

# The Spiritualist.

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## THE ACTION OF SHELLS AND MINERALS UPON CLAIRVOYANT SENSITIVES.

In the first number of this journal will be found a report of a public lecture delivered by Mr. John Jones, of Enmore-park, South Norwood, in which he incidentally narrated some experiments made by him as to the action of shells and minerals upon clairvoyant sensitives. On application, Mr. Jones has kindly furnished us with details relating to these interesting researches, which extended over a period of three or four years.

Some years ago Mr. Jones chanced to go to a mesmeric lecture or entertainment at one of our literary institutions. Some interesting clairvoyant experiments were performed, and Mr. Jones was chosen by the audience to go on to the platform to test them, and when there, was invited by the lecturer to tie a handkerchief over the eyes of the sensitive—a young man—and then to fully and fairly test his clairvoyant powers. Mr. Jones blindfolded the clairvoyant with a handkerchief, then placed a book, which he had purchased that day at Cornhill, at an opened page, upon the forehead of the sensitive, and found that he could read its contents. This awakened in the mind of Mr. Jones an intense interest in the subject, and he at once began to make experiments at home with different sensitives, some of whom he paid to attend, whilst others were private friends.

One day one of these sensitives chanced to take up a shell which was in the room, and she at once said, "Oh, what pain is shooting up my arm from holding this shell!" Thinking that it was fancy, he tested the sensitive with several shells in succession, discovered that the sensations were real, and that different shells produced different effects, consequently he at once set to work, and began to make a long series of experiments with shells, stones, woods, and metals. The result was that he perceived a principle running through the phenomena so far as shells were concerned, namely, that "the shell, in its action upon the sensitive, partook of the nature of the fish which once inhabited it, whether poisonous or not, in relation to human beings." The shell of a poisonous fish always caused pain to any of his sensitives who held it in the hand. The following is one of the experiments narrated to us by Mr. Jones:—

"In the effort to get at the truth, I went to two conchologists, and bought a number of foreign shells. On my return home, I darkened one of my rooms, put a sensitive in the room, and having ascertained that when the door was closed the room was everywhere pitch dark, I went out and brought in a number of shells wrapped in paper. I then, in the dark, put these shells one by one upon the lid of the piano, and as each was put down, the clairvoyant exclaimed, 'That's pink! that's blue! that's green!' and so on. To me the room was dark—pitch dark. To her the room was so illuminated by the light from the shells, that I was perfectly visible to her. She said that the coloured light from the shells rose to a certain height like a lambent flame, and above the flames were light smoky clouds, some of which reached nearly to the ceiling. The flames and the clouds were disturbed by currents of air. To test the accuracy of the sensitive, I took slips of paper, and as she stated the colour of each shell, I wrote it down in the dark, and placed the strip of paper under the shell.\* When this had been done with all the shells, I opened the window to let in light, and found that each shell had externally the same colour as that which I had written upon its slip of paper. To me this was actual proof that the sensitive had seen the shells, and that her statements were true. While the shells were being displayed in the darkened room, she frequently exclaimed, 'Oh! how beautiful!'"

In these and the subsequent shell experiments, the clairvoyants were not in the "trance-state," but in their normal state, and in a dark room. In pursuing the experiments relating to the colours of shells as seen by clairvoyants, Mr. Jones discovered a phenomenon analogous to the "persistence of vision" incidental to ordinary eyesight. When the shells were brought very rapidly, one after the other, before the clairvoyant, confused descriptions of colour were the result; and a delay of a minute or more between the presentation of each shell was found to be necessary to ensure accuracy. Mr. Jones found that when the aura from a poisonous shell, was blown in the direction of the sensitive by a draught of air, painful results followed. When the shell was held in the hand, the effects were more

\* The minute details of this experiment are not quite the same as those which we printed in the report of the lecture, though in substance there is no difference. The reason is, that at the lecture the magic lantern was used, so that fragmentary notes only were taken in the partial darkness, and the rest had to be filled in from memory.—Ed.

powerful; the palms of the hands and the soles of the feet seemed to be most sensitive to these influences. One day he placed one of the purchased shells in the hand of the sensitive, and after holding it about half a minute, she fell back insensible, and remained in that state for three days. Her teeth were clenched, no food would pass her lips, and it was only by the aid of mesmeric passes, that her jaws could be slightly opened to get liquid down. The hand and arm which had held the shell were discoloured, and the arm was livid up to the shoulder. The arm was gradually restored to its natural state by mesmeric passes. The serious result of this experiment, and the general knowledge gained from the others, led Mr. Jones to conclude that as sensitives are more numerous in society than is generally known, families should be very careful what shells and other substances once connected with living organisms are kept at home as ornaments, or for other purposes, for these things to some extent affect delicate people who can hardly be called sensitives. Strong healthy men and women may not feel such influences; but some sensitives in society, often feel bad effects from an east wind, whilst others do not.

While pursuing these experiments with shells, Mr. Jones discovered that wood and stones also had an influence upon his sensitives. He found that some stones held by his clairvoyants would wake them up; others would put them to sleep; some stones had the power of reducing inflammation, and of alleviating or removing certain diseases, but in such cases their action is probably not very perceptible, except upon people sensitive to psychological influences—such persons, in short, as make good mediums. Mr. Jones thus describes his plan of action with regard to stones:—

"After finding out that certain stones had these powers, and like all other things in nature were surrounded by an aura visible to the clairvoyant eye, without the aid of a darkened room, as when in the normal state; my plan was by a stone to put the sensitive into a clairvoyant sleep, and then to ask her to find a stone good for relieving or healing a particular disease when held in the hand, or for waking up or putting to sleep clairvoyants, as the case might be. The sensitive would then, by her talk, appear to be travelling in the surrounding neighbourhood, and searching for the desired object until it was found. Sometimes she travelled great distances; but then I told her to stop, as I wanted to test everything, and to obtain practical results. She would then see and describe stones within a radius of a few miles round the house, and my plan was to take her, in her abnormal trance state, in a cab, and get her to point out the road to the spot, while I directed the driver. From first to last, all through these journeys, the eyes of the clairvoyant were closed as usual. One night I was out with one of my sensitives, on an expedition of this nature, and after finding the stone which had previously been described to me at home, we began to walk towards home, the cab driving slowly along in front of us, and I was conversing with the clairvoyant, who was in the trance state as usual. Suddenly, with a start and shiver, she awoke, and was amazed and agitated to find herself in the open air, walking along a dark road.\* She was told that it was one of the usual journeys. I gave her one of the stones to hold, which always sent her and my other sensitives into the clairvoyant state very rapidly, and she was soon in that condition once more. Then I said, 'What made you wake up suddenly just now?' She replied, 'It was that stone I trod upon.' She then walked back, pointed it out to me with her finger, but would not touch it. I could barely see the stone, it was so dark; but I picked it up, and always carried it in my waistcoat pocket for a year or two afterwards, to wake up sensitives, and it never failed with any of them. Other instances of a similar kind, as interesting, or perhaps more interesting, I had in the course of my searches after stones. We often had to go through lanes, sometimes over hedges and ditches, and the clairvoyant, with the eyes closed, would walk with greater ease and certainty than I could along awkward ridges and the edges of ditches. By these means I obtained a number of stones, said to be useful in alleviating or curing various diseases. I tried several, and found them to act efficiently. With one, which I had been told was good for inflammation, I removed in a few minutes all the pain and discolouration from my own foot, after it had once been accidentally scalded with boiling water."

Mr. Jones says that an aura is emanated by stones, and all created things, just as perfume is thrown off by

\* One evening we travelled by rail with two friends, a lady and gentleman, to the Victoria Station of the London, Chatham, and Dover Railway. The lady was a medium, and there being no strangers in the compartment, she went into the trance state shortly after the train passed through Brixton. A very lively spirit communicated, and said that another spirit, an elderly gentleman, was also in the carriage. On being asked whether she could see material as easily as spiritual things while controlling the medium, she then pointed out of the window and said, "Oh yes, I can see those windows, and the lights dancing on the water." The train was then close to the Thames. On leaving the train at Victoria, the spirit said, "The people will think my medium is blind, walking along with her eyes shut." She pioneered the medium through the vehicles and passengers in the station yard, and down into a railway carriage at the Victoria Station of the Metropolitan Railway. Soon afterwards the medium woke up, very considerably startled to find herself travelling on the Underground Railway.—Ed.

a flower; he also thinks that when medicines are used, it is not so much the substance itself which produces the observed effects as the aura which surrounds it. From first to last he tried experiments with about twenty different sensitives, male and female. Baron Reichenbach was trying experiments of an analogous nature with sensitives, at the same time, unknown to him, and when his results were published, Mr. Jones was very pleased to find that many of the results he had obtained were independently confirmed. On one occasion he had two clairvoyants in the trance state at the same time, examining and searching for stones; and he states that it was most interesting to hear them chatting to each other, and criticising or admiring the objects which they saw in their spiritual travels. Some few weeks ago he read Mr. William Denton's book on *The Soul of Things*, but he states that only on one occasion had he witnessed anything of the same nature, as the clairvoyant faculties of his sensitives had not been exercised by him in that direction. This is his narrative of the incident in question:—

"One day I went to the shop of a dealer in mineralogical specimens, who offered to sell me a crystal, which he said 'had been used by people to see things in it;' he stated that it had been brought from Scotland, and added some further particulars. I bought it, took it home, and the same evening put a sensitive to sleep, and said, 'Can you tell me the history of this crystal?' She said, 'Yes,' and went on telling a tale which agreed with the statements made by the mineralogist, but she went further, and said, 'The stone came from India. It was once used by an Indian doctor. I see him now. When patients visited him, he used to retire to an inner room, put himself into the clairvoyant state, see what was the matter, and then prescribe a remedy.' She minutely described his dress and appearance. I had no means of checking the accuracy of all this, but the first part of her narrative agreed with that of the man who sold the crystal."

At last the experiments of Mr. Jones with clairvoyants brought him into contact with the phenomena of modern Spiritualism, after which he ceased to follow up his researches respecting stones and shells. He further states:—

"While pursuing the experiments with stones and other substances, I incidentally heard of the phenomena stated to be produced by unseen spiritual beings, and at once perceived that, if true, they would supply the links needful to convince me that special providences were realities. That by means of ethereal intelligent beings called spirits, or messengers, or angels; results were produced, mentally and physically, that might by some be called fate. The subject appeared to me of paramount importance. I, therefore, having gained knowledge as to the good and the evil that might physically arise from shells and material substances, at once directed my thoughts toward spirit-power. I speedily obtained proof as to its reality, and now for some fifteen years have seen almost every known phase of the phenomena. Visible objects moved without contact—sounds on solid substances—premonitions—predictions—audible voices—spirit hands seen and felt—music heard—curing the sick—floating in the air of animate and inanimate bodies—and so on. As throughout the various occurrences the range of phenomena shewed an adaptation to the mental conditions of the witnesses, a desire to descend to their peculiar and often absurd desires as to methods of personal conviction, I perceived the wisdom displayed. The premonitions and admonitions given proved beyond doubt that that we call 'supernatural' has a living, vital, real existence—proved how persons, families, and nations, are and have been influenced by intelligent beings having form and substance. As good and evil are at antipodes, there must be an almost infinite variety of moral good and evil between an arch-angel and arch-devil (or arch-evil person); and as neither are omnipotent or omnipresent, their amount of knowledge must be varied. Further, as a buttress to the deductions from facts, there appears to be nothing incredible in the circumstance that the spirit or life can gather to itself the substances called 'aura,' and so support an ethereal body, as we now, from the seen substances around us in the solid, support the human flesh-body which we are apt to call Man."

With regard to the action of woods and metals upon sensitives, he found that each wood had a distinct coloured aura issuing from it; some of the woods felt warm to the sensitive, others cold. He believes that the aura from poisonous plants is injurious to sensitives and delicate people, but his experiments with woods were not numerous. Metals operate upon sensitives in like manner, when held in the hand.

