about a new era in that system of popular education of which they were all so proud, but which at present was merely a system of routine teaching, in comparison to that rational study of Nature which elementary education might become. It is a timely admission and from the foremost of our scientific men.—*Banner of Light*.

THE ROYAL INSTITUTION.—The Royal Institution session began last Tuesday afternoon, when Dr. John Tyndall, F.R.S., delivered the first of a course of six lectures upon "Light," adapted to a juvenile auditory. The theatre of the Institution was full to overflowing, so that many were unable to obtain seats. Among the lectures to be delivered this session, connected with man and his development, are six by Professor Humphry, M.D., F.R.S., on "The Architecture of the Human Body;" Tuesdays January 18th to February 22nd. Two lectures on "Plant Life as Contrasted with that of Animals," by Dr. Masters, F.L.S.; Tuesdays March 1st and 8th. Four lectures by Professor Rolleston, M.D., F.R.S., on "Deductions from the Comparative Anatomy of the Nervous System," Tuesdays March 15th to April 5th. Four lectures on "The Science of Religion," by Professor Max Muller, M.A., LL.D., Saturdays February 19th to March 12th. Four lectures on "The Principles of Moral and Political Philosophy," by Professor Blackie, Tuesdays April 26th to May 17th. Among the lectures delivered during past sessions at the Royal Institution, there were two in which the subject of Spiritualism was largely introduced. One of these lectures was by Mr. E. B. Tylor, on "The Survival of Savage Thought in Modern Civilisation," and the other was by Dr. Carpenter, Vice-President of the Royal Society, on "The Unconscious Action of the Brain." The president of the Royal Institution is Sir Henry Holland, Bart., F.R.S.

Reports of Meetings.

[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 religions, scientific, or any other teachings given by individual spirits.]

SEANCES AT THE SPIRITUAL LIBRARY.

SEEING MEDIUMSHIP—MR. CLEGG OF YORK—SOMNAMBULISM—DISTURBING INFLUENCES AT CIRCLES—PURGATORY—BODY, SOUL, AND SPIRIT—PROGRESSION IN THE ANIMAL WORLD—SPIRITUAL COMMUNICATIONS—AN EARTH-BOUND SPIRIT—EARTHLY IMPEDIMENTS TO DEVELOPMENT—THE FORMATION OF THE SPIRIT WORLDS—GRINDSTONES—AUDIBLE SPIRIT VOICES—DEPARTED FRIENDS.

On Friday evening, December 17th, at eight o'clock, the ordinary weekly seance was held at the Spiritual Library, 15, Southampton-row, High Holborn, W.C., under the mediumship of Mr. J. J. Morse. Rather more than twenty ladies and gentlemen were present.

Mr. MORSE, who at times is a seeing medium, suddenly became fixed and rigid, and said that he saw a rough and angry sea, with a steamer coming towards him, which all at once tilted up, and went down. No explanation of the circumstance was given, and the medium said that the sight had made him feel nervous.

A spirit then attempted to obtain control of the medium in order to speak, but failed, and then by writing mediumship said that she was Mrs. E. Farnham.

Another spirit then obtained control of the medium, who with great gravity and deliberation began rubbing his knees and legs with his hands. He said that when in earth-life he was troubled with rheumatics, and felt them very badly when thus coming back through a medium; the pains would subside presently, and then he would speak.

Mr. BURNS—Why don't you take a Turkish bath? According to some people you ought to have plenty of heat to prepare one, in your world. (Laughter).

The spirit said that those who thought so had the heat in their own brains; he knew that many people believed that there was plenty of heat in the regions he came from, and as he himself held the same opinions while on the earth, the stone thrown at random by Mr. Burns had hit rather hard. Still, he always thought that he should not go to the hot regions himself, because he had been purified by suffering; now he felt all his pains coming back again, because being in an earthly body again brought back his old ideas, and the thought of the spirit acts upon the instrument it uses. It is on entering and leaving the medium that the pains are always worst, but he had been told by old hands at speaking through mediums, that in time such effects would wear off; he had been in attendance, like many other spirits, at previous seances, anxious to come before public, and this was the first opportunity he had had of doing so; not that he got anything himself for speaking to them, but he came for the purpose of doing good to those present. He said that when he first woke up after passing through the dying process he found himself neither in heaven, hell, earth, or anywhere else, but passing through space with great velocity, with two spirit gentlemen, one on each side of him, supporting him by the arms. He was very much startled, but directly afterwards felt "Oh, I'm all right. It'll be all right presently," so waited patiently to see what would be the end of it. Soon they came in sight of a very beautiful island, with the ocean breaking against its rocks, and taking him to a large house near the shore, they told him that he would have to stop there till his mind became all right. "Oh!" said he in reply, "then I don't care how long my mind takes to get right." But when left to himself he began to think differently, and to remember very clearly some awkward little acts in earth-life which he had committed "on the quiet," for nobody took any notice of what the "rheumaticky old man" said or did. He found that these thoughts gave him great pain, and made him very uncomfortable. Then one of the gentlemen—his teacher and guardian spirit—asked him to come with him to revisit the earth once more. He replied that he would rather stop where he was, "besides, you know, my mind's not right yet." His teacher told him that that was precisely why it was necessary for him to return to earth, and added that he could bring his present residence with him. He laughed, and said that "he must be pretty strong to be able to do that," but strange to say, he found the assertion true, and that he brought his residence with him in his mind.* However, he returned with a party of spirits, and found that some of them began to work hard at influencing the minds of individuals upon earth who harboured bad feelings, and in this way they in time undid the evil they themselves had committed. But it is slow and tiresome work—very much against the grain. Although he did not wish it, he felt that he must do the same. He met a friend he had injured, and had to trace out how far the injury extended; it was astonishing how many people, in addition to the one who directly receives the injury, suffer from it; a bad act is like a stone dropped into the water, for it throws out circles in all directions, and very hard and slow work it is for spirits to undo the evil they have committed. They cannot feel at ease till it is done. The rheumatics were so bad he could not stand it any longer, so must leave the medium. His name was Walter Arthur Clegg.

What was your occupation, and where did you live?

Mr. CLEGG—He wants to know the occupation of the rheumaticky old man! (Laughter.) Well, I was a carter at York, and died about nine years ago.

Mr. MORSE then woke up, and complained of feeling pains all over his body.

The next spirit gave the name of Catherine Plunkett, and said that she died about five years ago, at Lee, in Kent. Her narrative is printed on another page.

TIEN SIEN TIE, the guardian spirit of Mr. Morse, took possession of the medium while the company were speaking about the possibility of somnambulist phenomena being adequate to explain away the spiritual origin of the manifestations. Tien then said that by putting leading questions to somnambulists it is possible to lead them on, and to make them bring out things which are in the mind of the questioner, but that where there is an external intelligence at work the plan will fail, although with a weak, imperfectly de-

* Some German and English metaphysicians have recently raised the question "Is there an external world?" and have tried to prove that what are supposed to be external phenomena, are merely mental impressions.—Ed.

veloped medium it might be difficult at times to tell the difference between spiritual and somnambulist control.

Mr. BURNS—Once I made a journey of twelve miles to a seance in Yorkshire, thinking upon one subject all the way, and when I reached the circle the medium, a young man, uttered all my previous thoughts, and then carried on the subject much further. How do you explain that?

TIEN SIEN TIE said that the mind of Mr. Burns might have been influenced by a spirit, who afterwards gave out the thoughts through the medium, and then pursued the subject further. In this case the mind of the medium was probably negative to the mind of Mr. Burns, and the thoughts of the latter might to some extent, have spoilt the integrity of the remarks by the communicating spirit.

Mr. BURNS—Once I entered a room where a circle was sitting, so quietly that those present neither saw nor heard me, yet at once distinctly felt my presence. How was that?

TIEN SIEN TIE said that "the sphere" had probably been formed round the circle by the spirits, and Mr. Burns being positive to members of the circle, they all felt his influence when he entered. Had he been negative, probably only one or two of the greatest sensitives present would have felt his entrance. In all circles where weak physical manifestations are obtained, the presence of persons of a sceptical or positive nature often overpowers the control of the presiding intelligence.

Mr. BURNS—I have heard of circles where one of the persons present could, by his will, cause the table to move.

TIEN SIEN TIE said that that could only be where the presiding spirit had not had sufficient experience in his work, and because of this want of knowledge the will of the person in the body acted upon the link formed by the presiding intelligence.

How do you know that you, and the spirits with you, are not in an intermediate state of life, awaiting the final judgment?

TIEN SIEN TIE said that he could see nothing in his sphere of life to warrant such an opinion. He saw around him Christians of all denominations, as well as people of other religions, and countries, and planets. He found that, in their present state of existence, they were all improving in wisdom and love, and growing in goodness and happiness. There would be no use in being permitted to increase thus in love and wisdom were they simply waiting for hell and the judgment day.

What is the difference between the soul, the spirit, and the body?

TIEN SIEN TIE said that the soul is the garment of the spirit, and the spirit cannot lose its soul, which is its outer consciousness. The persons in the room had each of them a physical organisation, and permeating the whole of it was a "life principle," which continuously draws around it and spiritualises what it requires from the physical nature. At death, the physical body is no longer required, but the spiritualised particles within ascend upwards in a bright golden shower; a principle of elective affinity runs through these particles, so that each one goes to its proper place, and a new body is formed, finer and rarer than his hearers could comprehend. This body is the soul, and it is animated by the spirit of the Deity.

Is the spirit body composed of carbon, phosphorus, iron, and such-like substances?

TIEN SIEN TIE said that all chemical substances contain within them an essential life, which is spirit, and is always subject to sublimation, the lower continually giving birth to something of a higher order. Those particles containing the essential life, form the spirit body. The spirit world is a natural world—as natural as the one on which his hearers lived.

Do stones and minerals grow?

Yes. All things improve and live, and clairvoyant sensitives are often affected by the action going on in minerals and stones.

Does thought of a departed friend reach and influence that friend in the spirit world?

Yes.

Can you tell us the nature of animal life?

TIEN SIEN TIE said that the development of all forms of life is progressive. The formation of the brain of animals is not so complete as in man, and when the change comes the animal dies, and gives out its as yet unindividualised spirit which floats out into the ocean of spirit. Men breathe the unseen spirit life of material essences. The body of the dying animal helped to give birth to a higher form of vegetable life which, again, eliminated a higher form of animal life. When the ultimate of materiality was reached, the spirit gained power, and became master of matter, so as to be able to control it progressively. Step by step the brain was elaborated. The first men were not individualised spirits, but were animals, their brain being so small. In the slow course of time, spirit gained complete mastery over matter, and man became a living soul—the breath of life was breathed into him, and he became a living soul for ever. Self-control only begins when development has reached a certain point.

Are you spirits now communicating with earth according to a settled plan arranged among yourselves, or are the communications given by individual spirits without any settled system?

TIEN SIEN TIE—We are acting by a settled plan known to very high spirits, but, as in earth life, we often obey laws without knowing the existence of those laws, or whence they come.

How far are you from the medium?

TIEN SIEN TIE—I am six feet above the roof of the house in which you meet, and am acting upon the brain of the medium, who gives forth my thoughts, clothed in his own words. The spirit then exhorted those present to improve their minds, to grow in wisdom, and to study nature, the Divine book of the Deity. Let them take the simplest flower that grows in the garden and ask themselves "Am I not a flower? Have I not successively developed, step by step, as this flower has done? Do not I also contain a spirit, and may I not become a brighter and a better being than I am now?" He desired them to think over these things, and when they felt the happiness which such thoughts would be certain to bring them, they should spread that happiness among their friends. He concluded by saying, "Farewell. Peace be with you."

On Friday, December 24th, the usual weekly seance was held at the Spiritual Library, but, it being Christmas eve, only nine visitors were present. Mr. Morse went into the trance state, and the first spirit, who gave the name of "Mary Willett," delivered an address, which is printed in another column.

