

The Spiritualist.

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

No. 6.—VOL. I.

LONDON: TUESDAY, FEBRUARY 15, 1870.

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

LORD BROUGHAM ON SPIRITUALISM.

A work entitled *The Book of Nature*,* by Mr. Charles O. Groom Napier, F.C.S., was published last month, and has a preface by the late Henry Lord Brougham and Vaux, which preface closes with the following sentence:—"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud,—if it be no bigger than a man's hand; it is Modern Spiritualism."

Many were the noble acts and deeds of Lord Brougham, but the foregoing outspoken statement, shows, how even in his later days, he was in advance of many of our younger and more energetic philosophers and statesmen, both in knowledge of facts, and in fearlessly and honestly publishing that knowledge.

THE ROYAL INSTITUTION.

THE ARCHITECTURE OF THE HUMAN BODY.

PROFESSOR HUMPHRY, M.D., F.R.S., of Cambridge University, is now giving a course of six Tuesday morning lectures on the Architecture of the Human Body, and the fourth lecture of the series was delivered last Tuesday. He said that the several bones forming the spinal column or "backbone," are joined together at their outer edges by tough fibres, but the inner portion of the space between the bones is pulpy and not fibrous, so that the vertebrae are to all practical intents and purposes balanced upon fluid balls, tough outside and soft in the centre. These fluid balls prevent bad effects from jars. By pressure and by work, some of the internal fluid is squeezed out of the balls during the day, but the fibrous substance having a great attraction for moisture, the loss is soon replaced. So tightly are the bones joined together, that when the spinal column is broken, some of the bones themselves are almost sure to be broken also. All mammals, with a very few exceptions, have the same number of bones in the neck, and there are no more bones in the neck of the giraffe than in the neck of a man. The ribs are attached to the spinal column, and proceed from it in a curve; they are inclined in a slightly downward direction, but in old people they become more horizontal. The points of the ribs are not directly joined to the breast-bone, but are connected with it by ligaments which slant slightly upwards, so that the downward slant of the ribs, and the upward slant of the ligaments, permit respiration to go on more easily than would otherwise be the case. The position of the heart, which is somewhat to the left of the centre of the chest, seems to give it a tendency to drive more blood to the right side, and to the right arm, so may have something to do with right-handedness. Babies have very large skulls in proportion to the size of the rest of the body, and this is curious, because for many years the large brain enclosed in the skull has very little work to do. The lower jaw is moved by a very large and powerful muscle, which spreads upwards and outwards like a fan, so as to reach to the temples, and to cover a very large portion of the side of the skull; it is the presence of this muscle which makes it unpleasant to eat a hard biscuit while a tight hat is upon the head. The thigh-bone is the longest bone in the body; it has a very shallow socket, so that it is kept in its place principally by atmospheric pressure, and moves to and fro, depending from the shallow socket, something like a pendulum. The knee is one of the most complicated joints in the whole body, and when it gets out of order does not readily get right again. The pelvis is an inch wider in woman than in man, therefore tends to make women walk with a waddle, but this defect is not seen unless they strive to keep pace with man; although women have this disadvantage, they have graces which man has not. After the age of twenty-five is past, examination of the bones will give very little clue to the age at death of the individual who owned them. Maddar will colour growing bone a red colour, so that pigs fed on madder for a time, and then killed, will be found to have portions of their bones stained red. Anatomists have availed themselves of this plan of colouring bone, to learn more of the method of growth of the substance.

Bone is light in weight, yet it will bear twice the strain of oak, and is much more elastic, so it is the very best substance which could have been chosen for the framework supporting the rest of the human body.

THE ATMOSPHERIC SOURCE OF VEGETABLE NUTRITION.

Dr. William Odling, F.R.S., in the first of twelve lectures on "The Chemistry of Vegetable Products," said that from an acre of meadow land some 4,000 pounds weight of hay is usually removed, as the product of a few months' growth; and this great quantity of matter has to be traced back to its source. All vegetable products, when subjected to a moderate heat, out of contact with air, give a considerable quantity of charcoal or carbon, retaining very nearly the outward form of the original substance. In this way evidence is obtained of the presence of carbon in vegetable products of all kinds. The proportion of carbon in wood, corn, wheat, and different vegetable substances varies, but it averages about 45 or 50 per cent. of the whole weight. When such an enormous weight of carbon is removed from cultivated land every year, the question arises, "Where does it come from originally?" Up to about forty years ago, the prevailing idea was that it came from decaying and dead vegetable matter in the soil, in the form of a brown substance called "humus." The vegetable mould of forest land contains about 70 per cent. of carbon; in grass and arable land there is also much humus rich in carbon, and to this substance the origin of vegetable tissue was ascribed. This view was adopted both by Sir Humphrey Davy and Berzelius, and it was not overthrown till Liebig, in 1840, brought the question under the notice of the British Association; he then heaped proof upon proof that humus was not the source of the carbon in question, and he brought out what is known as "the mineral theory of vegetable nutrition." Before humus can enter a plant it must be dissolved; and Liebig showed that humus is very insoluble in water; also that, if the whole of the rainfall upon an acre of land dissolved all the humus it could take up, and the whole of this humus was carried into the plant during the period of its growth, it would only account for a very small percentage of the carbon in the full-grown vegetable. Humus is, however, more soluble in alkaline liquids, and Liebig proved that if all the alkali contained in plants had been employed to aid the rain water in dissolving humus, still it would not account for a tithe of the carbon found in the plants. Where, then, does the carbon come from? It must come from water, earth, or air; and as water contains no carbon, attention was drawn to air. Common air contains carbonic acid gas in small proportion, there being about four volumes of the gas to every 10,000 volumes of air. It was found by experiment that peas could be grown in soil consisting only of powdered burnt brick, quite free from organic matter: also in Chili, Peru, and other countries, vegetation is sometimes very rich upon sandy soils, containing little or no carbon. The palm trees of the West Coast of Africa, which grow upon a sandy soil, yielded between the years 1821 and 1830 no less than 107,000,000lbs of oil, containing 32,000 tons of carbon. Where did all the carbon come from? Although there are only, on an average, four volumes of carbonic acid gas in 10,000 volumes of air, yet that would give a volume of the gas in the theatre of the Royal Institution half as large as the lecture table, and a volume of solid charcoal as big as a brick; so that when the enormous volume of the atmosphere of the earth is considered, there is plenty of charcoal in it. On every square foot of the surface of the earth there is a column of air pressing with a force of 2,000lbs.; and this column contains about half a pound of charcoal; calculation, therefore, shows that the atmosphere of the whole earth contains 3,000 billions of pounds of carbon, or more charcoal than is contained in the whole of the vegetable and animal kingdoms, and in all the coal deposits below the surface of the earth. Dr. Odling closed his lecture by describing how it was proved by experiment over and over again, that the leaves of growing plants absorb carbonic acid gas from the atmosphere, and appropriate the carbon contained therein. It is, therefore, demonstrated that most of the carbon helping to form trees, plants, grass, and corn comes from the atmosphere, and not from Mother Earth.

THE APPEARANCE OF SPIRITS AT PUBLIC MEETINGS.

THE following is a portion of a letter by Mr. D. A. Eddy, of Cleveland, Ohio, published on the 29th Jan., 1870, in *The Banner of Light*, the chief newspaper on Spiritualism in the United States:—"You are already, no doubt, somewhat familiar with the name of our medium, Mrs. Harriet Thackerberry, who visited New York, recently, on an invitation from a gentleman who saw the manifestations here, and desired to present them to the New York Spiritualists. It is now only two years since the spirits succeeded in attracting attention, and making themselves known through this medium, since which time the manifestations have gradually assumed a more positive and decided character, but, till quite recently, have been mostly confined to prescribing for invalids, and conversing freely and audibly with any one in the audience that desired to enter into conversation with them. They seem to take much pleasure in exhibiting their vocal powers in singing, and this constitutes one of the remarkable features connected with the manifestations. There are one male and three female spirits always in attendance. They have a great variety of songs at hand, and always seem pleased when called on to render any particular one, with the time or air to which it is adapted. The female voices, so far as the music is concerned, will compare with the most celebrated singers now before the public.

"The presiding or controlling spirit, Benjamin Thackerberry, was the husband of the medium; and was lost on Lake Ontario nine years ago last November. By dint of perseverance he succeeded in coming back and learning the laws of control. He was an unlettered, uneducated sailor, but possessed a noble, and generous, and enterprising spirit. His grammar was quite defective before leaving the form—which still shows itself in conversation—but a more accommodating or generous spirit I have never met, in or out of the form. He was attracted to his wife, and first succeeded in making himself known through her. She has passed through great trials while being developed, but through the assistance of one kind friend, at least, has been able to outlive the discouraging and embarrassing influences with which she has been beset and surrounded.

"It is now only a little over two weeks since the manifestations that have called out this statement were exhibited, and which took us as much by surprise as did those which preceded them. That your readers may the better understand, I will briefly state the conditions preceding the manifestations in question. In order to give satisfactory tests to sceptics and investigators a small light frame, about 3 x 2½ feet square, covered with black oil cloth, forming a cabinet, is used; the door forming the front having an opening or aperture say 14 x 16 inches square, covered with a drop-curtain, tucked in at the top, making the inside dark, except what little light finds its way through the imperfection of the framework and covering.

"When tests are to be given, the medium's mouth is filled with a wet sponge; her lips compressed together and sealed securely with several pieces—one over the other—of adhesive plaster. Her hands are then securely tied behind, when she takes a seat in the cabinet, and immediately passes into deep trance or unconscious state. In from one to two minutes after the door is closed, talking by the presiding spirit, familiarly known as 'Ben,' commences. He salutes each one in turn in the audience with whom he is acquainted, and likes to be introduced to all strangers. These proceedings over, he solicits questions, if no one commences without. The three female spirits, who are always in attendance, will also converse freely when called out by the audience. Singing, conversing, playing upon instruments and writing inside the cabinet constituted, as we supposed, the ultimatum of these manifestations. Judge of our surprise, when suddenly and without any previous warning, several faces appeared at the opening in the door above referred to. On inquiry, we were informed by the presiding spirit that hereafter these exhibitions would constitute the leading phase and most important feature in the manifestations, and well has he kept his word.

"At the time these last-named manifestations appeared, the medium was under an engagement to go to New York, where she is at this time of writing. We

* London: John Camden Hotten. 1870.

succeeded in prolonging her stay some ten days, in order to have this new development fairly and satisfactorily tested. The result was that some fifty spirits presented themselves, a large number of whom were recognised by parties in the audience.

"The only conditions required on these occasions were music, if convenient; the circle to sit from six to eight feet from the cabinet; the lights placed so as to shine with full force directly on the opening in the door when the faces presented themselves—conversation amongst the audience and with the presiding spirit in the cabinet allowed, same as when we had only singing and musical manifestations. The only change in the condition of the medium was—in addition to those above described—a veil was placed over her face after her hands were securely tied behind. In most cases, the spirits presenting themselves appeared to have a light gauze or piece of white cloth over their foreheads, and sometimes over the neck and chin, but, in most cases, exhibiting the face sufficiently to be recognised. They informed us that the light was so severe upon them that this precaution was necessary to enable them to hold on, while a fair and distinct view of their features could be seen by the audience.

"By direction of the presiding spirit, we took the cabinet to Mr. Beckwith's photograph-rooms, West Side, where five different negatives were taken in daylight, in less than an hour, three copies of which I sent you last Saturday, 8th inst. This was the first and only sitting the medium gave for photographs while here, prior to leaving for New York. Most of the faces seen at the circles, especially the select or private circles, were plainer than those I sent you, and we are assured that after a little practice they will be able to present themselves as plainly and distinctly for photographs as any one could in the form.

"It may, perhaps, be well to state that the voices which proceed from the cabinet are not produced by the medium's organism, but by the spirits themselves, who possess the faculty of forming lungs and all the apparatus necessary for distinct articulation. Many suppose the talking and singing proceed, in some way, from the medium's organism. But this is not the case; the conditions are such that it is utterly impossible for her to articulate. The spirits, when talking, are in the immediate vicinity of the medium, but usually from one to two feet from her, and frequently change their position."

Dr. NEWTON, the healing medium, will arrive in England in May next.

MEDIUMISTIC DIET.—Within the past month we have met with five mediums in London, who have been forbidden by spirits to eat pork, on pain of having their mediumship taken away. Mr. Peebles says that in the United States the same objection to pork is almost universally expressed by the spirits.

