

The Spiritualist

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Mr. Morse will sail for America on Thursday, October 15th, per steam-ship Celtic, White Star Line. He can receive no more engagements prior to his departure, his time being fully engaged.

All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

Review.

The Honeymoon. By Count de Medina Pomar. London: Trübner and Co. 1874. [First notice.]

SOME quotations from this philosophical romance have already been published in *The Spiritualist*, and the work is of especial interest to the readers of these pages, because in it the fundamental ideas at the root of the leading doctrines of Spiritualism, are laid before general readers in a pleasing form. There is no plot in the novel, but a young couple—an English nobleman and his Spanish bride—spend their honeymoon travelling in Scotland; the bride, Concepcion Vargas, is a rigid Roman Catholic who had been educated in a convent; and the husband, originally a Roman Catholic, but educated at materialistic Oxford, accustomed, moreover, to the study of scientific subjects, and to thinking for himself, has outgrown both Roman Catholic and Protestant dogmas, consequently proves to be rather a slippery son of mother Church. While admitting all the proved facts of physical science, he is, however, too sound at heart, and has too much of the religious element in his soul to turn materialist, but occupies the position of a sincere seeker after truth. The young couple love each other dearly, but when they begin to talk upon religious subjects, of the origin and destiny of man, then comes not exactly "the tug of war," but an amount of mental friction not strong enough to jeopardise their affection for each other. Whether in real life a husband and wife so widely divergent in their religious ideas, could so harmonise for a considerable length of time, is a very serious social problem. However, in the story now under notice there is just sufficient divergence to make their conversations on religious subjects interesting. The book is made up of these conversations, interspersed with romantic tales, descriptions of Scotland's beautiful scenery, and poetical quotations. There is no striving for sensational effect in the work, although in one of the little romances a lover goes mad, and descends the chimney to visit his beloved, after the fashion of the old gentleman who visited Mrs. Nickleby; not that there is any relationship between the two incidents, for that told by Dickens is all comedy, whilst the one narrated by Count Pomar is a well-told tragedy. For these tales, and the descriptions of Scottish scenery, the reader must consult the book itself; on the present occasion it is purposed to deal chiefly with the religious portions of the work, in which Lord Carlton, the husband, takes the unorthodox side of every question, and his wife adheres to the teachings of the convent.

When the hero of the tale began to think for himself, he first, like all Spiritualists, disencumbered his mind of the doctrine of eternal punishment, for he could not see why God should be worse than man, and inflict terrible suffering, without having in view the reforming

of the offender. Then, unlike many Spiritualists, he faced the next difficulty, and asked, if God pardoned the sinner after adequate punishment, what was the use of a Saviour? Next, he began to doubt whether it was irreligious to consider these problems, but satisfied himself that his innate faith in the love, mercy, and justice of God was the very cause of his mooting them. The fruitful subject of the personality of the Devil occupied his attention; he wanted to know why God made the Devil, although Gerald Massey's question, "why God does not kill the Devil," appears to have escaped him. If the Devil were originally an angel, God must have known beforehand he would fall; besides, who tempted that particular angel? And if an angel sinned without any Devil to tempt him, why could not a man do the same? The inquiring mind of the young nobleman next wanted to know if Adam fell without hereditary sin, why the sins of men are supposed to proceed from that original sin, and what justice was there in one mortal suffering for sins committed by another before he was born? He could not understand why God tempted His own children, why He once "greatly deceived this people" (Jer. iv. 10), and "sent them a strong delusion that they should believe a lie." He could not surmise why "The Lord hath put a lying spirit in the mouth of all those thy prophets and the Lord hath spoken evil concerning thee" (1 Kings xxii. 23); nor why "The Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun" (Num. xxv. 4); nor why "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour" (Ex. xxxii. 27). He began to question the possibility of worshipping such a God, and to ask whether the instruments invented by Galileo and Leuwenhoek had not shown man more of the glorious works of God than all the Bibles, Eddas, and Vedas of antiquity put together. He thought "was it right to desert the religion of his fathers?" but was confronted with the circumstance that the same question applied with equal force to persons brought up in all other religions; moreover his fathers had told him to believe a book which said that the sun went round the earth, and that one was equal to three—which was bad arithmetic. As these thoughts developed he questioned how he should be able to live with his new wife—a narrow-minded girl, accustomed only to dress images in a convent.

Full of these ideas, Lord Carlton found himself and his bride, the Sunday morning after their marriage, at the hotel at Dumbarton, where he rang for his shaving water. "Ye canna have hot water on the Lord's Day for sic a thing as shaving!" said the horror-struck waiter, nor could the heart of the waiter be softened. Remembering that in Scotland the Sabbath is the favourite day for getting drunk, his lordship ordered some toddy, and when it came he gave the whisky to the waiter, captured the hot water for shaving purposes, and left the sugar to take care of itself. Having thus escaped the Scylla of one theological difficulty, he fell into the Charybdis of another. His wife thought it high time to throw herself at the feet of "the blessed Virgin of the Conception," but discovered that there was no Roman Catholic Church in Dumbarton. "Oh! Walter, why have you brought me to this land of heretics, where the holy religion of God is unknown?" He

went to the railway station. "The trains don't run during the hours of divine service," said the station-master, in a very dignified way. At this news Conchita became more excited, when Lord Carlton suggested going to kirk. "Are you mad, Walter? How can you think of entering that place of perdition? Oh, never!—never!"

Nevertheless, as the novel wheels its onward course, the original bigoted character of the heroine is not altogether sustained; she makes quiet, thoughtful objections to her husband's heterodox speculations, and they get on very lovingly, so that the main characteristic of the book is its philosophical spirit rather than its dramatic force as a work of fiction. On rare occasions, however, the former spirit of Conchita flashes out; for instance, when Lord Carlton tells her of the numberless worlds in the universe as demonstrated by modern astronomy, she replies: "My father confessor has often told me that this is the only world, that there is no other in the universe, and I believe it; a priest of God could not be mistaken." Her husband gradually teaches her the grandeur and sublimity of the scale on which the universe is built, how myriads of living things float in the form of dust in the very air we breathe and the water we drink, all the organisms being perfect after their kind, and many pages of the book are thus filled with pleasing and instructive descriptions of some of the more interesting discoveries of modern science, coupled with the argument that such truths give purer and nobler ideas of God than all the dogmas of theology. By an accidental slip the sun Sirius is described as a habitable world, and the argument of the author that all the planets are inhabited goes rather beyond the evidence. For instance, there is reason to suppose that Jupiter is in an intensely hot state, perhaps still red-hot, and that its clouds are consequently not due to the condensation of aqueous vapour, but to igneous action. Then, again, although Mars has seas, and continents, and polar snows, there is considerable evidence that it is exceedingly cold there, and that snow is very generally falling all over the planet. The heat must be intense upon Mercury and Venus, because they are so close to the sun. Mr. R. A. Proctor has given much attention to these questions, and he argues that as the period during which intelligent life has existed upon our earth, is as nothing compared with the geological ages during which there was no intelligent life upon it, it is probably the same with other planets; consequently, we have no right to assume that we are looking at them exactly at that very short moment in their geological history, during which intelligent life is to be found upon their surfaces. But as there are myriads of worlds outside our solar system, rolling round other suns, it is irrational to suppose that in the smaller proportion of them intelligent life does not exist, so to this extent Count Pomar's argument is borne out by the evidence at present at command.

The book is dedicated by Count Pomar to his mother, the Countess of Caithness, who has done so much to help forward the cause of Spiritualism. One of the narratives introduced into the story contains an incident in the history of the Caithness family which is historically true. At the battle of Flodden in 1513, just before the fight, the Earl of Caithness unexpectedly marched up with several hundreds of his men, and volunteered to aid King James, who was so much pleased with this voluntary aid from the young Earl,

that he wrote out a removal of his forfeiture on a drum-head, and dispatched one of the Sinclair soldiers with it to the Countess of Caithness. That man who carried the "Drumhead Charter" with him, was the only one of the Caithness corps that ever returned.

Count Pomar's book is in two volumes, and we have given an outline of it up to the point where Allan Kardec's theories are introduced into it, and these we purpose to consider in another and closing notice.

SPIRITUAL MANIFESTATIONS IN DERBYSHIRE.

BY W. P. ADSHEAD.

ABOUT four months ago I was privileged to attend a *seance* at Lillian-villa, Hendon, near London, the residence of my friend, Mr. Thomas Everitt. Before going there, a well-known Spiritualist said to me, "You are exceedingly fortunate, as you will there have an opportunity of judging of some of the best phenomena of Spiritualism, under exceptionally favourable circumstances," and so it proved; most of the phenomena were to me new, and certainly very startling, and if possible they were rendered still more interesting and impressive by their occurrence in the presence of one of the most distinguished men of science of the day.

For six months previously I had read all the Spiritualist literature I could meet with, but I still felt that more was wanted before I could say "I know Spiritualism is true." I have, therefore, very great pleasure in saying that at the *seance* in question, through the mediumship of Mrs. Everitt, so far as I was concerned, theory and hypothesis largely gave place to hard, solid fact.

Closely following upon conviction came the desire that the circle of investigators with which I am connected in Belper, Derbyshire, should have the opportunity of seeing and hearing what I have seen and heard, and the question was, "If they cannot come here to the medium, cannot the medium go to them?"

I made a venture, by asking Zippy, a bright, joyous spirit, well-known to those who have attended the *seances* at Hendon, if he would visit us in Belper. He replied, "Well, Peter, I should be happy to do so, but cannot go without my carriage," alluding to Mrs. Everitt, his medium. "Pray come, and bring your carriage with you," I answered, "for we shall be delighted to have Mrs. Everitt in Derbyshire, and the journey will do her good."

My name is William Peter, and I am not aware that any one then present knew my Christian names. I was, therefore, not a little surprised at being addressed as Peter, and it is only within the last six weeks that I have discovered the reason why.

It was arranged that as soon as convenient, my wish should be gratified; and, recollecting the experience of Miss Showers at Moat Mount and Mr. Monck at Wolverhampton, I am not a little pleased in being able to say that without the slightest hesitation Mr. and Mrs. Everitt honoured me with their confidence by promising to become my guests.