With reference to his experience as to the reliability of clairvoyance, and the power possessed by mesmerised sensitives of seeing distant places, he found that clairvoyants vary in clearness, just the same as different specimens of glass. He found first-class clairvoyants to be as rare as mediums of Mr. Home's stamp, and when found, they were susceptible to the mesmeric influence of witnesses, which influence was sometimes

unhealthy, and described by them as "dark," and if absorbed, dimmed their seeing powers. Good clairvoyants are like delicate instruments, which have to be managed wisely; like thermometers, the accuracy of their indications may be impaired by local conditions, which sources of unreliability the experimentalist must carefully remove. Mr. Jones says that he found quartz, when held in the hand of a clairvoyant, to wonderfully clear their nerves and their powers of vision, and he tested this over and over again. His usual plan of action was first to give the sensitive a piece of quartz or a "clearing stone" to hold in the hand; after the lapse of some time, he substituted a sleeping stone; the influence of this travelled up the arm, and gradually threw the sensitive into the mesmeric sleep. Mr. Jones would then question him, and his or her descriptions of distant places Mr. Jones frequently verified by personal examination. The common clairvoyant power of seeing distant places is so fully established as a fact by Dr. Elliotson, F.R.S., in *The Zoist*, that those who want accumulated evidence on the point cannot do better than read that periodical.

Such, then, are the experiments made by an intelligent private gentleman in his leisure hours, having taste for science as well as theology. His experiments, like a few bright flashes, give glimpses of a vast field of research, some day to be fully explored with scientific accuracy by those who are interested in psychological and geological investigation. A tabulation of the different stones, with their respective geological characteristics appended, would be interesting and valuable.

#### MANIFESTATIONS THROUGH MR. HOME'S MEDIUMSHIP.

THE following manifestations took place, unexpectedly to the observers, a few weeks ago, in Fleet Churchyard, Winchfield, Hampshire, in the presence of Mrs. E. M. Cox, of Cox's Hotel, Jermyn-street, S.W., and Stockton House, Winchfield. A gentleman who was present writes:—

"The readers of *The Spiritualist* will, perhaps, remember a series of remarkable manifestations recorded in *The Spiritual Magazine*, which occurred at Stockton House, upon the occasion of the death of Mrs. Cox's youngest son, little 'Dannie.'

"On the 26th of July last I visited Stockton House again, in company with Mr. D. D. Home. Towards evening Mrs. Cox proposed that we should go and see 'Dannie's' grave. It was dusk when we reached the quiet country churchyard where we once so lovingly laid the little coffin, but one could still distinguish clearly any object close at hand.

"While we were examining the design upon the marble cross at the foot of the grave, we distinctly heard 'raps' proceeding, apparently, from the back of the cross. Mrs. Cox was kneeling by the side of the grave, while 'Jerry' Cox and 'Sacha'—Mr. Home's little boy—were standing behind Mr. Home, who had seated himself on the ground to the left of the cross. I stood opposite to the little group, with my hand upon the arm of the cross, when I felt a cold breath pass over the other hand, and at the same moment a luminous effect was observed, against the dark background of shrubbery in front of which I stood.

"I turned to observe the light which those opposite to me saw, and, in doing so, rested my head upon the hand which was supported by the cross. The light, however, appeared to shift its position. I felt the cold breath now upon my forehead, where a faint phosphorescent light appeared to play. One of the boys said it looked as though a glow-worm had been rubbed upon my forehead. The light was then seen upon the top of the cross, in the shape of a faintly defined flame, by everyone but myself, my head being turned away at the moment. At the same instant, five raps were heard upon the marble, and a communication was spelt out, stating that upon the top of the cross where the flame was seen a leaf had been placed by the spirit of one dear to us all. And, lo! when I turned, there, upon the marble beneath my eyes, where before there was nothing, lay, gently poised, a leaf, apparently plucked from the plants upon the grave.

"Neither Mr. Home nor Mrs. Cox had arisen from the ground, and the two boys were too far off to touch the top of the cross.

"I feel bound to state that though there is no doubt in my mind as to the fact of the leaf having been placed where we found it without the physical intervention of any one present, I do not accept the manifestation as any evidence of the presence of the spirit in whose name it claimed to have been performed. Not only was the phrascology most unlike that employed by the one so dear to us when alive, but the leaf selected belonged to one of the few plants to which she had a decided aversion."

With reference to the last remark of our correspondent, it is a generally accepted fact with experienced Spiritualists, that the physical manifestations are usually, but not always, produced by the lower and more material class of spirits, sometimes under the superintendence of the higher spirits. Messages from high spirits very

often have to be transmitted through several connecting links before they reach us, and thus become somewhat changed in character. This is a possible explanation of the difficulty.

Other manifestations through Mr. Home's mediumship will be found upon another page, under the heading, "Spiritual Manifestations at South Norwood."

#### MRS. GUPPY'S MEDIUMSHIP.

SEEING MEDIUMSHIP—FLOWERS BROUGHT TO SEANCES BY SPIRITS UNDER TEST CONDITIONS—BUTTERFLIES, STAR-FISHES, BIRDS, AND SOLID OBJECTS BROUGHT TO CIRCLES BY SPIRITS.

THE readers of Spiritualistic literature are well acquainted with the wonderful manifestations which take place through the mediumship of Mrs. Guppy, late Miss Nicholl. For the last three years, however, little has been published about the spiritual manifestations which take place in her presence, in consequence of the absence from England of Mr. and Mrs. Guppy, who, during that period, have been living in Italy. They both returned to England a few weeks ago, and to them we are indebted for the following particulars.

Miss Ann Nicholl was born in London, of youthful parents, in the year 1838. Her father and mother both died before she was eleven months old, and her grandfather, Mr. Nicholl, sculptor, of Grafton-street, took charge of the little orphan, brought her up, and educated her. Mr. Nicholl was a sculptor of considerable eminence and ability. He designed and executed the statuary which adorns the front of St. George's Hall, Liverpool, the building which during the present week is being used as the meeting place of Section A of the British Association for the Advancement of Science. On the retirement of Flaxman as modeller to the King, and to Messrs. Rundell and Budge, Mr. Flaxman recommended Mr. Nicholl as his successor, and he held the appointment for twenty-five years. While under the care of her grandfather, Miss Nicholl learnt the art of sculpture, and became clever in the use of the hammer and chisel; she likewise learnt electrotyping and photography.

Her first symptoms of mediumship appeared at a time when she and her friends knew nothing about Spiritualism; and it was that particular phase of seeing-mediumship which is very naturally often mistaken by doctors and the general public for a species of mental derangement. When she was about nine years of age, she began to see spirits enter the room in which she was sitting; sometimes she saw them looking in through the windows. They appeared to open and shut doors, or to come through the wood of the door; sometimes they trooped into the room in such numbers that they appeared to fill it, and to occupy every available seat, causing her such terror that she became nearly frantic. These ghostly visitors were dressed both in modern and ancient costumes, and some of them, to use her own words, were "very funny, old-fashioned people." The philosophy of this early stage of seeing mediumship is fully considered in an article printed on page sixty-nine of this journal. In such cases there is reason to believe that the medium is under the control of a single spirit, who acts upon the organs of vision, and that then *what the spirit thinks the medium sees*. At the outset, such mediumship is usually disagreeable. As shown in the article mentioned, by one plan of action it may be utilised and turned into a blessing, and by another, whereby the sensitive is sent to a lunatic asylum to be subjected to horrible psychological influences, real insanity is the necessary result.

By day and by night Miss Nicholl was troubled by her fantastic visitors, who, however, seemed to be friendly and good sort of people. Her grandfather reasoned with her and laughed at her alternately, in the endeavour to make her free herself from the hallucination, and finally he placed her under the care of Dr. Smedley, the superintendent of the baths at Matlock. Neither cold water applications, nor plenty of exercise on foot and horseback in the open air, relieved Miss Nicholl from her visionary friends; but while at the baths she said nothing to others about what she saw, as she did not wish to be considered a witch, or a lady suffering from aberration of intellect.

Although her grandfather sometimes laughed at her visions, a circumstance occurred one night which somewhat startled him. At the time she was seventeen years of age, they lived at No. 1, Gloucester-crescent, Regent's-park, and Dr. Riding, of Euston-square, had been selected by her grandfather as her medical attendant. One night Miss Nicholl and her brother went to the theatre. Mr. Nicholl remained at home alone, reading in the drawing-room. In the course of the evening, when all was quiet, he heard the handle of the door move; he looked up, saw the handle turn, and the door open just wide enough for somebody to come in, but nobody entered; then it shut again. He thought that it was the servant, Mary, but, at the same time, wondered why she opened and shut the door without coming in. Soon afterwards there was a ring at the street-door bell; he wondered that she did not

answer it; a second and third ring followed, so he went down and opened the street-door himself. To his surprise he found that it was Mary who rang the bell. She had a lobster in her hand, and she apologised to him for making him open the door, and for having forgotten to take the latch-key with her, when she went out to fetch the fish. On being questioned, it was found that she had been absent for an hour. Mr. Nicholl, very much startled, told her that somebody had opened and shut the door of the drawing-room only a minute or two before she rang. They then closely searched the house from garret to basement; they found that the back door was locked, and no living thing anywhere in the house, nor a window open. Mr. Nicholl then felt very uncomfortable, and expressed his intention of getting out of the house as soon as possible. From this time he modified his tone considerably when speaking to his granddaughter about her visions.

Although she had been brought up in affluent circumstances, Miss Nicholl resolved for several reasons of a private nature, to perfect herself in photography and painting. She therefore made an arrangement with Mr. and Mrs. Sims, photographers, who resided at Westbourne-grove. A strong friendship sprang up between Mrs. Sims and Miss Nicholl; the former knew something about Spiritualism, and so did Mr. Sims, who, however, had a rooted repugnance to the whole subject. When Mrs. Sims heard about the visions of her pupil, she told her that probably she was a medium, and that she might be able to get manifestations by sitting at a table. She accordingly made one of a circle which was formed, and very loud raps were obtained: she would not believe that she had anything to do with the production of the said raps, but found that when she left the table they ceased, and when she returned to it, they began once more. This first sitting took place about six years ago, and from that hour the visions which had troubled her for so long previously, almost ceased.

A month or two after this, Miss Nicholl attended a dark *séance* at the house of Mr. Alfred R. Wallace, F.L.S. The shutters of the room did not fit closely, so admitted a little diffused light from the gas-lamps in the street outside. There, for the first time, flowers were brought into the room through her mediumship, by the spirits, and showered upon the persons present. They were earthly flowers, fresh, and covered with dew. At this *séance*, there being some stray light in the room, they were seen falling. This *séance* took place on the 14th December, 1866, and Mr. Wallace, in an account he published about it in the *Spiritual Magazine* of February, 1867, said:—"Obtaining a light, we were all thunderstruck to see the table half covered with flowers and fern leaves, all fresh, cold, and damp with dew, as if they had that moment been brought out of the night air. They were the ordinary winter flowers, which are cultivated in hot houses for table decoration, the stems apparently cut off as if for a bouquet. They consisted of fifteen chrysanthemums, six variegated anemones, four tulips, five orange-berried solanums, six ferns of two sorts, one *Auricula Sinensis* with nine flowers, thirty-seven stalks in all." The witnesses present were Miss Nicholl; Mrs. Sims, 76½, Westbourne-grove, W.; Mr. H. T. Humphreys, 1, Clifford's Inn, E.C.; Dr. Wilmshurst, 22, Priory-road, Kilburn, W.; Mr. J. Marshman, 11, Gloucester-crescent, N.W.; Mrs. Marshman; and Mr. A. R. Wallace, 9, St. Mark's-crescent, N.W.

