

# The Spiritualist.

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## THE MESMERIC INFIRMARY.

ALL Spiritualists know very well that mesmerism is true, and have heard more or less of the efforts of Dr. Elliotson, F.R.S., to overcome popular and scientific prejudices against it, by his zeal in publishing evidence in its favour in the valuable periodical called *The Zoist*, and by the establishment of the Mesmeric Infirmary. A few days ago we paid a visit to the infirmary to learn something about it, and Mr. Thomas Chandler, M.R.C.S., who has been a member of the council of managers from the first, and who now has the establishment under his control, very kindly and freely gave all the information desired.

The London Mesmeric Infirmary, 36, Weymouth-street, Portland-place, was founded in 1849, at a meeting held at the house of Earl Ducie, Dr. Elliotson and most of the other few supporters of the movement, medical and lay, being present. From the day of its foundation to the present time, it has led a very quiet life, doing good from one year's end to another in proportion to the funds at its command, and always having more applications for treatment from patients than could be entertained. The patients who seek for relief by processes so thoroughly condemned by the orthodox medical professors, are usually persons who apply because they have seen and know that some of their friends have been cured of inveterate diseases by mesmerism; others of the patients are sent by the subscribers to the institution.

Several men of eminence, well known to our subscribers as possessing considerable knowledge of psychological phenomena, have in past years actively worked on behalf of the Mesmeric Infirmary. Chief among these was Dr. Elliotson, once of so much eminence in the orthodox medical profession that it was thought he would be appointed Court physician, yet he lost a practice of thousands a-year for telling the truth about mesmerism. Before his death, however, as the popular prejudices against mesmerism somewhat wore off, he recovered most of his former practice. Shortly before he passed on to the next life, he became a Spiritualist. Another leading supporter of the institution is the Earl of Dunraven, F.R.S., who has for years, in public and in private, worked in its favour, and he is its present president. The late Earl Stanhope, one of the vice-presidents of the Mesmeric Infirmary, subscribed handsomely to its funds; he was for many years a strenuous advocate of mesmerism; he never flinched from declaring his opinions, and he sometimes himself mesmerised the poor. Dr. Whately, Archbishop of Dublin, was president of the Mesmeric Infirmary for ten years, and here is what he wrote about mesmerism:—

"That book about doctors, by Mr. Jefferson, is rather late in the attempt to hold up mesmerism to derision. The attempt might have been more promising twenty or thirty years ago; since then the belief in it has spread steadily, and not very slowly, among persons who are not commonly accounted either fools or mad. Now, although in religion the most gross errors may prevail for ages, because they cannot be fully exposed till the Day of Judgment, it is not so with matters of fact, which are open to examination and experiment. In these, a delusion which may prevail for a time, will generally, in a few years, die away. It is seldom that in such matters error can permanently be established, or truth finally suppressed. I remember the vehement opposition which prevailed, when I was a lad, to vaccination; but before long it died away. I myself was for many years strongly reluctant to believe in mesmerism, but I was at length overcome by facts. Any amount of detected mistake or imposture will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuine silver and gold. To take one case out of a multitude: I witnessed, day after day, and week after week, the gradual restoration to sight, under mesmeric treatment, of a woman who had been blind for twenty-seven years, a great part of which time I had personally known her. Her eyes were as white as this paper, so that there was no room for deception either in her former blindness or in her restoration to sight. If anyone thinks that this was the work of imagination, let him, for pity's sake, try a hand himself at curing the blind by imagination.

"With this, and many similar cases before me, besides many reports of the like from credible persons, I could not maintain disbelief; and to suppose that we are all so mad as to believe that things are taking place before our eyes which did not, and all are mad in the same way, is utterly incredible. No one, I am convinced, who has seen what I have seen, or half of it, can remain unconvinced that mesmerism is a real and powerful agent. Those who profess complete disbelief, therefore, must belong, I conceive, to one of two classes: first, those who have made but a slight and scanty enquiry, or none at all, and shun full investigation, lest they should be convinced;—which is what they do not wish; and secondly, those who have inquired more fully, and really are convinced, but are afraid to own it, for fear of being laughed at, or being sent 'to Coventry' by a kind of Trades' Union conspiracy. A physician in high practice confessed privately to a friend of his, whom I knew, and who told it to me without divulging the name, that he fully believed in the reality of many of the mesmeric phenomena, but that he dare not acknowledge this publicly, 'because,' said he, 'it would cost me two or three thousand a-year, which is more than I can afford to lose.'"

The following is the last speech made in public by Dr. Elliotson on the subject of mesmerism, and it consists of a few remarks he made in reply to a vote of thanks accorded to him, at the twelfth annual meeting of the Mesmeric Infirmary, held at Willis's Rooms, June 18th, 1861:—

"Dr. Elliotson rose and returned thanks to the meeting, and said the time had now at length come when mesmerism could no longer be kept back. All truths had to undergo a period of rejection. Newton's discoveries were long utterly rejected by astronomers, and even in his own University of Cambridge, into which they actually got admission by a device of the Rev. Dr. Samuel Clarke, who, as it were by stealth, introduced them in the form of notes to the Cartesian text book, used by the tutors in the colleges. Great astronomers and mathematicians, such as Cassini and Maraldi, calculated the paths of comets on imaginary hypotheses, long after Halley had constructed, on the principles of Newton, tables by which the motions of all comets that ever appeared, or can appear, might be easily deduced. Voltaire remarks that, although Newton lived almost forty years after the publication of his great discoveries, he had not twenty followers out of England at the time of his death. Some great philosophers of the time died in perfect ignorance of Newton's doctrine. The Rev. Dr. Chalmers says of it, 'Authority scowled upon it, taste was disgusted with it, and fashion was ashamed of it.'"

Records of all the cases which have been treated at the infirmary have been entered in its books, together with the names and addresses of the patients. Statistics can be drawn up from these records, to give overwhelming evidence of the curative powers of mesmerism.

One obstacle which prevents many people from receiving the boon offered to man by the Almighty, in the shape of the natural power in human beings of alleviating sickness and pain by mesmerism, is "the religious difficulty"—the same difficulty in fact which has kept back education in this nation for years, and which even now cripples good legislation on the subject, thereby aiding the perpetuation of ignorance and crime. As mesmerism often cures diseases, these people conclude that it is all "the work of the devil;" so the managers of the Mesmeric Infirmary steer as clear as possible of the spiritual phenomena which often inevitably accompany mesmeric manipulations, whereby they are able to convey the idea, either that mesmerism is no devil at all, or, as Dr. Edmunds of the Dialectical Society hath it, "a very mild kind of devil." Here is what is said in the last report of the managers of the Mesmeric Infirmary:—

"Our success in the treatment of various classes of maladies continues unabated. Our motto still is: 'The alleviation and cure of disease, and the relief and prevention of pain, by mesmerism, and mesmerism only.' To this object we steadily confine ourselves. Our aim is not to excite wonder or rouse attention by the exhibition of abnormal manifestations, to the examination of which the curious and the idle are invited, but rather by a simple process of nature, which all can practice, and by which all can benefit, to communicate ease or health to the suffering and the sick. If phenomena spontaneously present themselves, we do not reject them, but we do not seek for them. For example, somnambulism, clairvoyance, introversion, prediction, &c., sometimes offer themselves to our notice, and we avail ourselves of these phenomena in the treatment of disease, so far as they appear instructive or serviceable, but we do not lean upon them with undue confidence. We know how uncertain and unreliable these manifestations repeatedly are, and though they are facts in nature, which are occasionally, or perhaps even often developed, nevertheless our system of treatment is not built upon them. With ourselves the spectator is nobody, and the patient everything, and a course of passes or manipulations by which a healthier action may be imparted to the frame of the sufferer, with or without sleep, as the case may be, is the single method to which we direct our attention. In this process there is nothing of quackery, nothing to create astonishment, or to generate alarm; the patient best knows whether or not he has derived benefit from his attendance; and it is to the results in each case to which we appeal, and by which we ask that our system should be tested.

To go further, the managers, we find, try to get rid even of the milk-and-water devil, mesmerism, by the invention of "medical rubbing," as will be seen by the following curious advertisement:—

"Those who prefer medical rubbing to mesmerism are informed that they can obtain the most experienced rubbers—male or female—by applying at the Mesmeric Infirmary, 36, Weymouth-street, who will, if required, strictly avoid mentioning animal magnetism or mesmerism to any friends of the patient, as it is well-known that some persons are prejudiced against it, who will nevertheless readily believe in medical rubbing—which is, in fact, only another name for mesmerism, practised in a less efficient and scientific manner."

The medical profession has altogether kept aloof from the Mesmeric Infirmary, and never in any way made any attempt either to observe or investigate, although from the foundation of the infirmary in 1849, every facility has been placed in the way of enquirers. Physicians from foreign countries, however, are an exception to this rule, for many of the leading medical men who visit London from the Continent, also from the United States and Canada, call at the Mesmeric Infirmary, and inquire into its working and operations. In most modern English medical books, however, they admit much about mesmerism, but change its name and call it "artificial somnambulism." That the medical profession is practically a trades' union in those instances wherein its commercial interests clash with the public good, is abundantly proved by the circumstance that it strenuously opposes the attempt to train up properly educated lady midwives to attend those patients who can pay fees, although they think such trained ladies might possibly beneficially attend paupers. If the public learn a little about mesmerism, so as to be able to alleviate much sickness in their own homes without cost, manifestly the demand for physic bottles will fall off.

The Mesmeric Infirmary is at present under the

charge of Mr. Thomas Chandler, M.R.C.S., who attends on the premises daily, Sundays excepted, from ten to twelve o'clock. In the course of conversation, Dr. Chandler told us that about thirty years ago, Professor Huxley was one of his articulated pupils, consequently at that time he saw not a little of mesmerism, but he would not follow up the subject, as he saw no chance of understanding the nature of the phenomena. This shows how the brightest intellects are not at all points free from irrationalities, for manifestly, if we cannot understand the nature of a good thing, that is no reason why we should not use it; nobody knows the nature of the force which enables a steel magnet to attract iron, yet it would be unwise to abolish galvanometers, relays, Morse instruments, and other apparatus necessary for the transmission of messages by telegraph, simply because we know nothing of magnetism except by its effects.

As has been already stated, the Mesmeric Infirmary has been living a very quiet life for more than twenty years; in fact that life has of late been much too quiet, for the Whatelys and the Stanhopes, and the leading supporters of old, are for the most part dead, and the infirmary is on the point of closing its doors for want of funds. In a fortnight it is the intention of the managers to write to the present subscribers to ask them not to forward their usual remittances, the annual income being now so small that the infirmary must cease to exist at Christmas next. To carry on the infirmary as it is at present, additional income to the extent of £400 a-year is necessary; and to carry it on with greater efficiency still, considerably more income would be required to pay the salaries of mesmerists of all degrees of education and culture, that patients of all degrees may be suitably attended. Here, then, is an opportunity for Spiritualists to come forward at once, to put new life into this noble institution, and those who are willing to take part in the work, cannot do better than write at once to Dr. Chandler, a gentleman who has worked so long and so unselfishly on behalf of the Mesmeric Infirmary, and who, although an eminent member of the orthodox medical profession, has not been afraid to speak out what he knows to be true. On all hands people are now beginning to try to explain away the startling phenomena of Spiritualism by stating it to be "all mesmerism," and this is rapidly strengthening the foundations of the latter science, which consequently before long must be very seriously investigated both by Spiritualists and the public. As circumstances will call for such investigation in a year or two, the present time-honoured mesmeric institution should not be allowed to die, and no better tribute could be paid to the memory of the Dr. Elliotson we all respect so much, than to come forward at once, and put new life into the institution he loved so well.

## REMARKABLE SPIRITUAL MANIFESTATIONS.

IN THREE PARTS.—PART ONE.

THE most satisfactory proofs of the spiritual origin of the marvellous manifestations now so common, are perhaps those wherein one or two spirits make themselves palpably visible to all the members of the circle, as in the case where the sister of Mr. S. C. Hall, editor of the *Art Journal*, made herself visible to him and eight other witnesses at the same time, as recorded in the first number of this journal. In the narrative which follows, not only did the spirits make themselves visible, but one of them was seen to write messages in pencil on cards, which writing, on comparison with letters penned during her life in the body, proves to be identical; the writing also is utterly different from that of any member of the circle who witnessed the manifestations.

Owing to the circumstance that it has only just become possible to authenticate the following narrative, we for the first time call attention to, and republish the records, part of which were first printed in the *Spiritual Magazine* in articles written by Mr. B. Coleman, whilst the remainder were printed in the *Planchette, or the Despair of Science*, by Epes Sargent, published a few months ago by Messrs. Trübner and Co., Paternoster-row.

Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, made a trip to America in April, 1861, for the express purpose of making the acquaintance of the

best known Spiritualists in that country, and of examining the facts of Spiritualism at the fountain head, and it must be admitted, from the number of extraordinary incidents he has brought together in a small volume, now out of print,\* he fully succeeded. Mr. Coleman states that a day or two after his arrival in New York, he attended a meeting of Spiritualists held at Dodsworth Hall, where Dr. John F. Gray, a leading physician of that city, gave an account of two *séances* at which a friend of his had obtained manifestations of such a startling character, that even the audience, composed of Spiritualists as it was, hesitated to accept the testimony. Dr. Gray was not at liberty to give the name of the gentleman who had witnessed them, but in reply to the sceptical remarks which were made by many present, he said that from his intimate knowledge of the man, of his high character and standing in the city, and his acute powers of observation, coupled with the fact that he had been up to the time of these occurrences, which happened within the previous two or three weeks, an entire unbeliever, he, Dr. Gray, fully believed in them himself, difficult as it was from their past experiences to realise anything so extraordinary. Mr. Coleman was the only one of a very large audience who ventured to say that he was prepared to accept Dr. Gray's statement; for having himself witnessed very extraordinary phenomena in England, further developments were to be expected; it was only a question of degree where all was marvellous. He only required good evidence, but it was to be regretted in this case, that the witness of these strange manifestations should not himself venture to proclaim the facts.