SEANCES IN DERBYSHIRE THROUGH MRS. EVERITT'S MEDIUMSHIP.

On Wednesday, the 10th of June, I met them in Derby, at the residence of my brother, who, like myself, is an earnest student of Spiritualism. We arranged for a *seance* in the evening. During tea, my brother said to me, "You ought to invite me to Belper, in return for my asking you to attend our *seance*," when loud raps were heard on the table, and by means of the alphabet, the words, "Peter asked himself," were spelt out—a fact, but one which had been overlooked by my brother. This first message, flashed along the line of spirit telegraphy, proved to be the precursor of a number of others during Mrs. Everitt's stay in Derbyshire, greater far than I shall be able to record in this communication.

Our *seance* commenced at about 8.30 p.m. There were ten persons present, amongst them a resident minister of the town, in reference to whom I think I do not err when I say that a few months ago he would have regarded it as most unlikely that he would ever be found in such a situation; he had looked at Spiritualism from the Amberley and Tyndall standpoint; he knew nothing about it, and therefore concluded there was nothing in it. But frequent conversations with a friend, and reading R. Dale Owen's *Debatable Land*, and other works of a like nature, made him desire to know more.

It was therefore with feelings of no common interest he took his place at the *seance*, and at the close he did not hesitate to affirm that, in his opinion, what he had seen and heard was not the result either of trickery, psychic force, or unconscious cerebration, but, in the absence of a more rational theory, must be referred to the agency of the loving and powerful disembodied intelligences by whom we are surrounded. Six of the sitters were members of a spiritual circle, which for many months had regularly met in Derby, but in which trance mediumship only had obtained; by them Mr. and Mrs. Everitt's visit will be pleasantly and gratefully remembered; because through her mediumship they were introduced to a feature of Spiritualism of which before they had only read, but which they felt was wanted, in order that that which had been subsequently given, might be confirmed by that which was objective, and more easily and sensibly realised.

While the gas was still alight, raps were heard on the table, floor, and Mrs. Everitt's chair; we were soon in communication with the invisibles; by their direction Mr. Everitt was able to place the sitters in harmonious relation to each other. We were then instructed, through the alphabet, as to the hymn we should sing, the passages of Scripture to be read, and who should engage in prayer. It is worthy of note that during prayer loud and emphatic raps were ever and anon heard, unmistakable expressions of sympathy with the petitions which were being offered up.

SPIRIT LIGHTS AND SCENTS.

We were then instructed to put out the light and sing again, during which the room seemed filled with most delicious perfume, accompanied by a soft, refreshing breeze, forcing from several of the sitters exclamations of delight.

In quick succession came the beautiful spirit lights for which Mrs. Everitt's *seances* are distinguished. "Ah! is that you, Silvis?" said Mr. Everitt; three flashes of light were the answer in the affirmative. "Is Annie here, and is she giving us the scents?" Three flashes once more answered "Yes." For several minutes in succession these lights appeared with such brilliancy and in such numbers we felt assured that more than one operator was at work. With a rapid motion they described different circuits, and then became beautifully blended into one, significant, we were told, of the close relationship existing between the exhibitors.

There then fell upon the ear a sound such as we had not heard here before; it seemed to come from an upper and distant part of the room; for the first time, not only in the history of modern Spiritualism, but, I venture to say, in the history of the county of Derby, the direct voice of a spirit was then heard here. The word "Sing" was pronounced faintly, and as if the speaker respired with difficulty; when the hymn had been sung, Zippy (for he was the speaker), in a voice which I at once recognised, addressed me, saying, "Well, Peter, I am glad to meet you in Derby." I returned the salutation; for the next half hour Zippy was master of the situation, creating and sustaining an interest and excitement which are difficult to describe; his movements were electrical in their swiftness; at the same moment, with the tube, he seemed to tap the heads of the sitters, the floor, ceiling, and table.

Bright flashes of wit and smart repartees were given, such as seldom fall from mortal lips. Questions were asked, and answered almost before they were finished; some of the sitters were gently chided, others complimented. One young lady, on account of her good singing, appeared to be an especial favourite, and more than once Zippy gave expression to the excellence of his musical taste by saying to her, "Come, Jenny, let us have 'The little church round the corner.'"

As a test question a gentleman said, "Zippy, can you spell my Christian name?" "Sitruc" was spelt out. "That is wrong," said the gentleman, "My name is Curtis," and he did not discover until some time afterwards that Zippy had got on his blind side and spelt his name backwards.

CURIOUS NOISES MADE BY THE SPIRITS.

"Is John here?" enquired Mr. Everitt. "No," replied Zippy, "but he will be shortly." We had not long to wait.

I may here observe that during the evening, in the light, we had an illustration of the power which spirits possess of producing almost any sound required. We were gratified by hearing as it were a plane at work, then a saw, next a centre-bit, and last of all a heavy hammer, driving home a correspondingly heavy nail. This may help to explain the peculiar noise which now broke upon the stillness into which we had subsided; it resembled nothing so much as the prancing of a fiery steed held well in hand.

"John is coming on horseback," remarked some one. Presently the dignified and intelligent spirit, John Watt, introduced himself by saying in calm and measured tones, contrasting strongly and strangely with the vivacity and dash of Zippy, "Good evening, I am glad to meet all here."

THE RELIGIOUS TEACHINGS OF THE SPIRITS.

I think I do not use language too strong when I speak of John Watt as a heavenly messenger, or, like the John of olden time, as one "sent from God." Words of wisdom and kindness fell from him. Exhortations and incentives to purity of thought and life were given, while the lower and higher interests of humanity were vividly contrasted.

My ministerial friend invited an expression of opinion on matters purely theological. It was frankly given, and found to differ from that of the enquirer. We were, however, soon made to understand that theological differences were of little moment; that creed and dogma had little to do with the preparation of the spirit for a high place in the Father's house above.

This sweet communion, a communion which caused all present to feel it was good to be there, and as if our ordinary, dull, heavy atmosphere had been intensely rarefied or displaced by the breath of angels, was prolonged until a late hour. At last we were warned it was time to close by John pronouncing over us a benediction in language most touching and spiritual, after which he retired as he came, the peculiar noise I have mentioned, loud at first, gradually lessening, until it appeared to die away in the far distance. So ended *seance* number one.

By direction of the spirits another *seance* was held at my brother's residence on the following evening. I was not there, but have been informed that the phenomena were quite as wonderful as on the previous evening, and the results equally satisfactory.

On Friday, the 12th, I drove Mr. and Mrs. Everitt from Derby to Belpier, a quiet little town lying snugly in the valley of the Derwent. Our way for about seven miles lay through a beautiful country, undulating and richly wooded, which gave Mr. Everitt an opportunity of rubbing up a portion of his natural history. There was not a bird on the wing which he could not call by name. He enlivened the way by narrating the care with which he had attended to this part of his education in the days of his boyhood. The weather was splendid, and my friends were in capital spirits, especially Mr. Everitt, who was just recovering from a severe illness.

Mr. and Mrs. Everitt's arrival in Belpier was the occasion of great satisfaction to the enquirers here; for, in addition to the peculiar and high-class phenomena of which nearly every member of our circle would be a witness for the first time, we relied upon the counsel and instruction which we well knew our guests, as Spiritualists of large experience, were well able to give, and which I, from personal knowledge, felt sure they would be delighted to give, as something that would greatly aid us in our labours for the future, and we were not disappointed.

As it was desirable that Mrs. Everitt's visit should be made to meet as fully as possible the wish to investigate, we arranged to have two *seances* during her stay, at each of which six members of our circle (which consists of twelve persons) and two or three fresh enquirers should be present.

The first was held on the evening of Saturday, the 13th June, in a room in my works, which I have fitted up for the purpose. To the delight and profit of all present the first fifteen minutes were spent in listening to Mr. Everitt, while in clear and simple language he gave us a chapter from the eventful spiritual history of himself and his gifted wife, and in the examination of two or three pieces of direct spirit writing he had brought with him.

MOVEMENTS OF UNTOUCHED SOLID OBJECTS.

We were then called to duty by loud raps on the table and in different parts of the room. As at Derby, so here, Mr. Everitt, under direction, succeeded in placing the sitters most harmoniously round, but at some distance from, the table. Presently, without a hand or foot touching it, and in full gas-light, the table moved across the floor and pressed against Mrs. Everitt, fixing her tightly in her chair. Mr. Everitt said quickly, "Will you kindly move the table back again?" when instantly it moved away in the opposite direction. Almost at the same time Mrs. Everitt's chair, with her in it, was lifted up and carried backwards about eighteen inches. We afterward discovered that this had been done to place the sitters and medium at a greater distance from a cabinet which had been fixed in the room for physical manifestations.

Again was the melody chosen by the spirits, as were also most appropriate portions of scripture from *Ezekiel* and *The Acts*, which Mr. Everitt read; after which he prayed.

The most severely exacting could not fail to be satisfied with the phenomenon of rapping as now heard; in parts of the room, far beyond the reach of any one present, raps were both numerous and very loud, while by means of them some excellent tests of spirit identity were given.

The light was put out, and another hymn sung, during which a soft wind or atmosphere, laden with delicious perfume, was flung round the circle, coming upon those who inhaled it for the first time with all the force of a miracle; the good spirit, Annie Blower, was very busy, for at intervals during the *seance* the nameless aroma was supplied without stint.

SPIRIT IDENTITY.

Addressing me, Mrs. Everitt said, "I see a spirit form standing immediately behind you; it is that of a female, she has an oval face, her hair is parted over her forehead, and she wears a cap." I said, "That is a very correct description of my mother, who, I have reason to believe is ever near me."

Mrs. Everitt had never seen my mother or a likeness of her, but subsequently, upon being shown a photograph of her taken a short time before her death, she said, "That is the likeness of the form I saw."

REMARKABLE SPIRIT LIGHTS.

