

The Spiritualist.

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SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART FIVE.

LETTER V.—From Miss SUSANNAH WESLEY to her brother SAMUEL.

“Epworth, Jan. 24.

“DEAR BROTHER,—About the first of December a most terrible and astonishing noise was heard by a maid-servant, as at the dining-room door, which caused the up-starting of her hair, and made her ears prick forth at an unusual rate. She said it was like the groans of one expiring. These so frightened her, that for a great while she durst not go out of one room into another after it began to be dark, without company. But, to lay aside jesting, which should not be done in serious matters, I assure you that from the first to the last of a lunar month the groans, squeaks, tinglings and knockings were frightful enough.

“Though it is needless for me to send you any account of what we all heard my father himself having a larger account of the matter than I am able to give, which he designs to send you; yet, in compliance with your desire, I will tell you, as briefly as I can, what I heard of it. The first night I ever heard it my sister Nancy and I were sitting in the dining-room. We heard something rush on the outside of the doors that opened into the garden; then three loud knocks, immediately after other three, and in half a minute the same number over our heads. We inquired whether anybody had been in the garden, or in the room above us; but there was nobody. Soon after, my sister Molly and I were up after all the family were a-bed, except my sister Nancy, about some business. We heard three bouncing thumps under our feet, which soon made us throw away our work and tumble into bed; afterwards, the tingling of the latch and warning pan; and so it took its leave that night.

“Soon after the above-mentioned we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while; but the latter end of the night that Mr. Hoole sat up on, I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside, like a man in a long nightgown. The knocks were so loud that Mr. Hoole came out of his chamber to us. It still continued. My father spoke, but nothing answered. It ended that night with my father's particular knock, very fierce.

“It is now pretty quiet; only at our repeating prayers for the king and prince, when it usually begins, especially when my father says, ‘Our most gracious Sovereign Lord,’ &c. This my father is angry at, and designs to say *three* instead of *two* for the royal family. We all heard the same noise, and at the same time, and as coming from the same place. To conclude this, it now makes its personal appearance: but of this more hereafter. Do not say one word of this to our folks, nor give the least hint.—I am, your sincere friend and affectionate sister,

SUSANNAH WESLEY.”

LETTER VI.—Mr. S. WESLEY in answer.

“Dean's-yard, Feb. 9, 1716-17.

“DEAR SISTER SUKEY,—Your telling me the spirit has made its personal appearance, without saying how, or to whom, or when, or how long, has excited my curiosity very much. I long mightily for a farther account of every circumstance by your next letter. Do not keep me any longer in the dark. Why need you write the less, because my father is to send me the whole story? Has the disturbance continued since the 28th of December? I understand my father did not hear it all; but a fortnight after the rest. What did he say remarkable to any of you when he did hear it? As to the devil's being an enemy to King George, were I the king myself, I should rather Old Nick should be my enemy than my friend. I do not like the noise of the nightgown sweeping along the ground, nor its knocking like my father. Write when you receive this, though nobody else should, to your loving brother,

“S. W.”

LETTER VII.—Mr. S. WESLEY to his MOTHER.

“DEAR MOTHER,—You say you could multiply particular instances of the spirit's noises; but I want to know whether nothing was ever seen by any. For though it is hard to conceive, nay, morally impossible, that the hearing of so many people could be deceived, yet the truth will be still more manifest and undeniable if it is grounded on the testimony of two senses. Has it never at all disturbed you since the 28th of December? Did no circumstance give any light into the design of the whole?—Your obedient and loving son,

“S. WESLEY.”

“Have you dug in the place where the money seemed poured at your feet?”

LETTER VIII.—Mr. S. WESLEY to his FATHER.

“HONOURED SIR,—I have not yet received any answer to the letter I wrote some time ago; and my mother in her last seems to say that as yet I know but a very small part of the whole story of strange noises in our house. I shall be exceedingly glad to have the entire account from you. Whatever may be the main design of such wonders, I cannot think they were ever meant to be kept secret. If they bode anything remarkable to our family I am sure I am a party concerned.—Your dutiful son,

“Feb. 12.

“S. WESLEY.”

LETTER IX.—From Mr. S. WESLEY to his Sister EMILY.

“DEAR SISTER EMILY,—I wish you would let me have a letter from you about the spirit, as indeed from every one of my sisters. I cannot think any of you very superstitious, unless you are much changed since I saw you. My sister Hetty, I find, was more particularly troubled. Let me know all. Did anything appear to her? I am, your affectionate brother,

“Feb. 12.

“S. WESLEY.”

LETTER X.—From old Mr. WESLEY to his son SAMUEL.

“Feb. 11, 1716-7.

“DEAR SAM,—As for the noises, &c., in our family, I thank God we are now all quiet. There were some surprising circumstances in that affair. Your mother has not written you a third part of it. When I see you here you shall see the whole account, which I wrote down. It would make a glorious penny book for Jack Dunton; but while I live I am not ambitious for anything of that nature. I think that's all, but blessings from your loving father,

“SAM. WESLEY.”

THE RELATIVE VALUE OF SPIRITUAL MANIFESTATIONS.

The following communication, received through a test medium, Mrs. French, 22, West Ninth-street, New York, was given to Mr. George Willets, of 224, South Third-street, Jersey City, U.S. It purports to come from Benjamin Franklin, and was published in the *Banner of Light* of the 19th of February:—

My Friend in Earth-Life—I do not forget our mutual efforts to establish a plainer and more direct method of communication between the spheres. I thought twenty years ago, as you thought at that time, that it was necessary to have some startling and wonderful manifestation of spirit-power, in order to compel a belief in our existence. I have changed my views since then. It is not positive, tangible, material proof that we need most to give. I truly believe that the best work of Spiritualism has not been done through its mediums—certainly not through its professed mediums—but in the general awakening of thought and liberalising of religious views; in the silent influence which we mingle with your everyday thoughts. Therefore our object is now, as we learn more and more in regard to our relative positions, to do away with distinctive mediumship, and especially with all forms of mechanical phenomena. This may seem strange to you, but I assure you, if we encouraged physical demonstrations as we might do, the whole thing would degenerate into a species of spiritual gymnastics, and a rivalry would grow up among media, as to which had most power, and a low class of spirits would be kept constantly at work about every medium, trying new experiments and practising new freaks and tricks, until there is no telling where the impulse would lead to at last; but it is easy to see in what direction it would tend. That is why I stopped all experiments with the little girls, and

joined their good grandfather and guardian in bidding you educate them, and cultivate their intellects, and develop their souls, that they might not degenerate into mere puppets for the amusement of their friends, but might rise to the dignity of true spiritual communion. I want to say a good deal to you on this subject, to let you understand that we are not disappointed by the failure of those plans in which we believed so earnestly then. I know it does not seem best to you that our power and influence should continue in its present uncertain state. But consider: any instrument, however accurate in its construction, if sensitive enough to be controlled by our influence, would also be affected by the spirit embodied in flesh which might be nearest to it. And as will-power is hard to control by distance, or by any material substance, how could we guard our electrical or magnetic mechanism from the currents ever ebbing and flowing about it? We have considered all these things.

The planchette was of our planning and guiding, yet marvellous as were its actions, you see how unsatisfactory they were. No person ever was truly convinced of the truth of spirit life and immortality merely by the planchette. Yet the planchette interested many people, and was the indirect means to securing to many doubting hearts such a faith and belief. Any machine we might plan, with its positive and negative conditions, its combination of polarity and subtle answering to our dictation, would, of course, be looked upon as a marvel—almost a miracle, and would be held as absolute Spiritual authority. But how soon we should fail to accomplish what we wished then—the spiritual standard would fall! No—no, my friend; each sphere is sufficient unto itself, and yours is the material sphere. We will only mingle enough with that materiality to draw you one step higher, to show you that without any especial manifestation, there is a divinity and a Spirituality shining through all forms of matter, and to that divinity we respond with whatever power we are able to control. I do not say that there will not come a time when we shall be able to communicate without mortal contact. I only mean that while you are in that sphere of uncertainty, of early growth and late development, you must be patient to watch the natural unfolding, strong in the spiritual consciousness that all tends to the ultimate good. It would be folly for you to allow a child to live seven years without the faintest knowledge of reading, and then to say to that child, you are old enough now to learn to read. Go into the library and study until you have mastered the language. And so lock him up there among the books, supply him with food, and leave him to learn to read.

In twenty years he would know no more than when you closed the door upon him. He wants teachers. Step by step his work must be attained. So the world of spirits, far above and all about you, is that library now. You are the children, who know only the alphabet as yet; and without the power of transposing that alphabet to words, or of using the words to express ideas, the alphabet within itself is useless.

But, if you study patiently, you shall yet become like the learned man, who sits down in his library, where every book is like a friend or companion to him, and he needs no teacher.

So shall you mortals in time to come be able to enter our sphere, and comprehend each for himself so much as he is able to understand or desires to know of spirit-life and spirit-power. I do not say that you in your earth-life will do this, though you come very much nearer to it than many men; but in the future we shall reach that.

I have been trying some experiments as to how much, and how far, we can influence mere metal or wood. I find it depends almost entirely upon the force we can throw upon or through the medium we influence, and is reliable or unreliable as the natural tendency of that mind is truthful or prevaricating. Though we seem to use some mediums mechanically, yet it is simply impossible to separate the spirit from the frame it dwells in, while it is going through that material sphere.

Having given you a brief and broken outline of what I think of past manifestations, let me tell you, my good friend, that, in the future, the best work of Spiritualism is not to be done by its regular and professed media, but by the general uplifting, unfolding, and spiritual

growth of our people. The manifestations are like the painted blocks by which children are amused and coaxed to learn their letters, that they may thereby become able to read; and all tangible demonstrations bear exactly the same relation to true spiritual life that the coloured blocks do to literature. Therefore be glad that you have the real food, while so many have but the husks to feed upon.

In closing, I will only say, try to accept me as I present myself—a co-labourer with all good intentions, and deeply interested in all progressive science.

B. FRANKLIN.

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.]

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS. THE BEST WAY TO SPREAD SPIRITUALISM.

At a social conversational meeting of the St. John's Association of Spiritualists, held on Thursday evening, March 17th, at St. John's Hall, Clerkenwell, Mr. John Jones, of Enmore Park, South Norwood, presided. There was a large attendance.

The PRESIDENT said that he had been a Spiritualist now for fifteen years, and that he was an advocate of Spiritualism at the time when the subject was tabooed on all sides; now it is getting a little more fashionable younger supporters are coming forward, whilst older ones are getting a little in the background, and it is right that it should be so. Within the last twelve or eighteen months the victories of Spiritualism have been numerous. The Dialectical Society, for instance, a body of Materialists, was at the outset strongly opposed to Spiritualism, but now he understood that the report which they are about to bring out will admit the phenomena to be true; but some of the members will not give in that the manifestations are produced by spirits. The business of the evening was to consider the best methods of promoting unity among Spiritualists, and of spreading Spiritualism in all directions.

Mr. T. SHORTER said that Spiritualism is a life to be lived, and not a doctrine to be taught; it is a matter which has to do with the daily life of every one of us. The best and truest happiness comes from the exercise of the highest faculties of our nature, and he knew of no nobler and better work than that association was formed to promote. (Applause.) Spiritualism lets us know that our life in the future will not depend upon any arbitrary fiat, but shows us how the life that now is, influences the life that is to be, shows us how we make our own heaven or our own hell, for we make our own spiritual state, which is ever with us. Spiritualism makes us feel that the present is not the whole of life, and that we cannot escape the inevitable law of consequences. Wherever we find a people immersed only in the race for wealth or the gratification of personal ambition it is certain that the decay of that nation is beginning; but wherever the people are raised above this, and draw their happiness from spiritual sources, they lead a higher and nobler life, strengthening their own nation and influencing for good the nations around.

Mr. T. WEEKS said that one method of promoting Spiritualism which had worked very well in Huddersfield was a plan adopted there by many leaders of semi-public spirit circles, of learning the name and address of every person who visited the circle, and issuing tickets or cards to those who would become permanent members. In this way many new members were obtained, and the names and addresses of other persons more or less interested in Spiritualism were recorded.

Mr. C. CHANT said that he had seen how a spiritual society could be strengthened by all the members taking a strong interest in the welfare of each other, and consulting how to restore any one of the members who chanced to be out of health, bodily or spiritually. He had seen the good effects springing from this line of action, and knew that individuals had been improved by it; so it was no mere theory of his own, but a positive certainty.

Mr. R. STEELE said that eight years ago the St. John's Association of Spiritualists mustered eleven persons, and these dwindled down to three. Still they kept on. The society broke up at Mr. Blackwell's, where it first met, but he invited the members to his house, where sittings had been held every Sunday evening for the last seven years. Circles should sit regularly, and outsiders should be invited to attend, in order to spread Spiritualism with more rapidity.

