

The Spiritual News.

A RECORD OF THE PROGRESS OF SPIRITUALISM IN GREAT BRITAIN.

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A WONDERFUL INVENTION.

THOSE who know how Mr. C. F. Varley, the electrician, has so fearlessly borne public testimony to the truth of Spiritualism, at the risk of losing a high scientific reputation, will be glad to hear that he has just brought out one of the most remarkable inventions of modern times. He has invented some new telegraphic instruments, whereby three messages can be sent at the same time, from end to end of a single line-wire, without the signals interfering with each other, thereby gaining the power of vastly increasing the message-transmitting capacity of all the overland telegraphic wires at present in use throughout the world. He does this by superimposing a great number of small electrical waves upon the currents ordinarily used in working the Morse printing telegraph; his special instruments indicate by sound the signals sent by these small waves, whilst the same instruments are insensitive to the ordinary current which works the printing telegraph. By properly timing the pulsations, so as to have two sets of waves in the line which are not synchronous with each other, and by the construction of instruments which are sensitive only to one particular set of waves, he manages to get three messages through one wire at the same time. The receiving instruments are like large fiddles, about five feet long, and a thick iron wire stretched from end to end makes a humming noise every time a wave-signal is sent along the line, hence the invention may be called "Varley's Singing Telegraph." It has to be practically tried on the wires in common use; we, however, have easily read off messages by it, which he sent through one hundred miles of wire, of the same conductivity and electrical resistance as that in common use for the Postal-telegraph work of the United Kingdom. Whether after practical trial, it shall prove to be of very great or very little commercial value, the merit of the invention is the same, for it has solved one of the greatest telegraphic difficulties of modern times, and it is a scientific feat which the boldest philosophers have thought impossible to be accomplished. In a Spiritualistic journal it would be out of place to do more than call attention to this gratifying piece of news, but those who wish for full information about the apparatus, will find it published with engravings in to-day's *Quarterly Journal of Science*.

THE MEETINGS AT THE BEETHOVEN ROOMS.

ON Monday evening, December 12th, at the ordinary weekly meeting of Spiritualists, held at the Beethoven Rooms, Harley-street, Cavendish-square, under the presidency of Mr. Benjamin Coleman, Mrs. Emma Hardinge delivered an address on "The Scientific Investigation of Spiritualism." That address is printed in full in *The Spiritual Magazine*, published to-day.

On Monday evening, December 19th, Mrs. Hardinge, instead of delivering a Lecture, answered questions put by the audience.

The Rev. Mr. Miall, of Kingsland, said—The possibility of departed human spirits making themselves visible and communing with living men, is disbelieved by all thoughtful and educated persons, excepting only such as are Spiritualists. The only evidence which can remove this disbelief must amount to demonstration. The senses of the objectors themselves must furnish such testimony as is above suspicion, and cannot be gainsaid. Such is the gravity of the subject, and so great are the contingent issues, that reason suggests the rejection of any proof less satisfactory than that on which we base our knowledge of the facts of daily life. But if it be only in a darkened room, and in the company of certain persons, and after the formation of a "circle" that the spirits become manifest, the manifestation itself will ever remain open to doubt, and collusion will be suspected. How is it that the evidence supplied comes up to the line within which it is felt that deception (conscious or unconscious) is possible, but never crosses that line? Every other fact in nature is proved by such evidence, as no duly educated mind can resist. How is it, if spirit manifestation be a fact, that the evidence in its favour is less conclusive?

Mrs. Hardinge, in the course of her reply, said that it was evident that Mr. Miall had not investigated the subject, since many of the manifestations are beyond question, and he was wrong in his statement of facts. Within the last month she and several other witnesses, had at the same time seen a chair moving about in a room for several minutes, with nobody touching it; this took place in a good light, and the chair was at a considerable distance from any of the persons present. It moved about again and again, perhaps ten times in all. While moving, it signalled intelligently in answer to questions, and all the observers were in the full possession of their senses.

Another questioner asked, "Why do some French spirits teach the doctrine of reincarnation, whilst those in America and England do not?"

Mrs. Hardinge said that when spirits in the body wrap themselves round with their own theories, and will not listen to anything which clashes with their preconceived opinions, they are for a long time after they have left the body, bound by the mental chains which they themselves have forged. This is why spirits out of the body differ in their religious and other theories.

Several questions were then asked about the fruits brought to circles by spirits; it was also asked (amid much laughter) whether the acceptance of such fruit by mortals was morally justifiable?

Mrs. Hardinge said that the "power" used by the spirits to carry such articles, was taken chiefly from the back-brain of the medium, and of the

other persons present.* As to the receipt of fruit, nobody had as yet felt the loss of any; doubtless spirits do not view these matters exactly as we do, and see much waste property in the world which might be applied to good uses. In America there are a vast number of poor mediums, and there are numerous instances in which, when they were in great want, their spirit friends brought them certain small sums of money; where it came from is not known, but nobody has ever complained of being the poorer.

Other questions were asked and answered.

