

The Spiritual Review.

A RECORD OF THE PROGRESS OF SPIRITUALISM IN GREAT BRITAIN.

No. 4. VOL. I.

LONDON: MARCH 1, 1871.

PUBLISHED MONTHLY;
PRICE ONE PENNY.

LORD BROUGHAM A SEEING-MEDIUM.

THE late Lord Brougham attended several Spiritual *séances*, and has written that he considered Modern Spiritualism to be "a rain-cloud in the most cloudless skies of scepticism." That seeing-mediumship was developed in himself at least once in his life, is proved by the following extract from the first volume of his autobiography, just published by Messrs. Blackwood and Co. :—

"A most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, I went with G—, my most intimate friend, to attend the classes in the university. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation: and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him: moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G—, had disappeared. This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have here written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as a proof of a future state."

This was on December 19, 1799. In October, 1862, Lord Brougham added as a postscript:—

"I have just been copying out from my journal the account of this strange dream: *Certissima mortis imago!* And now to finish the story, begun about sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, announcing G—'s death and stating that he had died on the 19th of December!"

Last Friday the Brixton Society of Spiritualists held a dark *séance* at 98, Lothian-road, Brixton; Messrs. Williams and Herne were the mediums. Spirit lights and voices were obtained, and Mr. Herne was floated in the air, chair and all. As yet this society has obtained few good manifestations under test conditions.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—Last Thursday night, at the ordinary weekly *séance* of the St. John's Association of Spiritualists, St. John's Temperance Hall, Corporation Row, Clerkenwell, Mr. Haydon, medium, passed into the trance state, and gave some highly orthodox teachings of a sermonising character. The communicating intelligence said that spirits do not converse with each other by words, but have a more perfect way of communicating thoughts; in the spirit land thoughts are pictures, and yet they are realities; he hardly knew how to explain the matter, but when a person in England receives a letter describing the home of a friend in America, a picture of that home is formed in the mind of the reader, because of the thoughts conveyed by the letter. It is on a principle somewhat analogous, that the thoughts of one spirit can present pictures to the mind of another. He added that he passed much of his time in preaching in the spirit world, but he found spirits out of the body to be harder to convince than spirits in the body. In reply to a question as to his opinions about the Atonement, he said—"If you remember the words of the Lord himself, He said, 'no man cometh to the Father but by me.' He did not say 'by my sacrifice,' though we must not put the sacrifice away as of none effect." Some curious effects of partly developed mediumship were then witnessed in the person of another medium present, and afterwards the meeting broke up.

MRS. HARDINGE'S LECTURES.

ANTON MESMER.

LAST Wednesday week, Mrs. Emma Hardinge lectured at the Metropolitan-hall, near the Gower-street Railway Station, on Anton Mesmer, and there was a good attendance.

Mr. J. W. Jackson, F.A.S.L., who presided, said that people ought to know how to heal the sick by laying on of hands, by which plan at least 10,000 lives might be saved annually, and until this is done, Christian duties will never be fully performed; one reason why this duty is not performed at present, is that the clergy preach their Master's doctrines, but do not their Master's works.

Mrs. Emma Hardinge, in the course of her lecture, said that until science possesses accurate knowledge of the nature of the power discovered by Mesmer, it must stop short in many of its researches, and she regretted that even among Spiritualists there are many who have not investigated Mesmerism. She said that Anton Mesmer was born near Lake Constance; his father was a huntsman in the service of the Bishop of Constance. The boy, who was very studious, became in time a physician at Vienna, and practised there for fifteen years. A Jesuit, whom he knew, showed him that metals and magnets had an influence over certain diseased persons, and Mesmer, while investigating the subject, found that the same power could be exerted by his own organism.* The speaker added that many of Mesmer's early experiments should be carefully repeated by his present followers; for instance, it is recorded that he believed that sound and light would convey the force which he had discovered; when a musical instrument was played near one of his patients, but not within sight of the sensitive, Mesmer found that when one of his hands was placed on the instrument the patient felt certain effects; but when he used the other hand certain other results were produced. When his image was reflected upon the sensitive by a mirror, it had a visible influence.† Towards the close of her lecture Mrs. Hardinge said that Mesmer died at the age of eighty-one years. There is a legend that birds were much attracted by his presence and influence; also that a little canary followed him everywhere, and expired at the same moment as himself.