The PRESIDENT said that he had a few words to say about spreading Spiritualism. There is one leading truth demonstrated by Spiritualism, namely, that the human spirit is to live after the death of the body, but the greatest scientific and intellectual minds in London at the present day do not believe that fact, as his hearers knew. These leading minds inculcate their thoughts upon their students, and both together act somewhat powerfully upon the public press, so that many intelligent, energetic men of considerable influence are arrayed—quite honestly, he admitted—against Spiritualism. We, on the other hand, know with certainty that our fathers, mothers, sisters, brothers, and loved ones still live, and that although in the spirit world, they are frequently very near to us. Spiritual human beings are, under God's laws, permitted to be guardian angels to their relatives and other persons still in the flesh. This knowledge unravels many difficulties presented by religion, so that when the storms of life burst over us, and there is no earthly friend near, it enables us to better bear our evil lot, and to look forward with patience to the time when the storm shall clear away and the sun come out once more. Well, now, we live in a city containing three millions of inhabitants, who, in the course of thirty years, upon an average, will all die and pass away. If Spiritualism could only act upon this living mass of human beings it would create quite a revolution of thought, cause happiness to replace sorrow in many a home, and induce many bad people to change the whole tenor of their

lives. He thought that the best way to spread Spiritualism effectually was to keep silence about religious dogmas, especially on public platforms. He held his own religious opinions, as those present knew very well; doubtless, early education had much to do with those opinions, as well as the shape of his head. He knew all that very well, but he found that the expression of those opinions put many at variance with him while talking upon the subject of Spiritualism. Therefore he resolved to keep silence upon those points, and to advance only the one cardinal truth, "Life after Death." It had given him great pain to see creedism introduced upon public platforms; he had heard his faith traduced till his blood boiled, yet he kept silence. Let us sink these creeds, and keep silence about them upon the platform; let us keep to the one text of "spirit"—a theme which is an ample one to dwell upon. Let Trinitarians, Unitarians, and other denominational men keep their dogmas in their pockets; he would follow their example, and when everybody follows this plan, Unitarians, Trinitarians, Roman Catholics, and followers of all the faiths of the world may unite upon the one question of "life after physical death." Then, instead of having one meeting like the present, they would have hundreds. He thought that Spiritualists should hold meetings in every postal district, and when they thus band together outsiders will soon join the communities, until at last Spiritualism will become a power in the State. The same course might be adopted in every county. When the newspapers find out that Spiritualism is a great power it will pay them to make it more public than they do at present. (Laughter.) And when once the press sets to work the good news will spread rapidly all over the world. At present it does not pay the newspapers to make the facts public. When Spiritualism has found its way all over the globe then Hindoo, Christian, Mussulman, and people of all religions whatsoever may shake hands together.

Mr. JAMES BURNS said that he advocated free expression of opinion from public platforms, and he thought that people should not get angry with each other while listening to such freedom of expression. Until man's nature and destiny are properly known it is impossible to legislate, educate, or to do anything else properly. All those things taught by men who get up "Sunday Evening Meetings for the People" are all moonshine as compared with the importance of the knowledge imparted by Spiritualism that "man is a spirit." Spirits tell us how they live, and that does away with all dogmas respecting a future life. The facts of Spiritualism have existed from all time, and Spiritualists are now collecting them to enlighten man; very little Spiritualism has been handed down from past generations, because our forefathers did not methodically investigate the facts, and have bequeathed to us little else but weeds in the shape of dogmas, and those who have gardens full of weeds cannot grow cabbages therein. We know that around every man is "the Divine," and what more does he want? The present low state of the world is chiefly due to the fact that hitherto man has always had his heel on the neck of his brother. How would a field of corn grow if every blade in it was continually telling every other blade how to grow? Let us grow how we like, and help each other to grow in our own way. (Applause.) Spiritualism tends to set man free, and to bring him into the presence of God.

Mr. T. SHORTER said that it was only a dictate of common sense to be as careful as possible about subjects which we are not associated to promote. All people should express opinions freely, but in time and in order, and not in such a way as to cause mental pain; we should also put a guard upon ourselves, and not bring our own doctrinal opinions too forward. Spiritualism was very suggestive upon such subjects, he admitted, but a controversial spirit was much to be deprecated. He thought that the work of spreading Spiritualism from the platform might be supplemented by the distribution of tracts judiciously selected. As to the word "dogma," which had been used by previous speakers, it is but a name for an "abstract truth;" to say that "we will have no dogmas" amounts simply to saying that "we will have no truths."

Mr. W. BARBER advocated great charity one towards another in matters of opinion. He had been much mixed up with the religious world, and knew that many a man holds what is truth to him, and truth which he considers to be very sacred, so that it gives him pain to hear hard expressions about his faith. The dogmas impressed upon us in youth stick very hard, in spite of better knowledge. He then called attention to a tract written by a Mr. Rotherham, saying that Spiritualists have too much to do with "familiar spirits," and he (Mr. Barber) thought that this question should be fairly investigated and not shirked. He was surprised at the moderation of tone of orthodox people towards Spiritualism, and thought that most of them have a lurking idea at the bottom of their own hearts that Spiritualists are not so far wrong as they at first supposed them to be.

Mr. W. CRESSWELL said that he had seen Mr. Rotherham's tract, and considered it to be a most unfair thing. The author had to resort to an American version of the Scriptures to get texts to quote against Spiritualism.

The PRESIDENT then said a few words, and closed by remarking: The spirits once gave me this motto—"Convert the Churches,"—and, God giving me help, I'll try.

The proceedings then closed. In the course of the evening other subjects than that of spreading Spiritualism were introduced. Mr. GEORGE CHILDS, of Offord-road, Islington, told how he had had a likeness of his little boy, who died several years ago, drawn for him by the spirits, without the intervention of human hands. Another drawing, purporting to be executed by John Leech, given in the same way, had all the characteristics of the ordinary work of that artist. Another speaker told how the spirit of a friend appeared in his bedroom, and said that he had something to tell him; he at once jumped up, and the apparition vanished. He then made inquiries about that friend, of whose death he had not heard, and he learnt that he had been dead about a month before the appearance of his spirit in his bedroom; he also found out that some property left him by the deceased had been appropriated by other persons, with whom an action at law was now pending for the recovery of the same. He gave the names and addresses of all parties concerned, but did not wish them to be published.

PRIVATE SEANCES.

MR. BEATTIE'S CIRCLE—MOVEMENTS OF OBJECTS WITHOUT CONTACT WITH HUMAN BEINGS—A TABLE SWIMMING IN THE AIR—MR. HOME IN BRISTOL.

MR. JOHN BEATTIE, of 2, Westbourne-place, Clifton, Bristol, has favoured us with the following account of manifestations recently observed at Clifton, in his presence, through the mediumship of Mr. D. D. Home:—

The first seance I have to describe took place on March 27th, 1870. There were present, one lady, Mr. Home, and myself.

We were not expecting manifestations, although all seemed as if a few spirit friends were near and desired to have communication with us. Mr. Home was reclining at length upon a double-headed sofa at the back of the room, right opposite the window; the lady was sitting beside the fire, next to the window; I was seated, with my elbow on the corner of a large dining-table, next to Mr. Home. We were talking gently, while day was gradually closing into night. "The last streaks of day" had disappeared, the room had a dull quiet light in it from the street lamp, and a subdued fire—just sufficient for us to dimly see each other. All was still; for the churches were full of worshippers, and the streets empty; our room had the quiet air of a true Sabbath evening. The conversation was on spiritual subjects. The lady was speaking of having been conscious of a spirit "brushing" past her while sitting in the room alone about two months past. Just then we heard raps, such as are usually given as the signal of spirits being present, and by the alphabet the communication was given—"It was I who did it, and will do it again, SACHA HOME." Rappings were heard, and a figure was seen beside me by Mr. Home, who said, "It is now putting its hand on the table." At that moment the table was violently and suddenly shaken, proving positively that a being, and one of considerable power, too, was in the place mentioned by Mr. Home. Here another communication was given to the lady, "I love you, and like to be near you; you love truth." Mr. Home, who had never changed from his position on the sofa, said he saw something like a dark cloud floating above me; then he exclaimed, "It is falling!" About two seconds afterwards the whole room was shaken as with a great power, not a tremor, but shaken with large waves.

I must give a line of comment here. The reader must observe that the movement followed in each case, proving that what Mr. Home saw was some most substantial force, under the control of intelligence, and not an illusion, as might have been supposed had the vision only taken place.

After this we could hear individuals, as it were, "trotting" about the room; the lady saw stars of light playing about Mr. Home's breast. These I could not see. Shortly we saw most distinctly a well-defined hand and arm gently lift the anti-macassar from the opposite end of the sofa to that on which Mr. Home was reclining, raise it up about three feet, slowly carry it along, and lay it down upon his breast. Then we heard some one moving his watch chain. The lady and Mr. Home both said they saw the hand that was doing so; I could not then see it. Next Mr. Home said that a hand was laid upon his lips; I then could see so distinctly the profile of a hand doing so, that I went and took hold of Mr. Home's hands at the time, and found them lying down on his body; we further could see the spirit hand remove the watch from his pocket and place it in his own hand.

I took my seat, remarking that I wondered how such manifestations occurred, when the communication was given by the alphabet, "We too wonder why we can do so little, and yet so much." Here the fire was stirred, and the room was well lighted. I now put an accordion into Mr. Home's hand, which he held fully in our view, holding it by the negative end, while the other end hung over his knee; in a short time it gave forth harmonious sounds, and questions were likewise answered through it. We asked if a hymn tune could be played, when one was at once given, and Mr. Home sang the hymn to the beautiful accompaniment. On expressing our approval and making a request it was repeated. By the alphabet it was signalled that my mother and father were present. Here a most pleasing conversation took place upon the states of existence in the other world, the replies being in each case eminently in favour of the Christian philosophy, after which the dear friends left us.

The above narrative I send you not as useful against unbelief, but as a description of a quite unsought-for interview between a lady, Mr. Home, myself, and a few of our nearest friends from the other and the better side of the grave. I have a strong desire to comment on the words, "How little, yet how much," but want of room prevents it.

Allow me to preface my further statement of facts with a few remarks. A few months ago I was present at a seance along with a remarkable old lady, one who, although she saw the end of a century of her life not far off, was still as full of mental vigour as when in the May-day of youth. Yet there was this difference: in her younger days she looked upon time to come with the eye of hope, and saw all aglow with high possibilities; now her mind seemed to live in the past, and many of those possibilities had been realised. Children and children's children with her had lived, been nursed, seen manhood, age, and passed away, leaving only in her heart their empty places. Although positive evidence was given her by Spiritualism that those who had gone still lived, and were waiting to welcome her to their home, yet all seemed to fail in removing her mind from the rails of a highly refined scepticism. At the time the manifestations seemed to puzzle and bewilder her; and when the finest chords of the heart were touched her emotional part would say, "It must be true," but her splendid intellect would not assent. She would exclaim, "What is it?" Mr. Home said—"Ask who are they, not what is it?"

When Mr. Home left she hoped to see him again, and seemed highly attached to him. It was not to be, at least on this plane of being. A few weeks after he left us she fell asleep to awake with her dear friends who had gone before. About one month after she had passed away I was present at a seance with her grandson, Captain Campbell, one lady, and Mr. Home. After many physical manifestations which would have been most difficult for the material philosopher with his bundle of correlated forces to account for, the communication was rapped out.

"I retract all I said; Spiritualism is true." (Here she made known who she was.) In answer to a question as to her employment, she answered, "I am happy with the present waiting for the absent; I still think it undignified for spirits to communicate through tables and furniture, but we must do the best we can, spirit or mortal."

These statements are nothing in themselves, but as coming from an individual newly introduced into a state that was previously but vaguely hoped for, against the deductions of a fine keen intellect, speak much for the identity of the spirit, much more so, in my opinion, than if some fifty questions had been answered relative to her family.

The next seance was on the 30th of March last, myself, Captain Campbell, Captain Jebb, one lady, and Mr. Home being present. Much took place which I have not the power to report. The manifestations were strong, but intermittent.

*There are two ways of seeing hands and other objects formed by spirits. In the one case the spirits form objects which can be felt and handled as well as seen; in the other case one or more of the observers is spiritually elevated for the time, so as to be able to see spiritual things. In the above instance the change manifestly took place in the observers, since the objects did not appear to all of them to be equally distinct.—E.D.