The next one who came was a plain business man, who seemed dissatisfied with his state, and gave a very poor account of himself. His life, he said, had been orthodox enough, but, "on reaching the other side, the bank dishonoured the note, when it was presented for payment." He

was still wandering about this planet, and wanted very much to get away from it; he had been taken in once, and would not believe anything in future till he saw it. When other spirits told him about the "spheres," he should put it down that they were "gammoning" him. He died, he expected to go to heaven and play a harp eternally, and when he found he had not to do so, his being the nature of an india-rubber ball, he bounced back from the wall of facts, into the valley of ignorance. There were plenty to teach him, who wanted him to become as a little child, to learn, and to fit himself for a higher life; but when a person has got old in particular ideas, it takes long to get right again; and it was this artificial nature which he had to work off. On earth he was in the habit, at present, of looking about for a medium, who might be either a duke or a beggar, for he had his choice, and he could partake of all the pleasures of the medium, see all that he saw, get the spirit portions of the food he ate, and could enjoy himself generally. All his education and belief in life had been superficial, and did not appeal to the inner man; the body and the clothes believed it, but not the soul within. Now he went to church sometimes, and when he saw the minister, he felt inclined to sit on him and extinguish him, knowing that half the congregation would be very likely to take the same road that he had taken himself, and it made him feel very nasty towards the ministers. The worst of it was, that many of the ministers know about Spiritualism, and attend *séances*, but when they get back in the pulpit they are "mum;" they get wheat for themselves, and deal out fire and brimstone to their flocks. To return to himself—Wasn't he a beautiful plant out of the garden of theology? (Laughter.) The worst of it was, he had not been allowed to use his reason; he was not surrounded on earth by the right conditions, so the wrong flower had been blown. However, he was getting better, and went among benevolent people, through whom he was gaining knowledge.

What was your name, address, and occupation?
That is too hard upon me. I would not have said so much, if I had known you were going to ask that. I am not going to tell you.

After some pressing, he yielded a little to the ladies, and said his name was Michael Clarke; he had been a baker, but would not give his address.

Why don't you go to the higher spirits to gain knowledge?
If you were fond of chemistry, you would not go to a linen-draper to be taught. It is no use your going to the spirit world to learn what ought to have been learnt in the body in this world; you cannot rise to a certain spiritual level, until you have worked up to it; you cannot understand the higher till you apprehend the lower.

TREN SIEN TIE, the guardian spirit of the medium, then came as usual and said—Good evening, friends. You have seen this evening two opposing types of the development of the mind. Such an exhibition should carry with it a lesson—a lesson which I will endeavour to point to your understandings. There are many well-disposed honest minds that would have welcomed with open heart and hand our sister who controlled the medium first, but who would have said to our brother who came next—"You have a deal to learn. You had better learn manners before you come here again." Now, considering all the causes that act around individuals upon this planet, how charitable we ought to be. Our brother was placed in conditions not suitable for his spiritual faculty, and he had a superficial mentality; the germs of spiritual truth are not developed. He was born of parents who of themselves had had no education in earthly things, and who by their occupation strove hard to sustain their existence, so rose not above the level of their wants. This was the first cause of the lack of development. The mind of the child therefore is not developed and enabled to bring itself to earth's literature; it cannot read, its chance of gaining knowledge from that source is closed. There are other sources than books, but the social status of the family still interferes. There is the school for daily instruction, but the social condition of the parent makes it a necessity that as soon as the child can carry a message or work with its hands, the child must work to sustain itself. Yes, but we have another chance; there is the Sabbath-school. Still carrying with us the social status of the family, the child is opposed to religious teaching and rebels against the Sabbath-school; it is repugnant to the mind of the child, and often more so to the minds of the parents. There are good folks who go about, and would instruct these waifs and strays of society, and make them good and useful. Yes, they instruct the child in matters beyond its comprehension; they try to force the mind of the child into blossom before its time, so the child feels a repulsion and will not listen. The spiritual things lie dormant within the mind; it sees nothing beyond its immediate wants and necessities; and it would say of the future—"When the future comes that will be time enough to attend to it; I must attend to the present, else I starve." That condition is carried up through many grades of society. If right conditions are brought to bear upon an organisation, it is improved and purified, and the mind can improve itself and ascend to the limits of our system. But let the mind be of the lowest development, it will one day be greater than we at present believe to be possible. You should all love justice and wisdom for they are the attributes of the Deity. I am ready to answer any questions.

How is it that though the two spirits were on earth both surrounded by the same hard conditions, one is now so much in advance of the other?

Because our sister had naturally a higher spiritual nature, and shook off many of the influences of unfavourable surroundings.

Is the spirit world objective or subjective?

The spirit world is a real objective world, because man physically is the ultimate of all the developments of matter. Man contains within himself the elemental life of all forms and substances; he may be compared to a "mill" grinding down these particles into a spirit body; when the change comes, these particles for the most part escape upwards to form the free spirit body, but a portion of these particles remains in the earthly form, which is placed in the ground. Chemical action dissolves the remains, but the refined material particles (not quite so fine as those which composed the spirit body) then rise from the ground, and they are too refined to remain in the atmosphere of the earth. Each atom thus released, is itself an atom of a particular elemental life. The stream which thus rises from your planets is immense, for you know how very many bodies are daily placed in the ground. Floating upwards, all these particles find their level; they naturally unite according to their elemental life, and form the strata of an objective world. The flower particles are liberated, the tree particles are liberated, and they are prone to take the same forms as before, but their elemental life is then of a higher grade, and a further development of the vegetable kingdom takes place. There is nothing but external progression for the ultimates of matter.

Do grindstones go to the spirit world? (Laughter).

The grindstone consists of rock-particles, which at last crumble into dust. By many conditions extending over a long period of time, this dust gets into the soil, and rises into vegetable life. Then at last it is absorbed by man, and aids to form the spirit world in the way already stated.

The houses in the spirit world are not the spirits of houses in this one?

As the refined elements necessary for houses are in the spirit world, they are used. The houses are built by spirits with more extended knowledge and better appliances than you have here. Remember, all objective things are at first subjective. Before a house is built, the idea of it exists in the brain of the designer.

Will you give us a little more information about how spirits produce audible voices.

There are many ways. Sometimes they form a tube out of the emanations from the medium, and in connection with the medium, and are able to speak through it. Sometimes, in the atmosphere of the medium, they are able to make themselves heard, and are quite unconscious how or why they are audible. It is necessary that the medium should be very passive, that the emanations may be given off in a steady uninterrupted flow.

Do spirits ever produce audible voices by sticking lips on the front of the tube, and lungs and bellows behind, so as to make an automatic voice?

TREN SIEN TIE (with a smile).—No. Never that I know of. Such a case never came under my observation. And now, my friends, I must draw my control of the medium to a close. Ere I meet you again a season of festivity will have come and gone. In many homes will be marked a vacant chair, many a half-suppressed sigh will rise as they gaze in the vacant corner, and they will pass through life with the sad remembrance that one of the circle is gone. You are Spiritualists, and you desire good for humanity, so tell them how to fill, once again, the vacant seat and the vacant corner. Stop the sigh of sadness, and turn sorrow to beaming joy and love, by giving them knowledge of the return of their friends. Good night.

PRIVATE SEANCES.

CLAIRVOYANCE—SPIRIT MAGNETISM—THE DEITY—JESUS OF NAZARETH—THE DOUBLE—MEDIUMSHIP—MARTYRDOM—THE FUTURE OF THE PHYSICAL BODY—BODILY DEFORMITIES—UNDEVELOPED SPIRITS—CAPITAL PUNISHMENT—RESPONSIBILITIES OF JUDGES—SPIRIT POETRY—SPIRIT VOICES—SEEMING MEDIUMSHIP—TABLE MOTIONS WITHOUT CONTACT WITH HUMAN BEINGS.

ON Thursday, December 16th, a private *séance* took place at the residence of Mrs. C. Berry, a well-known Spiritualist. The medium was Mrs. P. Perrin, of 11, Westmoreland-place, Southampton-street, Camberwell, S.E., and the other members of the circle were Mr. G. Perrin, Mrs. A. Cooper, Mrs. George Oliver, Mr. N. P. T. Daw, and the reporter to this journal.

The medium passed into what was supposed to be the trance state, and described scenes in the life of a gentleman, beginning with one of bloodshed and battle. The narrative threw one of the ladies present into a state of intense excitement. She said that the medium had accurately described scenes in the past life of her husband and herself at the antipodes; that she had gone further, and told her what was probably taking place at present, and could be verified on the arrival of an early mail from Australia and New Zealand. She had also told her of the future. The details are necessarily of a private nature. The lady and the medium had never met each other in their lives until a few minutes before the *séance* began.

A spirit, who gave the name of Mrs. Farnham,* then spoke through the medium, and said that the preceding remarks were made by the medium herself, whose spiritual powers had been temporarily developed, so that she had been able to see into the past, the present, and the future, and had stated what she saw in her clairvoyant vision—it was not a spiritual communication. She (Mrs. Farnham) was glad to see that the members of the circle sat to accumulate facts and facts alone, so if what had already been stated proved to be true in the end, so much the better for the cause of Spiritualism. She would not speak much longer, for she knew that physical manifestations were desired. She was ready to answer any questions.

Some physical manifestations require darkness. Shall we ever be able to get them in the light?

The SPIRIT—By constant sitting and keeping together you will get much in the light, but not all. Some things I think you will never get in the light, for great laws stand against it. They have been laid down from the foundation, and can never be altered.

Do you, who speak to us, move tables?

The SPIRIT said that she could move a table spiritually, but not physically.

Please explain the difference between the two.

The SPIRIT said that she could move it gently to answer questions, but those spirits who had power to carry it from place to place, did it by physical force.

How do you move tables?

The SPIRIT said that tables are moved in many ways. Sometimes spirit hands are placed over the hands of the members of the circle, and they can draw the table up; sometimes they lift it by concentrating force underneath; sometimes, also, the power falls from above, looking like light, and lifts the table. It is a power composed of magnetic forces.

Magnetism as we understand it?

The SPIRIT—What is your magnetism?

The force which makes an iron needle, balanced on a pivot, swing round to the north.

The SPIRIT—No. It is totally different from your magnetic forces. It is a power I cannot explain, and even to us it is mysterious. It is given us by the great Creator. I see it used and use it myself, yet cannot explain it any more than you can.

Have you ever seen God?

The SPIRIT—We are still in ignorance what is the great "I AM," and have never seen Him, as some on earth say we have, except in surrounding objects, in landscapes bright and fair, in the hues of the rainbow, and in the emotions of the bosom. Thus do we behold God, but in no other way.

Have you ever seen Jesus?

The SPIRIT—I have never seen Jesus of Nazareth, but have heard Him spoken of as a great prophet inspired beyond the ordinary degree; a prophet is a medium. This medium has seen Him three times.

But He worked miracles?

The SPIRIT—We do not acknowledge miracles; there are

* Mrs. Farnham, an American lady, was the authoress of the tale, "The Ideal Attained," which was recently re-published in *Human Nature*. During the late American war she spent her time in nursing and tending sick and wounded soldiers; and she "died," as the phrase is, very soon after the suppression of the rebellion.—Ed.

nothing but natural laws. We know that upon earth there will again be greater men than Jesus of Nazareth, and why will men keep on saying that he is higher than others? Why ignore the prophets before Him, and the martyrs after Him, who also laid down their lives for the truth?

Is Jesus God?

The SPIRIT—No.

Is He the principal representative of God?

The SPIRIT—No. God is so grand that He needs no form like that of man to represent Himself; He has stamped Himself and His divinity in His laws. God is not the Trinity which man, for His own purposes, has set Him forth to be.

Do you consider the Bible to be accurate history?