The remarks made by Mr. Coleman at that meeting won the confidence of the gentleman, Dr. Gray's friend, who happened to be seated by Mr. Coleman's side, and who at the close of the meeting presented his card, and said he would be happy to give Mr. Coleman all the particulars, which went beyond Dr. Gray's statement. This he subsequently did, and Mr. Coleman was so fully satisfied that he ventured to publish the narrative, which is well known among the older Spiritualists in this country as "The Story of Estelle." The first observer of these manifestations continued his investigations with the same medium, Miss Kate Fox (who was the first through whom these modern spiritual manifestations commenced in America, now more than twenty-one years ago), and they grew in wonder for two years, during which time the chief observer regularly transmitted them to Mr. Coleman for publication. As we have said, taken as a whole, they are the most marvellous spiritual manifestations upon record, so much so that we should not have called attention to them and reproduced them in these columns, had we not been allowed to see the original letters in Mr. Coleman's possession and been permitted to publish the name of the chief observer, or in some other way to place the seal of authenticity on the narrative. For this purpose, a few days ago, we called upon Mr. Coleman, who produced his private correspondence on the subject, and thus enabled us to lay the facts before our readers, feeling perfect confidence in the genuineness of this very remarkable history.

The banking firm of LIVERMORE, CLEWS, AND MASON, is well known in the City of New York, and the chief witness of the manifestations in question is Mr. Charles F. Livermore, the senior partner of that firm. They were one of some two or three firms who were appointed bankers to the Government, and conducted very large financial operations during the whole period of the late civil war, after which Mr. Livermore retired from business, and has since made two visits to Europe, when Mr. Coleman had at length the satisfaction of introducing him to the leading Spiritualists of London, to whom he repeated his experiences, and thus relieved Mr. Coleman from the responsibility of making statements almost too marvellous for even the initiated to receive, without misgivings as to their trustworthiness.

In the well known trial of Mumler, the "spirit" photographer, which took place in New York about a year ago, Mr. Livermore, with the manliness of a gentleman, threw aside his *incognito*, and presented himself as a witness on behalf of this man, who was accused of fraud in producing spirit likenesses. By Mr. Livermore's direct and positive evidence, that he had himself obtained three portraits of his deceased wife, Mumler was acquitted. This fact, by the way, the daily press in this country omitted to make known, although it published the accusation and the first part of the trial.

It is with Mr. Coleman's permission that we now publish Mr. Livermore's name, sanctioned by a letter which Mr. Coleman has recently received from him, from which the following is an extract:—

"The subject of Spiritualism has become one of great interest to intelligent minds here now, and one is not considered so much of a lunatic in consequence of his belief, as was the case only a few years since. I have been so forced before the public that I have very little delicacy now in my name appearing as a believer; but of course I do not wish notoriety, and shrink from it,

unless there is some potent reason why I should come out."

In addition to the foregoing, we have the authority of Mr. C. F. Varley, C.E., of Fleetwood House, Beckenham, Kent, to state that Mr. Livermore, Dr. Gray, and Miss Kate Fox, have all personally testified to him that they witnessed manifestations similar to those spoken of in the following narrative. Our first selections are from Mr. Coleman's book, beginning with Mr. Livermore's statement, on page twenty-four:—

"The lights being extinguished, footsteps were heard as of persons walking in their stocking feet, accompanied by the rustling sound of a silk dress. It was then rapped out by the alphabet—'My dear, I am here in form, do not speak.' A globular light rose up from the floor behind me, and as it became brighter, a face, surmounted by a crown, was distinctly seen by the medium and myself. Next, the head appeared, as if covered with a white veil: this was withdrawn after the figure had risen some feet higher, and I recognised unmistakably the full head and face of my wife, surrounded by a semi-circle of light about eighteen inches in diameter. The recognition was complete, derived alike from the features and her natural expression. The globe of light was then raised, and a female hand held before it was distinctly visible. Each of these manifestations was repeated several times, as if to leave no doubt in our minds. Now the figure, coming lower down, and turning its head, displayed falling over the globe of light, long flowing hair, which even in its shade of colour, appeared like the natural tresses of my wife, and like hers was unusually luxuriant. This whole mass of hair was whisked in our faces many times, conveying the same sensations as if it had been *actually human natural hair*. This also was frequently repeated, and the hair shown to us in a variety of ways. The light and the rustling sound then passed round the table and approached me, and what seemed to the touch a skirt of muslin was thrown over my head, and a hand was felt as if holding it there. A whisper was now heard, and the words, 'Sing, sing,' were audibly pronounced. I hummed an air, and asked—'Do you like that?' 'Yes, yes,' was plainly spoken in a whisper, and in both cases I recognised distinctly the voice of my wife, to which I had become sensitively familiarised during her last illness, when she had become too weak to talk aloud. An arm was passed round my neck, and I asked her to kiss me. The light immediately approached me, and a form like a face touched me sensibly twice on the left side of my mouth. A head then reclined on mine, the long hair falling over my face and shoulder, and remained there until the heat became unbearable. A bright light then appeared, and disclosed a figure with the arm raised over its head. I asked for an explanation of the nature of the drapery, and it was answered by the raps:—'It is a spiritual garment naturalised. I will bring you the key.' Footsteps and the rustling indicated a movement towards the door, and the sofa which was against the key was removed, the key turned in the lock, and was then placed in my outstretched hand.

"The manner of making the raps was also shown by another spirit, thus:—a luminous ball about the size of my hand, with a blunt point attached to it, about three inches above the table, answered our questions by striking against it," &c., &c.

"At another sitting, a few days after, the same precautions and conditions being observed, the following phenomena were witnessed:—

"The table was lifted from the floor, the door violently shaken, the window-sash raised and shut several times, and in fact, everything moveable in the room seemed in motion.

"Questions were replied to by loud knocks on the door, on the window, ceiling, table, everywhere; all being the work of several powerful spirits, who were present, and whose presence was necessary, as it was afterwards explained, to support or induce the manifestations of a more beautiful and interesting character.

"An illuminated substance like gauze rose from the floor behind us, accompanied by a heavy rustling sound like a silk dress. The previously-described electrical rattle became very loud and vigorous. The figure of a female passed round the table, and, approaching us, touched me. The gauzy substance was shaped as though covering a human head, and seemed as if drawn down tight at the neck. Upon close examination, as it approached near me a second time, it changed its form, and now seemed in folds over a melon-shaped oblong, concave on one side, and in this cavity there appeared an intensified brilliant light. By raps I was requested to look beyond the light. I looked as directed, and saw the appearance of a human eye. Again receding with the rattle, the light became still brighter, and then re-approaching, the gauze which had changed in form was grasped by a naturally-formed female hand, and unfolding, revealed to me, with a thrill of indescribable happiness, *the upper half of the face of my wife*, the eyes, forehead, and expression in perfection. The moment the emotion of recognition had passed into my mind it was acknowledged by a succession of quick raps. The figure disappeared and re-appeared several times, the recognition becoming each time more nearly perfect, with an expression of calm and beautiful serenity. I asked her to kiss me if she could, and, to my great astonishment and delight, an arm was placed around my neck, and a real palpable kiss was implanted on my lips, through something like fine muslin. A head was laid upon mine, the hair falling luxuriantly down my face. The kiss was frequently repeated, and was audible in every part of the room. The light then moved to a point about midway between us and the wall, which was distant about ten feet. The rattling increased in vigour, and the light, gradually illuminating that side of the room, brought out in perfection an entire female figure facing the wall, and holding the light in her outstretched hand, shaking it at intervals, as the light grew dim. My name and her name were repeated in a loud whisper, and among other things which occurred during this remarkable sitting, the figure at the close stood before *the mirror, and was reflected therein*."

"The incidents of another evening were thus described:—'The lights and electrical rattle were as strong as on the previous occasions. Hands were placed upon my forehead, a head placed upon mine; the hair, as before, falling down my face into my hand. I grasped it, and found it positively and unmistakably human hair; it was afterwards whisked playfully at me, creating as much wind as an ordinary fan. The spiritual robe was then dropped over my head and face, and felt as real and substantial as cotton or muslin of a very fine texture. At one time, the globe of light extended to about two feet in diameter. At last, it was shaken with another sharp rattle, and shining brightly, revealed again the full head and face of my wife, every feature in perfection, but spiritualised in shadowy beauty such as no imagination can conceive, or pen describe. In her hair, just above the left

temple, was a single white rose, the hair being arranged with great care. The next appearance, after a brief interval, revealed the same face, with a pink rose instead of a white one. The whole head and face were shown to us, at least twenty times during the sitting, and each time was recognised by me, the perfection of the recognition being in proportion to the brilliancy of the light. During the whole of these manifestations, cards of a large size, provided by myself, were placed on the floor with a pencil, and long messages were found to have been written upon them."

Just before leaving New York, Mr. Coleman received the following letters and diary extracts from Mr. Livermore:—

"My dear Sir,—I enclose herewith two cards, *fac-similes*, as nearly as I can write them, of those you have seen. The division of words and sentences, and the underscoring is precisely the same as in the original. They were written for me by spirit-hands, in the presence of Miss Fox. I have had as many as six of these cards written upon both sides at one sitting, and most of my communications have been written in this way.

"My first experience was in February last. I have never sat with any medium except Miss Catherine Fox, and up to the time I first saw her I was not only a thorough sceptic, but had taken no interest in the subject. The accounts of the extraordinary manifestations published by Dr. Gray were written by me at his request, in order to avoid any exaggeration which might creep into a verbal narrative. You may rely upon the facts as being exact in every particular, the same having been witnessed by Miss Fox, both of us being in a normal condition. Each manifestation was promised by the spirits, and the time appointed beforehand in their own handwriting on cards. You are quite at liberty to state the facts related by me to you, but for reasons which you understand I beg you will withhold my name. Wishing you a pleasant voyage and safe return to your friends, I am, &c., B. Coleman, Esq. J. F. LIVERMORE."

"April 30, 1861,—I enclose herewith a *fac-simile* of another remarkable card, written for me last night, which I have no doubt you will be glad to have. I called at the St. Nicholas, a few minutes after you had left, and regret that I missed seeing you, as I should have liked to have shown you the original. It is so near an approach to perfection in its execution, not a word misplaced, &c. Another card was written at the same time, purporting to come from Dr. Hull, a valued friend of mine, and brother-in-law of Dr. Gray. Thus far every promise has been literally fulfilled. One only has not been as perfectly accomplished as I expected, namely, that of conversing in familiar tones on the part of my wife. If any further remarkable development occurs, I shall send an account of it to you, &c."

"The card enclosed was neatly written on both sides, and in the following terms:—'My darling,—We have much to contend with, but we must be patient and abide God's time, which will, I know, be soon. When there is anxiety in your mind, it is almost impossible to come near you, and therefore I pray be not wishful or too anxious. I have been with you to-day, and the past was vividly recalled when returning home to the room where I had passed so many happy hours. Even my last moments were made precious, a peace surpassing all earthly power entered my soul while I waited for the bridegroom to come. God bless you, darling; bless you when you rise in the morning, and bless you when you rest at night. Thine shall be a happy future. Flowers are blooming in heaven for me, and I am with the pure and holy. Live a pure life.—ESTELLE. When can I meet my dear father? Love to him.—ESTELLE.'"

Mr. Coleman adds:—

"I can imagine nothing more real than the earnest, affectionate, tone of these letters; the anxious desire to be remembered by her father, to whom, I was told, she was especially attached, is a peculiar feature of these communications. Believing that I cannot relate anything which will interest the reader more than Mr. Livermore's experiences, though I have yet in store something of a different character quite as marvellous, witnessed by myself, I shall continue the narrative, and give the reader the information which has reached me since my return to England, in letters I have received from Mr. Livermore, and which, as will be seen, contain an account of further most astounding manifestations, and present some suggestions which will, no doubt, interest the scientific student of spiritual philosophy."

"New York, May 20, 1861.

"My dear Sir,—In compliance with your request to be informed of any further experience which I might have, I beg to say that it has continued with such interesting and varied developments that it is impossible for me, at this time, to enter into anything like detail. We have now arrived at that point where cards are written, with the date prefixed. The first of this kind, headed "Friday, May 3rd 1861," was most carefully and correctly written, and the identity of my wife's handwriting proved conclusively by minute comparison. You have seen the cards of an earlier date, and hence it is unnecessary for me to speak further of them, except to say that the spirit, style, and handwriting are positive proofs to my mind of the identity of the writer, if the other more convincing proofs still, which I have had, were left entirely out of the question.

"A portion of one of my last was as follows:—'We have in preparation for you, greater manifestations, greater developments than you have yet witnessed; do not forbear to give them to the world. You must benefit others by your experience.' I was requested, soon after you left, to procure drawing paper and material for "a picture." Three sheets of paper, about two feet square, and three large crayons were brought and placed upon the table in front of Miss Fox and myself. Each sheet was privately marked by me, the room carefully closed, and all made secure. The light being turned down, a selection was made by the spirits of one of the sheets of paper; the other two were handed to me with the signal that they should be laid aside. The crayons were asked for, and handed to the spirits by me. For, perhaps, half an hour, we heard them as though being used in drawing. At the end of that time, they were again handed me, and the paper commenced floating about the room, occasionally touching our heads. Cards were called for, and written upon as usual. The two crayons were also again called for, and taken from my hand. A light was now struck, and upon looking for the picture, *neither it nor the two large crayons could be found*. Upon reading the cards, they explained as follows:—'We have concealed the picture and crayons in the atmosphere of the medium.' Notwithstanding the most careful search, I could not find either paper or pencils.