SUNDAY evening lectures are now being delivered by Dr. Carpenter, V.P.R.S., Professor Huxley, Mr. J. Norman Lockyer, and others, at St. George's Hall, Langham-place, Regent-street.

LECTURE BY MR. S. C. HALL.—Last Thursday evening, Mr. S. C. Hall, F.S.A., gave a Lecture on the Fairy Legends of Ireland, at the Literary Institute, Newington Causeway, in connection with "Dunn's Tailors' Labour Agency." The hall was full to overflowing, many being unable to obtain seats. Mr. Hall began by speaking of the universality of the belief in fairies in Ireland, and he told all about the superstitions relating to the phooka, the banshee, the cluricaune, the dullahan, and many other varieties of the "bogle" tribe. He told how St. Kevin got rid of the last of the "serpents" in Ireland. St. Patrick had previously cleared out all serpents but one, who was too clever for him. St. Kevin then tried to annihilate the reptile by prayer, but St. Kevin was a young man; of course his prayers had not the full strength of an older saint, so he failed. Then he spoke fair words to the serpent, and one day as they were walking arm in arm through a wood, they came to a great trunk, and began to dispute as to its size. The serpent bet the saint a gallon of spirits that the trunk would not hold his (the serpent's) body so a trial was made; St. Kevin whipped down the lid of the box, and dropped the trunk and its contents into the sea, the serpent crying out all the time, "St. Kevin, let me out, let me out, and I'll pay you the gallon of sperrits like a gentleman!" Other tales did Mr. Hall relate, one a very rich one told him by the late Master of the Rolls, and the interest of the audience was well sustained throughout. At the close a vote of thanks was proposed by Mr. W. E. Church, seconded by Mr. W. Dunn, and carried by acclamation.

THE MEETINGS AT THE CAVENDISH ROOMS.—Four Sundays ago, the first of a series of Sunday evening meetings, partaking somewhat of the character of a religious service, began to be held at the Cavendish-rooms, Mortimer-street, Langham-place, under the management of Mr. J. M. Peebles. Full particulars respecting one of these meetings will be found in another column. Already the attendance is large enough to quite fill the hall. Steps are being taken by some leading friends of Spiritualism to make the step a permanent one, and an organ is shortly to be purchased, that the vocal may be aided by instrumental music. The singing on the first two evenings was of a doleful character, consequently a choir was formed, and a marked improvement in this part of the service is the result. Arrangements will also shortly be made, to decorate the lecture-table with flowers. A great fault connected with ordinary religious meetings is that the preacher has it all his own way, and listeners who are sometimes more intelligent than the teacher, are obliged to accept all he says in silence. Would it, or would it not, be a good plan to announce at the close of every Sunday evening lecture, that those present may put any questions they please to the speaker upon the platform? During the absence at Norwich of Mr. Peebles last Sunday evening, Mr. Burns officiated in his place. On each evening plenty of rappings were heard near seats occupied by media, but not loud enough to interfere with the proceedings.

Reports of Meetings.

[When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.]

A SUNDAY EVENING MEETING OF SPIRITUALISTS.

REASON, AND THE RIGHT OF PRIVATE JUDGMENT.—THE DOCTRINE OF ENDLESS TORMENTS.—THE PSYCHOLOGY OF "REVIVALS"—FRANCE MEDIUMSHIP.—POWERFUL PHYSICAL MANIFESTATIONS.—MATERIAL OBJECTS MOVED WITHOUT CONTACT WITH HUMAN BEINGS.—THE HAPPINESS CONFERRED BY SPIRITUALISM.—HEALING MEDIUMSHIP.—CURES RECENTLY EFFECTED BY DERVISHES AT SCUTARI IN THE PRESENCE OF PRINCE FREDERICK WILLIAM OF PRUSSIA.—CARRIAGE OF NEWS FROM EUROPE TO AMERICA BY SPIRITS.—TESTIMONY OF THE DYING IN FAVOUR OF SPIRITUALISM.

ON Sunday, January 30th, Mr. J. M. Peebles, American Consul at Trebizond, delivered a lecture on Spiritualism, at the Cavendish Rooms, Mortimer-street, Langham-place, Regent-street. These meetings will be held regularly every Sunday evening, and the proceedings begin at seven o'clock.

Mr. PEEBLES, according to a system he has long carried out in the United States, preceded his lecture with a short religious service, and he began by giving out a hymn, which was sung by the large number of Spiritualists and others present. He then offered up a short prayer to the Almighty, giving thanks to Him for the blessing of direct communication with departed friends, and for having planted within every human being the seeds of endless growth, and eternal progression.

Mr. PEEBLES then said that in one of the epistles of Paul, there is language something like this:—"Be ready to give to every man a reason for the hope that lieth in thee." Reason, he said, is a Divine gift, one of the greatest characteristics of true manhood, and as God has been pleased to make us reasonable beings, we ought to exercise these reasoning powers to the best advantage. We should sanction no theology, no moral teaching, and no deduction of science, till we have brought the subject to the test of reason. Wherever there is an effect there must have been a cause: wherever there is motion there must have been something to produce it, and wherever there is a house there must have been a builder; so, where we see millions upon millions of bright and glorious worlds circling in their orbits, there must be some intelligence guiding them by grand and immutable laws.

All the conceptions of man being finite he can never fathom the infinite; he will always be a progressive being, and however high he may ascend in the scale of creation, he will always find universes before him to explore. We may with Plato call God the "life essence," or with A. J. Davis, "the great positive mind of the universe"; we may accept the teaching of the Apostle John that "God is love," or what is better we may say with Jesus that "God is a Spirit"—the Infinite Spirit of the universe. There is imparted to every man a portion of that Infinite Spirit. The spiritual body of man moves the earthly body, but what moves the spirit body? It is moved by the power of the Infinite Spirit; God is a living fountain, acting continually upon this innermost spirit—the spirit of man. Mind is unseen, it is the great motive power of the universe, yet the scales cannot weigh it, nor can it be analysed by the blowpipe, but an idea often exerts great force. Martin Luther once said that "every man had the right of private judgment," and that idea had sufficient inherent power to shake the church of Rome to its foundations. That idea has since grown till all are much agreed that no man, or bishop, or pope, has any right to step in between a man and his private judgment, and to dictate what he shall think or do.

He would tell his listeners some of his own experiences in the matter of Spiritualism. He was born in one of the New England States, and his parents were Calvinistic Baptists. His early schooling was all coloured by the strict dogmas of that sect, and on Sundays he listened to long sermons, and fearful hymns; one of these hymns he remembered contained the following verse:—

Eternal chains and heavy plagues,
Tormenting rocks and fiery coals,
And darts to inflict immortal pains,
Dipped in the blood of damned souls.

Another hymn closed thus

The sinner must be born again,
Or sink to endless woe.

He was taught in his Sunday-school that he was a sinner by nature, that he had sinned in Adam, "our federal head," before he was born, and that he lived under the curse of God. This teaching had such an effect, that when he was ten or twelve years old, he was afraid to go to sleep, lest he should die in the night, and wake up in the flames of hell. When he was about fifteen years of age, a revival clergyman visited the village of Chenango, where he then lived. Numbers of the people went to the revivalist to "get religion," and some of them wanted him to go and get religion too. The revival preacher was, by nature, a keen psychologist, well able to influence more negative minds than his own, and he preached a powerful discourse from the text—"When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not the Gospel."

It was a fearful sermon about the torments of hell, and worked strongly upon his youthful mind. Soon after it was over, the preacher took him by the hand—just what a mesmerist would do when influencing his subject—and told him that he was a sinner, but that if he believed in Jesus, all would be well. The minister added, "Say you believe." "Well, I believe," was the reply. "Another soul saved," exclaimed he. The psychological effect of this was that he felt relieved in mind (he knew why now), and he began to go about with his precious Bible in his pocket, striving to convert others, while less than sixteen years of age himself. Some little time afterwards, the same Elder Bush, revivalist preacher, left his wife and children, and went to parts unknown with his servant girl. This fact had a great effect upon his (Mr. Peebles) mind; he thought that the teachings of such a man could not be influenced by the Spirit of God, and he threw over all his teachings as nothing but priestcraft and delusion. Then came a dreamless night, with no ray of hope, and he became a student of the works of Voltaire and Tom Paine. About two years afterwards a "Universalist"

clergyman came to his village; the Universalists are a religious sect in the United States, who teach the universal salvation of all men through Jesus Christ. He was a tall, solemn, dark-haired man; in his sermons he preached that God loves all, and that His tender mercies are over all His works; he referred to the love displayed in the works of nature, and he showed that there is harmony between the works of God and the Bible. This loving teaching was very attractive to him (Mr. Peebles), so he prepared himself to become a minister of this church, and for twelve years from that time he was a Universalist clergyman.

One afternoon, about sixteen years ago, he was walking with a member of the New York Legislative, the Honourable V. Kenyon, who told him that he had been to witness some of the "spirit-rappings," which had then only just begun to attract public attention. He replied that he was astonished that his friend should go to witness such tricks. Mr. Kenyon said that he was very much surprised at the communications and the manifestations, and asked him to come and witness them also. He (Mr. Peebles) consented, but requested that the appointment should be fixed for some evening, as he should not like to be seen going by daylight to a rapping medium. (Laughter). When he got there he saw the lady, her husband, and child, put their hands upon the table; he heard raps, and, of course, thought that they made them. He asked to be permitted to examine the table, and he did so, but found nothing. Then he said, "If you are spirits, please rap somewhere else;" then he heard the noises upon the wall, and all round the room. Next the raps and tremulous movements came upon his coat-collar, and as he knew that no machinery was concealed there, he was startled; but he thought it due to some unknown force playing round the room, and making noises. Then the raps told him the name of a cousin of his who had died, together with her age, and the text chosen for her funeral sermon. He ascribed this to thought-reading. The name and address of the medium was Mrs. Tomlin, of Auburn, New York.

The second time he attended a *séance* he saw furniture moving about with nobody touching it. Soon afterwards a trance medium, a lad about fourteen or fifteen years of age, came to Elmira, New York, with a gentleman, and they asked for the use of his church for the public exhibition of the spirit power. He made no objection; in fact, he had an itching curiosity about the subject, and he wished to expose the delusion. The beardless youth took his seat upon the rostrum, and the gentleman, who accompanied him, asked the audience to appoint a committee to select a subject for the medium to speak upon while in the trance state. He (Mr. Peebles) was made chairman of the committee, and was allowed to choose the subject, so he thought "That's good! I've got him now!" The subject given was, "What is the philosophical influence of the nations of antiquity upon the civilisation and science of modern Europe and America?" The boy at once stepped forward and commenced, and, for one hour and three-quarters, one continual stream of history and philosophy fell from his lips; the beauty of the language was astonishing, and the names of well-known and little-known sages of antiquity fell glibly from his lips. He began by speaking of the old Aryan race, and he spoke as if he had the whole history of India, Egypt, Greece, and Rome at his fingers' ends. He (Mr. Peebles) knew the work necessary to get up sermons before they are preached, and he was perfectly astonished at the address given by the boy, and he went home thinking that there must be some power at the root of Spiritualism.

About six months later Dr. Redman, a very celebrated American test-medium, visited the city. He (Mr. Peebles) called upon him, like Nicodemus, by night, and saw a table moving about with much force whilst nobody was near it; he also heard rappings. Then Dr. Redman took a pencil and wrote swiftly, *backwards and bottom upwards*. The message was from James Kenyon, a good old Quaker preacher in earth-life, and it told things which nobody but their two selves knew. Yet he (Mr. Peebles) could not say that even then he was quite a believer. Soon after two of the members of his church became Spiritualists. Others of his church became media, and gave him test upon test, yet he could hardly say that he was a believer.