An intelligent friend of mine, and a most careful investigator, said to me in reference to these *seances*, "the part, of all I have seen and heard, which to me is the most astounding and incomprehensible, is the phenomenon of spirit lights." He is not alone in that opinion; here the conjuror's art is at fault, here his power of imitation fails him. The "spirit light" is something differing greatly from that of a phosphorised tambourine swung at the end of a long stick; the highest resources of chemistry have as yet been unable to produce a similar light, to say nothing of the management necessary to produce the same remarkable effects, for as the ear hears the notes of a tune struck on the piano, so our eyes at this *seance* looked on notes of fire, which without noise or combustion, were struck out of the darkness, making an accompaniment to the hymn we were singing. This effect was remarkably good in connection with the two hymns known as "*Twinkle, twinkle, little star*," and "*Beautiful dove*," while in connection with the latter the effect was not only correct as to musical figure, but beautifully artistic, for the lights resolved themselves into the fiery representation of the fluttering wings of a dove, which gradually descended from the ceiling to within a short distance of Mrs. Everitt's head, and then disappeared.

We now heard the tube taken from the table, and carried swiftly about the room, its position being indicated by striking the ceiling, floor, chairs, and heads of sitters. We were told that this was the signal for Zippy's advent. Presently he was heard to say, "How are all the friends here? What a funny place this is!"—alluding to the deep principals of the ceiling which were uncovered, and amongst which he had been rattling the tube. "Very different to the *seance* room at Hendon," I said. "I should think it is, but it will do very well," replied Zippy; then addressing my brother and his wife, who had to go back to Derby that night, he said, "George and Alice, it is time you were gone, or you will miss the train."

It is very difficult to describe the effect which hearing the direct voice of a spirit for the first time had on those present. Some appeared to breathe more freely, from others there escaped a subdued expression of astonishment, while all seemed to feel, with Longfellow, that

"The spiritual world
Lies all about us, and its avonues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not,
Save by their influence, or when at times
A most mysterious providence permits them
To manifest themselves to mortal eyes."

"How do you feel, Mr. Smedley?" said Zippy, addressing a gentleman who had just commenced to investigate Spiritualism. "Rather sceptical," was the answer. "I thought so," replied Zippy. This, taken in connection with two or three cases of a similar kind, would seem to indicate that the mental condition of the sitters is clearly known to our invisible friends.

In moving about, Zippy tapped the head of a young lady several times with the tube, she, fearing for a large feather,

which formed part of her head-dress, invited caution, when Znippy had his fling at the fashions, by telling her she should not wear such a high thing on the top of her head. Then, as on every occasion when Znippy was master of the ceremonies, conversation grew apace, in which Mrs. Everitt joined. This did not meet with his approbation, for, speaking just above her head, he said very gravely, but very emphatically, "Mrs. Everitt, will you be quiet? do hold your tongue!" Then addressing Mr. Everitt, he congratulated him on the improvement in his health, and thought he would have no occasion to regret his visit to Derbyshire.

THE GOOD OR EVIL OF SPIRITUALISM.

In Belper, as in almost every other place where Spiritualism has obtained a foothold, there are to be found individuals who, not understanding either its science, philosophy, or aims have denounced it. Being unable to ignore its facts, they have sought to stifle enquiry by describing it as a thing forbidden by God, and of satanic origin.

It being intimated that John Watt would speak at this *seance*, when he came, our friend Mr. Wigley asked him whether or not the work in which we were now engaged was of satanic origin.

"This of satanic origin?" replied John. "You can, if you choose, make it evil in the restricted sense of communion with evil or unprogressed spirits,"—but most emphatically did he deny the existence of a personal devil, and for nearly half an hour most beautifully did he discourse to us of the character and attributes of God, of man's relation while on earth to the spirit world, of the nature of sleep and dreams, of the absolute certainty with which the condition of the future would correspond to the character of the present life, concluding by assuring us that to the ministering spirits of God it was a source of pure joy and solid pleasure, to be able by their counsel and power to guide and protect the pilgrims of earth on their journey to heaven.

John Watt's theory is rational and is sustained by facts, for within our short experience we have found that by electing to sit with one medium, and deciding not to sit with another, we have given to our *seances* their distinctive character of elevation and profit;—whereas, by allowing both mediums to sit at the same time, we have had conflicting expressions of sentiment and desire, one spirit recommending prayer, another denouncing it; one craving more wisdom and purity, another wrapping himself up in the memory of his lusts and fiery passions; one breathing love and kindness to those present, another malice and hate, even threatening to injure the medium. So that if these different forces are to be referred to one source, and that the devil, to say the least, it proves him to be a very bad tactician.

What object can he propose to himself, by coming at the same moment, to the same persons, as an angel of light, and an angel of darkness, for "a house divided against itself cannot stand." If "a tree is known by its fruits," if "men do not gather grapes of thorns," then is Spiritualism divine, for all over the country are to be found individuals who, by its instrumentality, have been won to virtue and to God.

If at the instigation and under the control of the devil, mediums, by their utterances, incite to a pure and holy life, at whose instigation and under whose control do our public and paid teachers, the ministers of our churches, by their words do the same thing? It is a fair question, for we all know that one of like import was put to the same class of cavillers more than 1,800 years ago—"And if I by Beelzebub cast out devils, by whom do your children cast them out?" And oh, how true it is, that, all along the ages since then, the possibilities of humanity have never received glowing exposition from the lips of the apostle of a new faith—the before untrodden paths of science have never had faithful delineation at the hands of a patient and truth-loving student of her mysteries—emancipation, material and moral, has never been offered to the enslaved and downtrodden of our race—without the work to be done conflicting with the vested interests or theological conservatism of the hour, and the cry of "Devil" being made to do duty for argument, and flung in the face of the advocates of liberty and progress, and rung in the ears of enquirers, who, in the pursuit of truth, felt constrained to bow to fact, acknowledge reason, and reverence law! But, in addition, I hold that the satanic origin theory is completely set aside by the New Testament account of the most luminous *seance* of which Spiritualism has any knowledge, that in which Christ is represented as communing with the spirits of Moses and Elias; for it is the most abject special pleading, and begging of the question, to take the account out of the domain of history,

and give to it a character which it is not pretended can be given to the account of Christ entering Jerusalem, seated on an ass. The story is either true or false; if a myth, what then? If a fact, we have then the assurance that Spiritualism has resting upon it the broad sanction and distinct approval of Him whom we delight to acknowledge and honour.

A VISIT TO WINGFIELD MANOR.

On Monday, the 15th, we drove to Wingfield Manor, the magnificent ruins of a once beautiful and strongly-built castle. It stands on a commanding eminence, from which, in the more stirring times of English history, it frowned alternately on the arms of the king and the parliament. To those who now climb its decaying battlements, explore its wonderfully preserved crypt, or picnic on the site of its splendid banqueting-hall, the place is invested with more than the ordinary interest of a ruin; for be it remembered that here was held in charge, by the Earl of Shrewsbury, the royal prisoner, Mary Queen of Scots.

To us who believed in the "marching on" of the human spirit, the thought came, that the shades of those who in the far past had, on the spot where we now lingered, helped to make the history and build up the fortunes of our country, might then be very near to us, prepared, did conditions permit, to put before us the deeds of their earthly lives in a new setting, and with a fresh significance.

Having entered our names in the visitors' book, and indulged in a draught of pure milk, we spent an hour in fern-gathering. Derbyshire is celebrated for its ferns, but at Wingfield Manor are to be found the tiniest and most delicately-formed specimens of that plant I have anywhere seen growing out of doors. Of these, Mrs. Everitt secured a very nice assortment.

At our *seance* in the evening, reference having been made to them, Znippy, addressing Mr. Everitt, said, "I like those that were picked out." That is exactly descriptive of the manner in which the small ferns were gathered; with a knife they were picked out of the crevices of the old castle walls, and Znippy told us he was looking on while the work was being done.

THOUGHT-READING.

In connection with this *seance*, in addition to the phenomena I have already described, we had an excellent example of thought-reading, obtained by my friend Mr. Baldwin, to whom this feature of Spiritualism is specially interesting. I cannot do better than give it in his own words, which are an extract from a letter I received from him shortly after the *seance* was held:—

"While I enjoyed intensely the whole of the marvellous phenomena which occurred at that *seance*, I will confine my remarks to the personal tests I myself received.

"To make the matter clear, it is necessary to state that during a very interesting conversation I had with Mr. Everitt on your lawn after tea, the subject of the objectivity of thought came up, and I questioned Mr. Everitt concerning his experience of thought-reading by spirits; as you know, this subject greatly interests me, and Mr. Everitt most kindly and frankly related several incidents in his own experience which went to prove the possibility of such a thing, concluding by saying, 'Perhaps the spirits will be able to throw some light on the subject at the evening *seance*.'

"Let it be noted that I was with Mr. Everitt the whole of the time succeeding this conversation until the *seance* commenced, and certainly Mrs. Everitt, the medium, as well as all the other persons at the *seance*, were totally ignorant of the nature of our conversation.

"You will remember that shortly after harmonious conditions were established in the circle, the gas was turned off, and we sang, after which the spirit Znippy, who, up to that time, was an entire stranger to me, spoke, first in a whisper, afterwards in a voice sufficiently powerful to startle us all, addressing you in a clear, shrill tone, saying, 'Well, Peter, how are you?' After a few more remarks, he addressed me very distinctly, saying, 'Well, Aquilla, how are you? glad to make your acquaintance.' Now you are quite aware that I am never addressed in this manner by any of my friends; indeed, very few of them know that I own this rather unusual name, and I am certain that Znippy is the first individual who has addressed me by my Christian name during the four years I have resided in Derbyshire, with the exception of my spirit sister, who addressed me thus three years ago, through the mediumship of Mrs. Hitchcock, of Nottingham, that medium also being then a stranger to me. In answer to my question, how he knew my name, Znippy said, 'I got it from your knowledge-box,' and further questions by Mr. Everitt and myself elicited

the fact that Zippy was privy to our conversation on the lawn, indeed he confessed he had been listening to it.

"He then stated that, under favourable conditions, spirits could read the thoughts of the mind, in proof of which he finished a sentence which I began, he furnishing the objective, and therefore important part of the sentence; indeed, he literally took the words out of my mouth, or, rather, out of my mental sphere, and he not only took the words, but the meaning, which in this case is all important, as the half of the sentence he gave could not easily be guessed.

"I then had tests of a different kind, which, independently of the lights, direct voice, &c., clearly establish the individuality of Zippy as distinct from his medium, though dependent upon her sphere for the means of communication.

