

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 59.—(Vol. III.—No. 20.)

LONDON: SEPTEMBER 1, 1873.

Published on the 1st and 15th of every Month; Price Fourpence.

Contents.

Spiritualism	306
Testimony of—The Dialectical Committee; Mr. C. F. Varley; Mr. A. R. Wallace	307
Testimony of—Lord Brougham; Lord Lindsay; Lord Borthwick; Mr. William Crookes	308
Testimony of—Mr. Serjeant Cox; Dr. W. Huggins; Mr. Edwin Arnold; Professor de Morgan; Captain R. F. Burton	309
Testimony of—Dr. Lockhart Robertson; Mr. S. C. Hall; Mr. E. L. Blanchard; Mrs. Honywood	310
Testimony of—Lady Cathness; Dr. Robert Chambers; Miss Douglas; Mrs. Makdougall Gregory; Lady Paulett; Mr. J. C. Luxmoore; Dr. Gully; Mr. Charles Blackburn; Mr. Benjamin Coleman; Mr. Gerald Massey; Mr. Eumore Jones	311
Testimony of—Mr. T. Everitt; Mr. William Howitt; Dr. Hitchman; M. Alexandre Aksakof; Mr. H. D. Jencken; Mr. 'Dunphy'; Dr. Speer; Mr. D. D. Home	312
Faraday and Tyndall on Spiritualism	313
Testimony of "The Times" and "Daily Telegraph" Newspapers	313
Testimony of Sir Charles Isham	314
Manifestations witnessed by—Napoleon III.; the Emperor of Russia; the Emperor of Germany	314
Signor Damiani's Challenge	314
Dr. Johnson, Lord Byron, and Tennyson, on Spirit Communion	315
Poetry:—The Poetry of Science	315
Correspondence:—Disturbances in a Vault in the Island of Barbadoes; Haunted Furniture; A Spirit Hand; A Prophetic Vision	316
Paragraphs:—Contradictory Spirit Messages; A Spiritualist's Picnic	319

THE CHRISTIAN SPIRITUALIST, SEPTEMBER, 1873.

"If Dr. William Hitchman, of Liverpool, has not borne away the palm from all living competitors, he has at least delivered orations in London and elsewhere which, for intellectual force, rhetorical brilliancy, and spiritual truth, are of the very highest class of pulpit and platform eloquence."—*Transactions of the Association of Naturalists and Physicians*, 1873.

London: F. Arnold, 86, Fleet-street, E.C.

"The first Work ever written, in any language, on the subject of which it treats."

CONSUMPTION;

ITS NATURE, PREVENTION, AND HOMOEOPATHIC TREATMENT, With Illustrations of Homoeopathic Practice.

By DR. WILLIAM HITCHMAN, F.R.S. (Arezzo),

Author of "Lectures on the Spiritual Constitution of Human Nature," delivered in the Theatre of Anthropology, Liverpool, &c., &c.

London: TURNER & Co., 74, New Bond-street, W.

ARTHUR MALTBY,

TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENT'S PARK.

Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed.

LIBERAL DISCOUNT FOR CASH.

PUBLIC CIRCULATION OF THIS SPECIAL NUMBER OF "THE SPIRITUALIST."

LARGE quantities of this special number (September 1st) of *The Spiritualist* have been ordered for private distribution, but as the contents are so eminently calculated to give valuable information about Spiritualism to the public, united efforts should be made by Spiritualists to distribute copies broadcast over the country.

The number will therefore be kept in type for a week, and we will go to press with it again, on Monday morning, September 8th.

Large subscriptions are invited in the meantime from Spiritualists, to send a copy to every newspaper and periodical in the United Kingdom (about 2,000 in all), also to members of the British Association, the Royal Society, the Anthropological Institute, and other learned bodies; likewise to all the members of the Lords and Commons.

Ten shillings per hundred will be charged for copies used for this purpose, postage, wrappers, folding, &c., 5s. per hundred, total 15s. for every 100 posted from the office.

A list of the subscribers and the amounts sent will be published in our next, also a statement setting forth how the sum total has been expended.

All subscriptions should be sent immediately to our publisher, Mr. E. W. Allen, 11, Ave Maria-lane, London, E.C., to reach him not later than Saturday next. A vigorous and united effort in this matter will not only do good to this journal, but result in a vast amount of benefit to Spiritualism.

Latently published,

WHAT AM I? A Popular Introduction to Mental Philosophy and Psychology. Vol. I. The MECHANISM of MAN. By EDWARD W. COX, Serjeant-at-Law. Price 8s. 6d.

CONTENTS.

CHAP.	CHAP.
1. Introduction.	24. The Mechanism of the Mind: The Intellectual Faculties.
2. What am I?	25. The Mechanism of the Mind: The Faculties that perceive the relations of external objects.
3. The Man.	26. The Mechanism of the Mind: The Reflective Faculties.
4. How we Grow.	27. Of the Memory.
5. How we live.	28. How the Machinery of the Mind works.
6. What Life is.	29. Of the Will.
7. The Beginning of Life.	30. The Soul—its Dwelling and its Destiny.
8. The Germ.	31. Soul—Spirit—Anima.
9. How we die.	32. The Argument.
10. How we are Moved.	33. Consciousness.
11. The Senses.	34. Presumptive Proofs.
12. Of the Sense of Sight.	35. The Natural and the Supernatural.
13. Of the Sense of Hearing.	36. What the Soul is.
14. Of the Senses of Taste and Smell.	37. The Dwelling-place of the Soul.
15. Of the Sense of Touch.	38. The Shape of the Soul.
16. Of the Evidence of the Senses.	39. The Condition of the Soul after Death.
17. About Life.	40. The Outlook of the Soul.
18. Of the Brain.	41. The Pre-existence of the Soul.
19. The Mechanism of the Mind.	42. The Dwelling-place of the Soul.
20. Classification of the Mental Powers.	43. The Condition of the Soul.
21. The Mechanism of the Mind: The Propensities.	44. The Mystery.
22. The Mechanism of the Mind: The Sentiments Common to Man with the Lower Animals.	45. Conclusions.
23. The Mechanism of the Mind: The Sentiments Proper to Man.	

OPINIONS OF THE PRESS.

A most useful and charming book.—*Standard*. Serjeant Cox sketches his psychological system with a bold, free, and not unsteady hand.—*Daily Review*.

Written in such plain language and in such a popular and entertaining style.—*Oxford Herald*.

A remarkable book.—*BUILDER*.

A work that may be very profitably read.—*Figaro*.

We commend it to the serious study of those who would find an intelligible answer to the momentous question "What am I?"—*Leicester Mercury*.

Mr. Serjeant Cox's work is full of thought, and well worth reading.—*Morning Post*.

Contains much ingenious speculation which, at least, seems to solve some of the manifold mysteries of life.—*Leicester Daily Post*.

There is much to challenge the attention of reflective readers.—*Bristol Mercury*.

The work will be found of the greatest value, not only to the scientific scholar, but to every reader who is desirous of knowing himself.—*Irish Daily Telegraph*.

We think very highly of this attempt to set forth psychology.—*Literary Churchman*.

These speculations are full of interest.—*South Wales Daily News*.

We await the second volume with some anxiety, anticipating much food for thought and speculation.—*Eastern Daily Press*.

This book is rightly termed popular; a book, which for clearness of statement, is worthy of all praise.—*Norwich Mercury*.

The industry and research of the author are only equalled by the ability in marshalling his facts.—*Somerset Gazette*.

London: LONGMAN and Co., Paternoster-row.

BIRKBECK BANK. Established 1851.—29 and 30, Southampton-buildings, Chancery-lane.

Four per Cent. Interest allowed on Deposits.

Current Accounts opened similar to the Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer. Cheque Books supplied.

Purchases and Sales of British, Foreign, and Colonial Bonds, Stocks, Shares, &c., effected. Advances made thereon.

Office hours from 10 till 4, on Mondays from 10 till 2, and on Saturdays from 10 till 2 o'clock.

A Pamphlet containing full particulars may be obtained gratis, or sent post free on application to

FRANCIS RAVENSCROFT, Manager.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.) Rooms, 74, Navarino-road, Dalston, E. Seances on Thursday evenings. Library for use of members. Subscriptions:—*Ordinary*, 3s. quarterly; 5s. half-yearly; 10s. annual. *Honorary*, 5s. quarterly; *Life Membership*, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

ALFRED E. LOVELL, *President*.

THOMAS BLYTON, *Secretary and Treasurer*.

The Spiritualist Newspaper.

CHARGE FOR ADVERTISEMENTS:—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word.

The Spiritualist is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

CORRESPONDENCE.—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes.

All communications for the Advertising Department of this newspaper to be addressed to Mr. T. Blyton, 11, Ave Maria Lane, London, E.C. All orders for papers, and letters for the Publishing Department should be directed to Mr. E. W. Allen, at the same address; and all communications for the Literary Department should be addressed to the Editor.

Subscriptions:—No notice is taken of orders received for papers unaccompanied by a remittance. The next twelve copies of *The Spiritualist* will be posted to any address in the United Kingdom on receipt of 4s. 6d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.

Any delay or irregularity in the supply of "The Spiritualist" in London or in the provinces is the fault of the local news-vendor or his City agent. Our publisher, Mr. E. W. Allen, 11, Ave Maria-lane, E.C., should always be informed of such impediments and irregularities, and copies can then be ordered of him by post, direct.

SUBSCRIBERS IN FOREIGN COUNTRIES.

The Spiritualist may be ordered through the following dealers in Spiritual periodicals:—

UNITED STATES.

Rochester, N. Y.—D. M. Dewey, Arcade Hall.
Denver, Colorado.—S. A. Grant and Co., 383, Lorimer-street.
New Orleans.—George Ellis, 7, Old Levee-street.
San Francisco.—Herman Snow, 819, Kearney-street.
St. Louis.—Warren, Chase and Co., 614, North Fifth-street.
Philadelphia.—D. S. Cadwallader, 241, North Eleventh Street.
Washington.—Richard Roberts, 1026, Seventh Street.

AUSTRALIA.

Melbourne.—W. H. Terry, 96, Russell-street.

Or *The Spiritualist* may be had by post direct from the London publisher, Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, by remitting to him the amount for the next thirty numbers, with postage. To America, Australia, and New Zealand the postage for each number is one penny; thus the total cost of thirty numbers is 12s. 6d., which may be remitted by Post Office Order. The cost of a Post Office Order for sums less than £2 between most of the English-speaking countries on the globe, and London, is one shilling.

SPIRITUALISM.

THIS number of *The Spiritualist* is a special one, intended for circulation among the general public, and persons altogether unacquainted with Spiritualism. Therefore it was our desire to preface the large array of well-attested phenomenal facts contained herein with a little general information about the philosophy and the religious teachings connected with the subject, but find the pressure upon space to be so great, that the facts must be left to speak for themselves, and inquirers who wish to learn more may peruse preceding numbers of this journal, and test Spiritualism for themselves in their own homes, among members of their own families, with no stranger present.

In a few words it may be stated that the general tendency of Spiritualism is to once more reconcile religion and science, for Spiritualists see no reason why anything whatever should be believed which cannot be clearly demonstrated to the satisfaction of the inquirers, and claim that the reality of a life beyond the grave can, by patient experimental psychological research be as absolutely proved as any fact in mathematics. Spiritualism throws light upon many difficult religious problems, including that of the "origin of evil," which some of the professors of moral philosophy in our universities consider to be at present inexplicable. Spiritualism proves that the supposed "dead" still live, and can communicate with us under scientific law; it also proves that those whom we loved on earth are separated from us but for a time, and in many cases think about us and watch over us still. It

proves that the horrible doctrine of eternal punishment is not true, and it demonstrates that "death" is a natural and benevolent process, and is but the gateway to the flower-laden land of the hereafter. Experienced Spiritualists have altogether lost the unreasonable dread of bodily dissolution; the approach of death causes about the same amount of trouble to a Spiritualist as the approaching extraction of a tooth; it may give temporary physical pain, to be followed by greater happiness, supposing the life of the individual to have been at all a good one, for Spiritualism teaches that the better lives men lead here, the happier they will be hereafter.