The Harley-street meetings will be resumed on the 9th of Jan., when Mr. Coleman will commence the New Series by reading a paper on "The Rise and Progress of Spiritualism in England, with an account of his personal experiences in the investigation of the subject," of which we shall give a report in the next number of *The Spiritualist*. We are informed that several eminent professional and scientific men have accepted invitations to be present, and will no doubt take part in the discussion, so that on the whole it may be anticipated that this will not be one of the least interesting of what have already proved to be very pleasant re-unions.

Mrs. Hardinge not being able to answer all the questions which were put to her at the last meeting, has very kindly consented to answer the remainder of them on a special evening, which is fixed for that purpose, namely, Thursday next, Jan. 5th, when the subscribers and their friends are invited to be present. Mrs. Hardinge negatived a proposition kindly made by Mr. Coleman, that a charge for admission should be made next Thursday, and the proceeds be presented to her.

SPIRITUALISM IN KILBURN.

The following is the programme of the Kilburn Association for investigating the Truthfulness of Spiritualism, for the present month.

Jan. 9th.—A lecture will be delivered by Mr. J. Burns, of the Progressive Library; subject, "The Realm of Mystery, or Spiritualism popularly Examined."

Jan. 16th.—A paper will be read by Mr. J. Freeman, President of the Brixton Society of Spiritualists, subject, "Do Spirits or Angels communicate with Men? If so, by what means?"

Jan. 23rd.—A lecture will be delivered by Mr. J. J. Morse, the trance-medium, under spirit influence. After the close of the lecture, the spirit controlling the medium will answer questions put by the audience.

Jan. 30th.—Mr. A. C. Swinton, secretary to the Kilburn Society, will read, "My Advent," being the account given by Edward N. Demys, author of Alpha (through J. J. Morse, medium), of his first experiences, surroundings, and occupations, upon entering into the Spiritual world, after the change called "death."

The meetings will be held in the Carlton Hall, Carlton-road, Kilburn. They will commence punctually at 8-30. Members of the Association, and also members of all other similar societies, will be admitted free, upon producing their cards of membership.

After the paper by Mr. Joseph Freeman has been read, full discussion will be allowed. After each of the other lectures, and also after the reading of "My Advent," questions from the audience will be permitted; members of the association will have the precedence.

The committee have also secured the co-operation of Mr. Bird, Lothian-road, North Brixton, the test-medium, who will attend fortnightly at the house of the Secretary, when those members of the Association who have not yet satisfied themselves that their friends who have departed the earth life can communicate with them, will probably be enabled to do so. The address of the Secretary is 5, Cambridge-road, Kilburn.

Mr. D. D. Home left London, by the overland route, for St. Petersburg, last Tuesday, and an *aide-de-camp* of the Emperor's will meet him near the Russian frontier.

To night (January 1st.) Mr. J. J. Morse, trance-medium, will deliver a public address under spirit influence, at the Carlton-hall, Carlton-road, Kilburn. The proceedings will begin at seven o'clock.

The new session at the Royal Institution began last Tuesday, and Dr. William Odling, F.R.S., is now delivering a course of six experimental lectures there, on "Burning and Unburning."

Mr. B. S. Naylor, of Melbourne, Australia, is still giving lectures and printing pamphlets there, on the subject of Spiritualism. We have heard nothing of late of his paper, *The Glow-worm*, so suppose it is dead.

Mr. William Crookes, Mr. William Huggins, Professor Tyndall, and other members of the eclipse expedition to Oran in Africa, will probably reach London again on the 5th or 6th of this month. The expedition was unfortunately a total failure because of the interposition of clouds. Lord Lindsay, who took out and superintended a private expedition to Cadiz to photograph the total phase, may possibly return at an earlier date.

A FEW days ago, at a *séance* with Mr. D. D. Home, we witnessed some physical manifestations, which were of interest chiefly because of the accuracy of the table motions, and the complete manner in which the movements were under control. The square table sometimes rose vertically, and sometimes moved horizontally in the air, as if it were sliding in grooves. The indisposition of one or two members of the circle interfered with the production of other manifestations.

The Cavendish Rooms being too small to accommodate the numbers who wish to attend the Sunday evening meetings conducted by Mrs. Hardinge, the building will no longer be used for the purpose. Henceforth these meetings will be held in the Cleveland Hall, Cleveland-street, Fitzroy-square, near the Portland-road Station of the Metropolitan Railway. Mrs. Hardinge has publicly stated that the chief object of her present visit to England is to endeavour to place Spiritualistic Sunday evening services in London on a permanent basis, so she should be warmly supported.

* After the prolonged *séance* at Mr. Guppy's residence, published in our last, the medium and five or six of the visitors present each complained of having a headache.—Ed.



THE BRIXTON SOCIETY OF SPIRITUALISTS.

THE Society of Spiritualists recently formed at Brixton has been unable as yet to make much progress, in consequence of the want of a good physical medium among its members, to keep up the interest of local inquirers who desire to investigate. Any good physical medium, who by attending occasionally would let the members witness some manifestations, would very considerably aid the young society.