The SPIRIT—Yes, it is true. It is the prophecy of the past, the present, and the future, and it is not Divine. Take from it whatever will do you good.

What is the difference between soul and spirit?

The SPIRIT—If your spirit or vital spark once left your earthly body, it would never return, but the soul might go, carrying some of your brain power with it, and could then even move a table at a spirit circle; this is "the double" as known to you Spiritualists. In such cases the body of the person who thus acts at a distance, is always in a state of sleep or stupor.

But while I have been awake I have manifested at a circle.

The SPIRIT—I, as a spirit, cannot take what you say as a truth. Another may have been using your name, or you must have been unconscious.

Mrs. Hardinge has often manifested at circles.

The SPIRIT—Yes. We know Mrs. Hardinge well. She is never in her normal state when she is lecturing, and while the spirits are speaking to English audiences through her bodily organs, she may be moving tables in America.

Is not Theodore Parker one of her guardian spirits?

The SPIRIT—Yes, he is almost always with her, and another of her guardians is Pierpoint.

In a general conversation that followed the name of Andrew Jackson Davis was mentioned.

The SPIRIT said: Andrew Jackson Davis is a great favourite with the spirits, but all is not truth he tells; there is something of the medium in every communication you receive from us. Give fifty pieces of linen to fifty work-girls, let the linen and the thread be exactly the same, yet every girl will leave her own impression on her work. So with every medium. While I talk to you now you have my words but the mode of language of the medium; I cannot take away the identity of the girl.

Where are you yourself now?

The SPIRIT—I am in the medium. Her vital spark is here [pointing to the space between the right shoulder and the ear.] Her soul is at home with her babe, but in an instant I can call back the soul or "double," and all will be right again.

Does this tire the medium?

The SPIRIT—No. I could talk to you all night, and in the morning she would think that she had had a good night's rest.

The conversation again turned upon the Trinity, and the spirit said that people would do well to imitate the purity, innocence, and truth of Jesus.

He died upon the cross.

The SPIRIT said that he did do so, but martyrs after him when brought face to face with the pile refused to be saved from this worse death, yet Jesus asked that the cup might be passed from him. Joan of Arc never asked for life. The cross is not so bad as subjection to the thumbscrew and the torture, and being allowed to recover to be tortured and re-tortured. Spirits know, and doctors perhaps can bear witness, that when a certain quantity of blood has left the body, either on the cross or elsewhere, all pain ceases, and torture may be defied. In the new Testament times a priesthood ruled the people; an Intelligent Mind saw how priestcraft was deluding its dupes, and tried to persuade the people not to pin their faith to another man's elbow, but to serve God freely and alone. When the priests saw that their craft was being exposed by the Nazarene, they thought it time to stop him. When in their power, he would not deny the truth within him—he had to lie or to die—so, as a man of truth, he died. Still he very naturally wished to live, and to go on in his noble work till he had grown grey in the service of his Great Creator.

Will our bodies rise again?

The SPIRIT—Not your physical frame. Your bones will never come together again. Your clay body will manure the earth, and the trumpet will never wake it up again; the earth wants what it lent you for a time.

The body may go to feed the fishes.

The SPIRIT—Well, that is not a pleasant thought for those who eat fish.

Are ignorant and wise people equal after death?

The SPIRIT—For a time ignorant people will be cramped in the next world, till they outgrow the narrow minds you give your children.

Have deformities of the earthly body an injurious effect upon the spirit body?

The SPIRIT—Those who have deformed bodies here, at first have undeveloped spirit bodies in the spirit world. Then comes the question, "Who will suffer most—the giver or the receiver?" Parents, by their habits, hand down injuries to their children, and great will be their remorse hereafter. God has made His laws perfect; and after planting the tree of humanity, left man with sufficient freedom to perfect himself; if you do not act up to the laws of reason in bringing forth children, that is your fault. If you pollute yourselves, you cannot possibly have good children.

Some low spirits say they come from spheres lower than this earth. Is it true?

The SPIRIT—They tell you that, because you in the circle form a sphere of your own, which looks beautiful to such spirits, because you are higher than they. When very low spirits quit the body, they go prowling about the earth, and they are not good. The drunkard would go to his old haunts, and act and talk as he did before, though these things would be to the spirit imaginary. When such spirits wish to rise, there are plenty to help them.

What do you think of capital punishment?

The SPIRIT—Let your criminals live, but let him not go at large again who has imbued his hands in his brother's blood. Let every compassion be about him, but no reproof or chastisement, and let man, innocent, pure, and noble, and woman, loving and gentle, hesitate not to call him "brother," and he will repent. Killing him is an awful crime under the name of justice—it is a most awful crime on the part of the man who condemns his brother; yes, ten times more black in the sight of angels than the act of the wretched criminal. And I will tell you the reason. The man who did it, must, in a degree, have been insane, or fired by passion, and not altogether in his normal state; but the judge who condemns him, does it in cold blood; and he is completely without excuse when he goes above.

But laws make the judge act so.

The SPIRIT—Well, when those laws were made, there were men who suggested them, and others who accepted them; in that day they should have been rejected. Man made them, and not God. As for the judge, a man should not accept an office for the sake of gold, where he will be expected to kill his brother. If hanging were done away with, murder in some degree would cease; the murderer knows that he will be hanged, and has but an indefinite idea of what will follow; if he knew that he must live with a murder on his conscience, the fear of living would be great.

"An eye for an eye, and a tooth for a tooth!"

The SPIRIT—What was the punishment of Cain?—"I will set a mark upon him, lest any man find him and slay him." "Eye for eye, tooth for tooth, life for life," is a law which never came from God. "Thou shalt not murder,"—and hanging a man is murder vile and gross; murder in its most horrid form—premeditated murder.

Other questions and answers followed, and just before departing, the spirit, in a low sweet voice, sang the following melody:—

The gaudy day is dying,
The hours of evening flying
Chase household cares away;
But while soft daylight lingers,
Till night with gentle fingers
Shall close the weary eye of day—

LORD it is thy hand that guides us,
And with all good provides us,
In this our pilgrim age.
Then be our love unceasing,
And that each day increasing,
Till life's remote and latest stage.

Then let us, e'er we slumber,
Heaven's bounties try to number,
Too great for tongue to tell.
For Thou wilt ne'er forsake us,
But in the morning wake us,
Here, or in blest Eternity—
Here, or in blest Eternity.

The sitting then came to an end, the foregoing conversation having been so much prolonged that there was no time to wait for physical manifestations, which the spirits were prepared to give. But at supper afterwards, the table with all the things on it moved about very freely when requested, and answered questions in the ordinary way.

On Thursday, December 23rd, the same circle met again. Mrs. Olliver was absent, but Mrs. Mary Marshall, Mr. and Mrs. Cogman, and another lady and gentleman were present, in addition to those named in the foregoing report, making eleven persons in all. A sitting took place in the dark to obtain the voices, two light tubes, about 14 inches long, and 1½ inch in aperture, being provided as usual. Each consisted of a piece of cardboard rolled into a rough tube, and tied with pieces of cotton at the two ends. John King soon made his *débüt*, as well as a spirit who gives the name of Ambo. The voice produced by the latter was as clear as a bell, but shrill and piercing, amounting almost to a whistle. The conversation was of a very jocular nature. John King was asked how he produced the voice. He said that he formed lips, which were placed at one end of the tube; that at the other end were artificial lungs, and behind the lungs a pair of bellows; the tube acted as a windpipe. The voice, he said, was not his own, but one produced entirely automatically, common air from the room being used for breath in the apparatus. This statement appeared to be made seriously, but it is difficult to tell when he means what he says, or the reverse. Katie was also there, and held a conversation with Mrs. Marshall, warning her seriously against a danger which was stated to threaten her on the following evening. Attempts were made to produce visible spirit-hands and forms, and three-fourths of the persons present having more or less the gift of clairvoyant vision, these forms were seen by them in proportion to the development of the power in themselves. It is a common thing at circles for such formations to gradually become visible to one person after another in this way, according to their ascertained powers of spiritual vision. Necessarily this raises the question whether the impression is not of a purely mental character, but a letter written by Mr. C. F. Varley, C.E., to the Dialectical Society, and published in the *Daily Telegraph*, narrated how, at a circle under Mr. Home's mediumship, at which several members of the Institution of Civil Engineers were present, those who had clairvoyant vision saw a spirit hand forming above a smelling bottle on the table. Soon afterwards the bottle began to rock about and twist round upon the smooth table before the eyes of the nine persons present, none of whom were touching it. At Mrs. Berry's *séance*, which we are now describing, a clerical gentleman present said that hands were formed at the same circle a fortnight previously, and that one of them manifestly belonging to a little child, took two or three minutes to pull a very tight ring off his finger, which ring was afterwards found tied in the curls of one of the ladies present. In short, it is a common occurrence at spirit circles for seers to state they see hands or spirits about to move certain things, and directly afterwards the things are moved, to the satisfaction of the whole company. At the dark *séance* now under notice, the writer, and one or two others, saw nothing. Afterwards, at supper-time, in the light, quite unexpectedly, one of the supper tables, of oval shape, and averaging, perhaps, four feet or a little more in diameter, began to move about, making short runs of about a foot in various directions, with all the things on it. Two or three times it rose quite off the ground, and was let down without breaking any of the glass or china. A small table, with nobody touching it, then began to rock about, and glided up to the larger table. Somebody asked, "Would it like a tart?" It then rose a little to slide over the larger table, pushed its edge under a plate with a tart on it, and then, with a sudden upward motion, tried to jerk the plate over. Afterwards it retired from the larger table, and, with nobody touching it, was raised vertically in the air two or three times, to the height of about a foot. So much for Faraday's "unconscious muscular action" theory.

Eleven persons saw this, and, so far as we know, the full names and addresses of all of them may be obtained by anybody who wishes to thoroughly authenticate the narrative. Nine of them are certainly ready to thus authenticate the facts, if any useful purpose should make it worth the trouble. The remaining one or two may be liable to suffer considerably, were it publicly known that they consented only to observe such unpopular facts of nature as spiritual phenomena. Plenty of evidence as to facts like the above has already been given by other persons before the Dialectical Society.

General News.

A CURIOUS case of somnambulism was published in the *Echo* newspaper, of last Saturday week. In bitterly cold weather a girl, walking in her sleep, left her room and wandered through the streets to the police-station of the L division, where she woke up and was much frightened. She was then conducted to her home.