The phenomena of Spiritualism will form the foundation of a whole realm of new sciences, and just at the time when science, by means of the thermo-pile and other delicate instruments, is pushing research into regions beyond the pale of the senses, Spiritualism steps in to give glimpses of the evolution of new senses, and of other psychological and mental powers as yet unstudied and almost unknown. It tends also to bring back the poetry to life. In England there is now one ceaseless strenuous rush for material wealth,—a great moral evil which is a sure sign of national decay—and while a few landowners, lawyers, and great capitalists have by law brought nearly all the means of subsistence into their private possession, leaving the bulk of the people to scramble for the mere necessities of life, the body and soul-destroying effects of the system may be seen stamped upon nearly every human face in the land. Let an observer stand for an hour in one of the streets of the great City of London, and out of the thousands who will pass, probably not more than one face in every hundred will bear the impress of happiness. The Anthropological Institute has published statistical evidence proving the gradual decline in stature and physical vigour of the English race, due to the gradual decline of the rural population, and the overcrowding of young and old in the streets and alleys of great cities—effects flowing from the action of the land laws. These evils, due to the intense selfishness both of the rulers and of the people ruled—a selfishness which foreigners recognise in us as a national characteristic—arises principally from erroneous religious teaching. Dogma, conventionality, and thirst for material wealth and political power have driven true spirituality and true intellect outside the pale of the churches, with whose teachings minds of a logical and scientific order feel little sympathy, although not naturally averse to things spiritual. The proofs of the power really possessed by the churches before they became corrupt are now to be found in those phenomena whereby Spiritualism gives sign and token to humanity, which powers before long may perhaps, by friendly alliance, be again seen inside instead of outside the churches. Spiritualism tends to bring back poetry to daily life and angel visitants to the home fire-side, as in the times when, by the pale moonlight, fairies were supposed to disport themselves in the forest glades of "merrie England," and mischievous imps and tiny elves swung upon the aspen sprays. To the poet, the religionist, and the philosopher, Spiritualism opens grand fields for research—fields so large that they can be explored only in the course of ages, and perhaps eternity itself will not see the task completed.

It is probable that the Dalston Association will commemorate its third anniversary on Monday evening, Sept. 15th.

TESTIMONY OF THE DIALECTICAL COMMITTEE.

THE Dialectical Society, Adam-street, Adelphi, London, under the presidency of Sir John Lubbock, Bart., M.P., appointed a committee, in January, 1869, to investigate Spiritual phenomena. The committee consisted of medical gentlemen, lawyers, literary men, engineers, and other persons of professional ability. Their names are printed on page 319 of this number of the *Spiritualist*. After investigating for more than two years, the committee reported:—

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

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

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

One of the sub-committees reported:—

After a committee of eleven persons had been sitting round the dining table above described for forty minutes, and various motions and sounds had occurred, the chairs were turned with *their backs to the table*, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of the chairs. In this position, the feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.

In this position, contact with any part of the table was physically impossible.

In less than a minute the table, untouched, moved *four* times; at first about *five* inches to one side, then about *twelve* inches to the opposite side, then about four inches, and then about six inches.

The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved *four* times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved *four* times, in like manner as before. In the course of this conclusive experiment, and in less than half-an-hour, the table moved, without contact or possibility of contact with any person present, *twelve* times, the movements being in different directions, and some according to the request of different persons present.

The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

Altogether, your committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of different members of your Committee, and with the application of the most careful tests their collective intelligence could devise.

TESTIMONY OF MR. C. F. VARLEY.

MR. C. F. VARLEY, F.R.S., C.E., M.R.I., is well-known as a prominent scientific advocate of Spiritualism, even in the days of its greatest unpopularity. In the case of Lyon v. Home, he made oath in Court 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 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.

TESTIMONY OF MR. A. R. WALLACE.

MR. ALFRED RUSSELL WALLACE, the naturalist and traveller, the predecessor of Darwin in the publication of several new popular theories relating to the doctrine of evolution, makes the following statements in a letter printed in *The Times* of January 4th, 1873:—

A lady who had seen nothing of the phenomena asked me and my sister to accompany her to a well-known public medium. We went, and had a sitting alone in the bright light of a summer's day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelt out. On receiving an answer in the affirmative, the lady pointed successively to the letters of a printed alphabet, while I wrote down those at which three affirmative raps occurred. Neither I nor my sister knew the name the lady wished for, nor even the names of any of her deceased relatives. Her own name had not been mentioned, and she had never been near the medium before. The following is exactly what happened, except that I alter the surname, which was a very unusual one, having no authority to publish it. The letters I wrote down were of the following kind:—y r n e h n o s p m o h t. After the first three—y r n—had been taken down, my friend said,—"This is nonsense; we had better begin again." Just then her pencil was at "e," and raps came, when a thought struck me (having read of, but never witnessed a similar occurrence), and I said, "Please go on; I think I see what is meant." When the spelling was finished I handed the paper to her, but she could see no meaning in it till I divided it at the first h, and asked her to read each portion backwards, when to her intense astonishment the name "Henry Thompson" came out, that of a deceased son of whom she had wished to hear, correct in every letter. Just about that time I had been hearing *ad nauseam* of the superhuman acuteness of mediums who detect the letters of the name the deluded visitors expect, notwithstanding all their care to pass the pencil over the letters with perfect regularity. This experience, however (for the substantial accuracy of which, as above narrated, I vouch), was and is, to my mind, a complete, disproof of every explanation yet given of the means by which the names of deceased persons are rapped out. Of course, I do not expect any sceptic, whether scientific or unscientific, to accept such facts, of which I could give many, on my testimony, but neither must they expect me, nor the thousands of intelligent men to whom equally conclusive tests have occurred, to accept their short and easy methods of explaining them.

In conclusion, I may say that although I have heard a great many accusations of imposture, I have never detected it myself; and, although a large proportion of the more extraordinary phenomena are such that, if impostures, they could only be performed by means of ingenious apparatus or machinery, none has ever been discovered. I consider it no exaggeration to say that the main facts are now as well established and as easily verifiable as any of the more exceptional phenomena of nature which are not yet reduced to law. They have a most important bearing on the interpretation of history, which is full of narratives of similar facts, and on the nature of life and intellect, on which physical science throws a very feeble and uncertain light; and it is my firm and deliberate belief that every branch of philosophy must

suffer till they are honestly and seriously investigated, and dealt with as constituting an essential portion of the phenomena of human nature.—I am, sir, yours obediently,

ALFRED R. WALLACE.

TESTIMONY OF LORD BROUGHAM.

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.

The late Lord Brougham sometimes attended *séances*, so had a personal knowledge of the nature of the phenomena.

TESTIMONY OF LORD LINDSAY.

LORD LINDSAY, one of our leading scientific noblemen, went to Spain a few years ago, and was successful in the very difficult work of taking several good photographs of a total eclipse of the sun. He also has the largest electro-magnet in the world, and is making an extensive series of experiments in magnetism and diamagnetism. He gave evidence to the Dialectical Society demonstrating the reality of Spiritual phenomena, and in the course of an article written by him for the *Spiritualist* newspaper, and published herein on the 15th July, 1871, he said:—

I may mention that on another occasion I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were and was brought in at our window. The distance between the windows was about 7ft. 6in., and there was not the slightest foothold between them, nor was there more than a 12-inch projection to each window, which served as a ledge to put flowers on.

We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

Home said (still in trance), "I will show you;" and then, with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly.

The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside.

LINDSAY.

July 14, 1871.

TESTIMONY OF LORD BORTHWICK.

LORD BORTHWICK, who is a philosopher of considerable literary ability, and a member of several of the learned societies of London, is stated in the official report of the Dialectical Committee, to have made the following remarks:—

I was present when these drawings were produced. I did not hear any explanation of them. There were about twelve or

thirteen people present. A table was placed in the middle of the room, and we sat around it; a shawl was drawn around it and tied; the paper was put into form by Professor L. and handed to me, and I marked it. I was then asked to place the paper under the table; on this being done, we heard sounds like the scribbling of a pencil or brush upon paper; a stop-watch, in the possession of some one present, indicated that about seven or nine seconds elapsed from the time when it was placed under the table until it was brought out, wet with the paint upon it, and handed to me. Mr. Coleman retained some of the papers. I have no opinion myself as to how they were done.

TESTIMONY OF MR. WILLIAM CROOKES.

MR. WILLIAM CROOKES, F.R.S., discoverer of the new metal thallium, editor of the *Chemical News* and of the *Quarterly Journal of Science*, published in the latter journal some experiments of his own, proving the reality of the physical phenomena. He also wrote the following letter to Mr. C. F. Varley:—

20, Mornington-road, London, N. W.

July 18th, 1870.

DEAR MR. VARLEY,—I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on "Spiritualism viewed by the Light of Modern Science."

You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

I was deeply interested in reading of your experiments, the more so as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part, but rather as a peculiarity in my scientific education.

I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess among the Spiritualists.—Believe me, my dear sir, very truly yours,

WILLIAM CROOKES.

People who knew nothing of Spiritualism, sometimes assume that the persons at *séances* are under mesmeric influence, and imagine that they see marvels, which do not take place in reality. If a table floats in the air, and comes down with such violence as to break its leg, the leg remains broken, and the cabinet-maker's bill has to be paid for mending it, which is tolerably clear proof that the leg was not broken merely in the imaginations of the observers. Moreover, Mr. Crookes has made the vibrations of wood caused by spirit raps, to write their own reality, by means of an automatic self-recording instrument, as follows:—



In this cut D K, is a table, on which is placed the tambourine, D E. The lever V H P N, is heaviest at the end V, and rests upon the point F, which presses upon the parchment. The fulcrum of the lever is at H. A plate of smoked glass, A B R W, is slowly drawn by clockwork in the direction indicated by the arrow. A fine point at the end of the

lever presses against the glass, and scratches away the lamp-black when the lever moves. Thus, if the lever were still, a straight line would be scratched upon the glass, but if it moved, there would be a zig-zag line, as at N N. The medium placed her hands on the table, but was not allowed to touch the apparatus. Raps then came upon the parchment, the vibrating parchment moved the lever, so that the raps drew a zig-zag line on the glass-plate. As a self-recording instrument cannot be "biologised," this experiment answers Dr. Balfour Stewart's objection that the observers at circles may possibly be in such an abnormal state of mind, as to imagine that they see things which do not take place.

TESTIMONY OF MR. SERJEANT COX.

MR. SERJEANT COX was present at Mr. Crookes's experiments proving the reality of the physical phenomena of Spiritualism, and in the course of a letter to him, dated June 8th, 1871, said:—

Having been present, for the purpose of scrutiny, at the trial of the experiments reported in this paper, I readily bear my testimony to the perfect accuracy of your description of them, and to the care and caution with which the various crucial tests were applied.

The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nervous system capable of imparting motion and weight to solid bodies within the sphere of its influence.

TESTIMONY OF DR. W. HUGGINS.

DR. WILLIAM HUGGINS, F.R.S., was present at some of the experiments demonstrating the reality of the physical phenomena of Spiritualism, and published by Mr. Crookes in *The Quarterly Journal of Science*. Dr. Huggins wrote the following timid statement about the experiments:—

Upper Tulse Hill, S.W.,
June 9, 1871.

DEAR MR. CROOKES,—Your proof appears to me to contain a correct statement of what took place in my presence in your house. My position at the table did not permit me to be a witness of the withdrawal of Mr. Home's hand from the accordion, but such was stated to be the case at the time by yourself and by the person sitting on the other side of Mr. Home.