"Later in the evening, Zippy very playfully shouted 'Doctor Quill!' to the astonishment of all present except myself. On asking him where he had heard that, he replied, 'Your spirit sister, who is present, told me.' Now I am quite certain that no person in the county of Derby had ever before heard me thus addressed, or knew that I ever had been so addressed.

"The fact is, my sister, who has been dead five years, did occasionally call me 'Doctor Quill' in fun or to tease me. In compliance with my request Zippy described the appearance of my sister in the spirit land, and in all important points his description of her corresponded to descriptions which I have received from several independent sources, and it also agreed with my own spiritual observation of her."

I cannot pass on without recording the best thanks of our Belper circle to Mr. and Mrs. Everitt for their ministry of light and love; especially must I say that to Messrs. H. G. and W. Wheldon the visit brought great gladness of heart. For years, during which not a single rap was heard, and when their faith in the beautiful philosophy had to rest on its literature and trance mediumship, and that not of the highest order, they were the patient, consistent, and courageous friends of Spiritualism. So that to them it was no common event when, amid the blaze of the astounding phenomena they were privileged to witness, their faith received its highest confirmation.

The mountain and valley scenery of Derbyshire may suffer by comparison in the opinion of those who have wandered amid the beauty and wild grandeur of Switzerland or Scotland, but even for them I think there must be interest in a ramble through our romantic Via Gella, delight in the view obtained from the Black Rocks near Cromford, and something to be seen in and about the quiet and picturesque little town of Matlock Bath, which cannot be met with elsewhere. To the latter place we drove on a lovely afternoon. Our road for about four miles lay through what may, without exaggeration, be called fernland. Here ferns grow in great profusion and luxuriance, the sight to a Londoner, accustomed to pay a fancy price for a small specimen, is worth a long journey to look upon.

After visiting several places of interest in Matlock, Mrs. Everitt and my wife strolled into the churchyard, which is beautifully situated and neatly kept. This I mention because their doing so is connected with an incident which formed part of the phenomena at a subsequent and our last *seance* held in Derby.

On Friday, the 19th, Mr. and Mrs. Everitt returned to Derby, and stayed with my brother until the Tuesday following.

In the interval they were not idle. On the evenings of the same and following day *seances* were held, at each of which, in addition to several members of the circle, two or three influential inhabitants of the town were present. On each occasion the results were most satisfactory.

A CHILD SPIRIT

On the Sunday afternoon following, while taking tea at the house of a gentleman who has recently commenced to investigate Spiritualism, raps were heard underneath the table. The alphabet was asked for; Mr. Everitt called over the letters, while I wrote down those indicated. When the raps had ceased I tried to throw the letters into a sentence, but could not, neither could any one present do so. The spirit was then asked to furnish a key to the communication. "Chuck" was at once spelt out. Before the word was finished my brother said, "It is Chucky," a name by which a spirit visiting their circle was pleased to be known. I went over the letters again, and read aloud, "Auntie, I am Bobby," when a shower of raps attested its correctness.

The communication was for our hostess from her nephew, a child who passed away a short time ago. She was much struck by the style of address, "Auntie" being the word he always used when addressing her. The test was considered by our kind friends an excellent one, and certainly it served to

deepen and strengthen the impression which had already been made.

DIRECT SPIRIT WRITING.

In the evening we held a *seance* at my brother's residence; the conditions were as good, if not better, than on any former occasion. I thus account for a manifestation of spirit power such as had not yet come within my experience.

John Watt had been conversing with us some time, when Mr. Everitt said, "Hark! They are going to write." The slips of paper kept in one of the tubes appeared to be carried towards the ceiling, and almost immediately afterwards a piece of paper, rolled up, was put into my hand. On the instant I announced the fact. "Six seconds have elapsed," said Mr. Everitt, "since the paper was carried up."

John Watt, addressing me, said, "Peter, you were anxious to receive a piece of direct writing." I replied I was most anxious. "Well," said John, "I am much pleased that to-night I have been able to gratify you." Then addressing my brother, he said, "George, you must not feel hurt that you are not equally favoured; you have had the largest number of *seances*, and at some future time I may be able to give you a writing."

I now took the opportunity of asking John why he called me Peter. He replied, "That is your spiritual name. It signifies a rock, or firmness, and is descriptive of your character."

So purely spiritual felt the atmosphere we were then breathing, it was impossible to resist the impression that, for the time, heaven had come down to earth, and that our loved ones who for a little time had been separated from us were really with us, and that had it not been for our "bat's eyes," as an eminent divine says, we might have looked upon a vision, in which they would have appeared to us lovelier and more loving far than in the time of their greatest physical beauty, or strongest earthly affection.

Feeling thus I asked John Watt if my mother were present. He replied, "She stands beside you," almost immediately adding, "She has just touched you." While he was speaking I felt a hand laid very gently on my right arm twice, but John announced the fact before I could; it therefore only remained for me to confirm it.

But what had John Watt written? We were all anxious to know, so at the end of the *seance*, when the gas had been re-lighted, Mr. Everitt read aloud as follows:—

"Dear Friend,—We would gladly comply with your wishes if we could, but it requires such evenly-balanced conditions, such clear harmony, in fact, a oneness of mind that is so difficult to obtain on your earth plane, ere we can consolidate sufficient power to write.

"You have this evening a very harmonious circle, therefore we will do our best.

"You have not long commenced your investigation of this glorious subject, I find; but you have progressed rapidly, and just in proportion as you desire more light and knowledge, and seek truth in a prayerful spirit, will you succeed and gain knowledge without end, and benefit and instruction without limit, for you open your mind to receive truth for the love of truth, and through that give higher intelligences the power, and open the door of communication between the two states—your own and a higher one. Go on, my brother, in the way you have been doing of late and you will reap a golden harvest.

"May the God of all truth guide you, and may you be a blessing to your friends around you. We on the other side will help and surround you, so that your power for good may increase.

"Fraternally thine in the best of bonds, love and truth,
"J. WATT."

Even to many who are believers in man's immortality it appears to be "a hard nut to crack" to admit that one from the ranks of the shining ones could thus, in earth's rude style, give expression to his counsel and his love. But I think that such objectors, to be consistent, should ask themselves whether the man who refuses to receive the testimony of twelve respectable and trustworthy persons in relation to such an occurrence, to say the least, is not as much an unbeliever of God's word (for facts in nature are in the highest sense God's word) as is he who calls in question the resurrection of Lazarus from the dead; for, unlike the latter manifestation of power, the former does not challenge attention as something unique, incomparable. The phenomenon of direct spirit writing has occurred hundreds of times, and in a large number of instances it rests upon evidence attested in each case by a necessarily limited number of persons, than which nothing more conclusive can

be offered in support of any historical statement, either sacred or profane.

That the above communication was written without mortal contact I am as certain as that I have recorded the fact.

A VISIT TO DOVEDALE.

Early on the following morning a party of twelve, including Mr. and Mrs. Everitt, our ministerial friend of whom I have before spoken, and our host and hostess of the previous day, drove in a break, drawn by two good horses, from Derby to Dovedale, a distance of about eighteen miles. The morning was lovely, as was the country through which we passed. Our party was a very happy and harmonious one; for, unlike the Pilgrims of the Sacred Heart, we were believers not so much in holy places as in holy principles, in the fact that the power which consecrates to divinely use both time and place comes from the loving heart of the worshipper. So that while we sang some of our beautiful spiritual lyrics we felt that our carriage was our cathedral, and that choristers from the upper spheres were round about us, in perfect sympathy with our song.

The end of our journey reached, we were, without controversy, greatly pleased. The dale through which the Dove flows, in some of its features, is not unlike a Scottish glen; it is well wooded on either side, while high above the foliage tower immense masses of rock, the crowns of which are inaccessible enough to be the home of the eagle.

Just before retracing our steps, Mr. and Mrs. Everitt and myself were leaning against a piece of table-rock, when we found ourselves in communication with the invisibles. "They are rapping," said Mr. Everitt. It was even so; the raps sounded as if the rock had been struck with a very small hammer; we were thus privileged to give to the words a literal significance of which the poet little dreamt, when he said,

"There are sermons in stones."

It was Zippy. After briefly alluding to our journey, and the place where we then were, he counselled Mrs. Everitt to take care of herself, and not risk exhaustion, in view of our *seance* in the evening.

A VISION OF GEOLOGICAL CHANGES.

After proceeding a short distance on our way back to the Peveril Hotel, where we had put up, Mrs. Everitt sat down on a large stone, and taking a piece of rock in her hand, closed her eyes, at the same time saying her eyelids felt as if they were fastened down with gum or glue. She then described what she saw. The psychometric vision ranged over a scene of wondrous change: first, mist, or black vapour; next, a seething boiling mass, which became hard, and had a spongy appearance. Anon, what seemed to be a volcano, then others of the same kind, and from between them flowing a substance like molten lead, after which one of the volcanoes seemed to divide with a shock, which was felt by Mrs. Everitt. On no spot around was there to be seen a green leaf, or vegetation of any kind. Finally, the earth around seemed to heave and open, and from out of it came a dark grey substance, which grew hard at the top; the sensation then felt by Mrs. Everitt was that of sinking into a chasm, which feeling brought her back to her normal state.

The description occupied about ten minutes, and in the opinion of a gentleman present, who appeared to understand the matter, answered to what was known of the geology of the neighbourhood. Of its character Mrs. Everitt herself was quite ignorant.

AN EXTEMPORISED SEANCE AT A HOTEL.

As if determined that we should have line upon line, and demonstration upon demonstration, no sooner had we sat down to tea in the hotel, than our spirit friends made their presence known in a manner well adapted to rivet the attention, and deepen the convictions of those of our number who were only yet feeling their way towards the truth.

On enquiry, I found that our favourite Lily was one of the spirit band then in attendance. Laying my hand on the top of the table, I asked Lily to rap directly under it three times. This was immediately done; the raps were loud enough to be heard outside the room, while my sensation was as if three blows had been delivered on the palm of my hand.

In presence of such a fact, how absurd and unsatisfactory appear the theories which have been advanced to account for this most marvellous part of spiritual phenomena, such as the snapping of the medium's joints, the collusion of sitters, electrical apparatus, or even that of psychic force itself, when that is defined as a force emanating from the body of a

sensitive or medium, but which is uncontrolled by an independent intelligence.