About twelve years ago he chanced to pay a visit to Mr. and Mrs. Odell, in Cleveland, Ohio, at a time that the Davenport brothers were stopping in the house. A public *séance* was held in the afternoon, and the manifestations were very powerful; he thought that some years ago the manifestations, through the Davenport boys, were more powerful than they have been since. Whilst the audience were holding hands, and the Davenports were tied, with flour in their hands, and chalk-marks round their feet, there was just light enough to see the musical instruments flying about the room, and they could be heard playing tunes. The spirits requested the witnesses to keep passive, and said that they would try and materialise themselves sufficiently to be seen. A faintly luminous cloud was then seen to form near the ceiling; it gradually shaped itself into a human figure with hands upraised, and then it vanished. Everybody in the room saw it. He (Mr. Peebles), at the close of the *séance*, said, "We read that spirits once rolled away a stone from Christ's sepulchre, and unlocked prison doors; if you be spirits, I defy you to do the same." That evening, at the house of Mr. Odell, while the room was brilliantly lighted with gas, and the Davenports were tied, he and all the company saw peacocks' plumes floating about the room, and a book walked across the floor with nobody touching it. Some unseen power then laid hold of his ankles, and jerked him out of his chair, so that he came to the ground in a very undignified way, and hurt his arm. That night the two Davenports slept in a bed at one end of a very large room, and he and Mr. J. K. Brown, of Buffalo, New York, slept in the other. The light of the moon made objects in the room pretty clearly visible. Three loud raps came upon the door, so he said, "Come in," as he thought it was Mr. Odell. The door opened and shut, but nobody came in. Next he felt one great blow on his forehead, and a second on the pit of his stomach. "The spirits!" said the media, and immediately there was a tremor of the whole house! His bed was then upraised, and began to rock in the air with such vigour, that some of the castors dropped off the bedposts. Brown said, "For God's sake, Peebles, get a light;" he jumped out of bed to do so; just as he reached the door a great big hand hit him on the back, and he jumped back into bed again, being frightened. Afterwards the spirits told him that they manifested so violently not to do him any harm, but because he had *dared* them to do their worst or their best.

At last he became a medium himself, he knew these phenomena to be the work of spirits, and then came the greatest ordeal of his life. He knew that departed loved ones could still converse with their friends, and the question was "Shall

I proclaim this great truth, shall I padlock my mouth, or shall I speak out like a brave and honest man?" His family told him to be careful, or he would injure his reputation, and expediency said "be silent," but he thanked Almighty God that strength was given unto him as unto Paul, to go forth and speak the living burning truth. During the past twelve years he had been continually, almost, with media, and he had witnessed so many facts, that he has the absolute tangible knowledge that spirits do communicate with man. Nobody could tell the wealth of this knowledge to his soul, and the strength it gave him to go forth and toil for the good of humanity. People often say that the manifestations will uproot the Bible. When the statement is made that the manifestations will demolish any truth, depend upon it they have very little faith in the book, for never yet did a truth perish—every truth in the Bible will stand for ever. He had now more faith in the visions, the trances, the prophecies, the spiritual marvels and healing gifts described in the Bible, than he ever had before; the old facts corroborate the new ones, and the new the old. Those who attempt to overthrow the modern, these spiritual manifestations, are hurling atheistical and deistical javelins at primitive Christianity itself; for every argument brought against the modern facts can be brought against the old ones, and employed to scatter the Bible to the four winds of heaven.

The lecturer then narrated how Mrs. Hawkins, healing medium, of Sturgis, Michigan, was told to go and see Mr. H. T. Williams, of Burr Oaks, Michigan, who had been nineteen months confined to his room by paralysis. With some difficulty she was at last permitted to see him; she then simply took hold of his hands, breathed a prayer to heaven, and departed. The same evening she called again. He then felt a thrill passing through his body; she told him to "Arise and walk," and H. T. Williams arose and walked across the street and back again. The medium said "That is not my power—give the thanks to God." He (Mr. Peebles) had also been present when Dr. Newton had made the dumb to speak and the blind to see. If every person present led more of the Christ-life, of the spiritual Divine life, they would have more or less of the same spiritual gifts. These powers are in action more or less in nearly every part of the world. They are manifested in Asia Minor among mediumistic dervishes, for only a few weeks since he was standing at Scutari, Asia, opposite Constantinople, by the side of Prince Frederick William of Prussia, and saw them making the lame to walk. They were not the "howling" dervishes, but the "healing" dervishes, and their method of proceeding was certainly peculiar. They seated themselves in a circle upon mats; then the Sheikh or head Patriarch entered, kindling a pot of incense, and commenced repeating passages from the Koran followed by prayers and responses. Rising, they put on white robes and began chanting in wild strains of music. This was followed by each one touching the Sheikh's hand and then, all joining hands. The chanting continued with wave-motions of the body. Soon some of them fell into a sort of ecstasy. At this point the sick were brought in, the ecstasies surrounded them, repeating their prayers, the old Sheikh touched some of the sick with his hand, others were laid upon mats and he stood upon them with his feet; while others he mesmerised with a bronze hand said to be shaped like Mahomet's hand. All must have felt the presence of a powerful mesmeric influence; certainly the sick were healed, and the "lame made to walk." These dervishes professed to have visions. Spiritual influences in some form cropped out in all climes and nations. God has never left Himself without witnesses.

Mr. Peebles related the occurrence of an Italian spirit, calling himself Perasee Lendanta, witnessing those battles that involved Italy and Austria, and then informing him of the results of the engagements through a medium. It was before the Atlantic cable. The steamers reaching America two and three weeks after, uniformly confirmed the spirit's previous statements. He deposed to a remarkable test he had from this spirit a few weeks since while visiting Nero's baths near Naples. It was a demonstration of the continuous attendance of his ministering spirits. Spiritualism demonstrates a future life. It give present tangible evidences of recognition hereafter. If the Angel of Death were to appear at any public meeting, and were to say that ten of the persons present would die before the morrow's sun should set, what trembling and fear the announcement would cause to all but experienced Spiritualists. To the latter there is no death—they call it "birth." It is merely leaving the old garment and putting on a better. The speaker then read the following extract from a letter to him from the wife of the late Rev. J. W. Bayley, of Fulton, New York, dated May, 1868. In describing the last moments of her husband, she said that the day before he died he began to sing, and would sing for hours. She asked—"Does it not tire you?" "Ah yes," said he, "but I'm so happy I can't help it." Then turning his eyes heavenward he exclaimed, "I see over the river. I see my daughter Ellen. I see many friends. They beckon me to come; and oh, I'm so happy, do not weep, for I'm going home," and smiling he passed on to the spirit-land. This was a beautiful spiritual manifestation. All who accepted the testimony of this dying clergyman were Spiritualists.

Mr. Peebles added, that if they would not receive the testimony of a dying clergyman, what testimony would they accept? They might ask "Why could they not witness spiritual manifestations themselves?" Well, there were plenty of opportunities in London of doing so, moreover, they could get up spirit circles in their own homes. Only a few days ago he was present at a circle in a house near Hyde-park, and a spirit came and talked to him with an audible voice, heard by plenty of witnesses, and described what took place in the house of Mr. Odell, Cleveland, Ohio, nearly twelve years ago, although he had never narrated those occurrences to anybody in London.

The proceedings then came to a close. During the evening rappings were plentiful near the seats occupied by the media, and some of the raps on and about the platform were loud enough to be heard over the greater part, if not the whole, of the hall. Mr. Peebles and four other friends returned home by rail soon after the meeting was over, and loud raps which answered questions, came upon the floor of the railway carriage, both at the Farringdon-street and Ludgate-hill stations. The medium was Mrs. Perrin.

PRIVATE SEANCES.

SPIRIT HANDS—SPIRIT VOICES—SPIRIT IDENTITY—JOHN KING IN OHIO—DISAPPEARANCE OF WINE—LIFE IN ONE OF THE SPHERES—WHERE BABIES GO TO—SPIRITUALISM AND THE CLERGY—THE NATURE OF LUNACY—THE FUTURE OF SPIRITUALISM—REMARKABLE PHYSICAL MANIFESTATIONS—DR. ASHBURNER'S EYESIGHT—A MEDIUMISTIC MURDERER.

On Wednesday evening, January 19th, at a meeting of Mrs. C. Berry's circle, the media were Mrs. Perrin and Mr. Child. Fourteen ladies and gentlemen were present in all, including

Dr. Ashburner; Mr. J. M. Peebles, American Consul at Trebizond; and Mr. N. F. T. Daw.

A dark seance was held, to obtain the spirit voices. After the lapse of about five minutes, cool spirit hands were felt touching different members of the company, and four or five rings were pulled by the hands off the fingers of different members of the circle, and placed on the fingers of others present. Of course the production of the hands in darkness is less satisfactory to novices than their formation in the light; but it was quite clear by the manipulation of the rings, that the owners of the hands could see to perfection in pitch darkness.

About a quarter of an hour after the seances began, the spirit, John King, so well-known at Mrs. Mary Marshall's seances, announced himself. Mrs. Marshall was not present. John's voice was loud and clear, and after causing some amusement by asserting that a little "biling and cooing" was going on in one corner of the room under cover of the darkness, he said that he had come to do some work, and not to play, for there were reporters present, so he wished everybody to keep quiet, as he had enough to do to collect the power from the members of the circle to make himself audible; he also had a batch of spirits to keep in order, and they were in a very "larkish" humour. His business that evening was with Mr. Peebles.

Something like the following conversation then took place; the exact words are not given, because in the darkness notes could not be taken. Although the conversation is necessarily reported from memory, nothing whatever has been added, though some of the sentences are probably omitted:—

JOHN KING—Well, Mr. Peebles, it's a long time since you and I met, about twelve years ago, at Cleveland, Ohio. Do you remember it?

MR. PEEBLES—Yes, I remember it, I owe my final conversion to Spiritualism to John King.

JOHN KING—How we shook your bed and rattled the plates without breaking them, till Mrs. Odell said, "The devil's in the house." Do you remember it?

MR. PEEBLES—Yes, I remember it.

JOHN KING—Do you remember the fat servant girl? You didn't like her and she didn't like you. You never liked the dinners you had in that house, and always thought the plates were greasy, and not properly cleaned. Do you remember?

MR. PEEBLES—Yes.

JOHN KING—But you went up tremendously in the estimation of that fat girl after you gave her the half-dollar. Do you remember?

MR. PEEBLES—Yes, I remember.

JOHN KING—Well, do you think I have given you a good test, and that I am the John King you met in Cleveland?

MR. PEEBLES—I know you are some spirit well acquainted with all that took place that evening.

JOHN KING—Well, I testify—and I don't like to be doubted—that I am the John King who conducts the manifestations which take place in the presence of the Davenport Brothers.* I am also the John King who speaks at the seances of Mrs. Mary Marshall and Mrs. Perrin. Do you think I have given you a good test?

MR. PEEBLES—Yes.

JOHN KING—Then go and print it all in your paper, the *Yankee-Doodle-Do*. (Laughter.)

Although Mr. Child was present at this seance, none of the many voices usually obtainable through his mediumship were heard. His spirits had told him they were going to leave him for a time, and had given him no information when they were coming back again. They had left him for a time once before, after telling him that the temporary stoppage of the manifestations would be good for his physical health.

At supper, after the close of the seance, raps came in the centre of the table, and the vibrations caused some bunches of grapes to tremble visibly over the spot from which the sounds came. Questions were then asked, the spirits giving one rap for *no* and three for *yes*, as usual. They were asked—Would they take anything? *Yes*.—An orange? *No*.—Some grapes? *No*.—A glass of wine? *Yes*.—Port? *No*.—Sherry? *Yes*.—Would they drink it then and there? *No*.—Did they want darkness? *Yes*.—Would they select the medium and persons to be present? *Yes*.—They then selected Mrs. Perrin the medium, Mrs. Berry, Mr. Harrison, and nobody else.

The last-mentioned witness gives the following statement of what took place:—"1. I poured out a glass of sherry and placed it on the centre of a small polished table in the dark-room, which then was illuminated by a candle flame.—2. The three of us stood round the table, and the two ladies placed their four hands in nine. There was nobody else in the room, and our hands were about a foot above the glass.—3. The light was blown out, and instantly raps were heard upon the table. They gave "yes" and "no" answers to questions.—4. After the lapse of about three minutes, the glass was heard hopping about in a lively way upon the table, the hands of the three of us being motionless.—5. In about twenty seconds the hopping noise ceased, and a shower of raps upon the table followed.—6. The question was asked—"Have you taken the wine?" and three loud raps were heard.—7. A call for "lights" was made, and the rest of company entered with candles, and found the three of us standing round the table and holding hands. The glass on the centre of the table was empty, nor was there a drop of liquid on the polished surface of the table; the carpet beneath the table was not wet, nor were there signs of wine having been spilt near the table."