"Two evenings afterwards I went to Miss Fox, and that there should be no mistake, I at once suggested going into

\* *Spiritualism in America*. By Benjamin Coleman. London, 1861. P. Pitman.



another room upstairs. I then locked the door, carefully examined every nook and corner, and Miss Fox's pockets as well, and am positive that neither the paper nor pencils were in the room. Upon sitting down and turning out the light, a pair of scissors was called for, and placed by me upon the table. In about fifteen minutes a spirit-form stood by me, tapping me lovingly upon the shoulder. *The two crayons were dropped one by one on the table from over my head, and the rattling of the paper indicated that it also was in the spirit's hand.* The scissors were now taken, and rapped out a communication by my side upon the table, and commenced cutting vigorously the thick drawing paper, replying to my questions when asked, and going on again immediately, cutting as before. Nearly half-an-hour was thus employed, when the fragments were dropped upon our heads and hands, and at last the picture was placed in my hand.

"Upon getting a light, we discerned a very pretty sketch of a spirit, with the veil and rose in the hair, precisely similar to the appearance as described to you of my wife. This was about five inches square. The remainder of the paper was cut into grotesque shapes and forms very ingeniously done, many small hearts, &c., &c., which I have retained to show to any of my friends. I have since had a beautiful large picture done in colours, representing the removal of my wife's spirit from the earth, supported by angels, with others above strewing flowers in their path. I shall probably write you again, but please not to mention my name, as I am not yet ready for publicity.

Very truly yours,

J. F. LIVERMORE.

B. Coleman, Esq., London.\*

"New York, June 24th, 1861.

"My dear Sir,—I beg to acknowledge receipt of your esteemed favour of 4th instant, and shall at all times be happy to hear from you.

"The very short time, during which my investigations in spiritual phenomena have been made do not, perhaps, permit me to speak authoritatively, yet the developments have been to me so wonderful, that I should feel recreant to my sense of duty were I to hide them under a bushel.

"You are, no doubt, correct in saying that anonymous statements carry less weight than when attested by a respectable signature. In my case, however, the credibility of the witness can be proved, first by your own testimony, as well as again by that of Dr. Gray, to whom I am well and intimately known. And here permit me to say, that I regard Dr. Gray's opinions on spiritual science as entitled to, perhaps, greater weight than those of almost any prominent Spiritualist in this country. He has an eminently comprehensive and practical mind, with great analytical power, and is not likely to be unduly influenced by imaginative minds. He is strongly opposed to what he considers the too great prevailing confidence in spiritual identities. Dr. Gray fully understands the practical nature of my investigation; how I have receded step by step, from a state of thorough scepticism, and therefore he attaches importance to facts so important, which he knows are free from exaggeration. My earnest desire was, above all, not to be deceived myself, and now that my faith is impregnable, I wish to keep it pure by a strict adherence to positive truth. From the first I have kept a record, including the states of the atmosphere, direction of the wind, &c. My experiences and observations prove that the electric conditions, both of the atmosphere and of the persons receiving manifestations, are, if possible, more important and subtle than mental conditions. I find that a perfect manifestation can only be received under a combination of favourable conditions—mental, physical, and atmospheric. A north wind and clear sky are both desirable, but the greatest electric phenomena (of lights) witnessed by me was during a snow storm, when the atmosphere had become highly electrical by the action of the falling particles of moisture suddenly congealed by an extraordinary change of temperature to intense cold. Our atmosphere, you are aware, is ordinarily dry, while yours is surcharged with moisture; and I am satisfied it would for that reason be difficult, if not impossible, to obtain as perfect manifestations in London as in New York. As Miss Fox says, she has never received such powerful ones with any other person it would, perhaps, be proper for me to state that my condition has always been highly electrical. The combing of my hair elicits electrical sparks in profusion in dry weather,\* and I find no difficulty in lighting gas, by applying the end of my finger to the burner, after having excited the electricity in my system by friction of my feet upon the carpet. This, however, is not an uncommon occurrence here, although I have repeatedly tried it in England without success. I give you these facts, because I think it important to look at all the means, by which spirits are probably enabled to produce their wonderful phenomena without transcending the laws of nature.

"You ask if I believe all the manifestations are from one spirit. Most certainly not, for it has been repeatedly explained, and I think proved, that the spirit made itself visible to me through the powerful aid of other spirits. The startling noises, I believe, were made by others for the purpose of exciting the nervous system, and throwing off from the body of the medium and myself the electric fluid, which is then seized upon and made available by the will of the active spirit. This is my theory gathered entirely from observation.

"On the occasion of the first appearance, I was told that the spirit of Benjamin Franklin had aided in producing the electrical phenomena by means of which the spirit was made visible. From that time he has invariably announced himself. His identity it has been impossible for me to prove, except upon his own affirmation confirmed by that of my wife. But her identity has been established beyond the shadow of a doubt. First by her appearance; second, by her handwriting; and third, by her mental individuality, to say nothing of the numerous other tests, which are conclusive in ordinary cases, but upon none of which I have relied, except as corroborative evidence.

"The weather has of late been so warm and unfavourable, that no further efforts have been made at crayon drawings, beyond perfecting the one which I named to you. It is a representation of the departure from earth of the spirit of my

wife, borne upon the shoulders of four angels, while others above are scattering garlands of flowers. I send you enclosed memorandum of an evening, when drawing paper, crayons, &c., disappeared and reappeared in face of a most scrutinising search. *The facts are beyond any question;* and the explanation given by the spirits, is as follows:—"The paper, &c., were concealed in the atmosphere of the medium, dissolved in the air, and spiritualised by being in our presence." The appearance of my wife has taken place several times since you left, and I am now promised the appearance of another person, an account of which, should it take place as promised, I will send you. But it is not likely to occur until the fall, as during the very hot weather, Miss Fox will be absent from the city, as well as myself, and the manifestations are not as successful in such a temperature. She and her mother, after considerable deliberation, concluded not to undertake the journey to England, and have given it up, at all events, for the present. I have had many wonderful experiences since seeing you, but nothing particularly new. It is not uncommon now for the spirit of my wife to come in form, and spell out messages upon my shoulder, with repeated kisses and tokens of love, so palpable that I could not, if I would, avoid realising her presence. The writing continues, and has become as perfect as her handwriting in life. I enclose a card, as requested by you. I do not wish to part with it, and shall, therefore, feel obliged if you will return it after keeping it as long as you wish. It may be difficult for me to send you a specimen of her handwriting, as most of her notes and letters contain private matter, which I would not wish to have made public. I will, however, before closing this, search for something, which can be sent without violating (what I consider sacred) her private thoughts and feelings. I send this card because it is a test. I had been that day at Greenwood Cemetery with my sister and Miss E—, and while looking at some flowers planted upon my wife's grave my attention was called by Miss E— to some little birds which flew across (after stopping an instant) to an adjoining copse of trees. I thought no more of the birds until they were mentioned, as you will notice, in the card. I have also lately received several cards written in French. My wife was an excellent French scholar, and both wrote and spoke the language, while Miss Fox does neither. Should I have further drawings in the autumn, I shall be very glad to send you a specimen, but you are of course aware that they are not done with the same care and facility as those of Mrs. French, which seem almost like photography."

"June 25th.—I had written thus far, not supposing I should have any new manifestations of interest during the warm weather, but last night the wind, having suddenly changed to the north-west with an unusually clear, cool, and pure air, I went to see Miss Fox, and received the most wonderful manifestation it has ever been my lot to witness. My wife appeared to us in such glittering transcendent beauty and perfection, as no human mind can conceive of; and I have been completely overpowered and overwhelmed at the recollection of that glimpse of heaven. Do not, I beg of you, think me a demented enthusiast—for such I am not. Miss Fox is in raptures at what she conceives to have been the most stupendous and wonderful of anything she has ever dreamed or thought of.

"I was requested to write a series of questions upon a card, numbering each. This I did, keeping them entirely private. No living person but myself knew what these questions were, and I did not take them from my pocket until the light was turned out. Yet the blank card was returned with every question answered perfectly, with numbers corresponding. Benjamin Franklin purports to have answered them; and on another card gave me a brief account of his life and purposes, written in his peculiar style, terse and expressive.

"I shall from time to time write you of any further developments. I expect them. I feel great confidence that I shall not be disappointed, as my spiritual promises have all been kept. I will make enquiries respecting spiritual telegraphy soon. I have received but three back numbers of the Magazine. You will excuse the hasty imperfect style of my communications, as they are necessarily written without care, from my want of time.

With kind regards, I am sincerely yours,

J. F. LIVERMORE.

"The card enclosed in this letter is three inches long, and two inches wide, containing, on one side only, the following interesting message, written in a very neat small hand, and exactly like the natural handwriting of which a specimen for comparison was also sent by Mr. Livermore:—

"Heaven, bless you, my dear Charley. In all your earthly walks I glide by your side. Dear Charley, did you not notice, as you were standing over the grave that now holds the remains of one you knew so well, that even the little birds seemed conscious of the event? They seemed to fly so noiselessly, winging their way to less sacred groves. Oh! how I tried to awaken you from your musings, and transport you from the past to the present. Oh! dear Charley, it gives me so much happiness to talk with you, to write to you, to manifest to you in every way. You are in no dream, dear Charley. Let no dream of unbelief enter your heart.

"Anguish may drown the swelling hymn, may choke the voice of love, but faith shall burn more brightly.

"But, now, dear Charley, I must go. The harps of heaven have already sounded. The invisible choirs have commenced the song "Hallelujah" to our Father and our King. There is rejoicing in our angelic hosts, rejoicing in the happy choir, for a new seraph has joined our glittering files. Good night.—ESTELLE."

"June 13th, 1861.—The object of this meeting was to finish a picture, previously commenced upon a sheet of drawing paper, about two feet square. This was unrolled and spread upon the table, placing a book upon one corner, and a box, containing twenty-four coloured crayons, upon the other. The door of the room had been locked, and the key placed in my pocket, and both of the medium's hands were held in mine. Soon, the box of crayons was rubbed against my hands, various loud raps, &c., were made upon the table, during which the paper was noiselessly taken from its position. Cards were called for, and a written explanation returned as follows:—"My darling, I have taken the picture to perfect it, you shall have it to-morrow, finished." Upon turning up the gas, the paper and box of crayons had both disappeared. I made a most careful examination of the room, no police detective could have done it more thoroughly, and I am as positive as I can be of anything that neither of the articles were in the room. The medium did not leave the table; both her hands were held by me, and there was no person but ourselves in the house.

"Friday, June 14th, 1861.—On this occasion, I determined to make thorough work of my examination of the room, &c.

After locking the doors and taking the key, I locked the drawers of the bureau, and examined every corner and crevice, as well as the medium's pocket, and having satisfied myself that neither the picture nor the crayons were in the room. I tied the medium's hands, took them in mine, and put out the light. At the end of half-an-hour, the rustling of spirit-robes was heard. I turned my head in the direction of the sound, when a hand was placed upon each side of my head, turning it back to its former position. The rustling indicated an approach to the table, at my left (the medium being on my right), and gentle raps, as though made by the knuckle, were made, the box of crayons was shaken, and its contents turned upon the table. The paper was now heard as though in a roll; it was unrolled, and placed against my face. Holding the medium with one hand, with the other I took the paper, and laid it upon the table, while raps upon my shoulder spelled out as follows:—"Be careful with the picture, I wish you to have it copied." The spirit was now distinctly heard to walk to the other side of the table, to open and shut the drawer after apparently making an examination of its contents, and repeating the operation. For nearly an hour, the spirit was in form by my side, during which I was kissed audibly, probably twenty times. During this time, at intervals, startling manifestations were taking place. The heavy sofa was lifted up and down; the marble-topped bureau was pounded violently upon by a daguerreotype case, by chance lying there, and a bunch of keys was shaken about our ears. An effort was made to speak, which was so far successful as to call me by name, audibly, several times; but the medium, at this, became so nervous that it could not be continued. A card was written upon, in explanation of the former one, as follows:—"The new seraph, darling, was one not known to you. Daily and hourly we are called upon to minister to the sick and dying. It is our duty.—ESTELLE." Upon getting a light, the picture was found completed, and the identical one which had disappeared. I had put a private mark upon each, and from the extraordinary examinations and care which I took I am positive that the disappearance and reappearance have been entirely without human agency."

"Monday, June 24th, 1861.—Locked the doors, placed the key in my pocket, and made everything secure. Sat in quiet, and was told not to ask questions. Then by raps, "There will be no failure to-night—I will come to you first.—ESTELLE." Soon a bright light followed a rustling sound, and appeared near our shoulders, between us. The medium became nervous, when I requested it to come to my left. This was immediately replied to, by three raps upon my left shoulder, and a corresponding movement of the light to that side. Hands were placed upon either shoulder, turning me a little to the right, then upon my head, pushing it down till my forehead was near the table. Three taps upon my head indicated that the position was satisfactory, and I remained passive. The intention was, evidently, to prevent my too earnest gaze. Vigorous rustling was heard, and the light, now very vivid, rose to a height of about three feet above the table (at the side). It was so bright as to illuminate surrounding objects, and as it approached, there seemed a heavy dark substance before it. Reaching a point, about two feet from my eyes, the dark shadow was lowered, revealing beauty, such as God only, in his infinite goodness and power, could permit those in the flesh to behold. A glimpse of heaven it was, and of an angel, as bright as ever stood before His throne:—the spirit of my wife, a white rose in her hair over the left temple, and her loving eyes smiling inexpressible blessings. She appeared in this manner six or seven times. The perfection of the appearance was such that every feature, lineament, and expression was as complete as a full blaze of light upon a face could make it. A roll of veil surrounded her head, leaving a clear space of about a foot or eighteen inches between it and the hair, and this veil glittered like silver gauze. The whole scene was transcendently beautiful, beyond the power of description. About fifteen minutes afterwards, the light appeared in a corner, illuminating the centre of the room, and a female figure in full proportions stood before us, back towards us, with a veil depending from the head to the feet, of silver gauze, which glittered and shone almost like diamonds when the light struck upon it. I asked if she would raise her arm above her head, and my request was immediately complied with. No pen can describe the exquisite beauty of what was revealed this night to us. If heaven is half as bright or beautiful, death should have no terrors. This appearance was very much more vivid than any previous manifestation, and each one seems more nearly perfect."