The trance-mediumship of Mr. Morse has been of some use, though inquirers, of course, desire to begin with an examination of physical manifestations. At one of the recent meetings of the society, the guardian spirit of Mr. Morse said:—"The glorious philosophy of Spiritualism is the latest development of Divine love. The popular idea of the theological world is, that our works proceed from the Devil, yet this theory does not explain the mystery, and instead of supporting the majesty of God, it has quite the reverse effect. These manifestations cannot be produced by one spirit, for they are witnessed in many different places at the same time, and if it be admitted that we came here from our sulphurous home below, it shows that the soul can work after death. You see that we have minds, that some of us have more knowledge than yourselves; we do kind and useful things, we heal the sick, and we restore relatives who were thought to be completely separated from those on earth by death. We do so much in the way of kindness that at last we are welcomed into the homes of humanity as ministering angels of light. Whence came the dark personage we have mentioned? Whence came he? All effects must spring from some cause. Has the cause which brought all things into existence made a principle which will overthrow His own work? And did He have to send a portion of Himself to earth to appease His own wrath? The thinking mind rejects this entirely. Inspiration, the common property of mankind, is variously developed in different individuals; if every man were not inspired by Deity, there would be a break in the link uniting man with God. Many leaders of human thought say that our manifestations are impossible. It may be so, but there is the testimony of millions to the contrary. The rays of the sun shone upon the earth thousands of years before man made the spectroscope, and how shall we say that it is impossible to learn yet more about the light of the sun than the spectroscope has revealed? As man is finite, and as the sources of nature are infinite, how foolish to say "impossible!" Remember that it is the power behind the throne, and not the material brain which thinks, and acts, and perceives; this ruling intelligence is the immortal thing, and not that which is made of the elements of time. Shall that immortal thing not think when it is separated from its material covering? Shall it then forget all its earthly ties? The human body is but an instrument for the expression of thought."

On Thursday, Dec. 22nd, the members of the Brixton Society of Spiritualists assembled at their new place of meeting, 98, Lothian Road, North Brixton; and after a short and satisfactory discussion of business matters, a circle was formed of five gentlemen and two ladies. Two of the gentlemen were much influenced, and shortly afterwards, much to the satisfaction of all present, decided and intelligent rappings were heard answering questions and imitating sounds. A hat being placed on the table, raps were given upon it as requested.

SPIRITUALISM IN KINGSLAND.

NEARLY all the local London papers, north of the Thames, have during the past two months printed much about Spiritualism, and their utterances, on the whole, have been tolerably truthful. The existence of the Dalston Society of Spiritualists awoke the sleeping energies of *The Hackney and Kingsland Gazette*, which in its first article insinuated that the members of the society were imposters; in its second article it threw out the gentlemanly insinuation that they were addicted to what tectotalers call "strong drink." At last, fully awakened, it has just printed an article declaring Spiritualism to be the work of the Devil; it will doubtless be gratifying to the readers of the *Gazette*, to know that in Kingsland they can now go and get sensible, practical proof for themselves, that there is a personal Devil. A great many arguments for and against the Devil-theory of Spiritualism will be found in No. 13, of *The Spiritualist*, and if the editor of the *Gazette* desires to act fairly, and let both sides be heard, he should publish the article from that number of *The Spiritualist* against the Devil-theory. The following is an extract from the last article in *Hackney and Kingsland Gazette*:-

"Be thou a spirit of health or goblin damn'd;
Bring with thee airs from heaven or blasts from hell;
Be thy intents wicked or charitable?
Thou comest in such a questionable shape,
That I will speak to thee."

"Modern Spiritualism is a system not yet twenty years old, but it has gone over the whole civilized world with amazing velocity, rolling up its converts by millions. It has drawn within its power men of all classes and professions. Men of science and learning have fallen into its ranks, and acknowledge themselves its patrons and admirers; and even professors of religion have been heard to speak of it as 'the mighty power of God.'

"Spiritualism boasts a literature sufficiently plausible to fascinate nearly all classes of mind, and it has champions who are neither meanly furnished, or unskilful in the way they use their weapons. The arguments they use in defence of Spiritualism are both specious and plausible. If you deny the possibility of our intercourse with the departed, they will remind you of Saül's intercourse with Samuel through a spiritual medium. If you deny that departed spirits make revelations to the living, they are ready with proofs that the Bible teaches, that of old, spirits *did* converse with men; and it challenges us to point to a time when this channel of communication was for ever closed. If you object to the mediums employed, they show from the Bible that even *an ass* may be a good one. They allow that many of their mediums are gross imposters; but at the same time they point to the rascality and profligacy of many inconsistent professors of the Gospel and say, 'If Christianity must not be held accountable for the character of its hypocrites, then the same leniency must be extended to Spiritualism.'

"Now, what we want is to ask, and if possible to arrive at some satisfactory answers to the following questions: What is this modern Spiritualism? and from whence does it come? Is it *altogether* a deception? or is there something in it? If there is something—what is that something?"

"Spiritualism claims to number in America alone two million votaries, five thousand media, and a hundred thousand witnesses, ready to testify to the actual exhibition of the recorded phenomena. It has also in that country an extended literature, and a talented periodical press.

"During the last few years it has been growing in this country, till to-day in England, and here in London, there are many ready to declare themselves firm believers in Spiritualism.