The Chairman said that Mesmerism can be traced to the remotest ages, to periods long before the time of Moses. The central chamber of the great pyramid, about which Professor Piazzi Smyth has said so much, was in reality a mesmeric chamber, and the sensitives were placed in its large sarcophagus while in their deepest trance. It can be proved also that Mesmerism was practised in the Temple of Isis. Mesmerism was also practised by the early Hindoos, and how they employ it in modern times, may be seen in some admirable articles in the *Dublin University Magazine*, in the volumes dating from about 1845 to 1853. Between three and four thousand years ago, many of the eastern nations knew all the changes which a lucid ego goes through in becoming clairvoyant, and the responses of the ancient oracles proceeded from this source. In central Tartary the people know much about Mesmerism—probably more than we do. There is not a single religious ceremony practised every Sunday in English churches, which does not bear traces of Mesmerism, for mesmerism has always been mixed up with religion. A great prophet must be a great healer, and the schools of the prophets were also schools for healing. Spiritualists, he thought, follow the wonderful to the neglect of the useful. He thought that more attention should be given to the healing power, and he did not like the idea that the human body should be neglected.

The proceedings closed with the usual votes of thanks.

THE AMUSEMENTS OF THE PEOPLE.

LAST Wednesday evening Mrs. Hardinge lectured at Lawson's Rooms, Gower Street, on "The Amusements of the People." Mr. Fabyan Day presided, and there was a large attendance.

Mrs. Hardinge said, that she being one who professes only to deal with utilitarian subjects, why should she speak of the amusements of the people—of the people who have not the time or privilege of enjoying amusement? If they have time for amusement, who has any right to interfere? She maintained that amusement is a necessary element of life, and ought to be made a subject of governmental legislation. We all live so hard and fast now-a-days, that we demand recreation for the faculties which have been overborne in the hard struggle for life, so that amusement is not only the absolute right of mankind, but it is a necessity. She would point to the music halls, dancing houses, and some of the theatres in this great city of London, as places causing moral and spiritual death and degradation, and it is to encourage or provide better amusements than these for the people, that the legislature should interfere. By "the people," she meant those who require to be legislated for, and not those who perform the act of legislating. The greater portion of the time of the rich is passed in devising amusements for the sake of killing time, and they spend their hours in the hard labour of seeking for fresh sensation; to this class of people she did not intend to speak, but she would address chiefly those to whom amusement was necessary, to keep them out of the lunatic asylum. In Mayhew's *London Labour and London Poor* will be found descriptions of amusement indulged in by thousands, and thousands were that night spending their time in scenes which it would pollute the lips of a decent woman to describe. Nor are other large cities in the kingdom free from the same charge. In Glasgow, where a few years ago she was called to lecture on Spiritualism, she was obliged to pass through the city on a Saturday night, and the scene was so frightfully marvellous in all its aspects, that it reminded her of a carnival of fiends. Between five and ten thousand men, belonging to the class of ironworkers, thronged the streets; they were men who worked very hard for a living. She should never forget the external characteristics of their amusements; openings in low streets were filled with ghastly faces, revealed by the glaring gas-lights; there were swarthy men and pale-faced women in rags, in the midst

* This power, as proved by Reichenbach, and others, is not magnetism, nor do its lines of force take the same direction.—Ed.

† In these experiments most likely changes of thought were the real agents in producing the observed results.—Ed.