#### MESSRS. CROOKES & VARLEY ON SPIRITUALISM.

MR. William Crookes, F.R.S., has published an article in the *Quarterly Journal of Science*, entitled "Spiritualism viewed by the Light of Modern Science." That article is hereunto appended, together with some correspondence with Mr. C. F. Varley, C.E., to which it has given rise. Mr. Crookes is the editor of the *Chemical News*; he is recognised as one of the most accurate observers possessed by the Royal Society, and it was he who discovered the new metal "thallium" by the aid of spectrum analysis. There are two leading features in his article on Spiritualism; in the first place he acknowledges the physical phenomena of Spiritualism to be true, and adds that he does not at present know their origin; in the second place he sermonises upon the fact that all Spiritualists are not scientific people. With reference to the latter circumstance, it is doubtful whether the transformation of Spiritualists into intellectual razors—into perfect mathematicians and into unerring observers—would be advantageous to the religious aspect of the movement, supposing we also acquired the faults which too often accompany such really valuable acquirements, namely—a hard grinding disposition, supported by intellectual pride, and accompanied by the loss of the taste for flowers, poetry, and the cultivation of the affections.

Because Spiritualists are, for the most part, unacquainted with the general tone of those private clubs, the learned societies of London, the article written by Mr. Crookes is bringing him rather more unpopularity than he deserves. But remembering the moral forces by which he is surrounded, it will be seen that it requires some boldness for an accurate observer of established reputation, to risk that reputation by publicly stating that raps and motions of solid objects do actually occur under certain conditions, and that the said phenomena appear to be inexplicable by any laws at present known to modern science. As Mr. Crookes risks a present high reputation by what he has done, we are not disposed to criticise in an unkind tone his decision not at present to grasp a still higher historical reputation, by telling more of the facts which all observers must know, namely, that the said raps and motions spell intelligent messages, as demonstrated by observation, entirely apart from any theory or hypothesis.

\* A similar statement is made by the Rev. C. H. Townshend, in his *Facts in Mesmerism*; the passage appears to us so interesting and suggestive in this connection that we here describe it.—[Ed.]

He says:—"I am of an electric temperament, so much so that long ago, when a child, I used to amaze and even alarm my young companions by combing my hair before them in the dark, and exhibiting to them the electric coruscations. Of course, also, non-conducting atmospheres. Now, remarkably in a dry, and, therefore, non-conducting atmosphere. Now, between this electrical endowment and whatever mesmeric properties I may possess, there is a perfect relationship and parallelism. Whatever state of the atmosphere tends to carry off electricity from the body hinders in so far my capacity of mesmerising, and whatever state of the atmosphere tends to accumulate and insulate electricity in the body, promotes greatly the power and facility with which I influence others mesmerically."

Mr. Crookes says that some Spiritualists ascribe the tardiness of scientific men to inquire into Spiritualism to "unworthy motives." So far as we are concerned, we utterly repudiate any such imputation, and do hereby declare that we have not as yet thought it worth while to give the time necessary to accurately analyse the causes of their disinclination to see certain classes of phenomena open to their observation. Is it from a species of scientific fetishism? Sir John Lubbock, who is a good scientific man—too good to remain long outside the ranks of Spiritualism—narrates how certain African savages are horribly afraid of seeing their mothers-in-law (so are some civilised men for the matter of that), and each brave crouches down behind his shield in terror, when the dreaded woman passes. They are not similarly afraid of other women. Is it a similar feeling which permits scientific men to observe such unreliable and erratic phenomena as star-showers, but prevents them from observing the erratic physical phenomena of Spiritualism? However, that is their business, and not ours. Perhaps the expression "scientific men," just used, is not accurate, and the words should be "scientific societies," for many good scientific men are there in our ranks, so situated that they cannot speak out, not that they are cravens, but they have to consider their wives and families.

Here is the article written by Mr. Crookes:—

"Some weeks ago the fact that I was engaged in investigating Spiritualism, so called, was announced in a contemporary,\* and in consequence of the many communications I have since received, I think it desirable to say a little concerning the investigation which I have commenced. Views or opinions I cannot be said to possess on a subject which I do not pretend to understand. I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain, if possible, the delusions of the honest and to expose the tricks of deceivers. But I think it a pity that any public announcement of a man's investigation should be made until he has shown himself willing to speak out.

"A man may be a true scientific man, and yet agree with Professor De Morgan, when he says—'I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. . . . The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult.'

"Regarding the sufficiency of the explanation, I am not able to speak. That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot at present hazard even the most vague hypothesis as to the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the 'spiritual' theory. In such an enquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away; it must be so strikingly and convincingly true that we cannot, dare not, deny it.

"Faraday says, 'Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible.' But this appears like reasoning in a circle: we are to investigate nothing till we know it to be possible, whilst we cannot say what is impossible, outside pure mathematics, till we know everything.

"In the present case I prefer to enter upon the enquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all the physical forces, and remembering that the great philosopher already quoted said, in reference to some speculations on the gravitating force, 'Nothing is too wonderful to be true, if it be consistent with the laws of nature; and in such things as these, experiment is the best test of such consistency.'

"The modes of reasoning of scientific men appear to be generally misunderstood by Spiritualists with whom I have conversed, and the reluctance of the trained scientific mind to investigate this subject is frequently ascribed to unworthy motives.

"I think, therefore, it will be of service if I illustrate the modes of thought current amongst those who investigate science, and say what kind of experimental proof science has a right to demand before admitting a new department of knowledge into her ranks. We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute.

"The first requisite is to be sure of facts; then to ascertain conditions; next laws. Accuracy and knowledge of detail stand foremost amongst the great aims of modern scientific men. No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of Spiritualistic evidence to fail. In a subject which, perhaps, more than any other lends itself to trickery and deception, the precautions against fraud appear to have been, in most cases, totally insufficient, owing, it would seem, to an erroneous idea that to ask for such safeguards was to imply a suspicion of the honesty of some one present. We may use our own unaided senses, but when we ask for instrumental means to increase their sharpness, certainty, and trustworthiness under circumstances of excitement and difficulty, and when one's natural senses are liable to be thrown off their balance, offence is taken.

"In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself. The only good series of test experiments I have met with were tried by the Count de Gasparin, and he, whilst admitting the genuineness of the phenomena, came to the conclusion that they were not due to supernatural agency.

"The pseudo-scientific Spiritualist professes to know everything: no calculations trouble his serenity, no hard experi-

ments, no long laborious readings, no weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the enquirer with terms like 'electro-biologize,' 'psychologize,' 'animal magnetism,' &c.—a mere play upon words, showing ignorance rather than understanding. Popular science such as this is little able to guide discovery rushing onward to an unknown future; and the real workers of science must be extremely careful not to allow the reins to get into unfit and incompetent hands.

"In investigations which so completely baffle the ordinary observer, the thorough scientific man has a great advantage. He has followed science from the beginning through a long line of learning, and he knows, therefore, in what direction it is leading; he knows that there are dangers on one side, uncertainties on another, and almost absolute certainty on a third: he sees to a certain extent in advance. But, where every step is towards the marvellous and unexpected, precautions and tests should be multiplied rather than diminished. Investigators must work; although their work may be very small in quantity if only compensation be made by its intrinsic excellence. But, even in this realm of marvels,—this wonder-land towards which scientific inquiry is sending out its pioneers,—can anything be more astonishing than the delicacy of the instrumental aids which the workers bring with them to supplement the observations of their natural senses?

"The Spiritualist tells of bodies weighing 50 or 100 lbs. being lifted up into the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small that it would take ten thousand of them to weigh one grain; he is therefore justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately poised balance to move under test conditions.

"The Spiritualist tells of tapping sounds which are produced in different parts of a room when two or more persons sit quietly round a table. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonograph.

"The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power; the man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

"The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts; and he is justified in doubting the accuracy of the former observations, if the same force is powerless to move the index of his instrument one poor degree.

"The Spiritualist tells of flowers with the fresh dew on them, of fruit, and living objects being carried through closed windows, and even solid brick-walls. The scientific investigator naturally asks that an additional weight (if it be only the 1000th part of a grain) be deposited on one pan of his balance when the case is locked. And the chemist asks for the 1000th of a grain of arsenic to be carried through the sides of a glass tube in which pure water is hermetically sealed.

"The Spiritualist tells of manifestations of power, which would be equivalent to many thousands of 'foot-pounds,' taking place without known agency. The man of science, believing firmly in the conservation of force, and that it is never produced without a corresponding exhaustion of something to replace it, asks for some such exhibitions of power to be manifested in his laboratory, where he can weigh, measure, and submit it to proper tests."

"For these reasons, and with these feelings, I began an enquiry suggested to me by eminent men exercising great influence on the thought of the country. At first, like other men who thought little of the matter, and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick. Even at this moment, I meet with cases which I cannot prove to be anything else; and in some cases I am sure that it is a delusion of the senses.

"I by no means promise to enter fully into this subject; it seems very difficult to obtain opportunities, and numerous failures certainly may dishearten anyone. The persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still. I should feel it to be a great satisfaction if I could bring out light in any direction, and I may safely say that I care not in what direction. With this end in view, I appeal to any of my readers who may possess a key to these strange phenomena, to further the progress of truth, by assisting me in my investigations. That the subject has to do with strange physiological conditions is clear, and these in a sense may be called 'spiritual' when they produce certain results in our minds. At present the phenomena I have observed baffle explanation; so the phenomena of thought, which are also spiritual, and which no philosopher has yet understood. No man, however, denies them.

"The explanations given to me, both orally, and in most of the books that I have read, are shrouded in such an affected ponderosity of style, such an attempt at disguising poverty of ideas in grandiloquent language, that I feel it impossible, after driving off the frothy diluent, to discern a crystalline residue of meaning. I confess that the reasoning of some Spiritualists would almost seem to justify Faraday's severe statement—that many dogs have the power of coming to much more logical conclusions. Their speculations utterly ignore all theories of force being only a form of molecular motion, and they speak of Force, Matter, and Spirit, as three distinct entities, each capable of existing without the others; although they sometimes admit that they are mutually convertible.

"These Spiritualists are certainly not much in advance of an alchemical writer, who says—

"I asked Philosophy how I should  
Have of her the thing I would.  
She answered me when I was able  
To make the water malleable,  
Or else the way if I could finde,  
To measure out a yard of winde;  
Then shalt thou have thine own desire,  
When thou canst weigh an ounce of Fire;  
Unless that thou canst do these three,  
Content thyselfe, thou get'st not me."

"It has been my wish to show that science is gradually making its followers the representatives of care and accuracy. It is a fine quality that of uttering undeniable truth. Let,

\* In justice to my subject, I must state that, on repeating these views to some of the leading "Spiritualists" and most trustworthy "mediums" in England, they express perfect confidence in the success of the enquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. As far as I have proceeded, I may as well add that the preliminary tests have been satisfactory.—W.C.

then, that position not be lowered, but let words suit facts with an accuracy equal to that with which the facts themselves can be ascertained; and in a subject encrusted with credulity and superstition, let it be shown that there is a class of facts to be found upon which reliance can be placed, so far, that we may be certain they will never change. In common affairs a mistake may have but a short life, but in the study of nature an imperfect observation may cause infinite trouble to thousands. The increased employment of scientific methods will promote exact observation and greater love of truth among enquirers, and will produce a race of observers who will drive the worthless residuum of Spiritualism hence into the unknown limbo of magic and necromancy.

"If Spiritualists would but attend to the teachings of their own prophets, they would no longer have to complain of the hostile attitude of Science; for hear what Thomas L. Harris urges,\* in his 'Lyric of a Golden Age'

"The nearer to the practical men keep—  
The less they deal in vague and abstract things,  
The less they deal in huge mysterious words—  
The mightier is their power."

\* The simplest peasant who observes a truth,  
And from a fact deduces principle,  
Adds solid treasure to the public wealth.  
The theorist, who dreams a rainbow dream,  
And calls hypothesis philosophy,  
At best is but a paper financier,  
Who palms his specious promises for gold.  
Facts are the basis of philosophy;  
Philosophy the harmony of facts  
Seen in their right relation."

Mr. C. F. VARLEY, C.E., has forwarded us the two following letters for publication; the second of these letters is one which he sent last Saturday to Mr. William Crookes, F.R.S., and it was called forth by the foregoing article by Mr. Crookes on Spiritualism:—

To the Editor of the Spiritualist.

"SIR,—Mr. Crookes has sent me an article of his upon Spiritualism. I have penned a note to him, a copy of which I send you, with liberty to publish, if you think it worth a place in your columns.

"If you happen to know of any intelligent persons who, after a careful examination of spiritual phenomena, have failed to be convinced of the fact that these phenomena are connected in some way with departed spirits, I should be much obliged if you would give me their names and addresses, that I may ascertain why they have arrived at their conclusions."