MISCELLANEOUS MANIFESTATIONS.

On our arrival in Derby, we prepared at once for our last *seance*, which it had been arranged should commence at 8.30.

At the sitting on the previous Saturday evening, Zippy said he had obtained permission from John Watt to have a special *seance* on our return from Dovedale, to which he particularly requested I might be invited.

I had not the most remote idea that the request was dictated by a desire on the part of Zippy to give me personally, not only an additional, but a special manifestation of his power and intelligence; but so it proved.

In connection with that *seance*, not only had we the usual phenomena of the direct voice, spirit lights, and perfume, but an exhibition of power in the form of knocks, and the rapid movement of what appeared to be a number of feet on the floor, such as Mr. Everitt declared he had never before been privileged to hear.

When we sang, an accompaniment was most correctly beaten on a large tea-tray which had been suspended before a window in the room for the purpose of excluding the light which came from an adjoining passage.

Sounds were now heard as if half a dozen spirits were holding joyous revelry, which was expressed chiefly in the form of musical movement; this hilarity was sustained for a considerable time, reaching its height when the table was struck by what appeared to be a very heavy hand, in a manner which startled every one present, causing two or three to jump from their seats.

On enquiry, it was found that the blow had been given by a spirit named Dick, who had frequently spoken through Miss Barker, an excellent trance medium, connected with one of the Derby circles.

In earth life Dick had been a sailor, and just as in all probability, when in discussion with his mates, he had been accustomed to clinch an argument by striking the fo'castle table, or capstan head, so might he now choose, in the same manner, to express his delight and approval of what had been done.

DERBYSHIRE SPAR CARRIED FOURTEEN MILES BY SPIRITS.

But a short time passed, when we were again startled by (judging from the sound) a number of small stones falling on the table from the ceiling. Almost immediately after, Zippy, addressing me, said, "Peter, there is a present for you." "What is it?" I said. "Spar." "Have you brought it?" "Yes." "Where from?" "Matlock churchyard, where the ladies were, and where they cover up the old clothes." Thus spake Zippy of the dead body, the mortal habiliment of the spirit.

"John gave you a piece of writing, which you must keep as an heirloom," continued Zippy, "and I have brought the spar to show you what I can do."

"Am I to understand," said a gentleman, "that you have brought one solid body through another?"

"What do you mean by solid?" said Zippy.

"Well, I call my body solid," said the gentleman.

"Yes, and liquid too," replied Zippy.

On a light being struck, we found a quantity of spar lying on the table. I gathered it up, resolving that as soon as possible I would compare it with what might be found in the place from which Zippy said he had brought it,—distant fourteen miles from the room in which we then sat.

The hour had now come when friends visible and invisible, after a number of happy meetings in which pleasure and profit were about equally balanced, must say farewell.

But the *seance* did not close without a most emphatic expression, not only of willingness but desire, on the part of Zippy to visit us again if ever his carriage should be found coming this way, which I hope it will ere long.

On returning home next day, I mentioned the circumstance of the spar to my wife. She said she distinctly remembered seeing spar in the churchyard, as did also Mrs. Everitt; but both ladies affirm they neither handled it, nor brought away the smallest particle.

About a week afterwards, I drove over to Matlock, and brought back a handful of spar which I took from the churchyard there. On comparing it with that brought by Zippy, the two corresponded in a remarkable manner, for in both lots were to be found small pieces of a substance called *lufa*, or petrified clay; which circumstance furnishes strong proof of the fact that Zippy's lot was taken from the bulk in the churchyard, as I believe very few samples of spar gravel will

be found to contain a single grain of the article I have mentioned.

About a fortnight ago, during a *seance* at Mr. Everitt's residence at Hendon, I asked Zippy from what part of the churchyard he took the spar. He replied, "From the front walk above the steps." Mrs. Everitt immediately said she did not remember any steps in connection with the place, neither did I, as, in consequence of the front gate being fast, I was compelled to enter the churchyard from one side.

On my return home I drove to Matlock again, and found that on my previous visit I had taken the spar from the front walk above the steps, the exact spot mentioned by Zippy, so that, looking at the facts I have named, and the characters of the two ladies who were the only human beings connected with the transaction, I unhesitatingly give it as my opinion that the spar in question was carried by the spirit Zippy from Matlock churchyard to the *seance* room in my brother's house.

On Tuesday, the 23rd June, Mr. and Mrs. Everitt left Derby for Hendon, where I am happy to say they arrived in safety.

A volume might be written if all the details of their visit had been minutely recorded. Herein I have given a brief and truthful account of what took place.

It now only remains for me to give expression to the hope that, for many years to come, they will be to other inquirers what they have been to us, kind Christian teachers, in connection with whose labour of love, facts, having relation to man's immortality, have been most wonderfully illustrated, by means of which illustration, in reference to this all-important matter, we have been led up to a high condition of assurance, and, at the same time, to one of corresponding peace and joy.

Belper, Derbyshire, Sept. 28th, 1874.

SPIRITUALISM IN EAST LONDON.

NEW TRANCE MEDIUMS FOR PUBLIC SPEAKING.

Last Sunday evening the usual quarterly meeting of Spiritualists at the East end of London, was held at Mr. Cogman's rooms, 15, St. Peter-street, Mile-end-road, and there was a large attendance. After tea, Mr. G. P. Allan was unanimously voted into the chair.

The Chairman said that they had met that day to do honour to Mr. Cogman, who was a veteran in the cause of Spiritualism, and had done more to spread a knowledge of it in that part of London than anybody else. He was sorry there was no organised society in that neighbourhood to strengthen Mr. Cogman's hands in his work. He should be glad if some of the listeners present would state their experiences in Spiritualism, and perhaps some of the trance mediums present might say a few words under the influence of the spirits.

WESLEYANISM AND SPIRITUALISM COMPARED.

Mr. Jennison said that when he first began to inquire into Spiritualism, and came to listen to one of Mr. Cogman's trance lectures he did not think much of the address, but after attending a few times he saw that the addresses were of much higher character than ordinary sermons; gradually he had gained a knowledge of Spiritualism which had made him happier, and taken away the fear of death. He was a medium himself; sometimes the spirits signalled to him by tapping him on different parts of the head, and sometimes while Mr. Cogman was speaking he was made to say "Hear, hear," involuntarily, and his hands were occasionally moved to applaud before he knew it. He had imbibed Wesleyanism from his youth upwards, in consequence of the strict teachings of his father and mother, and he went very regularly to St. George's Chapel. Still, he saw that in that sect the spirit had been lost, and the letter was the thing, also that the preaching had no useful end and did not tend to the advancement of the listeners. Fine clothes and handsome books were plentiful, but the spirit was gone. He attended one of Mrs. Main's *seances*, and a clairvoyant there described his mother most accurately, though not a soul in the room had ever seen him before, and that led him to follow up his inquiries into the subject of Spiritualism.

POWERFUL PHYSICAL MANIFESTATIONS.

The Chairman said that from his earliest infancy he had been associated with churches and chapels, and had been much engaged in Sunday-schools. He was engaged thus at St. Stephen's, Spitalfields, but after he became acquainted with Spiritualism, he felt compelled not to go to any churches, though this was not the case with all Spiritualists; in fact, in the Romish Church they have spirit manifestations, and the priests taught that those which came to themselves were good,

but the others could not be relied upon. At his brother's funeral in Ramsgate he had a strong impression that his brother was not dead in the coffin, but standing by his side. Afterwards he had a copy of *The Medium* put into his hands; he read it with interest, and began to attend *seances* at 15, Southampton-row. He was further induced to do this because he found that he was making no progress in the churches, and the preachers could tell him nothing definite about the future life. At the *seances* with Mr. Herne over Mr. Burns's shop, Mrs. Berry, Mr. Andrews, Mr. Ellis, and Dr. Dixon were frequent attendants. The spirits gave him the three initials of his departed brother correctly, also the name of a little girl of his—Jane. Once he saw the table run right across the room, and knock over Mr. Andrews, chair and all. On another occasion, in the light, the table took a horizontal position in the air, and began to spin rapidly; the medium was touching it, still about 36lbs. was the utmost force a man could exert continuously, and half-a-horse power was certainly necessary to spin that table with the motion it had. He noticed that one of the mediums was going into a trance, so would not conclude his narrative.

MISS EAGAR'S TRANCE MEDIUMSHIP.

Miss Eagar, under spirit control, said—Spiritualists! Brothers and sisters! We have great pleasure in seeing you here, and in coming to meet you from the border land with words of truth and light upon our lips, to give you words which shall cheer you on your path till you reach the other side. Thank your Father, the God of all, that He hath permitted this to be, that He hath allowed us to give you proof that there is a hereafter, when the spirit has thrown off its mortal coil, and soars away in freedom to the realms where truth and love for ever dwell. Thank Him for giving you something which shall raise you and expand your intellects, and that He has placed before that truth, which always awaits those who seek it. These are not mysteries hidden from mortal man, but truths to be examined by those intellects which God gave you to use to their utmost limits, and which you disuse only to your own suffering. You should use them to bless your fellow-man, and to lead him up the path of progress—

Living love and living bread
Are given now to earth
By some of those ye deemed as dead,
Who've passed the second birth,
Who've cast aside their mortal frame,
And soar in realms so bright;
They ever come to aspirants
Who long for truth and light.

MISS YOUNG'S TRANCE MEDIUMSHIP.

Miss Young was then entranced, and said—Oh, wisdom! where art thou? Oh, truth! where shall we gather you? Oh, love! where shall we pluck thy flowers? Can we pluck from the human fields of this great city the flowers for which men and women are seeking? These fields are covered with a dark veil, which we cannot penetrate. Oh, brothers and sisters, we come from the land of spirits—for we are disembodied men and women—we come to greet you from the other side; we wish to pluck flowers for you, and we bring them from beyond the grave, from beyond the veil which men have thrown over the grave, and which was not there in bygone days. That veil is full of holes, and it smells stinking to the spirits; your garments are full of holes, because they belonged to your forefathers. We will lead you beyond books to the fount of all wisdom. The morn hath only begun to dawn upon you, but the beams of the rising sun are sparkling in the twilight. The spirits say, Away with the lying dogmas which man has taught you, and in your own homesteads receive light from above. In the holy realms of spiritual intercourse, seek the Lord in your own homes. Truth is now written upon the portals of your little cottage, and now you have evidence from the lips of angels that those you loved on earth still live, and that there is no death. Live purely, but there is none good save One—the All-wise Wisdom. Let these truths be known throughout this dark Babylon, where the people sit in pews, and get no spiritual food; you have the spirit within you and about you, so tell them where to go and what to do. We thank our friend who is doing so great a work in this neighbourhood, we thank him for this medium, for he gave this one to our use—

The flowers are fading now,
The summer die; away,
Yet winter with his hoary age,
Brings light within the clay.
With that light within thy dwelling
You all shall happy be,
'Twill break thy chains of bondage,
And teach thee to be free.