This is the chief feature of Mrs. Guppy's mediumship—namely, that at dark *séances* fresh flowers, fruits, and other things, are showered, sometimes in great profusion upon those present, under test conditions, the medium's hands being held by those present, and the room thoroughly searched beforehand. Also, as we shall hereafter see, more strenuous conditions have been complied with by her with much good temper. Miss Nicholl met Mrs. M. Gregory, of Green-street, London, who is also a medium and lady of distinguished family, in Paris, and it was found that when these two ladies sat together for manifestations, that darkness was not necessary; the flowers would fall upon them in broad daylight, and sometimes whilst walking in the open air. The flowers fell softly like snow, and first became visible to the eye just as snow-flakes do. Although they thus fell in daylight, they were produced in much greater quantities at dark *séances*.

Shortly after her mediumship began to attract public attention, Miss Nicholl went to the Mesmeric Infirmary, and qualified herself as a lady operator. She worked very hard at her duties in connection with the establishment, and was highly successful in curing the diseases of many of the lady patients. Her evenings were usually devoted to spiritual *séances*, and at this time her grandfather resided near Hampton Court.

Some of the most remarkable manifestations witnessed in the early days of her mediumship, are on record in the *Spiritual Magazine*. In the number for June, 1867, is an account of a dark *séance* with Miss Nicholl, at the house of Mrs. Macdougall Gregory,

21, Green-street, Grosvenor-square. The reporter says:—

"The company having assembled around a table, the room was darkened, and shortly afterwards numerous flowers fell upon the table and floor, and on the heads, shoulders, and in the caps of those sitting around the table. Upon a light being procured, these flowers were found to consist of various exotics, all perfectly fresh and apparently covered with dew. The flowers having been collected, the candle was extinguished, and the candle and candlestick were placed in my charge. Shortly after the candle was taken from the stick, and disappeared, whilst violent movements of the table continued. Soon after something heavy was suddenly deposited on the table, and before we could inquire what it was, a musical box commenced playing, the box being the article which we heard placed upon the table. Miss Nicholl exclaimed that it was her box, and that she had left it on her table that afternoon at Hampton Court. Several raps on the table indicated that this statement was agreed to; and in answer to questions it was intimated in like manner that the box had been brought from Hampton Court. As suddenly as the box commenced its tune, and arrived amongst us, just as suddenly did it disappear, and by raps it was intimated that it had been reconveyed home. A heavy Bible, which was at the far end of the room, was next brought instantly and dropped on the table, this Bible having been some yards from the nearest sitter."

In the same number of the *Spiritual Magazine* is a letter by Mr. S. C. Hall, F.S.A., editor of the *Art Journal*, who writes that a few weeks previously Miss Nicholl came from Hampton Court to a dark *séance* at his house, 8, Essex Villas, Kensington. Directly she arrived, Mrs. Hall and her friend, Mrs. Senior, took Miss Nicholl into her dressing-room, and with her consent "examined minutely every portion of her dress. They found no leaves or flowers, nothing that could in the slightest degree insinuate deception." Afterwards they had a *séance*, and, to quote the words of Mr. Hall, "a large number (exceeding twenty) of natural flowers, cowslips, heartsease, and violets chiefly, were suddenly thrown upon the table round which we were seated, among them being two somewhat large branches of apple blossom. They were fresh as if just gathered, as were also the cowslips, a flower that easily droops."

In the same number of the *Spiritual Magazine* (June, 1867) is an article by Mr. Alfred R. Wallace, the naturalist, and the co-worker with Darwin. In the course of the article Mr. Wallace says:—

"My friend, Mr. Smith, who was a perfect stranger to all the rest of the party, sat next the medium and held both her hands, when her chair was drawn away from under her, and she was left standing. About a minute afterwards I heard a slight sound, about as much as would be caused by placing a wine-glass on the table, accompanied by a movement of the glass chandelier overhead, and an exclamation from Miss Nicholl. I saw something dark close in front of me, and putting out my hand felt a chair and a lady's dress, and on procuring a light Miss Nicholl was found seated upon the top of the table, with her head just touching the chandelier. The table at which we sat was an ordinary round one, with a centre pillar and tripod feet. Miss Nicholl is tall, stout, and very heavy. There were ten persons sitting round the table as closely as possible. Mr. Smith, who held Miss Nicholl's hands, declared that she simply slid away from him; and the next instant was found seated on her chair in the middle of the table, near which there was no other unoccupied chair; she was seated under the glass chandelier, where there was just room for her head, and yet this had been effected instantaneously and noiselessly! If any sceptics read the *Spiritual Magazine*, I beg of them to offer some explanation of this phenomenon. I pledge my word for the reality of the facts. . . . This remarkable phenomenon has now occurred to Miss Nicholl some half dozen times, in different houses in London, and there must be at least twenty persons of the highest respectability who can testify to the facts."

Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, was once at a *séance* with Miss Nicholl, at the house of Mr. John Tawse, 24, Arundel-gardens, Bayswater, and, as usual, flowers were brought. Mr. Coleman says:—

"There was a bright damask rose, with a profusion of green leaves, the petals being secured by a fine wire artistically entwined around them, as if a skilful florist had arranged it, to prevent the leaves from falling; two azaleas, a white hyacinth, some maiden hair fern, &c. The stems of the flowers appeared to have been broken, not cut off. There were no flowers of any kind in the house previously, and Mr. Tawse was not aware of any conservatory in the neighbourhood, from which they could have been taken. I jocularly suggested that Miss Nicholl had, perhaps, brought them in her pocket, when Mrs. Tawse said she could answer for that, for it so happened that her children had been playing with Miss Nicholl, and had, more than once during the afternoon, filled and emptied her pocket with their toys; and Miss Nicholl good-naturedly at once turned out the contents of her pockets for our complete satisfaction upon the table, and there was not the slightest trace of a flower or a leaf to be seen, as there must have been from the fragile azaleas, the leaves of which fell off as we handled them."

In an article by Mr. Coleman, published in *The Spiritual Magazine* for August, 1867, accounts are given of several *séances* with Miss Nicholl, and among the witnesses present were several well-known Spiritualists. At one of the *séances* held at the house of Miss Georgiana Houghton, 20, Delamere-crescent, Paddington, the proceedings commenced with prayer, according to Miss Houghton's invariable custom. The invisibles, by raps, asked for wine and a glass. These were placed on the table, the room was darkened; the sitters then heard the wine poured from the decanter; a light was struck, and the glass full of wine was found on the centre of the table, with pieces of bread arranged round it. There had been no bread in the

room previously. Miss Houghton was then impressed to repeat the sacramental service of the Church of England, to divide out the bread and wine, and to admonish Miss Nicholl that she had not yet realised the full sacredness of her mission—that she ought not to omit to open every *séance*, where she was the presiding medium, with prayer. In the same number of *The Spiritual Magazine* is an account of how a live dove was brought by the spirits at one of Miss Nicholl's *séances*; also how a very curious flower was brought, among others, at one of the sittings. "It appeared to resemble a rose and camellia combined, the leaves being of an irregular or wavy form, cut at the edges something like a holly, as soft as velvet to the touch. One of the leaves grew altogether out of the calyx of the flower. It was unmistakably a flower of super-ordinary character. They were then desired to darken the room again, and in an instant the whole of the flowers were swept away again by the invisibles, leaving not a vestige to be found anywhere in the room." At another *séance*, at which Mr. A. R. Wallace, Mr. and Mrs. C. Pearson, Mrs. C. Berry, Mrs. Reeves, Major F. Geffcock, Mrs. F. Geffcock, and Mr. J. H. Gledstones, were present, two showers of fresh flowers came, with a very fine water-lily among them. Mr. Coleman records another *séance* at which several double hollyhocks full blown were brought. "I wish," said one gentleman, "you would bring us a long stalk of them." As soon as the room was darkened again, his wish was responded to, for two stalks about a foot-and-a-half long were thrown upon the table. Sometimes, at Miss Nicholl's *séances*, fruits are brought in profusion.

At another *séance* held at a house in Marlborough-street, at which Miss Nicholl was the medium, the table and the dresses of the ladies were found, when a light was struck, to be ornamented with live butterflies—perhaps thirty or forty in all. They appeared to be asleep, and were quite quiet. Mrs. C. Berry was present at this *séance*. Live insects and grubs have sometimes been found on the leaves of the flowers produced at Mrs. Guppy's *séances*; on one occasion a caterpillar was found eating quietly a hole in a leaf, apparently in no way decomposed by its travels under spirit control.

On the 10th of December, 1867, Miss Nicholl was married to Mr. S. Guppy, of London, and shortly afterwards they went abroad, and have been living on the Continent for the last two-and-a-half years. Mrs. Guppy's mediumship was a subject of much interest to many of the more cultured residents in Naples and Florence, in which places several *séances* of a remarkable character were held. Some marvellous manifestations through Mrs. Guppy's mediumship have also been witnessed in Paris.

About a year and three-quarters ago, at a dark *séance* held at the house of Mrs. Puget, Paris, at which *séance* Madame Val d'Or, of Paris, was present, the latter lady said, "It is impossible for me to believe this kind of thing. I should like Mr. Guppy to go away from the table, while I hold the hands of Mrs. Guppy." This was willingly consented to, and showers of fresh flowers fell afterwards, just the same as before. About the same time, at another sitting in the house of Mrs. Puget, in Paris, Madame Val d'Or was present, and said, "If I could only see something in the light, I should be satisfied." Mrs. Guppy remarked that "tests of these kinds usually happen at unexpected times, and not when most desired." She had scarcely finished speaking, when, in the full light of four candles, a chair glided along the floor of the saloon, a distance of four or five yards, and stopped close to Madame Val d'Or. Madame, who was very much startled, raised the chair, and examined it for strings or machinery. She found none, and put the chair down again, when it at once glided back to its former place.

In Naples some very good *séances* took place at the palace of the celebrated Duchess d'Arpino. One evening the Princess L'Aquila and the Countess Castellana were also present. The Countess Castellana said she could not believe in the manifestations unless she were certain that Mrs. Guppy had nothing concealed about her. Mrs. Guppy insisted on taking off her own clothes and putting on a dressing-gown of the Duchess's. This she did in the presence of the Duchess, Countess, and Princess, who themselves robed her in the dressing-gown, and then threw a shawl over her shoulders to keep her warm. She then held the *séance* in a room she had not sat in before, when a shower of flowers, as usual in her *séances*, took place. Mr. Guppy was not present at this *séance*.

On one occasion she held a sitting with Mr. Augustus Trollope and his wife at Florence. Mr. Trollope held Mrs. Guppy's hands, yet his hands and arms, and those of Mrs. Guppy, were quite buried in fresh flowers soon after the light was extinguished.

On another occasion, Lady Augustus Paget asked permission to be present at one of Mrs. Guppy's *séances* at Naples, and to bring a friend with her. She brought the Countess Moltke, a relative of General

Moltke, the present commander of the Prussian army. Mrs. Guppy was indisposed, and nothing very remarkable took place at the first *séance*. However, a few days later they had another. Mrs. Guppy's hands were held by the ladies, yet the spirits brought flowers in profusion; the sitters were touched by invisible hands, and noises were heard in the room, so loud that they frightened the whole party.

At Florence, there is a society for the investigation of Spiritual phenomena; its members consist chiefly of nobles, and it is called the Florence Spiritual Society. At one of the *séances* held in the winter months, it was found to be too cold to sit in the room ordinarily used for the purpose, as there was no fire in it, so the party adjourned to one of the private rooms of the secretary, at the top of the house. There was a large fire in the room, which was covered over before the *séance* began, to exclude light, and all the ladies present were furnished with foot-warmers. Flowers were brought as usual; but suddenly a noise was heard as if the chandelier had fallen down, a light was struck, and a thick block of ice, of about a square foot in size, was found upon the table.