"I do not know a single instance. But I do know of numbers who, though thoroughly convinced, have not courage to speak out, and thereby incur the ridicule of those hosts who blindly follow popular prejudice."

C. F. VARLEY.  
"Fleetwood House, Beckenham, Kent."

"WILLIAM CROOKES, ESQ.

July 11, 1870.

"My Dear SIR,—I am much obliged to you for your article *Spiritualism Viewed by the Light of Modern Science*, in which you appeal to those of your 'readers who may possess the key to these strange phenomena' to assist you. I see that on page 317 you admit freely and fully the *physical phenomena of Spiritualism*.

"It is now more than twelve years since I first became acquainted with Spiritual phenomena, and for a long time I endeavoured to ascertain something definite about the laws governing the production of the physical manifestations, but up to this time my evidence is almost entirely negative. In the absence of positive evidence, negative is useful, in limiting the ground over which one has to search, in a measure, in the dark.

"I have scarcely ever been able to induce mediums, through whom the physical phenomena occur, to consent to sit for accurate investigation. In 1867, Miss Kate Fox, the well-known American medium, agreed to sit with me in New York during a series of investigations into the relations between the known physical forces and the spiritual. Miss Fox, you are doubtless aware, is the medium through whom the modern spiritual manifestations were first produced in the United States, and through her mediumship the most striking physical phenomena I have ever heard of, were witnessed by my friends Dr. Gray, a leading physician in New York, and by Mr. C. F. Livermore, the banker, both of them shrewd, clear-headed men.

"During my investigations, Mr. Livermore and Mr. and Mrs. Townsend sat with us; Mr. Townsend is a New York solicitor, at whose house the meetings of the circle were held. A Grove's battery of four cells, a helix eighteen inches in diameter, electro-magnets, and other descriptions of apparatus were procured by me. The plan of action was as follows:—I was to go through a series of experiments, and the intelligences or 'spirits'—as they are usually, and I think properly called—were to narrate what they saw, and if possible to explain the analogies existing between the forces I was dealing with, and those which they employ. We sat eight or nine times for this purpose, but although great efforts seemed to be made by the spirits present to convey to my mind what they saw, it was unintelligible to me. The only positive results obtained were the following:—As we sat in the dark, and the manifestations were sometimes violent, I had taken the pre-

\* Mr. Crookes omits to state that these lines are spirit-poetry, given through a temporarily unconscious trance medium. We do not "complain of the hostile attitude of science." If the majority of scientific men choose to deny that certain natural phenomena take place, that is their business and not ours. Mr. Crookes over-estimates the importance of scientific men; they have no power to stop the spreading of accurate knowledge of this subject among the public, and as such knowledge is diffused, respect for some of the "scientific men" who have written letters on Spiritualism without investigating it, falls to the lowest ebb. When one or other of them "speaks with authority," after little or no investigation, be it remembered that his right to take this tone has never been admitted. Courtesy and aid is given to those who sufficiently love truth to ask for facilities to see the phenomena, but this is done to oblige them, and not because they are recognised as the great authorities which they often assume themselves to be. Scientific men may take what "attitudes" they like, and Spiritualists will look on with much amusement at their posture making. The facts of Spiritualism are plenty strong enough to make them in a year or two leave off "attitudinising," and look out pretty briskly after their own reputations, in place of gymnastic performances. These remarks do not apply to the few philosophers in the scientific world who thoroughly investigate, temporarily unpopular subject first, and express opinions about it afterwards. Should any scientific societies write and ask for facilities for the investigation of Spiritualism, very likely our leading men will take the subject into favourable consideration, and perhaps grant the boon, though doing so would involve much inconvenience and trouble. With all its faults, the scientific world is more free from bigotry and intolerance than many other sections of society, and we do not think it will be very long before it undertakes a serious and fair investigation of Spiritualism, such as some of its leading members are now making privately.—ED.

† All the philosophically educated people known to us, who have investigated Spiritualism, have become believers without an exception, and in the list are included some members of the Institution of Civil Engineers, of the Royal and other learned societies, and editors of standard scientific journals. Many such investigators are so situated that they say they cannot, for the sake of their wives and families, risk their professional reputation by speaking out as they wish to do.—ED.

(Continued on Page 86.)



## CHARGES FOR ADVERTISEMENTS.

1. Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.  
 2. General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.  
 Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.—  
 3. General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.  
 4. Situations Wanted, or Apartments to Let, One Shilling per first four lines, or portion of four lines; Threepence for every line in addition.  
 Ten words are allowed to the line, and six figures or initial letters count as one word.  
 When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.  
 The power is reserved of refusing to insert any advertisement.  
 Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C.

## To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small.  
 Communications intended for the Editor should be by letter only, addressed to the care of the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C. Until the Spiritual movement in England, together with this journal, have both grown considerably, time cannot be spared for personal interviews on subjects connected with the literary work of THE SPIRITUALIST, but all letters will meet with careful consideration.  
 THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles can write against them in the correspondence columns. This plan is, thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have criticisms which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted.  
 Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

## To Subscribers.

The first eighteen numbers of THE SPIRITUALIST will be forwarded regularly by penny post to subscribers, who remit six shillings in payment to Mr. E. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's Church-yard, E.C. No notice will be taken of orders received unaccompanied by a remittance.  
 When the day of issue chances to fall upon a Sunday, this journal will be published on the preceding Saturday.

## The Spiritualist.

FRIDAY, JULY 15, 1870.

## SPIRITUALISM AND INSANITY.

A LITTLE paragraph will be found in another column, setting forth how a young man in Melbourne committed suicide in consequence of his brain having been turned by reading books on Spiritualism. The paragraph is taken from a country newspaper, but there seems to be no good reason why the statements therein should not be received as authentic. As people often lose their balance of mind by giving too much attention to particular religious and secular subjects, why should they not be liable to do the same by giving too much attention to Spiritualism? To be candid, excessive thought about Spiritualism is rather more calculated to turn the brain than too much thought upon any other religious subject, because its phenomena are so unaccountable and strange, that few can witness powerful manifestations for the first time, without feeling a great strain both upon their nerves and thoughts, though this feeling soon dies away as the novelty of the circumstances wears off. When people of other denominations lose their senses, the public seldom connect the calamity with their religious convictions, but it is otherwise with the Spiritualist. If a Spiritualist eat too much fruit and feel unwell, his illness is at once attributed to his Spiritualism; likewise, if by pressure of worldly cares he become insane, Spiritualism is called in to account for the circumstance. It is an established law of nature, that whatever bodily organ is used most, is most liable to be the first to decay, hence literary, scientific, and professional men, have a greater tendency than most people—other conditions being the same—to the early decay of the mental faculties. One advantage gained by the inattention of Faraday to Spiritualism, is that the decay of his mental faculties before his death is now attributed to its true cause, which most assuredly would not have been the case had he investigated Spiritualism, and, as the inevitable result of such investigation, recognised its truth.

When cool-headed people investigate Spiritualism, and do not follow it up too rapidly at first, or think too much about its phenomena, but relieve the mind by attention to other subjects, they are not mentally inconvenienced by the enquiry. But suppose the case of an irrational mediumistic individual, thrown suddenly into daily and nightly contact with the most striking manifestations, and placed suddenly in close communication

with friends recently deceased: all these exciting things, coupled with the shaking of many deeply-rooted theological errors, must tend to throw the mind off its balance. Although this is an extreme case, such examples may be found, and the object of this article is to urge all readers thereof, for the sake of the noble cause they love, to persuade novices, who are exciting their minds about Spiritualism, not to sit too often at séances, or to read and think too much at first about the subject. Many of the perplexities and difficulties which beset new circles, in the shape of the unreliable character of the communications, may be avoided by taking the most scrupulous care who is permitted to be present; when all the members are persons of pure and upright lives, this source of disturbance of mind will be eliminated.

THE services at the Cavendish Rooms have been carried on since the departure of Mr. Peebles, by Messrs. H. D. Jencken, C. W. Pearce, A. C. Swinton, J. Burns, and the Rev. F. R. Young.

No general meeting of London Spiritualists has been called during the past winter, to consider the present position of the Spiritual movement in this country, and what organized steps, if any, should be taken in the future. We have often heard opinions expressed that a conference of this kind should be held.

FIELD-SPORTS.—Several newspapers are now giving space to correspondence on "The Morality of Field-Sports." Spiritualists should set their faces against field sports, which in time will be included in the same category of amusements as cock-fighting and bull-baiting. There is great cruelty in hunting, and the fact that the sufferings of animals are now made a source of pleasure, shows that one of the links binding our natures to those of our savage ancestors has not yet been broken by the development of the race.

MR. DISRAELI ON "A FUTURE STATE."—In his new novel, Mr. Disraeli makes "Lothair," the hero, indulge in the following soliloquy:—"Life would be perfect, if it would only last, but it will not last; and what then? He could not reconcile interest in this life, with the conviction of another and an eternal one. It seemed to him that, with such a conviction, man could only have one thought and one occupation—the future, and preparation for it. With such a conviction, what they called reality, appeared to him more vain and nebulous than the scenes and sights of sleep. And he had that conviction; at least he had it once. Had he it now? Yes; he had it now, but modified perhaps, in detail. He was not so confident as he was a few months ago that he could be ushered by a Jesuit from his deathbed to the society of St. Michael and all the Angels. There might be long processes of initiation—intermediate states of higher probation and refinement. There might be a horrible and apathetic pause. When millions of ages appeared to be necessary to mature the crust of a rather insignificant planet, it might be presumption in man to assume that his soul, though immortal, was to reach its final destination, regardless of all the influences of space and time. And the philosophers and distinguished men of science, with whom of late he had frequently enjoyed the opportunity of becoming acquainted, what were their views? They differed among themselves: did any of them agree with him? How they accounted for everything except the only point on which man requires revelation! Chance, necessity, atomic theories, nebular hypotheses, development, evolution, the origin of the worlds, human ancestry—here were high topics on none of which was there lack of argument; and, in a certain sense, of evidence; and what then?"

HOW TO SPREAD SPIRITUALISM.—A few months ago a meeting of the St. John's Association of Spiritualists at Clerkenwell, considered the subject of the best method of spreading Spiritualism. The formation of local societies was suggested, also that a book should be kept at all houses where spirit circles are held, in which book enquirers who visit the circle should be requested to enter their names and addresses, so that they may be found at any future time, and aided in their researches. Another suggestion was, that when a society is formed for spiritual investigation, the secretary or manager should be always at his post on the evenings of the meetings, to receive visitors; nothing kills young and weak movements so much as want of punctuality and energy on the part of the chief working official, who should always be at his post. It may be disheartening to him at first, to find that he often has an attendance of but one or two persons, but when the members know that at a given time and place they can always depend upon finding a medium and an active manager of their society at their posts, it gives confidence, and they gradually begin to bring visitors to the séances. We have often seen this in connection with young movements. The St. John's Association of Spiritualists, which is now a strong and active body, owes its present existence to the punctuality and perseverance of Mr. Steele, exerted in the manner just mentioned, at a time when the association was weak. All spiritual circles which meet regularly, should keep a book, in which a summary describing the manifestations obtained should be entered at the close of each evening, and the record should be signed with the names and addresses of all the witnesses. The progress and the time of development of each medium belonging to the circle, should also be entered in the same book. In future years, when spiritual phenomena will be undergoing searching scientific investigation, such records of facts witnessed will be of enormous value, since they will help to furnish data on which to establish laws and principles. As to the formation of new societies, the movement is young as yet, and no locality should attempt to start movements beyond its strength to carry on steadily. There are in the suburbs of London several booksellers and stationers, who find by the demand for the spiritual periodicals, that an interest in the subject is springing up in their several neighbourhoods. Each of these booksellers would do well to bring the scattered Spiritualists in his neighbourhood together, and to make his own shop a house of call for them; in time he might find it remunerative to let rooms or to himself start public séances in his own house, and thus, without useless and injudicious expense resulting in failure, the movement would grow slowly, but strongly and safely.

## Correspondence.

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

## AMERICAN SPIRITUALISTS.

SIR.—Mr. Peebles has in your last issue given me the "untruth;" it is needful therefore I reply. I excuse him somewhat, because he is imaginative, and imaginative minds sky their pictures—they have more of cloud-land than of earth-land. I am so earthly as to require facts for the grasp, not bits of cloud.

It has been asserted by American platform orators that the Spiritualists number "eleven millions"—a bit of cloud I could not grasp, and therefore threw out the question—"If there are several millions, where are they? What are they doing?" The answer by Mr. Peebles is, "Certainly America contains several millions of Spiritualists, and they refuse to support the orthodox churches with their cramping creeds and dogmas, &c." This assertion clears the ground—it excludes the tens of thousands of Protestant and Roman Catholic members and hearers who do support the orthodox churches. Let us test this reckless assertion.

The population of the United States in 1869 is estimated at	34,500,000
Of that number, those under age number about	20,500,000
Leaving the adult population	14,000,000

Out of these we have to take the 11,000,000 Spiritualists. Let us generously knock off 4,000,000, and allow the "certainly several millions," to mean say 7,000,000 out of the 14,000,000. In other words—every alternate man and woman in the United States is a Spiritualist "who refuses to support the orthodox churches, &c." A statement utterly untrue. So much for the rampant arithmetical exaggerations of those platform men and women, who are ever calling on us to believe in them, and their supernal vagaries. Again—

Mr. Peebles asserts that these "certainly several millions" are busy erecting and leasing commodious churches and halls. My readings since 1855, and conversations with Spiritualists and anti-Spiritualists from America, are point-blank the opposite. One leading platform speaker told me, that hall after hall in past years has been opened and shut up for want of support. That chapels and halls are erecting in the United States by Spiritualists at anything like the rate the "cramped credists" are, I at once deny, and call for the proof.