of dirt, filth, and intoxication, and on every side was every facility to pander to the lowest tastes. She did not assert that this was a fair sample of the state of things in every town, it was simply what might be expected when nothing better was offered; she had, however, come to the conclusion that all the amusements which are open to the poor in London are calculated to degrade them, mind and body. As one remedy for this state of things, she would recommend the provision of good music, which has a high and noble educational influence. No country in the world spends so much money to secure good singers and good music as England does, and this is well known all over Europe. But the poor have not access to the Royal Italian Opera, to the concerts at St. James's Hall, or to musical entertainments of a like kind; they cannot pay the necessary fees, and if they could there are social barriers which drive them away. Music being of great value as an educator, she would like to see here, as in Germany, great mass meetings, where music can not only be heard by the people, but where they can take part in the proceedings. In Germany they teach music to everybody, just as they teach figures, and when children are taught music early, it may probably be found to be a step to help them to learn to cipher and to spell; she thought that the fact that the Germans are a musical people, is one reason why they are a pure and moral people, for she maintained good development in music to be a type of the highest civilization. Ethnologists would probably bear her out in the statement that the history of the progress of a nation from savagery to civilization, is written in its music. If the people cannot go where they can get good music, they will gravitate to the gutter, where they can get any music. A few years ago, an endeavour was made to establish a musical band in the Regent's-park on Sundays, and the plan was carried out, to the great horror of piety, for piety saw the people listening to the music, but did not see them inside the public-houses. After the band was established, a subscription was set on foot, and one of the most liberal subscribers on the list, was the keeper of a public-house close by the Regent's-park (Laughter); next year when he was asked to renew his subscription he declined; he said that "The bands spoil his trade, for while people were listening to good music somehow or other they were not thirsty; upon consideration he thought Sunday bands irreligious things—in fact quite sacrilegious—and they must be put down." She was well acquainted at the time with one of the chief movers in the Sunday band scheme; he was an earnest thoughtful man, and from him she had the preceding particulars. After the establishment of good music to elevate the people, she thought that the next thing to help in the same work, would be the drama. She knew that many thought that the drama tended to produce degradation, yet the drama was a very old institution; it originated in Greece and Rome, where the theatre was the ally of the church,* and wherever the theatre ceased to be the ally of the church it ought to cease to exist. The wise old Greeks and Romans used the lyric drama to educate the people. At one time in England highwaymen and robbers, such as Jack Sheppard and Dick Turpin, were represented on the stage, with such a chivalric gloss thrown over the facts of their bad lives, that the demoralizing effect of the plays was so great as to make even the slow wheels of legislation move, and the plays were stopped. Certain effects, therefore, can be produced on the mind by the drama. What effects are produced by our modern French translations, with all their immoralities? If then, this agent—the drama—can produce evil effects, may it not also be used for producing good? (Hear, hear, and applause). No amount of preaching or legislation would do away with the drama, because it is a natural amusement, and represents life in living pictures. Some time ago, while she was travelling in California, a miner called upon her, and questioned her about Spiritualism; his face was marked and furrowed, showing that he had passed through many a trying scene in the battle of life, and with that strange clairvoyant power which at times flashes over her, she saw blood upon his brow. She therefore pressed home many questions all bearing upon the subject of murder, and deeds of violence; the startled man saw that others than himself knew at least something of his past life, and at last he confessed that to him blood had been little more than water, he had taken part, in his wild mining life, in many a scene of murder and violence, and more than one comrade had been struck down by his hands. It was indeed an awakening to him to find out that not one of his past deeds had been lost, and this awakening began one night in a theatre at San Francisco, where in *Macbeth* he saw a transcript of himself, and the play had more effect upon him than all the fire and brimstone of old theology. He afterwards began to see the spirit-people, and among others those whom he had murdered; he also found out that they were not images but realities, so he came to Spiritualism to know how to redeem himself. She only mentioned the incident because the turning point in that man's life was produced by a play. A pure and holy drama should be given to the people, and the drama should only be permitted to exist as an ally of good morals. Scientific teaching with good illustrations might also be made a means of recreation, if the teachers did their work well, if they clothed their thoughts in simple words, and did not, as is usually the case, make their lectures on grand and poetical subjects, so dry and uninteresting as to repel the hearers. There is scarcely any better mode of physical culture than the dance. Religious people do not believe in dancing, yet dancing stimulates religion by introducing mesmeric and psychological conditions as yet little understood, but which promote good feeling among the dancers, and facilitate spiritual influx. It is well-known in many eastern nations, that dancing tends to bring on the clairvoyant state known as "ecstasy." The Shakers in America, who are very pure and upright people, and not mere fanatics, know of these things, and have their religious dances, just as King David had in the days of old. She had been present at some of their dances, and felt so pleased at what she saw that in her heart she wished to join in with them, and nothing but false shame kept her back. The Shakers live in love and harmony with each other, they help each other in trouble, and they never have any dissensions. When any symptom of wrong feeling appears in any one of their number, they meet together, and the proceedings open with a solemn dance (Laughter) which never fails to bring about a state of harmony and good feeling, so that differences are afterwards very easily settled. She utterly disapproved of ball-rooms and their dances, both in high and low life, and she wondered why the term "full-dress" is applied to a costume the very reverse of full dress—to a costume which stands on the very edge of decency. She wished to see the encouragement of dancing, laughing, leaping, and running, and in the children's schools or "Lyceums" of Spiritualists in America, much attention is given to these branches of education, without any attempt to make monkeys or gladiators of the pupils. She would recommend the "teaching novel" as an educator. If

* Miracle-plays were once commonly acted in English churches; the stage at the end of the church was divided horizontally into three parts, the upper part representing heaven, the central part earth, and the lower part hell. Wooden ladders connected the three regions. In old bills of church expenses, are such items as "Ye devil, hys wize"—2s. 6d." The unfortunate mortals who occupied the middle ground, were always kept in a lively state of excitement by the celestial and infernal personages who visited them by means of the ladders.—Ed.

any Sabbatarians could enter those profane walls, she knew that the hearing of such a suggestion would bring forth a shower of shafts from their pious bows, yet she believed that novels could be made to do more good than all the sermons that have ever been preached. First among novels of this good description, she included those of the immortal Charles Dickens, for every one of his productions has done a mighty work to benefit the world. He made workhouses "move on" by the revelations contained in *Oliver Twist*; he broke up the type of Yorkshire schools by *Nicholas Nickleby*; he exposed the infamy of the present convict system in *Great Expectations*; the circumlocution offices, and other institutions which live on the distresses of the people, such for instance as the High Court of Chancery, have been exhibited in their true colours in Charles Dickens's *Bleak House*; and have not paupers been better cared for since Charles Dickens made known the evils which beset them? His books are living pictures, tending to make people better and wiser, and this is a use to which novels may be well applied. (Applause).