A NEWSPAPER BURLESQUE.—A journal called the *Civilian* published for circulation among clerks in the Civil Service, contains the following exaggerated narrative, drawn from the unhealthy imagination of the writer thereof, coupled perhaps with a few highly coloured facts:—"Scene, a poorly-furnished room in the East-end of London. By the light of the moon, which ever and anon breaks from behind a heavy mass of clouds, we can distinguish some fifteen to twenty people, the majority of whom are clustered round a large round table. They meet in silence, and take their accustomed places without making any remark, or giving more than a furtive glance of mutual recognition. When they are all seated, they proceed to join in a strain of weird, unearthly music, which is followed by a few moments of solemn and impressive quiet. We have now time to notice the appearance of our fellow guests; the majority are women,—nearly all, we should judge, of a more or less unhealthy tone of mind and body. Their complexions are sallow, their foreheads low, and their fingers lank and bony. Of the men, at least some two or three, we should say, have come like ourselves, from curiosity. The rest are characterised by much the same peculiarities as the women. A slight tremulous movement is observable in the hands of some of those who are seated round the table. One of the women slowly rises to her feet, and commences to move her arms and body about, as if she were wrestling with some unseen foe. Her tortuous and convulsive movements affect her companions in a remarkable manner; some of them stand up and go through a series of strange and uncouth gestures. They all seem as though they were "possessed." There is a wild, vacant look about their eyes which strikes the observer with horror. One begins to chatter in a quick, sharp, inconsequent manner; another pours forth a torrent of rhetorical gibberish; a third, a young girl of about seventeen years of age, rushes into the adjoining room and shrieks as though in the last agonies of death. The rest troop after her, yelling, whooping, and blaspheming in a most awful manner, and the noise and riot is kept up for some ten or fifteen minutes. At last the girl is exhausted, and lies foaming, breathless, and insensible on the floor, while the others return to the room they had left. It is impossible in words to give more than a very faint and inadequate sketch of this extraordinary performance; the scene itself beggars description. From Shoreditch to Belgravia! We have seen witchcraft lurking in the purlieus of the East; let us see if it has met with any encouragement from people of a higher order of intelligence and culture. A party of eight, three ladies and five gentlemen, are seated round the dining-room table of a West-end mansion. It is Sunday evening. Although the gas is lowered, you may distinguish, and probably recognise, the features of most of those present. Two of the ladies are of high rank, one being the wife of a quondam Cabinet Minister, the other a lady of title. Of the male members of the company, one holds a distinguished position on the Bench, another is well known as a man of science, a third is among the most popular of writers of fiction, and the fourth is a physician of high—we may almost say, the highest—standing and repute. One other among the guests still remains to be described; it is the seeress, the witch. Possessed of more than ordinary beauty and intelligence, young, handsome, accomplished, and unmarried, she is yet of that peculiar abnormal constitution of body which would appear to be the unfailing characteristic of seeresses, witches, and 'mediums' in every age and country. She is somnambulist, hysterical, subject to ecstatic visions, and the favourite 'case' of her physician, who has for years been endeavouring to discover the nature of her complaint. As we enter the room she is chanting a mournful ditty, to which an accompaniment of raps is heard, proceeding apparently from the table. The song over, some questions are asked of the spirit whom this incantation is thought to have conjured up; and answers are clearly spelt out from the rappings and creakings of the table. The information thus obtained is not, perhaps, very valuable, nor the language in which it is conveyed very choice; yet a new poem from Mr. Tennyson could not be more highly esteemed or more jealously scrutinised. And this is the nineteenth century, the most critical and scientific, perhaps, in the whole history of man. With all our boasted philosophy, and after ages of persecution, the witch is still a power among us. The instances we have given are but samples of hundreds that we might give—of hundreds that are almost daily occurring within a radius of ten miles from the Royal Exchange."

THE DIALECTICAL SOCIETY.—Seventeen articles, by a member of the Dialectical Society, on the subject of Spiritualism, have been published at different times in *The Queen* newspaper. There is plenty of internal evidence that the writer is a skilled medical practitioner, and here is a brief extract from his last article:—"That these phenomena are real—that they are neither delusions nor impostures—has been ascertained, to the entire conviction of those who have been testing them and experimenting upon them for nearly a year. There are, of course, many great differences of opinion as to their source, their nature, and the manner in which the visible and audible effects are produced; but all are satisfied that they exist, though almost all, if not all (and the writer of this especially), went into the investigation with entire scepticism, and confident that they would speedily discover and expose what they fully believed to be either a delusion or a fraud. We now come to deal with another class of phenomena, not physical merely, but which are controlled by intelligence; not meaningless motions and sounds, but motions and sounds manifestly directed by some power, having mind, will, knowledge, wit, humour, and, indeed, most of the faculties of the human mind. It is mainly upon these that the Spiritist faith is built up. It is to these the Spiritualists point triumphantly and say, 'Admitting that nerve force has moved the table, and made the rappings, how could nerve force answer questions, make sensible communications, and act in obedience to requests or commands?' We believe there is as sufficient an answer to this, as to the purely physical phenomena of motion and sound, without calling in the aid of spirits of the dead. We believe it will be possible to show that all this may be more probably produced by the action of the influence of the minds of one or more of the living persons present, than by the spiritual hands and minds of the dead. The theory—for, as yet, it is little more—will involve some difficulties both in explanation and in maintenance; but it will, we believe, be found to involve vastly less of difficulty, of contradiction, of

improbability, we might say even of impossibility, than the spirit theory of the Spiritualists. To make the explanation intelligible, it will be necessary to revert to certain phenomena of that state of artificial somnambulism to which the name of mesmerism was given; which, under that name, was much tried, much abused, and much ridiculed some years ago; but the genuineness of which, under the more scientific name of artificial somnambulism, is now generally admitted by physiologists and psychologists. It will then be seen that there is a very close connection, indeed, between those phenomena and many of the supposed "spiritual" phenomena, if they be not, as there is great reason to conclude, actually identical." Oh! so medical men now generally acknowledge mesmerism to be true, but they have changed its name to "artificial somnambulism," and "mesmerism," under another name, is to be called in to explain away Spiritualism, by those who have hitherto ridiculed mesmerism, and kept it back in every possible way. However, the admission that mesmerism is true, and that the physical manifestations of Spiritualism are real, mark great intellectual progress on the part of the investigators. They are agreed that the phenomena are real, but there is a division of opinion as to their spiritual origin. The following paragraph about the Dialectical Society is from *Daybreak*:—"These strong-minded men and women when they confronted the facts of Spiritualism, found themselves in the presence of principles to which they were utter strangers, and as incapable of adjudicating upon as the schoolboy or unlettered peasant. Yet, even the members of the Dialectical Committee are human, beautifully human some of them, hence these great truths found a response in their inner nature, more or less, sooner or later. The committee of experiments developed mediums and elicited phenomena. Some of the members tried the spirit circle in their own families, and were astonished to find that the angels of their household were indeed ministering spirits or mediums for consummating communion with the world of spirits. The whole committee are now convinced that the phenomena are genuine, and many of them incline to the spiritual hypothesis, while a fair proportion are open spiritualists, visiting circles, developing mediums, reading books, and busy spreading the good news. Indeed, they are now beginning to reap the odium that so pertinaciously adheres to the term Spiritualist or any other movement a step in advance of popular ignorance. This 'investigation has been another triumph for Spiritualism, and also for the gentlemen engaged in it, in so far as they have candidly and intelligently opened their minds to the truth."

T'EN SIEN TIE.—A statement has been made to us that the words "Tien Sien Tie," forming the name of the Chinese gentleman in the next world, who has come back to earth to deliver addresses to the English people through the mediumship of Mr. Morse, were recently submitted without comment to an eminent Chinese scholar. The latter stated that the words mean "The Fairy Spirit Ruler," or, in English phraseology, "The Heavenly Spirit Ruler." We have not tested the authenticity of this translation as yet, but tell the tale as it was told to us.

SPIRITUALISM IN EAST LONDON.—A spirit circle is held twice a week at the house of Mrs. Main, 321, Bethnal-green-road. On Sunday evenings the sittings begin at seven o'clock, and on Tuesdays at nine. Among the mediums who sometimes attend are Mr. J. J. Morse, Mr. Frank Herne, Master Selwood, and Mrs. Fielder. All these are trance mediums, but Messrs. Herne and Selwood get physical manifestations in addition. Several incipient mediums are developing at these meetings. In course of time particulars respecting other East London circles will be collected, and published in these pages.

THE PHILOSOPHY OF SPIRITUALISM.—The philosophy of Spiritualism teaches us these things:—1st. That man, the inhabitant of the universe, is endowed with an immortal spirit; and that all material creation exists only for the development of that spirit.—2nd. That when this spirit breaks through the clay, it finds itself in a new phase of existence.—3rd. In this new phase the spirit works out its further advancement by deeds of love—by acquiring knowledge, and by imparting such knowledge to men or spirits less favoured.—4th. This progression is infinite as knowledge. From one stage, or phase of progress, the spirit, never losing its identity, passes to another and higher.—*Damiani.*

SPIRITUALISM IN SOUTH WALES.—Until about a year ago, very little about Spiritualism was known in South Wales, though here and there in the district there were a few spirit circles held in strict privacy. Practically speaking, the movement began to spread in Wales about nine months ago, in consequence of some lectures delivered in the district by Mr. James Burns, in which he incidentally introduced the subject of Spiritualism. This attracted the attention of some few persons in Merthyr, and the result was the formation of three or four spirit circles. Some of the ordinary manifestations were soon obtained, then many other circles were started, so that at the present time a great deal of interest in Spiritualism has been excited in Merthyr, Aberdare, and Hirwain. Mr. Burns went to Merthyr to lecture in the early part of this month, and had a crowded audience in the largest building in the town for public meetings. In a short time, as the local mediums become more fully developed, some of the more striking manifestations will be obtained. The Merthyr district is the most populous one in the whole of Wales. All the agricultural districts of Wales have long been in course of depopulation of their agricultural labourers, as shown by the census returns, and very many of these men get employment in the Merthyr mines and ironworks, before emigrating to America, consequently any knowledge gained by working men in Merthyr, spreads very rapidly among their friends in all parts of Wales. Some little interest in Spiritualism is felt by a few persons in Cardiff, and two deputations met Mr. Burns there, to question him on the subject. Very few people in Swansea as yet know anything about the reality and the importance of the movement, but in Llanelly it has begun to gain ground, and this paper has a small circulation there. We do not know anything about Spiritualism in Newport. The rest of the towns in South Wales, other than those mentioned, are small, and the majority of them being dependent upon the agricultural districts around them for support, are necessarily declining in prosperity as the depopulation progresses, and as the wealth accumulates in fewer hands. The great mines and ironworks around Merthyr and Aberdare are the chief sources of prosperity in Wales; the other sources of strength are the copper-smelting works at Swansea and Llanelly. Cardiff and Newport are dependent upon the shipping trade, the coal and iron from the hill districts of Wales being brought down to these ports for further transport. The places in which something about Spiritualism has been known in Wales for a few years past, are Llanelly and Hirwain, and there they first became known through the publications issued by Mr. Burns.

CHARGES FOR ADVERTISEMENTS.

1. *Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.*

2. *General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.*

Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.

3. *General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.*

4. *Situations Wanted, or Apartments to Let, One Shilling per first four lines, or portion of four lines; Threepence for every line in addition.*

Ten words are allowed to the line, and six figures or initial letters count as one word.

When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.

The power is reserved of refusing to insert any advertisement.

Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C., or to Mr. J. BURNS, 15, Southampton-row, High Holborn, London, W.C.

To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small.

Communications intended for the Editor should be by letter only, addressed to the care of the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C. Until the Spiritual movement in England, together with this journal, have both grown considerably, time cannot be spared for personal interviews on subjects connected with the literary work of THE SPIRITUALIST, but all letters will meet with careful consideration.

THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles, can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have crochets which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted.

Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

To Non-Spiritualists.

A large amount of information is printed on the last two pages of this journal, clearly demonstrating that the facts of Spiritualism, highly improbable as they appear to be, are real, and deserve serious investigation by all thoughtful people. In other columns of every number of THE SPIRITUALIST will also be found plenty of additional evidence to the same effect.

To Subscribers.

The first twelve numbers of THE SPIRITUALIST will be forwarded regularly by penny post to subscribers, who remit four shillings in payment, to Mr. E. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's-churchyard, E.C.

The Spiritualist.

FRIDAY, DECEMBER 31, 1869.

THE NOMENCLATURE OF SPIRITUALISM.

WHEN educated people first begin to witness the manifestations at spirit circles, an unfavourable impression is sometimes produced, by the too frequent misapplication of scientific words having a definite meaning in English literature, to forces of an unknown nature. The abuse of the words "electricity" and "magnetism" often grates on the ear, and spiritual "ethers," as well as other incomprehensibilities sometimes crop up. Electricity is the force which deflects the needle of the galvanometer, and which causes the gold-leaves of the electrometer to diverge. Magnetism is the power which enables a steel magnet to attract iron. The unknown forces employed by spirits are not magnetism, and are not electricity, nor has it yet been demonstrated that they are even analogous thereto. As the two words just mentioned have a clear, established, and definite meaning, it is manifest that if they gradually get thoroughly into use among thousands of spiritualists, confusion will be the result, and eradication of the words will be more difficult than at present.