The spirits present were strange to one another. The medium, when in the trance state, was confused, and could not see distinctly. At the beginning raps were heard on the door and in various parts of the room. Captain Jebb had given to him many remarkable proofs of identity, from a brother who passed away at Nice, and from a son who passed away at Clifton. Mr. Home was then entranced, but from unknown conditions could not be used by the spirits (as is generally the case) to reveal to us the messages of unseen friends, and to tell us about the spiritual circumstances that then surrounded us. After he awoke from the trance some most beautiful music was played, sometimes when the instrument was held by one end, and when no visible hand was touching its keys. It was played upon in full light and in the view of us all. The instrument was likewise carried from one to another. It was brought across under the table and put in my hand; another time it was lifted from the floor and laid upon my knee. At this time the spirits repeatedly touched those present. Captain Jebb was as many as ten times tapped and stroked in a kindly way by his spirit son. In this life his son was a good swimmer, and he asked his son if he liked to swim now that he was in the spirit world. Directly the heavy dining-room table, 4ft. 10in. square, floated from the ground and commenced swimming in the air; the motions were exactly right, about 9in. of forward movement, then a receding one of about 3in. These movements, which lasted about 15 seconds, were perfectly elastic, and could not have been produced except by a person who had studied the movements of swimming, and at the same time had command of great physical strength or force to lift and move the table as above stated. A force of not less than forty pounds was necessary. Captain Jebb was then lifted with his chair, and turned half a circle round. Mr. Home's limbs were rendered as rigid as wood and lifted from the ground, when he was pushed back from the table; at the same time a double sofa left the wall and came out to meet him. Here the manifestations stopped.

I do not consider this report complete without adding that I was present at another *séance*, where all seemed perfectly harmonious. Amongst those present were two prominent ministers, both believers in the truths of Spiritualism, yet we had scarcely any manifestations. We were two hours engaged in the experiment, with comparatively no result, and I have always observed that when such is the case Mr. Home is tired and wearied at the end of the experiment. When the Spirit friends are numerous and have the power to manifest themselves with seeming ease he is never so exhausted as when all seems to fail.

I would like to say a word to those beginning the inquiry, but my communication is too long already; I will, therefore, leave that for another time.

SEEING MEDIUMSHIP—THOUGHT READING.

ON Thursday evening, March 31st, at eight o'clock, a spirit circle sat the house of Mr. T. Everitt, 26, Penton-street, Pentonville, N., at which circle nine persons in all were present. The medium was Mrs. Everitt.

The manifestations at the outset much resembled those described in a report of another of Mrs. Everitt's *séances* published in the last number of this journal, only the physical manifestations were weaker than on that occasion. A chapter from the Bible was read at the request of the spirits, after which they asked for music, and kept time to it by means of raps and other noises. A chair standing by itself moved a few inches now and then, and the large, heavy square table moved occasionally. After a longer delay than usual the spirits requested that the lights should be put out, and then Mr. Jesse B. H. Shepard, who is not only a musical, but at times a seeing medium, saw and described five or six spirits, old and young, standing near the chair of the editor of an old-established scientific newspaper, the said editor being one of the sitters at the circle. Mr. Shepard was a stranger to the editor, yet he described the spirits around him so accurately and clearly that he recognised every one of them. One of the spirits was a lady relative, who cried bitterly while standing near him, because she at that time had no power to communicate a message to him in any way. Mrs. Burns, who is also a seeing medium, saw the same spirits as Mr. Shepard. Then the seeing mediums said that they saw the spirits bringing spirit flowers, and instantly a light, cool wind, of no great force, was felt by all the members of the circle, and the air seemed laden with the perfumes from many flowers, one scent, like that of the Lily of the Valley, being specially noticeable.

The spirit, John Watt, then made his voice heard, and he said that he wished the members of the circle to go on talking to keep him well furnished with their breath, which he required to enable him to produce the voice. He shifted his position several times, but when the voice strengthened it came from over the centre of the large table, and half-way between the table and the ceiling. In answer to a question, he said that when questions are put to him he does not hear the words as human beings in the body hear them, but that when the speakers form their thoughts into words then he is able to read them, because "they enter his state." Some spirits, he said, can read thoughts nearer their source than he can, and some further from their source than he can; it all depends upon the relationship of the spiritual states of the mortal and the spirit.

MR. JAMES BURNS was at this *séance*, so also was Mr. J. M. Peebles, and the latter, being very unwell, was cured by the spirits in the course of the evening.

MR. SWINTON'S CIRCLE—THE CONVERSION AND DEATH-BED OF A SPIRITUALIST—MESSAGES FROM A NEWLY-RELEASED SPIRIT—SPIRIT IDENTITY—APPEARANCE OF A SPIRIT TO SURVIVING RELATIVES—SOLID MATTER RENDERED INVISIBLE.

A DEVELOPING circle meets regularly at the house of Mr. A. C. Swinton, 5, Cambridge-road, Kilburn, W. Table motions, raps, and other of the ordinary manifestations have already been obtained, but in a few weeks the circle will be developed sufficiently to enable the spirits to speak with audible voices, as well as to produce other of the more remarkable phenomena of Spiritualism.

Last week, on Tuesday evening, shortly before the circle began to sit, it was suggested that the publication of the details of the death of Mr. Shaw, a Spiritualist, and how he communicated with his relatives soon after his departure from earth-life, would serve the useful purpose of helping to demonstrate to the public how completely Spiritualism breaks down the barriers of the grave. The friend and family of the late Mr. Shaw were willing that this should be done, as it was to serve a useful purpose. While the matter formed the subject of conversation, Mr. Shaw himself gave a communication by table motions, saying that he had no objection to the publication of the facts in THE SPIRITUALIST, "and," said the spirit, "make as complete an article as possible; put in all the details."

The following particulars were then communicated to our reporter by the spirit, Mr. C. W. Pearce, Miss Elmer, and Mr. A. C. Swinton:—

"On Sunday, October 17th, 1869, a spirit circle sat at the house of Mr. A. C. Swinton, 5, Cambridge-road, Kilburn. The members of the circle were Mr. A. C. Swinton, Miss E. Elmer, Mr. J. J. Morse, Mr. Thomas Atkins, Mr. C. W. Pearce, and Mr. Robert Shaw. Mr. Robert Shaw then had no belief in a future existence, but he desired to have such knowledge as would demonstrate it to him. Mr. J. J. Morse and Mr. Pearce sat at a table, and manifestations of the presence of spirit friends were given. The name of the controlling spirit was given as 'Frederick Pearce.' He was asked whether he could answer mental questions if put by Robert Shaw. He said 'No, but if Shaw would place his hands upon the table, that he might thereby become en rapport with him, he would try.' Mr. Shaw placed his hands on the table for one minute and then removed them, after which he took a seat on the opposite side of the room to the medium. He then mentally requested the controlling spirit to move the table up to a chiffonier and rap five times against it, when, to his utter amazement, his request was complied with. Other requests mentally made by him were as satisfactorily answered. This threw light upon the future of Robert Shaw, for existence out of the mortal body was demonstrated to his satisfaction.

"Towards the latter end of December last he was prostrated by a severe attack of bronchitis. Whilst suffering, Mr. Morse and Mr. Pearce paid another visit to Mr. Swinton, at whose house Mr. Robert Shaw resided. During the evening a sitting was held, Messrs. Morse and Pearce being at the table. There were also present Mr. Swinton, Miss Elmer, and Mrs. Mary Pearce. The presence of spirit friends being made known the probable result of Mr. Shaw's indisposition was asked, whereupon Mr. Morse was controlled automatically, and wrote in the French language, which language he does not understand in his normal state, that the result would be 'rapid death.' It must be stated that Mr. Morse had not seen Mr. Shaw, nor was he conscious of the kind of disease from which he was suffering. Immediately after the message was written the circle was startled by a knocking at the door of the room. Upon opening the door, Mrs. Shaw, the wife of Mr. Robert Shaw, was found bathed in tears, and she entreated Mr. Swinton to go to her husband, who she thought was dying. He went, accompanied by Mr. Morse and Mr. Pearce, and found Mr. Shaw gasping for breath. Here Mr. Morse was again controlled, and caused to make powerful upward magnetic passes over Mr. Shaw, from the small of the back to the nape of the neck, which considerably relieved his pain. Then he was left, and the sitting was resumed, when Mr. Morse was again controlled, and made to write in the French language, 'Go quickly for his doctor,' who, being summoned, came with some medicine, saw the patient, and departed.

"The interrupted sitting was then resumed once more. Mr. Morse, in a semi-trance condition, stated the various phases the disease would present ere Mr. Shaw failed to control his physical body. The particulars were as follows:—*If the electrical conditions of the atmosphere remain as they are at present, the physical dissolution will be delayed about three days. If the conditions change, and milder weather sets in, it will take place in two days. Ere the dissolution be accomplished, he will have four hours sleep, and upon awakening he will himself be conscious of his approaching departure. He will see and recognise those friends of his who are waiting to welcome his entrance into the spiritual state.* This was on the 29th of December, and the patient had not slept previously for nearly a week.

"The weather changed, and during the 30th of December, 1869, he slept as foretold. Upon awaking he called his wife to his side, and requested her to bring water and a sponge, with which to bathe his left arm, 'For,' said he, 'Dr. Buchanan and two spirit friends who are now making passes over it desire you to do so to prevent paralysis.' He then told his wife he was going to leave her in physical presence, whereupon she began to weep. He said, 'Don't weep, I do not intend to go away from you. I shall remain with you, and communicate with you, even if I have to use a table to do so.' He then, looking across the room, pointed to two chairs, in which sat two friends, who, with Dr. Buchanan, awaited his arrival in the spirit world. Shortly after this, leaning back and closing his eyes, he said, 'It's all over,' and departed.

"Five days after the decease Mr. Pearce met Mr. Morse at 15, Southampton-row, Bloomsbury, W.C. Mr. Morse said that he felt the presence and influence of Mr. Shaw, but that the spirit could not get full control of him then. On the evening of the same day Mr. Swinton held a sitting at his house at Kilburn, at which he, Miss Elmer, Mrs. and Miss Shaw, Mr. Morse, and Mr. Pearce were present. Messrs. Pearce and Morse sat together. Mr. Morse was thrown into a semi-trance condition by the spirit of Robert Shaw, who said that 'he had seen his old body put into the ground that afternoon.' Mr. Swinton asked him where he could find his account of work done by him on Mr. Swinton's estate, of which account he had no record. The spirit replied that 'his ability to control the medium was as yet small, but at a future time he would give him the required information.'

"About a fortnight after this, during which interval he had communicated several times, Miss Elmer, Mrs. Shaw, and Miss Shaw, sat together to receive the promised particulars of work done by Mr. Shaw, which particulars were known to himself alone. Having announced his presence, in reply to a question asked by Mr. Swinton (who was in the room), as to whether he was able to perform his promise, he said, 'Yes,' and then he gave, by means of the alphabet and table tilts, a detailed account of all the extra work done by him, not included in his contract. These particulars, when examined by Mr. Swinton, were found to be accurately stated, wherever he could check the items.

"At another time Mrs. Shaw, his wife, being impressed to sit at the table, did so, when it was at once moved. She asked, 'Who moved it?' Her husband replied that 'he did.' She said to him, 'Could you make yourself visible to me? I should so like to see you again.' He answered, 'Yes, I can,' and immediately she saw him standing before her, as palpably real and natural as he had ever done. This was in the dusk of the evening, and the gas was alight in the room. He stood before her for about ten minutes.

"At another time, after retiring to bed, Mrs. Shaw had her pillow drawn backwards and forwards several times, her hair stroked, her cheeks patted, the bed clothes smoothed, all of which was done by her husband, as he afterwards told her. In these and many other ways he has cheered her so much that she says that 'were it not for his absence from her mortal sight she should not be conscious of his departure.' Nor has she been the only one to whom he has been visible. His daughter Eliza and a friend of the name of Knight have each seen him several times. The affectionate interest which he manifests in the everyday life of his wife, descending even

to minute observation of her actions, is illustrated by this circumstance:—One afternoon Mrs. Shaw went out shopping. Upon putting her hand into her pocket she found that she had lost her purse. Retracing her steps, she mentioned her loss to her daughter, who suggested the probability of her having dropped it near the house, whereupon she went in that direction to search; but Miss Shaw, thinking it likely that her father might know what had become of it, went home, sat at the table by herself, and inquired if he were present. He made known his presence, and in reply to her question said that 'the purse was upstairs, in the bedroom, on the bed.' She went there, examined the bed and the room with care, but could not find it. Thinking that she had misunderstood him, she again put the question, and received the same reply. She said, 'I not only looked on the bed, but felt on the bed, and it was not there.' He said, 'Go and look again, you will be able to see it now.' She went again, and found it where he said it was, and bringing it downstairs returned it to her mother, who had just returned from her fruitless search outside. When asked by his daughter where it was when she first went upstairs to look for it, he said, 'In the place where you found it, but I had enveloped it in an atmosphere opaque to your sight.'

"Since then frequent communications have been obtained from him by the entrancement of his own daughter, through whom he has both written and spoken."

The foregoing narrative, after it was written out, was declared by the spirit to be an accurate statement of the circumstances as they occurred, and he said that the whole was drawn up to his satisfaction.