On Wednesday evening, January 26th, at another meeting of Mrs. C. Berry's circle, Mrs. Perrin and Mr. Child were the principal media present. The spirit voices incidental to the mediumship of Mr. Child were heard. Amos Ferguson, the Scotch spirit was there, also Alonzo Bates, "Joe," and Ebenezer Wyatt; John King took the lead in the proceedings. At the outset there was plenty of fun and jocularity in the conversation. One of the spirits said that in life he was a barber's apprentice, but he resolved to be silly and not learn the business any faster than he could help, because then more of the work would be thrown upon his shoulders. His master therefore took to polishing his back, instead of the razors, with his strap, but he paid his master out for it by accidentally upsetting the boiling water into the boots of his best customer, who jumped up with such a start that the barber nearly cut the throat of his best patron. John King, however, stopped all nonsense of this kind as much as possible, and replied only to serious questions. He said that he ought not to be present that evening at the seance at all, as a friend of his appeared to be just passing from earth life, and he wanted to watch as

much as possible by his bedside. He should not be very glad to see his friend come into the next world, for his work on earth was not yet finished, and the best method of entering the spirit realms, is for the individual to bring with him the memory of a well-spent earth life. It is best to remove the effects of wrong deeds while still on earth, for it is a slower and more painful work afterwards.

In answer to numerous questions, he said that it took him about three minutes to come from his spirit sphere to the circle upon earth; he did not know the distance between the two, in fact, he could not measure distances. There are birds and animals in his world, but they loved them too much to shoot them; they would chase the deer sometimes, but the deer enjoyed the play as much as the pursuers. There was plenty of water in his world, and Mr. Perrin could keep his yacht up there if he liked. They have books, they had all the literature of earth in addition to their own, for they had only to wish to see a book by any earthly author, and its reflection was before them. Very strange, wasn't it? Babies go to a separate sphere. Mothers who have left little loved ones behind on earth, look after the children in the baby sphere, nurse them, teach them, kiss them, and "cuddle" them.

After supper, Mr. Peebles, being called upon for a few remarks, said that he was very thankful to their kind and liberal hostess Mrs. Berry, who, by promoting these seances, was doing so much good in aiding the cause of Spiritualism. (Applause.) He was very thankful to the spirits who gave the manifestations, also to the media, the "prophets" of these days, rejected and persecuted by the world, but much loved by the angels of God. He was also very glad to see two clergymen present, for he himself had once been a minister, and taught the people what he then believed quite as sincerely and honestly as he now promulgated the facts of Spiritualism. He remembered the time when he wrote and preached sermons against Spiritualism, saying that it was all imposture and the devil, and he still had in his possession some of those old yellow fossil sermons, which he kept as curiosities. Still while writing those sermons, he felt that he ought to investigate Spiritualism before expressing opinions about it, and the result they all knew. If the clergy would only investigate, and help to teach the public the facts of the case, the world would be very greatly blessed. As an American he should carry home with him very pleasing recollections of the people of this country.

On Wednesday evening, February 2nd, at another meeting of Mrs. Berry's circle, nineteen ladies and gentlemen attended, and Mr. Child, Mrs. Perrin, as well as other mediums were present. It was, from a spiritual point of view, a somewhat inharmonious circle, consequently the spirit voices were weak, and it was some time before John King could gain power enough to speak. He then severely censured a clergyman present for laying hold of the paper tube, while he (John King) was speaking through it, not, he said, that there was harm in the act of touching the tube, so much as in the "suspicious thought" which dictated the act, in the house of a lady of honour and truth. The clergyman then admitted that he had seized the tube in the attempt to test the reality of the voices, and he was satisfied that no mortal present could see in that pitch darkness, so as to detect the act and to single him out as the perpetrator thereof from among so many people, as John King had done. John King then told him that he was a powerful medium himself, and that he should be careful to draw good influences around him, or his mediumship would bring him trouble. He added that that evening there were bad influences about, and he wished Mr. Peebles to offer up a prayer to help to raise the tone of the meeting, and to reconcile to some extent the jarring elements. This was done, after which John King requested that a hymn be sung. When this was finished, he made a few farther remarks, and gave place to Katie, who said that John King had gone, and would not return that evening; she then earnestly requested Mrs. Berry to limit her invitations to about nine persons, a few of whom should attend regularly. The others ought not to be asked to attend a second time, but after having gained a certain amount of knowledge there, they should be left to pursue their inquiries in other directions.

Lights were then struck, and Mrs. Perrin was entranced by the spirit of Mrs. Farnham, the American authoress. She said that according to a previous promise, she had made inquiries among her spirit friends as to the nature of lunacy, and they informed her that lunacy was a disease very easy to cure, for it usually arose from one organ of the brain ruling all the rest. Her spirit friends, however, drew a line of distinction between lunacy and idiocy. All lunacy will eventually cease to afflict the people of earth, and all human diseases will be removed as time rolls on. They could not then give her any more information upon that subject. She added that as seen by spirits, the forms of the persons present were clouded by materialism, and why should they while sitting at spirit circles encourage more? Most assuredly when they reached the better land they would much regret every lost moment here below. It is a fearful responsibility to be born, and on the other side all will have to give a faithful account of the life spent here; as the Scriptures say, where much is given much is expected. As to the mediums who have such great powers given them, woe unto them if they fail to use those powers aright, for they are the prophets of the present day. They had to go forth into the world to draw its four corners together, and they were laying the foundation-stone of one of the grandest developments that ever Mother Earth has experienced, for the crudest developments of earth have nearly passed away, and the intellectual day is at hand. By and bye the heads, the leaders of the people, will give unto them the privilege of shaping their own God, and then sin in the world will be less; so grand is the natural instinct implanted in the human breast, that there is no creature under the sun who does not believe in his or her God. Even the heathen centre their ideas of God in wood or stone, and their faith in their highest aspirations ought to be respected. Dark indeed did she consider the world still to be, for stern priestcraft still holds the people, but it will all pass away, and the sun of intellectual truth will soon be free from the chains now holding it down; soon all will worship God, and God alone. God is a good and loving father, full of tender mercy and compassion, and He will never close the door upon the vilest of the vile. To-night, could her hearers see with their spiritual eyes the dark dens of Newgate, filled with wretched criminals loaded with crime and sin, they would also see a bright angel watching over it, trying to catch a single sigh of repentance for the past—trying to inspire the mind to overcome the crimes of the material body, for the soul is not so dark as the body, and must hereafter feel the effects of its load of sin, when it has to work out its own salvation. She wished the beloved ones present to first become themselves as pure as they wished others to be. When

* The Davenport Brothers are generally recognised by Spiritualists as genuine media, and attribute the reverse opinion so deeply rooted in the public mind, to the untruthfulness of many London and other newspapers. Some of the Dublin newspapers, however, once gave accurate descriptions of the manifestations.—Ed.

they met by the roadside one loaded with sin and shame, one with whom society forbade them to hold converse, let them not draw their garments too closely around themselves, but in that hour softly whisper a prayer; it will be borne to that angel world where all prayers are answered, and some bright messenger may be sent to help the deluded one. Each and all present should pray, for prayer is a calm and tranquil sea of truth, cleansing the soul, and purifying it more and more. She concluded with the words "Beloved ones, farewell, and may the Great Shepherd of His children protect you all for ever."

Mrs. FARNHAM also in the course of the evening sang the verses already published in this journal, beginning with the line "The gaudy day is dying." The word we printed "day-light" in those verses, should have been "twilight."

In the course of the evening, Mrs. C. BERRY asked a lady present to make a statement, as to the facts she witnessed at a *seance* in the house, on the previous Monday. The following is the statement, and we regret that the power of popular prejudice induces the narrator to withhold permission to publish her name and address; both, however, can easily be obtained by those who wish to authenticate the facts. Mrs. M. M. W. said—On Monday evening, the 31st January, a *seance* took place at the residence of Mrs. Catherine Berry. The particulars are as follows:—Mrs. Berry, the Rev. G. C. D., and myself assembled in the *seance* room, at about eight o'clock, p.m. The room was not totally dark, the large shutter not having been as usual put up at the window; it was however in the room standing against the wall. There was also a small American folding chair in a similar position on the opposite side. Two pictures were hanging on the walls; a large quantity of wool-embroidery, consisting of two dozen pieces, had been previously rolled up and left on the chair. A large book was on the window-sill, and a card-box about two feet long and one foot wide, containing laces and other things, was also there. A small carved oak table, having three legs, stood in the centre of the room, at which table the three sat. The lights were then put out, Mrs. Berry held in one hand a box of tapers to have a light when required. Her other hand held wine. Loud raps were immediately heard, and the large shutter was removed. In a few minutes the American chair was very gently put on the table; the smaller picture was unhung, tremendous raps were now heard, also two loud shouts, then a peculiar noise hardly to be described. At this time a very large hand was passed over my face, like the hand of a big man; it certainly did not belong to any mortal present. Mrs. Berry was constantly being touched. Her three combs were taken out, and put into the head of the Rev. G. C. D., who sat opposite to her. The paper trumpet was then put on the table, it was taken up, suspended in the air, and a sweet singing voice heard through it. The pieces of wool-embroidery were thrown across the room, and in their passage they struck both Mrs. Berry and myself. A taper was lit, and all the things were found lying in confusion on the floor, excepting the book, which was put on Mrs. Berry's head; the large picture was hung around her neck. The table was lifted in the air to the height of three feet and put down. In fact, everything in the room was thrown into the greatest confusion, and without any perceptible noise resembling the moving of furniture. At one time a loud cry was heard, and heavy footsteps sounded around the room, with the passing of a strong current over our faces. About this period of the *seance* I was again touched on the head and shoulders, which frightened me so much that I left the room. A man-servant of Mrs. Berry's was then admitted. The raps and tramping continued as before. Mrs. Berry then exclaimed that she felt moisture on her forehead; the Rev. Mr. D. felt the same. I at this time was standing outside, the door being ajar, a taper being lighted a quantity of white froth was seen on a pink silk jacket Mrs. Berry had on, and the same appearance was on Mr. D.'s forehead. I must not forget to mention that during this *seance* tapers were constantly being lighted by Mrs. Berry, and the door stood ajar nearly the whole time. Mrs. Berry then closed the *seance*, and she and the Rev. Mr. D. went into the drawing-room. They sat talking for a few minutes, when the latter felt something put down his neck. He put up his hand and found a beautiful tulip. It had been plucked from the plants where it was growing, as it stood in the *jardinier* at the window, twelve feet from where they sat. This manifestation took place with a fire in the room, and the blind only half down. I have since weighed the articles before mentioned that were moved. Pictures, 3½-lbs. and 4½-lbs.; chair, 5-lbs.; and book, 5-lbs. I make this statement at the request of Mrs. Berry, for although I have had many opportunities of witnessing these phenomena, I had never until last Monday been thoroughly convinced of their reality, not that I ever expected any fraud or deception on either the part of Mrs. Berry or the mediums who visit her, but the whole thing was so opposed to my belief that I could not realise it. I am now convinced there was an extraordinary power present, be that power what it may.

Last Wednesday evening, at the usual weekly meeting of Mrs. C. Berry's circle, only six ladies and gentlemen were present, including Dr. Ashburner, and Mrs. G. Perrin, the medium.

After a few remarks by Dr. Ashburner about his loss of eyesight, a spirit entranced the medium and said, You have called upon a higher power than your own to know whether the sight of your right eye will ever be restored. I could not give the information by table raps, when I tried just now, so I have thrown the medium into a deep dead trance, that you may hear the truth. You have had pass over your sight another skin. Beneath nine soft skins you have perfect sight, not dimmed or impaired by time. Your sight can be restored. Each skin will have to be dissolved; it can alone be done by magnetism [mesmerism?] and it can alone be done by time. I can tell you the exact time it will take to restore your sight: it will take nine months—one month for each skin. The proper conditions and the proper person found, you will again look on Nature's grand garden, and again behold the sun in all its radiant beauty; you will look upwards to the spangled canopy above, you will look your fellow-creatures in the face, and again stand forth a champion for this cause. Be of good cheer, you have been promised, and the powers around you are waiting to fulfil that promise. Careful cautious mesmerism by a youthful person is necessary; to-night, if you have no further questions to ask, I will give you twenty minutes' mesmerism, and will use upon you the force of fifty will-powers and ONE.

The spirit then made passes over the eyes, and in about a minute Dr. Ashburner was in a mesmeric sleep.