The first thing to be done is to define the nature of each force or union of forces employed by the spirits, producing distinct effects at spirit circles, and then to find names for each. For instance, sometimes at a particular circle, the entrance of one person will stop the table or voice manifestations; shall we call this force his "spiritual atmosphere," or what? Again, some persons by their will alone can make their influence felt by clairvoyant patients miles away. What name shall we find for this? If those who are experienced in the facts of spiritual manifestations like to enter into correspondence on this matter, we shall be glad to make room in this journal for as many as possible of the letters, provided they be brief. Then, when every force or union of forces, is clearly defined, and a name chosen for the same, a dictionary of a few words with their accepted meanings might be printed along with the standing matter on the two last pages of the paper, and adopted for general use from that time forth, in these pages at all events. What is the meaning of "biologise?" What is meant by "psychologise," "mesmerise," and "magnetise?" Have some of those words the same meaning? If so, why are not those which are superfluous abolished? Until we have sensible names for spiritual forces, each name conveying a clear, distinct, and unmistakeable idea to the minds of all persons using the same, research into Spiritualism will be retarded, and attempts at explanation of phenomena from public platforms will put the ideas of the listeners into a muddle. The misuse of the words "electricity" and "magnetism" marred many of the splendid public addresses given by Mrs. Hardinge, not that the adoption of those particular words was in itself a great fault, but because it threw into confusion the ideas of most of listeners, many of the whom could not know what meaning she intended to convey, or what definition the words bore in her own mind. Perhaps also the use of the word "sceptic," as applied to non-spiritualists is injudicious, because it is so often hurled as an offensive term from pulpit and platform, at the heads of thoughtful people, who will not accept the statements of noisy orators as truth, without coolly and calmly testing the evidence supporting their assertions. People who will not accept anything as a fact without reasonable evidence, make the best Spiritualists, and those who believe everything which they are told by spirits in and out of the body, make the worst.

SCENERY IN THE SPIRIT WORLD.

LAST Friday evening, at eight o'clock, at a *séance* held at the Spiritual Library, 15, Southampton-row, Holborn, and reported in another column, the following communication was received through Mr. J. J. Morse, the trance medium:—

The first spirit who spoke through the medium said: My friends, it is very seldom that I come to use a medium, but perhaps I shall be able to do a little good this evening; I feel strange, almost awed, until I get calm again. It is now a little over five—no, let me see—a little over six years since I gave up the natural body in a little village a few miles out of London; I will give you the address before I go away. When I recovered consciousness after the change, I found myself in what you would call a beautiful garden. I was lying on a bank by the side of a stream: the stream gave forth a gentle musical sound, and I think it was that which brought me to consciousness again. I recovered and felt as if I had awoke from a deep sleep, and had been dreaming very heavily and was dreaming still. It was a gentle sloping bank; on the top of the bank was a broad plain, and above me were flowers distributed into beds; there was a broad path of dazzling whiteness that went right across the greensward to a house beyond. This house was enshrouded with trees. There was a terrace in front of the house, with creeping vines, over the balustrade, giving forth a blue and white flower about half as large as your hand, with fine leaves, blue at the edges and white at the centre. The leaf of the vine was nearly round, of a bright green tint. I had never seen a house like it before; it was pure white, and I could see dimly through it shapes and forms moving about on the other side. I could not see clearly through it. In front of the house grew an immense tree; its branches spread out and seemed to shade the house from the light; the light was tempered by the shadow of the tree. On the lawn in front of the house were little bowers of the branches of a tree, with flowers much like your rose, but more beautiful; the leaves were like silk in appearance, about a foot long and about as broad as the palm of your hand. They pluck these leaves now and then and write on them; they will serve the purpose of books, for they dry and

become a bright amber colour, but the marks made by each person who uses the leaves are of different colours, but I did not understand that then. Before I saw all this two persons came down and assisted me to rise, and deposited me on a bank of leaves, a peculiar scent from which invigorated me and made me strong. One of them began fanning me with the hands round the head and face, and down my chest to the extremities; a warm glow seemed to run through me; I soon was able to stand and look around me clearly, and then I saw what I have described to you. The two friends then I recognised to be an aunt and a cousin, who had passed over to the other side some few years before I did. They took me into a house and into a beautiful apartment, where I saw many more that I knew. There were pictures round the room, which seemed to be painted upon the walls of the house; some appeared to be portraits of people I knew, and among them was my own. Soon I fairly knew where I was. My first thought was, "What has become of my child?" and the next was, "How is this? This is not what I expected from my belief in the flesh." They told me not to be anxious about my child, and at once I felt it was true and that I had nothing to be anxious about, though I did not know why. I could not keep quiet about my religion. I wanted to know, "Was this heaven, or what was it?" And I told them that I had been taught of the merits of Jesus. Their answers shocked me at first. I gave them much trouble and bother to answer my questions, and it was long before I became reconciled to my condition. I expected to be in heaven singing Hosannas to the Lamb. I did not find the throne of God, or the Lamb, or angels singing, and yet had anybody said anything against that belief in the flesh, I should have thought them very very wicked. I find that there is no hell, and I am very glad that there is none; I find that all people, no matter what they are, have good in them which will be brought out soon, and that knowledge gives me pleasure. We meet at times for mutual instruction; we have conversational meetings and ask each other for advice. The patriarch of the family gives us missions to perform. Some of us are sent back to the earth to become masters of what belongs to your world; others in the spirit world study science; some want to learn the geography of the spirit universe, or the conditions of spiritual existence. We come to earth and learn the conditions which govern you, and then we can advise you. I love to remain above with kind and tender friends. I must go now for I cannot control the medium much longer. My name is Mary Willett, I died giving birth to a child. The spirit of that child fled before it came to the material life. I was the wife of a baker, and "died" as you call it, at Orpington, a village just outside of St. Mary's Cray, Kent.*

Do all spirits go where you are?

There are many who never reach the spirit world or summer land for years. Many never pass outside the atmosphere of your earth, but, as the Scriptures say, "wander up and down like a roaring lion." The "spirit world" is a confusing term, for it means "the inner life." The "spheres" are a distinct spiritual universe.

The spirit, whose control of the medium had been very weak throughout, then left.

THE address of Mrs. John Olive, the trance-medium mentioned in our last, has been changed, and the new one will be found among the advertisements on the last page.

PAUPERISM AND EMIGRATION.—At the present time petitions to Parliament in favour of free emigration have been displayed for signatures in several public thoroughfares in London. Every person signing them gives his full address, and tens of thousands of signatures have thus been given, as the amount of pauperism in the country is growing so rapidly that soon the authorities will be unable to cope with it.—A more stringent Bankruptcy Act, re-establishing, to a large extent, imprisonment for debt, will come into force very shortly, and as many persons know this, they are hastening to get "whitewashed" as soon as possible. This explains the enormous number of bankrupts recorded in the daily papers during the past fortnight. Most of these people and their families will have to go into the poorhouse, while those who become bankrupt under the new Act will, for the most part, have to go to prison. Hence the necessity for facilities for emigration. Since the publication of our last issue our rulers have poured a vast number of extra troops into Ireland; they have sent several additional men-of-war to guard the coast; they have also begun to fortify the police-stations in some of the chief Irish towns by lining the window shutters with sheet iron plates, furnished with loopholes for musket barrels. The daily newspapers keep as quiet as possible about all these facts, because they have always hidden from the public those violations of the fundamental principles of political economy which cause all these evils, and they do so still.

* Last Monday we went to Orpington to inquire into the accuracy of this statement. No baker of the name of Willett lives there now or is known to have lived there within the last thirty years. A respectable baker of the name of Tillot has been in business there for more than twenty years; he was much surprised at the nature of the inquiries, having never heard of the strange subject of Spiritualism before, and he stated that his brother's wife died at Orpington about six years ago in childbirth, but her name was Harriett. It is more difficult to signal proper names through some mediums, than ideas and words which can be placed in the thought of the medium, so this may be a case where a part of the message was spoilt in transmission, just as telegraphic messages from India have often been spoilt, and in a few cases have ruined great English commercial firms in consequence. Or it may be, that a Mary Tillot died at Orpington, whose husband resided elsewhere. The records in the office of the local registrar will throw light on the subject, and further inquiries shall be made and published, since the whole value of the communications made through the mediumship of Mr. Morse, depends upon their truthfulness.—Ed.

Poetry.

SPIRIT VERSES.

Three or four years ago Mr. D. D. Home lectured at Willis's Rooms, London, on Spiritualism, and gave the following verses, which had been dictated to him, March 25, 1851, by a spirit who gave the name of "Robert Southey." The verses refer to Southey's temporary loss of reason while in earth life.

Night overtook me e'er my race was run,
And mind—which is the chariot of the soul
Whose wheels revolve in radiance like the sun
And utter glorious music as they roll
To the eternal goal—
With sudden shock stood still. She heard the boom
Of thunders. Many cataracts seemed to pour
From the invisible mountains; through the gloom
Flowed the great waters; then I knew no more
But this—that thought was o'er.

EXTRACT FROM "THE MOURNING BRIDE."

Almeria.
It was a fancy'd noise; for all is hushed,
Leonora.
It bore the accent of a human voice.
Almeria.
It was thy fear, or else some transient wind
Whistling through hollows of this vaulted aisle:
We'll listen —

Leonora.

Almeria.

No, all is hushed, and still as death.—'Tis dreadful!
How reverend is the face of this tall pile;
Whose ancient pillars rear their marble heads,
To bear aloft its arched and ponderous roof,
By its own weight made steadfast and immovable—
Looking tranquilly! It strikes an awe
And terror on my aching sight: the tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.
Give me thy hand, and let me hear thy voice:
Nay, quickly speak to me, and let me hear
Thy voice—my own affrights me with its echoes.

Congreve.

NIGHT.

Oh! sweet and beautiful is night, when the silver moon is high,
And countless stars, like clustering gems, hang sparkling in the sky;
When the balmy breath of the summer breeze, comes whispering down the
glen,
And one fond voice alone is heard—Oh, night is lovely then!

But when that voice in feeble moans of sickness and of pain,
But mocks the anxious ear that strives to catch its sounds in vain,
When silently we watch the bed by the taper's flickering light,
And all we love is fading fast—how terrible is night!

Ingoldsby.

Correspondence.

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

THE BEST WAY TO SPREAD SPIRITUALISM.

SIR,—I hail with satisfaction the publication of a periodical like THE SPIRITUALIST, and I trust that its bi-monthly issue will be continued.

I presume that it is the desire of all true Spiritualists to spread a knowledge of the things they themselves understand, but (excuse me for saying so), I fancy that most of them do not take the best means to extend their faith, and others are very uncharitable if scepticism is strongly exhibited.