Some wonderful manifestations through Mrs. Guppy's mediumship were also witnessed at *séances* held with the Princess Marguerite, at Naples. Fruit and flowers were brought as usual; but one evening, the Princess remarked that she should like to receive from the spirits some specimens of the Italian cactus, a prickly plant having the most unpleasant effects upon the hands of those who venture to touch it. Soon after the wish was expressed, twenty or thirty of those plants were found upon the table. They were removed with the tongs, because, if the spines of the plants enter the hands, they have to be removed by means of tweezers, and cause much irritation and pain. Stinging nettles have also been brought in like manner at Mrs. Guppy's *séances*. On another occasion, at a *séance* held at the house of the Duchess d'Arpino, a number of white flowers were brought by the spirits; the smell of these flowers was very unpleasant, the odour from them being so repulsive that one lady present vomited. Before the sitting began, there was no trace of any smell of the kind in the room. Among the witnesses present at this *séance* were the Duchess d'Arpino, Lady Hamilton, Princess L'Aquila, Countess Castellana, Lord Jocelyn, and Mr. Locke. The flowers, which were brought in great quantities, were put in the fire as quickly as possible. One evening, at another *séance*, the Duchess d'Arpino expressed a wish that the spirits would bring some sea sand. Soon afterwards sea-water and wet sand were splashed over those present, and when a light was struck, some live star-fishes were found upon the table. The sea was not much more than a hundred yards from the house.

On one occasion Mr. H. W. Longfellow, the American poet, called upon Mrs. Guppy at Naples; he said that he had been at many *séances*, but had not seen anything entirely satisfactory, and that he should like to have a sitting with her. His request was complied with; he held both her hands, and while he did so several orange-boughs were brought by unseen agency. The poet said that he considered the manifestation to be one of the most conclusive he had ever witnessed. Mrs. Guppy gave several *séances* to the Neapolitan Princess Royal, and received some very interesting remembrances from the Royal Family.

Where do the flowers come from? In the majority of cases it is not known where they are gathered, but in some few instances Mr. and Mrs. Guppy have evidence that they were gathered in gardens varying in distance from the place of meeting from a few yards to several miles. In many kinds of spiritual manifestations, distance seems to be no more impediment to the action of the spirits than a thick copper wire to the passage of electricity.

The present address of Mr. and Mrs. Guppy is, 131, Holloway-road, London, N.

MR. MORSE'S MEDIUMSHIP.—Mr. J. J. Morse, the well-known trance-medium, is open to receive engagements to lecture in the trance state in the provinces and elsewhere, and all communications should be addressed to him at 15, Southampton-row, Holborn, London, W.C. While under spirit influence, the probability is that an address would be delivered first, and questions upon it put by persons in the audience be answered afterwards. We have seen much of Mr. Morse's mediumship, and think that the best conditions for good control are that he should arrive at the place where the lecture is to be delivered a day in advance, and on no account sit in private for manifestations, so that he may be in full strength when addressing the public audience. Another favourable condition is to have nobody on the platform but the chairman, and he seated as far as possible from the medium, that there may be no conflicting influences within a couple of yards of the entranced speaker. His Friday evening public *séances* are still held regularly at eight o'clock at 15, Southampton-row. They are well attended, and usually by thoughtful people. It is a wonderful thing to outsiders, who attend two or three times to get a fair idea of the average character of these *séances*, to hear the youthful speaker, who has had little education, clearly and intelligently answer questions put by the listeners about the conservation of energy, the nature of matter and force, the origin of evil, life in spirit-land, and other subjects, which occupy the attention of the keenest philosophical intellects of the day.

## ECCLESIASTICAL OPINIONS OF SPIRITUALISM.

ON Wednesday evening, August 31st, an address was given by the Rev. Flavel Cook, Vicar of Liskeard, Cornwall, on "Spiritualism," at the Wood-street schoolroom, Kingston-on-Thames. There was a large attendance, and about ninety per cent. of the listeners present were ladies.

The Rev. A. Williams, M.A., Vicar of Kingston, opened the meeting with prayer, after which he said that they had assembled to consider a very important subject. A minister is bound by his ordination vows to drive away erroneous views from his parish and people. He was sure that there was something very contrary to Scripture going on in his parish, and it only required investigation to show that Spiritualism was thoroughly wrong, unscriptural, and wicked. They might ask why he did not give an address on the subject himself, instead of leaving the work to be done by a brother minister from Cornwall. The reason was that he had many duties to perform, and had not had time to turn his attention in this particular direction, but he intended before long to go into the subject privately. He had not yet read up the subject sufficiently to be able to give a public address. He was, therefore, very pleased to have his hands strengthened by Mr. Cook. If there were any present who were favourably disposed towards Spiritualism, he hoped that they would give a fair and candid hearing to what would be said. He wanted no favour, and he was sure that all who sincerely desired the truth, as it is in Jesus, would not miss the way to Heaven. He trusted that when his hearers went home, they would retail the arguments of the lecturer to their friends, for if they each had a knot of say six listeners on the morrow, it would much increase the influence of the lecture. He hoped that they would use their tongues to some effect, to retail on the morrow what they heard that night.

The Rev. F. Cook said that in the interests of truth he must state that being at a distance from his books, stock, and materials, he was rather at a disadvantage in delivering the lecture, and he entered upon his work that evening with a sense of its importance and his own responsibility to Him who searches all hearts. Spiritualism was a subject which he had studied for some years, and he thought that it had a claim upon the attention of every thinking man, for it has a very close connection with all the ordinary duties and relationships of life, and with our duty to God and Christ. He said that many terms, such as electricity, magnetism, biology, clairvoyance, mesmerism, are jumbled together in a very strange fashion in connection with Spiritualism, still there might be a bond of union, as yet hidden, joining all these things together—he did not know how this might be. He had no sympathy with the common way of dealing with Spiritualism, that of calling it "all humbug." He had inquired into the subject, and held no such opinion himself, and he did not think that it was right for scientific men to throw it aside as humbug. If a man had never seen or heard of a magnet, and was told that it would cause a piece of iron to disobey the law of gravitation, he would say—"It is not true, for it is not natural," but when he became practically acquainted with the power of the magnet, he would see that there was something in nature which he did not know before. Science, however, does not recognise Spiritualism, and Spiritualism makes curious evasions when asked to give scientific tests. Some of the things attributed to Spiritualism are due to nervous energy; some of the phenomena are produced by impostors and humbugs, who reap a rich harvest, others are due to self-deception; but clearing away all these, there remains something which is not nervous energy, which is not imposture, and which is not self-deception. This "something" may be called Spiritualism. Suppose a man from some out-of-the-way part of the world asked "What is Spiritualism?" Spiritualists would say that it is a professed communication between persons in this life and others who have departed out of this life. The enquirer, from the backwoods of Australia might next ask, "What is the object of this communication? Do the spirits come unsought, unbidden? Do they come from the Father of all flesh? Are these spirits sought after? Is there a first step taken? Do we unbidden take a first step on our part to open communication with them?" The theory is not that God the Father commissions these spirits to seek and impart to us His messages; it is the practice to seek these departed ones, the spirits of the dead, and to ask them for information. At this point, then, we approach a subject where man requires higher knowledge than his own; we approach a border line where the child of earth should be governed by Him who is wiser than he, we should then go with all reverence to the Supreme Spirit. ("Hear, hear," from Mr. Churchwarden Walter.) At this point, then, it was their duty to turn to the sacred page. He did not say that ghosts and spirits were fictions; for Spiritualists say that professing Christians have become so material that they do not believe in anything beyond flesh. For his own part he believed that the scene witnessed by Saul and the Witch of Endor was due neither to ventriloquism nor sleight of hand. Turning to the sacred page, they would find the following words, in the 18th chapter of Deuteronomy, beginning at the 9th verse:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee."

Again in the 20th Leviticus, verse 27th, it is written:—

"A man also, or woman, that hath a familiar spirit, or that is a wizard shall surely be put to death: they shall stone them with stones; their blood shall be upon them."

And again, in the 28th chapter of the first book of Samuel, verse 8, Saul says to the Witch of Endor:—

"I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee."

He wished to call the attention of his hearers to the word "familiar spirit," for if the word in the original Hebrew had been literally translated, it would have been "bottle," "belly," or "hollow vessel." The theory of the Spiritualists is that the medium is, for the time being, a hollow vessel, in which, for a short time, the communicating spirit thinks and acts. Therefore, Saul might have said—"Divine to me now, I pray thee, by the medium!" The other quotations also might read—"The medium shall be put to death!" Truly it was a strange doctrine, that of putting people to death, it was not his own, but the command of God. Then, again, if the word translated "necromancer," had been literally translated from the Hebrew, it would have been "a seeker unto the dead." God says, in Deuteronomy, "there shall be none among you who is a seeker unto the dead." Why should God so forbid

seeking for the dead? It is a difficult thing to explain the ways of God, who denied improper knowledge to man. There was in Eden a certain knowledge which God would not allow unto man, and it is not a little remarkable that the word printed as "wizard," if literally translated from the Hebrew, means "knowing one." God forbids knowledge which He does not think man, in his present state, is fit to receive. ("Hear, hear," from Mr. Churchwarden Walter.) Spiritual manifestations are the work of the devil. Spiritualism claims to be "progressive,"—yes, it is "progressive backwards," to heathenism and darkness. (Applause.) It boasts of its power and liberty, and how it can fling away all creeds and dogmas. He found there was a demoniac once who had similar liberty, and who took up his abode among the tombs until Christ made him free. To be just, he ought to say a little on the other side, for there are those who say that Spiritualism is not opposed to religion, and that it has saved many who believed in neither God nor devil; in fact, he knew one very remarkable instance of this himself, and was willing to admit that there might be some thousands of cases besides. But here he wished to put his hearers, especially young persons, upon their guard against a very slippery fallacy. This philosophy of Spiritualism he believed to be to a certain extent true, but in the truth of it lies its falsity; although the phenomena of Spiritualism might be true, it does not follow that what Spiritualism teaches is true. There is a devil, yet it does not follow that the devil speaks truth. In the Bible, there are texts in favour of communion with good spirits, but these were "angels," not "dead men," ("Hear, hear," from Mr. Churchwarden Walter), and it cannot be said that any human being will ever become an angel, unless they went back to the old meaning of the word "angel," namely, "messenger." Spiritualists say that spiritual communications were made to the prophets. "Yes, but by whom? By dead men?" He did not find that any of the prophets ever sought the spirits of dead men, for there was not a single prophet from Moses to Malachi who would have dared to do such a thing, with the curse of God hanging over him. Spiritualists say: "The spirits teach good things." Yes, the devils believe God and tremble. He wished to call attention to the fact that Spiritualism, in its own writings, acknowledges that the spirits contradict each other in their statements about Livingstone's fate, and that they contradict each other on other subjects; also that one of the spirits who recently lectured through a trance-medium, taught that there is no devil, which teaching is in direct opposition to the Word of God. The Divine record tells how in the latter days there shall be signs and wonders which shall deceive even the elect. (Loud applause.) He trusted, therefore, that they would say to Spiritualism—"Thou art a child of darkness! Get thee behind me, Satan!" (Applause.) "Satan shall have power to deceive men," says Revelations. There are those who have been into Spiritualism, and found out the evil of it; it is a most terrible thing for the nervous system, and has caused several young persons to suffer life-long misery. "But," it might be said, "spirits should be beautiful as the stars; why should we not be near them?" God knew that it was not needful for man; and although there are stars in the heavens, he remembered that there are dark spots also, even upon the sun. There is a certain fascination about Spiritualism, which grows upon a man, very much like a vicious indulgence in opium-eating; it also causes people to neglect present duties, in searching after the spirits of the dead. If Spiritualism had been needful, God would have given it to us. The best defence of Spiritualism is, that there are times when even coarse and carnal men long for something beyond earth, for some closer communion with the world above, but God has denied that satisfaction.\* Jesus, it is true, once spoke to the spirits of dead men, when he talked with Moses and Elias, but then it was an instance of the Lord and Master speaking to His servants. ("Hear, hear," from Mr. Churchwarden Walter). It is remarkable that in Spiritualism so much is done by boys, girls, and unlettered persons; it is strange that there is such a suspicious lot of darkness; the spirits object to daylight; there is so much which can only be done in the dark. (Applause.) Once, when a proposal was made to lock up some things in a box, and let the spirits get them out, the challenge was not accepted. Our Lord's miracles were always done in the light. St. John says that men should "Try the spirits," and see whether they acknowledge the Lord Jesus. In Spiritualism there are terrible powers of influencing others by will, and many bad men there are who would give a thousand pounds for the power of "bewilling" others, to get them under their control. (Applause.) And then what a horrible thing it is, for a man to make himself a "hollow bottle"—a mixture of himself and somebody else—which is an abomination to God and degradation to man. (Applause.) In making these remarks he sought no popularity, and he came to the meeting, in a measure, unprepared. He urged them not to return to the abominations of the Canaanites, for in time they would be among angels in glory, singing praises to God and to the Lamb.