"We must remember this in dealing with the subject, for it would be surely the most ignorant presumption for us to say that the whole thing is a flimsy sham; and that all who say that they believe in it are simple fools; for when so many educated and scientific men say that there is truth in its pretensions, then we must either say with them that there is truth in it, or that they are endeavouring to deceive us. It certainly behoves us carefully to consider before we, in our superior and comprehensive wisdom, say that all are deceived who declare that there is somewhat of truth in its pretensions.

"But we feel that we cannot too seriously, or with too affectionate an anxiety, caution you from meddling, for mere curiosity or amusement sake even, with anything and everything appertaining to Spiritualism, or professedly in connection with it. Apt and forcible was the counsel of a French philosopher on this head, 'these experiments should not be encouraged, because they are dangerous to reason; if the phenomena are not real, it is disgraceful to lose time and labour on them, if real it is dangerous to invoke them, or to make a pastime of them.'

"To me it seems a modernised form of necromancy with all its doctrines of devils. It cannot be of Divine origin; it must therefore be due to Satanic agency—concocted by the Devil, and having in it the latest improvements upon his old devices, he having adapted it to a wider sway and a more commanding influence than many other of his schemes. But in this, as in all other forms of infidelity, the Bible has not been anticipated, for whatever new form of error may be introduced, we find it foreseen and foretold in the Bible. We read in 1 Tim. iv. 1, 'Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'

Geo. N. WILLOMATT."

Shakespeare's hero very sensibly said:—

"Thou comest to me in such a questionable shape,
That I will speak to thee."

Mr. Willomatt does not invite his readers to act up to the teachings of the motto which he himself selected, and to suit his letter the lines should have read:—

"Thou comest to me in such a questionable shape,
I will not speak to thee; I'll run away.
The local press shall shield my cowardice, and state
Thou art the very Devil, though I know thee not."

On Saturday, December 17th, *The Glasgow Daily Herald* had a leading article about the *séance* at Mr. Guppy's house, published in the last number of *The Spiritual News*. This led to a long letter by Mr. J. Brown, of Glasgow, on the evidence in support of Spiritualism, which letter is published in *The Glasgow Herald* of December 21st.

THE St. John's Association of Spiritualists holds a *séance* every Thursday evening, at St. John's Temperance Hall, Corporation Row, Clerkenwell. These *séances* begin at eight o'clock, they are attended chiefly by working men and women, and the admission is free. A few evenings ago, a very amusing scene took place there between a lively spirit, who had control of Mr. Morse, and a printer; the sarcasm and sharpness of the invisible communicator, although not of an ill-natured kind, completely floored the printer, and made him lose his temper.

THE MESMERIC INFIRMARY.—The Mesmeric Infirmary, Weymouth-street, Portland-place, died last Saturday of inanition. Some very wonderful cures were effected there during the past month or two. The real difficulty in sustaining the Infirmary has been the want of funds to pay educated operators, suitable to attend wealthy patients, who were able to support the institution. Dr. Elliotson, by his energy and love for the establishment he founded, made this want less felt, because he often mesmerised patients himself, but since this help has been removed by his death, the Infirmary has slowly declined. The poor persons who have received so much benefit, of course were not able to subscribe enough to place the Institution on a permanent footing.

THE CARRIAGE OF SUBSTANCES BY SPIRITS.—We have been informed, by Mr. S. Guppy, that "at a casual *séance* at Mrs. Berry's, the spirits took several things out of Mrs. Guppy's pocket, among others her keys, and she complained and tried to hold them, but Mrs. Berry said, 'Never mind, we shall find them!' The incident was forgotten, the *séance* finished, we supped and returned home. On entering the house, Miss Neyland said, 'Have you lost anything?' We said, 'Not that we are aware of.' 'Because,' said she, 'here is a bunch of keys that were dropped into my lap two hours ago, when I was alone in the kitchen.' The spirits told me subsequently that it took only one second to convey the keys from Mrs. Berry's to our house." Mrs. Berry has given us information to the same effect. Her residence is at Hyde-park, near the Marble-arch, and Mr. Guppy lives at 1, Morland Villas, Highbury-hill-park, N. The distance in a straight line between the two places is therefore between two and three miles.

THE CHRISTIAN SPIRITUALIST.—The first number of *The Christian Spiritualist* was published last Wednesday, and it consists chiefly of essays of a theological character. Its editor is the Rev. F. R. Young, Unitarian minister, Swindon. *The Spiritual Magazine*, which is a very orthodox periodical, has an article in this month's number in which Unitarians are catalogued as being outside the pale of redemption, along with ninety per cent. besides of the present dwellers upon earth. *The Medium* also professes to promulgate the teachings of Jesus, but not those of the present orthodox churches, for the alleged Founder of these churches "never uttered a creed." *The Spiritualist* is chiefly a scientific journal, but it opens its correspondence columns to the consideration of the relationship to Spiritualism of every kind of religious belief or disbelief. It may be laid down as a principle that it is for the good of mankind that there should be the utmost freedom of expression of honest thought, therefore it is good that there should be a much larger number of Spiritualistic journals in the field than the ground will bear. In accordance with a natural law, those journals which Spiritualists like, they will purchase, and those which they do not like they will not buy to any large extent. Therefore, those journals which best meet the wants of Spiritualists will live, as they deserve to do; those which do not meet the wants of Spiritualists will die—as they deserve to do. In any case the owners of the said periodicals will have the satisfaction of knowing that they have done their best to aid a good cause, and that the decision of the public as to the merits of the work done is just and impartial. *The Christian Spiritualist* enters a field already well occupied by *The Spiritual Magazine*. However, it is a creditable journal, well printed on good paper; its articles display considerable literary merit, but, from our point of view, they might be improved in educational value. There are some interesting letters in it by Miss Theobald, Miss Houghton, and Mrs. S. C. Hall.