The experiments appear to me to show the importance of further investigation, but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place.—Yours very truly,

WILLIAM HUGGINS.

Wm. Crookes, Esq., F.R.S.

TESTIMONY OF MR. EDWIN ARNOLD.

IN a letter to the Diælectical Committee, dated July 10th, 1869, Mr. Edwin Arnold, of the *Daily Telegraph*, said:—

I desire to say, and all I can say (without reservation and explanations impossible in so limited a space) is this: that I regard many of the "manifestations" as genuine, undeniable, and inexplicable by any known law, or any collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and the interest of men of science and sense to examine and prosecute the inquiry, as one which has fairly passed from the region of ridicule. I am not inclined to consider what I hold the veritable phenomena as being in any way supernatural, but rather as initiatory demonstrations of mental and vital power not yet comprehended nor regularly exercised. With reference to the supposed interpositions and actions of departed spirits, I can see nothing against the analogy of nature in this, but it is not a proved fact for me by what I have myself witnessed.

TESTIMONY OF PROFESSOR DE MORGAN.

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. The late 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.

TESTIMONY OF CAPTAIN R. F. BURTON.

CAPTAIN BURTON, the African traveller, and ex-President of the Anthropological Society, thoroughly tested the mediumship of the Davenport Brothers, and wrote the following letter on the subject to Dr. J. B. Ferguson:—

As you are aware, I have now witnessed, under advantageous circumstances, four of the so-called "dark seances." These were all in private houses, one of them in my own lodgings. We sedulously rejected all believers, and chose the most sceptical and hard-headed of our friends and acquaintances, some of whom had prepared the severest tests. We provided carefully against all possibility of "confederates," bolting the doors, &c., and brought our own cords, sealing-wax, tape, diachylon, musical instruments (harmonicon, bird-whistle, tambourine, bells), &c.

The results of the seances were almost invariably the same. After the two strongest "mediums" had been tied up, hands and feet, by us, you suddenly extinguished the light; we then, the darkness being complete, sat in a semicircle, fronting the mediums, each holding his neighbour's arm or hand, and each warned not to break the chain. On one occasion, I placed my feet on one of the medium's, while Mr. B., the master of the house, did the same to the other; and we measured their distance from the semicircle—ten feet.

Within two seconds (I speak advisedly) after the candle was put out, the musical instruments, placed on the table between the two mediums, began to shudder and tremble. Presently, the guitar-strings commenced twanging, as if badly played with a single finger, and the instrument went round the semicircle with the velocity of a bird, fanning our cheeks as it passed. The prettiest effect was to hear it buzzing in the distance, as a humming-bee would sound when flying away. If the guitar happened to be in a good humour, the instrument patted our heads softly, or lay on our laps, or thrust itself into our hands. If the "spirits" were displeased, the manifestations were decidedly rough. I received once a rather severe contusion with the tip of the guitar, when the heavy bells and the tambourine struck the ground and the table with a noise and force that suggested the kick of a horse on a splashboard. Presently the sounds cease, the candle is re-lit, we run up to the mediums, we find them in our own cords, taped with our own tape, sealed with our own seals, and perhaps plastered with diachylon strip. Every one inquires how it was done, and no one answers; and not a few are clearly and palpably frightened. The honest declare themselves puzzled.

The most remarkable manifestations that occurred in my presence were the following:—A tumbler of water, placed on the table, with a bird-whistle in it, was thrown on the carpet at my feet, without noise or breakage; a dry, hot, and rough hand, on one occasion, felt my hands, fell on my face, and then pulled my moustaches, and, finally, thrust between my lips a cigar, taken from the mantel-piece; my legs have also been twitched, and my head patted. My neighbour, in the same seance, felt a cold, clammy, and feminine hand, screwed up at times like a bird's claw, running over her face, and evidently with a large portion of the arm resting on her head. Sparks of red and pale fire have fallen from the ceiling, sometimes perpendicularly, at other times crossing the room, and coming from a point apparently higher than the ceiling. The medium's coat was removed, whilst he was securely fastened hand and foot, and a lucifer match was struck at the same instant, showing us the two gentlemen, fast bound, and the coat in the air, on its way to the other side of the room. Under precisely similar circumstances, the coat of another gentleman present was placed upon him. A gruff voice repeatedly addressed me and others. There are many others, for which you have not space, of my own "experiences." A lady, whose veracity I have no reason to doubt, and who is supposed to have strong mesmeric powers, assured me that she perceived the musical instruments floating high in the

air, or wriggling along the floor. Being able to see them in a dark room, she imagined that we had applied to them phosphorised oil, which we had not. On the same occasion, she distinguished the outline of a figure, which stooped slightly, and was not, as she thought, that of any one in the room.

I have spent a great part of my life in Oriental lands, and have seen there many magicians. Lately, I have been permitted to see and be present at the performances of Messrs. Anderson and Tolmaque. The latter showed, as they profess, clever conjuring, but they do not even attempt what the Messrs. Davenport succeed in doing; for instance, the beautiful management of the musical instruments. Finally, I have read and listened to every explanation of the Davenport "tricks," hitherto placed before the English public, and, believe me, if anything would make me take the tremendous jump "from matter to spirit," it is the utter and complete unreason of the reasons with which the "manifestations" are explained.—Believe me, ever yours truly, &c.,

RICHARD F. BURTON.

TESTIMONY OF DR. LOCKHART ROBERTSON.

THE appendix to the Dialectical report contains a letter from Dr. Lockhart Robertson, one of the Commissioners in Lunacy, and a gentleman eminent in the medical profession. In the course of the letter he admits some of the physical and other facts of Spiritualism, and says:—

I am simply a student of science, and I am neither a partisan of Spiritualism nor, I thank the Church of my baptism, am my theological tenets or inner Spiritual life in any way dependent on, or to be influenced by what the unseen agents, be they demons, as I believe, or spirits of the departed, as Mr. Squire holds, may choose to communicate. In the written Word of God, and in the living teaching of the Church of England, I have the only guides, which I either desire or should choose to accept in all that relates to the unseen mysteries of God. I neither expect nor desire any further Revelation or new light, and utterly hold in ridicule as the productions of a mystic the pretended Revelations of the spirit-world, by the late Emanuel Swedenborg. The old paths of the Church of England in which my fathers trod suffice for all my spiritual desires and requirements, and it is simply as a problem in physical science that I consent to examine or discuss the phenomena of Spiritualism.

TESTIMONY OF MR. S. C. HALL.

MR. S. C. HALL, F.S.A., editor of the *Art Journal*, is a thorough Spiritualist. In one of his letters to Judge Edmonds, of New York, he said:—

A few days ago, sitting with Daniel Home and seven other friends, my venerable and truly Christian sister, who passed from earth about eight months ago, was enabled to be visible to me and those who were with me. She was not only not a Spiritualist, but strongly and sternly objected to the principle, as anti-Christian or demoniacal. She had never been present at any manifestation, never would be. But not long before her departure, I said to her, "I am sure God will permit you to visit me after you leave earth. You will be permitted to do so for my comfort, and as a helper on my way to Christ. I wish you to promise that you will do so, if God gives you power." She did not absolutely make me the promise; but she did say, "My dear brother, if it be for your good, and God permits it—and He may do so—I will be with you when He has called me from earth." When she appeared to us in my drawing-room, her face was so healthy—so full of the red and white that exhibit health—that at the moment I did not recognise her; for she had been two years confined to bed, "died" of cancer, was a great sufferer, and was naturally reduced to a skeleton, so to speak. Suddenly I said, with an exclamation, "It is my sister!" Three blows were struck on the table. The eyes were closed—she had been blind during the last ten years of her earth-life—possibly but for that I should not have recognised her; there was so marvellous a contrast between the face, as I saw it on her "death" bed, and the face as I saw it then; so healthful, so beautiful, so happy, smiling; but the likeness was exact, for I recognised every feature after my exclamation; the hair exactly as she wore it, or plaited back, and the cap exactly as she wore it

also, which the Master of Lindsay, the Hon. Mr. Lindsay, called a "mutch,"—i.e., the cap of the old Scottish model. She remained before us thus palpably for about two minutes—certainly more than one—long enough for any photographer to have made a photograph of her; and I am very sure there would have been no difficulty whatsoever in taking such a photograph if the apparatus had been ready; that it would have been at once recognised by any person who knew her during her "life" here, and that it would have been as distinct and palpable as any photograph of any (so-called) living persons. I have no doubt that each of the eight persons present would make exactly the statement I have made.

Only a few months ago, Mr. W. H. Harrison, photographed one of these materialised spirits, by momentarily illuminating it for the purpose by the magnesium light. Mr. J. C. Luxmoore, of 16, Gloucester-square, Hyde-park, W., one of the Justices of the Peace for the County of Devon, was an attesting witness on the occasion.

TESTIMONY OF MR. E. L. BLANCHARD.

MR. E. L. BLANCHARD, the author, deposed to the Dialectical Committee, that he had investigated Spiritualism for thirty years. Writing of himself in the third person he said that:—

Amongst other places, he pursued his inquiries at the rooms of Mrs. Marshall, and that on these occasions he has seen tables rise from the ground without the slightest possibility of human agency; that he has heard guitars played and bells rung without the least chance of feet, fingers, machinery or electricity being employed to produce the effect. That he has repeatedly seen "the spirit hand" under circumstances which rendered deception impossible, and that he has frequently received at those "circles" written communications which could not have been given by any person present in the flesh. Some of these communications bear the signature of a departed friend, and these signatures, when compared with the autograph of that individual written before his departure from earth, have been by competent witnesses declared to be singularly identical. On one occasion the deponent has found himself raised in a chair at least six inches from the ground without such levitation being due to mechanical forces.

TESTIMONY OF MRS. HONYWOOD.

THE following paragraph relating to Mrs. Honeywood, of Warwick-square, S.W., appears in the Dialectical report:—

Mrs. Honeywood, in answer to a request from the chair, stated that she had witnessed some remarkable phenomena at the residence of Dr. Gully. While sitting in a circle recently, the table rose, and the room vibrated to such a degree that an engineer who was present declared that nothing but the strongest machinery would have been sufficient to account for it. An accordion was played in the air, Mr. Home holding it by one strap, and not touching it in any other way. The room was fully lighted. Three or four persons, unknown to Mr. Home, mentally wished for particular tunes and they were played.

Mrs. Honeywood's testimony is followed in the report by the following:—

The Hon. Mrs. — gave evidence in the following words:—"The most remarkable manifestations I have seen were those of last Sunday evening at my house. We were seated in a partially darkened room. We first heard raps and then saw a human figure at the window. It entered and several other figures came trooping in after it. One of them waved its hands. The atmosphere became fearfully cold. A figure which I recognised as that of a deceased relative, came behind my chair, leaned over me, and brushed my hair lightly with its hand. It seemed about eight feet high. Then approaching the Master of Lindsay, it passed right through him, causing him to shiver with cold. But the most extraordinary thing of all was the laughter. One of us said something and all the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it came from the ground. This was the first time we heard spirit voices."

TESTIMONY OF LADY CAITHNESS.

THE Countess de Pomar, now the Countess of Caithness, sent in a thoughtful philosophical paper to the Dialectical Committee, containing the following among other facts:—

Death was in the house, and the beloved one who had left us was yet uncoffined. I was sitting in the library with my son at the tea-table, and we were sitting close together, as the sorrow of the hour rendered it natural we should do, when Mr. Home was unexpectedly announced; he had come from a public reading, dressed as he had been on the platform, and consequently with no possibility of the machinery about him which so many unbelievers suppose him to carry concealed. He was quite unaware of the sad event that had occurred, his first intention having been merely to make inquiries at the door. He drew a chair up to the table beside my son, and affectionately placed an arm round his waist.