Afterwards a dark *seance* was held, but the power was very weak, and more than half-an-hour elapsed before John King could make his voice heard. He then said that most of the power had been used up in the treatment of Dr. Ashburner. He said that people should be careful not to be mesmerised by persons less refined and intellectual than themselves, and that probably Dr. Ashburner would not be

long in meeting a person having the right kind of influence to restore his sight under the directions given. He liked speaking to circles of refined and intellectual people rather than mixed public ones, where he often had to bandy rough jokes and rough words; moreover, converse with refined people elevated himself. It takes less time for a refined man to get coarse in coarse company, than for a coarse man to get refined in refined company.—In answer to a question about capital punishment, he said that a certain murderer [it is best not to give his name] is a very powerful medium, and that when he lost control of his body through drink, a band of bad spirits of men who had been hanged for murder, and were now full of revengeful feelings towards society, expressed their feelings by making the body of the medium commit the murder. He then strongly censured judges, for committing in cold blood the very same crime for which they condemned the murderer; the fact that they are acting under the laws of the land is not a valid excuse, though of course other persons are implicated besides judges.—He said that he usually entered the *seance* rooms by the door when others entered also, but when obliged to get in how he could, he found it easiest to pass through the window. He was getting tired simply of the voices and noises at circles, and if a few persons would sit steadily for the purpose, he could help to give them some higher manifestations, in the shape of exquisite spirit singing, and spirit music. By request, he closed with a very brief prayer, beginning with the words—"Almighty, eternal, and loving Father," followed by a request that all present might have a good influence shed around them, and be protected from the action of all but high, holy, and pure spirits.

SPIRITUALISM IN NORWICH.

LAST Thursday evening, Mr. J. M. Peebles, United States Consul at Trebizond, lectured upon Spiritualism in St. Andrew's Hall, Norwich. The following report of his lecture is from the *Norfolk News*:—"The lecture was prefaced by reading from the New Testament, by singing Watt's hymn, 'There is a land of pure delight,' and by prayer. The lecturer then took his text from Isaiah, 'Come now, and let us reason together, saith the Lord.' He said we should accept no new doctrine till it had been tested by reason, and fully investigated. He took it for granted that all present believed in a God. Philosophically speaking, there was no new truth in the world; there were only new views of the old truths. Modern Spiritualism was only a new view of old facts that prevailed among the ancient nations. Zoroaster said he could 'disenthrall himself from physical things, and hold converse with the gods. Pythagoras and Plato held doctrines respecting the existence of spiritual beings, and Socrates had his attendant spirit. There was, however, no revelation so filled with the ministry of spirits as the Old and New Testaments. The Bible was full of visions and narratives of angelic appearances. The lecturer then read a variety of passages in which angels were said to have appeared to Abraham, Hagar, Jacob, Moses, Elisha, Daniel, Matthew, Mark, and others. Two men, Elias and Moses appeared to the Lord on the Mount of Transfiguration. For a period of 4,000 years—all through the Bible history—angels and spiritual beings appeared to mankind and talked with them. Had God changed? Had His purposes changed? Had a Divine law changed? The material laws had not changed, nor had spiritual laws. If therefore these things had occurred 2,000 years ago, why should they not occur now? When he saw so many men without any well-grounded faith in the future life, he thought it of great importance that there should be now an opening of the heavens to enable them to discern the reality of spiritual things. Man in this world was a soul in a body; death severed the connection between the two, and the soul went into the spiritual world. Now, was there any method by which those who had gone into that world could return and hold communion with those they had left behind? He was not a believer in the statement that fathers and mothers and beautiful spiritual beings communicated with us to-day, because belief was lost in perfect knowledge. For the last sixteen years, during every day of his life, when he was in solitude, he felt spirit fingers on his brow, and sometimes heard spirit voices speaking to him. Mesmerism was generally believed in, and that was closely allied to Spiritualism. The way in which spirits manifested themselves was threefold. The first was by physical manifestations; the second, by psychological appearances or control; the third, by impressional control of media. The lecturer then related an occurrence which took place at a *seance* on Saturday night last, at the residence of a lady near Hyde-park, when, among others, two clergymen were present. After some other manifestations, a chair was lifted upon the table, and one of the clergymen was lifted up bodily and placed in it as it stood on the table. (Laughter.) Things of a similar character were believed in that were recorded in the Bible, and, as this was not believed, it seemed that such events needed to be 4,000 years old before they could be credited. (Applause.) Through these ministrations Atheists were made to believe in God, and Deists to believe in Christ. Robert Owen was an eminent example of this fact. He (the lecturer), however, had no great interest in physical manifestations. He preferred those phenomena which were like what the Scotch called second sight, and trance manifestations. He then related how he had once biographed a young man and made him think that he was Henry Clay, and led him to make speeches in that character. It was his spirit, not his body, that controlled the young man, and so spirits in the spiritual world were able to control mediums. He had told an audience when he was in California that they might all become mediums. One person rose and asked, 'Can I become a medium?' He replied that it was useful in the first place that he should cleanse his body; secondly, avoid drink; thirdly, take no tobacco into his mouth; next, avoid swine's flesh and all coarse and gross language; and then three evenings a week go into his closet and sit down in prayer, passive and calm, for one hour, and before six months had rolled away he would see the loved ones, or hear their voices, or have some other demonstration of their presence. The man went away sorrowful, for he could not endure to do all these things. Some said, What was the use of it? That was a Yankee question. [Laughter.] We should not say, What is the use of it? but, Is it true? The use of it was to show that there was a future life, and to corroborate the Bible histories. The use of it was to roll up the curtain and show to us those we loved. It taught us that there was no death. The lecturer, in conclusion, made some telling observations in relation to the restraining influence that would be exercised over the viciously inclined by the thought that there were present with them, watching them in all their doings, the pure spirits of those who loved them.

"The lecturer gave notice that he should speak again on Tuesday and Thursday next."

Mr. G. PERRIN says that the spirit "John King" comes and speaks so often at the *seances* under Mrs. Perrin's mediumship, that he really cannot state how many dozens of times he has heard him, in the absence of Mrs. Mary Marshall, through whose mediumship John King's voice is best known to the public.

MARRIAGE OF THE EARL OF DUNRAVEN.—Married on the 27th ult., at the Catholic Church, Warwick-street, London, by the Hon. and Rev. Gilbert Talbot, D.D., the Earl of Dunraven, to Anne, daughter of the late Mr. Henry Lambert, of Carnagh, formerly M.P. for the County of Wexford.

Mr. W. M. WILKINSON has written an interesting pamphlet published by Mr. Burns about the Welsh Fasting Girl, citing a multitude of cases of prolonged abstinence from food by persons, some of whom are now living. Much of this evidence he wishes to bring forward at the trial of the parents of the Welsh Fasting Girl, in the attempt to secure for them the benefit of the doubt.

THE DIALECTICAL SOCIETY.—The Dialectical Society, we believe, are now unanimous in admitting spiritual manifestations to be true, but differ in opinion as to whether so far as they have seen, they are produced by spirits or by an unknown force. One of the sub-committee reports that in Mr. Hone's presence a chair rose by itself in a good light, to such a height from the ground as to fall upon the top of the table, also that an accordion containing no apparatus, played tunes in the air with nobody touching it. With this testimony of their own committee before them, they will have interesting work when they teach us all about this unknown force, which does such strange things, and displays so much intelligence.

THE SPIRITUALIST.—As this journal now is issued only once a month, we have increased the quantity of news it contains, by abolishing the standing matter upon the seventh page. For the present, therefore, those who want much printed evidence to place in the hands of non-spiritualists, must fall back upon our first number, which is a mass of clinching evidence from beginning to end. Steps have been taken to make this journal known in the United States, the colonies, and in some parts of the continent of Europe; already, therefore, copies are beginning to find their way to foreign countries. Covers with stringed backs, to keep clean till required for binding, are now on sale price half-a-crown. They may be ordered through any bookseller upon giving him the name of our publisher, Mr. Allen.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—On Thursday, Jan. 13th, Mr. T. Shorter gave a lecture upon Spiritualism and the Bible, to the St. John's Association of Spiritualists, St. John's Hall, Corporation-row, Clerkenwell. On the motion of Mr. Steele, Mr. Avery took the chair. Mr. T. Shorter then pointed out how modern spiritual manifestations are in many instances the same as those recorded in the Bible. The formation of visible spirit hands is described in the narrative of Belshazzar's feast; writing mediumship is several times mentioned; Philip was lifted up between heaven and earth, so this is an ancient case of the levitation of the human body; in like manner he showed the parallelism between nearly the whole of the ancient and modern manifestations. At the close of the lecture, Mr. W. Barber rose, and said that the knowledge that such occurrences as those narrated by Mr. Shorter are actually now taking place, would do a vast amount of good for the assertions made in the churches do not come home to the hearts and consciences of hard-working practical men and women. Mr. Sayers proposed and Mr. Young seconded a vote of thanks to the lecturer, and the proceedings closed.

LIFE IN THE DEEP SEA.—Last Friday night, Dr. Carpenter, V.P.R.S., lectured at the Royal Institution upon the above subject. He narrated how he, with a picked staff of skilled surveyors, has been engaged in H.M.S. *Porcupine*, in dredging in the deeper portions of the Atlantic near the British coast. In very deep water the bottom of the ocean is at nearly freezing temperature, and temperature seems to have a greater influence on animal life than depth. Living organisms, some with well-formed eyes, have been brought up from depths of from two to three miles, and the pressure at the latter depth is about three tons to the square inch. Warm currents of water, principally near the surface of the ocean, flow from the equator to the poles, and cold currents flow from the poles towards the equator. Probably much more cold water comes from the south than the north polar regions, and it is possible that much of the cold water at the bottom of the North Atlantic comes from the southern hemisphere. Water collected behind the paddle-boxes of a moving steamship contains less carbonic acid gas than water collected at the bows; hence surface-agitation gets rid of some of the waste products of the respiration of animals, and ocean storms necessarily have a beneficial influence upon the living organisms in the deep sea. Sir Henry Holland, Bart., F.R.S., presided, and among the ladies and gentlemen present were Mr. and Mrs. C. F. Varley, Mr. H. D. Jencken, and many other Spiritualists.

MR. HOME IN GLASGOW.—During the past month Mr. Home has spent much time in Glasgow, and the Association of Spiritualists there gave him a public reception at a *soiree*. The *Glasgow Sentinel* states that at that *soiree*—"Mr. Home delivered a very impressive and eloquent address, in the course of which he stated that the age of miracles was not yet past, and that all that was transpiring in connection with Spiritualism was in strict accordance with the laws of God, which were also the laws of nature. He admitted that he felt sometimes inclined himself to doubt the manifestations which took place through his own mediumship, were it not that they were attested by credible witnesses. Many there were who ascribed the effects produced through certain media as the work of the devil; but he was prepared to say—if he was the instigator of such good works—that he was a much-maligned old fellow. He (Mr. H.) could number upwards of five hundred personal friends or acquaintances—comprising both young men and old—who had been restrained from leading a 'fast' life, and who were now walking in a way which showed that they were thoroughly imbued with the feeling that they were beings destined for a nobler—an immortal life. He concluded his eloquent address by giving good counsel and advice to those who were searching after spiritual truth. The musical portion of the entertainment was very creditably sustained by Mrs. Nisbet, jun., Miss Brodie; Messrs. Brodie, Dunn, Aitken, and Hunter. Humorous recitations were given by Messrs. Nicholson and Simpson. Mr. Home was a host in himself throughout the evening; and his rendering of 'The American to his National Flag' convulsed the audience with laughter. The evening was spent in a happy manner, and appeared to be highly enjoyed by all present."

CHARGES FOR ADVERTISEMENTS.

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

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

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

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

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

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

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

The power is reserved of refusing to insert any advertisement.

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

To Correspondents.

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

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

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

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

To Subscribers.

The first twelve numbers of THE SPIRITUALIST will be forwarded regularly by penny post to subscribers, who remit four shillings in payment, to Mr. E. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's-churchyard, E.C. No notice will be taken of orders received unaccompanied by a remittance.

"THE SPIRITUALIST" IS PUBLISHED ON THE FIFTEENTH DAY OF EVERY MONTH; THE OTHER JOURNALS DEVOTED TO SPIRITUALISM ARE PUBLISHED ON THE FIRST OF EVERY MONTH. THERE IS THEREFORE A FORTNIGHTLY SUPPLY OF NEWS.