The addresses not already given of the persons mentioned in the foregoing narrative, are Mr. C. W. Pearce, 19, Hargwyne-street, South Stockwell; Mrs. and Miss Shaw, 5, Cambridge-terrace, Kilburn, W.; Mr. Thomas Atkins, Watford, Hertfordshire; and Mr. J. J. Morse, 15, Southampton-row, Bloomsbury. The body of Mr. Shaw was buried in Kensal Green Cemetery.

MRS. OLIVE'S MEDIUMSHIP—CURIOUS STATEMENT ABOUT SLEEP AFTER DEATH.

LAST Tuesday evening, at a *séance* at the house of Mr. John Olive, Warrington-crescent, Paddington, while Mrs. Olive was in the trance state, a spirit, who seemed to be somewhat bewildered by his position, spoke through her. He said that he had just been told that he was dead, but did not know what to make of it. He was drowned several years ago whilst bathing off Bournemouth, in consequence of an attack of cramp while in the sea. At that time he was not thirty years of age. He had an uncle who was a chemist, and if he were present he should much like to speak to him.

Afterwards the guardian spirit of the medium was asked what the preceding manifestation meant. She said that in this case of the violent disruption of body and spirit by sudden death the spirit-body was liberated in such a bad nervous state that the spirit friends of the individual kept him in a crip all that time to facilitate their work of restoring him to the proper condition. It was good for him, as his tendencies and likings were all bound up in earthly things, that he should first recover consciousness surrounded by material conditions. When he saw the stoppered bottles near the medium it put him in mind of his uncle the chemist, and he thought perhaps he might be on the premises of the said uncle, so asked for him.

THE SERVICES IN THE CAVENDISH ROOMS.

THE DAY OF JUDGMENT—PUNISHMENT FOR WRONG DEEDS—THE DISCOVERY OF THE CHICAGO WATER SUPPLY AND THE PLEASANTVILLE PETROLEUM SPRINGS BY SPIRITS.

MR. J. M. PEEBLES, United States' Consul at Trebizond, Turkey-in-Asia, lectured on Sunday evening last upon "The Day of Judgment; or, When, Where, and How are Men Judged?" Among the leading points he brought out were the following:—There is to be no future general judgment at the end of time. The dogma is unscriptural, unreasonable, and declared to be false by communications from the spirit world. Man he declared to be a moral actor and a responsible being, punishable for his vices, and rewardable for his virtues. Inasmuch as the old prophet declared that "all God's ways are judgments," and as Jesus said in the 12th of St. John's Gospel, "Now is the judgment of this world," the speaker considered every day to be a judgment day. Conscience was judge, reason was judge, justice was judge, and punishment followed crime, as thunder the lightning's flash. Special providences he considered only as the mediations of angels and spirits. He regarded "salvation" as a natural soul-growth, and attainable in all worlds.

He said that the scales of justice being true and right, and the laws of action and re-action balancing each other, the thief virtually steals from himself, the swindler swindles himself, and the deceiver deceives neither God nor nature, but himself only.

He paid a high tribute to mediums and those Spiritualists who were true to their principles in every condition of life. He compared life to a book in which the young were writing the preface, the aged the closing chapters. This book would be spiritually opened to each in the spirit world. The affections and memory would survive death, and progress be the soul's song for ever.

The hall was full, and the audience listened with marked attention. At a previous Sunday evening lecture by Mr. Peebles in the Cavendish rooms upon the phenomena of Spiritualism, he referred to Mr. A. James, the American medium, and told about his clairvoyant gifts, which have enabled him to discover and trace subterranean water-courses and petroleum oil-wells. Mr. Peebles said that while walking in a field a little distance from Chicago, with Mr. George A. Shufeldt, jun., Mr. James was suddenly entranced. The controlling spirit or intelligence selected a point at which to bore for water, declaring that at a certain depth there was a living crystal stream. A company was organised, and the work commenced full of faith. The water was reached, and at the precise spot the well is now flowing 600,000 gallons per day of the best and purest water in the world. This was the initiatory step. Mr. James subsequently visited Pleasantville, Venango Co., Pa., Oct. 31st, 1866. At this time he was accompanied by Mr. C. P. Eaton, Laona, N. Y., Mr. Geo. Porter, Fredonia, N. Y., and Mr. Geo. McBride, Sheridan Center, N. Y., all on their way to examine some property a few miles south of Pleasantville, belonging to two of the above-named gentlemen.

Seated in a buggy with Mr. Eaton, they had proceeded but a little distance when Mr. James became violently influenced by his attending spirit-guides. This invisible power increased, till, Paul-like, he hardly knew whether he "was in the body or out." The control soon becoming absolute, he was taken over the fence into a lot on the east side the road, moving rapidly, and his companions following. Nearly unconscious, the locomotion seemed to him like gliding or sailing,

and the last he distinctly remembers was being hurriedly forced over the fence. Proceeding towards the south side, then back and near the north end of the field, he moved more cautiously, as though tracing some lode or vein. On reaching a certain locality he was thrown heavily upon the ground, and making a mark with his finger he thrust a penny some inches into the earth. He then fell upon the bosom of the earth, stiff, and apparently lifeless. His eyes were closed, the face pale, the pulse feeble, and the limbs were as rigid as in death. Messrs. Porter and McBride, unaccustomed to witness this superior condition or trance-state, were frightened, till assured by Mr. Eaton, a gentleman long familiar with the spiritual phenomena, that there was not the least danger to be apprehended. As Peter "fell into a trance," as Paul, the Apostles, and primitive Christians were frequently entranced, so trance is common in the ranks of Spiritualists. After lying upon the surface of the earth, calm and pale, apparently at death's door for some little time, he was partially raised up by these unseen influences; and then, controlled by highly intelligent spirits, addressed those present. The intelligences gave them to understand in language at once pointed and positive, that they were then upon a superior oil-producing territory, extending many miles in a certain direction. That directly under their feet were flowing exceedingly rich veins of petroleum. The spot was marked, though the land was considered altogether too high for oil purposes.

Mr. James and the others announced, both in public and private, that he had singled out oil territory under spirit influence. On September 4th, while in Cleveland, Ohio, attending the Fourth National Convention of Spiritualists, he published 10,000 circulars, distributing a portion of them there, and forwarded the remainder by mail to the most prominent Spiritualists of the country from Maine to California. The gist of the circular was that, controlled by a band of spirits still interested in geological pursuits, he had located oil wells on territory considered utterly worthless for this object. They specified about the depth that the oil would be found, and made other remarkable prophecies. A company was organized, the boring commenced, and the whole was crowned with complete success, precisely as the spirits had foretold.

The discovery of oil wells under these remarkable circumstances made a great sensation. The *New York Tribune* and many other newspapers had much to say on the subject, but the *Pleasantville Morning Herald* of February 1st, 1867, gives all the additional particulars to those already stated. Its correspondent says:—

"This morning, soon after breakfast, news spread like wild-fire among the staid denizens of this pleasant village that a new well had just commenced producing oil. With many others, we repaired to the scene, where, indeed, the so-called Spiritual well, in the south part of the borough, was astonishing the throng with its production of oil. On inquiry, I learned the oil was first produced from the well about nine o'clock this morning, and near noon, when we saw it, was more than fulfilling the expectations of its immediate friends. It is claimed that this well was spiritually located by a celebrated 'medium,' Mr. James. We were informed by Mr. Farwell, of the firm of Farwell and Potter, who has put down the well, that its depth is 835ft., that the last and fourth sand rock was 18ft. thick, of which 15ft. was white sand, and the last 3ft. was coarse and dark coloured. While many of the more enthusiastic place a very high estimate upon its prospective yield we think it prudent to say, having witnessed the Nettleton wells here in their beginning (and now producing in their third year), that it will give a daily product of fifteen barrels of oil, and may be more. With this well as an additional fact, there is no longer a doubt that this locality is, and is to be in future, permanent producing oil territory."

HALIFAX PSYCHOLOGICAL SOCIETY.

THE Psychological Society at Halifax, Yorkshire, was formed about six months ago for the purpose of seeking and advancing spiritual truths. The president of the society is Mr. Henry Ambler, Glen Berk's Hall, near Halifax; the vice-president is Mr. John Culpark, Union-street, Halifax; treasurer, Mr. John Longbottom, Sowerby Bridge, near Halifax; secretary, Mr. Henry Lord, New Bond-street, Halifax. The committee of management numbers twelve persons. The district comprises Halifax, Sowerby Bridge, and Brearley; the society is now in a flourishing condition, and has fifty members. The meeting-room is at the Stanary, and will seat about two hundred persons. Services are held every Sunday afternoon and evening. On Wednesday evenings there are readings, discussions, and spiritual manifestations; and these weekly meetings are open to the public.

Private meetings for development of mediums are numerous; there are six in Halifax, two in Sowerby Bridge, and one at Brearley, all belonging to the society. Services in connection with the society are held at Brearley and Sowerby Bridge upon one or two Sundays in the month, and Spiritualism is making great progress in Halifax and the neighbouring towns. The funds of the society are not large, but are in a satisfactory state. They are employed to help in sickness, and distress, wherever such aid is needed, and much good has been done in this way. Several persons who have been left to die, and who have been given up by the doctors, have been restored to health by the aid of spirit power through the instrumentality of one of the mediums (Mr. E. Wood).

Mr. Henry Lord, secretary to the Halifax Psychological Society, who favoured us with the foregoing particulars, gives also the following information about the mediums connected with the society:—

"Mr. Edward Wood, of Warley Clough, near Halifax, has been a medium for nearly ten years; he has a very great speaking power when influenced by the spirits of reformers and others who have worked hard for the good of the nation in their day and generation. They speak fluently through him, although he is not an educated man; he is a stone mason by trade. The places at which he lectures are Halifax, Sowerby-bridge, and Brearley.

"Another medium connected with the society is Mr. John Blackburn (who is blind). Bottom Salterhebble, near Halifax; he has been a medium for more than ten years. The intelligences who speak through him explain the teachings of the Bible, and it is surprising what good sermons come from him. He has physical power also. Two splendid paintings were given about a week ago through his mediumship, the time occupied in doing them being seven minutes only. One represents fruit, and the other a nosegay or bouquet of flowers. The pictures have been scrutinised by many, and they are now at the house of Mr. James Nutton, Shaw-hill, Halifax, who will be glad to show them to anyone interested. This medium attends circles at Halifax, Bowling, and Shelf.

"Mrs. Elizabeth A. Sagar, 48, Frederick-street, Wakefield-road, Bradford, Yorkshire, has been a medium for about twenty years. She has suffered much persecution, as her

friends and relations disown her because of her being a Spiritualist. She has great healing and physical power, and through her gifts she has been the means of winning a great many over to the cause. Mr. Lord says, 'I have myself seen a man with a gathering on the cheek, swelled as large as a moderate-sized apple, and with her healing power the swelling was reduced in twenty minutes level with the cheek. The man was asked how he felt, and he said 'Go on; it is like being in Heaven.' He had had no rest for the previous week. Greater physical manifestations have been performed through the mediumship of Mrs. Sagar than any I have read about up to the present time, but sickness has now begun, and her mortal frame is weak. She has been carried round her bedroom in mid air, and instruments have played in her presence without contact with mortal hands. A violin has been carried round the room in like manner, and her friends tell me that if one half were printed that they have seen and heard under the influence of her mediumship it would not be credited. The following spirits who were doctors when in the flesh, are nearly her constant companions:—Herbert H. Hanson, Randle, Spark, E. Smart, Buchanan, and others. She has also the gift of seeing and conversing with the spirits. I have heard them speak to her with audible voices without the aid of a mortal body, and a great many besides myself have heard the same. The words could be distinctly heard and understood.

"Another medium and member of the society is Mr. Thomas Tate, of Bradford, Yorkshire, joiner by trade. The manifestations through this medium are all produced by the spirits of foreigners. He has very great healing power. Sometimes Indian, African, and Italian languages are spoken through him, and some hours elapse after he has come out of the trance state before he can speak the English language properly."

Some more mediums in connection with the Society are in course of development. There are a few other mediums in Halifax who do not belong to the Society, and who have their social gatherings at home.

In the middle of last month Mr. J. M. Peebles delivered six or seven lectures in all, at Halifax, on behalf of the Psychological Society. The attendance was thin at first, but before he left he had crowded audiences, several hundreds of persons being present.

THE ROYAL INSTITUTION.

THE ORDINANCE SURVEY OF SINAI—PROTOPLASM—PROFESSOR HUXLEY ON THE EVOLUTION THEORY.

ON Friday evening, February 25th, Captain Wilson, R.E., gave a lecture at the Royal Institution on the "Ordinance Survey of Mount Sinai," made by himself and Captain Palmer, R.E. The result of this survey is, that Jebel Serbal, which was thought to be Mount Sinai, does not answer to the description of Sinai given in the Old Testament. If Jebel Serbal were the mountain, the children of Israel must have assembled in two separate bodies, in two great valleys in the neighbourhood, from neither of which valleys could most of them have seen the top of the mountain. But Jebel Musa answers the description of Sinai, if it be assumed that the Israelites were encamped in separate valleys, and were summoned in separate detachments to the foot of the mountain; the words in the Old Testament will bear this interpretation of their movements. There is no mountain there, with a plain in front sufficiently large to accommodate the whole body of the Israelites, and at the same time meet the other requirements of the ancient record. The local traditions of the Bedouins throw no light upon the subject, and are much coloured by the legends of the monks, who at one time must have numbered more than four thousand in the peninsula.