Shortly afterwards the proceedings closed with the usual votes of thanks.

Correspondence.

SPIRITUAL MANIFESTATIONS.

SIR,—In your number of the *Spiritual News* for Feb. 1, which I have seen for the first time to-day, there is an account of a manifestation that occurred to myself at Mrs. Guppy's birthday *séance*—an account which only proves how very careful persons should be in detailing manifestations that happen to others, lest, in their transmission, every fragment of spiritual teaching is lost, and the facts themselves most imperfectly stated. Will you oblige me by inserting as true an account as I am able to offer?—

As soon as the lights were extinguished, a sheet of paper was placed on Mrs. Pearson's knee, and she felt spirit-hands busily employed on it.

There was such a rush to the table when we were permitted to have lights, that it was some time before I could see anything. My astonishment was extreme, when I beheld two drawings done by myself, long since, lying there, and in Mrs. Pearson's hands a beautiful group of angels carrying a child to heaven. In a moment, as by revelation, the whole truth flashed on my mind. My darling had done this—my *first-born*, who had passed away nearly five years ago. Still, I said nothing, and after the confusion had subsided, and the lights were again extinguished, Mrs. Pearson asked if the drawing was intended for her. The spirit voice answered, "No."

"Who is it for, then?" she inquired.

"For Mrs. Chevalier," was the reply; just as I knew it would be.

Clear and beautiful, then, the whole truth stood revealed.

On this Sunday evening I had, for the *first time*, been absent for a whole afternoon from my children, instead of the single hour usually occupied by the service of the church. My little darling had, as it were, taken my place, specially in the nursery of her brothers—the very room in which she had passed away, with her little head resting on my breast. From thence (carefully packed up and locked up as they had been), she brought my drawings as a *proof* of her living presence there, and then as a sign and seal of spirit life, she, or her angel guardian, had drawn for me her *passing away*! A more complete chain of spiritual evidence, a more blessed proof of angelic ministry surely never took place on earth.

HELEN LOUISA CHEVALIER.

Vernon Lodge, St. Anne's Villas, Notting Hill.

P.S.—It is but just to Mr. Chevalier's pamphlet to say that there was at that time, an *evil influence* in the house (since removed), that would account for all the evil spirits described by him.

[The account in the last number of the *Spiritual News* was quite accurate, and agrees with the above letter; the foregoing letter simply goes more into details.—Ed.]

SPIRITUALISM IN BIRMINGHAM.—Birmingham is waking up from a lengthy lethargy as to Spiritualism. After having had for two years an organised society, as vital and vigorous as any other society in the kingdom at that time, there came a pause of three years as to any combined effort. The last month has seen, not the re-organisation of a society, but a public effort inaugurated by two or three of the old Birmingham Spiritualists, with such pecuniary aids as they can obtain from sympathising friends. Two public meetings are held every Sunday, to which the admission is free, and whereat specific subjects in Spiritualism are introduced and free discussion thereupon invited. The attendance at the meetings was small at first, but is steadily increasing; while the interest and the excitement caused by some of the revelations, seem to increase in geometrical ratio. Immediately preceding the origination of these meetings, there had been a long discussion of the subject in one of the local papers, which discussion proved, by the shoal of letters it produced, that Spiritualism excites a far more general interest, and is treated with much greater respect than formerly. The discussions at the recent meetings have been mainly conducted, as against Spiritualism, by the materialists, who muster strongly, and mix ridicule with some little argument. It is clear, however, that they find the Spiritualists tougher antagonists than their old friends, the "orthodox" people, and are altogether at a loss what to do with the Spiritualistic facts, such as direct writings, direct paintings, and spirit photographs, specimens of which have been freely exhibited at the meetings. Altogether the prospects of a successful campaign are very promising. A series of conferences on Spiritualism will be held on Sunday afternoons at three o'clock, in the Public Room, 31, Paradise-street, Birmingham, when free discussion will be invited and questions answered; also on Sunday evenings in the same room at 7 o'clock, lectures will be delivered and questions answered. On Sunday the 5th of March, the conference will be opened by Mr. Franklin; subject: "The Consolations of Spiritualism." And in the evening, the lecture will be by Mr. Harper; subject: "The Social Applications of Spiritualism." On Sunday the 12th of March, the conference will be opened by A. Friend; subject: "The Consistency of Spiritualism with Christianity." And in the evening the lecture will be by Mr. Simkiss of Wolverhampton; subject: "The Uses of Spiritualism." Reserved seats: single tickets, or tickets for the course, may be had of Mr. Franklin, 58, Suffolk-street, Birmingham. Collections will be made at the door.