Mr. CHARLES WALTER, of Kingston, solicitor, said that the lecture was the result of much research and thoughtful care, brought to bear upon a subject which he and many others had little considered. The believer is always hedged about by the truth of God, and further he dare not go. Spiritualism is the agency of the Devil, and he was much struck by the calm and temperate way in which the lecturer had spoken upon a subject which springs from the source of all the evil plaguing the earth at the present time. The Devil has a host of evil spirits, doing his will, and attempting in every way to undermine the Word of God. There is something in the Bible about the ministry of angels, but nothing about the ministry of departed spirits, and it is the presence of the Holy Spirit of God which alone rejoices the heart of the believer. He was glad that they had received such an antidote to the words of those who are propagating the dangerous views of Spiritualism, and he trusted that those views would be tested by the Word of God. Are not those who teach Spiritualism doing the Devil's work? Are they not sowing tares among the wheat, and leading men away from Christ, and Revelation, and God, into infidelity? It was a system of delusion, and he trusted that they might all be preserved from its influence. He had much pleasure in moving a vote of thanks to the lecturer.

The Ven. Archdeacon HOLBERTON, M.A., Vicar of Norbiton, Surrey, said that the lecturer had dealt most fairly with his subject; he had shown no asperity and no ill-feeling, such as could possibly offend those who held contrary opinions. If such opponents would only be impartial, and not put aside the Word of God, they would go away and repent of their errors. He sincerely desired that they might see their mistake. He hoped that all present were holding to the Word of God, for at the present day men are living in the midst of all sorts of

error, which must, however, be tried by God's Word. He would close his remarks by seconding the vote of thanks.

The Rev. A. WILLIAMS put the vote to the meeting, and declared it to be carried unanimously. He then announced that on the following Friday-week Mr. Cook would lecture on "The Infidelity of the Age." The lecture was intended for men only, so he would be debarred the pleasure of seeing the large attendance of ladies present that evening.

The Rev. F. COOK, in returning thanks, said that he was glad that all which he had said had been taken in such a good spirit, as he knew that there were some present who did not agree with him in his opinions.

The proceedings then closed with the singing of the Doxology. An article, replying to the assertions of the speakers at this meeting, will be found on page 103.

## SPIRITUAL MANIFESTATIONS AT NORWOOD.

MR. JOHN JONES, of Enmore-park, South Norwood, has favoured us with the following record, written by his daughter, Miss Alice Jones, of spiritual manifestations through Mr. Home's mediumship:—

"Yesterday (3rd July, 1870), we had, at home, a very interesting *séance*. There were present—Mr. Home, Mr. Jencken, Mr. Ford, Papa, Mrs. Hennings, Grandma, my sisters Emily and Edith, and I. We had the sitting because it was the anniversary of the 'passing away' of Mr. Home's wife, Sacha. Edith made a beautiful wreath of flowers, and it was placed on the centre of the loo table we were sitting at. Papa also had gathered a basket of evergreens and flowers from the garden, and placed it at his feet. He sat opposite Mr. Home.

"The manifestations commenced in the usual manner—the table vibrating, a cold current passing over the hands and feet, and raps. Dear Sacha made herself known to us by her gentle tapping on the table, and touching us. She then commenced to take the flowers from the basket at Papa's feet, and beginning with Edith, said to her by the sounds, as an evergreen was put into her hand by the spirit: 'This is like my love—everlasting.' At Edith's request, Sacha touched her again, and shook hands. We all had a flower given to us. To Emily was given from under the table a fern, with the message, 'Take this and plant it;' we found that there was a root attached to it. Mrs. Henning had with her flower the message—'You are dear Dan's friend;' Mr. Jencken—'This is for your darling mother;' Grandmamma—'For the two absent boys' (Arthur and Rupert). I also received a flower, and felt the spirit's hand. Shortly after, the spirit touched Papa on his knee; he put his hand down, and the basket, with flower-glass inside, was suspended in the air, and placed in his hand, with the message tapped out: 'Thanks!'

"Mr. Home now took Papa's accordion by the valve end, suspended with the keys close to the carpet. The spirit began to play on it very beautifully; and some one remarking that 'to-day was Sacha's spiritual birthday,' she replied, that she would play the 'Birth' for us, and certainly it was wonderfully given. It seemed to represent the agitation at the period of the separation of her spirit from the body; then the calm, when free; and then the joy when she recognised her spirit friends. Next was played, 'Should Auld Acquaintance be Forgot,' followed by 'Home, Sweet Home'—the last air being played by two spirits, as we could distinctly distinguish four hands, and heard the air and seconds. The instrument was then placed on the floor, where it played—no one touching.

"There was a very singular phenomenon with the wreath. After all the flowers had been given away, Mr. Home was influenced to make two or three mesmeric passes over the wreath on the centre of the table. Shortly after the wreath began to move along the table, which was five feet wide; it then passed over the back of his hands, which were resting on the table, ascended in the air in front of him till it was on a level with his face, which was seen through the wreath; he then rose on his feet, the wreath continuing to ascend till it floated over and rested on his head. The wreath then became illuminated—first the front, then the back, then the sides, showing up the roses, and other flowers, in full relief. The luminosity then appeared on his face and the middle of his body. He appeared as if he were floating off the ground, but I could not see his feet. Grandma had a wreath of convolvulus tendrils made and floated on to her head by our spirit friends, and during the sitting it was taken off by them and carried to the vacant chair beside Papa. When the sitting was over, the two tendrils of the wreath were found entwined round one of Mamma's chains and gold medal, that Papa had placed on the vacant chair, with our family-group photograph, taken when we were children; thus explaining a message previously given, which we had not understood; 'It was Mamma and Marion (my spirit mother and sister) who plaited it, and the boys (my spirit brothers, Edmund and Walter) tied the knot. We are so glad to have done it for you.' At the wish of our spirit relatives the sitting closed. We then sang most heartily:—

"Praise God from whom all blessings flow;  
Praise Him all creatures here below."

I have thus briefly narrated some of the phenomena we witnessed on Sabbath evening. ALICE JONES, "Enmore-park."

DR. NEWTON intends to leave London in five days' time. He has relinquished his intention of travelling on the Continent and in the East, and will stop a short time in Liverpool before his departure for the United States.

SPIRITUALISM IN DALSTON.—This evening, at seven o'clock, a preliminary meeting will be held, at the house of Mr. Thomas Blyton, 74, Navarino-road, Dalston, E., to organise a local Spiritual Society. All Spiritualists residing in the neighbourhood of Dalston and Kingsland are earnestly invited to attend.

DR. NEWTON paid a second visit to Northampton on Sunday, September 4th, and cured several people of diseases and infirmities of many years standing. Sir Charles Isham wrote to one of the Northampton papers a few days before Dr. Newton's arrival, urging the people to give him a fair hearing. He was very well received.

DR. NEWTON IN MAIDSTONE.—In our last, Mr. T. Grant, of Shirley House, Maidstone, told how Dr. Newton treated about 180 patients at a public healing in Maidstone, being at the rate of one to a minute. Mr. Grant and his friends have investigated 135 cases. Of these patients seventy-seven were not at all benefited, thirty-three received slight or transient relief, and there were twenty-five cases in which cures were either fully or partially effected. Nine of these cures were printed in the last number of *The Spiritualist*, with the full names and addresses of the patients. The other sixteen successful cases will be found in *The Medium* of September 9th.

\* Has he?—Ed.

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. F. 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. F. 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 views 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 crochets 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. F. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's-churchyard, 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 printed on the preceding Saturday, and published on the following Monday.

The Spiritualist.

THURSDAY, SEPTEMBER 15, 1870.

FAITH IN THE SPIRITS.

AMONG Spiritualists are many who place entire faith in the spirits, seeking their advice in all matters appertaining either to this world or the next, and implicitly following the instructions given. Others there are, who apply their reasoning faculties to the advice given by their invisible friends, and accept or reject it, as their judgment dictates.

There are strong reasons tending to prove the latter course of action to be the most reasonable. When one mind subjects its will to another mind, either in or out of the body, the person governed has injudiciously sacrificed more or less of his independence and individuality to another who has no right to accept the proffered control. Assuming the controlling spirit to have more wisdom than the person governed, so that the latter is protected from making mistakes in life by the ruling intelligence, it would be better for him that he made those mistakes on his own responsibility, and took the consequences: thereby by hard experience, he would gain the most valuable kind of all knowledge, so as to strengthen his own mental powers and individuality of character, this course being far preferable to that of living as an instrument in the hands of another.

Although there are good spirits out of the body, as well as in the body, who love to control others weaker than themselves, and who, apparently, benefit their weaker brethren by so doing, the benefit is not real, because the persons aided are placed under an obligation, and those mental faculties which would enable them to govern themselves aright are not developed. Probably, no very high intelligence would accept the absolute control of any lower intelligence, on the ground that the former have no right whatever to accept such a position, or to take away any part of that birthright of every living human being, namely, "individuality." Nevertheless, this control over others is largely exercised by great and good men connected with the legislature, the press, the pulpit, and the platform; they say in effect, "My teachings are good; follow me implicitly." A higher intelligence still would say, "Follow no living man; in all things act upon your own judgment as to what is right, preserve your own individuality, and gain knowledge by personal experience."

Had men always acted upon these principles, the various orders of priestcraft which now afflict the world would never have had an existence, nor would crafty politicians, as well as intelligent despots, have been able to bend thousands of negative minds to serve their selfish private interests.

If then it be false in principle, to permit the continuous control of good and high spirits, embodied or disembodied, how much worse must it be to be governed by those of a lower order? There are people, more especially religious enthusiasts, who think it a highly creditable thing to believe the largest possible quantity of improbabilities on the smallest possible amount of evidence. In fact, some of these do not seek for evidence at all, but accept everything upon "authority." How such persons are duped by spirits in the body, whom they can see and know something about, is a matter of everyday observation; how much more then are they liable to be duped by low spirits out of the body, who cannot ordinarily be seen? There is more chance of escaping from the wiles of a oily-tongued lawyer, if you can see the man while he gives his advice, than there is when he has parted with body, and does not exhibit his tell-tale features to the person whose actions he seeks to guide.

What merit is there in placing absolute "faith" in external intelligences? If a man lend five pounds to the first stranger he meets who tells a plausible tale, and the property be seen no more by its owner, ought the lender to be commended for the beautiful example he has given of "faith?" Rather let him be told that he should use the judgment and the intellectual faculties given to him by the Almighty, and not do unwise things.

Probably, the best way to deal with the advice of disembodied spirits is to receive it in exactly the same way as the advice given by spirits in the flesh. When the character of the advisor is fully known, and when his friendship and truthfulness have been tested by time, then consider the advice to be of value, and worth weighing. In no case, however, should it be acted upon in opposition to the judgment of the recipient.

In those cases of temporary control, so often seen in spiritual mediumship, the medium should consider what use his mediumship is to the world; how much good it is doing; and whether it is equal in practical value to other forms of the same gift. If he then see that his mediumship is of very little use, he should refuse to exercise it, or he should seek for a better form of the same gift. The days are close upon us when the value of every man, woman, and thing, will be measured by their use, and their expense to the community as compared with their use.

FAREWELL MEETING TO DR. NEWTON.

ON Tuesday evening, August 30th, a meeting was held in the Cambridge Hall, Newman-street, Oxford-street, to bid farewell to Dr. Newton. Although a very short notice had been given of the meeting, there was a very large attendance. Mr. LUXMOORE, who was unanimously voted into the chair, said that he had been absent from England for some time, and was glad to find on his return that Dr. Newton's doings were not such as had been reported in the newspapers.