Raps were heard almost immediately on the table, on the chandeliers, and in various parts of the room; we adopted the usual course of repeating the alphabet, and the messages spelt out were "*joy, not sorrow,*" and "*not gone away.*" Directly after this, as if in confirmation of the statement, the favourite seat of the departed, a large arm chair, which was standing in its usual place near the window at the farther end of the room, moved in a sweep towards the table at which we were sitting, and came nearly round to my side. Then a sofa moved across the room in another direction. While this was occurring we three were still sitting at the table from which Mr. Home had not moved since he first sat down.

In this case there could be no ocular delusion. No *seance* had been proposed; we were not even sitting with our hands on the table as is the custom at *seances*, and the room was well lighted with gas.

TESTIMONY OF DR. ROBERT CHAMBERS.

THE late Dr. Robert Chambers, of Edinburgh, devoted very much of his time to the study of Spiritualism, and he wrote the preface to Mr. D. D. Home's book, *Incidents of my Life*. In that preface he says:—

Already Spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the Old World also, in redeeming multitudes from hardened atheism and materialism, proving to them, by the positive demonstration which their cast of mind requires, that there is another world—that there is a non-material form of humanity—and that many miraculous things which they had hitherto scoffed at, are true.

TESTIMONY OF MISS DOUGLAS.

DR. ROBERT CHAMBERS, in a letter to Mrs. De Morgan, dated July 30th, 1855, said:—"There is only one other person in Scotland to whom I care to communicate these singular phenomena—a Miss Douglas, niece of the late General Sir Neil Douglas, our commander-in-chief. With ordinary people I can scarcely open my mouth on such subjects."

Miss Douglas gave evidence at the Dialectical Committee as to certain remarkable phenomena she had witnessed in Mr. Home's presence, and in various ways she has aided the cause of Spiritualism.

TESTIMONY OF MRS. MAKDOUGALL GREGORY.

MRS. MAKDOUGALL GREGORY, of 21, Green-street, Grosvenor-square, takes as deep an interest in psychological subjects as her lamented husband, the late Professor William Gregory, of Edinburgh University. Mrs. Gregory holds a large number of private *seances* every year in her own home; she secures the attendance of the best mediums, and by these *seances* has gradually made many converts to Spiritualism from among members of the more intellectual and educated section of English society.

TESTIMONY OF LADY PAULETT.

LADY PAULETT, of Hanover-square, sometimes invites guests to investigate Spiritual phenomena at private *seances*, at which she secures the attendance of good mediums. We recently gave a report of one of these *seances*, by permission.

TESTIMONY OF MR. J. C. LUXMOORE.

MR. J. C. LUXMOORE, of 16, Gloucester-square, Hyde-park, is one of the Justices of the Peace for the county of Devon, and he has worked very actively for a long series of years, in promoting the cause of Spiritualism, by presiding over many of its public meetings, and helping it in other ways. He advocated the truths of Mesmerism in the days of their greatest unpopularity, and he has an excellent knowledge of the conditions which favour the obtaining of good manifestations at spirit circles.

TESTIMONY OF DR. GULLY.

DR. J. M. GULLY, so well known as the principal of the chief Hydropathic Establishment at Malvern, lost a considerable portion of a very large medical practice at Malvern, through bearing public testimony to the truth of Spiritualism. He now works actively in the cause, and contributes occasional articles to this journal. He has a very clear and good conception of the general religious tendencies of Spiritualism.

TESTIMONY OF MR. CHARLES BLACKBURN.

MR. CHARLES BLACKBURN, of Parkfield, Didsbury, near Manchester, is a gentleman of considerable influence in that town, and he has often published his testimony as to the truth of Spiritualism. He does much to promote the scientific study of Spiritual phenomena, and has a good knowledge of the relation which the revelations of Swedenborg bear to those of modern Spiritualism; he also has frequently given much kindly aid to mediums.

TESTIMONY OF MR. BENJAMIN COLEMAN.

MR. BENJAMIN COLEMAN, of 1, Bernard-villas, Upper Norwood, is one of the oldest workers in the cause of Spiritualism, and he fought some of its hardest battles in the days of its greatest unpopularity. He visited America to observe the phenomena there, and published a book on the subject; he also has written an interesting pamphlet, entitled *The Rise and Progress of Spiritualism in England*. He recently presided at Dr. Sexton's lectures on Spiritualism at the Crystal Palace, and he is, in short, one of the most experienced Spiritualists in this country.

TESTIMONY OF MR. GERALD MASSEY.

MR. MASSEY, the poet, is a thorough Spiritualist, and gives public lectures upon the subject. He has also written a very superior little shilling pamphlet, entitled *Concerning Spiritualism*, published by Mr. J. Burns, 15, Southampton-row, Holborn.

TESTIMONY OF MR. ENMORE JONES.

MR. J. E. JONES, of Enmore Park, South Norwood, is one of the oldest workers in the cause of Spiritualism in England. As a private gentleman, he has often left

the retirement of his own home to deliver public lectures on Spiritualism, and to aid the movement in other ways. He once tried a long series of most remarkable experiments on the action of shells and minerals upon clairvoyant sensitives, and the results were published in this journal.

TESTIMONY OF MR. T. EVERITT.

MR. T. EVERITT, of Hendon, N.W., has by lecturing, and by the publication of facts transpiring in the privacy of his own home, through the mediumship of Mrs. Everitt, done much to aid Spiritualism.

TESTIMONY OF MR. WILLIAM HOWITT.

MR. HOWITT, the author, has long fearlessly and vigorously advocated the cause of Spiritualism, which he has studied chiefly in its historical aspects and its bearing upon sectarian ideas. His *History of the Supernatural* is a standard text-book on the subject.

TESTIMONY OF DR. HITCHMAN.

MR. WILLIAM HITCHMAN, M.D., LL.D., president of the Anthropological Society of Liverpool, recently announced his belief in Spiritualism, at a public meeting in that town. He said:—

Spiritualism was one of the leading topics of the day, not only in Great Britain, but on the Continent, and in America; it was a subject of debate in the leading academies of France, Italy, Spain, Germany, and Holland, and some of the greatest minds in Europe were at that moment Christian Spiritualists, in consequence of having investigated the psychic phenomena. In the Academy of Sciences at Paris, also those of Vienna, St. Petersburg, Munich, and Rome, they had investigated Spiritualism as they would any other branch of science; the members had tested the subject in their own homes, and concluded that nothing but the spiritual theory would explain the facts. Spiritualism was one of the greatest truths which God had given to mankind to remove the veil of materialism which now covers the beautiful face of Britannia—a truth which would aid to raise up a moral, intelligent people, advancing step by step like the stars of the firmament, a happy people, inheritors of the kingdom of heaven.

TESTIMONY OF M. ALEXANDRE AKSAKOF.

M. ALEXANDRE N. AKSAKOF, of St. Petersburg, is a Russian nobleman who has done more perhaps to spread a knowledge of Spiritualism on the Continent than anybody else in Europe. In 1851, at the age of nineteen, he gave attention to the doctrines of Swedenborg, and in 1855 began to study Spiritualism, notwithstanding the impediments caused by the Russian press censorship, which made the obtaining of American books on the subject a matter of much difficulty. Since then M. Aksakof has translated eight or nine of the chief American and English works on Spiritualism into German, and they are published by Mr. Wagner, of Leipzig. M. Aksakof has an estate near Bougoulma, Government of Samara, where he ordinarily spends his summers; but this year he is travelling in Western Europe. He is now at Zurich, in Switzerland, and will be in England in a few weeks, perhaps in time to be present at the meeting of the British Association at Bradford. We hope that English Spiritualists will give him a warm reception soon after he arrives in London, for nobody connected with the cause in Europe deserves it better.

TESTIMONY OF MR. H. D. JENCKEN.

MR. H. D. JENCKEN, M.R.I., Barrister-at-Law, Temple, has fearlessly published for many years certain remarkable phenomena which he has witnessed in the presence of Mr. Home and other mediums. He published these facts in days when it required much moral courage to do so, because of the former intense state of public prejudice. Recently he was married to Miss Kate Fox, the medium through whom the modern spiritual manifestations first began in America.

TESTIMONY OF MR. DUNPHY.

MR. HENRY M. DUNPHY, Barrister-at-Law, of 3, Essex-court, Temple, a gentleman of considerable literary eminence and professional ability, has frequently borne testimony in these pages to the reality of certain of the more remarkable phenomena of Spiritualism, which he has both witnessed and tested.

TESTIMONY OF DR. SPEER.

MR. STANHOPE TEMPLEMAN SPEER, M.D., (Edin.), of Douglas House, Alexandra-road, St. John's Wood, N.W., has frequently borne public testimony to the truth of Spiritualism, and particulars of some most remarkable *seances* held in his house were published in the last number of *The Spiritualist*.

TESTIMONY OF MR. D. D. HOME.

In the Chancery suit of "Lyon v. Home, Mr. Home made an affidavit, from which the following is an extract:—

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

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

FARADAY AND TYNDALL ON SPIRITUALISM.

SIR J. EMERSON TENNANT once invited Faraday to a *seance* at which Mr. Home was to be the medium. Faraday wrote and asked for a programme of the manifestations, and as nobody knows beforehand what will take place at a circle any more than the details of an expected star-shower can be given in advance, it was not possible to comply with his demand. Faraday also required an answer to the following questions, among others, before attending:—

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

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

Mr. Home took no notice of the above insults, and never wrote to Faraday in the first instance or took any notice of him whatever.

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

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

Why should Mr. Home wish to reveal anything to him?

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

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

From that day to this Dr. Tyndall has not accepted the above invitation. These great errors on the part of Faraday and Tyndall are here put on record with regret, for men of their stamp deserve high honours at the hands of a nation; their intellectual standing is of the very noblest order; but, from a psychological point of view, their letters show them to be imperfect. Faraday is now in a position to know and repent of his errors. As for Dr. Tyndall, assuming that the dwellers in the spirit-land wish to and know how to communicate with men, a glimmering of a great idea may at last get inside his head, namely, that it is just possible that the hosts of heaven may go on with their work without asking his consent. However, we believe him to be very honourable and fearless, and think that when he knows the facts to be true he will go behind the Royal Institution table and say so publicly.

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

Oh, my dear Kepler, how I wish that we could have our hearty laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here?

What shouts of laughter we should have at this glorious folly; to hear the Professor of Philosophy at Pisa, labouring before the Grand Duke with logical arguments, as if with magical incantations to charm the planets out of the sky."

TESTIMONY OF "THE TIMES" NEWSPAPER.

On Friday, December 27, 1872, *The Times* printed an article three and a half columns long on Spiritualism, in which many *seances* were described by the correspondent of that journal, who attended some spirit-circles to see what the manifestations were like. He gives the following description of part of a dark *seance* with Messrs. Herne and Williams:—

We took hold of one hand of each medium, and at the same time pressed a foot and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the "mediums" were kept in complete custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table. Our friend instantly struck a match, and lo! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far, indeed, from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom.

The Times correspondent also describes a light *seance*, through the mediumship of Miss Kate Fox and Mr. D. D. Home, held at 20, Mornington-road, N.W., the house of a well-known man of science. In the course of the narrative he says:—

Two spirit-lamps were lit; these gave a fair light. The raps became louder, and, in the usual method directed us to take a leaf out of the table. This was done, when the table appeared to float up about eight inches off the floor, settling down again in a gentle swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backwards and forwards. Holding our hand three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterwards the table jumped and shook violently, and loud raps seemed to come from all parts of it and of the floor.

TESTIMONY OF THE "DAILY TELEGRAPH."