RELIGION AND MIRACLES.

Of late the discovery has been made by philologists, as well as by men of science generally, that many of the fiercest disputes which once agitated the scientific and theological worlds were caused by nothing else whatever but the want of a clear definite meaning attached to particular words. Hence, as science widens the boundaries of human knowledge, it now takes very great care that the words which it is obliged to coin to indicate fixed points in its new territories, shall have a definite meaning, clear and sharp, with no possibility of being misunderstood.

Mr. Wallace, the naturalist, when he uses the word "miracle," means something which is done in accordance with natural laws, by invisible beings; the majority of church preachers, when they use the word "miracle," mean an arbitrary subversion of natural laws by the Almighty. Now, it is perfectly plain that, were Mr. Wallace and one of those preachers to enter into an argument about miracles, for some time nothing but confusion could result, because, between them, they attach two meanings to the word "miracle," and the word would not have the same meaning to the one speaker that it would to the other—they would not mean the same thing. Hence there is a use in preserving intact the expression "Spiritual manifestations," to describe phenomena governed by the fixed laws of a higher world than ours, and keeping the expression distinct from the word "miracle," which is generally understood to mean a subversion of natural law.

The word "religion," also, has sometimes a double meaning, in consequence of which some little misunderstanding was recently created at a Spiritualistic meeting. Mr. Benjamin Coleman said, at Mrs. Hardinge's reception meeting, that he deprecated all attempts to make a "religion" of Spiritualism, for Spiritualism belonged to all religions alike, and now includes in its ranks Protestants, Roman Catholics, Jews, and Pagans. Max Müller, and most philosophers, as well as not a few Spiritualists, attach a different meaning to the word "religion," and apply it to designate those feelings of love to man and a desire to know more of the truths emanating from God, which underlie all the creeds of civilized nations, as well as the beliefs of some savages. If the prevailing creed of any nation depart far from the natural religion planted deep in the heart of man, it is an established scientific fact that, as education progresses, that religion must die. Mrs. Hardinge probably meant that Spiritualism is not only completely in harmony with modern science, but in harmony with the natural religion which lies more or less at the root of all creeds, whereas Mr. Coleman was evidently thinking of an external creed of words. For instance, a hard, money-grinding tradesman, who has murdered one apprentice by overwork, and is likely to kill others in the same way, but who holds fast to a creed of words, and does some local preaching every Sunday, would, by one set of people, be considered very religious, and by others, very irreligious, according to the meaning which they attach to the word "religion." To bring these remarks to a practical issue, we suggest that Mrs. Hardinge and Mr. Coleman should each define clearly, in one short sentence, what they mean by the word "religion," and they will probably find that there is no real difference of opinion between them, but that which arose from the unsuspected double meaning of an ill-chosen word.

The fact is not so generally known as it ought to be, that words are human inventions just as much as bows and arrows, or wooden idols; words are nothing more than certain mechanical motions which the human mouth sets up in the surrounding air. Hence a man who bows down before a certain array of words, is in just the same position as a man who worships carved pieces of wood arranged in a particular order. The meaning underlying the pieces of wood, or the waves of air, is the real thing to be considered. That words are human inventions, is demonstrated by the circumstance that as knowledge progresses, new words are now being beyond all mistake invented under our very eyes in all directions; take the words "electricity, locomotive, thallium, and post-office" for example; a thousand years ago there were no such words. As the English or any other language is traced backwards through the centuries, so does its stock of words diminish, and on examining into the origin of the new words, it can be clearly seen why they were invented. Not a single word can be found which was not invented, hence it may be taken to be proved that the same process held good in pre-historic times, and that all words in all languages are human inventions. "Pa" and "Ma" with their variations, were evidently in very early use in Europe and Asia, and many interjections are probably of very high antiquity; the first savage who received a flint arrow-head in a fleshy part of his body, no doubt had a natural tendency to exclaim "Oh!" If a religion could have a root in a certain array of words, it could also have a root in a row of wooden images. In the state of the affections and the intellect giving birth to invented words and to invented idols, we must therefore search for the foundations of true religion.

We have learned that Mr. Frank Herne's mediumship is improving, so that he gets manifestations with more regularity and certainty.

ARRANGEMENTS are in progress whereby the holders of a member's ticket of the Kilburn, Dalston, or Brixton Society of Spiritualists, will be admitted free to the meetings and *séances* of any of the three societies. A *souirée* supported by all the societies in London would probably be pleasing to the members, if it could be arranged.

THE DIALECTICAL SOCIETY.—The council of the Dialectical Society has refused to publish the report of the committee it appointed to investigate Spiritualism, although the public have been waiting in a state of great expectation for the said report for two years. The members of the committee have, therefore, resolved to publish the report themselves, and they have recently held some meetings to revise the manuscript for the press. It is very generally known that the report sets forth that the members of the committee unanimously admit the phenomena of Spiritualism to be true, but they differ in opinion as to whether they originate with disembodied spirits.