Mr. BURNS announced, amid loud applause, that Dr. Newton had that morning decided to remain in London instead of Liverpool during the few weeks he had yet to remain in England, therefore he would not leave town quite so soon as expected when the meeting was convened.

Mr. T. SHORTER, of *The Spiritual Magazine*, in moving the first resolution, to the effect "that this meeting expresses sympathy with Dr. Newton's mission, and wishes him 'God speed' in his work," said that the newspapers had done worse than suppress facts about Dr. Newton, for they had told what was not true. A list of more than a hundred cases of cure by Dr. Newton, with the full names and addresses of those relieved, had been printed in *The Spiritualist*,\* so that the daily papers could have made inquiries if they wished to investigate. As those present knew how much untruth they had told, it was a good practical lesson not to trust the newspapers in what they said upon other subjects.

Mr. JOHN JONES said that he personally was a Trinitarian, whilst Dr. Newton was not, so on theological points, it was clear, they were utterly at variance, but they met on one common ground—that of being Spiritualists. A few days before the meeting, he chanced to be at the Sportsman's Hotel, Carnarvon, where he read aloud out of a newspaper an article about Dr. Newton, in order to provoke discussion. Some of those present thought Dr. Newton a great humbug, others, that he really possessed some healing powers; when the waiter came forward and stated that he had reason to speak well of Dr. Newton, that his son, who was a cripple, had been cured by Dr. Newton at Nottingham. Before he saw Dr. Newton, the boy could only walk by the aid of a crutch and stick, and was puny and sickly. The doctor cured him in a few minutes, and he can now run about and play like other boys. The boy was then sent for to the hotel, and his appearance confirmed the statement as to his present condition; he said that he had had a letter from London inquiring into the

\* Copies with the list marked were sent to all the daily papers in London.

reality of the cure (Mr. Allen's circular most probably), and that he had sent it to Nottingham for his friends there to answer; he did not know whether they had done so. The speaker then said, that as a prism may be used by anybody to analyse the constituents of white light, so might the nature of the spiritual world be analysed at home by the aid of Spiritualism. He told how a great tidal wave of civilization and science has in past years rolled over the world from east to west, and pointed out how a great spiritual wave now seems to be setting in from west to east.

Dr. NEWTON, who addressed those present as "Well beloved brothers and sisters," said that his heart was overflowing with love to them all; he loved them as his own children. The "love principle" is "heaven," and it might dwell in every human soul; heaven is not a place, but a state, which ought to be found in every human being. All may become mediums by being gentle, kind, and loving; the great poets and philosophers of earth were all mediums, so also was Jesus, which is why He was called "the mediator," or the medium between God and man. He (Dr. Newton) came among them as a little child, to teach them the same things which Jesus did, and those who knew him could not help loving him, because he loved every living soul. He blamed not those who had spoken and written against him, for they had acted only in accordance with their light and development, and could not have acted otherwise. The good and wise Father has placed us all on this earth for a purpose, and those who pass sluggish lives here, without ever raising themselves to the level of a good and true man or woman, must of necessity enter into suffering in the spirit life. They could never have even a kind thought towards a fellow mortal, without that thought bringing its reward. It was well for his work that the newspapers had spoken ill of him, otherwise his arrival in this country would have been known only to a few Spiritualists, and he could not have made himself so useful. Much was said in America about the mobs of London, but he came here, to this great metropolis, in perfect love; perfect love casteth out all fear, and all his work had been done in the spirit of love and truth. Our Brother said, before he departed, "I will send you the Comforter," and the Comforter had come twenty-two years ago, in the form of modern spiritual manifestations; these revelations are little by little unfolding the great love principle in every human heart, for it would not be fitting that a deluge should come all at once. They should not worship "the Bible in leather," but worship in spirit and in truth; worship principles, not men, and the greatest of all principles is "love." He loved all who came to him, every poor sick child, no matter how covered with the rags and tatters, and dirt; beneath all was a beautiful human soul, and if he sent those little ones away to wash themselves before relieving them, he should need washing himself. (Applause.) Since he had been in London he had never asked a fee, even of those who called upon him at his own home; and, in the latter case, in some instances when a fee was offered, his spirits impressed him not to accept the same. As to his religious convictions, he was a "practical Christian;" that was all the religious profession he had ever made; and, as Jesus said, "By their fruits ye shall know them." If the fruits were good, who should condemn him? All who breathe forth the love principle in their daily life, whether they be pagans, or heathens, or Jews, or Gentiles, are practical Christians; no matter where good comes from—even from Hades. (Applause.) A bad tree cannot produce good fruit. He closed by saying, "May God and the angels bless you for ever."

Mr. BURNS, in the course of some remarks, said that ordinary doctors try to act upon the physical body, whereas Dr. Newton acts upon the forces which govern that body. When men know more of these things, they will find out that they are their own physicians, and their own medicine-chests; they only want to know how to use this simple power.

The proceedings then closed. They had been enlivened at intervals by some excellent music and singing by Mr. and Mrs. Hicks.

Of late, the tide of public opinion has been turning strongly in favour of Dr. Newton. Although he fails in, perhaps, four cases out of five, he has cured several thousands of people since he has been in England. The result is, that the people in very many localities have found out that the newspapers have deceived them; consequently, he has all along had very numerous invitations to visit provincial towns, and every Sunday he has visited such of the places as chanced to be within a reasonable distance of London. The rumours of his approaching departure have caused his house, 34, Upper Park-road, Haverstock-hill, to be thronged with patients.

WINTER LECTURES ON SPIRITUALISM.—During the coming winter an organised system of public lecturing on Spiritualism will be established in London by some of the early workers in the movement. The intention is, so we are informed, to form three committees, the first one consisting of lecturers, the second of gentlemen more or less connected with literary pursuits, who will keep the subject well before the public in the newspapers; the third will be a "details" committee, to look after the business matters connected with the work. It is proposed that, if possible, two lectures per week shall be given in one or other of the London postal districts, and that questions of a sectarian theological character shall be avoided by the speakers, who will keep to the subject of "evidence of life after physical death." Mr. John Jones, of Enmore-park, South Norwood, is aiding in the work, and he will be glad to hear from those who wish to co-operate, or who will furnish particulars as to the rent and accommodation of public halls in their respective localities, together with other useful information about their several districts.

SPIRITUAL PERIODICALS.—A religious periodical called the *Spiritual Magazine* was published in London from the year 1825 to 1852. A book on doctrinal subjects, called the *Spiritual Magazine* was also published in London in 1752. The present *Spiritual Magazine*, a very good journal, which has fought some hard battles on behalf of Spiritualism, began its career in 1860. A periodical called the *Spiritual Messenger*, was published in London in the interests of Spiritualism, towards the close of 1858, but it died after five numbers had been issued. The *Spiritual Times*, published in 1864, lived for several months, and then ceased to appear. The *Spirit World*, published in 1853, died after appearing once only. The *Spiritual Herald*, published monthly by Mr. Balliere, of Regent Street, in 1856, was a very good periodical, and among other things contains a report of a meeting at the London Mechanic's Institution, at which the subject of Spiritualism was discussed, and Mr. T. A. Reed spoke in its favour; it also contains a remarkable spiritual communication to the effect that the late Czar Nicholas of Russia had rather a hard time of it on first entering the next world. The *Spiritual Herald* reached its sixth number, and then died a natural death.



## Poetry.

## THE DEPARTED.

A LITTLE way—I know it is not far  
To that dear home where my beloved are;  
And yet my faith grows weaker, as I stand  
A poor, lone pilgrim in a dreary land,  
Where present pain the future bliss obscures  
And still my heart sits, like a bird, upon  
The empty nest, and mourns its treasures gone  
Plumed for their flight,  
And vanished quite.

Ah! me, where is the comfort? though I say  
They have but journeyed on a little way!  
A little way—at times they seem so near,  
Their voices ever murmur at my ear;  
To all my duties loving presence lend,  
And with sweet ministry my steps attend,  
And bring my soul the luxury of tears;  
'Twas here we met, and parted company  
Why should their gain be such a grief to me?  
This sense of loss!

This heavy cross!  
Oh, Father, take the burden off, I pray,  
And show me heaven is but a little way.

These sombre robes, these saddened faces, all  
The bitterness and pain of death recall.  
Ah! let me turn my face where'er I may,  
I see the traces of a sure decay;  
And parting takes the marrow out of life,  
Secure in bliss, we hold the golden chain  
Which death, with scarce a warning, snaps in twain,  
And never more

Shall time restore  
The broken links: 'twas only yesterday  
They vanished from our sight—a little way!

A little way! This sentence I repeat,  
Hoping, and longing to extract some sweet  
'To mingle with the bitter; from Thy hand  
I take the cup I cannot understand,  
And in my weakness give myself to Thee  
Although it seems so very, very far  
To that dear home where my beloved are,  
I know, I know  
It is not so.

Oh, give me faith to feel it when I say  
That they are gone—gone but a little way!

Hours at Home.

## Correspondence.

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

## MR. CROOKES AND HIS CRITICS.

SIR,—Pardon me, but in my letter to the *Medium* and *Daybreak* of August 5th, I did not mean to compare Mr. W. Crookes to the Professor of Pisa because the latter would not look through Galileo's telescope, but because the Pisan professor would imperturbably view astronomy by the light of astrology, just as Mr. Crookes will view Spiritualism by the light of modern science. The parallel is perfect. The remainder of my observations did not, could not apply to Mr. Crookes, who is a thinker, an investigator, and a reasoner, but to that class of one-sided narrow-minded men who from the Pharisees to the Faradays, inflated by the homeopathic dose of their special knowledge, and the applause of an ignorant multitude, have arrogantly and systematically opposed every new discovery not in harmony with their pet theories, and become a drag upon their generation and a laughing stock for the future.  
G. DAMIANI.

Clifton, August 29th, 1870.

[Mr. Crookes is an eminent man of science, who by patient experiment has made several discoveries of considerable practical value to the world. He has begun to investigate Spiritualism, and he testifies that its phenomena are genuine, and that he will publish the results of his further inquiries. Therefore there is reason for supposing that Signor Damiani has adopted a mistaken course, in heaping censures upon the head of Mr. Crookes in the pages of the *Medium* and *Human Nature*.—Ed.]

SIR,—The article written by Mr. W. Crookes, F.R.S., on "Spiritualism viewed by the light of Modern Science," which appeared first in the *Quarterly Journal of Science* for July, thence copied into all the leading Spiritualistic journals, has been criticised in an editorial of *The Medium* of July 8; in an article signed "Bohemian," appearing in same paper of July 15; in a letter from Sig. Damiani; also in the *Medium* of a later date; in another letter from the same writer, published in this month's *Human Nature*, and in an editorial note, appended to a copy of Mr. Crookes's letter, which appeared in *The Spiritualist* of July 15th.

The object of all criticisms, it may fairly be assumed, is to compare the article criticised with the highest positive knowledge of the subject known to the reviewer. Therefore all criticism, to be useful, should scrupulously compare the recorded statements of the author with the highest positive knowledge attainable, and, assuming the reviewer to be possessed of this knowledge, he must be capable of understanding the article he criticises, by putting himself in its author's place.

Let the following comparison of the various critiques, with the statements made in the article criticised, reveal their value:—

In an editorial appearing in the *Medium* of July 8, Mr. Crookes is assumed, by inference, to have "Discoursed on Spiritualism."

In the "Quarterly Journal of Science," Mr. W. Crookes says, speaking of the phenomena named by Spiritualists "Spiritualism,"—"I cannot at present hazard even the most vague hypothesis as to the cause of the phenomena."

By inference he is reported, "To doubt the most authentic and simplest facts of Spiritualism, because he has not been able to prevail upon the spirits to move an isolated pendulum."

He says,—"*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.*" (No mention of the pendulum.)

By inference he is stated, "To have insisted on certain phenomena for his special use."

From beginning to end of the article, there is not the slightest trace of any such request having been made, much less insisted on.