The Spiritualist.

TUESDAY, FEBRUARY 15, 1870.

LANGUAGE.

THE power of thought-reading possessed by spirits, is asserted by many of them to render the use of language less necessary among themselves, especially in the higher spheres. Possibly sufficient evidence has not yet been collected to definitely decide this point, but it is easy to understand that a spirit who has to speak through the tongue and brain of a trance-medium, must often be at a loss for words to convey ideas to the hearers, about phenomena and conditions of life of which mortals have no knowledge. In such cases the spirit is much in the condition of a warrior who searches an armoury in vain for the weapon he is experienced in using, and not being able to find it, takes the best substitute he can lay his hands upon. Words appear to be inventions of man, just as much as bows and arrows, and the more rapid his intellectual progression, the more words is it necessary for him to invent. This is why the scientific world is constantly obliged to invent new words to express definite ideas, and very many of these words gradually creep into use among the general public. Some savages have but a few hundred words altogether in their languages, and in such cases it is utterly impossible that a thousandth part of the ideas contained in any large English book,

can be imparted to these races, because they have neither the words to express the ideas, nor the brain to understand their import. The invention of words is constantly going on around us, for instance "telegram," and "post-office," and "locomotive," and "lead-pencil," are of recent origin, and there is no evidence that this "human invention" principle cannot be extended to all words, except perhaps interjections. Probably the first men, however savage they may have been, ejaculated "Oh!" when anybody ran a pin into them, without deliberately inventing the word, but directly ideas had to be expressed, then the inventive faculties of the brain began their work. Language is therefore machinery, and not always perfectly adapted to the externalisation of thought; this is why people often hesitate in speech, while searching for a word competent to clothe and convey the idea already in the brain.

The preceding remarks are made to show that the words of spirits through trance speakers, may not always clearly convey the idea intended to be imparted. For instance, at a private *séance* held a few weeks ago at the house of Mr. C. W. Pearce, 19, Hargwyne-street, South Stockwell, Tien Sien Tie, the guardian spirit of Mr. J. J. Morse, was asked how spirits read thoughts, and his reply was to the following effect:—

He said that it was almost impossible to make it clear to those who have not a full knowledge of matter and spirit and their relations to each other. The most perfect form of clairvoyant seeing, or thought-reading, is where the consciousness of two souls is interblended, and the thoughts and ideas are identical—common to both. Thought-reading of this kind is impossible with the physical conditions around these on earth. There is another method of thought-reading, in which two souls are placed *en rapport* with the "idea of the thought." The "idea" is the thought externalised, or given a more palpable form, and the spirit or sensitive clairvoyant sometimes reads the thought by penetrating the idea. The lowest form of thought-reading is that in which the thought clothes itself with the idea, and the idea again with an objective creation. The thought inside the idea has shape and form, and behind it again are interior subjects for further investigation. The subject was too difficult to be made clear to the listeners.

Now, many people look upon an "idea" as a less external and definite thing than a "thought." The spirit wished to teach that there are inner and outer phases of thought, long before those thoughts are so far externalised that they are ejected through the muscular machinery of the mouth, by the aid of invented words. In the instance just selected it is easy to see the difficulty hampering the spirit in his attempts to tell to mortals ideas which were clear enough to himself, so he used the words "idea" and "thought" as makeshifts.

There is an alliance between most of the languages of Europe. For instance we English often make an adjective by adding the long outbreathing sound "ish," as *boy, boyish*. The German will make an adjective with the same outbreathing sound, but cuts it a little shorter, and in his mouth it is "ig." The Latin cuts it shorter still, and makes it "ic." Names in very common household use, such as "father" and "mother," likewise numerals, are liable to have the same roots in related languages. Thus it has been proved that the languages of the greater part of Europe and Southern Asia have a common parentage, and are by many supposed to have sprung from an extinct "Aryan" language. These Aryan fathers of our race, are believed to have lived in the neighbourhood of Northern India, near the banks of the Oxus, and in search of food, or for purposes of commerce or conquest, to have spread east and west over Europe and Asia. That branch of the family which spread westwards, would, as pointed out by Mr. Farrar, F.R.S., first meet with oysters at the Caspian Sea, hence the word "oyster" has the same root in all the Aryan languages of Europe. But those members of the family who migrated eastwards, would not see oysters till they reached the shores to the south of China, and then of course they invented or received from aborigines quite a different name for the oyster than that in use among the Western Aryans. The Hebrew language is not an Aryan language; it is altogether different in structure, and is too hard and inflexible to be used by a people progressing in scientific research. The Hebrew language in short is not, and never has been, the source of even a small fraction of the words used now or in old times among the chief nations of Europe and Asia.

Book Notices.

UEBER DEN VERKEHR DER GEISTER DES JENSEITS MIT DEN MENSCHEN. Adolph, Count Poninski. Leipzig, 1870. E. L. Kasprowich.

THIS little work gives an abstract of some lectures recently delivered by Adolph, Count Poninski, at Leipzig. It is recommended by the "Comité des Vereins für spirituelle Studien" (Committee of the Association of Spiritual Studies) established there. Those desirous of learning the principles of Spiritualism in Germany will, in these few pages, find valuable assistance. Like ourselves, the continental Spiritualists have to fight hard with preconceived notions and sectarian opposition, and to break the ice they have continually to fall back upon elementary convincing arguments. The awakening interest of the masses has to be tended and nourished to make the seeds, now fairly sown over the globe, grow against wholesale opposition. The tactics of our German brethren are evidently unlike ours. May be that pure reasoning and metaphysical deduction have a stronger effect there than here. We endeavour to gather evidence, facts well attested, and as much as possible undeniable; minds unamenable to the force of these we refrain from trying to convince at all. In accordance with this, our plan of operation, we will leave untouched the able elucidations advanced by the lecturer in answer to the questions proposed by him, and confine ourselves to an anthology of his published facts. We may, however, just say that the questions referred to are these four:—

1. From what period dates the communication with spirits?
2. On what laws of nature does it rest?
3. Is this intercourse absolutely sinful, or does it only become so by abuse?
4. What end may the Lord, in His loving kindness, have in view by diffusing this knowledge so universally in our days?

The lecturer speaks of a remarkable manifestation in the following terms:—

"In a private circle of spiritual friends we were favoured with a drawing by Michael Angelo, representing a vase in antique style. The medium was a young lady, who had hardly mastered the elements of drawing, and who is far from possessing herself the invention and practical feeling which are expressed in this drawing. Two ivy leaves join to shade 'the eye of God' beneath them. The upper part of the foot exhibits a butterfly symbolical of the resurrection; and beneath this runs the Milky Way with a few stars, and the segment of the young moon. Below are the words 'Amen Dei,' and still further down 'Michael Angelo, June, 1868.' The two handles of the vase represent—one, a reptile symbolical of evil; and the other a fish symbolical of good. An explanation of the whole was added by the spirit as follows:—'The eye of God beholds the good and the evil; it counts the stars in the heavens, and makes them all to shine in His light.'"

Count Poninski has invited all desirous of inspecting this drawing, to his residence. A photographic copy would enable many, and especially friends at a distance, to become acquainted with its merits.

The Baroness von Gildenstube is mentioned as the best writing medium (pneumatologist) on the continent. The lecturer lays considerable stress on the battle against selfishness, which has to be waged. Not so much against the evil in others, as directed to the guarding against the like springing up among Spiritualists. He looks upon mediumistic power as an attribute which should not be allowed to excite feelings of superiority. There is no more merit, he says, in being a medium than being in the possession of good eyesight, and the looking down upon those not equally gifted, was as despicable as the scorning of the blind by those able to see.

DURING the past four or five weeks the long-continued depression of trade in London has been steadily growing worse.

NATIONAL EDUCATION.—As the great and too much neglected question of national education will shortly come before Parliament, the public should know that a scheme is afloat among the more selfish of our politicians, to lay the foundations of a "State Teachers'craft," wherein all the patronage and appointments shall be in the hands of the Government. Of course this intention to open a new mine of patronage will not be visible upon the surface of the plan when it is proposed. Strenuous efforts should therefore be made by the public to look after their own interests, and to keep all appointments under the new educational dispensation, in the hands of the local authorities. There is no objection of course to the schools being open to Government inspection. The control of the telegraphs has already placed a vast amount of additional patronage in the hands of the legislature. Jules Michelet, the French historian, narrates that just before the French revolution, the old entail, primogeniture, and other laws, now abolished in France, had brought all the land and all the wealth in the country into the hands of a very few people; the nation swarmed with paupers, scarcely anybody could live unless they had a bumbledom of some kind under Government, and in the anarchy which prevailed the nobles were constantly crying out for more soldiers or police. It would be as well not to bring about the same results in Great Britain if it can be avoided.

Poetry.

OVER THERE!

By request, read repeatedly by Mrs. Hardinge at her Lectures in London.

On the spacious, grand plantation,
Over there!Shining like a constellation,
Over there!Holy with a consecration,
From all tears and tribulation,
From all crime and grief and care,
To all uses good and fair,
Over there!Always brooding warm and golden,
Shines the mellow sunshine olden,
Over there!Never blighting shadow passes
On the silken star-eyed grasses,
Waving wide their flowing hair
In the clear translucent air,
Over there!O the grand encamping mountains,
Over there!O the sheeny spouting fountains,
Over there!O the boundless starlit arches,
Where the sun in glory marches,
On a road for ever trending
Through bright legion worlds unending,
Over there!Brilliant blossoms breathe and burn,
Over there!Nectar drunken drops the fern
By the tulip's early urn,
Over there!Orange buds and passion flowers
Lattice sweet hymeneal bowers,
Over there!All the heavenly creatures born
Of the breeze, the dew, the morn,
In the divinest beauty grow,
Drape their purple, drift their snow,
Don their crimson, sheen their gold,
Shed their odours manifold
On the palpitating air,
On the flower-laden air,
Over there!O the royal forests growing,
Over there!Breath of balsam ever flowing,
Over there!Pine-trees sing their breezy chimc,
Palma-trees lift their plummy prime
In the ever Eden time,
Over there!And a passionate perfume
Fills the deep delicious gloom;
While through forest arcades ringing,
Lustrous birds are floating singing,
Over there!No salt tears the ground are drenching,
Over there!Faint with toil no thin forms blenching,
Over there!No more agonizing heart-break;
No more crouching in the cane-brake;
And no lifted hands outreaching
With a frantic beseeching,
Over there!No more desperate endeavours;
No more separating evers;
No more desolating nevers,
Over there!No more fettered limbs are quaking;
No more burdened backs are aching;
No more hearts are breaking, breaking,
Over there!

Human Nature.

MRS. HARDINGE'S HISTORY OF AMERICAN
SPIRITUALISM.*

A PART of the first edition of Mrs. Emma Hardinge's history of American Spiritualism, reached England two or three weeks ago, and the rest of the edition has already been entirely sold off in the United States. The book is a record of the progress of Spiritualism in every separate State of the Union, and describes a great number of the remarkable *séances*, all well authenticated, giving plenty of names and addresses of highly respectable witnesses. Most of these witnesses of course are now living. There is a chapter upon the mediumship of the Rev. J. Murray Spear, who recently visited England, in which the weak points in his mediumship are brought out in rather too bold relief, to give quite an accurate idea of the real man. Altogether, the book is perhaps the most valuable contribution to the literature of Spiritualism which has yet been made, and is written by an authoress who never permits the interest of the reader to flag. The following quotation from the book is of interest:—

NOW A MEMBER OF CONGRESS INVESTIGATED SPIRITUALISM.

"Amongst the visitors to Davis's 'spirit room' was the Hon. Charles Cathcart, an ex-Congressman, and a gentleman of great wealth, learning, and high social standing in Indiana. Mr. Cathcart was the proprietor of a splendid estate not far distant from the Poston farm, hence he was enabled to attend their spirit circles at his leisure, had he desired it; but having been for many years a profound student in the natural sciences, and moreover of a decidedly sceptical turn of mind upon all subjects relating to spiritual existence, he felt little or no interest in a renewal of his first visit, and utterly disregarded all the marvellous stories that were bruited about concerning the 'spirit room,' until he saw his own children amusing themselves by pretending to hold circles, at which they insisted that invisible operators were present.