THE CONSERVATORY OF DEATH.

"Where shall I find Death that I may ask him to restore to me my little child?" inquired she. "He has not yet returned," replied a hoary-haired old woman, who was wandering to and fro in Death's conservatory, which she had been left to guard in his absence. "How didst thou find the way here? Who has helped thee?" "Our Lord helped me," she answered. "He is merciful, and thou, too, wilt be merciful. Where shall I find my little child?" "I do not know," said the old woman; "and thou, I perceive, canst not see. Many flowers and trees have withered during this night. Death will come very soon to transplant them. Thou must know that every human being has a flower of life appointed for each. They look like common vegetables, but their hearts beat. So be of good cheer, perchance thou may'st be able to distinguish the heart beat of thy child; but what wilt thou give me, if I tell thee what thou must do?" "I have nothing to give thee," cried the mourning mother; "but I will go to the end of the world at thy bidding." "I want nothing from the end of the world," said the old woman; "but thou canst give me thy long black hair. Thou must know well that it is very beautiful; it pleases me exceedingly. And thou canst have my white hair in exchange, even that will be better than none!" "Desirest thou nothing further?" returned the mother; "I will give it thee, right willingly." And she gave away her beautiful hair, and received instead the thin snow-white locks of the old woman. And then they entered Death's vast conservatory, where flowers and trees grew in wonderful order and variety. There were delicate hyacinths, protected by glasses, and great healthy peonies. There grew water-plants, some looking quite fresh, some sickly; water-snakes were clinging about them, and black crabs clung fast by the stalks. Here were seen magnificent palm trees, oaks, and plantains; yonder clustered the humble parsley and the fragrant thyme. Not a tree, not a flower, but had its name; each corresponded with a human life; the persons whose names they bore lived in all countries and nations on earth; one in China, another in Greenland, and so forth. There were some large trees planted in little pots so that their roots were contracted, and the trees themselves ready to break out of the pots; on the other hand, there was many a weakly tiny herb set in rich mould, with moss laid over its roots, and the utmost care and attention bestowed upon its preservation. And the grieving mother bent down over all the tiniest plants, in each one she heard the pulse of human life; and out of a million others she distinguished the heart-throb of her child. "There it is!" cried she, stretching her hand over a little blue crocus flower which was hanging down on one side sickly and feeble. "Touch not the flower," said the old woman, "But place thyself here; and when Death shall come—I expect him every minute—then suffer him not to tear up the plant; but threaten to do the same by some of the other plants. That will terrify him! For he will have to answer for it to our Lord; no plant may be rooted up before the Almighty has given permission." Suddenly an icy-cold breath swept through the hall, and the blind mother felt that Death had arrived. "How hast thou found the way hither?" asked he. "How couldst thou arrive here more quickly than I?" "I am a mother," was her answer. "I will tell the names of the two flowers which thou wert about to pluck, and thou shalt see pictured in the wall their whole future, the entire course of their human lives. Thou shalt see all that thou hast yearned to destroy." And she gazed into the wall, and a lovely sight it was to see how one of these lives became a blessing to the whole world, to see what a sunshine of joy and happiness it diffused around it. And she beheld the life of the other, and there was sin and sorrow, misfortune and utter misery. "Both are God's will!" said Death. "Which of them is the flower of unhappiness, and which the blessed and blessing one?" inquired she. "That I will not tell thee," returned Death; "but this shalt thou learn from me, that one of those two flowers was the flower of thine own child. Thou hast seen the destiny, the future of thine own child!" Then the mother shrieked out with terror, "Which of the two is my child? Tell me that! Save the innocent child! Release my child from all this misery! Rather bear it away—bear it into God's kingdom! Forget my tears! Forget my entreaties and all that I have done!" "I do not understand thee!" said Death. "Wilt thou have thy child back again, or shall I carry him away to that place which thou knowest not?" And the mother wrung her hands, fell upon her knees, and prayed to the Allwise, Allmerciful Father—"Hear me not when I pray for what is not Thy will. Thy will is always best! Hear me not, Lord, hear me not!" And her head drooped down upon her breast. And Death departed, and bore away her child to the Unknown Land.—*Hans Christian Andersen's "Danish Fairy Tales."*

A PSYCHOLOGICAL Society will shortly be established in Liverpool. THE attention of the promoters of Spiritualistic meetings is hereby called to the circumstance that nearly all the regular meetings at present held in London are fixed for Monday and Thursday evenings. This is a great mistake, as the attendances are thereby thinned, and the meetings interfere with each other.