I now pass on to the literature. I stated, "It may be said, that the American serial literature consists of only one weekly journal, with a weakly circulation." That is true. "It may be said," implies that "there may be others," but so impotent that they need not be named. I had in my mind *The Banner of Light*, named by Mr. Peebles, once called *The Spiritual Telegraph*. Well, let it have a circulation of say 15,000 weekly; what is that but a weakly circulation among "certainly several millions of Spiritualists," compared with upwards of 100,000 weekly in London by the Trinitarians alone? And as to monthly magazines, I know not of one in America issued as a Spiritual magazine; while in London alone, the same "cramped credists" have several, and sell at least 170,000; and as the population of America is about the same as Great Britain, I presume the issue of magazines is about the same in that country.

Mr. Peebles gives a list of some seven notables, who he states are judges, and senators, and unorthodox Spiritualists, of knowledge and power; but what are they as to numbers, compared with the 68 Senators and 243 Representatives—with the glorious array of "cramped credists"—whose intellectuality, knowledge, and spirituality, stand high amongst the people, and whose names I could give by the score.

If the natural facts we can test, are so distorted by Mr. Peebles and others in and from America; how incredulous ought we to be, as to the verity of their "supernundane, supernal, divine revelations," we cannot test, from Pythagoras or Gimerackodus, or other notables of "the Ages" long since past.

Let us give the supernal "notions" of our itinerant platform Spiritualists from America, a wide berth. Let us and them become true Spiritualists. Let us adopt the plan I sketched out in your June and May issues, and then we in England and they in America will, by combining with the credists, be "certainly several millions."

JOHN JONES.

Enmore-park, Norwood Junction.

## THE PSYCHOLOGY OF "REVIVALS."

SIR.—In your number of April 15th, you say, "The Revivalist preacher is, in fact, a powerful biologist, though he may not know it himself." I am of your opinion. I never, to my knowledge, heard a Revivalist preacher but once, and he certainly appeared to me to be a very powerful biologist, indeed; but that, in this instance, he was himself ignorant of the fact, I am much inclined to doubt. The place where I heard him may be considered an unlikely one for such a scene, though personally I do not hold that view, because the sermon was preached by one of a Church which has the credit of despising not the means, provided the end is accomplished. That Church, however, once made a mistake in the other direction, and drove Mr. Home from Rome, and finally from their communion, for which mistake they may be already smarting. After what I have said I need hardly add that it was in a Roman Catholic Church where I heard this Revival sermon. The place, Naples; the church, large; the congregation, crowded with the poorer classes; the time, Vespers; and, as your "matter-of-fact newspaper reporter" says of another gathering, "the gas was half-mast high, and the scene was very impressive." Here were all the signs of a psychological outbreak, "negatives" weeping and throwing about their bodies in a surprising manner. The preacher, seizing suitable occasions, would suddenly stop, and ask his hearers a question. The ayes or noes were almost unanimous throughout the congregation, where there must have been a vast number of "negatives," indeed, many of whom certainly did not confine their answers to a monosyllable. I only regret that the sermon preached was in a Neapolitan dialect, of which I could hardly understand a simple word; but, nevertheless, I repeat, "the scene was very impressive."—W. R. T.

SPIRITUALISM AND INSANITY.—A chemist's assistant in Melbourne, named George Thompson, has destroyed himself by taking prussic acid. The only reason his friends could give for his desire to put an end to his life was, that his mind had become affected in consequence of his having joined the ranks of the "Spiritualists." The coroner's jury adopted the same view, declaring in their verdict their opinion that the deceased was of unsound mind, "brought on through reading books on Spiritualism."—*Haverfordwest Telegraph*.

## Poetry.

## THE PROPHECY OF VALA.

THIS poem was given by a spirit, who gave the name of Edgar A. Poe, through the mediumship of Miss Lizzie Doten. It is published in her inspirational *Poems of the Inner Life*. W. White and Co., Boston. U.S. The style of composition of this poem is manifestly that of Edgar A. Poe, and as a specimen of literary work, it is finer perhaps than anything he wrote during his earthly life, for it shows a clearer recognition of first principles. In his other poems there is a musical flow of words which pleases the ear, but does not appeal so forcibly to the higher feelings.

The Prophecy of Vala is founded on the Scandinavian mythology. Odin, the great All-Father, is the sovereign power of the universe; Thor, a lesser god, of whom it is said, "his mighty hammer smote thunder out of every thing." Baldur was a son of Odin and Frigga. He was slain by Horder, his blind brother, who was persuaded to the act by Loké, an evil spirit, corresponding to the Hebrew or Christian devil. The Valkyrien were the geni of the battle-field. The three Nornen were the Fates who watered the tree Yggdrasil, at whose roots it is said that a dragon was constantly gnawing. The Helmskringla was the circle of the universe. Vala was a seeress, or prophetess, who was summoned from the dead by Odin, to tell of the fate of Baldur; but on her appearance refused to do so, and to the astonishment of all, prophesied the death of all the sons of Odin at the day of Ragnarok, which corresponds to the day of judgment, with the exception that it was also the day of reconstruction, or renewal of the world. The Prophecy of Vala, as given in the old Icelandic Edda, has been used with perfect freedom, to present the idea that God, though apparently overcome of Evil, should ultimately triumph.—*Explanation by Poe.*

I have walked with the Fates and the Furies 'mid the wrecks of the mighty Past,  
I have stood in the giant shadows which the ages have backward cast,  
And I've heard the voices of prophets come down in a lengthening chain,  
Translating the Truth Eternal, and making its meaning plain;  
Backward still, ever backward, 'mid wreck and ruin I trod,  
Seeking Life's secret sources, and the primal truths of God.

"Tell me," I cried, "O Prophet, thou shade of the mighty Past,  
What of the Truth in the future? Is its horoscope yet cast?  
Thou didst give its birth and being, thou didst cradle it in thy breast—  
Show me its shining orbit, and the place of its final rest!"

A sound like the restless earthquake! a crash like the "crack of doom!"  
And a fiery fulmination streamed in through the frightened gloom.  
I stood in the halls of Odin, and the great All-Father shone  
Like the centre and sun of Being, 'mid the glories of his throne;  
And Thor, with his mighty hammer, upraised in his giant hand,  
Stood ready to wake the thunder at his sovereign Lord's command.

"Ho, Thor!" said the mighty Odin, "our omens are all of ill,  
For the dragon gnaweth sharply at the roots of Yggdrasil;  
I hear the wild Valkyrien, as they shriek on the battle-plain,  
And the moans of the faithful Nornen, as they weep over Baldur slain.  
A woe to the serpent Loké, and to Horder's reckless ruth,  
For Goodness is slain of Evil, and Falsehood hath conquered Truth!  
Now call thou on mystic Vala, as she sleeps in the grave of Time,  
Where the hoary age hath written her name in a frosty rime;  
She can tell when the sun will darken, when the stars shall cease to burn,  
When the sleeping dead shall waken, and when Baldur shall return."

A sound like the rushing tempest, and the wondrous hammer fell,  
And the great Helmskringla shuddered, and swayed like a mighty bell.  
There were mingled murmurs and discords, like the wailing of troubled souls;  
Like the gnomes at their fiery forges—like the howlings of restless ghouls.

Then out of the fiery covert of the tempest and the storm,  
Like a vision of troubled slumber, came a woman's stately form.  
There fell a hush as at midnight, when the sheeted dead awake,  
And even the silence shuddered, as her words of power she spake

"Mighty Odin, I am Vala,  
I have heard your thunder-call,  
I have heard the woful wailing  
Sounding forth from Wingolf's hall  
And I know that beauteous Baldur,  
Loved of all the gods, is slain—  
That the evil Loké triumphs,  
And on Horder rests the stain.  
But my words shall fail to tell you  
Aught concerning him you mourn,  
For the leaves that bear the record  
From the Tree of Life are torn;  
And while Hecla's fires shall glow,  
Or the bubbling Geysers flow,  
Of his fate no one shall know—  
Understand you this, or no?"

"I will sing a solemn Saga,  
I will chant a Runic rhyme,  
Weave a wild prophetic Edda,  
From the scattered threads of time  
Know, O Odin,—mighty Odin—  
That thy sons shall all be slain,  
Where the wild Valkyrien gather,  
On the bloody battle plain;  
And thy throne itself shall tremble  
With the stern, resistless shock  
Which shall rend the world asunder  
At the day of Ragnarok.  
Other stars the night shall know,  
From the rock shall waters flow,  
And from ruin beauty grow.  
Understand you this, or no?"

"Vainly shall the faithful Nornen,  
Water drooping Yggdrasil,  
For the wrathful, restless dragon  
At its roots is gnawing still.  
Loké's evil arts shall triumph,  
Horder's eyes be dark with night,  
Till the day of re-creation  
Brings the buried Truth to light:  
Then a greater god than Odin,  
Over all the worlds shall reign,  
And my Saga's mystic meaning  
As the sunlight shall be plain.  
Out of evil good shall grow—  
Doubt me not, for time shall show.  
Understand you this, or no?  
Fare you well! I go—I go!"

There came a voice as of thunder, with a gleam of lurid light,  
And the mystic Vala vanished like a meteor of the night;  
Then I saw that the truth of the present is but the truth of the past,  
But each phase is greater, and grander, and mightier than the last—  
That the past is ever prophetic of that which is yet to be,  
And that God reveals his glory by slow and distinct degree;  
Yet still are the nations weeping o'er the graves of the Truth and Right:  
Lo! I summon another Vala—let her prophesy to-night.  
With the amaranth, and the myrtle, and the asphodel on her brow,  
Still wet with the dew of the kingdom, doth she stand before you now:

"Not with sound of many thunders,  
Not with miracles and wonders,  
Would I herald forth my coming from the peaceful spirit-shore;  
But in God's own love descending,  
With your aspirations blending,  
I would teach you of the future, that you watch and weep no more.

"God is God from the creation;  
Truth, alone, is man's salvation:  
But the God that now you worship soon shall be your God no more  
For the soul, in its unfolding,  
Evermore its thought remoulding,  
Learns more truly, in its progress, 'how to love and to adore!'"

"Evil is of God, twin brother,  
Born of God, and of none other:  
And though Truth seem slain of Error, through the ills that men deplore,  
Yet, still nearer to perfection,  
She shall know a resurrection,  
Passing on from ceaseless glory, unto glory evermore.

"From the truths of former ages,  
From the world's close-lettered pages,  
Man shall learn to meet more bravely all the life that lies before  
For the day of retribution  
Is the final restitution

Of the good, the true, the holy, which shall live forevermore!  
"Understand you this, or no?  
Fare you well! I go—I go!"

## MESSRS. CROOKES &amp; VARLEY ON SPIRITUALISM.

(Continued from page 84.)

caution to place the battery and keys on a side table, and led the wires from the "keys" or commutators, to the apparatus on the tables round which we sat, so that I could, in the dark, perform the various experiments I had arranged to try. Whenever, by accident, my hands came in contact with one of the wires, without my being aware which wire it was, I put these questions:—"Is a current flowing through it?" and if they said 'Yes,' I asked 'In which direction does it flow through my hand?' This experiment was repeated, if my memory serves me rightly, not less than ten times. Each time, directly after being informed of the direction of the current, a light was struck, and in every instance I found we had been correctly advised, if we assume that the current flows from the positive to the negative pole.

"The experiments with the helix were of two kinds:—First, 'What action had the electrified helix upon me when placed over my head?' Secondly, 'When a piece of iron, or a compass needle, was placed inside it, could the spirits affect the magnetic action of the helix upon the iron or compass?' Repeatedly during the investigations, and while we were in the dark, I seized the opportunity of placing the magnetized helix over my head, and immediately, on each occasion, the spirits requested me not to do it, as it hurt me; nevertheless, I could feel no pain, or sensible action myself. As no one but myself was aware that I intended to, or was placing, this helix over my head, it is perfectly clear that the fact was made known by some means inexplicable as yet by orthodox science.

"The result of my investigations in this direction lead me to infer that there are probably other powers accompanying electric and magnetic streams, which other powers are seen by the spirits, and are by them mistaken for the forces which we call electricity and magnetism. This is an hypothesis not hastily arrived at. Whenever a current flowed through the helix, the spirits declared that they *did* augment and diminish the power of the magnetic field at will. My apparatus showed no such variation of power. They persisted in the correctness of their statement night after night, and time after time. I insisted, on the contrary, that no action visible to me was produced. One evening, when carefully repeating the experiments (my apparatus was not very sensitive) the idea occurred to me to replace the little compass needle with a small quartz crystal. The spirits described the crystal as a fine magnet, and declared that they altered its magnetism at will.

"Mrs. Varley can often see similar light issuing alike from steel magnets, rock crystals, and human beings, though in the latter case the luminosity varies in intensity. Putting all these things together, I think the spirits see around magnets this light (which Baron Reichenbach has named Od force) and not the magnetic rays themselves.

"About the existence of the 'flames of Od' from magnets, crystals, and human beings, I have had abundant and conclusive evidence from experiments with Mrs. Varley.

"I have used the word 'spirits,' well-knowing that the world at large does not believe that we have any warranty for assuming that our friends are able to communicate with us, after the dissolution of the material body. My authority for asserting that the spirits of kindred beings *do* visit us is—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated, while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit, therefore this could not be a case of mere thought-reading. 4. On some occasions, when these communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. 5. The time and nature of coming events, unanticipated and unknown both to myself and the medium, have, on more than one occasion, been accurately made known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them. Mrs. Varley very frequently sees and recognises spirits; especially is this the case when she is entranced. She is a very good trance medium, but I have little power over the occurrence of these trances; there is consequently nearly as much difficulty in investigating through her mediumship, as there is investigating that extraordinary, unexplained natural phenomenon—ball-lightning—which occurs in times and places unexpected, and beyond human control.