Allow me to make a remark or two on these points. In the first place, I do not think that Spiritualism will rapidly grow until a great opposing power—the metropolitan and provincial press of this country—has been won over to admit its miracles. Ten newspaper editors can do more to extend a knowledge of spiritual truths than ten thousand less influential people. Nothing succeeds now-a-days unless the press has smiled upon it. A new entertainment, a new book, a new pill, without the aid of the press, seldom takes. There are hundreds of thousands in this country who place implicit reliance on their weekly or daily newspaper, and accept its dictum almost for gospel. I would advise Spiritualists on all occasions to endeavour to secure the support of "the fourth estate." But, it may be asked, how is this support to be obtained. I would reply—in this manner. Whenever a trustworthy and good medium, like Mr. Home, visits the provinces, let a special invitation—if necessary, a personally-solicited one—be given to the local editors to attend at the *séances*, and let some mutual friend make it his duty to prevail on the editor (not the mere reporter) to be present. I was reading the interesting account of the recent *séances* at the house of Mr. Beattie, at Clifton, and I thought what an oversight it was not to have invited the conductors of all the Bristol papers to be present. They would have narrated their experiences to the world, and must have confessed, in doing so, their inability to comprehend or explain away the phenomena, and the result would have been that a discussion would have cropped up in which thousands would have been interested. I think I am speaking the truth when I say that nine out of every ten people you meet, and who judge Mr. Home from the reports which appeared of him in the *Home v. Lyon* case, set him down to be a "humbug," and all Spiritualists, as a rule, are classed by unbelievers in the same interesting category. We should endeavour, I think, to remove this incorrect impression, not because we are individually injured by it, but because it is an obstacle to the advancement of our beautiful science. There is a great disposition on the part of many to convert medical men, but I think it is a sheer waste of precious time to dally too much with these gentlemen. They always have such grand theories—such hair-splitting and confusing explanations of what they have observed, and they usually only make matters worse. Besides an "M.D." if he does confess that the physical and mental phenomena of Spiritualism arise from an unseen intelligence, has but a very small influence over public opinion, and is generally afraid to utter forth the conclusions he has been compelled to arrive at. The conversion of a professional literary man, however, is a different thing. He sees in broad daylight inert matter move without visible help—he receives strange communications which only the so-called dead could communicate, and fairly non-plussed he goes straight away and publishes to the world those things, confessing his inability to account for them, but declaring them to be nevertheless facts. Suppose that Tyndal, Lubbock, Huxley, and Darwin (with Professor Pepper thrown in), were all ready to admit that the facts of Spiritualism are facts, that would be of far less importance than if the editors of the *Saturday Review*, the *Spectator*, the *Pall Mall Gazette*, and the *Times* were to depose to the same thing.

Spiritualists should not be hard on those who are sceptical. It requires a great amount of credibility to accept many of the statements which appear in the spiritual publications

without having actually seen any manifestations. All that Spiritualists should ask for is a fair hearing, and after that fair hearing has been accorded I think that some people who now set them down to be "knaves and fools," will ultimately confess themselves dreadfully mistaken.
Dec. 14th, 1869. A COUNTRY JOURNALIST.

P.S.—That remarkable account of the cure of Leon Favre, Consul-General of France, which appeared in the *Spiritual Magazine*, ought to have been condensed and then printed on a separate slip and forwarded to every newspaper editor in England. Such testimony as is given by the Count in favour of Spiritualism should be circulated far and wide.

[Several editors of standard London newspapers do know that Spiritualism is true, but are afraid to say so. Did one of them print the truth, the pulpit and the public would say that it was an untruthful "infidel" paper, and its closest competitor would write articles to the effect that the editor of its rival had gone mad, and put his lunacy in print. Consequently the circulation of the honest journal would be injured. This all arises from the low state of education in Great Britain, for the general public prefer preconceived notions, however foolish, to investigation after truth; therefore, they are continually paying penalties for the sin of ignorance. Some editors, also, who know the facts of the case, may not desire to speak of them, just as most of the London daily papers purposely suppress facts which political-economists know to deeply injure the nation, though they benefit the private material interests of a few. What does our correspondent do in his own journal? We know several country newspapers which could ruin themselves in three weeks by speaking the truth about Spiritualism.—Ed.]

SOCIETY.

MR. CHARLES DICKENS, in one of his tales, narrates how Mr. Chops, the dwarf, one of the attractions of Magsman's show, came into a fortune of twelve thousand five hundred pounds, owing to a successful speculation in a lottery ticket. He therefore had no further occasion to send round the saucer to collect halfpence, but he took a house at Pall-mall, and "went into society." His experience of the materiality of society, as narrated below, is forcible and valuable in the extreme:—

"One night when we had played the last company out, which was a shy company through its raining heavens hard, I was takin' a pipe in the onc-pair-back along with the young man with the toes, which I had taken on for a month (though he never drewed, except on paper), and I heard a kickin' at the street door. 'Halloa!' I says to the young man, 'what's up?' He rubs his eyebrows with his toes, and he says, 'I can't imagine, Mr. Magsman'—which he never could imagine nothin', and was monotonous company.

"The noise not leavin' off, I laid down my pipe, and I took up a candle, and I went down and opened the door. I looked out into the street, but nothin' could I see, and nothin' was I aware of, until I turned round quick, because some crectur run between my legs into the passage. There was Mr. Chops!

"'Magsman,' he says, 'take me on the hold terms, and you've got me; if it's done, say done!'

"I was all of a maze, but I said, 'Done, sir.'

"'Done to your done, and double done!' says he. 'Have you got a bit of supper in the house?'

"'Bearin' in mind them sparklin' varieties of foreign drains as we'd guzzled away at in Pall-mall, I was ashamed to offer him cold sassaiges and gin-and-water; but he took 'em both, and took 'em free; havin' a chair for his table, and sittin' down at it on a stool, like hold times—I all of a maze all the while.

"It was arter he had made a clean sweep of the sassaiges (beef, and to the best of my calculations two pound and a quarter), that the wisdom as was in that little man began to come out of him like perspiration.

"'Magsman,' he says, 'look upon me! You see afore you one as has both gone into society, and come out.'

"'O, you are out of it, Mr. Chops? How did you get out, sir?'

"'SOLD OUT!' says he. You never saw the like of the wisdom as his Ed expressed when he made use of them two words.

"'My friend Magsman, I'll impart to you a discovery I've made. It's wallable; it's cost twelve thousand five hundred pound; it may do you good in life. The secret of this matter is, that it ain't so much that a person goes into society, as that society goes into a person.'

"'Not exactly keeping up with his meanin', I shook my head, put on a deep look, and said, 'You're right there, Mr. Chops.'

"'Magsman,' he says, twichin me by the leg, 'Society has gone into me, to the tune of every penny of my property.'

"I felt that I went pale, and though not nat'rally a bold speaker, I couldn't hardly say, 'Where's Normandy?'

"'Bolted. With the plate,' said Mr. Chops.

"'And t'other one?'—meaning him as formerly wore the bishop's mitre.

"'Bolted. With the jewels,' said Mr. Chops.

"I sat down and looked at him, and he stood up and looked at me.

"'Magsman,' he says, and he seemed to myself to get wiser as he got hoarser, 'Society, taking in the lump, is all dwarfs. At the court of Saint James's they was all a-doin' my hold business—all a-goin' three times round the cairawan in the hold court-suits and properties. Elsewheres, they was most of 'em ringin' their little bells out of make-believes. Everywheres the sarser was a-goin' round. Magsman, the sarser is the univversel institution!'

THE TWO GHOSTS.—Sir Walter Scott used to tell, with much zest, a story of a man who tried to frighten his friend by encountering him at midnight on a lonely spot which was supposed to be the resort of a ghostly visitant. He took his seat on the haunted stone, wrapped in a long white sheet. Presently, to his horror, the real ghost appeared, and sat down beside him with the ominous ejaculation, "You are a ghost and I am a ghost; let us come closer and closer together." And closer and closer the ghost pressed, till the sham ghost, overcome with terror, fainted away.

THE WELSH FASTING GIRL.—After being watched for eight days by nurses from Guy's Hospital, the Welsh fasting girl died, and the jury at the inquest have returned a verdict equivalent to that of "manslaughter" against the parents. The members of the first committee who watched the child are strongly divided in opinion as to the guilt of the parents, who, for the most part, have been condemned by the general public and the newspapers. Professional mesmerists, who are few in number, and free from the ignorance of medical men about many abnormal conditions of the body, think the facts to be in favour of the innocence of the parents, though probably they have too little influence to secure for the father and mother the benefit of the doubt when the case comes on for trial.

Book Notices.

PURPOSE AND PASSION, by Keningale Robert Cook, B.A. London: Virtue and Co.—This book is of interest chiefly to those who have a taste for classical poetry. Some very prettily-written descriptions of flowers, sunlight, and scenery are scattered here and there in the poems, and a few specimens may be quoted. Here, for instance, are a few selections from some verses on "Enthusiasm," whose praises are thus sung by the writer:—

Come all sweet loves in clusters round my head,
Come scarce seen hyacinths of the forest dells,
Come singing softly how ye filled and fed
From out free skies your wealth of dripping bells.

Calm me ye teachings of the world-old hills,
Whose ways lead up to where my maiden stands,
Pointing down vistas that great hope fulfils—
The brightest stardrop made of God's fair hands.

She is the happiest maiden in the world,
Though beaten down a thousand times a day
By winds and storm that round her feet are curled,
By weight of mist that spheres the rose with grey.

The next verse of the same poem shows some of the defects of the author's style:—

As earth-born monster, sorely maimed and spent,
Cleaves close unto the nursing-mother's breast,
And, nostril-fed by breaths thus nurture-blent,
Gains greater strength the more he is opprest—

The following are the opening verses of another poem, entitled "The World before Man":—

A sky of swollen mists exhaled
From seething marsh and boundless green;
A Titan crowd of stems and reeds,
Wide lakes and burning plains between.

Mad riot and luxuriant growth,
Festoonery upon each tree;
Gross life of verdure sweeping down
By calm grey rivers to the sea.

The panther's roar is on the air,
And full of song the jungle-wood;
The blue snake winds his coils along,
And seeks the singing bird for food.

The heron by the loamy marge
Of sheltered shallows, marks the smooth
Bright silver fishes flash along,—
Taught keenness by her hunger's tooth.

The following lines again, from "The Romance of Rest," tell in very beautiful language how the poet and his friend were wooed on a summer's day, to leave the house for the open air:—

Long converse had we in the window niche,
While winds impatient in the ivy leaves,
Said "Come, O come to us," and whispered low
Their tales of couches with the heaven for roof,
Tapping the lattice in their ecstasies;
Till I, in envy of their joyous hearts,
Longed to drink in the air, and be a boy,
Taught by the breezes of the hill-side school.
We wandered out by sheep-paths toward the moor,
Staying our feet, where all things seemed to join
With summer to make glad.

From the song of "Fairyland," and from the lines "To a Dying King," other quotations possessing beauty and force might be made, but here are some verses of a different description:—

The ripple of music flows;
Who knows, who knows?
The kisses blossom like the rose
Only the happy summer knows,

Sunlights, rose lights, white lights,
In the sweep of their fingers are music to us;
Here and there idle thus,
Hither and thither across the lattice see floating, how
marvellous.

Most of the classical poems in the book are elaborately finished works of art. They appeal not to the feelings, but they show considerable—sometimes too much—knowledge on the part of the writer of the capabilities of the English language, and are adapted to please the conventional taste of the few, and not the natural taste of the many. Literature which meets a demand, caused by temporary and artificial conditions, will soon vanish beneath the effacing fingers of father Time. In our opinion Mr. Cook has been most successful in those poems wherein he has been most simple and most natural, as in some of the verses which have here been quoted. These specimens show for themselves that the author has some of the true spirit of poetry in him. The book is neatly bound, and altogether is creditable to the author, printers, and publishers.

ANSWERS TO CORRESPONDENTS.

I. F. Y.—The lecturer deserves all you say, but we have no space to spare for strings of complimentary remarks. Some practical statistical information about Spiritualism in your town, with particulars as to the number of mediums, and what kind of manifestations they get would be useful.

J. M.—Clearly "coincidence." One part of your friend's story is certainly inaccurate; who can say on what particular day a tree dies, the process being so slow?

NORWICH.—Your alphabet received. Shall have something to say about it at a future time.

ISLE OF WIGHT.—Too late for this issue.

FACTS FOR NON-SPIRITUALISTS.

As this Journal will necessarily often come under the observation of those who are not Spiritualists, it has been thought judicious to reprint regularly on this and the next page, the following condensed evidence that spiritualism deserves serious investigation.

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, Cromwell Fleetwood Varley, of Fleetwood House, Beckenham, in the County of Kent, Esquire, make oath and say as follows:—

"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 nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them.

"Accordingly, 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.