The following is a portion of an article on "Spirit Forms," written by a special correspondent of the *Daily Telegraph*, and published in that journal on the 12th of last month (August):—

We arranged ourselves in a semicircle around the curtains which separated the small back drawing-room from the large front one, joined hands, sang until we were as hoarse as crows, and kept our eyes steadily fixed on an aperture left between the curtains for the faces to show themselves. The room was in blank darkness, and, feeling rather tired of the incantation, I looked over my shoulder into the gloom, and, lo, a shadowy form stood self-illuminated not far from me. At last I had seen it—a good orthodox ghost in white, and visible in the darkness. It was the form of the redoubtable John King himself, who was, I believe, a bold buccaneer in the flesh, but who looked more like an Arab sheikh in the spirit. He sailed about the room, talked to us, and finally disappeared. Eventually he reappeared behind the curtains, and for a brief space the portière was drawn aside, and the spirit form was seen lighting up the recumbent figure of the medium, who was stretched on a sofa, apparently in deep trance. It must be borne in mind that we were forming a cordon round the passage from one room to the other during the whole of this time. A trio of "spirits" generally puts in an appearance at these

seances. In this case there were John King, whom I had now seen, as well as heard; Katie, the familiar of Miss B.; and a peculiarly lugubrious gentleman named Peter, who, I fancy, has not been seen, but who has several times done me the favour of grasping my hand and hoisting me towards the ceiling, as though he were going to carry me off bodily to spirit-land. I stand some six feet in my boots, and have stepped upon my chair, and still felt the hand coming downwards to me—where from I have no idea. But my latest experiences have still to be told. I was invited a few weeks ago to a very select *seance* indeed, where the same medium was to officiate. This family, who spared no expense in their investigations, had actually got a large, handsome cabinet standing in their dining-room as a recognised piece of furniture. It was only used, however, on this occasion for the imprisonment of the medium. The evolutions of John King, who soon appeared, all took place outside the cabinet door. He was only “materialized” to the middle; and, to our utter amazement, came up to the table, and apparently *through* the table, into the very middle of the circle, where he disported himself in various ways, keeping up an animated conversation the whole time, and frequently throwing himself into the attitude of a person swimming on his back. He also went upwards as high as the gaselier, and altogether did a good many marvellous things, considering that all this time he presented the appearance of only half a man illuminated by his own light.

On one occasion only have I been seated next to the medium during the manifestation of any of these forms. At this *seance* I held him firmly by one hand, and a slightly sceptical lady had the other. We never let go for a moment, but during the whole of the sitting, while John King, Katie, and Peter were talking, tiny children's hands were playing with my arm, hands, and hair. There were, of course, no children in the room. Peter, the lugubrious, is great at light portage. I have known him bring a large collection of valuable Sevres china, and a timepiece with its glass case, from the chimney-piece to the table—no easy task in the light, much less in blank darkness. He also frequently takes down the pictures from the walls and puts them on the table. Katie winds up a large musical box, and waltz it, while playing, all over the room. Of course we rub our eyes, and ask what on earth, if it be on earth, does this mean? I have not—to keep up the dictum of my subject—the *ghost* of an idea. If it's conjuring, why don't the mediums say so, and enter the field openly against Messrs. Maskelyne and Cooke and Dr. Lynn? Even if I had a decided opinion about it, I should refrain from propounding it here, because, in the first place, it would be an impertinence, and, in the second, no conclusion can be arrived at upon testimony alone. People must see for themselves, and draw their own inferences. In the meantime the thing, whatever it is, grows and grows upwards. A year ago I had to journey east to find it. Now I must array myself gorgeously like a Staffordshire miner, and seek the *salons* of the West. The great desideratum, it appears to me, is that some man with a name in science should examine the matter, honestly resolving to endorse the facts if true, but to expose them mercilessly if there be a loophole for suspicion. *Omne ignotum pro magnifico habetur*. I used to think ghosts big things, but that was before I knew them. I should think no more of meeting a ghost now than a donkey on a dark night, and would infinitely sooner tackle a spirit than a burglar. People's curiosity is roused, and the sooner somebody gets at the truth the better. It is a somewhat irksome task, it is true; but no general principle can be arrived at except by an induction of particulars. Let us be Baeonian, even to our ghosts. If they *are* ghosts, they are a good deal more substantial than I had thought. If they are not, let somebody, in the name of nineteenth century science, send them off as with the erow of ehanticleer, and let us hear no more of Spirit Faees or Spirit Forms.

TESTIMONY OF SIR CHARLES ISHAM.

SIR CHARLES ISHAM, Bart., of Lamport Hall, Northampton, is an old and tried friend of Spiritualism. Nearly twenty years ago, when Mrs. Hayden, the medium, came to England, he published his testimony as to the reality of the manifestations, also as to the witnessing a few which occurred when nobody but himself was present. He also has all along borne public testimony to the reality of the facts of mesmerism.

MANIFESTATIONS WITNESSED BY NAPOLEON III.

NAPOLEON III. of France, had many *seances* with Mr. Home, the Davenport Brothers, and other mediums. Mr. Home, in his evidence given before the Dialectical Committee, said:—

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

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

MANIFESTATIONS WITNESSED BY THE EMPEROR OF RUSSIA.

THE *Spiritualist* of May 15th, 1871, contains an article by M. Aksakof, of St. Petersburg, *Conseiller de Cour, Attaché à la Chancellerie du Conseil d'Etat, and Chevalier de l'ordre de S. Stanislas*. In the course of the article the writer says:—

Mr. Home gave four *seances* to the Emperor at the Winter Palace, where everything passed off very satisfactorily, and the Emperor himself makes not the slightest scruple in testifying to others that he several times saw a spirit hand. As a sign of recognition, he presented Mr. Home with a magnificent sapphire ring, the sapphire being set in diamonds.

MANIFESTATIONS WITNESSED BY THE EMPEROR OF GERMANY.

THE *Daily Telegraph* of Oct. 31st, 1870, published the following statement, made by its special correspondent, at the seat of war with the Prussian army in France:—

A staff officer put his head in at the door, and exclaimed, “The King! the King!” disappearing as he uttered the words. We hurried after him, and sure enough there, in the dining-room, stood the venerable Monarch, who had improvised a visit to the Chateau during his afternoon drive, surrounded by the members of his personal staff. I never saw the King in better health or spirits; he displayed the greatest interest in the curious spectacle submitted to his inspection by the disorganised *intérieur*, and strode through the suites of rooms with as firm a tread and *débonair* a bearing as if the tale of his years had only reached twenty instead of seventy-three. Among our party was an American General, with whom his Majesty conversed for some time. Another was Mr. Daniel Home, the celebrated Spiritualist, whom the King promptly recognised, and addressed very kindly—reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring about “the spirits” in by no means a sceptical tone.” We may add that the King said to Mr. Home that “he had told many of his friends of the wonderful manifestations he had seen in Mr. Home's presence: his friends did not believe him; but the facts were true for all that.”

SIGNOR DAMIANI'S CHALLENGE.

SIGNOR DAMIANI, a Sicilian gentleman, who recently resided at Clifton, but who is now in Naples, once wrote a pamphlet pointing out how men of science neglect their duty to the public, by not giving reliable information about Spiritualism. After criticising the

sayings of Professor Tyndall and Mr. G. H. Lewes, he offered the following challenge, which we published for two years in the advertising columns of this newspaper, without anybody having the enterprise to accept Signor Damiani's offer:—

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—

First—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.

Secondly—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.

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

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

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

In either case, the *séances* 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,
Clifton, Oct. 1, 1868. G. DAMIANI.

P.S.—Letters addressed "Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Cornstreet, Bristol," will always reach the writer.

DR. JOHNSON, LORD BYRON, AND TENNYSON, ON SPIRIT COMMUNION.

DR. JOHNSON wrote:—

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

And Lord Byron corroborated this as follows:—

"I merely mean to say what Johnson said

That in the course of some six thousand years,

All nations have believed that from the dead

A visitant at intervals appears;

And what is strangest upon this strange head

Is, that whatever bar the reason rears

'Gainst such belief, there's something stronger still

In its behalf, let those deny who will."

Alfred Tennyson wrote:—

"How pure at heart and sound in head,
With what Divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!"

Poetry.

THE POETRY OF SCIENCE.

These verses, by the Editor of THE SPIRITUALIST, have been previously published in several journals.

O SAY not Science lacketh charms
To woo the poet's pen,
To swell the pages of romance,
Or thrill the souls of men;
Her's is a realm of fairy-land,
A scene of endless change,
Where eye and ear are all confused
With wonders passing strange.
She binds the eternal elements,
She yokes them to the plough,
And iron steeds with hearts of fire
Speed at her bidding now;
Deep in the Ocean's solitude
She her bright name engraves,
Unscathed she treads its golden sands
And cleaves its surging waves.
She joins the nations of the earth
With mystic net-work bands,
Binding in common brotherhood
The dwellers in all lands,
Whilst through these wondrous arteries
The lightning pulses thrill,
Bearing glad news of "Peace on Earth,"
To all mankind, "Goodwill."
She bends their orbits, and the stars
Speed on their track of light,
Sparkling afar in heaven's dark hall
Like glories in the night;
The planets feel her lion grasp
As their bright paths they run,
And with relentless laws she guides
The Chariot of the Sun.
The trees relate their fairy-tales,
The plants unfold their store
Of wisdom and design, and tell
Truths never dreamt before.
The lightning plays around her feet
And does her bidding well,
The very stones break forth in song,
List to the tales they tell:—
They tell how chaos ruled—how earth
Lay wrapped in deathlike sleep,
How silence reigned in majesty,
And darkness veiled the deep.
They tell how life uprose on earth,
How forests clothed the land,
And step by step reveal the work
Of HIS Almighty hand.
Calmly in silence and in gloom,
In caverns of the earth,
They teach vain man the nothingness
Of his ephemeral birth.
Show him dread scenes of former life
Long to destruction hurled,
And on earth's pillars bid him read
The history of a world.
Behold another votary still—
The light her aid has given,
Light, whose bright beams of purity
Flushed angel-winged from heaven.
Then fair Aurora lit the north,
And shook her streaming bars,
Then earth awoke, awoke to life—
Then sang the morning stars.
Yet learn, Enchantress, thy domain
A limit still must know,
Thus far, O Science, is thine own—
Further thou canst not go.
In the Councils of Eternity
HIS wondrous ways were planned;
Ways that elude thy piercing eye,
Defy thine iron hand.
Agos of dim futurity
Shall own thy powerful sway,
Till man with all his noble works
Shall pass from earth for aye.
For ever teach him Nature's laws,
Unfold his Maker's will,
Guide him in paths of light and truth,
And lead him upwards still.

SOME additional subscriptions have been received by Mr. Dawe towards *The Spiritualist* fund, namely, Mr. J. H. Gledstones, £1; Miss Edmiston, £1; Mr. S. Chinnery, £1; and A Friend, £1; for which unexpected additions to the closed list we have much pleasure in returning thanks.

Correspondence.

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

DISTURBANCES IN A VAULT IN THE ISLAND OF BARBADOES.

SIR,—Having read in *The Spiritualist* of last month an account of mysterious occurrences that took place in the vaults of a chapel in the Isle of Oelsen, as related by the late Baron de Guldenstube, it might not, perhaps, be uninteresting to your readers to have a description of a similar phenomenon in a tomb of St. Michael's Church, Barbadoes, in 1820. As I was present there as one of the official witnesses, I am able to certify the truth of the description in every particular.

CHAS. BOYD, *Lieutenant-Colonel.*

Formerly *Aide-de-Camp* to Lord Combermere.

Baden-Baden, August 15th, 1873.

The following mysterious occurrences were witnessed in connection with a tomb in St. Michael's churchyard, Island of Barbadoes, during the period of Lord Combermere's Government, 1817—1820, and are extracted from his *Memoirs* as published by his widow, Viscountess Combermere, 1866. (Hurst and Blackett, Great Marlborough-street.)