That light will beam on thee so fair,
 'Twill make thy spirit bright,
 And help to guide thee upwards, where
 There shall be no more night.

OBJECTIONS TO SPIRITUALISM.

Mr. Palmer said that he was a disbeliever in Spiritualism, and an orthodox member of the Christian Church; he was inquiring for truth, and at present Spiritualism seemed to be opposed to everything he had been taught from his youth upwards. He accepted the Bible as the guide of his life, and as long as he held that book to be true, he could not believe in Spiritualism, at least such was his opinion; he was only a beginner, so might be mistaken. He was at a discussion at the West End on the previous Wednesday, where the subject was "Is Spiritualism opposed to the New Testament?" but the speakers did not come to any very definite conclusion on the point. Although he liked what the two trance mediums had said, they did not appear to recognise more than the Father, the one God—(Hear, hear)—so he looked upon Spiritualists as Unitarians. They seemed to ignore God the Son, and to look upon Him only as a good man—one of the best of mediums. He looked upon Him as something more, assuming the Scriptures to be true, and the spirits must give some proof of their own truthfulness, before their sayings could be accepted in preference. He wanted to know from the spirits whether an atonement was made for the human race upon Calvary or not?

Miss Young, still entranced, said that spirits and Spiritualists did not condemn the Bible; they accepted the good portions of it, and threw the bad away. Who controlled Moses, and told him that the Great Spirit needed the sacrifice of a ram or bull at eventide? Did they think that the Great Father of all cared for the sacrifice of any living thing? God was not a personified being, and they would never see Him any more than they saw Him at present, and the sacrifice on Calvary was not an atonement for the sins of the people. Jesus nobly sacrificed Himself for the truth's sake.

MISS KEEVES' TRANCE MEDIUMSHIP.

Miss Keeves passed into the trance state, and said that Jesus never uttered a dogma, and was not responsible for the dogmas which men had invented in His name; He taught from the little things of every-day life, as He passed up and down the high ways and the by-ways of the land. If his teachings had been practised, instead of being buried beneath the dogmas of men, there would not now be thousands in England homeless, and homeless, and shoeless. He said, "The works I do, ye shall do also," and "These signs shall follow they that believe;" but where were the promised signs to be found except among Spiritualists? If people would follow out the teachings in the Bible, instead of saying every Sunday that they were "miserable sinners,"—perhaps because they had been backbiting their neighbours all through the week—it would be better for the world. There were six versions of the Bible at present in the British Museum Library, all differing from each other, and men were now revising it again; which of these was the "Word of God?" They should do more good works; they should cheer their fellow labourers on their journey—

You can chant in bappy measure,
 As they slowly pass along;
 Though they may forget the singer,
 They will not forget the song.

If you cannot, in the conflict,
 Prove yourself a soldier true,
 Thinking, midst the fire and thunder,
 There's no work for you to do,

You may walk among the fallen,
 Where the field is running red;
 You may bear away the wounded,
 You may cover up the dead.

Never wish to shrink the battle,
 Do not fear to do and dare;
 If you want a field of labour,
 You can find it everywhere.

Mr. Palmer remarked that he was delighted with what the trance mediums had said, and their teachings were those of Jesus Christ, from whom they seemed to have gone away. They seemed to have accepted just what the old Greeks accepted, namely, the teachings of nature.

The Chairman—Would it not be a good thing if some of the bishops of the Church of England could speak like our trance mediums?

MR. WEBSTER'S TRANCE MEDIUMSHIP.

Mr. Webster, who was out in the passage, the rooms being so crowded that he could not get in, then passed into the

trance state, and addressed the listeners through the doorway. After the communicating spirit had made a few exceedingly free remarks about the clergy,

The Chairman said—Do you mind telling us who you are?
 The Spirit—No; I don't. I was known, while in the body, as "drunken Tom." Now I'm Professor Wilson.

The Chairman—Where did you live?

The Spirit—In a model lodging-house, opposite the "Bird-cage," Spitalfields.

The Chairman—What date was that?

The Spirit—I'm told—mind I don't know much about dates, so I won't be answerable—I'm told it was in 1801.

PROFESSOR WILSON CONFOUNDS A CLERICAL GENTLEMAN.

The Chairman—How did you first meet your medium?

The Spirit—Well, after I left the body I didn't want to rise any higher or improve myself. I stuck to my old haunts in Whitechapel, and one night I went into a celebrated herb shop, which you people here know very well, where they held *seances*, and I saw other spirits controlling mediums. There was a man there with a tremendous white handkerchief round his neck, and he wanted to test the spirits talking through this medium, to see if they were the persons they said they were. So I says to the spirits, "I'm the right man for him," and through the medium I says, "You're a minister of the Gospel and won't do nothing wrong. P'rhaps you'd better wait for a test till next week." "No," says he, "you might go and find out who I am, and learn something about me before then, I want it now." "Oh, do you?" says I; "Well, when you go home, call in at the bottom of the house and ask how Caroline is!" He sang out, "Oh my — (he used a big word there, he did!), how did you know that?" (Laughter.) That's a fact, and you can hear all about it at the herb shop. So you see he had better have waited a week, and then perhaps nobody would have been there to hear it.

A Voice—How did you get the name of Professor Wilson?

The Spirit—Thus. There's two or three spirits uses this medium, and we have to make a distinction in our work. A coloured spirit uses the medium up to the brain, and when he gets there, then I steps in and pour into the brain, and tell the people listening what they are fit for. That's why the other spirits calls me "the Professor." I can't say I deserve it. (Laughter.) When I lived in Spitalfields people used to say to each other, "Open your shoulders, Jack, pour it down, and you'll grow a grey-headed old man." Science now has taught you better than that.

The Chairman—You don't believe in preachers?

The Spirit—I don't blame them. You put them in the position, and they take advantage of it.

SPEAKING IN UNKNOWN TONGUES.

Two of the Miss Eagar's and Mr. Cogman were here controlled to talk to each other in a fluent and dignified way in several unknown tongues. At last an Indian spirit controlled two of them to speak partly in his own tongue, and partly in a mixture of French and Italian, none of which languages do the mediums know in their normal state.

Mr. Cogman told the listeners that one night a gentleman connected with Parliament for many years, came there and recognised the Indian language, which he could speak himself,—it was the first good test he had had in Spiritualism; he said that he had been among the people, and that they were of a low order. He (Mr. Cogman) had been made to speak the language a long time previously, but did not know what it was till the gentleman came. The spirits made him speak four or five different languages.

ORGANISATION OF SPIRITUALISTS IN EAST LONDON.

Mr. T. Blyton said that he thought that what had been heard that evening, was ample proof of the good Mr. Cogman had been doing in the district, and he thought that a society should be formed around him, for without co-operation nothing could be done effectually. He would move that in the opinion of that meeting a local association should be formed in the district.

This was seconded, and carried.

Mr. Cogman said that a straggling audience attended the meetings there on Sundays and other days; the people came from all parts of London; there were also some regular attendants. Many of them forgot to subscribe anything towards the expenses, which were so much above the receipts that he had been obliged to give notice to quit, and unless Spiritualists took the matter up, the establishment would be broken up at Christmas. Sometimes he had let the upper part of the house, but three or four days afterwards, when they discovered

that he was connected with His Satanic Majesty, they took up their beds and walked, and that too with great celerity. He did not say it by way of complaint, but their working upon such insufficient means had not only been hard upon himself, but upon his wife; it was almost beyond her strength.

Mr. Blyton then took down the names of a provisional committee to form an association. The committee consisted of Mr. G. P. Allan, Mr. J. W. Whitby, Mr. James Young, Mr. R. Cogman, Mr. George Parsons, Mr. William Marsh, and Miss Young. Several persons who could not join or attend the meetings of the proposed association, put their names down as subscribers to its funds. Still, all the support guaranteed so far was inadequate.

Trance lectures by Mr. Cogman, and one or more other mediums who may chance to be present, are given every Sunday evening at 15, St. Peter's-road, Mile-end, at seven o'clock, admission free, but voluntary contributions received. Omnibuses from the City to Mile-end-road pass the end of the street.

THE COMING LECTURE SEASON.

Mrs. TAPPAN has been engaged to lecture at the Cavendish Rooms on Sunday evenings, from the end of this month, throughout the winter, until June next, by the committee which so successfully managed the series of lectures last winter that at the close they had a balance of subscriptions in hand after all the expenses had been paid. Did it never occur to this committee that it might widen its scope of action by taking the broader title of "The Spiritualists' Public Lecture Committee," and bring all our best speakers under the notice of residents in other parts of London than Regent-street and the surrounding district? For instance, it is always more difficult to keep up a full attendance during a long series of meetings to hear one particular speaker than it is when variety is provided; and if Mrs. Tappan now and then lectured at Brixton, Dalston, Westbourne-grove, and other places, whilst on those evenings rising trance or normal speakers made their powers known from the permanent platform at the Cavendish Rooms, everybody—lecturers, committee, and listeners—would probably be pleased with the arrangement. If three halls, in different parts of London, were kept regularly open by the National Association, or anybody else, there is scarcely a doubt but that local Spiritualists, however poor they might be, could easily keep the platforms occupied, because there are so many excellent non-professional trance and normal speakers in our midst who will cheerfully volunteer their services. On other occasions local contributions and subscriptions at the doors will do all that is necessary. Each neighbourhood ought to be well placarded with bills, and if the meetings were held regularly, one permanent placard would do all through the season for each district, and these placards the National Association might probably supply without charge, for the sake of doing good to the movement, and advertising itself. These matters might be carefully thought over by those who have the actual responsibility, but there seems little doubt that by co-operation the public might be taught weekly from three different permanent platforms, at not so very much more expense than from one, and that, in addition, plenty of variety would be provided for the listeners in all the districts.