"My early religious education was received from that very narrow-minded sect, the Sandimianians; their teachings wholly failed to satisfy my anxiety about the future.\* It was while endeavouring to get some information regarding the relations between man and the Deity, from some spirits who were evidently more advanced than myself, that I received, unexpectedly, a communication upon another subject which had puzzled me much, namely, 'Why have not the more intelligent spirits given us some scientific information in advance of any yet possessed by man?' As I think the explanation to be sound and logical, I mention it here, not asking you to accept it, but to prepare you when the same question occurs to your own mind.

"They told me that I myself had often experienced how imperfect words were as a means of communicating new ideas; that spirits in advance of the great intelligences upon earth do not use words in communicating with each other, because they have the power of instantly communicating the actual idea as it exists in their own thought, to the other spirit; that when they telegraph to mortals, even through clairvoyant and trance-mediums, who form by far the best channel for messages of high intelligence, they put the thought into the mind of the medium, for that mind to translate into words, through the mechanism of the brain and mouth; consequently what we usually get is a bad interpretation of a subject which the translator does not comprehend.

\* Faraday was a Sandimianian, and preached sometimes. A letter published last February in *The Spectator* says:—"In your review of 'The Life of Faraday' (Feb. 12), you state that he refused to bring to bear upon the highest things those mental operations which he delighted to apply to very high things, and that in religion he neither investigated nor reasoned. This is quite true, and I am able to corroborate it from having heard Faraday express himself in terms almost identical. A relative of mine, at whose house Faraday was staying some years ago, put this question to the philosopher: 'How is it that you are a believer in the doctrines of your sect?' His reply was, 'I prostrate my reason in this matter, for if I applied the same process of reasoning which I use in matters of science, I should be an unbeliever.' Faraday was, as I have good reason to know, a practical Christian in every respect."—ED.

"The physical manifestations, wonderful and useful though they be, are generally believed by experienced spiritualists, to be chiefly produced by spirits of a less advanced nature than the average men of civilised countries; of the general truth of this I entertain no doubt.

"I have failed at present to find a medium acquainted with science, and therefore capable of translating into intelligible language ideas of a scientific nature. This is not to be wondered at, when we remember that there are thirty millions of British subjects, while there are probably not more than a hundred known mediums in the whole kingdom, and very few of these are well developed; this gives us one publicly known medium to every 300,000 persons. Out of the thirty millions, I do not suppose there are as many as one thousand well acquainted with natural philosophy, and accustomed to reason thereon. If, then, but one in thirty thousand is a scientific investigator, while there is only one medium to 300,000 persons, we can only expect one scientific medium for each ten generations. Even if we assumed that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium to a generation. When it is further considered that the majority of our mediums are females, who, from the mis-education of English ladies, are rarely accustomed to accurate investigation, it is still less to be wondered at that so little advance has been made in the scientific branch of the subject.

"I am highly gratified to find that you have commenced a series of investigations into this interesting subject. I can promise you that it will repay you for your trouble, and I will willingly afford you any help in my power.

"There are many other points I should like to communicate, but which I must defer to another occasion.

"I do not know a single instance in either the old or new world in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis. The abuse and ridicule we have to encounter come only from those who have never had the courage or the decency to make an investigation before denouncing that about which they are entirely ignorant. In this latter respect the world seems to have made absolutely no progress during the last 1870 years. I am, my dear sir, very truly yours, &c. CROMWELL F. VARLEY.

Fleetwood House, Beckenham, Kent."

The following letter has just been received from Mr. Crookes:—

"20, Mornington-road, N.W.  
July 18th, 1870.

To the Editor of the *Spiritualist*.

"SIR,—As I understand you are about to publish Mr. Varley's letter to me of the 9th inst., you may probably not object to let my reply to him follow it.

"As your excellent paper is now the recognised organ of the educated class of Spiritualists, will you let me take this opportunity of appealing to all who desire to further the progress of truth for assistance in these investigations. A good physical medium who would come at certain times to my laboratory, and would not object to let me experiment in my own way, would probably do more for the cause which we all have at heart—that of the truth—than all the trance mediums who ever mistook hazy metaphysics for scientific proof.—I remain, sir, your obedient servant,

WILLIAM CROOKES."

The following is the reply of Mr. Crookes to the letter from Mr. Varley:—

"20, Mornington-road, London, N.W.  
July 18th, 1870.

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

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

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

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

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

WILLIAM CROOKES."

## DR. NEWTON'S HEALING MEDIUMSHIP.

In the last number of this journal was printed a list of 105 cases of relief or cure of sickness by Dr. Newton; in collecting those cases, it will be remembered that a species of selection was exercised on the spot by our reporter. To obtain further data as to the authenticity and permanency of these cures, the following circular was posted to seventy-two of the patients, who live in and near London:—

The *Spiritualist* Newspaper Office,  
11, Ave Maria-lane, E.C., June 15th, 1870.

SIR,—The Editor of *The Spiritualist* desires me to inform you, that he should be glad to hear from you as to the permanency of the relief derived from your treatment by Dr. Newton, as published in *The Spiritualist* of this day. Also, if your cure is of a very remarkable nature, is your ordinary medical attendant willing to write any certificate or comments on the subject?—Very truly yours,

E. W. ALLEN, Publisher.

One object of sending out this circular was to ascertain how many, if any, of the persons who said they were cured gave false addresses. Six out of the seventy-two circulars were returned through the Dead-Letter Office, and the following were the cases:—

19. Mary Andrews, 59, Metropolitan Meat Market.
20. Robert Andrews, 59, Metropolitan Meat Market.
64. William Gage, 76, New Wellington-street, Holloway.
79. Ann Nicholson, 36, Liverpool-road, Islington.
83. Mary Ann Smith, 22, Gray's-inn-lane.
102. Emma Ansell, 5, Compton-place, St. Pancras.



The first two cases in the above list were taken down from the lips of a man who gave the name of "Robert Andrews;" the man was sharp and intelligent enough in speech; he gave our reporter "59" as the number of his house, and the *Medium* reporter "151" as the number; hence there is little doubt that these two cases are nothing but unprincipled hoaxes. The case of W. Gage may be a hoax, or insufficient address, and the same may be said of the Ann Nicholson case. Mary A. Smith said that she had just arrived in London from the North of England; we do not think this case to be a hoax; perhaps 22, Gray's-inn-road, is a lodging-house. E. Ansell is a little child, whose mother, an Irishwoman, seemed to know her home well enough by sight, but not by name. So far, then, our list of authenticated London cases must be reduced from seventy-two, to sixty-six. Case 70, taken from *The Medium* newspaper, gives a wrong name to the patient; this cure is the same as case 11. Cases 16 and 75 are also the same. This reduces the total London list of good cases to 64.

We have received fourteen replies to the circular; twelve of the writers say that the relief or cure is real and permanent; one of them says it is not so. One of them, Mrs. E. Fowler, 5B, Bedford-street, Bedford-square, says simply "not cured;" but as the report said that she was only relieved and not cured, her note gives no information in reply to the questions asked. The following are the twelve cases of permanent relief:—

16. George Richards, 53, Earl-street East, Lisson-grove, farrier. Respecting this case we have received the following letter:—"S. Upper Capland-street, Grove-road, St. John's-wood. Sir,—On behalf of Mr. G. Richards, of 53, Earl-street, Edgware-road, in reply to your note of the 15th inst., I beg to say it was entirely my persuasion that induced him to see Dr. Newton, and I am glad to state that the relief he derived from the treatment by that gentleman is permanent, and the cure effected is of a very remarkable nature. It was a case of paralysis, he having been afflicted by the same for three years, during which time he could not close his hand, and very frequently the pains in his hand and arm were such that to rest was quite impossible. He can now close his hand, and has experienced no pain whatever since his treatment by Dr. Newton. He has been under five medical gentlemen, to one of whom he has shown his case since cured by Dr. Newton. He was very much astonished, and also acknowledged his belief in the cure. Mr. Richards wished me not to mention any names of the medical gentlemen in this reply, as he is satisfied they did their best, and he earnestly requests me to assure you that he shall ever feel grateful to Dr. Newton for the benefit he has derived by his visit to this country.—I am, on behalf of Mr. G. Richards, very truly yours, JOHN TOMLIN."

17. Ellen Short, Chestnut-walk, Walthamstow, Essex. "Contracted paralysis" for eight months. Permanently relieved, but not cured.

24. Edwin Cowper, 388, Edgware-road, Lame, and obliged to use crutches for five years. The power given by Dr. Newton to walk without crutches still continues, but leg still weak. Has received benefit also from Mrs. Olive's healing mediumship.

57. Henry Williams, 25, Warburton-street, Mayor-street, Hackney. "I can see better than I could."

58. W. Elliott, 103, Haggerstone-road, N.E. Deafness of one ear for forty years. Can still hear with the cured ear nearly as well as with the other.

61. Jabez Thurgood, 7, Nelson-buildings, Remington-street, City-road, wholesale butter-dealer. Not completely cured of blindness of one eye, as stated, but can see better with it.

62. H. D. Jencken, barrister-at-law, Kilmorey-house, Penge. We have received the following letter:—"Sir,—In reply to your circular respecting the cure effected upon me by Dr. Newton, I have but to restate what I have already publicly said—namely, that owing to the injuries I had received in Spain, the vision of the left eye had become impaired. I consulted with my brother, Dr. Jencken, who appeared to think that I was suffering from a pseudo astigmatism, a form of disease very difficult to cure; the symptoms commencing, as was the case with me, with double vision and coloured field of view. The cure effected by Dr. Newton was very rapid, and after he had mesmerised me a second time, the eye entirely recovered its power of sight.—Obediently yours, H. D. JENCKEN.—27th June, 1870."

73. H. Wooderson, "King's Arms," Hampton-court, Eczema. Cure permanent.

74. Mr. Browning, Great Yarmouth-villas, College-avenue, Hackney. Cancer, stiff-knee, and other ailments. Not out of bed for two months, and after treatment by Dr. Newton, had his pains removed, and could take a daily airing in the garden for a fortnight. Is now bad again, but very considerably better than before he saw Dr. Newton. The cancer is decreasing.

80. George Huckle, 18, Great James-street, Bedford-row, builder, the conservative who was indignant at the abuse of Dr. Newton in *The Standard* newspaper, writes:—"June 21st, 1870. Sir,—In answer to your note of June 15th, I am happy to say that I have not had a pain in my hip-joint since I was under Dr. Newton. There's still a weakness in the leg; arising, I think, from the leaders in my leg being drawn up, and the leg is and has been, only about two-thirds the size of the left leg. As I told you, I have had the disease in it for five years, and it was still getting worse. I am thankful that I went to Dr. Newton. I have been under medical treatment by my family doctor, and I have been to St. Bartholomew's, King's College, and Royal Free Hospitals, and never got any relief from the pain. Wishing Dr. Newton every success in his good work, I am, yours respectfully, G. HUCKLE."

86. Sarah Cole, 25, Warburton-road, London-fields. Nearly blind of both eyes, and could only just see to dress her children. The cure is permanent and complete; she can now thread needles and read newspapers. The doctors had previously told her that her complaint was "constitutional." She had been treated at the Ophthalmic Hospital, Moorfields, and by Dr. Simmonds, of Hackney, but received no benefit. For ten months before seeing Dr. Newton her eyes had been growing worse; they were very much inflamed, and throbbled with pain incessantly. Wore a sunshade when she went to Dr. Newton, because she could not bear the light. Dr. Newton cured her *instantaneously*, and in walking home she had no pain, no inflammation, no dimness, no sunshade. Her cure is obvious to all who know her. She says—"I think, before I went to Dr. Newton I was nearly blind, but now I see." Her husband also attests the truth of these statements, and has sent us his signature appended thereto.

101. John Palmer, 255, Gray's-inn-road, refreshment-house keeper, writes:—"255, Gray's-inn-road. Sir,—In answer to your desire to hear from me with relation to my experience of Dr. Newton's treatment for deafness, I beg to say my hearing is considerably improved in consequence of visiting Dr. Newton. As a proof, I tried several times previously to visiting Dr. N. to hear the ticking of my watch, but could not do so; but to my great surprise, and no less satisfaction, ever since the Doctor has treated me, I have been able to do so. In conclusion, I would say my deafness is of twenty-five years' standing, and I was a good deal sceptical as to getting any relief, and in all honesty I will say, though not cured, I am a good deal better, for which I am obligated to Dr. Newton.—Yours, most sincerely, JOHN PALMER."

In our list of 105 cases published last month, two of the cases were authenticated and permanent, and we have received an authentication of a Liverpool case, so in this place we call attention to three more permanent cures.

22. The Rev. F. R. Young, Swindon. Neuralgia of eleven years' duration. Went from England to New York in 1853 on purpose to see Dr. Newton, who cured him at once. No return of the pains since.

23. W. Ashley, 5, Catherine-street, Liverpool, retired merchant. In rapid consumption, given over by the doctors, who told his wife to be prepared for his death at any moment. Had not been out of his bed for five months, and on Saturday, May 7th, burst a blood vessel. On Sunday, May 8th, Dr. Newton saw him, and in seven minutes brought him downstairs in such good condition that he attended a public meeting the same evening. Next day went out for a walk, ate a neat dinner, and drank ale with it. Has since been examined with a stethoscope, and the doctors say that his lungs are all right. He writes us:—"Sir,—In reply to your letter of yesterday respecting the cure by Dr. Newton, I can only add, that so far as I am able to judge, the cure is a permanent one. Some days ago I was examined by a medical man of standing in this town (not my own medical attendant) who pronounced, after a careful examination, the lungs all right. After this, I think, I need not add more.—Respectfully yours, W. ASHLEY."