In a course of lectures on "Plant Life," recently delivered at the Royal Institution by Dr. Masters, F. L. S., he said that all animals and vegetables are built up of cells, and that these cells are filled with a colourless gummy substance called "protoplasm." There is no difference whatever, such as the chemist can detect, between the protoplasm of plants and animals. It is also in some cases very difficult to distinguish whether certain low organisms are animals or vegetables; some vegetables have within certain limits the power of locomotion. The amoeba, a little jelly-like lump which moves about in water, is considered to be an animal because it has the power of making a temporary stomach for itself, and of assimilating solid food. No vegetable has a stomach, or can assimilate solid food.

Last Friday night Professor Huxley delivered a lecture at the Royal Institution, before a very large audience, upon "The Pedigree of the Horse." Sir Henry Holland, Bart., F.R.S. presided. Mr. J. M. Peebles, Mr. and Mrs. C. F. Varley, as well as many other Spiritualists were present at this lecture.

Professor Huxley began by saying that it is now ten years since he had the honour of addressing a public audience on the origin of species and the theory of evolution due to the genius of Charles Darwin. At that time the theory was passing through the trial, through the struggle for existence, which all youthful organisms in nature have to undergo. On that occasion he succeeded so far in overcoming his natural love for peace and quietness—(laughter)—as to advocate what was then a repressed doctrine. Now all is changed. The doctrine which then was regularly refuted and overthrown once in every six weeks has since grown to such an extent that it is now the leading doctrine of most of the first scientific men in Europe, and he thought it would be well to get up a little constitutional opposition to its tenets, for now it entered even into the considerations of its adversaries. The rocks reveal to us transitional forms between animals now existing and those long gone, and yield to the philosopher fossils transitional between groups of animals now far apart. He had one particular case to bring before them, which he thought would stand any amount of worrying, and tearing, and pulling about. The case in question was of particular interest, because it concerned an animal of which Englishmen were exceedingly proud, that is to say—the horse. He was told that some among his listeners were on the look-out for what are called "tips" in his lecture—(laughter)—but on this occasion he was going to treat the subject in a thoroughly scientific way, and none other. All animals and things which were very accurately and delicately balanced were apt to be very beautiful. On the same principle the beauty of the body of the horse probably has much to do with its being one of the best possible pieces of apparatus for running swiftly along the land. In many respects the organisation of the horse departed in an extraordinary way from what may be called "the average quadruped," and the peculiarities to which he desired to call special attention were those of the fore limbs, the hind limbs, and the teeth. What was called the "knee" of the horse was in reality the wrist of the animal. Human beings had two bones in the fore-arm, and this was also the case with most quadrupeds but in the horse these two bones were completely fused and

bound together into one. In most horses and asses the two bones were soldered together, and the shaft of the ulna nearly disappeared. The horse's hoof answered to the fingers of the human hand, only in the hoof some of the bones and fingers of the hand were missing, and the horse in reality rests upon the end of the nail of the middle finger. What has become of the other fingers? Two of them were taken away, and two of the other bones were reduced to little splints, which could not be seen from the outside of the horse's hoof. This peculiarity was found only in these animals. In the hind-legs of the horse the small bone was reduced as in the fore-legs, and the middle toe was there with its nail made into a hoof. The horse had also a peculiar construction of the grinding teeth of the upper and lower jaw, some portions of these teeth being harder than other portions, so that each tooth wore unequally in different parts, whereby it always had a rough surface for grinding purposes, something like the face of a millstone. The tooth was composed of ridges and pillars, bone and cement, very curiously arranged with respect to each other, and a set of such teeth made a very efficient mill for the use of the horse. In a very young horse, that is to say, in a horse a foot long, before it was born, there were the remains of the ulna much more complete than in the grown animal, and in the young horse the rudiments of the toes were larger in proportion than in the adult. Sometimes horses were born with extra toes, and there was a specimen of this kind in the museum of the College of Surgeons. At the present time also there was a South American pony in the Victoria Docks with an extra toe to each hoof, and the toes could be felt by the finger. If these facts were interpreted by the doctrine of evolution, what did it say? It said that the missing toes of the horse must have vanished from some animal preceding the horse, which had the normal number of toes, and that the ancestors of the horse must at one time have had the leg and foot bones complete, although these were blotted out before the horse was turned into a perfect running machine. It also said that at one time the teeth of the horse must have resembled those of other herbivorous animals. It also said that the young or embryonic form often resembled the common form, more than the adult animal did. The extra toe in some cases was probably but a reversion to the type of some remote ancestor, nevertheless, he did not lay much stress upon this point himself. Now what did palæontology say to all this? The remains of the horse were found in profusion all over Europe and Asia, and they existed in geological strata of enormous antiquity. They could be traced back to periods long before any indications of the existence of man had as yet been found, yet the horses and asses of that remote period resembled in nearly every respect the horses and asses which now ran wild in many parts of Asia and Africa. On going still further back to the upper miocene period, a time when the world altogether differed from its present condition as regarded its geographical features, the horse was still found with all its present peculiarities, and the two differ from each other only in minute details. But side by side with the remains of the horse in this deposit were the remains of another horse-like creature, called the "hipparion" or "little horse." As much was known about the hipparion as about the horse. There was no break in the series of time, for both are found in the same deposit. In the fore limb of the hipparion, the leg bones were united, but the extra one was traceable, and the leg bones were nearer to the average type; the animal also had two little hoofs or fingers, one on each side of the main hoof, but they appeared to have been of no use whatever. The tooth was still very horsey, but it was changed nearer to the ordinary type. There was, therefore, in the upper miocene an animal which resembles the horse in some particulars, and departs from it in others. Professor Huxley continued—Did the horse succeed the hipparion? Was it conceivable that the one animal was struck out of existence altogether, and that the other was then created afresh out of nothing? Was it thinkable? If so, he might as well give up his theory altogether. Having proceeded thus far, the investigator turns with considerable confidence to his geological remains to look for the hypothetical ancestor of the hipparion. This ancestor was found in the anchitherium, and its remains were found in the lower miocene, but not in the upper as yet, so that there is a greater gap between the anchitherium and the hipparion than between the latter and the horse. In the anchitherium the leg bones are still more separated; it has three toes in the fore limb, the two outside ones being half as big as the middle toe, so that the foot somewhat resembles that of the tapir. This animal, therefore, has the fore foot which theory requires that it should have. In the hind leg the bones are more divided than in the case of the hipparion, the hinder feet have three toes, and the teeth have not the plasticity of those of the horse, but approach more nearly to those of the ordinary type. Thus in these three animals there are proofs of gradual progression in teeth, hind legs, and fore legs, all the rest of the organisation of each being horse-like. He submitted then that it was impossible to obtain evidence more complete in kind than this of the pedigree and origin of the horse. But he wished to go a little farther, and look a "over the edge of certainty," to get some idea of what is lying on the other side. He then pointed out that in the eocene period there are remains of animals which are probably remote ancestors of the horse; the plagiolophus minor to wit. This animal more approaches the rodents in type, but it differs from the horse only in degree, and not in kind. He concluded by remarking that if Darwin's doctrine is made out in this one case of the horse, it is strong evidence that similar modifications have taken place in all cases.

MRS. HARDINGE'S MEDIUMSHIP.—Mrs. Hardinge is now lecturing in Boston, United States, and she will be there for the next three weeks. At Washington she drew very crowded and fashionable audiences, and was besieged with visitors, including a great many members of Congress. She has accepted engagements in different parts of the States which will detain her there all through the autumn, so she cannot visit England again till next winter at the earliest.

MR. D. D. HOME.—Mr. Home has during the past month visited both Glasgow and Edinburgh, where his public readings and private *séances* all passed off with much popularity and success. Mr. Home is a capital reader, and has the power of keeping up the interest of the audience; a hall of large size, however, tells somewhat against his style of speaking, which in such cases should be rather slower and louder to be clearly heard by all. These remarks are not applicable to his mode of delivery in rooms of ordinary size. Mr. Home, after leaving Scotland, visited Bristol and Malvern. He is now in London, and last Monday took part with Mrs. Dauncey Maskell in some dramatic readings at the Milton Hall, Camden Town. There was a very good attendance. He will give public readings at Hanover-square Rooms on April 27, May 4, and May 11.

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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.

FRIDAY, APRIL 15, 1870.

THE PRINCIPLES OF SPIRITUALISM.

The great question "What do spirits teach?" is one which, perhaps, no two Spiritualists will answer alike. The fact is that the next world, like this, is a wide and busy one, with little uniformity in it, and each medium is in communication with those spirits who in some respects are allied to him in thought. Dissimilar natures, with no one predilection in common, do not attach themselves to each other from the simple circumstance that they would derive no pleasure or profit from such an unnatural union. It is just the same with spirits in the body, for people utterly at variance with each other do not generally associate together. If an inhabitant of the Moon came for the first time to the earth, and asked "What do the inhabitants of this world teach?" he would not find much uniformity in the replies, whether his questions related to politics, religion, habits of life, customs, dress, or any other subject. But if he questioned only those spirits who were allied to himself in opinion, because he was not sufficiently developed to wish for truth from all sources, then he would receive replies which would give him the most pleasure. Because of these variations of thought among spirits the literature of Spiritualism will be found to teem with an infinite variety of spirit teachings, abounding, of course, in discrepancies.

In this world there is no uniformity, and there never will be, for a most tame and miserable place would it

be did everybody think alike; therefore that straining after uniformity which has ever been a leading feature of the theological world, is at variance with the laws of nature and must fortunately be an utter failure, soon to be numbered by men among the errors of the past.

But the hypothetical Man from the Moon, on questioning people living upon different parts of the earth, would soon find that they had a few things in common, namely, two legs each, one nose, a head, language, sensitiveness to pain, and so on. In like manner there are a few general facts clearly established by Spiritualism about the world beyond the grave. For instance, as regards intelligence and goodness, no change is made in the nature of a man when he parts with his earthly body for ever. The ignorant and imperfect man is ignorant and imperfect still. What an enormous benefit Spiritualism will confer upon the world when this one fact becomes a matter of absolute knowledge to every human being! Such knowledge will give a great impetus to educational movements, and tend to overturn those evils which now retard progress in this plane of existence. Men will learn the necessity of perfecting the physical body, by means of proper food, clothing, and training, in order to facilitate the earlier development of a perfect mind and spirit; they will, therefore, abolish those evils which necessitate poorhouses and prisons. In a child the physical body has first to be developed, then the mental faculties enter more prominently into the life of the individual, and lastly the spiritual faculties put forth their buds and blossoms, just like the growth of a flower. Just so far as man does anything to check the perfect development of body, mind, or spirit will he break the laws of nature and cause unhappiness, for the breaking of such laws necessarily entails punishment. Another broad fact respecting which all Spiritualists are tolerably well agreed is that the state of man is one of eternal progression, and that the popular doctrine of eternal punishment is untenable; even those who are strongly tied to popular English orthodoxy for the most part concede the latter point. Spirits also teach widely the necessity of cultivating the faculties of affection and love, and point out that the best of introductions to the spirit world is the power of looking back upon a well-spent life upon earth. In the next world, as here, the true measure of the value of an individual to the community is his "use." Swedenborg told how the angels are happier in proportion to the increase in their usefulness. Very many years of research and experience will have to pass away before we see the full fruit of the teachings of Spiritualism. Doubtless Spiritualism resembles rain, sunlight, and all other blessings coming from the Almighty, in that it will do good alike to all the dwellers upon earth, and not to one man to the exclusion of some thousands of his neighbours.

FREEDOM OF EXPRESSION OF THOUGHT.

At a public meeting, a report of which is published in another column, Mr. John Jones, of Enmore Park, raised the question whether it is not the wisest plan to keep entire silence on the subject of theological creeds at public meetings in connection with Spiritualism, in order to promote the rapid spreading of the movement. Spiritualists hold all kind of theological views, so do some of their spirit friends; hence there is a tendency on the part of speakers to promulgate their own opinions as the teachings of Spiritualism. Listeners who hold theological opinions different from those of the speakers are often not pleased with what they hear, and are deterred from inquiring into the subject. Hence the remedy of "silence" has been suggested.