By inference he is reported to have refused to investigate facts, which the nature of the subject presented to him.

Mr. Crookes says,—"*I should feel it to be a great satisfaction if I could bring out light in any direction, and I may safely say, I care not in what direction.*"

By inference it is reported he has requested the spiritual beings to manifest by means of his instruments, and by inference he is made to throw doubt upon Spiritualism, because the said instruments were not used.

There is no trace in the article under review of the record of any request, on any subject, having been made to any spiritual being. Therefore for him to have thrown doubt upon Spiritualism because his request was not acceded to is—simply impossible.

By inference he is reported to have adjudicated upon Spiritualism.

Mr. Crookes says,—"*At present the phenomena I have observed baffle explanation!*"

In the *Medium* of July 15, in an article signed "Bohemian," Mr. Crookes is made to "Presume and assume throughout his entire essay, and to lead his readers to suppose he had formed positive conclusions from actual experiment."

In the early portion of the article, Mr. Crookes says,—"*I enter upon the inquiry with no preconceived notion of what can or cannot be.*"

Towards the end he says,—"*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.*"

He is said to attempt to explain the delusions of the honest, and to expose the tricks of deceivers.

Mr. Crookes says,—"*Regarding the sufficiency of the explanation, I am not able to speak.*"

He is made to say—"He requires laws first; then conditions and facts."

He really says,—"*The first requisite is to be sure of facts; then to ascertain conditions; next, laws.*"

In *Human Nature* of September 2nd, Signor G. Damiani gives a second and enlarged edition of his previous critique; in this he infers,—"*That Mr. Crookes, assuming to know all about Spiritualism, exhibits complete ignorance of it.*"

Mr. Crookes says,—"*Hitherto I have seen nothing to convince me of the truth of the "Spiritual" theory. Views and opinions I cannot be said to possess on a subject which I do not understand.*"

By inference he is assumed—"To have gone about his investigations with brass pendulums in his pocket and glass shades under his arms; and, because he has obtained no satisfactory results therewith, to have decided that there were no spiritual beings."

There is no trace in the article under review of any periphrasis undertaken by Mr. Crookes so laden; nor is there any denial, either positive or inferential, by him of the existence of, and manifestation by spiritual beings.

In *The Spiritualist* of July 15, he is by inference, made to state—"That scientific men have the power to stop the spreading of accurate knowledge on this subject among the public."

There is no trace of such a statement in the entire article; although, had there been, the knowledge of the great directing power which the scientists of this generation have fairly acquired over the public mind, would have justified it.

The above comparisons show how utterly worthless all the criticisms are. Not one, excepting the editorial note, which is appended to the article in No. 11 of *The Spiritualist*, shows any appreciation of W. Crookes's position. Entire and complete is the careless reading of the text by those who wrote shown. The articles also are far from being thoughtfully considerate of their authors' imperfect knowledge.

The ground occupied by Mr. Crookes in the article in question is very clearly stated by him; but, as it is evident his whereabouts is not clearly seen, it will be well to have it marked out again by an independent onlooker.

Says he—"I am a trained scientist, I have always known what would be the result of any experiment I made in my profession, because the science is exact. I heard of a new science called Spiritualism; I determined to investigate it, and entered upon the enquiry without any preconceived notions whatever, as to what could or could not be; but feeling that it would be a great satisfaction if I could bring out light in any direction, no matter what. As a man used to experimenting with physical forces, and hearing from my friends that phenomena were presented requiring a large amount of force to bring them about, I, knowing nothing from personal experience of any other force than that termed 'physical,' fairly assumed at the outset, that I should be able to test these forces. After much experimenting, I found my instruments useless; but nevertheless I saw the phenomena, and am told they have a spiritual origin. That phenomena were presented is as clear to me as are the results of my chemical experiments; but, whether the spiritual explanation of the cause of them be correct or not, I am at present unable to say. It may or it may not be; but I need the spiritual proof to be so strikingly and convincingly true, that I cannot deny it."

Thus I read Mr. Crookes's article. I do not know him, never have seen him, and am not likely to, therefore this paraphrase may be deemed by him an impertinence. I give it in the interests of justice. True Spiritualism requires its followers to be the representatives of care and accuracy; which these reviewers have neglected.  
C. W. PEARCE.

6, Cambridge-road, The Junction,  
Kilburn, N.W.

## HYDROPHOBIA.

SIR,—In the *Banner of Light* for July 3rd, 1869, appear the following question and reply by the communicating spirit:—  
"Can the spirit-world give us a remedy for that terrible disease known as hydrophobia?"

"Oh, yes, one within the reach of all. It is of itself a powerful vegetable poison; but it possesses those counteracting properties necessary to annul the poison that exists in the disease hydrophobia. This remedy you know as the herb lobelia. Use the leaves wet, with warm water, applied to the wound, if there be any, and give of the tea, made very strong, till the patient experiences a thorough muscular relaxation, and it is perceived that the whole muscular system has come under the influence of the remedy. Medical men inform us that it will not produce vomiting when the disease hydrophobia is upon the system, but it will act as a powerful agent in neutralizing the poison, which is of an opposite character to itself, and will, in nine cases out of ten, prove thoroughly effectual, when given before the spasm seizes the patient; after that it is not so sure." This information may be of service to some.  
R. T.

Stoke Newington, August 31st 1870.

WINTER EVENING SOIREES.—We have heard that it is Mr. Benjamin Coleman's intention to inaugurate a series of weekly meetings during the winter months, to be held at the Assembly Rooms, Harley-street, for the purpose of hearing papers read upon Spiritualism and kindred subjects, and of inviting discussion thereon, in which meetings there is reason to believe that some prominent literary and scientific men will take part. At a time when Spiritualism is creating great interest in the minds of many members of learned and scientific bodies in this country, the bringing together a number of men and women of varied experiences, who will command respectful attention from serious enquirers, will tend to disseminate in the most agreeable and social way the great truths which Spiritualists have to inculcate; and from the satisfactory manner in which Mr. Coleman has conducted similar meetings, we trust that nothing will prevent him from carrying his plans to a successful issue.

## THE BRITISH ASSOCIATION AT LIVERPOOL.

LIVERPOOL, Wednesday, Sept. 13th.

FOR some weeks past the town and Corporation of Liverpool have been making extensive preparation for the reception of the British Association, and the proceedings began this evening, at eight o'clock, in the Philharmonic Hall. The retiring president, Professor G. G. Stokes, F.R.S., having made a short speech, the new president, Professor T. H. Huxley, F.R.S., delivered his opening address. In that address he reviewed the experiments of many philosophers as to the origin of the living organisms which often make their appearance in certain solutions, after which he said:—"And looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from not living matter. I should expect to see it appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium carbonates, oxalates and tartrates, alkaline and earthy phosphates, and water, without the aid of light. That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion any thing but an act of philosophical faith." Towards the close of his address he called attention to the ravages of epidemic and epizootic diseases, and he added:—"Looking back no further than ten years, it is possible to select three (1863, 1864 and 1869) in which the total number of deaths from scarlet-fever alone amounted to ninety thousand. That is the return of killed, the maimed and disabled being left out of sight. Why, it is to be hoped that the list of killed in the present bloodiest of all wars will not amount to more than this! But the facts, which I have placed before you, must leave the least sanguine without a doubt that the nature and the causes of this scourge will, one day, be as well understood as those of the pèbrine are now; and that the long-suffered massacre of our innocents will come to an end. And thus mankind will have one more admonition that the 'people perish for lack of knowledge;' and that the alleviation of the miseries, and the promotion of the welfare, of men must be sought, by those who will not lose their pains, in that diligent, patient, loving study of all the multitudinous aspects of Nature, the results of which constitute exact knowledge or science. It is the justification and glory of this great meeting that it is gathered together for no other object than the advancement of the moiety of science which deals with those phenomena of nature which we call physical. May its endeavours be crowned with a full measure of success."

An interesting little book on Spiritualism, called *Heaven Opened*, has just been issued, and we may have something more to say about it hereafter. Mr. Burns is the publisher.

THE SERVICES AT THE CAVENDISH ROOMS.—On Sunday evening, August 28th, the last of the meetings this season, was held at the Cavendish Rooms. Mr. Fabyan Daw conducted the service, after which Mr. Morse gave an address in the trance-state, on "The Locality of the Spirit World." His spirit-guide asserted that "all the material universe ultimates in man, and that when man dies, there are spiritualized particles in his earthly body, which are too coarse to form part of the spirit body, and too ethereal to remain upon the surface of the earth. The ascension of these particles is the cause of the luminous appearances which clairvoyant sensitives see arising from newly-made graves, as attested by Reichenbach and others. These particles, which have been arising from all parts of the earth throughout countless generations, are not subject to the material attraction of the earth, but they are subject to the spiritual forces connected with the earth; they rise, according to their various degrees of refinement, to form six concentric rings around the earth; so that, from a spiritual point of view, the earth has somewhat the appearance of Saturn. The particles having within them the essential life of trees and minerals, unfold those principles in a higher stage of organic life; so that these rings are real substantial worlds to the spirits, and abound in flowers, trees, and scenery, more beautiful than those of earth. The outer rings are of a higher and more refined nature than the inner; man, at death, ascends to his proper abode according to his affinities, and he gradually progresses from the lower to the higher. The lower spirits, whose affinities and natures tie them to earth, remain and live upon the earth after the dissolution of the physical body. Low spirits, in passing from a lower to a higher state, are insensible for a short period, and in a state analogous to physical death upon earth, although there is no putting off one body and taking on another. The higher spirits do not lose consciousness while undergoing the change. The law of eternal progression applies to all matter, and the earth is slowly spiritualising itself. When the outer sphere, connected with this earth, is reached by man, his progression does not end there; for in the universe of God there are higher abodes still, and his course is ever upwards. These rings do not intercept the physical elements of light, which is why they are not visible to the natural eye, even when aided by astronomical instruments; but, in the course of ages, as the body of man becomes more developed, and his life purer, he will be able to see them." Of the enormous importance of a revelation like this, if it can be depended upon, it is unnecessary to comment; and the best way to get at the truth is to compare the communications given independently through many mediums by many spirits. Andrew Jackson, Davis, and other clairvoyants, speak of seeing these rings in the heavens, and of visiting them. At a future time, we mean to make a searching examination of the different spiritual communications on record relating to astronomy. Mrs. De Morgan advances the opinion that these revelations are all "symbolical teachings." One thing is certain, namely, that Mr. Morse, when in the trance state, is under the control of much higher intelligences than his own, and that some of their communications about earthly things have proved, on inquiry, to be true. There was a good attendance at this meeting; and if the managers of the Cavendish Room services had engaged Mr. Morse to lecture regularly, in the trance state, every Sunday evening, after the departure of Mr. Peebles, under the presidency of a good chairman, long before this the hall would have been found too small to accommodate the listeners.

SEANCES AT THE SPIRITUAL LIBRARY.

MR. MORSE'S MEDIUMSHIP—EDUCATION AFTER DEATH—THE INFLUENCE OF FOOD UPON THE PHYSICAL AND SPIRITUAL BODIES.

The following is a report of one of the usual weekly Friday evening semi-private seances recently held at 15, Southampton-row, High Holborn, W.C. A payment of one shilling is made by each visitor, who also has to enter his or her name and address in a book; after the seance begins the doors are closed, and those who arrive after time are not admitted. At the meeting now under notice the room was moderately well filled.

Mr. Burns, the proprietor of the establishment, made a few remarks, briefly explaining to the strangers present the nature of the communications received through the mediumship of Mr. Morse.

Mr. Morse then passed into the trance state, and the first spirit who spoke through his lips, said that he was Edward Moore, who had been crushed to death by machinery at the East End of London, and had once before spoken through the same medium. He said that since that evening the spirits connected with the medium had done him much good; they had lifted him up, opened out his mind, and educated him. He, therefore, felt thankful to them, thankful to the medium, and thankful to the circle, so had returned that evening to say so. It had made him a better man altogether, for after all it is possible to grow better after death. He was very glad this was true; and he knew it to be true, because he had experienced it himself. He was sorry that he had pained the medium so much when he came there before, but he could not help it; it was not his fault. The spirit then left the medium.