97. George Wright, 10, Charlotte-place, Paddington, W. Gall-stones three months. Permanently cured.

*The Medium* of July 8th, 1870, authenticates the permanency of another of the cures by Dr. Newton, reported in our columns; the following are the particulars:—

59. John Blackburn, Bottom Salterhebble, Halifax, Yorkshire. Nearly stone blind for eight years; could only just tell day from night, and could see nothing. After treatment by Dr. Newton could see persons, houses, writing, colours, and found his eyesight nearly restored. As he is well-known in his own locality as a blind medium and a public speaker, and it is perfectly evident to everybody that now he can see, this case is causing intense excitement in the district.

Here then are sixteen thoroughly authenticated cases of cure or of permanent relief. In our list of 105 cases published last week, 33 were quoted from provincial papers; we sent circulars to a few only of these persons, and find that many of

those described as benefited, had received no benefit at all; in fact these 33 cases have been collected in a very slipshod manner, and are unreliable. The instances in which we have letters saying that no relief has been derived, are Nos. 26, 93, and 95 (Mrs. Wales); case 39 is "insufficient address." Thus, although we only sent about ten circulars to these provincial cases, four of the cases proved to be bad, and we have no advices about the remainder. No. 26 is a very unfortunate case, and here it is:—

26. Alfred Jeffries, Paul-street, Corsham, Wilts. "Dear Sir,—We received your note this morning. You are desirous to hear whether I received any benefit from Dr. Newton or not. I am very sorry to tell you that I received no benefit at all; it cost me a great deal of expense and anxiety. In training, I had to leave Corsham on Saturday, and I had to put up in an hotel in Swindon, till Sunday. I thought I was a little better at the time, but I think it was anxiety of mind. I have seen and heard of a good many, and I have not seen or heard of any cures that he has made.... Very truly yours, ALFRED JEFFRIES."

As already stated, one of the letters received in answer to the seventy-two circulars posted to patients in the London district, contained a contradiction of the published statement of cure, and complained of the original statements having been inaccurately taken down. At the Cambridge Hall, a man who gave the name of "Samuel Chaston," made to our reporter, and others present, the following statement, which was taken down in shorthand, as the words fell from his lips, and printed in the last number of this Journal:—

12. Samuel Chaston, 2, Harford-place, Drury-lane, cook. Had been lame, and unable to attend to his business for seven years, because of chronic rheumatisms and rheumatic gout. When he entered Cambridge Hall, could only walk by the aid of two sticks; by Dr. Newton's treatment had his pains removed, and could walk without sticks. Had once been under the treatment of Dr. Harley and others, at King's College Hospital. Dr. Johnson, of King's College Hospital, knew his case three years ago. Was once cook to the 96th Regiment, but Dr. Armstrong, the surgeon, did not cure him.

He made other statements, which were taken down, but not printed. In reply to our circular, he wrote the following letter:—

"Sir,—I am constantly annoyed by letters and persons calling here to ascertain if the report printed in the *Spiritualist* paper respecting Dr. Newton's cure of my affliction is correct. I beg you to understand there is not an atom of truth in the report, I received not the slightest benefit, and have been much worse since I saw him (not blaming him for that), as of course such humbug as he performs is a mockery. It is disgraceful you should publish such an article until you inquire into the truth of the case, and I beg you will contradict it *in toto*. Your obedient Servant, SAMUEL CHASTON, 2, Harford-place, Drury-lane, W. C."

Mr. E. B. ALLEN, publisher *Spiritualist* Newspaper."

Mr. Allen, at our request, then wrote the following note:—  
11, Ave Maria-lane, E.C.  
July 11th, 1870.

Mr. SAMUEL CHASTON, 2, Harford-place, Drury-lane. Sir,—The Editor of the *Spiritualist* desires me to present his compliments and to ask you whether anybody has falsely assumed your name and address, either in making the published statement to the reporter of your alleged cure by Dr. Newton, or in signing a letter which has been received by me, denying that cure. The letter has your name at the end, and is dated July 2nd, 1870. A prompt reply will oblige. Yours, &c., E. W. ALLEN.

To the foregoing note the following reply has been received:—

Mr. E. W. ALLEN. July 11th, 1870. Sir,—In answer to your note just received, I beg to say that the letter you had, dated 2nd July, 1870, and signed with my name, was sent by me, and I repeat that Dr. Newton is neither more nor less than a humbug, and all his followers of the same clique, and I think such a fellow justly deserves punishment for his fearful blasphemy. If your paper has any circulation I am sorry for its readers, as their time should be better employed than perusing such trash, and had I the means I should certainly make you pay for making use of my name to such a barefaced lie. Yours obediently, SAMUEL CHASTON, 2, Harford-place, Drury-lane, W. C.

P.S.—I have sent a copy of this to a daily paper, as also both your letters, as publication may help to stop such imposition.

Since our last notice, Dr. Newton publicly healed many of the sick poor gratis for a week, in the chapel of the Rev. Jabez Burns, D.D., New Church-street, Edgware-road; as usual, four or five were not benefited for every single person who was cured or relieved. One man brought his son in, and Dr. Newton at once said that he could not cure him, as his organs of sight were destroyed; the father then began to abuse Dr. Newton, and made such a noise in the chapel, that it was found necessary to turn him out. The daily papers, of course, made a terrible affair of this simple incident, and all through the month told as much untruth as before about the Doctor, the *Echo* as usual being the most untruthful and unscrupulous. This paper, on its placards, called Dr. Newton "a miracle worker," which he is not, and never professed to be; moreover, Dr. Newton does not believe in miracles. However, such is the morality of the London press, that a private individual is unhesitatingly calumniated, if thereby a good line can be put in the bills to push on the sale of papers. Some of the papers got up an account (not true) of a desperate attempt to upset Dr. Newton in a cab. Dr. Newton's private secretary, Mr. Watson, 34, Upper Park-road, Haverstock-hill, was in the cab, and he tells us that when he read of the attempt to upset it, it was all news to him. Then again every Sunday, when Dr. Newton, as is his custom, is away from London healing the sick in some country town, the papers always publish that he has "run away" from the Metropolis because he has found it too hot to hold him; these paragraphs are printed regularly, and had better be kept in type, as they will do to use week after week for a long time. The Rev. Dr. Burns is a Baptist minister, not a Spiritualist, who having satisfied himself that Dr. Newton actually cured Mr. Van Meter and others of their diseases, offered him the use of his chapel for the healing of the sick; probably if Jesus of Nazareth came to earth again, healing the sick and applying radical expressions to vested interests, the only Christian place of worship where he could gain admittance to carry on his work would be Dr. Burns's chapel, and he would be thoroughly abused in the newspapers.

However, Spiritualism and the Spiritual periodicals, are now getting sufficiently well known to render the untruths in the daily papers very harmless, as proved by the invitations to Dr. Newton to visit country towns. He has been to Swindon, Nottingham, and Halifax; he was least successful in curing people in Nottingham than anywhere else, but got on well in Halifax. Next Sunday he will heal publicly in the Temperance Hall, Andover, Hants, and on the following Sunday will heal the sick poor publicly at Maidstone, all free of charge as usual.

In the long account of the life and mediumship of Dr. Newton, printed in the last number of this journal, we omitted to state that several years ago the ordinary rapping manifestations were obtained through his mediumship; he rapidly passed through this stage of development, but at the present time, when his spirit friends have something very urgent to tell him, they first call his attention by three heavy thumping knocks, which are usually made upon the floor of the room. The temporary formation of flowers and spirit hands are not uncommon things at circles, as the literature of Spiritualism abundantly testifies; real flowers and fruits are also often brought in some strange way to circles by the spirits. Dr. Newton and Mr. Watson tell us, that one night the spirits

brought out a full-blown geranium on a geranium flower-stalk, which had previously had flowers on it, but which for three days had been lying dead and dry on a shelf near the bed of Dr. Newton, in his house at Haverstock-hill. His spirits tell him that they developed a dry bud during the night out of the vital forces derived from his body. The flower is smaller and redder than those previously on the stalk.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—The annual report of this Society, just issued by Mr. R. Pearce, the secretary, sets forth that the receipts and expenses about balance each other, leaving a small surplus in hand. The Association was formed for the purpose of making known, as far as lies in the power of its members, the truths of Spiritualism, and for giving enquirers opportunities of investigating the subject. During the past year it has been the means of giving six free public lectures, and has held forty-four *séances*, and two social tea-meetings. Donations and subscriptions from friends of the movement will be thankfully received. The treasurer is Mr. J. S. Steele, 36, Great Sutton-street, Clerkwell.

PSYCHOLOGICAL PHENOMENA.—In a lecture delivered a few days ago, by Mr. John Lewis, manager of the Pembroke-shire bank, at Haverfordwest, on the life and deeds of the late Rev. D. Davies, a minister held in much respect in the locality, the speaker narrated the following instance of the partial development of the clairvoyant powers of the human spirit, shortly before the death of the body:—"During that last, that fatal illness of Mr. Davies, the tone of his conversation was often peculiar and startling. He would often discourse on some of the abstruser and more difficult doctrines of religion, and appeared to take a peculiar delight in lingering over them. A friend having made some remarks on atheism, he replied, 'There is more religion in the world than such men can imagine or understand. God has written upon the heart of man, and on the works of His hand, the knowledge of Himself. I believe it. I believe that deep down in the heart of man, there is an unconscious recognition of His existence. It is this which prevents our world from becoming a hell. But for this restraining, but in most cases unrecognised knowledge, our world would be the habitation of fiends, and I believe that could we blot out this unconscious knowledge of God from the heart of man, we should do more harm to God's world than if we were to destroy all the churches and chapels that exist.' At another time he said, 'Oh! that I were allowed to preach some half-dozen sermons more, I think I could discourse clearly now on truths, the meaning of which I but dimly perceived before. Ah! this near approach to an eternal world purges the vision from many of its former impurities, and makes clear what was before doubtful and obscure, but the obscurity was in us, not in the truths.' He then in a strain of joyous transport gave utterance to that which startled those who listened to them, as if in a vision he could see clearly great realities,

'They come to me at night, but not a dream,  
Those revelations of realities,—  
Just at the turning moment, ere mine eyes  
Are closed to sleep, they come, clear sudden gleams,  
Brimful of truth like drops from heaven's deep streams  
They glide into my soul.'

At these times, truth in its essence seemed to lie buried before him. On another occasion he said, 'Ah this, lullaby religion, what mischief it has done in the Church and in the world. I don't believe it. Tell them, when I am gone, that I was no believer in the lullaby religion, which sings men to sleep. Privileges! Let a man do his duty and he will want none to talk to him about his privileges. Duty will bring its own rewards, for *work is worship*.' Of the father of this dying minister, Mr. Lewis said:—"On the Friday evening previous to the Sabbath on which he last preached, he completed his arrangements for the Sunday,—had selected his texts, prepared his sermons, after which he retired to rest. During the night, he dreamed that he was preaching to his congregation a sermon different from either he had prepared, and from a different text; so vivid were the impressions made on his mind, that awakening he remembered the entire sermon. He mentioned his dream to his wife, saying at the same time that he so distinctly remembered the whole arrangement and wording of the sermon, that he should shortly preach it; not, however, on the morrow. During the whole of Saturday, however, he could not escape the impressions produced by that sermon, they became more and more powerful as the day drew on, until at length 'he could not get that sermon out of his mind.' On the Sabbath day he found a difficulty in conducting his morning service, the thoughts and words of the sermon in his dream were constantly arising, until out of positive necessity he was constrained to preach that sermon on the Sabbath evening. The text was that beautiful passage in the 20th Acts, 24th verse, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.' That sermon, the last that he ever preached, was the means of his son's conversion. We do not intend to philosophise on this dream, but simply to state the fact; it reminds us, however, of the well-known dream of Coleridge, in which he composed the famous 'Kubla Khan,' of all his poems perhaps the most rhythmical and melodious. But if the dream of Coleridge produced his 'Kubla Khan,' which every lover of poetry delights to sing, the dream of Benjamin Davies produced his last sermon."

#### ANSWERS TO CORRESPONDENTS.

J. L.—We can say nothing for or against the publication of anything until we have seen it. Can you give the titles and authors' names of the books mentioned?

P. Dublin; B. Southampton; A. G. S. Kilburn. The pressure of news causes unavoidable delay in the publication of your communications, which are suitable for any date.

T. V., Haverfordwest.—In reply to your note asking for more detailed information about the religious teachings of spirits, it may be stated that a man is only a ghost, with a little clay plastered over him. When this material covering dies, the man is the same man he was before in religion, education, morals, and everything else, except that his spirit-body has clairvoyant and other powers, which the earthly body, in its normal state, does not possess. The butterfly has powers which the caterpillar has not. Some spirits change their religious views a little, and others a great deal, soon after they begin their duties on the next plane of existence. Hence, when you ask, "What religions do spirits out of the body teach?"—a tolerably fair answer is, "The same that spirits in the body teach." A Buddhist spirit would still uphold the life of Buddha on earth, as a good example for men to follow, and the Christian spirit still uphold the life of Jesus, as an example which should be followed. The ignorant and brutal man exhibits his brutality after "death," if he gets the chance of communicating at circles; the good and philosophical man, is a philosopher still, after his earthly body is dead. See the paragraph printed in italics on the next page.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

"C. F. VARLEY."

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

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.G.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adair, 3, Buckingham-gate; The Master of Lindsay, Grosvenor-square.

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

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

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

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

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

"I now offer you two challenges.

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1868.

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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