SPIRITUALISM IN NORWOOD.—That good friend of the Spiritual movement, Mr. John Jones, of Enmore-park, South Norwood, has of late been keeping the subject of Spiritualism constantly before the eyes of the readers of the *Norwood News*. In the course of his last letter to that journal, he says: "On the 3rd December I stated that sixty-seven out of every hundred of the British population did not on Sunday enter any place of worship—my authority is a Government document to that effect; moreover, when I have the evidence of my *own senses* from the extent of church and chapel accommodation, compared with the population of South Norwood, I must decide that only about thirty-three of every hundred care even a little for worship, or understand the nature and power of Spirit. Spiritualism is not now as it was even ten years ago—then the reviled, the maligned. Now it has in its ranks the leaders of the human mind; in those branches of knowledge known as electricity, chemistry, natural science, mathematics, physics, law, statesmanship, literature—prose and poetry, fine arts, manufactures, commerce and trade. Theologians, as a class, look askant at all, because they fear it as they did geology some years ago; but even they are bowing to facts, and many of them are Spiritualists. Many have told me they dare not publicly declare it for fear of their congregations, but they crave, they ask for admittance to the family circles where occasionally the more extraordinary phenomena occur. We cannot but notice the altered tone of society and of the public press on the subject. Under cover of a dash of fun, they frequently give us details as to phenomena, even predictions find their places in the newspapers. How changed since the period I remember, when the *Times* refused to put in its advertisement columns an ordinary notice as to a meeting of Spiritualists, and also the ordinary advertisement of a new book, because the subject was 'Spiritualism.' And why? Because human testimony and their own five senses have convinced them."

Correspondence.

THE MEMBERS OF SPIRITUAL SOCIETIES.

SIR.—Will you oblige me by announcing that the committee of the Kilburn Association for investigating the Truthfulness of Spiritualism have passed the following resolution:—

“That members of similar societies shall be admitted free to all meetings and séances held by the Association (except private ones), upon producing their card of membership.”—A. C. SWINTON, *Secretary pro tem.*

THE PROCESS CALLED “DEATH.”

JUDGE EDMONDS, of New York, who is a seeing-medium, thus describes the death, or rather (as we Spiritualists do not believe in death) the Spiritual birth of his brother-in-law:—

“He had breathed his last, and I saw what I supposed was his spirit-body issue from his mortal body in the shape of a cloudy frame, and directly over it, and in the room where it lay, it assumed the human form, but it seemed to have no intelligence. Suddenly it lighted up, was alive and intelligent, and I was impressed that that was caused by the soul's leaving his fleshy body and entering his spiritual body. As soon as that intelligence appeared he looked around as if somewhat in doubt where he was, but he immediately seemed to recollect that his present condition was not strange to him, and to know from previous instruction that he was in the spirit-world. He then turned his looks to his family and friends who were around his corpse, and bestowed upon them a look of great affection, and was then wafed away on a flood of light far into the distance, until he faded from my view.”

“While his spiritual body was thus forming, three spirits were in attendance. One, his son, who died twenty-seven years ago, at the age of three years; another, a grandson, who died a few weeks since, at the age of four years; and the third, one of mature age. His son's attention was directed solely to his father, and his grandson's principally to his mother, who was present. He seemed to wish he had some means of making her know that he was present, and that he could throw himself into her arms, so that she could feel it. He seemed to be full of hilarity and joy, and to desire to communicate his happiness to her. The attention of the third person was directed partly to him and partly to the friends around, whom she had loved so well.”

“When at length they began their upward journey, they all bent upon us looks of great affection and gladness. As they progressed, they were from time to time joined by other bright and happy spirits; and, as they faded in the distance, they unitedly gave us a parting look of happiness and affection that has no parallel on earth.”

SOME few very good “test” messages have been obtained through the mediumship of Mr. E. Bird, 98, Lothian-road, North Brixton, S.E.

SPIRITUALISM is spreading very rapidly in New Zealand and Mr. W. D. Meers, of Dunedin, has been one of the most active workers in its behalf in that country.

THOSE who have any difficulty in obtaining *The Spiritual News*, should order it of a neighbouring news-vendor, and give him the name of the publisher, Mr. E. W. Allen.

MR. VARLEY is now in Glasgow, but he will return to town in a day or two; he will shortly afterwards have to leave England again, and this will delay the delivery of his anticipated lecture on Spiritualism.

The Daily Telegraph says that Spiritualism was one of the chief subjects of conversation among the philosophers forming the Eclipse Expedition, during their voyage out in H.M.S. *Urgent*.

SPIRITUAL SYMBOLISM.—In the interesting little book called “Heaven Opened, or Messages to the Bereaved from our Little Ones in Glory;” there is an appendix by Mrs. De Morgan, in the course of which she says:—“It is said by one of the little ones through F. J. T., ‘What you think on earth, we see here.’ There is a deeper philosophy in this than may at first appear. According to the principle of correspondence, by which alone spiritual statements can be interpreted, that which is internal or spiritual on earth becomes externalised in the next state. As the spiritual body, internal, and only felt here, becomes the outward and tangible form of the spirit, so that which to us is thought, or the operation of inner light, becomes in the Spiritual world vision. Language, having its origin in a Spiritual source, is more or less correspondential according to the spiritual instincts of those by whom it is used. Much of every language is thus clearly correspondential or symbolical. Warmth is predicated of love; coldness of enmity! knowledge is enlightenment; and we talk of a spark or ray of Wisdom. I believe that all writing purporting to come from spirits may be tested by the truthfulness of its symbolism.”