For some time previous to Lord Combermere's arrival in Barbadoes, the inhabitants had been at intervals startled by reports of mysterious occurrences in a family vault at Christ Church, where it was said some supernatural agency always upset or displaced the coffins deposited there. No Negro would approach the burying-ground towards nightfall. Women whispered wonderful stories of apparitions, and children were threatened with its horrors to insure obedience. Lord Combermere, hearing of the terror occasioned by these rumours, and ascertaining that the coffins had actually been several times displaced, resolved on investigating the matter personally. The family to whom the vault belonged were anxious to have it examined; and as an interment was immediately to take place, he determined to be present at the ceremony.

Barbadoes is formed of calcareous rock over which lies a very inconsiderable depth of earth; but that portion of the island immediately connected with our story,—namely, Christ Church, and the adjacent burying-ground, stands upon a shelf of coral which rises to an eminence of 100 feet above the level of the sea. The church dedicated to our Saviour is one of eleven founded two centuries since, when various members of the district erected family vaults in the burying-grounds appointed to each church. From the nature of the foundation, these tombs were found partly above, partly below the surface,—a circumstance which may have served to protect them from the fury of the hurricanes that from time to time have devastated the island. The vault in question belonged to the family of the Hon. Colonel Chase. It was constructed of masonry composed of the large sandstone of the island, closely resembling our Portland stone, connected by cement, which, in the course of a few years, had hardened so completely as to render the walls as solid as if formed of entire stone. The roof and flooring were constructed in the same way and of the same materials. The sides inclining inwards towards the top, left the roof smaller than the base, which was 12 feet long by 6½ feet broad. In the fourth side was formed the doorway, the masonry projecting at the bottom, and gradually decreasing towards the top, forming an inclined plane against which rested a large slab of solid stone, forming a door; immediately inside two or more steps descended to the basement.

On the occasion of an interment in this vault, August 9th, 1812, those engaged in opening it to receive the body were astonished to find that two of the large leaden coffins had been removed from their places. One was thrown over on the ground, while that of an infant pitched from one side to the opposite corner.

The black labourers became alarmed, and hastened to the church officials to relate this singular circumstance; but no credence was given to their story, and it was imagined that, actuated by a love of mischief, these men had upon the last occasion, in order to create a sensation, entered the vault before closing the door, disturbed the coffins, and left them in this disorder. Vain were the protestations of innocence; and even the known horror which all negroes attach to death and burial-places was not accepted as a confirmation of their assertions. They were accordingly severely reprimanded, and the church officials, fearing lest they should be censured for neglect, determined to keep strict watch over this par-

ticular vault for the future, and endeavoured to prevent the knowledge of what had transpired from circulating beyond those immediately concerned; they consequently acted with the greatest caution at the closing of the door after the burial had taken place, having previously seen the coffins rearranged, and the vault restored to its usual order. They further satisfied themselves of the impossibility of ingress by any other than the legitimate means.

Four years and two months had elapsed when Death again visited the Chase family, and the vault destined to receive another inmate,—a tiny coffin and its baby tenant. The officials eagerly repaired to the spot. External examination proved that the door had not been disturbed since last closed. All appeared exactly as when they left it. The cement round the entrance was as solid as the stone it secured. No crack in any of the walls warranted any suspicion of violence, and yet, when the door was removed, the vault displayed much greater confusion than on the previous occasion.

This was too serious an occurrence to be long overlooked, and it was felt the family ought to be apprised of it, and the perpetrators of the trick discovered, if possible, and punished. After examining the vault, and questioning the masons very closely, the family now informed of all the circumstances were disposed to treat the matter lightly. The vault consequently was re-arranged and closed, after the coffin of the infant had been deposited there.

Scarcely two months elapsed before the remains of a relative were removed from another parish to be laid in this vault. It was opened and again a mysterious confusion prevailed. The coffins were replaced and the vault again closed. Two years and eight months passed away, when death called for another consignment to this tomb. The door being removed, the interior for a third time displayed a strange disarrangement of the coffins. It was now regarded more serious than hitherto, and the account of the mystery spread so rapidly that not only all the inhabitants of Bridgetown, but of the whole Island were interested. Thousands visited the spot, curiosity was at its height, and the news having reached Government House, Lord Combermere stated his intention of being present at the approaching interment. Accordingly, attended by his two aides-de-camp, Major Finch (brother of Lord Aylesford) and Captain Charles Boyd, he visited the vault). In his presence every part of the floor was sounded to ascertain that no subterranean passage or entrance was concealed. It was found to be perfectly firm and solid; no crack was even apparent. The walls when examined proved to be thoroughly secure. No fracture was visible, and the three sides, together with the roof and flooring, presented a structure as solid as if formed of entire slabs of stone. The displaced coffins were again placed in order, and the new tenant of that dreary abode deposited, and when the mourners retired with the funeral procession the floor was carefully sanded with fine white sand in the presence of his Lordship and the assembled crowd. The door was slid into its wonted position, and with the utmost care the new cement was laid on so as to secure it. When the masons had completed their task, the Governor and his aides-de-camp made several impressions in the cement with their own seals, as did many of the assembled officers with private marks.

Satisfied now that no one could gain access to the vault without betraying his visit, the people departed; but the interest in this strange occurrence continued, furnishing a constant topic of conversation. The greatest curiosity was expressed as to the result, and numerous conjectures arose as to the *phenomenon*, some suggesting volcanic power, others expressing a superstitious belief in superhuman agency, while many still continued to attribute the mischief to the cunning of the negroes. So great a commotion did the occurrence make in the island, and so many expressed impatience to test the possibility of trickery by the reopening of the tomb, that Lord Combermere, who participated in this general curiosity, consented to have it examined, and the opening was fixed for the 18th of April, 1820, just *nine months and eleven days* after the period of its close.

Barbadoes has seldom witnessed such a gathering as that assembled in Christ Church district on that day. The towns were deserted and thousands hastened to the scene; every spot, every avenue, every foot of ground was crowded in and around the churchyard. The scorching rays of the sun blazed forth in tropical splendour upon that sea of living forms. Europeans and negroes, all crowded together in their varied attires, and scarcely less varied complexions upon the brow of a hill, with the massive stone tombs rising here and there above them, and the old church standing forth in sombre relief, as if a connecting link between the living and the dead, made the scene altogether one which beggared description,

while, perhaps, its peculiar interest was in the deathlike silence that reigned over it, the silence of mute anxiety and superstitious awe.

Lord Combermere now arrived with his suite, and if his own interest in the mystery could have failed in inducing him to seek the reopening of the vault, the assembled masses gave ample testimony of the universal gratification conferred by his intervention. The cement was unbroken, and the large impressions of the governor's and other seals were as distinct, sharp, and perfect as when first made, but now hardened into stone. When each one was satisfied in this regard that his seal was untouched and unaltered, the masons proceeded to break the cement and slide off the door. The cement yielded to their instruments, but when they tried to remove the stone, it resisted with unwonted weight. Increased force was applied, but still in spite of crowbars and other appliances it remained immovable. For a moment all hands were paralysed, and a look of wonder and dismay passed from each to each; but it was only for a moment; the next attempt lent a powerful energy to their efforts, and the door yielded half-an-inch. Nothing was distinctly visible in the darkness of its buried night. Still the light which entered through the narrow crevice seemed to cut across some black object close to the portal, so near that the thread-like ray lay brightly visible, prevented by this massive black from dispersing itself into the reigning darkness within. Terror a second time palsied the energy of those engaged in this operation. Suspense deepened the intensity of interest and awe which transfixed the anxious spectators. Every breath was hushed lest they should fail to catch the first whisper of those near the tomb that might offer a solution to the problem before them. Increased force was tried to remove the stone, and inch by inch it yielded, till it was slid sufficiently aside to admit of a person's entering, when it was discovered that a huge leaden coffin, which it required eight men with crowbars to move, was standing upon its head with the end resting against the middle of the stone door. It had been thrown from its central place, and the coffin of the child had been hurled with such force against the opposite wall, near which it was lying, that a deep indentation had been made in the stonework by the corners which struck it. The Chase family immediately ordered the coffins to be removed and buried in separate graves; after which the vault was abandoned and has never since been used.

HAUNTED FURNITURE.

SIR,—I have been requested to publish the particulars of some incidents that have happened in my family, which have led us to the conclusion that pieces of furniture may be haunted although removed from house to house.

Ten years ago, whilst residing in Manchester, I bought from what appeared to me a gentleman's residence a handsome dressing-table; I was under the impression that the owner had died, and his or her effects were being sold by auction. After the table had been brought home and installed in a spare bedroom, I was somewhat annoyed to learn from a friend that the house from which I had purchased it was of questionable reputation, being one of the many establishments kept by a very wealthy but very dissolute man, whose recent suicide had created quite a sensation. Although vexed to think I had bought an article from such a place, I yet decided that there could be no reasonable objection to it, therefore it was suffered to remain in the house.

Ten years have elapsed since that purchase, and we have since removed to Birkenhead. During the whole period I recall that from time to time I have had complaints from the various occupiers of the bedroom furnished by that table; ladies have complained to me that they were disturbed by raps, taps, and creakings in the table; one young lady was so much disturbed that she refused to sleep alone in the room. I should here note that these persons were my visitors from a distance, and each of them was unaware that any other had had similar experience.

Circumstances then occurred making it necessary that my husband should occupy the room. He invariably felt extremely uncomfortable in it, for it was rarely free of raps, taps, and creaking proceeding from the table. He affirms that once he felt a figure stretch itself on the bed beside him, and a sensation of horror crept over him which he never can forget. I treated all complaints made to me with uniform indifference, attributing them entirely to the imagination of the parties; it never occurred to me as possible that a noise of any sort could be made without an earthly cause.

About nine months ago, in consequence of being thrown

into the society of a very firm believer in Spiritualism, I determined to investigate for myself. I therefore formed a circle at home, and we began almost in jest to sit round a table, or to join hands in a circle; very soon we became convinced of the power; three mediums sprung up in our family, the most striking my little daughter, aged ten. Through this child (Beatrice) I have had some beautiful communications both in writing and trance-speaking, and through her, myself and husband are convinced that there is a power coming to us from invisible influences, by which mortals are made to say and do things of which in a normal state they are incapable. Yet we are not Spiritualists in the full sense of the word, we call ourselves "investigators."

Four months ago I took up my abode for a time in the room containing the table of which I have spoken, having quite forgotten all previous complaints of the noises of which friends had spoken. On my second night there I was seized about midnight with spasmodic jerkings of the limbs; I tried every position, every effort of will-power, but in vain, I could not keep quiet many moments. My limbs jerked in spite of me; at the same time I became sensible of a suffocating oppression in the air of the room, and a general sensation of unbearable restlessness and misery. After bearing it for what seemed to me an hour, but turned out to be only about twenty minutes, I sprang quite frantically from my bed, and took refuge in another room, where, after lying down, I waited for more misery, hardly daring to hope that what I regarded as the beginning of some nervous disease of the St. Vitus's dance kind, was to pass off with a change of bed. But strange to say, a refreshing sleep quickly took possession of me; the nervous system which had appeared strung up to the last tension of wretchedness, grew calm and placid, almost the instant I changed my room.