"The subject of course offers many opportunities and inducements for fraud, and I only speak of what I have myself seen and tested. Since my acquaintance with Mr. Home began I have pursued the enquiry, and I have found engaged in it able, learned, and scientific men, who are convinced as I am, that the physical manifestations are but the introduction to an extensive field of mental and physical knowledge which will in a great measure explain and reconcile the beliefs of all ages and nations. I know of several instances both in Europe and America in which this course of study has awakened the perception of the purest and loftiest truths and principles. There have been no doubt cases in which the intellect has been too feeble for the stimulus, and has been overpowered by it, just as frequently results from excessive application to religion and other exciting topics, but such cases have not come within my own observation.

"Mr. Home, like several other non-professional mediums whose cases I have studied, was passive during the occurrence of the manifestations. He, like the other mediums, is extremely susceptible to external influences, and has a mind better suited to receive impressions than to prosecute enquiries. I willingly testify my entire conviction of his truthfulness and honesty.

"C. F. VARLEY."

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., 3, St. Mark's-crescent, N.W.; 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, Essex; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 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."

The following is an extract from another affidavit, made in the suit of Lyon v. Home:—

"I, James Manby Gully, of The Priory, Great Malvern, in the County of Worcester, doctor of medicine, make oath and say as follows:—

"I have known the above-named defendant, Daniel Dunglass Home, for seven years and upwards, last past, and have during that period been in the habit of attending him professionally, and also of receiving him in my house as a personal friend, and I have never had the smallest reason to doubt his character as a man of honour and proper moral feeling.

"I have during the past seven years witnessed both in my own house, and elsewhere, in the presence of the

said Mr. Home many curious occurrences, which I am unable to explain, in the way of singular phenomena, such as displacement of objects without physical contact, &c., and from my personal and careful investigations (which Mr. Home himself ever urges) I am positive that it is not in consequence of any trick or device that such phenomena occur. I have even been witness to singular phenomena when the said Mr. Home was not in the same room, and also when he has been asleep. I have never known the said Mr. Home receive money for what is termed 'a sance,' but I have known him repeatedly refuse offers of as much as twenty guineas for a single sance.

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 Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunsany. 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. The Spiritual Magazine for October, 1869, gives the following names of friends of Spiritualism who have now and then contributed to its pages:—

"Viscount Adare; John Ashburner, M.D., Translator of Reichenbach, author of Philosophy of Animal Magnetism and Spiritualism; T. B. Barikis, author of Outlines of Ten Years' Investigation into the Phenomena of Modern Spiritualism; George Barth; Richard Beamish, F.R.S., author of The Life of Brunel; Rev. S. E. Bengough, M.A.; Edward L. Blanchard; Edward Brotherton; Captain Richard F. Burton (the African traveller); William Carpenter, author of Political Letters, The English Bible; Captain Edward Henry Chawner; Henry T. Child, M.D. (Philadelphia, U.S.A.); Benjamin Coleman, author of Spiritualism in America; Robert Collyer, M.D., F.C.S.; Christopher Cook; Robert Cooper, author of Spiritual Experiences; Mrs. De Morgan, author of From Matter to Spirit; Jacob Dixon, L.R.C.P., author of Clairvoyance, Hygienic, and Medical; Hugh Doherty, M.D., author of Organic Philosophy; Captain Drayson, R.A.; Judge Edmonds (New York); Captain H. A. Fawcett, R.N.; John M. Gully, M.D.; Professor W. D. Gunning (Boston, U.S.A.); Samuel Carter Hall, F.S.A.; Emma Hardinge; George Harris, M.A., F.S.A., President of the Manchester Anthropological Society; W. E. Hickson, late editor of the Westminster Foreign Quarterly Review; Rev. A. W. Hobson, M.A.; Baron C. Dircinck Holmfeld; Daniel Dunglass Home; Rev. J. Page Hopps, editor of The Truthseeker; Mary Howitt; William Howitt; Henry D. Jencken, M.R.I., T.G.S.; John Jones, author of Man: Physical, Apperital, and Spiritual; Rev. William Ker, M.A.; Seymour Kirkup (Florence); Andrew Leighton; Robert Leighton; Kenneth R. P. Mackenzie, F.S.A.; Rev. William Mountford (Boston, U.S.A.); A. E. Newton (Boston, U.S.A.) author of The Ministry of Angels Revisited; Mary S. Gove Nichols; J. H. Powell; Baron Reichenbach, author of Researches on the Dynamics of Magnetism; Eilhu Rich, author of several articles in the Encyclopaedia Metropolitana; J. Lockhart Robertson, M.R.C.P.; Mary C. Hume Rothery; Rev. W. Hume Rothery, M.A.; Epps Sargent, author of The Planchette; Thomas Shorter; Rev. W. R. Tomlinson, M.A.; Cromwell F. Varley, F.R.G.S.; C. Staniland Wake, author of Chapters on Man; Alfred R. Wallace; A. M. H. Watts; William White, author of Emanuel Swedenborg: His Life and Writings; W. M. Wilkinson, author of Spirit Drawings; James J. Garth Wilkinson, M.D., author of The Human Body, and its Connection with Man; Rev. F. R. Young."

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

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

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

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

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

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

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

"In either case, the 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 his 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.

All these facts, together with those which follow, prove that Spiritualism deserves serious investigation. Not a few learned men have privately been examining the phenomena in order to "explode the imposture," but these extinguishers soon catch fire themselves. In short, in the minds of most of the English public, Spiritualism has to pass through the following five stages:—

- 1. The manifestations do not take place.
2. Spiritualism is a gross imposture.
3. It is a delusion.
4. It is the work of the Devil.
5. It is a great blessing, and we always said so.

Experience shows that the feeble intellect, and the lower the standard of energy and education, the sooner does the investigator break down at one of the first four out of the above five steps in the ladder of progress.

MR. HOME'S AFFIDAVIT.

In the Chancery suit of Lyon v. Home, for the recovery of certain monies given by Mrs. Lyon to Mr. Home against the advice of her lawyer and her friends, Mr. Home made an affidavit, from which the following is an extract:—

"I, Daniel Dunglass Home, of 22, Sloane-street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:—

"I was born in Scotland on the 20th of March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever: they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. . . . These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected by their Majesties the Emperor and the Empress of the French, their Majesties the Emperor, Empress and late Empress Dowager of Russia, their Imperial Highnesses the Grand Duke and Duchess Constantine of Russia and the members of their august family, their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Wurtemberg, the Queen of Holland, and the members of the Royal Family of Holland; and many of these august persons have honoured, and I believe still honour, me with their esteem and goodwill, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I have resided in America, England, France, Italy, Germany, and Russia, and in every country I have been received as a guest and friend by persons in the highest position in society, who were quite competent to discover and expose, as they ought to have done, anything like contrivance on my part to produce these phenomena. I do not seek, and never have sought, the acquaintance of any of these exalted persons. They have sought me, and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken it, although it has been repeatedly offered me for or in respect of these phenomena, or the communications which appear to be made by them. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention. . . . Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

"I have been subjected to much persecution throughout my life, because of my conscientious belief as to the meaning and great purpose of spiritual phenomena taken as a whole. That belief I have not, like the plaintiff, forewarned. I have always courted the strictest investigation, although I have not condescended to notice all the attacks and anonymous slanders that have been circulated respecting me. The book shown to me at the time of swearing this affidavit, marked H 8, contains a correct list of upwards of 1,300 letters, with the writers' names, which I still retain (after having destroyed about 10,000), written to me by persons of every rank and class, including persons of the highest social, political, literary, and scientific position, who have investigated these phenomena, and corresponded with me about them. After the fullest opportunities of examination, they have formed different opinions as to their origin and meaning; but I believe that all are thoroughly satisfied of my entire honesty in the matter; and lately, while the plaintiff's base and unfounded charges of fraud and imposture have been hanging over me, and during the months of January and February, 1868, these phenomena have been thoroughly tested by another scientific man, named Mr. Hawkins Simpson, the inventor of electrical apparatus, including one for printing at a distance by the telegraph—a drawing and description of which were, as I am informed and believe, given in the Engineer newspaper of the 15th November, 1867."

Omitting the remainder of Mr. Home's affidavit, the following evidence given by him before the Dialectical Society, is of interest:—

"He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it!' She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also seen and handled spirit hands, which afterwards seemed to melt away into thin air."

The Emperor Napoleon has been at a great many of Mr. Home's sances, and Mr. Home was asked by members of the Dialectical Society to state other things which had been observed on those occasions. Mr. Home said that he did not feel at liberty to state any more than the Emperor was in the habit of telling himself.

WHAT IS THE USE OF SPIRITUALISM?

Strange to say there are people who can ask what is the use of communication with friends and relatives, who have passed the great barrier of the grave. One use of Spiritualism is, that all Spiritualists who lead moderately good lives, are found to gradually lose the fear of death. Spirits through the agency of suitable media have much power in the healing of diseases, and the removal of deformities, though such power is far from absolute. The following is a narrative, published in Daybreak, of some of the powers exercised through Mr. Newton, the best healing medium in the United States; he is expected to visit England in the course of the year 1870. The following example from a very boundless field of choice, is enough for the present on the subject of the uses of Spiritualism:—

'Friday, May 22, of the present year (1868) will for ever remain one of the most memorable days of my life. It was on that day, when the sun was shining brightly and bathing the world with its light and heat, that I arrived at Newport, Rhode Island, and first came under the healing powers of Dr. J. A. Newton. I had heard of him through The Spiritual Magazine, Mr. William Howitt, and Mr. Coleman, and was assured that if I placed myself in his hands I should be speedily and radically cured of the nervous affection in my head, for which I had been suffering for eleven years. It was not until I had become a little more familiar with some of the facts and phenomena of modern Spiritualism that I felt a quiet faith in the power of Dr. Newton to remove my disease. Having once attained to that state of mind, and becoming satisfied that it was my duty to cross the Atlantic in search of health, I made arrangements for doing so, and left Liverpool for New York on Saturday, May 9, arriving at the latter place on Tuesday evening, the 19th. * * * * * The moment Dr. Newton and I met, I found in his face and simple kindly manner a human image of the outside sunshine, and but few words had been spoken when I was convinced that the errand upon which I had come would be fulfilled. I was about to give him the history in detail of my affliction when he stopped me by saying, 'That after I had been cured he would be very glad to listen to anything I might wish to say, but that the cure itself was the first matter to be attended to.' He then poured a large quantity of very hot water upon my head while I was leaning it over a basin into which the water fell. After my head had been dried with a coarse towel, I was made to sit upon a movable seat, similar to a music-stool, the doctor standing behind me, and placing my head against his chest with his hands crossed upon my forehead. He then moved my head in various directions until all at once a clicking noise was heard at the top of my spine. The doctor immediately cried out, 'That noise is the sign that you will be cured; the disturbance of the nerve current has been removed.' He then faced me, and lifting both his hands towards heaven, he looked me hard in the face, saying, 'Look at me. In the name of God our Heavenly Father, and of the Lord Jesus Christ the Great Healer, bid this disease depart from this dear suffering brother, and never more afflict him. It is gone—it is gone—it is gone for ever, my brother; you are cured; rise up on your feet and be cured.' At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour, July 13, I have been entirely free from my pain, and have felt as well, I should think, as it is possible for any human being to feel. Physically speaking, I am a new creature; old things have passed away and all things have become new. Of course, it is not for me to say absolutely that the cure will be permanent, but, if I may judge from my present experience, I see no reason why it should not be so. Wonderful as my case is, it is only one of thousands, so far as Dr. Newton is concerned. He has cured almost every form of disease, and removed almost every kind of suffering. In fact, he appears to have done everything but raise the dead. And yet even he does not cure all cases, and this failure enables him to keep alive the consciousness that it is not he who cures, but God who works in and through him. He tells me that he has cured something like a quarter of a million of people. * * * * * Most of his cures are done without fee or reward. In my own case he steadily refused to take a single dollar, and I saw him act in like manner towards several others. During my stay I witnessed several instances of his healing power; some of them being so manifest as to defy all attempts at explaining them away. On the very morning that my own cure was effected, I witnessed his cure of a paralytic who for three years had been unable to walk without the aid of crutches, and even then, only in a partial degree. This woman was brought by her parents to Newport, and, in less than five minutes from the time when she came under Dr. Newton's hands, she got up from the couch on which she had been laid, and walked away up the street and back again, a full mile, and afterwards walked and ran and jumped and danced, as so many signs that her cure was a complete one. I also saw him cure a young man who had a withered hand. Indeed, I might have seen day by day, and hour by hour, examples of this healing power had I chosen to have done so. Every now and again, there are trains from Boston and Providence freighted with the lame, the halt, the blind, and the diseased, sometimes to the number of 500 or 600. These come to Newport, and a large majority of them are sent away perfectly cured. In one part of Dr. Newton's house there is a room of considerable size, full of crutches, sticks, spectacles, eye-shades, bandages, and other memorials of disease and sickness which have been left behind by patients as so many signs and trophies of their cure.