In the first place, the plan is impracticable. Among the great mass of Spiritualists disseminated all over the United Kingdom it is impossible to bind the tongues of so many people, and to get them to agree to hide that which is in their hearts. Even if all did agree to keep silence about creeds, the public would of course rise at public meetings and put questions on that subject, and then what would the gagged speaker on the platform do? There is no such thing as uniformity in nature, and there never will be. No two blades of grass were ever made exactly alike, neither were any two individuals. In the days of old, priests and popes tried to secure uniformity by terrible persecution, and in later times by political and social oppression; Mr. Jones wishes to secure it by "agreement." It is impossible, because it is unnatural, and being unnatural, it is not good.

In the second place, concerted silence would do harm to the Spiritual cause. A year or two ago, the cholera broke out with considerable virulence at Llanely, and to abate the alarm, or for some other reason, the publication of accurate returns of the real number of deaths per week was suppressed. Consequently rumour multiplied the number of deaths by twenty, and it was popularly supposed in many parts of Wales that the chief feature of the town of Llanely was the number of coffins to be seen about the streets at all hours of the day. Supposing universal silence on one particular subject could be maintained among Spiritualists, the public

would raise rumours about our being a secret society, founded on Jesuitical principles, established for very terrible purposes, including machinations for the overthrow of the Church, the State, and the Constitution, as well as other things which result in filling the pockets of landowners, lawyers, and other useful individuals, things which are consequently sacred, and on no account to be examined by the reasoning powers of common people.

In the third place, the plan would recognise the false principle that it is right to fetter the free expression of honest thought.

Without doubt there are plenty of people who get angry when they have to listen to opinions at variance with their own; but this is entirely due to defective education. If they were properly educated, they would know that difference of opinion adds to the general happiness of a community just as difference of colour adds to the beauty of a garden of flowers. When people quarrel with each other because they do not think alike, it is a proof that they are not of a very high type, and when one man tries to fetter the freedom of speech of his neighbour, it is the mark of a tyrannical disposition, which may perhaps be hereditary as containing too much of the savage element, but which nevertheless may be eradicated by proper education.

Why not tell the public that Spiritualism teaches affection and love, that spirits are of different creeds and of no creed at all, so that Spiritualists have agreed to be friendly and not to quarrel with each other about theological notions, consequently that arrangements have been made for Mr. Peebles, to lecture one evening, Mr. Shorter the next, Mr. John Jones the next, to the same audience from the same platform, notwithstanding theological differences? A practical example like this would be very refreshing to the public, who are getting sick of creedal quarrels, and it would show them that there is something unusually good in Spiritualism to produce such fruit.

Though many may for the moment think this plan a wise one, we have not the slightest faith that it will be practically carried out to any great extent. In the present state of national education, divisions and sects must spring up among Spiritualists, in obedience to the same great unseen mental and psychological laws which create divisions in all other large bodies of people, and we are not prepared to say that this separation will not do good. Each sect will drive its own branch of Spiritual Theology with more force and rapidity among outsiders harmonising somewhat with itself, than would be the case if the whole body of Spiritualists worked together under an agreement to wash all colour out of the platform oratory. Spiritualism should train up individuals who are not afraid to speak their opinions freely, and should train up listeners who can hear honest opinions at variance with their own without experiencing any increase in the temperature of the blood. Whence arises that anger so often felt by individuals when principles believed in by themselves are attacked? It arises from an innate dread that the said principles are not strong enough in themselves to bear rigid examination. Supposing every mortal man at a public meeting denounced as impossible the fact that the earth is a globe, would that raise anger in the breast of the Astronomer Royal? Not a bit of it. Professor Airy would let them all shout till they were hoarse and remain quite cool, because of his knowledge that the truth must in time bring them to their senses. Supposing, on the other hand, they attacked some pet theory of his own, respecting the truth of which he himself had a lurking doubt, then he might feel his blood beginning to boil, because, in effect, the meeting would be publicly questioning the value of his own judgment. Angry advocates are usually allied to unsafe causes.

Of course the same principles of action at public meetings which promote the interests of Spiritualism will have equal or more force if adopted in Spiritualistic publications, yet, as a matter of fact, none of the periodicals have been at all neutral. The scientific tone of this journal pushes Spiritualism with more force into scientific and learned circles than would be the case were no such engine at work. When, after years of hard work, expense, and study, philology digs a little absolute unquestionable knowledge out of the mist and myths of past ages, demonstrating a little about the creeds of pre-historic times, it does not create a favourable impression among thinking people to know that the creedal papers will altogether suppress or garble such discoveries. Very few, if any, newspapers connected with the spiritual interests of man would dare to let their readers know the absolute evidence given at the Royal Institution by Professor Max Müller, that the pre-historic Semites, from whom the Jews, Babylonians, Arabs, and Ethiopians branched off, worshipped a plurality of gods and goddesses. Now, when the scientific world knows perfectly well that the majority of theological journals will most certainly hide such established facts from their readers, of course it is a pleasing novelty to them to find that some of the journals connected with Spiritualism do not fear the publication of truth. This illustrates what has already been stated, that want of uniformity tends to push Spiritualism more rapidly in particular directions than would be the case were it possible to wash all theological colour out of Spiritualism as presented to the public.

Probably all are agreed that Spiritualism teaches the cultivation of the perfection of the body, the mind, and the spirit, and the adoption of practical methods to surround each of them with the most favourable conditions for perfect growth. In such case those who publicly aid Spiritualism should give attention to subjects relating to food, clothing, housing, means of subsistence, education, science, reason, affection, and that love which at present does not abound to the extent it should do upon this earth.

These ideas are not put forward dictatorially, for there is no doubt that the questions raised at the recent public meeting by a Spiritualist much respected by all of us, require very careful consideration from all points of view. The fettering of liberty, unless some very great and sure advantage is to be gained, is a very serious thing. To some extent also Mr. Jones will gain his point, for there is no doubt that the knowledge that some few earnest Spiritualists think it best to abstain from speaking about the relations of Spiritualism to creeds of words, will tend to make those who do speak on the relationship more temperate in their language than would otherwise be the case. While correspondence about this relationship appears in this journal we will take care not to give too much space to those who write in an angry or sarcastic spirit; but we do not feel justified at present in stopping a reasonable amount of expression of freedom of thought.

MRS. MARSHALL'S MEDIUMSHIP.—On inquiry at the residence of Mrs. Mary Marshall we have been informed that the rumour that she has given up paid mediumship is not true, but that she is out of town for a week or two.

Poetry.

SPIRIT POETRY.

The following is an extract from a "Lyric of the Morning Land," given by spirits through the mediumship of Mr. T. L. Harris. The quotation we make may be applied to objections often made to dark séances:—

"The spiritual ministry of night
Is all unknown. Day rules the sensuous mind;
But night the fettered spirit doth unbind,
And through the silver palace-gates of light,
In dream and trance she hears the soul away
To the wide landscape of the inner day.

* * * * *

The souls of men are wanderers while they sleep;
And life's continuous current ever flows,
Whether to outward bliss the pulses leap,
Or languid glide in silence and repose.

* * * * *

The charmed islands of the Asteroids
Are nearer far than Ceylon or Cathay;
For angel hosts, who throng the seeming voids
Of visible space, the human heart survey,
And weave meanwhile such blessed spells, that they
Touch with their subtle sense the inner mind,
And all the fettered inner wings unbind,
Till we rise at their call,
Leaving Earth all behind,
And are borne to the hall,
Where the soul is refined
From the grossness of Earth, and made free as the mind."

The following quotations from one of the poems given through the mediumship of Miss Lizzie Doten describe the death of the communicating spirit, and his entrance into the next world:—

"'Twas the ominous month of October—
How the memories rise in my soul!
How they swell like a sea in my soul!
When a spirit, sad, silent, and sober,
Whose glance was a word of control,
Drew me down to the dark Lake Avernus,
In the desolate kingdom of Death—
To the mist-covered Lake of Avernus,
In the ghoul-haunted kingdom of Death.

"And there, as I shivered and waited,
I talked with the souls of the dead—
With those whom the living call dead;
The lawless, the lone, and the hated,
Who broke from their bondage and fled—
From madness and misery fled—
Each word was a burning eruption,
That leapt from a crater of flame—
A red lava-lake of corruption,
That out of life's sediment came.
From the scorching nature God gave them,
Compounded of glory and shame.

"It was there the Eumenides found us,
In sight of no shelter or shore—
No beacon or light from the shore:
They lashed up the white waves around us,
We sank in the water's wild roar;
But not to the regions infernal,
Through billows of sulphurous flame,
But unto the City Eternal,
The Home of the Blessed, we came."

Arriving at the gate of the Beautiful City, one of the company, "a proud prelate," addresses—

"A beautiful, beautiful child,
A golden-haired, azure-eyed child,"

who is standing "in the midst of the mystical splendour," and he claims to be admitted to heaven by virtue of his sins having been forgiven, and his soul washed clean by the orthodox method:

"The child stood in silence and wonder,
Then bowed down her beautiful head;
And even as fragrance is shed
From the lilies the waves have swept under,
She meekly and tenderly said,
So simply and truthfully said:
'In vain do ye seek to behold Him;
He dwells in no temple apart;
The height of the heavens cannot hold Him,
And yet He is here in my heart—
He is here, and He will not depart.'

"Then out from the mystical splendour,
The swift-changing, crystalline light,
The rainbow-hued, scintillant light,
Gleamed faces more touching and tender
Than ever had greeted our sight—
Our sun-blind, death-darkened sight;
And they sang: 'Welcome home to the kingdom,
Ye earth-born and serpent-beguiled!
The Lord is the light of this kingdom,
And His temple the heart of a child—
Of a trustful and teachable child;
Ye are born to the life of the kingdom—
Receive and believe as a child.'"

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,—The illuminated mind of the spiritual Swedenborg enabled him to perceive that truth ought not to be accepted as truth on authority; but only because it is seen to be truth: and with a calm confidence in the power of truth he gave his philosophy to the world. Future ages will reveal how much progress owes to Swedenborg's majestic utterance.

The majority of my brethren, who desire to follow Christ,—to live as He lived—and thus elevate themselves and their fellows, deem it incumbent upon them to believe every statement they find in the Bible, because—it is in the Bible. Thus, they stultify their own God-given power, reason; and deface the glorious image of God—intelligence, in which they were created.

What is the Bible that such implicit confidence should be placed in it? A selection by Ecumenical Councils from the writings of various reformers. And so unsatisfactory was the decision of one council that another reversed it; which reversal was altered by another, and this again by another and another. Thus, what was, and what was not, the word of God, was determined by a majority of votes. In the same manner it was authoritatively decreed that Jesus Christ is God; the Council of Nice being convened for the especial purpose: this is history as reliable and well authenticated as that of the life and death of Jesus.

"But," my friends may say, "the inspiration of the writings was not destroyed by the votes of the Councils." True—granting the inspiration—no vote of Council could add to or take from it; but which manuscripts were to compose the Bible was determined by the reasonableness of the reasons, urged in their favour. And these reasons were the result of the reason of the men urging them. Surely, we, men endowed with reason at least equal to that which determined the Scripture canon, may examine the selection of the Bishops of the Church, and reject all that nature,—God's unerring word

—and reason, show to be inconsistent with our highest conception of deity!

The "Thus saith the Lord," of Moses, when the saying is opposed to what we know of the divine attributes, is as little binding on a true child of God as the "Thus saith the Lord" of Brigham Young. But a statement such as this, "I, the Lord thy God am a jealous (?) God . . . visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate (?) me," is worthy of heed, because it makes known the law of nature, inheritance, a better understanding of which would help humanity to improve. Darwin, on this subject—an authority equal to Moses, and revealing more—says, ". . . a child often reverts, in certain characters, to its grandfather or grandmother, or other remote ancestors. . . . a peculiarity is often transmitted from one sex to both sexes, or to one sex alone; more commonly, but not exclusively to the like sex." This is inspiration, alike in the "Bible" and in the "Origin of Species."

I cordially agree with my valued friend, Edmund D. Rogers, that the Bible is inspired; but I also believe in the inspiration of the reports of the Royal Institution meetings. I believe likewise in the divinity of the Lord Jesus; and equally so in the divinity of all mankind: but I do not believe in, and I protest in the sacred name of humanity, and "of reason heaven descended," against the Nicæne Trinity—

God the Father, Holy Ghost, and Son;
Mysterious Godhead! Three in one,

and the spiritual degradation which it fosters. Patience! It has within itself the seeds of its own downfall in its utter absurdity.

My courteous opponent, J. G. Gerrans, reveals this absurdity when he speaks of "rescuing a sinful world from its lost condition" by "such a trifling operation as the impregnation of the germ of a human being."

This is done by the Creator to secure the "immaculate conception" of—himself; He, thereby being enabled to live a human life (without sin), and having done nothing worthy of death, voluntarily dies!! Thus He is enabled, with justice, to forgive, for His own sake, any sinner who, feeling himself one, may desire forgiveness; such forgiveness securing to said sinner his right to enter heaven after death. The only condition necessary to enable the forgiveness to take effect being—faith.