CONTENTS of the last Number of "THE SPIRITUALIST":—Electricity, Magnetism, and the Human Body, by Cromwell F. Varley, C.E., M.R.I., Atlantic Cable Electrician.—Life and Intelligence, by Professor Tyndall.—Trance-Mediumship Extraordinary.—Spiritualism in Kilburn.—Spirit-Rapping in John Wesley's Family.—The Future of Spiritualism.—Among the Swedenborgians.—Mr. J. M. Peebles and Mr. John Bright, M.P.—Spiritualism and Science.—St. John's Association of Spiritualists.—A New Medium.—The Nomenclature of Spiritualism.—Poetry: "Baby Grace."—Mrs. Hardinge's Movements.—The Difficulties of Investigators.—Dr. Gully's Experiences in Spiritualism.—Test Mediumship.—Records of Spiritual Manifestations.—Spiritual Manifestations.—Spiritualism at Home.—War.—What is a Spirit?—The Brixton Society of Spiritualists.—The Harley-street Meetings.—London: E. W. Allen, 11, Ave Maria-lane, E.C. Price Threepence.

SPIRIT POWER OVER WROUGHT-IRON.

MR. J. M. PEEBLES, American Consul at Trebizond, who recently visited England, and gave many lectures in London and the provinces on Spiritualism, has, in conjunction with Mr. Hudson Tuttle, just brought out a "Year-Book of Spiritualism."* From it we extract the following narrative, written by Mr. Washington A. Danskin, of Baltimore, and attested by thirty witnesses of good standing, most of whom are now living:—

"On the 20th of January, 1867, a youth, apparently about nineteen or twenty years of age, introduced himself to me, and stated that he, like the Davenport, could free himself, no matter how securely he might be tied. After conversing with him sufficiently to convince myself of the probability both of his honesty and his mediumship, I proposed to investigate his claims that evening, provided he would submit to *any test* I might deem proper to apply. He readily assented, and presented himself at my dwelling at the appointed hour. Meanwhile I had procured a pair of handcuffs, ninety-six feet of small rope, and a board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

"He was first handcuffed, then placed with his back against the board; and the ropes, securely fastened about his limbs and body, were then passed through the holes, and tied on the outside. A large and powerful man was present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

"He was then carried into an adjoining room, and left there in the dark; and, in four and a half minutes, he walked in among us with the board under his arm, and the handcuffs dangling from his finger.

"At this time, the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall; which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly successful. On one occasion, an experienced sea-captain was one of the committee on tying; and, being skilful in handling the ropes, he did the work more perfectly and artistically, perhaps, than usual. Besides some ten or a dozen knots which were tied behind the board, there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this sceptical mariner. But the medium came from under the cover after a few minutes, entirely free, and without any of the knots being untied. The greatest sensation, however, was created by the fact, that the loops which had been around the neck were not at all enlarged, but still remained some six or seven inches smaller than the medium's head.

"This singular occurrence made so strong an impression upon a gentleman present, that on the next day he went to a coach-smith's shop, and had an *iron ring* made some seven inches smaller in circumference than the medium's head; and, bringing it to me, asked if I would place it, when next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow. I did so on three or four occasions without effect; but on Sunday night, some ten days after the ring was first placed in my possession, the medium was sitting in my dressing-room; a number of friends were in the adjoining chamber; and, after some forty minutes passed in the dark, he called me to come to him, his voice indicating fear or mental excitement. Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, and left him again alone in the room; and the same power that had produced this wonderful phenomenon released him from his fetters.

"After this manifestation had occurred some five or six times in connection with the ropes and handcuffs, I tried the experiment with *the ring alone*; and sometimes he would remain in the dark only two or three minutes before the ring would be around his neck. At other sittings, fifteen or twenty minutes would pass before it was accomplished; and occasionally the effort would be unsuccessful, no manifestation occurring.

"The gentleman who suggested the ring, and the smith who made it, entered into a conspiracy to test the matter most effectually.

"Another ring, precisely similar in appearance, was made, marked by four indentations while the metal was soft, and brought to the hall at one of our public exhibitions, without the knowledge of myself or the medium. Watching their opportunity, they substituted the marked ring for the one originally used, and placed it under cover with the medium.

"The manifestation was successfully given; but the time was somewhat extended, and the medium was very much exhausted. *The first ring had been thoroughly mesmerised by our invisible friends, and the other had not.* Had I known the purpose of the parties, I would not have permitted it; for although the intention was, probably, not unkind, it might have caused much annoyance and injury to the medium.