Next morning my child, Beatrice, was entranced by a child spirit, much younger than herself, who told me in the lisping language of a mere infant, that "Last night she visited me to soothe me to sleep, but found me under the influence of black spirits, so that she could not approach me." I inquired, "What have I done; how sinned, to attract such influences to me?" She answered, "I know not, but you inquire of older spirits." By the end of the day a second control took place, and then by the lips of my child, Beatrice, I learned that the room in which I had been sleeping contained a piece of "inhabited," or haunted furniture, namely, THE TABLE. That dark and low spirits to whom it had belonged in their earth life, now visited it, and took a pleasure in tormenting any one they could annoy by their mischievous influence; that I being mediumistic, they had been enabled to produce the jerkings and troubles of the previous night. The spirit who visited me had been unable to approach me till I reached another room, and then she had soothed me to sleep. I can scarcely describe the strange feelings I had when I recalled the circumstances connected with the purchase of my table—circumstances which I had never communicated to a human being, much less to my little child, only then just born. All the complaints of other persons were now remembered, and a different significance attached to them. I pondered hours over this strange revelation from (to me) the unimpeachable lips of my truthful and simple child. I debated with my husband on the future destiny of the table. He was in favour of selling it, but to this I could not reconcile myself. While we were at issue on this point, I advocating the destruction of the "inhabited" article, he condemning such a reckless waste of property, another control of our little Beatrice occurred; it was that of a man. With commanding manner and solemnity of voice, he said, "I am the brother of the wretched man to whom your table once belonged; he is a very low spirit indeed; he inhabits the first sphere, he was a suicide." In a prolonged speech, the spirit then implored us to destroy the table *at once*; and to the unbounded astonishment of my husband and myself, he proceeded by the lips of our pure and infant-like Beatrice to describe to us the relations existing between his suicidal brother and the dissolute female who lived with him in the house of our table. With tears streaming down the cheeks of the little medium, we were told that this bad spirit works untold misery in other houses to which other pieces of his furniture have been conveyed; it was explained that these things, being charged with his psychological influences, he could approach them thereby. We were also told that the woman who had used that table in the earth-life of this man, was now dead, and that her spirit was generally the one by which we had been disturbed. She was spoken of by the control as "One of his wives."

These revelations from lips so pure, so artless as those of Beatrice, have been accepted by us. Our little girl was an infant a few months old when that table first came into our possession, and I can solemnly affirm that we never communicated its previous history to a single ear; in fact, we had ourselves ceased to recollect whence we had it.

A little difficulty occurred to us as we contemplated the destruction of so large an article as what we now looked on as our haunted table. We could hardly ask our servants to assist in what would doubtless appear to them such an absurdity, and did not care to make confidants of them; so with some trouble, and the assistance of hatchets and tools, we demolished the table between us, and conveyed its fragments to the coal cellar, which is situated immediately under the kitchen. I directed my cook to use the wood for firewood. Two days after this, my maid came to me in consternation and tribulation; she had been ironing a dress, and had hung it at night before the fire to air; next morning she found the skirt cut as with a knife in long crossway slits. She brought me her dress, which, on examination, I found cut as she described. Greatly puzzled, I held a consultation with her and the other servants, but without clearing up the mystery. Suddenly it occurred to me to ask for a minute description of the state of the kitchen on the night when the dress was cut. I then found that it hung on a chair close to the fender, while on the fender was a large bundle of the wood of the table ready for lighting fires in the morning. I took possession of the injured dress, and presenting it to our medium child, I asked her if one of her friends in the spirit world could give me any light in this strange affair. Immediately the child became entranced, and after manipulating the dress, she said, "The wearer of this dress is a powerful medium; she is frivolous and silly, and her dress is charged with her influence; had it been the dress of any of your other servants it could not have been injured, but being *hers*, the spirits of the table have been able to approach it. They are very much enraged that you have destroyed one of their favourite articles, and finding this dress so close to some of the wood which is still charged with their influence, they got power enough to cut it." I asked, "Did they use a knife to cut it?" "No," was the answer; "such low spirits are almost material; they have long nails sharp as knives, and these, I think, they have used to cut this dress."

You may easily believe I now became very anxious for the perfect annihilation of the table by fire, but as the article had been a large one, and of very fanciful design, this took some weeks, for we could not conveniently make a bonfire of it. One day complaints were made to me that there had been loud noises in the coal-cellar, as of the chopping of wood, and that no one had been found on searching the whole basement floor.

For weeks we continued to use the wood of the table as firewood, and as the weather became warmer some of it remained in the drawing-room grate unburnt, as the fire was laid ready to light, but not wanted. I regarded it, I confess, with some misgivings, and at length directed the servant having the care of the room to remove it all, and clean the grate for the summer. While she was doing this, a very large Chinese vase of great weight and thickness was shattered into a hundred pieces whilst standing on the floor by her side; I heard the crash and rushed at once to the room where I found the girl on her knees, rubbing the grate, which is steel, with a leather; the vase, which was in the place it has occupied for years, was lying in fragments at her side. I am quite confident that such a vase could never have been broken by rolling over on the floor; if it had fallen from a height, I doubt if it could have been shattered in such a manner, but my servant assured me that to her knowledge she had not touched it. I should add that the fender, fire-irons, and all paraphernalia had been moved into the kitchen to be cleaned, and no article hard enough to break such a vase was near; the girl herself seemed to regard the event as something quite supernatural, and coupling it with the cutting of her dress, asserted that she was evidently under some evil luck.

I consulted Beatrice on this mishap, and got from her this explanation, "Your maid is a medium, and being very frivolous she herself is much *en rapport* with the spirits who still haunt that wood; they collected enough force from the girl and the wood which had been in the grate, to strike a blow which broke one of your favourite ornaments."

Since then I have changed this servant for another, and we have burnt every atom of the wood. Without attempting to draw a single inference from these incidents, I leave the story

in your hands to be published, if you think it likely to be useful, and pledging myself solemnly that it is faithfully told and entirely free from exaggeration. I give my real name and address.

E. LOUISA S. NOSWORTHY.

Avon Lea, Claughton, Birkenhead,
August 28th, 1873.

A SPIRIT HAND.

SIR,—When D. D. Home was with me at Tunbridge-Wells last June, I said to him, "Let us have a sitting, as I desire much to thank our ghost friends for the help they so manifestly gave during the critical period of my recent dangerous illness—thanks as justly due as to nurses and doctors." The next morning he stated that during the night they came to him, and fixed the following Monday for a sitting.

On Monday evening we had the sitting. Present—D. D. Home, my daughter Emily, Mrs. Arnold, and self. The large oval table was put close to the window; there was plenty of light. Mr. Home sat opposite to me. The space opposite the window was free.

I pass by the usual phenomena of various tonedappings on the table; a bell I had placed under the table rang, and was placed in the hand of one of the sitters, and then occurred an interesting incident—the incident of the sitting. My left hand was beside the window away from the sitters, on the table. I saw the form of a hand come out from under the table in front of me, but it was to me indistinct; on so stating, it came round to my left hand and appeared beside it, but did not touch. It next came on to the table, the palm of the hand facing mine. It was a full-sized delicate hand, but withered. It then came up to, and slapped the back of my hand and fingers with vigour several times, and the sound produced while so flapping was heard by all the sitters, thus proving its materiality.

J. ENMORE JONES.

Enmore-park, Norwood, S.E.

A PROPHECIC VISION.

SIR,—As you ask for facts, I beg to hand you one occurring in my own experience. A few years ago I retired to bed in good health, and woke up about half-past seven o'clock, with a wonderful feeling of pleasure at a dream I had only just come out of, which I told my wife before we descended to breakfast. At breakfast I also told it to my sons and daughter, all of whom laughed at my credulous statement on that Sunday morning. On the evening of that day I went to a *seance* some miles in the country, and there named the same thing. It was to the following effect:—

I dreamt I was taking a walk alone in the country, and was admiring a road leading to a house surrounded by a cluster of large trees; the foliage was so rich, the sky so blue, and the fragrance of the exotics so exhilarating, that I never before felt so delighted. Suddenly there appeared at the foot of the avenue two magnificent carriages of large size, with silvered looking-glasses within; on every side they were all ornamented with gold mouldings. Each carriage had four black horses, with very long black tails, but the livery-men were dressed in green and gold, and were apparently waiting for the company to come from the house. Whilst I was admiring this, a most delicious perfume awoke me.

Now, on the Monday morning I passed my brother-in-law's house, near to me, on my way to business, and a doctor was ringing the bell, so I asked, "What was to do?" He replied, "Oh, the old bachelor has sent for me, because, I hear, he has got a sore throat, though he was in the garden all yesterday, and ailed nothing." I proceeded to town, and on my return at five o'clock I found he had just died of diphtheria, in twelve hours, without a will, and with that money of his I bought Parkfield, and live in it now. *It is the very place I saw in my dream*, two years before, excepting carriages and horses, as mine are only of the ordinary kind.

I merely state these things to show that some link exists between this world and the next, either by visions or impressions of some kind, the philosophy of which has yet to be found out.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester.
August 28th, 1873.

MR. J. J. MORSE, trance medium, will deliver two inspirational discourses on Sunday, September 7th, at the Temperance-hall, Grosvenor-street, Manchester. The services will begin in the morning at 10.30, and in the evening at 6.30.

The Spiritualist newspaper will be published weekly early next winter.

FROM want of room in this number of *The Spiritualist*, some letters and advertisements are unavoidably kept over.

An important notice about this special number of *The Spiritualist* appears in our advertising columns.

THE official report of the first Council-meeting of the National Association of Spiritualists will be published in our next.

AMONG the gentlemen who have seen enough of Spiritualism to be convinced of its truth, is Mr. George Thompson, formerly member for the Tower Hamlets, and noted in his day as a leading English anti-slavery advocate and anti-corn law agitator. In consequence of advanced age, he has long since retired from public life, and it was in the course of his many visits to America that he investigated Spiritualism. A letter from his daughter, Mrs. Nosworthy, is published to-day in our correspondence columns.

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

A SPIRITUALISTS' PICNIC.—Last Wednesday week there was a picnic at the People's Garden, Old Oak Common, Willesden, inaugurated by the Marylebone Society of Spiritualists. Six hundred persons were present, of whom five hundred were Spiritualists—a very good attendance now that so many persons are out of town. The Royal Osborne Hand-bell Ringers performed very beautifully several times during the day, and the Garden Club Band, conducted by Mr. Witcomb, gave some excellent music. Dr. Sexton exposed the tricks of Maskelyne and Cooke, Dr. Lynn, and Herr Döbler, and the Rev. Mr. Monck, Baptist minister, late of Bristol, made a speech, announcing himself to be a Christian Spiritualist, and stating that he was about to help "to raise Spiritualism out of the slime with which it has hitherto been covered." Mr. Monck, who has been a Spiritualist a few months, will find in this issue of *The Spiritualist* the names and testimony of some of his slimy predecessors, and we recommend him to begin by publicly cleansing Mr. C. F. Varley, who will return from Germany in a few days, and, we believe, will not at all object to be publicly converted by any preacher who will undertake the task. The refreshment department was badly managed; there was a tedious red-tape process of issuing orders for refreshments, which were more or less inferior as regards quality and cleanliness, dirty glasses being used freely. Altogether, however, the gathering was a tolerable success, and the experience gained will be useful on future occasions.

SIBYL, Seeress, Clairvoyante, and Test Medium, 53, Great Coram-street, Russell-square, W.C. Hours—12 till 6. Terms—5s. each person.

DR. HUGH MCLEOD acts in conjunction with SIBYL for the Treatment and Cure of Disease, at the above address. Terms, for consultation, 5s. Visits, to any part of London, 10s.

LUNACY LAW REFORM.

ALL PERSONS cognisant of cases of INCARCERATION, under a false plea of Insanity, or of MALTREATMENT OF LUNATICS, or who are ready to co-operate in obtaining AMENDMENT OF THE LUNACY LAWS, are earnestly requested to communicate with

MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

The following Extract from the "ACT TO AMEND the Law relating to LUNATICS" is a fair specimen of Lunacy Legislation:—

"It shall be lawful for the Proprietor or Superintendent of any licensed house with the previous assent in writing of two or more of the Commissioners, or in the Case of a House licensed by Justices, of two or more of the Visitors to entertain and keep in such house as a Boarder for such time as may be specified in the assent, any person who may have been within FIVE YEARS immediately preceding the giving of such assent, a Patient in any asylum, hospital, or licensed house, or under care as a Single Patient."—25 & 26 Vict., ch. iii., sec. 18.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

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

One of the sub-committees of the Dialectical Society reported:—

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

The Best Book for Enquirers.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED.

Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By FRITZ.

Price 3s.; or post free 39 stamps, from A. Ireland & Co., publishers, Manchester, who will forward copies of the table of contents on application.

CONTENTS.

CHAPTER I.—The Uncertainty regarding the Future State—The Unreasonable Fear of Death—The Materialistic Tendencies of the Age—Dr. Strauss's Conclusions regarding God and Immortality—Mr. W. R. Greg's Conclusions in *Enigmas of Life*—The Orthodox Belief regarding Heaven and Hell, and its Inconsistencies—The Value of Spiritualism in throwing Light on the Future State of Mankind.

CHAPTER II.—Erroneous Notions regarding Spiritualism, and the Nature and Condition of the Dead—Character after Death must remain Unaltered—Communicating with Spirits not new—Examples of Bible Spiritualism similar to Modern Instances—Mediumship commended by St. Paul—Unreasonable Prejudice against Modern Spiritualism—Medieval Spiritualism—Addison and Johnson's Opinions regarding Apparitions—Spiritualism in the Seventeenth and Eighteenth Centuries—St. Paul and the Spiritual Body—Dr. Nichol's Opinion regarding Spirits—Is it Lawful?

CHAPTER III.—Origin of Modern Spirit Rapping in America—A Haunted House—The Spirit of a Murdered Man communicates by Rape—Discovery of Mediumship—Who are Mediums and what is Mediumship—Dr. Anderson on "Nerve Aura"—The Facts of Mesmerism—The Connecting Link between Mind and Matter—How Spirits can use the Nerve Aura of the Medium—Personal Atmosphere—Mutual Likes and Dislikes—Love—Spirit Rapping Explained—How Furniture is Moved by Spirits—Instance of a Mesmeric Experiment—Trance Mediumship compared with Mesmerism.

CHAPTER IV.—Progress of Spiritualism in England—A List of Names of Believers of Repute—The Dialectical Society's Investigation and Report—*The Times* on Spiritualism, and the Opposition of Scientific Men—The Various Manifestations—The Dialectical Society's Experiment—Movement of a Table without Contact—The "Psychic Force" Explanation—Example of a Spirit Communication about Affairs Unknown to all Persons present, and its bearing upon "Unconscious Cerebration"—Evidence of Mr. Varley, C.E., F.R.S., before the Dialectical Society—His Reasons for Believing in Spiritualism.

CHAPTER V.—Mediumship requires Developing—Patience in Sitting—The Different Phases of the Manifestations hitherto Witnessed—Example of an Extraordinary Dark Seance, Spirit Voices, Furniture Movements, &c., under Test Conditions—Account of Mrs. Guppy's Transportation—A Lady Carried Three Miles by Spirits—Who the Spirits "John King" and "Katey" are—Remarks on the Trivial Nature of the Manifestations—Their Utility and their Cause Explained—The kind of Evidence demanded by Sceptics—Gerald Massey's Opinions thereon—The Editor of *The Times*' Experiences at a Dark Seance—A Dark Seance at Mrs. Bassett's Described by a Barrister—A Dark Seance at Mrs. Holmes's—Spirits Materialise their Faces and Show themselves in the Light—Recognition of Spirits' Faces by Relatives present—A Seance described by the *Daily Telegraph*'s Commissioners—Faces Seen and Touched in the Light—A Seance at Herne and Williams's Rooms—Spirit Arms and Hands seen in the Light—A Seance at Miss Cook's Described in the *Social Review*—Faces Shown in the Light—Another Seance at Miss Cook's Described by a Barrister—Faces Seen in the Light—Writing by the Spirit Hands—Another Seance at Herne and Williams's Described by a Minister—Astounding Phenomena—Another Startling Seance with Herne and Williams—The Deceased Wife of a Gentleman appears and Converses for twenty minutes—The probable Future Development of the foregoing Phenomena—How are the Faces produced by the Spirits—The Philosophy of the subject Discussed.

CHAPTER VI.—Specimen of Direct Spirit Writing—A Communication from Newton, Locke, and Boyle upon the Spiritual and Natural Worlds—Spirit Photographs—An Account of their Origin—The First Taken in England—Excitement and Suspicion—Tests that have been Tried to Detect Imposture—Letter from a Gentleman who obtained a Photograph of the Spirit of his Deceased Wife—Mr. William Howitt's Testimony—The Spirits of his Deceased Sons Photographed—List of Forty Persons who have obtained Spirit Photographs of Deceased Relatives—Experiments by other Photographers—Mr. Shaw—Mr. Beattie—His Letter to the *British Journal of Photography*.

CHAPTER VII.—Trance Mediumship explained—Mr. Morse—The value of Trance Speaking—Mr. Morse's Spirit Guide "Tien-sien-ti"—A Chinese Philosopher—Discourses by "Tien-sien-ti" on the Locality of the Spirit World—On Popular Theology—On the Religion of Spirits—What is Spirit—Clothing of Spirits, Climate, &c.—Day and Night in the Spheres—Principle of Future Rewards—Self-improvement—Creeds in Spirit Life—War—Parentage—Health—Future State in reference to Premature Death and Suicide, and to Idiots—The advantage of Long Life—Deformed Bodies as Spirits—The Senses of Spirits—The Philosophy of Marriage—Mesmerism and Mediumship—Passing Solid Substances through each other—Chance and Luck—Communicating Spirits—Earthly Spirits—Their Locality—Prophecy—Spirits in Animal Forms—Luck and ill luck—The Spiritual and the Natural Body—How far Spirits are Trustworthy—Body, Soul, and Spirit—Struggles in Spirit Life—The Art of Materialising—Inspiration Explained—Who Answers Prayers?—The Cause of House Hauntings.

CHAPTER VIII.—An Extraordinary Book—A Philosophy of the Universe dictated by an Uneducated Cobbler's Apprentice whilst Entranced by Spirits—Andrew Jackson Davis—Professor Bush's (of New York) Opinion on the Work—An Outline of the Work—The Bible Reviewed and the Mysteries Explained—Adam and Eve—Origin of Evil—The Flood—The Power of Prophecy—The Prophets of the Bible—Past Revelations—What is Man Spiritually and Materially—The Elements of the Soul—The Destiny of Man—Death Described—First Entrance of the Spirit into the Next World—The

Association of Spirits—The Future Life, Scenery, and Occupations Described—The Seven Spheres round the Earth—Future State of Eternal Progression—The Three Societies of Spirits in each Sphere—The Future of Infants and Imbeciles—Hell and the Devil Impossibilities—"A Voice to Mankind"—The Defective State of Modern Society—The Prevalence of Sectarianism—Action not Prayer Required—The Remedy Required—Practical Suggestions, Co-operation.

CHAPTER IX.—Mr. Wallace's Trance Mediumship—Questions Discussed by his Spirit Guides—The Future State of a Drunkard—Animals in Spirit Life—Future of Electricity—Origin of Knowledge—Influence of Evil Spirits—A Message through a Writing Medium from the Spirit of a Young Minister—Specimens of Interesting Messages from Spirits on various topics connected with Spirits and their State, Surroundings, and Occupations, from "Glimpses of a Brighter Land," viz.: The Spirit World; Prayer, &c.; Evil Spirits; The Knowledge of Spirits; Golden Advice to Women; Future Value of Knowledge; The Nature of God; Inspiration Explained; Cause of Untruthful Messages; The Travels of Spirits—Extract from "Heaven Opened," another Message through a Writing Medium—Harris's "Lyric of a Golden Age"—A Grand Poem Dictated by Spirits through a Trance Medium, with Extracts upon Poets and Prophets, Redemption from Sin, and the Thirst for Knowledge—Prophecy of England's Downfall by the Spirits of Byron and Pollok, &c.—Other Books—A Poem by the Spirit of Robert Burns upon Theology and Creeds.

CHAPTER X.—Mediums used for Painting by the Spirits of Deceased Artists—Account of David Duguid, of Glasgow—A Contemporary of Christ furnishes an Extraordinary Narrative of an Unrecorded Incident in Christ's Life through Mr. Duguid's Mediumship—Another Painting Medium—Charles Swan, of Aylesbury—Paintings by the Spirits of Turner, Eastlake, and others.

CHAPTER XI.—Mrs. Olive, Trance Medium—The Spirits of "Marie Stuart," "Sir John Forbes," "Dr. Mesmer"—A Letter from a Lieutenant in the Royal Artillery Describing a Sitting with Mrs. Olive—Addresses from the Spirits of "John Knox," "Joan of Arc," "Dr. Forbes," "Queen Elizabeth," and others—A London Spirit Visits a Patient in Australia—Miss Hudson's Clairvoyance—Letters from Investigators—Miss Fowler's Clairvoyance—Letters from Investigators—Clairaudience—Hearing Spirit Voices—A Medium Confined as a Lunatic—Mrs. Dickenson's Mediumship.

CHAPTER XII.—Remarks on Spiritualism and Objections Answered—Is it Lawful?—Clerical Opposition—The Rev. H. R. Fawcett on Spiritualism—*The Rock's* Opinions—The Rev. John Jones's Pamphlet: "Spiritualism: The Work of Demons"—His Conclusions Refuted—The late Dr. Elliotson Converted from Materialism by Spiritualism—Other Converts—Dr. Sexton's Letter—*The Liberal Christian's* Opinion on Spiritualists—Is it Wrong?—Gerald Massey's Testimony to its Value.

CHAPTER XIII.—Another Clerical Objection—Uncertainty of the Communications and the Means of Testing their Truthfulness—The Danger of too much Credulity—Mr. Coleman's Opinion on Believing Spirits—The Cause of Frivolous Communications—Specimen of a Lying Message—Contradictory Messages through various Mediums from the Spirit of Edward N. Denny, the author of "Alpha"—The Cause of these Contradictions Explained—Creeds in Spirit Life—The Theological Aspect of Spiritualism—Reincarnation—Valuable Remarks and Advice upon Mediums and Mediumship, by the Editor of *The Spiritualist*—Mr. Varley, C.E., F.R.S., on the Conditions of Spirit Manifestations.

CHAPTER XIV.—The Principles of Modern Spiritualism—Rules for Forming a Spirit Circle—Gerald Massey on Modern Scientific Theories, and the Necessity for a New Revelation—*The Daily Telegraph* on the Religious Wants of the Age—A Criticism by the *Illustrated London News*, with a Reply thereto by Professor Mapes—On the Utility of Spiritualism—The Answer to those who cry "Humbug"—The Periodical Literature of Spiritualism—Addresses of Mediums—Spirit Photographers, and a List of Standard Works on Spiritualism.

LONDON: SIMPKIN, MARSHALL & CO.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 3 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

W. RUSSELL, BOOKSELLER, STATIONER, &c., 238, STAFFORD-STREET, WALSALL. *The Spiritualist* and other Spiritual Publications kept on sale. Bookbinding in all its branches at London Prices. Machine Ruling with accuracy and despatch. Stationery—Superfine Note, 6d. per quarter ream; ditto Envelopes, 1½d. per packet, 4s. 6d. per 1,000. Albums, scraps, ladies' satchels, &c., in great variety. Printing—W. R. having entered into partnership with Mr. Cooper in the printing department, is prepared to execute orders at a few hours' notice. Taste and Style guaranteed. Fifty Visiting cards (without expense of plate) 2s.; per post 2s. 2d. Country Orders promptly attended to.

SPIRITUAL LEAFLETS.—Handsomely-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, London, E.C.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.