At present Mr. Cogman, almost single-handed, is keeping on very good Sunday evening meetings, on shamefully small support for the good he has done and is doing for the cause. Our best workers are little known, because they are of necessity of such a nature that they parade neither their work nor their troubles, and one of these—perhaps the most deserving of all—

is Mr. Cogman, who will have to cease his long-continued labours in East London, unless more contributions are sent him; he is working in a poor district, and receives scarcely any subscriptions from outside it. Even now, when he is on the point of giving up the duty, for want of the very small balance of necessary support, he says little or nothing about it himself, and these statements are now published entirely without his knowledge or solicitation.

PUBLIC BUILDINGS FOR SPIRITUALISTS.

THE Offices Committee of the National Association has the responsible duty of seeking for suitable premises in which the business of the organisation may be carried on. The Association is a new one, and although the honorary secretaries do such a very large amount of work for it in a most efficient manner, it has been found to be necessary to engage an assistant secretary, consequently, if in addition to this permanent expenso that of rent of offices is added, it will tell upon the funds of such a young society. Did it ever occur to the Offices Committee that it might be the means of finding premises, and at the same time adding to the income of the Association? Tenants take halls in London, with private house or apartments attached; they live in the latter, and derive a permanent income by letting the former for public purposes. Why should not the Offices Committee advertise for the leases of public halls, and let the present lessees of the Cavendish Rooms, Quebec Institute, Lawson's Rooms, and Cleveland Hall, know that they are ready to enter into negotiations for the same, whenever any of the present holders may desire to part with them? They might, perhaps, find one obtainable at once, to begin with, and even should they miscalculate, they would probably at the worst only have to go without profit, whilst the other plan of renting small offices would certainly be a dead weight on the income of the Association. We have been told that the Bow and Bromley Institute gets a large public building in this way for its own purposes, and clears all the rent by letting it at other times. The more buildings the National Association can get into its hands on this system the better.

Mrs. E. Corner (Florence Cook) and Miss Corner are now at Nieder Walluf, near Wiesbaden, Germany, on a visit to Prince Wittgenstein. Mr. Crookes accompanied them as far as Cologne, where they were met by Prince Wittgenstein and Mr. and Mrs. Gustave de Voh.

MR. MORSE'S FAREWELL BENEFIT SOIREE.—This *soirée* of the metropolitan friends of Mr. J. J. Morse will be held in the Co-operative Institute (late Princess's Concert Rooms), 55, Castle-street, Oxford-street, W., next Thursday evening. Refreshments will be served during the early part of the evening, and selections of vocal and instrumental music, interspersed with a few speeches, will occupy the remainder of the time. The British National Association of Spiritualists is using its influence to increase the attendance, and a circular it has issued to its members, signed by Mr. Algernon Joy, says:—"Mr. Morse has, during his public career as one of our best inspirational speakers, so endeared himself to Spiritualists of every class, that the forthcoming *soirées* can scarcely be otherwise than a great success. But, considering its more immediate object—to confer on Mr. Morse a substantial pecuniary benefit on his departure for the American continent, and to cheer him in the work now more immediately before him—it is strongly hoped that his friends will assemble in greater numbers than on any previous occasion, and give him an unmistakable proof of their warm and sincere regard. To increase the proceeds from the *soirée*, donations are respectfully invited, and will be acknowledged in the Spiritualist papers."

LIFE AND ITS LAWS FROM A SWEDENBORGIAN POINT OF VIEW.

NO. II.

BY WILLIAM OXLEY.

The burden of my former communication was to prove that Swedenborg is a "philosopher of spirit," and that as the principles of geometry, contained in Euclid's elements, comprehend the measures, weights, and principles of the physical universe, and enable us to advance from the known to the unknown, and to resolve any problem involving distances, densities, or the relationship of all objects to each other, so the teachings of Swedenborg set forth all the principles, laws, and modes of action in the spiritual universe. Further, I am bold to affirm that a knowledge of the principles which he has enunciated will enable us to define, with certitude, all the phenomena pertaining either to the physical or spiritual worlds.

The term "world" is used both in reference to the earth and also to the spheres, but the ideas are different in their application. The earth is a solid material sphere, the spiritual universe is non-material, yet spherical in form, substantial, but not material, so that what is true of the one is true of the other, namely, that the world of earth is the residence of mortal human beings, while the world of spirit is the residence of immortal human beings.

Assuming the continuance and consciousness of the individuality, it follows, that there must be locality, or something analogous thereto. Locality involves residence, residence involves surroundings, and it is the character of these latter that determine the quality and status of the individual human spirit. These surroundings are "objective," and are an exact representation of the thoughts and affections of the individual and collective spirits who make them, and who are the cause or causes of the phenomena by which they are surrounded. The question now is how, or by what means, are these objects produced? To prevent misapprehension, it is well to state that the philosophy of which we are now treating, teaches that the "substances" which compose the human spirit and the world in which it has its proper life and location, and the substances which compose the human body and the world in which it has its life and location, are quite distinct and totally unlike each other; there is nothing in common to each except that somewhat, which Swedenborgians use the word "correspondence" to express.

As to what spirit or spiritual substance actually is in itself there is no means of knowing till the spirit is released from its mortal envelope, and comes into direct contact with its own proper and native element. Possibly all we can know, short of actual experience, is, that spirit is substantial without being material. This we arrive at by the following process of reasoning. We know that there are such things as thoughts and affections, because we experience them; to be "things," they must exist or have an existence; there can be no existence without subsistence, or somewhat in which these can subsist and exist. Of necessity, these must be first substantive before they can be objective; they become objective when they assume a form outside the spirit or spirits in which they first were substantive as thoughts and affections.

This mode of induction leads us to first principles. Where we come into contact with the "cause" world, or, for the sake of definition, with the "spiritual" world, I think it may be allowed me to affirm that we could have no idea or consciousness of individuality were it not for objective phenomena, or appearances outside of ourselves; for, like as the sun's rays, passing through space, would be lost without objects in space to react and reflect those rays; so the afflux of life from its origin and centre would be lost and purposeless were not objects made or created to react and reflect that life. It is the same, only in a lesser degree, with the life animating the human spirit; it flows through the created spirit, and is reacted and reflected by the objects which that spirit has formed out of the substances proper to its own sphere.

This view assumes one centre of life, which first principle is unknown and unapproachable as to its actuality, but for the sake of definition we call it Deity. This first Form is the inmost of all organised forms of recipient life, and therefore indestructible, notwithstanding appearances to the contrary. The difference between the organised forms of recipient life is this, viz., that the human spirit retains its conscious individuality, whilst all other forms lower than the human, are dissipated at death. It is the possession of the faculty of

intelligence which places man at the head of creation. This faculty of intelligence is a purely spiritual power, and, as such, exists above and independent of matter, which is proved beyond cavil or dispute by all the phases of modern Spiritualistic phenomena. There is now no fact more clearly demonstrated to human appreciation, than that of human immortality, or a continuation of conscious individuality beyond the grave. And more than this, that death is only relative and not absolute, which means that it has only a relation to that part of us which is material, but which in no wise affects the other part that is now natural or spiritual.

The fact of human existence in spirit form apart from matter, being established, it is seen at once that such existence could not be, or continue to be, without subjection to law and order, and then there arises in the mind a desire to know the conditions under which the future conscious individuality is maintained. Revelation here comes to our aid, and we find that this is effected by spirits, from spiritual sources, and by them is made known to us so far as we are able to receive and comprehend, the laws under which they live and have their being. All the communicating spirits admit that they are only mediums, acting under the guidance and inspiration of intelligences higher than themselves; this fact proves the existence of different orders of spiritual beings, and that those whose intelligence is most developed, are the more powerful, and inhabit spheres of a higher order (and doubtless with different conditions of existence), than those who are used as intermediates, and thus modify the instruction, so as to adopt it to our comprehension, who live on this, the lowest plane of intelligent conscious existence.

The philosophy, or science of spiritual law, reveals to us this fact, that the flow of life, or the vital force, does not stop *with* or *in* man, but that it is continued *through* him, and assumes the appearances of which the animal, vegetable, and mineral kingdoms are composed. The object of this paper is to show in some measure the connection existing between the human being and all objects outside him. It will be seen that all objects cognisable to us may be ranged under these three great general divisions; the two first being active, and the last passive forms of life.

If this principle of philosophy be true—that all existing, animate, and inanimate forms are disposed of in one of the three above-enumerated general divisions—it follows that there must be *in* man a "Trine" corresponding to the phenomena of nature, or that which is external to him.

Viewing man objectively, we see him a composite being; his external made up of substances common upon the earth on which he lives. This is acted upon and made subservient to an internal force or power which we define as "Soul," and unless it can be demonstrated that these two, body and soul, are self-made, then we must admit that there must be a still more interior force or power, this we designate "spirit," or animating principle of life. As a resultant, we have in one human being a Trine—spirit, soul, and body—forming one man.

Viewing man "subjectively," we see him again a composite being, with a "Trine" of a different order, to express which words conveying different ideas have to be used. This "Trine" is composed of the "will" faculty or principle, under which is classed all emotions, affections, desires, and incentives to action; then, the "intellectual" faculty or principle, this is used to express all that he can think or reflect upon, and is that by which he acquires knowledge and understanding. The activity of these two in combination is shown by actions, deeds, or works, and which are more or less fixed, or durable, according to the end desired or attained. So that viewed in either light, or from either standpoint, we find the evidence of this philosophical principle to be so far satisfactory and demonstrable. All animals are the expressive outward forms, which have their correlation with the affections of the human will. Vegetables stand in a similar relation to the human intellectual faculty, and minerals the same to the human operative faculty.

From the above I trust it has been shown that there is a correspondence in general between that which exists in the human being and that which exists outside of him in nature. If this can be admitted, then, I propose at a future time to treat of the specific application of this law, and to show that animals, divided as they are into the elephantine, equine, bovine, leonine, feline, and canine, and other species, are the actual phenomenal expressions of qualities which have their prototype in the human being; the same with vegetables and minerals, specific illustrations of which will follow.