"I append to this article the certificate of some thirty persons who have witnessed the manifestation, not because I deem it necessary to offer any corroboration of my own statement,—for it is entirely immaterial to myself personally who accepts or who rejects the facts here narrated,—but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete.

"Once, when only three persons were present,—the medium, a friend, and myself—we sat together in a dark room; I held the left hand of the medium, my friend held his right hand, our other hands being joined. While thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came around my arm. I had never loosened my hold upon the medium; yet that solid iron ring, by an invisible power, was made to clasp my arm, thus demonstrating the power of our unseen friends to separate and *re-unite*, as well as to expand, the particles of which the ring was composed."

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

SPIRITUALISM IN KILBURN.

ON Monday evening, February 13th, a public meeting in connection with the Kilburn Society of Inquirers into Spiritualism, was held at the Carlton-hall, Carlton-road, Kilburn. Mr. A. C. Swinton occupied the chair.

The Chairman said that spirit-communion undoubtedly can exist only under the operation of God's laws; if it were not permitted by the Almighty, he could not see how we in these days were able to communicate with spirits, neither could he see how man could possibly progress without aid from above. Those in the higher world have come to us of their own loving accord, to aid us in our difficulties, and we have not sought them. He wished all present to deal fairly with the subject, and if it were necessary to differ on certain points, let it be done in a brotherly spirit. (Hear, hear.)

Mr. C. W. Pearce, President of the Society, said that if spirit communion be a fact, that fact must be permitted by the Almighty, and must therefore be a Divine necessity. Spiritualism is the power men possess to communicate with those of their brethren who have departed this life. Intelligence and love are the attributes of the Deity, consequently they do not die when the body dies, the body being merely an instrument for expressing intelligence and love to the outer world. Intelligence and love must have something to express themselves through, for we cannot conceive of them as floating about in the air like steam, so after death these principles can only act through a bodily form—"there is a spiritual body," said St. Paul. It is not very difficult to suppose that spirits, who have cast off the outer coat, can communicate with those who have not cast off the coat. Clairvoyants at the present day can see spirits, just as did the servant of the prophet Elijah in the days of old, and the Divine Being being unchangeable, the powers which He gave to His children in those days are the same as the powers which we now enjoy. Everybody in the room must have some friends whom they loved, and when they departed this life they would of necessity carry their intelligence and love with them, otherwise they would not be the same persons, but would lose their individuality. There can therefore be no loss of memory. What can be more natural than that when people enter the next life they should desire to communicate with the loved ones left behind, and to help them upwards and onwards? The Bible is full of instances of spirit communion. Saul went to the witch of Endor, in whose presence he saw the spirit of Samuel, and Samuel told him that on the morrow he (Saul) and his three sons should be *with him*—should be *with him*. It is said that at the Crucifixion spiritual beings were seen by many. Another instance is where Elijah was visited by an angel, who baked some cakes for him. Jesus talked with the spirits of Moses and Elias; an angel visited Peter while he was in prison and struck off his chains—iron chains—and he knew this to be possible, because spirits sometimes show at this day that they have the power to release men from iron bonds. Again, an angel came down and troubled the Pool of Siloam, and another angel, who gave John an account concerning the New Jerusalem, was so glorious in appearance that John would have fallen down and worshipped him, but the angel said, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets." When God intended to destroy Sodom and Gomorrah, three angels were seen by Abraham, who asked them to take some refreshment, so these spirits could, under certain conditions, eat; moreover, the Lord Jesus, after His earthly body was dead, asked His disciples to give Him some honey, and to broil him a piece of fish. Seeing then that it is natural that spirits should seek to communicate with their friends, and that throughout the Scriptures there is a continual chain of evidence that spirits do communicate with man, it follows that Spiritualism is a Divine necessity.

Dr. Thomson said he approved of the suggestion that statements in opposition to the address of the talented lecturer should be made in a spirit of kindness. When the word of God says distinctly that in Jesus Christ is revealed all things necessary to a life of godliness, it follows that Spiritualism is *not* a Divine necessity. The lecturer had said that angels were the spirits of men deceased, but this he denied *in toto*; they are simply spoken of as men, because they were obliged to appear in the bodily form. Some of these are spoken of as angels who "fell from their first estate," which shows them to be a distinct class of beings from the spirits of men. Again, at the time of our Lord's crucifixion, dead bodies, and not spirits were seen walking about. The lecturer had spoken as if there were no resurrection of the body; yet St. Paul says, "It is sown a natural body and raised a spiritual body," that is to say, the natural body is raised in resurrection glory. (A Voice—What a jumble!) If it were a jumble, they should settle the point with the apostle, and not with him. (Hear, hear, and laughter.) He entertained no doubt, from the evidence he had read about Spiritualism, that there was a connection between the visible and invisible worlds, but the communion was necromancy and witchcraft, and condemned by Holy Scripture. Dr. Thomson then quoted several texts in support of this view.*

Mr. Pearce said that if it were necromancy then Jesus Christ must be a necromancer, for He spoke with the spirits of Moses and Elias, who certainly were men while they lived on earth.