He who "spake as never man spake" did not so teach. When asked what must be done to inherit eternal life (heaven—happiness), said,—"Love God; love your neighbour: this do and you shall live."

Eternal life in exchange for faith? Never! Love to God, manifested by love to man, alone wins it.

"Salvation by faith" tends to foster the animal selfishness of human nature. Ministers of this religion, so called, stand by the bedside of departing murderers, adulterers, whore-mongers, extortioners, and hypocrites, and, well knowing their past lives, assure them, as God's ambassadors, of a joyful entrance into heaven if they will even now believe on the Lord Jesus Christ. Whilst, on the other hand, a man whose life and substance have been spent in doing good is told by the same self-appointed ambassadors from heaven that his works will "damn" him, and there will be no future happiness unless he believe in the Nicæne Creed.

These teachings permeate society, and humanity, whose early manifestations are always selfish, believing them, is encouraged in its selfishness; because heaven can be won by any cruel, callous, sensual, grey-headed sinner, who has "faith!" and this religion—the outgrowth of creeds—is said to be taught in the Bible. O, God, how long!

Spiritualism (as I understand it) does not recognise the Nicæne Creed, nor partial inspiration, nor divinity in one man only. It has no heaven for the believer, no hell for the worker. It knows no devil but ignorance. It sees no evil in any man, but much error—the result of ignorance. Its saviour is wisdom, access to whom can be obtained only by walking with experience, with whom all must walk. Therefore, Spiritualism joyfully looking forward to the time when all by experience will know the Lord, gives "progress" as its watchword, and inscribes on its banner of light "Excelsior."

South Stockwell, April 7th, 1870. C. W. PEARCE.

FOOD.

SIR,—A friend having sent me a copy of the seventh number of THE SPIRITUALIST, my eye was caught by the following sentence in a notice of *The Food Journal*: "It is a principle in political economy, 'the cheaper the food the lower the wages of the population,' therefore it is to the money interest of capitalists that the bulk of the people shall be supplied with cheap rather than pure food." Now, Sir, I have been for more than thirty years a diligent student of economic science, and I hereby declare that, except from advocates of the abolished corn laws, I never have heard of this alleged "principle in political economy." I am further prepared to maintain that it is the very reverse of the truth. It is, indeed, the interest of the capitalist, as of the whole community, that food should be cheap, because, the dearer food is the smaller is the fund for the purchase of all other articles whatsoever; but it is also to the interest of the capitalist that "the bulk of the people should be supplied with pure food," were it only that they may have health and strength to do the work for which they receive wages. I abstain from further comment upon your interpretation of a science with which I have not hitherto imagined that "Spiritualism" is at all concerned.

W. B. HODGSON, LL.D.,

Emeritus Examiner in the London University.

March 18th, 1870.

[The foot-note shows that four of the greatest English political economists hold opinions other than those of our correspondent about the principle—"The cheaper the food the lower the wages of the population."]

Mr. Hodgson says that he denies the principle, but he perhaps meant to say that he admits it in full, but questions the conclusion we drew from the principle, namely—"that it is to the interest of the capitalist that the food of labourers should be cheap rather than pure." In the foregoing letter he

* "The money price of labour is necessarily regulated by two circumstances: the demand for labour and the price of the conveniences and necessities of life. . . . Though the money price of labour, therefore, is sometimes high where the price of provisions is low it would be still higher, the demand continuing the same, if the price of provisions was high."—Dr. Adam Smith's "Wealth of Nations."

"A rise in the price of raw produce may not be followed by a rise of wages, yet, speaking generally, the one is always consequent to the other. The cost of food is the main regulator of wages."—J. R. McCulloch.

"Another opinion often maintained is that wages (meaning of course money wages) vary with the price of food; rising when it rises, and falling when it falls. This opinion is, I conceive, only partially true. . . . Dearness or cheapness of food, when of a permanent character, and capable of being calculated upon beforehand, may affect wages."—John Stuart Mill.

"The food of a labourer has a powerful influence over that part of the rate of wages which is relative to his maintenance. If his customary food is costly, his wages will be proportionate, in so far as they designate the amount necessary to his subsistence."—James E. Thorold Rogers, M.A., late Professor of Political Economy at Oxford University.

admits this to be a disputed point, in which case, as it is a matter of much public interest, it had better be well sifted in the columns of the *Food Journal*.

When a spirit is disembodied no change takes place in its intellectual powers, and good pure food to produce a good pure body aids in the production of a properly developed mind. The spirit body also is produced by natural processes from the earthly body. To grow a rose to perfection it is necessary to attend to the growth of the stem, and to the quality of mould round the roots, and not to the development of the bud alone. If Spiritualism taught us to neglect our bodies and our duties on this plane of existence, in the fancy that such neglect prepares us better for the next plane of existence, it would be little better than the teachings which it is about to supplant. We cannot give Mr. Hodgson the knowledge he requires in a short note like this, so refer him to text books on the subject.—Ed.]

THE SYMBOLICAL LANGUAGE OF SPIRITS.

SIR,—After reading Mrs. De Morgan's valuable book, *From Matter to Spirit*, I was much perplexed by her somewhat mystical assertions that the language of spirits is symbolical, and that when they speak of "flowers," "bells," and other objects, they do not mean what they say, but mean "truth," "purity," or something which, by a great stretch of the imagination, may be supposed to be indicated in some obscure way, by the thing they name.

Once I asked John King whether he meant what he said, when he talked about his paper-tube and other things, or whether his language were symbolical. He said that it was not symbolical, and that he talks to us as we talk to each other. On the other hand, I once put the same question to the spirits who were communicating through the trance-mediumship of the Rev. J. Murray Spear, and they replied that their utterances as they reached us were very symbolical, and but imperfect representations of what they wished to say.

If anybody can give information on this subject, I think it one from which it is necessary to clear away all mystery as soon as possible.

April 13th, 1870.

X.

TRANSMISSION OF MESSAGES BY SPIRITS.

MR. THOMAS EVERITT, of 26, Penton-street, Pentonville, is in the habit of keeping a diary in which he notes down at the time the more important manifestations and communications received through the mediumship of Mrs. Everitt. In that diary he recorded at the time how, on December 8th, 1868, at a séance at which he, Mrs. Everitt, Miss Dixon, of Moorgate-street, Mrs. Emma Hardinge, and others were present, the latter lady, who is a good seeing medium, said, "There is a coloured person here who has been wishing me for some time to tell you he is from your friend, Mr. Meers." Mr. Meers, with his wife and family, were at that time at sea on their way to New Zealand. Mrs. Hardinge said that the spirit before her was "the lowest and blackest sort of savage she ever saw, but good at heart." Mrs. Everitt was then entranced, and the spirits by direct writing, without the intervention of mortal hands, wrote with a pencil, "Your friend has been ill. They have had bad weather, and will have more, but you will have a direct message from him; he was at the conference last night but only one person saw him." Mrs. Everitt afterwards said that at the meeting at Gower-street on the previous evening she thought she saw the spirit or "double" of Mr. Meers, but was not quite sure as to its being him. The spirits also wrote, "His wife has been ill, but she is getting better; they are going fifteen knots an hour. Put down the time and date." The dark spirit then gave the name of "Zambia," and said to Mrs. Hardinge, "Send a message to him and I will take it." A message of love and good wishes was sent, and Zambia said, "He thanks you but you will have a direct message from him." Mrs. Hardinge and Mrs. Everitt then both saw Mr. Meers, and received a short message from him, containing, however, nothing but generalities.

At another séance held January 7th, 1869, the spirits wrote through Mrs. Everitt's mediumship, "Your friend has been very ill since you last heard from him; he is better now. His wife is well, so are the children. They have had rough weather, but soon will be in calm water, and you will very likely hear from him."

So much for what took place in England. Mr. Everitt, of course, like all other Spiritualists, knew the unreliability and want of precision incidental to many spirit messages, so he wrote to Mr. Meers the particulars above stated and inquired into the accuracy of the statements. Now it so happened that Mr. Meers also kept a diary while on board ship, and in his reply to Mr. Everitt in a letter dated October 28th, 1869, Rosina Cottage, Graham-street, Dunedin, he gives the following verbatim extract from his diary written on board ship:—

December 8th, 9th, and 10th.—On the first two days I was unable to write, owing to the roughness of the wind and ocean, a heavy gale blowing almost without ceasing. My wife as bad as ever; myself worn out and dispirited. This morning, the 10th, the wind still against us, and the sea very heavy. Annie as bad as yesterday, the children better. Last Tuesday night [December 8th, 1868] saw a black spirit named Zambia.

When Zambia appeared, Mr. Meers, who is a medium, went into the trance state, and Mrs. Meers says that a great deal of talking then went on between him and Zambia, but she forgets now what it was all about; that Mr. Meers remarked that Zambia seemed to be of the same tribe as some black spirits he had once seen with Mrs. Hardinge, one of whom she called, he thought, by the name of "Arrowhead." Mr. Meers, when in his normal condition, like most other trance mediums, conscious clairvoyants excepted, remembers nothing he sees, says, or does while in the abnormal state. Mr. Meers then, in his letter, gave also the following "abbreviated" extract from his diary:—

On the 11th less wind and sea, and I wrote some poetry on the improvement. On the 12th a most terrific gale. On the 13th a heavy gale and frightful sea; poor Annie and all the children as bad as ever. On the 14th, 15th, and 16th could not write yesterday or the day before; there is now a heavy sea and adverse winds. Annie no better. When will things improve? God only knows. Saw Zambia again yesterday; he said if he had a black skin he had a white heart.

Then he gives another verbatim extract from the diary:—

January 6th.—Annie very unwell; fresh breeze and very hot. Saw the spirit Zambia; he wanted to communicate, but I could not take the idea of [from] him.

Such are the particulars which Mr. Everitt has forwarded to us, and the main fact is that "a black spirit named Zambia" appeared and gave his name to certain persons in London, and to other persons at sea somewhere between England and New Zealand. Also that the circle in London received information about the weather the ship was encountering, and about the condition of some of the people on board. This is a case in which the ship's log might also be called in to give evidence.

The vessel in which Mr. Meers left England, started from the East India Docks, November 20th, 1868, and her name, Mr. Everitt thinks, was the "Queen," or the "Ocean Queen." Thus at the time of Zambia's appearance, the ship was about eighteen days' sail from land.

THE PSYCHOLOGY OF "REVIVALS."

ACCOUNTS of what are called "revivals" are too numerous and too well attested to be destitute of any real foundation, and these abnormal psychological outbreaks may be explained without much difficulty.

When a professional mesmeriser, or biologist, wishes to bring the susceptible persons in a public audience under his control, he first of all has great strength of will, which qualifies him for the work. He tells the audience imperatively that he has the power of obtaining control over some of them; next the lights are somewhat lowered, slow music of some kind is introduced; then he makes "passes" with an outward movement of his hands and arms, followed by an inward movement of those members, as if drawing the observers towards him by invisible cords. Soon, a glassy stare is visible in the eyes of those in the audience who have the most "negative" dispositions; he fixes his own eagle eyes more especially upon these, and the sensitives, after making one or two incipient starts, rush through all obstacles to the platform. In fifteen or twenty minutes he may thus bring a dozen or two persons upon the platform, and he has the "wills" of all these sensitives more or less under his control. Then he makes them perform various antics, if the taste of the spectators be not of a high order, or he makes rational experiments if those present appreciate such a course; in fact, the auditory is usually the great governing power influencing the character of the "entertainment." When he has finished with his sensitives he flaps them over the face with a handkerchief, adds a little stamping with the feet, if the subject be difficult to arouse, and orders him to "wake up," which is equivalent to saying, "I give you your will back again."

How or why he is able to exercise such powers over another, neither he nor anybody else knows at present. The facts stand, and that is enough for our present purpose.

The Revivalist preacher is always a very earnest man, with strong will-power. The people who are present at his ministrations, having heard of the results of his previous labours, attend under the impression that a mysterious power is working upon them, and the earnest words of the speaker, supported at intervals by the solemn music of the hymns, furnish nearly all the conditions necessary to bring the most negative minds present under his control. A newspaper reporter, a matter-of-fact individual not likely to be led astray by imagination, tells us that he once out of curiosity attended one of the revival meetings which broke out several years ago, at the Wesleyan Chapel, Merthyr. Not only did he find at work all the conditions we have stated, but, to use his own words, "the gas was half-mast high, and the scene was very impressive." Here, then, was the favourable condition of subdued light superadded. The glassy stare, as well as tears, came into the eyes of some of the sensitives, whilst respectable men, completely under the influence, rose from their seats and walked up and down the aisles singing or praying. One of them sang that his "feet were in the miry clay."

The Revivalist preacher is, in fact, a powerful biologist, though he may not know it himself, and if, while the subjects are under his influence, he imperiously exclaimed "See, the angels of heaven are descending through the roof!" the most sensitive of his patients would see them so descending, just as a biologist can tell his subjects that they see a flight of pigeons; whereupon they fancy that they do see them, so set up a melodious whistling.