NEW SPIRITUALISTIC SOCIETIES.—As several new Spiritual societies are now springing into existence, it may not be amiss to point out one essential element of success, and that is, that on one evening at least in every week there shall be one meeting of sufficient interest to draw a good attendance of members and their friends. This is not an easy thing to do before the new society has developed some good mediums among its own members, and until this is done, it is well to secure the attendance of a good medium at least once a week. The Dalston Society of Spiritualists has some very fair mediums of its own, and the same may be said of the St. John's Association in Clerkenwell; the Bixton Society is not so well circumstanced, and how the Kilburn Society will be situated in this respect has yet to be seen. The trance communications through Mr. J. J. Morse have been of great service in keeping up the interest of some of the members of these new societies, and in arranging developing circles in the best manner to secure good results. A very common error with new societies and with persons inexperienced in Spiritualism, is to allow a dozen or more individuals to sit round a large table for manifestations. The raps and table-motions may, it is true, be obtained under these conditions, but the messages are almost sure to be broken and confused in character. Only four, or five, or six persons should, as a rule, sit at the table, and the rest should sit at a distance as observers, or form other circles.

CONTENTS of the last Number of “THE SPIRITUALIST”:—

The Services at the Cavendish Rooms.—Mesmerism.—The Production of Spiritual Manifestations.—A Review of the Progress of Spiritualism.—A Review of Mr. Moncreux D. Conway's book, *The Earthward Pilgrimage*.—The Zouave Jacob.—Spiritualism in Kilburn.—Science, Religion, and Spiritualism.—Spiritualism and Physiology.—Spiritualism and Mechanics.—Spiritualism and Optics.—Spiritualism and Chemistry.—Spiritualism and Acoustics.—Speculations about Spirit Names.—Child-Life in the Spirit World.—A Test Medium.—Poetry, *The Printer*.—Spiritual Manifestations.—The Material Objects Temporarily Formed by Spirits.—The Total Eclipse of the Sun.—Spiritualism in Dalston. Price Three-pence. London: E. W. ALLEN, 11, Ave Maria Lane, St. Paul's Churchyard, E.C.

The Spiritual News.

The Spiritual News, published on the first of every month, Price One Penny, is issued in connection with *The Spiritualist*, published on the fifteenth of every month, Price Three-pence. A good supply of news is thus given at fourpence per month.

Advertisements in *The Spiritual News* will be inserted at a charge of one shilling for the first twenty-four words or portion of twenty-four words, and sixpence for every additional twelve words or portion of twelve words. When five or more insertions of the same advertisements are ordered, a reduction of one-fifth will be made in these rates. All advertisements will be printed in closely-set type.

All letters intended for publication should be short, and to the point.

Communications intended for the Editor should be addressed to the care of the publisher, Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's Churchyard, London, E.C.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

THE phenomena seen at spiritual circles are so unlike those at present coming within the ordinary range of human experience, that nobody should believe them on testimony, but all should test them personally, and believe nothing until the absolute knowledge is gained that honest denial is impossible.

The following gentlemen who are among those who have investigated the subject have testified that the phenomena of Spiritualism are real and true, and not delusion or imposture; and more or less of their testimony is regularly printed at length in the advertising columns of every number of *The Spiritualist*. Here are their names:—Mr. C. F. Varley, C.E., F.R.G.S., Atlantic cable electrician; Mr. William Crookes, F.R.S., Editor of the *Chemical News*, and the *Quarterly Journal of Science*; Professor De Morgan, President of the Mathematical Society of London; Dr. Elliottson, F.R.S.; Viscount Adare, F.R.S.; the Earl of Dumraven; Lord Lindsay; Mr. John Bright, M.P.; Napoleon III. of France; the King of Prussia; Mr. A. R. Wallace, F.L.S., F.R.G.S., President of the Entomological Society; Mr. William Howitt; Mr. Robert Chambers; Mr. H. W. Longfellow (poet); Professor Hare, of Philadelphia; Judge Edmonds, of New York; Governor Tallmadge, of Wisconsin; and Dr. Ashburner, of London. With such evidence to support it, as well as a literature of books and periodicals extending over the last twenty years, it is clear that Spiritualism deserves investigation.

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an 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 is likely to attract a higher and more pleasing class of spirits.

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

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

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

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

FURNISHED APARTMENTS TO LET, consisting of a bedroom and sitting-room. An enquirer into Spiritualism preferred as a tenant. Terms 10s. per week, including lighting and attendance. Apply to T. Blyton, 74, Navarino-road, Dalston, E.

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“Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone—that in all things He might have the pre-eminence.”—St. Paul.

Editor and Proprietor, Rev. F. R. Young, Rose Cottage, Swindon, Wiltshire: to whom all contributions of Articles, Books, &c., for Review, and Advertisements must be sent, not later than the 15th of each month. On January 1, 1871, the first number of the above Monthly Periodical will be issued. It will aim to show that Spiritualism and Christianity, rightly interpreted, are mutual friends: while apart from communications in the “Open Council,” and for the opinions in which the Editor will not hold himself responsible, no line will be permitted to appear that calls in question the supreme authority of Christ in all matters of faith and duty. No anonymous contributions will, under any circumstances whatever, be permitted to appear. Contributors must append their names and addresses for publication.

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