"FREDERICK ROWLAND YOUNG, Minister of the Free Christian Church, Swindon."

There are very many healing mediums in the United States, who can do good only in certain diseases, or whose powers are so feeble that successful results may with more probability of accuracy be put down to the imagination of the patient.

A great use of Spiritualism is that it demonstrates the immortality of the soul. But why ask, "Of what use is Spiritualism?" for here the thing is in our midst as much a part of nature as the trees, the clouds, and the flowers, and as it cannot be abolished there is no alternative but to subject it to investigation, or to look on in ignorance.

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 inter-
ruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals,
about the same number of each sex. Sit round an un-
covered 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.

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
arid 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 respect-
ing 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. It usually takes several years for any
medium to attain full power, and it is not an
uncommon although not an everyday thing, for
chairs and other articles to move about in the
presence of a good well-developed physical medium
without anybody touching the articles at all. This
fact effectually disposes of Faraday's "unconscious
muscular action" theory. Some have suggested
that the phenomena are all mental, since mental
conditions influence their production, and that
those present all believe they see and hear things
which they do not in reality see and hear. The
answer is that there is sometimes such a noise
with improperly powerful manifestations that the
sounds are heard all over the house by persons
not in the room; the furniture sometimes gets
broken by movements of too violent a character,
and the broken portions remain as evidence that
the phenomena were not of a mental character.
The upholsterers' bills which result also serve to
convince that the occurrences are facts. The
higher spirits seem to have little power over
common matter, and the highest communications
are not usually obtained through physical mani-
festations.

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

Every human being is surrounded by an atmo-
sphere which to the spirits is luminous and mater-
ial, and this atmosphere is largely used by the
spirits in the production of the physical mani-
festations. Baron Reichenbach, while he knew
nothing of Spiritualism, discovered by experiment
the presence of unknown forces emanating from
human bodies, and published the results in his
Researches on Animal Magnetism. All the pheno-
mena of Spiritualism draw temporarily upon the
vital powers of those composing the circle, but
the medium is the chief source of energy.

A still atmosphere and subdued light in the
room are favourable conditions for the physical
manifestations.

SPIRITUALISM AND MEN OF SCIENCE

Sir J. Emerson Tennent once invited Faraday
to a séance at which Mr. Home was to be the
medium. Faraday wrote and asked for a pro-
gramme of the manifestations, and as nobody
knew beforehand what will take place at a circle
any more than the details of an expected star-
shower can be given in advance, it was not pos-

sible to comply with his demand. Faraday also
required an answer to the following questions,
among others, before attending:—

"Would he [Mr. Home] be glad if their [the manifesta-
tion's] delusive character were established and exposed,
and would he gladly help to expose it, or would he be
annoyed and personally offended? [The italics in this
sentence are not in the original.]

"Does he consider the effects natural or supernatural?
If natural, what are the laws which govern them? or
does he think that they are not subject to laws? If
supernatural, does he suppose them to be miracles, or
the work of spirits? If the work of spirits, would an
insult to the spirits be considered as an insult to
himself?"

Mr. Home took no notice of the above insults,
and, it is believed, never wrote Faraday in the
first instance, or took any notice of him whatever.
He never even saw his letters.

Dr. John Tyndall, F.R.S., in a note dated May
8, 1868, commenting upon Faraday's letter just
mentioned, wrote:—

"I hold myself in readiness to witness and investigate,
in the spirit of the foregoing letter [of Faraday's], such
phenomena as Mr. Home may wish to reveal to me
during the month of June."

A few days previously Mr. Home had written
in the *Pall Mall Gazette*:—

"It will give me pleasure to meet Professor Tyndall,
and any two gentlemen he shall designate. On my side
I shall have at least two gentlemen whose names and
position place them above the suspicion of aiding or
abetting a fraud. I will meet Professor Tyndall and
these gentlemen when and where they please, and
under such circumstances as they may decide on. I
must only crave their patience if nothing should occur
at the first, or even the second, séance."

From that day to this Dr. Tyndall has not
accepted the above invitation.

A demand for a programme where no programme
can be given, and the writing of supercilious
letters in reply to civil invitations, amounts practi-
cally to a refusal to observe facts. Dr. Tyndall,
and men who act like him, are recommended to
bear in mind the following words of Galileo:—

"Oh, my dear Kepler, how I wish that we could have
our hearty laugh together. Here, at Padua, is the prin-
cipal professor of philosophy, whom I have repeatedly
and urgently requested to look at the moon and planets
through my glass, which he pertinaciously refuses to do.
Why are you not here? What shouts of laughter we
should have at this glorious folly; to hear the Professor
of Philosophy at Pisa, labouring before the Grand Duke
with logical arguments, as if with magical incantations
to charm the planets out of the sky!"

A little society known as the Dialectical Society,
is now investigating Spiritualism. It numbers
among its members many shrewd and intelligent
men, belonging chiefly to the legal and medical
professions. Spiritualists watch its proceedings
with a moderate amount of interest; nothing that
any man or body of men may say or do can alter
the established phenomena and laws of nature.

THE LITERATURE OF SPIRITUALISM.

The literature of Spiritualism now consists of
several hundreds of volumes, good, bad, and indif-
ferent, and almost entirely of American origin.
Among the best volumes on the subject are Mrs.
De Morgan's *From Matter to Spirit* (Longmans)
with a preface by Professor De Morgan, President
of the Mathematical Society of London; *The
Planchette*, by Epes Sargent; *Spiritualism* (2 vols.),
by Judge Edmonds and G. T. Dexter, of New
York; a *History of Spiritualism*, by Emma Har-
dunge; and *The Autobiography of Andrew Jackson
Davis*. An interesting book, consisting simply of
narrations of facts witnessed at remarkable séances,
is *Incidents of My Life* (Longmans), by D. D.
Home. *The Soul of Things*, by Denon, is a curious
book indirectly connected with Spiritualism, and
worth reading. Those unacquainted with Spiritu-
alism are recommended to read these books in
the order in which they have just been mentioned.
The only large lending library of Spiritual books
in Great Britain is that belonging to Mr. J. Burns,
15, Southampton-row, High Holborn, London,
W.C. The English periodicals on the subject
are, *The Spiritual Magazine*, *Human Nature*, *Day-
break*, and *The Spiritualist*.

ADVICE TO INQUIRERS.

Those who know no intelligent Spiritualists,
and nothing about Spiritualism, yet who want
to investigate, are recommended to begin by reading
the first two books mentioned in the preceding
paragraph. Then they should call upon the chief
publisher of Spiritual books in London, Mr. J.
Burns, 15, Southampton-row, Holborn (where they
are sure to be treated with attention and courtesy),
and ask for the names and addresses of say four
good professional or non-professional mediums,
accessible to the public, and "recognised by Spiritu-
alists as reliable for powerful physical mani-
festations." There are plenty of mediums or of people
who fancy themselves mediums, who can rarely show
anything satisfactory, and with whom an inquirer
might waste much time. He should then get say
two sittings by daylight in his own house with
each of the four mediums, because the power
varies in strength at times with every medium;
at the end of the eight sittings he is sure to be
thoroughly interested in Spiritualism, and to have
thrown overboard the imposture theory, which is
the clumsiest and most superficial one of all.
Many of the public have vague ideas that electri-
city can do all kinds of unaccountable things, but
A GENUINE MEDIUM NEVER HAS ANY HESITATION
IN SITTING WITH A CIRCLE IN A HOUSE AND AMONG
FURNITURE WHICH HE OR SHE HAS NEVER SEEN IN
HIS OR HER LIFE BEFORE. Even with a good
medium it is best, if time be valuable, not to
investigate at crowded public circles, because,
assuming imposture to be at work, there is no
telling who may not be aiding, among the
numerous spectators. Besides, where so many
people want to ask questions of the spirits, the
investigator has not time to put many himself.
Investigators are recommended to be thus careful
in the selection of mediums, because as public
attention is gradually more riveted upon Spiritu-
alism, impostors are sure to spring up, and even
to advertise in Spiritual periodicals, for the editors
manifestly cannot investigate the claims of every
professing medium. At present (November, 1869)

there is very little imposture mixed up with the
Spiritual movement in Great Britain, and there are
only four or five paid mediums in all London.
Good paid mediums deserve high praise rather
than that censure which is thrown upon them even
by Spiritualists; they find house-room; they are
ready to receive strangers at stated times when
private circles could not sit for the convenience of

inquirers; the sittings exhaust their vitality like a
hard days' work, and they have to put up with
much abuse when uneducated roughs unaccus-
tomed to investigation persecute them by attend-
ing. The inquirer should mention to the medium,
civilly and kindly, his doubts respecting the
phenomena he may witness; the invisible beings
around will at once, on the spot, do their best to
remove those doubts, or an explanation will be
obtained from the medium. When there is real
foundation for suspicion, the best plan is to go
often to the medium, accompanied by witnesses,
detect the imposture, and prosecute the medium
for obtaining money under false pretences.
Genuine manifestations are not under the control
of the medium, so that a paid medium who does
not get manifestations, is under a great temptation
to try to make them. This fact makes it difficult
for Spiritualists to speak absolutely as to the reli-
ability of any paid mediums, however genuine the
majority of the manifestations may be which occur
in their presence. After getting thoroughly inter-
ested in Spiritual phenomena, the inquirer should
take his friends to see them, and afterwards get up
a private circle in his own house. Manifestations
will most likely not be obtained at the first sitting,
but after very few or very many sittings they will
come; gradually the great barrier of the grave
which now separates friends will be broken down,
and after the experience of a year or two the
dread of the beautiful natural process, called
"death," will be destroyed, as it is destroyed in
the minds of all experienced Spiritualists, except
those who during life have done harm to their
fellow-creatures. Very high spirits and their
homes are perfectly invisible to very low spirits;
this, coupled with the fact that there is no more
uniformity in the next world than there is here,
accounts for the endless contradictions about spirit
life given in Spiritual communications.

An investigator of a logical and scientific turn of
mind may possibly have to closely follow up the
subject for some weeks before gaining the absolute
knowledge that the manifestations come from
spirits. Unlike Mr. Home and a few other excep-
tional individuals, most mediums are developed
for one or two special purposes only. Thus, vio-
lent physical manifestations, inexplicable by any
of the recognised laws of matter, may be seen in
the presence of one medium, but mental tests and
questions may bring forth a majority of inaccurate
and unreliable answers. Where good mental tests
are obtainable through a medium, the physical
manifestations may be altogether absent.

There are so few public or semi-public spirit
circles at work in London, and the pressure for
admission is so great where the manifestations are
good, that the best plan for novices is usually to
try to get manifestations at home among their own
friends.

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call at the Progressive Library, where they may hear of
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