Some of the sensitives upon the platform of the biologist are less under his control than others, and even in the scene at Merthyr, of which we have spoken, a positive mind present felt that "the scene was very impressive." We all more or less are subject to the effects of mesmeric influences, and those who blindly or implicitly follow the guidance of any political leader, preacher, or newspaper, have minds of too negative a character to perform the best work for their own present or future welfare. We take it that every living person should be an individual, and not a part of somebody else; that independence of thought and action should govern every living soul as much as possible, for those who search their own spirits will receive higher and purer teachings from the Master of Spirits than they can get from any external source. The bodily, mental, or spiritual food which best suits any one individual is not the best for any other, there being no uniformity in nature. When men look within instead of without themselves for guidance, the motive power ruling their acts will be of a higher nature than is derivable from any other source. While searching for this independence, of course the limit set up by nature will at last be reached, and, in spite of all, we shall find that as gregarious animals, we must still depend much upon each other for the perfection of the general happiness.

JUDGE EDMONDS is ill, and confined to his bed with a lingering complaint, but his mind is as active as ever, and he still writes on the subject of Spiritualism.

SPIRITUALISM IN AUSTRALIA.—A copy of *The Australasian*, an influential Melbourne newspaper, has been forwarded to us, and it contains a whole page devoted to the subject of Spiritualism. The copy is dated December 25th, 1869. The writer gives a very fair and impartial description of Spiritualism and its teachings, and among other things he says:—"As was to be expected, during the years it has been progressing Spiritualism has met in the United States with vehement opposition and criticism. Works have been published by writers of considerable reputation, attempting to refute its philosophy, and occasionally travelling mediums have been detected in the practice of imposture and trickery. The fact, however, which arrests our attention is that, in spite of searching investigation and severe criticism, Spiritualism is advancing with evident rapidity, and bids fair, before the lapse of many years, to become the dominant religion of the country. . . . It ought to be recognised that Spiritualism, whatever may be thought of the marvellous hypothesis upon which its philosophy rests, is calculated to exercise on mankind an elevating and not a debasing influence. Admitting, for illustration sake, its astounding premises, that it is the mission of that modern miracle-worker—magnetism [mesmerism?]-to bridge over the gulf that has separated the mundane from the spiritual spheres, and that this junction is to be regarded as natural, not supernatural, its teachings partake of the very essence of Christian morality. Its scheme of ethics is, in fact, naked, uncreedal Christianity. It culls from all religions of the past and present their best and loveliest principles, and seeks to bring them into harmony with the latest developments of science. It is this which doubtless has caused it to fascinate so many noble intellects among our American brethren."

DR. J. R. NEWTON.—Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood, has favoured us with the following extract from an article of his which he states will be published in the next number of the *Spiritual Magazine*:—"In a second letter which I have just received from the eminent healer, Dr. Newton, he announces his intention of leaving America for England on the 27th of April, and he may therefore be expected in London before the middle of May. This excellent Christian philanthropist informs me that he intends to remain in England for a year, and that his powers will be devoted to healing, without fee or reward of any kind, all sufferers who may seek his aid. I am told by a correspondent that Dr. Newton has not only acted on this principle for some time past (during which period he has made many miraculous cures) but that he has also dispensed a large amount in charity amongst his afflicted brethren. Such single-minded and unselfish devotion to the cause of suffering humanity commands our highest respect. And as I am sure it will be agreeable to the feelings of a large portion of the Spiritualists of England to meet Dr. Newton as soon after his arrival as may be convenient to him, I shall make arrangements forthwith to give the worthy Doctor a public reception, to be held at the Assembly Rooms, Harley-street. For this purpose I solicit subscriptions to defray the necessary expenses, and shall give priority in the distribution of cards of admission, to the extent of the accommodation at my disposal, to those whose names I may receive, and in the order in which they may be sent to me. The surplus I propose, with the sanction of the subscribers, to contribute to the support of Mr. James Burns's Institution, Southampton-row, and, if in my power, to aid any other Spiritual movement which may require assistance."

PHOTOGRAPHING THE "DOUBLE."—A correspondent has been kind enough to send us from Glasgow some voluminous documents recording some experiments made in private a few years ago to obtain genuine spirit photographs. As permission to publish the names and addresses of the witnesses is not given us, the statements will necessarily carry less weight than would otherwise be the case. The experiments were made in 1864, and caused some discussion in the Glasgow newspapers. Instead of obtaining photographs of spirits, a photograph of the "double" of the medium was obtained. The medium, it is stated, was asked by the spirits to stand in one position in front of the camera, which he did for several minutes, and then went into the dark room to prepare the sensitive plate. The piece of glass used was new, and had never had any picture upon it before. The plate was then exposed by the medium, who stood behind the camera, and a picture was obtained with a phantom image of himself, standing halfway between the camera and the background, in the position actually occupied by him before the plate was sensitised. Afterwards, at "circle," long communications were made, trying to explain how the picture was produced. One of the spirits said that one of the necessary conditions was that the chemicals on the plate should be well saturated by the unseen emanations from the medium, which, however, are real enough to spirits, and to them seemed to produce a viscosity of the chemicals. Then, when the spirit image falls upon the surface "cohesion" takes place, and in the development silver is rapidly deposited on this superstructure. After the medium removed from before the camera it was asserted that he left emanations having his own external shape behind him, and this was the cause of his likeness in particular being photographed. Of course all this must be received with considerable caution, the chain of evidence being incomplete, and we only publish these statements for future reference, because they may be useful hereafter in tending to confirm or contradict other communications on the subject. We have the name and address of the gentleman who owns the documents, so that they will doubtless be obtainable should further information from other sources prove their contents to be of value. Within the past month we have received such well-authenticated evidence of the reality of spirit photographs that little doubt remains that such manifestations must be included among the powers developed in the mediums of modern times, and that the theory of imposture is untenable. Very much better "ghost" pictures can be produced artificially by photographers than those produced by genuine manifestations; the latter pictures differ entirely from the former in character.

NEW SPIRITUAL PERIODICALS.—An announcement has been made that *Daybreak* will in future be published weekly, under the new name of *The Medium*. There is not room for a weekly supply of news of good quality in connection with Spiritualism at present, except at a very considerable loss of labour and capital, so that the step just mentioned is of a very enterprising character. Mr. Hudson Tuttle, one of the most clear-headed, scientific Spiritualists in the United States, and the editor of the *American Spiritualist*, is, in connection with Mr. J. M. Peebles, about to publish a *Spiritualist's Annual*, which is intended to be a handbook of Spiritualism throughout the world. It is intended to contain statistical matter relating to spiritual books, periodicals, mediums, séances, lectures, trance-speakers, and organizations, together with approximate estimates of the number of Spiritualists in all parts of the world. The first number will be out in the autumn of 1870, and Mr. Peebles desires information intended

for this annual to be sent to him at once at 15, Southampton-row, High Holborn, London, W.C. A new and cheap periodical in connection with THE SPIRITUALIST will be published in a few months' time, in order to give a quicker supply of news than at present; the copyright has been secured under the name of *The Spiritual News*. The new Australian journal on Spiritualism, *The Glowworm*, already shows signs of weakness, as it contains intimations that subscriptions to support it would be acceptable. We think this line of procedure false in principle.

MR. FRANK HERNE gave up paid mediumship more than six months ago, and does not now sit for manifestations for the public.

As the 15th of May falls upon a Sunday, the next number of THE SPIRITUALIST will be published on the preceding Saturday. Most of our new subscribers buy up the back numbers of the journal, so that if the demand for them continues as at present, they will all be sold off long before the present volume is completed. It is therefore necessary to repeat the caution to present subscribers, to get the back numbers they want at once and preserve them, for in a few months they will be out of print.

BABOO KESHUB CHUNDER SEN.—This gentleman, who is leader of the "Brahmo-Somaj," or "Worshippers of one God," in India, is now working as a missionary in London, and he will preach next Sunday morning at South-place Chapel, Finsbury. The service will begin at 11.15 a.m., and will be conducted by Mr. Moncure D. Conway.

MR. MORSE'S MEDIUMSHIP.—The Friday evening séances under the trance mediumship of Mr. Morse, still take place weekly at 15, Southampton-row, Holborn, W.C., and they are well attended. There will be no meeting there to-night. Next Thursday evening Mr. Morse will deliver a lecture under inspirational influence before the St. John's Association of Spiritualists.

CONFERENCE AT THE CAVENDISH ROOMS.—Last Sunday some Spiritualists and investigators of the phenomena of Spiritualism met in these rooms at three o'clock, to canvass the merits of the following proposition: "Resolved that Spiritualism is superior to any form of religious organisation in the world." Mr. Peebles opened the conference in an address of twenty minutes' duration; others followed, and for the most part agreed with the first speaker in the general tenor of his remarks; some differed however. There were twice as many persons present at this conference as upon the previous Sunday, and although there were differences of opinion, general harmony and good feeling prevailed. These Sunday conferences are to be continued.

THE DIALECTICAL SOCIETY.—One of the best physical manifestations witnessed by five or six members of the Dialectical Society at the same time, was the free motion of a great heavy table, in a good light, with nobody touching it, and all the persons in the room kneeling on chairs, so that their feet and legs were off the ground and all their hands in sight. No professional medium was present. The medium was a highly intelligent lady, the wife of the most determined opponent of the Spiritual theory upon the investigating committee. During the past four weeks the committee of the Dialectical Society has held two or three meetings with closed doors, but the members have not yet agreed as to the contents of the report which they will issue.

MR. SHEPARD'S MEDIUMSHIP.—Mr. Jesse B. Shepard, the musical medium, whose advent in London was noticed in our last, is giving Wednesday evening concerts at 15, Southampton-row, Holborn. His playing is very fine and Mrs. C. Berry has tested the spiritual origin of his playing, to the extent of proving that it is better when he and the piano are in pitch darkness instead of in the light. Still, what he does might be done by very skilful persons, without the aid of invisible friends, so this form of his mediumship is not of a convincing character to outsiders. As he is a genuine medium, we see no reason to doubt his statement that he personally knows nothing about music. His seeing mediumship is at times largely developed, and in another column will be found a narrative of how he described half a dozen or so of the spirit relatives of a gentleman who was a stranger to him. This was done so accurately that all the spirits were recognised, so Mr. Shepard came off with flying colours. We think him to be a good medium, with powers more fitted to be brought before experienced Spiritualists than before outsiders who surround sensitive media with unfavourable conditions.

SPIRITUAL RESEARCH.—Notwithstanding the vastness of the field of inquiry there are certain facts in Spiritualism which almost anyone can with care and patience establish. 1st. That those who have died, so far as the flesh and blood body is concerned, do still exist, and can under certain conditions make known to those still in the earthly body that they live and retain their identity and individuality. 2nd. That the next stage of our existence is one of progress—rapid with those who have been kindly natured and active here, and who act up to the law promulgated by Confucius 2,300 years ago, and adopted by every great subsequent lawgiver, namely, "Do unto another what you would that that other should do unto you." Progress is slow with those who have been brutal, slanderous, and guilty of high crimes causing great suffering, such, for instance, as that imperfectly expressed by the phrase "sharp practice." 3rd. It further seems to be beyond doubt that in man's next stage of existence he is unable to conceal his true nature, his body in that state being formed of what was his memory in this life. The whole of his acts and thoughts while on earth are constantly before himself and his neighbours so long as the consequences of those acts and thoughts remain in action.—Varley.

ANSWERS TO CORRESPONDENTS.

T. (Bloomsbury).—What force your letter contains is diluted over too large an area, and much of your communication would be uninteresting to new subscribers, unless the letter by Mr. Gerrans were reprinted by its side to show the points at issue.

A. B. T. (Lower Norwood).—Your letter presses as severely upon Mr. Gerrans personally as it does upon his arguments, therefore we can only publish it on condition that you add to it your name and address. People on both sides have a natural tendency to get angry over this Bible-Spiritualism controversy; hitherto, the letters have been reasonable and friendly, so we recommend you not to introduce sarcasm into the discussion. If the letters begin to assume a bitter tone, people may mistake this for a theological instead of a scientific journal. Had not you and other correspondents better turn your attention to the new question, whether it is judicious to discuss this subject publicly?

A. B. (Stoke Newington).—We are obliged to you for your unasked subscription towards the expenses of this new newspaper, but on principle cannot accept the same. The amount shall be returned to you, or papers to the value of the remittance be sent you, as you may decide.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home. The following was the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:-

"I, Oromwell Fleetwood Varley, of Fleetwood House, Beckenham, in the County of Kent, Esquire, make oath and say as follows:-

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

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

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

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

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

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

"C. F. VARLEY

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

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., 9, St. Mark's-terrace, N.W.; Professor De Morgan, 81, Adelaide-road, N.W.; Captain Drayton, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Essex, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmory-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:-

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

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

very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunsany. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

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

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1868.

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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