Mr. Little, in course of some remarks, said that he viewed with distrust a society formed to investigate Spiritualism, when it was known that nearly all the members of the said society were confirmed Spiritualists.

The Chairman said that the society consisted of thirty-two members, eighteen of whom were not Spiritualists.

Mr. Bassett, Mr. Everitt, and Mr. Gilpin then joined in the discussion. The latter is a town missionary, who quoted disjointed texts, with no chain of reasoning at all to bind them together; he closed his remarks by saying that he knew nothing about Spiritualism; he had never read a single page of any book on the subject, and God helping him, he never would do so.

Shortly afterwards the meeting broke up.

Last Monday night Mrs. Emma Hardinge addressed a large and intelligent audience in the Carlton Hall, Kilburn, on the subject of "Spiritualism in its scientific, moral, and religious aspects." Mr. C. W. Pearce presided and introduced the lectress with a few remarks.

Mrs. Hardinge said that it might be as well to explain to many of those present what Spiritualism was. Some would answer that the millions of persons in the world who say they believe in spirit communion, including men in the highest walks of science and learning, are impostors, leagued together in one gigantic system of deception. There are others, who have

* Since the foregoing was in type, we have been informed that Mr. Thomson, who was a surgeon much respected in Kilburn, fell down dead suddenly in a place of worship, about a week after the delivery of the above speech. His last questions at the above meeting were on the subject of "the resurrection of the body;" he is now where many of those doubts which beset his mind are fully answered.—Ed.

superficially examined Spiritualism, and who own that the phenomena are true, but who are modest enough to declare that they are produced by electricity, or some new force. Electricity, or the precocious new force, has suddenly learnt how to spell, how to talk with an audible voice, and how to make floating lights. Wonderful new force! Others know that Spiritualism is all evil, that it is the work of demons, that it will tear up the Bible by the roots, and upset all the faith and religion in the world; those who say this, are acknowledging that Spiritualism is stronger than Christianity—she did not say that this was the case, she was only repeating what the last-mentioned objectors acknowledge. In reality there is no religion on the face of the earth which is not founded upon Spiritualism; all revealed religions originate with revelators, and these revelators have always been spiritual beings; if they were not so, they had no authority. Many of the teachings of the English State Church are founded on revelations made in ancient times by spirits, and all kinds of spiritual manifestations, such as are now taking place in our midst, are on record in the Bible. As time passed on, the signs which Jesus said should follow those who believe, ceased to appear in the church; they came to people outside the church, hence those who exhibited the signs were called witches and sorcerers, they were mercilessly persecuted, and in many instances condemned to death by fire. The movement known as Modern Spiritualism began just twenty-three years ago—the 31st of March next will be the twenty-third anniversary. It began in a small house in the State of New York, in America; the house was reported to be haunted, since strange knockings were heard in it, and the humble labourers who first listened to them could not fathom them. Then a large body of persons assembled in and about the building, and began to question the sounds; they dismissed the family from the dwelling, and when convinced that no human being produced the knockings, magistrates and wise, keen lawyers put their questions, with the result that the knockings professed to come from one whom the world calls "dead." The listeners were informed that that was but the beginning of manifestations of spirit power, which would spread over the whole earth. Then other phenomena began in the presence of certain persons called mediums, and the movement began to spread among the people, for in the United States almost all movements begin with the people, since there the people are the governing power, and are well educated. In England it is different, and she made the assertion with all respect. In England Spiritualism is most rife in aristocratic society, where the people have no access; it is disseminated among those who do not find the necessity of giving their faith to the people, and who see no reason why they should face either the ignorance of the public, or the ribaldry of popular meetings. Spiritualism is the beginning of a scientific reform. What is science? Exact knowledge. Science is not complete, until she can show us what we are ourselves; she has advanced as far as the outer casement of what we are, and rests there, without being able to tell us anything about our souls or spirits. On this subject she is dumb and voiceless. Thousands of scientific men speak of the grand works of creation as if they had no creator, so science is lacking in knowledge, and needs reform. Science teaches that when the body dies, the man is dead; Spiritualism demonstrates that the man never dies at all. The Old World now speaks to the New in a few seconds by means of the Atlantic cable, and if scientists had been told a hundred years ago that this feat would soon be effected, they would have raised a howl nearly as great as that which they are now raising against Spiritualism. But the reform of all reforms which Spiritualism is destined to effect, is the solution of the problem "If a man die, shall he live again?" It was not sufficient for some of those present to say that they knew the solution already, their knowledge being conclusive to themselves only, because many men of the highest standing in the scientific and learned world, men who are the leaders of the nation and the teachers of the children of the people, do not know that they shall live after death. Spiritualism will aid in producing moral as well as scientific reforms. In looking over the columns of the newspapers, what horrors are contained in the various paragraphs. How often for instance, do the words "starved to death" face the reader. Starved to death, in the middle of the enormously wealthy city of London, where thousands of pounds are spent annually in flowers and silk stockings for the footmen who ride behind carriages, and thousands upon thousands of pounds are spent in superfluous dress and other articles of luxury, and where starvation and overflowing riches are seen in all directions side by side. She could tell sad tales of the ragged, wretched, miserable spirits who come to the spirit-circle, who led lives of luxury and selfishness upon earth, and who heap bitter upbraids upon the false teachers who never warned them of the fate awaiting them on the other side of the grave. Spiritualism would do good by making these truths known, by bringing direct knowledge to poor, hard-working, broken-hearted people, that there is another and a better world. If those wretched creatures who in tens of thousands recently stood face to face to slaughter each other, to satisfy the greed and lust for power of two men, if those people had only known the effects of their acts, their arms would have dropped powerless by their sides, and they would have rather turned their weapons against themselves than against their fellow men. The conquerors might march through the city of the conquered and trample on the necks of those they had subdued, but they would find out hereafter that they were simply trampling upon their own souls. Spiritualism is a religious reform, for the spirits unanimously teach that they are happy or miserable according to the good or bad deeds they did in the body, and they find that creedal opinions are of no value. Every Sunday, in the churches and chapels of the land, people say they believe certain things about a future state, but they go home and hang up their religion with their Sunday dresses, and by their acts give the lie to their professions, for at heart they do not believe what they say they do, and consequently the world is in its present miserable state. Spiritualism will put life and reality into the churches, and demonstrate the fact of immortality. When this world and all the shining stars shall disappear from the midnight sky, (for they are but matter), and when the heavens shall shrivel together as a scroll, we have evidence that we shall not cease to be, for we know that we shall live for ever.