"By way of dispelling any 'superstitious folly' that they might have imbibed through the reports of others, Mr. Cathcart determined to join his young people in their *séances*, and show them 'on philosophical principles'

the absurdity of attributing to a supernatural cause, what he knew originated in self-delusion, or purely mundane forces.

"Being, as stated above, a scientist of a high order, and conceiving that there were still many problems in electricity, &c., which were unsolved, but which might connect themselves with unaccountable phenomena, he placed upon a very heavy table, with drawers full of books, three glass tumblers, and over these a board, which he presumed would be insulated by its glass supports. Feeling as little respect for what he called 'the fables of orthodoxy' as he did for 'the legends of Spiritualism,' and desiring to place both in the most ridiculous possible light before his children, Mr. Cathcart requested his eldest son to play, according to the Koons formulæ, on the violin, 'The Devil's Dream,' being the tune which he deemed appropriate to the occasion. He then solemnly invoked Balaam to 'spare him the services of his invaluable ass, and permit it to quit its heavenly stable for the purpose of helping its fellow-creatures to perform feats worthy of so exalted a coadjutor.'

"Meantime the hands of the circle were laid upon the board, but no sooner had the profane adjuration passed his lips than, to use Mr. Cathcart's own words, 'Away went the board! and if we were not surprised, let that word be dropped from the vocabulary. . . . We then took away the tumblers, resting our hands on the board, but round and round it went; we put away the board, and off flew the table!' Mr. Cathcart, it seems, was too good a philosopher to stop here. Scientist as he was, he found something in this that upset all his preconceived theories, and he determined that the 'ass' whom he had invoked, should not get the better of him, 'for,' he reasoned, 'as long as he knows something more than Charles Cathcart, the said Charles Cathcart is the greatest ass of the two.' Continuing his scoffing tones of invocation, he experimented with his household circle, until the tables, chairs, bureaux, and heaviest pieces of furniture would, with the light touch of his children's fingers, fly round, float, heave, and with the weight of several hundred pounds upon them, resist the force of the strongest men in attempting to restrain their erratic movements.

"On one occasion, when a large table was in the midst of these eccentric gyrations, it suddenly stopped, and several loud raps were heard from the centre of it. Startled, yet not disconcerted, Mr. Cathcart cried out, 'Halloa! Satan, is that you? if so, give us three of your best raps.'

"Three loud poundings rather than raps immediately followed, when Mr. Cathcart, somewhat ashamed of the encouragement to profanity of speech which his words afforded to his little ones, added, 'Now, old fellow, if you think as I do, that it's a shame for two old fools like you and I to be talking nonsense before the children, just give the table a parting salute, and run off with it.' The salute that followed was emphatic enough even to startle Mr. Cathcart, from whose hands the table bounded off and ran coursing for several seconds round the room, without the contact of a single human being. But this remarkable phenomenon did not cease here. Mr. Cathcart had occasion to visit the Eastern States, and, whether he was himself endowed with medium power, or that he chanced to encounter mediums wherever he went, cannot now be determined.

"Certain it is that not only did the furniture of his own house become locomotive at will, but the same mysterious movements followed him in all his travels. He had but to invoke 'Balaam's ass,' as he persisted in calling his invisible motor, and when or wherever he would, he could set the heaviest pieces of furniture in the apartment where he chanced to be, spinning in all directions; in short, in his own phrase, he kindly hitched up his invisible 'Jack' for the amusement of the company at any time, and he never failed to go.

"To all the heavings, floatings, and poundings, which thus accompanied him, Mr. Cathcart, good philosopher as he was, could give no explanation, and when hard pressed by his friends upon the subject, only replied that it was the aforesaid 'Balaam's ass,' or the devil in or out of Charles Cathcart. As to the spiritual hypothesis, he continued resolutely to repudiate it. His scientific theory of possible causation it is unnecessary to repeat. He could not emulate the cool assurance of those who branded millions of their fellow-creatures as rogues, or fools, for believing the testimony of their senses, and the legitimate deductions which grew therefrom. He knew he was not deceiving himself in these sounds or motions, and had sufficient modesty to acknowledge there might be some things in nature even beyond the comprehension of Charles Cathcart. 'I don't know everything,' he would say, 'if the parsons and professors do; and it is easier to believe that there are laws of nature of which I am ignorant, than that five or six millions of good citizens are in a plot to deceive each other, or have suddenly lost the faculty of determining what they see or hear; but as to the "spirits," why, pshaw! one spirit is enough for me, and old Satan, with Balaam's Jack for a canter, covers the whole ground.' Thus the philosopher would half-theorise and half-jest the subject into a mystery

more profound than the acknowledgment of a spiritual agency.

"Naturally enough, on his return home his desire increased to continue his investigations in Davis's 'spirit room,' but here his obnoxious method of presenting the subject, and his obliging offer 'to harness up his "Jack," for the benefit of the company,' made him an unwelcome visitor. Finding that his presence was disagreeable, but still irresistibly attracted to the place, he was one evening standing outside the window listening to the proceedings within, when, during a pause in the music, he called out, 'Don't you want me inside there, old King?' Upon this, loud affirmative knockings were given, nor did they cease until Mr. Cathcart was permitted to enter. No sooner was he seated and the light extinguished, than the manifestations were renewed with increased power. The first act of the drama, however, was the launching of the tambourine at Mr. Cathcart's head. He 'ducked,' but raised his hand, caught and threw it back; again and again, and for six successive times this feat was repeated, proving that some one who had eyesight enough to direct the missile in the dark, was intelligently using that tambourine with more skill than himself.

"That night proved to Mr. Cathcart a directing intelligence in the circle even greater than he had dreamed of. All the manifestations partook of this character, and he retired more perplexed than ever. When next the circle met, Mr. Cathcart brought, by permission, an 'Amazonian Irish girl,' one of his domestics, whom he seated by the side of Miss Poston, with secret instructions how to detect her if there should be any evidences of movement on her part, or appearance of trickery. Whether the spirit had anticipated these arrangements, or that the presence of 'the Amazon' was obnoxious to their power, we cannot say; but it was announced by raps, at the commencement of the sitting, that 'there would be no performance that night.'

"Baffled, but more than ever shaken in his faith of the spiritual agency in this circle, Mr. Cathcart now became piqued into the resolution to sift the matter to the bottom, or, at least, to divest the mystery 'of the unnecessary burden of darkness.' For this purpose he contrived the following apparatus: he made a paper case like a long pill-box, placed a glass tube at its lower end, and in this put a few drops of sulphuric acid. Closing the upper part of the tube with blotting-paper, he put into the box a piece of phosphorus, and surrounded it with a mixture of sulphur and chlorate of potash. Upon turning this apparatus upside down, he knew that the preparation would instantly ignite with a brilliant flash, and the light would continue to burn with the phosphorus. Being an experienced chemist himself, he had tried this experiment several times successfully, but warned his family against its use; indeed, he declared it to be unsafe for any one but a practical chemist, deeming, as he said, that its sudden explosion in the hand of an inexperienced person might afford the operator, 'a nearer insight into spirit-land' than they were prepared for.

"The result of Mr. Cathcart's experiment in the Poston Circle we shall give in his own words. When detailing his experiences in the *Spiritual Telegraph* he writes as follows:—

"Up to this time, though regarded pretty generally as a sceptic, or infidel, my orthodox friends, whose name, I am pleased to say was legion, were delighted at the determined stand I took against this 'modern delusion,' and were quite confident that with my 'science and perseverance,' I should soon expose it and do the family of man a great service. Hence I had their pious and hearty 'God-speed.' In addition to the facts mentioned above, it seemed to me there was another connected with my experience, which had much significance. It was that the table moving and my glass electric machine both seemed similarly affected by the weather. Also, the table seemed to follow a fixed rule, being governed in its movements by our mode of connecting hands: as, if the right little finger was uppermost, it would go against the sun; but if the left was uppermost, it would go with it. At a glance you can see that my experience, as detailed above, must have had a tendency to confirm a mind schooled in materialistic philosophy in the opinion that the most of what was called 'Spiritual phenomena' were self-delusions, or operations due to some natural force, which had long eluded science, but must eventually be brought within its domain. . . . Knowing that a brilliant light would reveal all that was transpiring, but astounded every person who unexpectedly witnessed it, I frequently 'lit up' at home, to accustom my young men and boys to it.

"On the night of the illumination [I use the word in a double sense] I took with me my youngsters, two men and two boys, and let three friends, who were there, into the secret. I took my seat in the circle, my friends occupying different places on the back seats. After the performance had proceeded some time, one of my party, a staunch New School Presbyterian, asked that the Fisher's Hornpipe might be played. This was complied with, and just when 'old King' was touching it off *secundum artem* upon the bass drum, which was fastened upon a frame above the table, after pioneering over and under the table with my hands, which my position close to it enabled me to do, I quietly placed upon it, in the very centre, my 'lightning-bug,' right side up with care, and dropped back into my seat, by which time, without noise or smell, the house was as light as day. What a picture for an artist! I venture to say a more graphic scene was seldom witnessed. Those not in the secret to be thus suddenly brought into the glare of such a light as they had never dreamed of, and my confreres to witness the stick beating the drum as if handled from above, and no mortal nearer than about eight feet of it!

* London: James Barnes, 15, Southampton-row, W.C.

"After striking a few blows by itself, in the light, the stick rose yet higher, and describing leisurely a curve in the air, gently fell on the shoulder of Miss Poston.

"We could have seen a single hair anywhere about the table, the light was so bright. I separately cross-examined seventeen of the beholders, and there was not a shade of difference in the evidence.

"At first Captain Davis thought the light was either caused by the spirits or an explosion of some phosphorus which he had, but seeing the remnants of my box, he demanded the name of the author. I immediately replied that I did it. Quite excited, he demanded my object, when I as readily replied: 'Ask old King, he and I have a perfect understanding.' The composure and calmness with which I made this reply, drew a hearty laugh from Mr. Poston, and re-established the captain's good humour. When the light was blown out, 'King' again reported himself with his usual loud knockings, and replied in the affirmative to the question of whether he knew what I was about. He said he was anxious to give this matter a fair test; that he knew me to be honest in my scepticism, and determined to let me run such a course that I should have no partial conversion. He invited me to come whenever I could, and always take a seat near the table. I have frequently attended there since. I am satisfied that every member of that circle is as honest in their belief, as I was in my scepticism. After the 'illumination,' King very readily and correctly answered my questions on natural philosophy, and furthermore told me that he purposely bandied about the tambourine between my hands and his, and broke up the sitting the night I put a watch on Miss Poston, all with a view to lead me on to the test I had now obtained.

"I was promised musical demonstrations when none but members of my own family were present, and well have the spirits redeemed their word. We have now several circles in our neighbourhood, wherein are received every kind of manifestations, including, to me the most interesting of all, vocal communications, the spirits speaking in *propria persona*.

"My youngest child sees the spirits, and describes them, and they vouch for the correctness of his descriptions. What we have witnessed in my own house during the last few months would fill volumes. Every member of my family is as well convinced of the daily presence of our spirit friends as they are of their own existence. I must not omit to add that we have read everything that we could lay our hands on against Spiritualism, and father and mother would blush for even their youngest child if he could not, in five minutes, cite facts under his own observation which would utterly demolish every puerile attempt at explanation of these phenomena.

"Not an immoral thought—naught else, indeed, but love; charity, and wisdom—has ever been indicated by our heavenly visitants. I know they have brought 'glad tidings of great joy' to us; they have made us happier; and I verily believe that we must be hardened indeed, if they do not make us better.

"The best demonstration [and I hardly dare hope for better] are to be found in Mr. Poston's circle at home. Indeed it appears to me that we must wait long before the mind of the public is so enlightened as to enable spirits to give their higher grades of development to a public sitting.

"CHARLES W. CATHCART.

P. S.—With many I have lost my standing as a philosopher; but with all, I have won the reputation of a first-rate lamplighter. I had sooner have the reputation of an humble lamplighter in the discovery of truth, than that of a philosopher groping in darkness.