Higher Broughton, Manchester, Aug. 18, 1874.

Correspondence.

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

RULES OF LIFE.

SIR,—In your issue of the 11th inst., under the heading of "Organisation of Spiritualists at Bishop Auckland," you say the members of the Council are Mr. R. Fawcett, Mrs. Fawcett, Mr. T. Fawcett, Miss Fawcett, &c. I beg to inform you that Mr. R. Fawcett, Mrs. Fawcett, and Miss Fawcett tendered their resignation as members of the above organisation two months ago, and since then have not been in any way identified with any organisation whatever: we thought it best to be free, working individually and in harmony with all who seek the truth, as we have failed as yet to see any good resulting from any such organisation. We, as a working family, have not been able to contribute any large amount of money to the cause of Spiritualism, yet we feel thankful that we have been able to do a little by putting to a good purpose those medial and other gifts which God has given us,—gifts which cannot be bought by gold or silver. It has been our aim in using these gifts for the advancement of Spiritualism, always to love our neighbours as ourselves, and do to all men as we would they should do unto us; to be true and just in all our dealings, to bear no malice nor hatred to any one, to keep our tongues from lying and slandering, and to follow the example of Him who gave to us the 11th commandment, "See that you love one another." If every Spiritualist would follow this example, truth and justice would wave the victor's palm. I am sorry to take up so much of your valuable paper—too valuable for the ignorant readers of *The Medium*—but for the sake of right, I would thank you to insert the above in your next issue.

ROBERT FAWCETT.

Waldron-street, Bishop Auckland.

A PSYCHOMETRIC PHENOMENON?*

SIR,—One Sabbath morning, while walking along the "Links" at Leith, I could not but admire the aspect of Edinburgh's miniature mountain, "Arthur's Seat." It looked lovely in the sunshine. On removing my eyes from it, I was surprised that another hill, somewhat similar, was in my view. There were two men in dark loose robes kneeling on the summit, gazing steadfastly upward into the grey soft sky above them. The backs of the figures were towards the city. I looked in silent wonder on the scene. "What can they be looking so earnestly upwards for?" I thought. I could see but the sky or clouds, and the figures remained kneeling. I entered the little church at hand, still thinking of the vision, although such I knew it not to have been, until the text of the preacher's discourse was read aloud. Then did I realise that I had been looking on the disciples of the Lord Jesus after the ascension. The words are these, "And He led them out as far as Bethany, and He lifted up His hands and blessed them, and it came to pass while He blessed them, He was parted from them, and carried up into heaven." (Luke xxiii. 50.)

EUPHEMIA BLACK.

173, Leith-walk, Edinburgh,
6th September, 1874.

SPIRITUAL MEETINGS AT MILE-END.

SIR,—We desire to inform you that we have received a donation from Mrs. Maltby of ten shillings for the support of our public meetings, and Dr. Rogers, the veterinary surgeon, drove up last evening, and left us one pound. This morning I received one guinea from the National Association, per Mr. Freeman. For all this we are truly grateful, as it will tend to remove friction from our path and stimulate us to increase our efforts.

Both my dear wife and myself desire to offer to you our most sincere gratitude for the very kindly manner in which you have taken part in advertising our meetings and assisting in other ways.

P. AND H. COGMAN.

A SPIRITUALIST PUBLIC READING-ROOM FOR LIVERPOOL.

SIR,—In order to supply a want among inquirers into Spiritualism in this town, we intend to open, at our present address, 126, West Derby-road, until more suitable premises can be got, a progressive library and reading-room, which will be open daily, where investigators may obtain information on the subject, and procure literature relating to the movement. *The Spiritualist*, *Pioneer*, *Medium*, and other organs can now be had here, as well as at the bookstall, Islington. While the

Liverpool Psychological Society has been and is doing so much good by its well-conducted public services, we hope to be able to assist by throwing this mite into the movement.

The reading-room and other rooms can be used for *seances*. Lectures might be delivered on mesmerism, phrenology, and similar subjects. The library will be the principal feature, and we hope will soon contain several hundred volumes of the most advanced kind, dealing with the spirituality of man, and the vexed question, "If a man die, shall he live again?" As a matter of course, the number of books will depend upon the increase of patronage. The bookstall will be well supplied with tracts, pamphlets, books of every description, many of which can be had the day after publishing in London.

Relying upon the hearty sympathy and co-operation of local Spiritualists of all shades of opinion, we shall endeavour to do our best to merit their approbation.

JAS. COATES, Secretary.

THE circulation of *The Spiritualist* is rising fast.

WE should be glad to receive and publish more items of local news from friends in the provinces.

THE adjourned discussion of the Marylebone Society on "National Association" will take place at 6, Landford-street, Baker-street, W., next Wednesday evening, at eight o'clock.

The Criterion, a Hull periodical, cleverly edited, recently published some interesting particulars about the mediumship of Louise Latean.

Most of the spiritual periodicals agree very well with each other. *The Pioneer*, *Christian Spiritualist*, and *Spiritualist* help each other all they can, and advertise one another without charge; one journal will not do the same even on payment, and is animated by a different spirit, but that is not the fault of the rest.

"LONDON SOCIETY" ON SPIRITUALISM.—The novel, "Open Sesame," now appearing in *London Society*, and written by the editress of that magazine, Mrs. Ross-Church, is still full of descriptions of spiritual phenomena; indeed, the number issued this week gives an account of some table manifestations. Mrs. Ross-Church is doing much to make the general public acquainted with the facts of Spiritualism.

SPIRITUALISM IN ROCHDALE.—A correspondent says:—"In Rochdale we seem at present to be in a very disorganised state. The society broke up some months ago, and I think there are about four or five private circles which are still sitting; but I am not aware that we have been able to develop a speaking medium at any of them as yet, which is almost enough to damp our ardour in the cause."

The Christian Spiritualist has been improved in appearance since Dr. Sexton has taken it in hand, and it contains some interesting articles this month, especially one on "Spiritualistic Philosophy in America." Dr. Sexton says that unless he is more frequently engaged as a lecturer on Spiritualism he shall be reluctantly compelled to abandon that work, but for the next three months he will be doing his best in that way in the North of England and in Scotland. It is to be hoped he will be well supported. His address is 86, Fleet-street, London, E.C.

ANSWERS TO CORRESPONDENTS.

WE have a letter from Mr. N. Kilburn, to the effect that he considered the matters of which he spoke to Mr. Everitt as private, and that perhaps Mr. Everitt is right as to the dates. The letter was published in *The Medium* last week. Had Mr. Everitt kept silence, unjust obloquy would have rested upon the wrong person.

F. W. W.—LEICESTER: Your letter permits no defence, since you give neither your own name to the public, nor the name and address of the alleged prior inventor; we shall be glad to print it if you supply these deficiencies, so that he or the public can verify the statements, which ought not to be published unless substantiated. Address letters to the Editor.

B.—You say you have no interest in the personal matter, but there is a public side to the question. Let about £4,000 of public capital be nearly all directed so as to injure you for five years, and you, single-handed, bear up against the enormous stream as best you can in silence for three of those years, for the sake of peace, you might then think there was some heroism in so doing. Further, if after the lapse of five years, you first made a great noise by letting the public know what they were unconsciously doing, perhaps you might think your grievance a sufficiently substantial one to deserve sympathy. Or do you look upon the movement as a Juggernaut Car, and take no interest in the individuals who go under its wheels, provided it moves along? It is not the man but the system with which there is variance.

NEXT week we shall give some particulars about Spiritualism in Leigh, South Lancashire.

DR. G. SEXTON will deliver an address at Mr. Morse's farewell soiree on Thursday next. Mrs. Tappan is also expected to be present.

Psychic Studies, Leipzig, which is ably edited by M. Aksakof, is half filled every month with articles translated from *The Spiritualist*, so that the best contributors to this journal have another body of readers in Germany.

THEOLOGICAL SCARECROWS.—"Is Spiritualism diabolical?" Our Protestant contemporary, the *Rock*, has quite made up its mind on this question. After quoting a description of Miss A. E. Fay's entertainment, it notices with approval the opinion of a gentleman who styles her the "Pythoness." With respect to the recent movement among Spiritualists for the improvement of spirits admitted to be evil, it says—"Spiritists are not the only people who find the ways of sin smooth enough at first, but who ere long discover that he is a hard master to whom they have sold themselves. It seems to have been Satan's policy to accustom his wretched dupes to this evil in its incipient stages of mesmerism, table-turning, and the *planchette*, which many have practised—not indeed without some qualms of conscience—but without a notion of the heinousness of the crime they were committing, and wholly unaware of the terrible abyss on the brink of which they were standing. But the taste once acquired for "phenomena" or "manifestations"—and there is a weird fascination about these things—and when the miserable victims have become all but hopelessly entangled in the snare, then it is that the arch deceiver begins to make them understand the true character of the service in which they have enlisted. Then it is that ceasing to act the part of the obsequious slave, he shows himself the cruel and imperious lord. So, likewise, with the host of foul spirits that own him as their prince, and who, not caring to prolong their first pretence of an errand of mercy, now assert their mischievous and malignant nature by acts of petty tyranny and constant annoyance—doubtless but a foretaste of still more frightful visitations yet to come. Things have indeed reached a pass that has compelled some of the most ardent votaries of the movement to talk of reviving ancient forms of exorcism that are said to have existed in the Church of England!"—*Sussex Daily News*.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princes-street, Hanover square, two doors from Regent-street.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private *Seances*, from 12 to 5 p.m. Private *Seances* attended at the houses of investigators. Public *Seances* at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41 Bernard-street, Russell-square. Private *Seances* attended. Mrs. Woodforde is on a visit in Leicestershire and will be absent some weeks. Letters addressed as above will be forwarded.

MESMERISM AND CLAIRVOYANCE.
PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—10, Berkeley-gardens, Campden-hill, Kensington.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherd's-bush W. Please write.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street Hampstead-road, London, N.W. To be seen by appointment only. Terms, on application by letter.

J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED by R. W. FLINT, 39, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

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(ESTABLISHED 1873.)

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Gratton Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq.

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls or the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—
"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

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

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

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

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

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 tilts 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.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

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

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