The foregoing is an abstract of an eloquent address by Mrs. Hardinge which occupied more than an hour in delivery; many of her remarks were loudly applauded, and before the meeting separated she answered several questions which were put by the listeners.

The following is the programme of the Monday evening meetings of the Kilburn Society for the month of March:—March 6th—Mr. C. W. Pearce, (President of the Association)—Subject, "The Resurrection of the Body—What it is." March 13th—Mr. T. Everitt—"Extracts from the Diary of a Christian Spiritualist." March 20th—A Soirée of the Members of the Association and their friends, when the First Quarterly Report will be presented. Questions strictly bearing on the subjects of the Lectures are invited from the audience. Admission to the Lectures, Free. The proceedings begin at 8.15 p.m., in the Carlton-hall, Carlton-road.

THE HARLEY-STREET MEETINGS.—Twelve Spiritualistic meetings have been held at the Beethoven Rooms, Harley-street, during the past winter, and they brought forth several very valuable papers, so that Mr. Coleman has done very good work in originating and carrying on these meetings. Dr. C. M. Davies, a minister of the Church of England, and the reputed author of the *Unorthodox London* letters in the *Daily Telegraph*, recently read a paper at the Beethoven Rooms, in which he admitted the phenomena of Spiritualism to be genuine, but broached certain questions as to the difficulties often encountered in attempting to determine the personal identity of the spirits. He said that once he laid hold of Mr. Home while he was floating in the air in the dark, and felt him thoroughly all over, so as to be sure that he was not artificially suspended by ropes or other appliances. Mr. Coleman has reprinted his valuable paper on "The Rise and Progress of Spiritualism in England," and it may now be obtained in pamphlet form, on toned paper, with the discussion added. Mr. E. W. Allen, 11, Ave Maria-lane, London, E.C., is the publisher, and the price of the pamphlet is one shilling.

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 Threepence. 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. Elliotson, F.R.S.; Viscount Adare, F.R.S.; the Earl of Dunraven; 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 Fallmaide, 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.

AARON FRANKLIN, PRESERVER OF BIRDS, ANIMALS, AND DELINEATOR OF NATURE. Museums and private collections attended. British and Foreign Birds—skins, Stags' heads, Fox's heads, Shells, and Corals in great variety. *The Spiritualist* and kindred periodicals kept on sale. Established 1847. AARON FRANKLIN, 58, Suffolk-street, Birmingham.

M. JACOB (the "Zouave Jacob"), Healing Medium, will shortly return to France. His present Address is 32, Bryanston-street, Portman-square, London, W.

Printed for the Proprietor by BEVERIDGE & FRASER, at the Holborn Printing Works, Fulwood'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.