C. W. C."

"From the time when so marked a change came over the spirit of Mr. Cathcart's dream, raps, table-moving, and other phenomena, accompanied with clear and unmistakable evidence of spiritual intelligence, pervaded his household. Several of his family were relieved from pain, and even sickness by spirit power, and the healthful touches of kind, invisible hands. Lights flitted through their darkness; voices spoke to them; hands clasped their own; and their children learned to look upon, as well as to think of 'the spirits' as their best, wisest, and most beloved of friends. The 'Amazon,' to whom Mr. Cathcart had intrusted the task of detecting Miss Poston in imposture, proved to be a remarkable medium, and, accustomed to look to influence through her, they failed sometimes to note its abundance with other members of the household. They had musical demonstrations of the strongest kind, besides voices speaking through the trumpet, and the production of many coloured and most wonderfully brilliant lights.

"After some months of these interesting experiences, the 'Irish girl,' who they regarded as their principal medium, left them, and the family were for a while so overwhelmed with this loss that they considered themselves 'plunged into the valley of the shadow of death,' and became almost inconsolable.

"By persevering with their circles, however, they soon recognised the welcome presence and manifestations of the now-beloved spirits, and then they discovered that their most powerful medium was Mr. Cathcart's little son Henry, a child scarcely seven years old. No sooner did the family become harmonised to the new mediumistic power, than it was displayed in the most wonderful demonstrations they had ever witnessed. Little Henry was tossed about the room like a feather. Lifted in the arms of the spirits, he would be carried to the ceiling, cornices, windows, perched up on the highest nooks in the rooms, or carried anywhere and everywhere beyond the reach of human arms to place him.

"And in these performances, no one seemed so intensely delighted as the child himself.

"When being handed about, as the other children would describe, 'just like an apple,' the little fellow would fairly shout out with rapture, and cry 'Go it, old King! I'm not a bit afraid; take me again; take me again!' Sometimes the child would be entranced, and in that condition speaks words of wonderful wisdom and beauty; but confident as the family had now

become of the tenderly care and perfectly beneficent character of their spirit friends, the anxious mother could not bear to see her little one under this abnormal influence, and besought the spirits to abstain from entrancing him. They repeatedly assured her through the trumpet, that this influence would be beneficial to the child, and enabled them to perform much stronger feats than they could otherwise effect; but as Mrs. Cathcart could not be reconciled to this phase of the power, the spirits kindly abstained from entrancement."

Correspondence.

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

THE BIBLE-SPIRITUALISM CONTROVERSY.

SIR,—In your last issue you inserted, under the heading "Bible Spiritualism," a long extract from an article in the January number of the *Spiritual Magazine*, entitled, "Anti-Christian Spiritualism," by W. H.

The aim of the writer—if the title were intended to convey it—was a comparison of two phases of Spiritualism, respectively named by him Christian and anti-Christian. In this comparison he fails, because before he can determine what is anti-Christian he must define what is Christian; and no theorem of Christian Spiritualism is laid down by W. H. Therefore, we are compelled to search beyond the title for the true purpose of the writer. This he reveals in the article, and it shows itself thus:—

1st.—To prove the Godhead of Jesus Christ.

2nd.—To place under the ban of insanity all who do not believe that the Bible is of Divine origin.

3rd.—To severely and unjustly condemn a "large section" of his brother Spiritualists who do not endorse all that "Tertullian and competent moderns say" on the above-mentioned propositions.

Although the writer has not accomplished his purpose, it will be well to examine his arguments.

Firstly, as to the Godhead of Jesus Christ. To prove this, he quotes Tertullian as follows:—"That which comes from God is God, the Son of God; and both together, God and His Son, are one and the self-same God." But this reasoning demonstrates another proposition, namely, that I, the writer of this, am God; for what say the Scriptures? Speaking of humanity, of which I am part, they say: "In Him (God) we live, and move, and have our being." Now, if humanity derives its being from God it is from God; humanity is but the sum of its parts, and I am a part of humanity; therefore I am from God; and, if "That which comes from God is God," it follows that I am God; but God is the Creator and I am the creature; nevertheless, the Creator being God, that which comes from the Creator is the Creator; therefore the creature is the Creator, which is absurd; therefore "That which comes from God is not God," &c.

Analysing the second part of the article, I fail to find any proof that the Bible is of Divine origin, but simply a quotation from Sir William Jones that "so it is;" therefore he has no right to denounce as insane those who do not so accept it. But it will be wise to seek, if haply we may find, evidence of its Divine authority.

If the men who wrote the various books were instructed by the Divine Author of all things, the presumption is that their statements would be demonstrably true, otherwise how can we arrive at truth? Let us see if they are so, and first consider the account of what is called the Creation. We here notice the term "day" used to describe the time occupied in accomplishing special formative acts; this term, the same in the Hebrew, will allow of no other definition than this, namely, the time elapsing between two consecutive risings of the sun, or twenty-four hours; but geological and astronomical science demonstrate that an incalculable period of time elapsed between the commencement and end of only one phase of formation.

Next.—The record states that light was divided from darkness on the first day. What was the cause of that light? It could not have been the sun, for, according to the same record, the sun was not created until the fourth day. If this account be correct the conviction forces itself upon the mind that there is a sun kept for the special purpose of illuminating, until such time as their own suns can be made, planets not yet provided with one; and that this sun was the source from which our earth derived its light during the first three days of its existence.

I here notice that the moon and stars were made in the same day as was the sun; and on the sixth day man and woman were created. Man, probably, was made early in the morning, and woman in the evening, as we find she was made during a sleep into which Adam was placed; which he must have greatly needed, because after he was made and placed in the garden of Eden the Creator did an immense amount of work the witnessing of which would be fatiguing to a newly formed man, let alone having to name all the cattle, the fowls of the air, and the beasts of the field, which he did after the rest of the work was done. It will be profitable to enumerate the labours of that sixth day. There was first the forming of Adam, then the planting a garden in Eden—this was an enormous work, involving the growth out of the ground of every tree pleasant to sight and good for food, including the tree of life and that of knowledge. Then came the cutting the channel of the river of four heads, the naming of these heads and the lands the streams compassed, the formation of gold and precious stones. Then was the making, out of the ground, every beast of the field, every fowl* of the air, the living creature, the creeping things, and the cattle. After all this was done the beasts, cattle, and fowl were named by Adam—a huge mass of work for one day. God now put Adam to sleep, and during sleep the woman Eve was formed from one of Adam's ribs, taken out of him by the Creator for the special purpose.

Who that reads the attempt to give a history of the phases of creation, as given in Genesis, cannot but see the want of scientific knowledge shown therein? Compare the fourth day's work with Laplace's hypothesis†, demonstrated by M. Plateau to be in harmony with all known mechanical and physical laws, and then decide which is the more worthy of credence. Had the immediate inspirer of the account been the Creator, surely the account would have harmonised with known scientific truth.

Now notice the inference fairly drawn from the statement made in the eighteenth verse of the first chapter of the Gospel father (Luke's account will not bear the same interpretation), and see if the statement will bear the test of reason. It is an

axiom with us that the Creator is the perfection of intelligence; whence it follows that His laws will be perfect and adapted to accomplish the end He has in view. One of these laws is that before a child can be conceived there must be a union between man and woman. If humanity at any time could degenerate, either spiritually, mentally, or physically, so as to necessitate a departure from the law of generation to restore the standard, therein would that law fail and its imperfection be revealed; but its author being perfection it must be perfection, for the whole is the sum of its parts; therefore the law is perfection and adapted to accomplish the end of the designer. Consequently no being in a physical body can be introduced into this physical life without the union of man and woman, therefore Jesus had a human father.

A. J. Davis, J. M. Peebles, J. Burns, and others, write against these demonstrated absurdities, the dogmas and doctrines founded upon them, and the mental and spiritual bondage to which humanity is subjected by those who unreasonably accept them to be true, and then proclaim themselves ambassadors between God and man, asserting that upon the acceptance or rejection of their interpretation of these and similar passages depends—so say they—the eternal salvation or damnation of their hearers. Noble men are the opponents of these dogmas, for they dare to think and reason, and then give their brethren the benefit of their labours. And in thus thinking for ourselves:

"We ask no boon, our right we claim
Free press and thought, free tongue and pen,
The right to speak in Freedom's name."

We therefore accept what is true in the Bible and reject the false.

Who, then, are the "insane?" They who are not biased by appearances, have no favourite hypothesis, are of no school, and in doctrine have no master; or they who, like W. H. and his supporters, are biased by the antiquity of a book, and who are fettered by dogmas and doctrines? They shall pronounce their own verdict, and pass sentence upon themselves. Let us now read the terms of the condemnation passed upon those who differ from them. They read thus:—"They are from a pagan Hades, with demon announcements, and are wildly immoral, licentious, free lovers, violating the sanctity of marriage, advocating loathsome dogmas, making vindictive attacks with fevered lips on the Church, politics, art, science, theology, geology, astronomy, religion, creeds, philosophy, love, marriage and divorce, Moses, Jesus, and the Bible; a hybrid race of ultra rationalists running madly a muck at all other faiths, opinions, and institutions, as if they were the people, and that wisdom must die with them!" Is not this intemperate language mean and pitiful? How it must be reprobated by all good, honest, truth-loving men and women; it shows how completely sectarian narrowness may blind the moral sense. How disingenuous it is thus to misrepresent a "large section" of Spiritualists because a few hundreds, out of millions, have perverted their liberty to sensual purposes. As well would it be to condemn all Christians in like manner because the Mormons say they also are Christians. There is no honest and true man, be he Athiest, Deist, Trinitarian, Unitarian, Catholic, or Materialist but deprecates the departure from social morality of any one member of society, belong that member to whatever sect he may; but they would not think of condemning the entire body because of the failure of a few. Would not the cities of the plain have been spared had only five true men and women been found therein? Even so would it have been. Therefore, oh, W. H., recal thy condemnatory language, and thou shalt be welcomed again as an honoured brother, for thy intent is good though thy zeal without discretion has carried thee beyond the bounds of charity. Thou dost think thou art doing God service in the rebukes thou art heaping upon A. J. Davis, J. M. Peebles, and others, and thou wouldst call down fire from heaven to devour them. Stay thy pen whilst the memory of thy name is dear to thy brethren, or otherwise, with whatsoever measure thou dost mete it shall be measured to thee again. Though thou mayest speak with the tongue of men and angels, and have not charity thou wilt be as sounding brass and tinkling cymbals:

"Know we not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes?
Shall we grieve the loving angels?
Shall we cloud their blessed skies?"

No! the mantle of charity shall hide thy expressions of unkindness from our sight; and of thee, W. H., we will remember only the days of old, when thou didst stand valiantly in the front rank of the forlorn hope of Spiritualists in England, doing battle for angels and men, covering with the broad shield of thy honoured name thy weaker brethren; thy name is as well known and beloved in the angel world as it is here; and the welcome of "well done, good and faithful servant," will be thine."

C. W. PEARCE.

South Stockwell.

[If this controversy is to continue the letters must be shorter.—ED.]

LAST Saturday evening, Mr. and Mrs. Tebb gave a private reception to a few friends connected with the Spiritual movement.

MR. D. D. HOME has recently been giving public readings in the Queens Rooms, Glasgow, also in many towns in the West of England. He is a first-rate public reader. During his stay in England, which will probably be about two months, Mr. J. M. Peebles is open to accept engagements to lecture in the provinces, and letters addressed to 15, Southampton-row, Holborn, W.C., will find him.

SEANCES AT THE SPIRITUAL LIBRARY.—The Friday evening seances under the mediumship of Mr. J. J. Morse, take place as usual at 15, Southampton-row, Bloomsbury, W.C. We have shorthand notes of more of the communications received through his mediumship, but have no space to spare for them in this issue. We have also ascertained that some of the names of spirits communicating through him are correct, and that the name of "Dr. Fulcher," given at the last seance reported in these columns, is right.

ANSWERS TO CORRESPONDENTS.

A. G. (GLASGOW).—The photographic documents shall receive attention in our next.

G. G. (ISLINGTON).—If the communication is of interest, apart from its reputed authorship, we should like to see it.

* Fowls are mentioned as created on the fifth day, in the earlier part of the history—placing them on the sixth is evidently an oversight of the writer of the account.—C. W. P.

† Laplace's hypothesis may be seen in a condensed form in Gulliamin's *Heavens*, p. 467. London: R. Bentley. 1868.—C. W. P.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmunds, of New York, is another

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 tils 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 out a message?" Should three signals be given, set to work.

London: E. W. ALLEN, 11, Ave Maria-lane, E.C. 4.
And by Order of all Booksellers and Newsagents in
Town and Country.

St. George the Martyr, London, and published by F. W. ALLEN, Ave Maria-lano, London, E.C.