When Edward Moore came to the circle before, and gave the particulars of his death, inquiry was afterwards made into the truth of his statements, and they were found to be accurate. After he first manifested himself, Mr. Morse felt sore and in pain the whole evening and all next day, it being a common thing for trance mediums to feel the death-pains of those spirits who communicate for the first time. On this second occasion, he felt none of those pains, but when he recovered consciousness his hands were white, and icy cold to the touch.

Next, a spirit who often speaks through the medium, and who calls himself "The Strolling Player," gave a short and interesting address, in which he contrasted the relative positions, on first entering the spirit-world, of a man who had led a useful life on earth and of a man who had led a useless life here.

TREN SIEN TAN, a Chinese philosopher, and the guardian spirit of the medium, then spoke upon the philosophy of animal nutrition, and said that the material body of man is composed of atoms held together by affinity in the bond of unity. The atoms are of various orders and degrees; those in the brain are higher than those in the extremities, they are one step nearer to the spiritual, and are far more sensitive to pain; the atoms in the organs of vision differ from the atoms in the tongue. Every atom within the body does its appointed mission, and flows to its true position, expands, unweils, and throws off its residue. The residue returns to earth, and in time finds its way into another human body, but this time it is in a higher and more refined state, according to the law of "infinite progression." There is an affinity between the spiritual and material body of man, and the length of the time that this affinity shall last is to some extent under the control of the individual, for he can regulate his supply of food. There is life in the food. That portion of the food which is not thrown off undergoes refinement in every stage, and floats to its proper position; the particles in the blood refine themselves into a fine aura, which runs through the nerves, and which may be called "vital mesmerine;" those who have much of this become powerful mesmerists. This aura refines itself, and permeates the whole physical body, thus forming another body not perceived by the physical senses of man. After death this second body ascends, like a glorious thing as it is, and floats away to its happy home in the eternal regions. There is a connection between this refined body and the outer body; the connecting link might be called "vital electricity," and it is more refined than the "vital mesmerine." There is something finer even than this spiritual body connecting it with the intelligence which uses it; for the grand intelligence within must have some means at its command of governing the spirit-body; the connecting link may be called "vital magnetism." Thus, by means of link upon link in an ascending scale, the intelligent monad within sends its messages out to the body to execute. All this is very wonderful; we are but infants in the school of the Infinite, and have to learn, step by step, the Bible of existence. Food has a far greater influence upon individuals than many persons think. When food passes into the system, it creates its own auras or spheres, and these are accepted or rejected by the atoms of the body. If our food be so arranged that it is negative to the atoms—that is to say, that it can be harmoniously absorbed by the atoms—health is the result; if, however, we take into the system food which is positive to the atoms of the body, there is repulsion between them, and mental and physical ills follow. This opens the very grave question—

"What is the best food for man to eat?"—a subject on which he would have much to say upon another evening. What is the influence of the food upon intelligence? The brain is composed of higher and lower atoms. When we come near the higher spiritual faculties of the mind, the atoms are higher than those in the portion of the brain governing the animal faculties. The intellectual faculties are bright, clear, and steel-like; but not so bright and clear as the spiritual portion. The atoms in the brain are all revolving. After positive food enters the body, it gradually refines itself, and ascends to the sensitive brain, producing there cerebral disturbance; some organs may be stopped for a time, or may be abnormally excited. True, this lasts only for a time, and people say "it is indigestion," but it is not good. Suppose we have a good organism, with everything going right, the introduction of positive food causes general disturbance; the conceptions and thoughts grow misty and shadowy, whereas before they were clear and bright. Simple as all this may appear to be, the introduction of improper food often does incalculable injury, causing illness, stupor, and dissolution. "At death, gradually, slowly, and beautifully," said the spirit, "do the two bodies separate, and could you see the soul leaving its earthly form, you would be ready to fall down and worship at the shrine of the Infinite, in spirit and in truth." Still, improper food is not the natural cause of death. When the man, in the course of years, has formed the spiritual body, he no longer needs the physical body, so the avenues of its existence close up slowly one after the other, the outer form grows old, the face grows wrinkled, and the hair turns grey; old age stamps its mark upon the man, and he totters like an infant. How like is old age to childhood, for nature ever repeats herself. The life of the body having been withdrawn, the "vital electricity" connecting the spirit and body is extinguished, the brain is excited into action, and draws upwards from the extremities the refined body. The space

near the head becomes luminous, and above the earthly body lies another form, youthful and beautiful. In drowning, a man may be cold, and apparently as dead as a piece of wood, yet it does not follow that the inner man has left the body; there are processes to undergo before the brain can withdraw the spiritual body, but these exceptional cases he would speak about at another time. Old age is a natural necessity not to be repined at, or scorned, any more than infancy. The philosophy of the action of food, which he had narrated, applied equally to the action of poisons.

A visitor asked—"What is the best food for man?" The spirit replied that all men do not require the same kind of food; but so far as his knowledge extended, he thought that the best food for a man of high-class sensitive mind, was fruit, vegetables, bread, milk, and pure water. At the present time men pay too much attention to desires and inclinations, and too little to laws and principles. Shortly afterwards the proceedings closed.

THE ECCLESIASTICAL MEETING AT KINGSTON.

We have an answer to give to the remarks of the ecclesiastical speakers at the meeting at Kingston, reported in another column. Had they, as usual, told their hearers that Spiritualism was all delusion and imposture, we should, have said nothing, but permitted their own words to condemn them in the tribunal before which their utterances are now arrayed. But the meeting was an honest one; the phenomena of Spiritualism were admitted to be genuine, and the opinion was expressed that those phenomena are produced by demons. When a theologian, in consequence of his early training, believes in devils as a distinct creation made by the Almighty to deceive and torment man, this is a perfectly legitimate, logical, and honest theory to put forth.

Our answer to this is, that a medium, or, as Mr. Cook would call him, "a bottle," was a few weeks ago enabled by spirits to perform the following act at Kingston-on-Thames: namely, by laying on of hands, to cure a boy of a terrible affliction. That boy was the son of a baker, Mr. Hewitt, of Twickenham-green, near Kingston. Before the boy saw the medium, or "bottle," he had five or six fits each week, and sometimes he would be in fits ten hours a day. Since treatment by Dr. Newton, the medium, he has had no fits, and has been able to run about and play like other boys. Dr. Newton is a medium with whom the spirits, or "devils," often communicate by raps, and the said devils have recently helped him to cure of dreadful and long-standing diseases more than one hundred persons, whose names and addresses, in full, with particulars, will be found in the last four numbers of *The Spiritualist*. Dr. Newton, who does not believe in miracles, fails to cure in perhaps four cases out of five; nevertheless, since he has been in England, he and his assistant devils have cured certainly several thousands of people of inveterate diseases. Now, as all the preachers in Kingston, assisted by angelic powers, cannot do anything of the kind, or give the slightest vestige of proof that they have more authority from on high than other men, would it not be as well for the public to consider very deeply, whether or no a tree should be judged by its fruits? Who was it who taught that a tree should be judged by its fruits?

The following letter gives some more information about the deeds of a medium and his attendant "devils":—

"SIR,—I have great pleasure in stating that up to the 7th August of the present year, I had been for nearly a year and a-half afflicted with acute spinal disease, for which I had been attended by both local and London medical practitioners, but from whom I had received no benefit; one, in fact, having told me that mine was a hopeless case. I was less than three minutes with Dr. Newton, who kindly called upon me on the 7th of August, I not then being able to walk, even across the room, without assistance; but after he placed his healing hands on me, I was able to walk out unaided for more than a mile, and since that time I have enjoyed most excellent health, and have been nearly as active as I ever was in my life. I most solemnly assert the truth of this statement, for the benefit of others, and herewith sign my name. ELIZA PENFOLD.

"London-road, Kingston-on-Thames, Sept. 7th, 1870."

There is another point which deserves special attention. The lecturer, after admitting that Spiritualism was not imposture, said something about the rich incomes received by impostors who connected themselves with the movement. In this age, so deeply material, such suggestions have a potent influence. Suppose, then, we accept the standard insinuated, and admit that the amount of wealth received from the public by spiritual teachers is a tolerably good gauge of the amount of imposture on the part of the recipients. Mrs. Marshall has given up paid mediumship. The only paid mediums in London that we know of are two youths, Mr. Morse and Mr. Herne, whose united earnings are certainly much less than five pounds a week. We estimate the total amount received by paid mediums in the whole of Great Britain and Ireland at less than ten pounds per week.

So much for one side of the picture. Now for the other. Here are the payments received by twenty-eight Church bishops, who preach the doctrine of Christ, "Sell all that thou hast and give to the poor":—

Name of Diocese.	Annual Income as fixed by Order in Council gazetted Sept. 19, 1851.	Number of Benefices	Total Population of Diocese including Nonconformists.
London	£10,000	400	2,291,584
Manchester	4,200	406	1,679,326
Winchester	7,000	651	1,267,794
Chester	4,500	355	1,248,416
Lichfield	4,500	370	1,221,404
Ripon	4,500	430	1,167,288
Exeter	5,000	694	953,763
York	10,000	589	930,216
Durham	8,000	310	885,150
Worcester	5,000	455	857,775
Rochester	5,000	657	855,409
Lincoln	5,000	798	706,026
Norwich	4,500	909	667,704
Gloucester and Bristol	5,000	459	568,574
Canterbury	15,000	383	530,863
Oxford	5,000	614	515,083
Peterborough	4,500	550	486,977
Ely	5,500	538	480,716
St. David's	4,500	397	435,912
Bath and Wells	5,000	481	422,527
Llandaff	4,200	228	418,113
Salisbury	5,000	478	377,337
Chichester	4,200	330	363,735
Carlisle	4,500	276	301,960
St. Asaph	4,200	190	246,337
Hereford	4,200	410	232,401
Bangor	4,200	130	195,320
Sodor and Man	2,000*	30	52,469

\* Usually stated at that amount.

The total amount received by twenty-eight ecclesiastics only, is thus £154,200 a year. If we include the receipts of all the ecclesiastical preachers in the United Kingdom, coupled with their rents from large landed estates, which once belonged to the public, the amount would be raised to several millions of money a year withdrawn from the industrious portion of the nation. As, then, the paid preachers in the nation receive several millions a year, and all the paid mediums in the nation receive about £500 a year, and probably much less, it is easy to see on which side the imposture lies, if Mr. Cook lays down the rule that the money receipts of alleged spiritual teachers are in proportion to their power of imposing upon the credulity of the public. But there is this difference between paid media and paid preachers:—the paid medium can give scientific evidence that he has powers conferred upon him from the higher world, whilst the paid preacher cannot produce a single rag of any evidence of the kind beyond his own interested assertion.

When a medium permits himself, for the time being, to act the part of a "bottle" to a higher spirit than himself, messages of love and wisdom are often poured through him of a higher nature than the public could otherwise receive. As one instance of this among thousands, the attention of Mr. Cook is invited to "Birdie's Song," printed on page fourteen of this journal.

The most striking thing to an independent listener to the lecture was the familiarity of the speakers with the Almighty, and the glib way in which they told the listeners what God does like, and what He does not like. Does Mr. Cook really wish Mr. Morse, Mr. Home, Mrs. Marshall, and all other mediums to be put to death, in the way which he states that "God" orders; and would he kill them, if the British law would let him? If not, it is quite plain either that *he himself does not believe* that God orders anything of the kind, or that he is ashamed to execute the orders of his Lord. Why, then, should he tell his unfortunate listeners that they must obey one half of the text, and not consult mediums on the pain of damnation, while he himself would on no account obey the other half of the same verse, in which, so says Mr. Cook, "God" commands that the mediums shall be put to death. Why should Mr. Cook consider texts to be binding upon his hearers, but not upon himself? Sense may be made of the sayings of the speakers, by substituting the words "Mr. Cook asserts that God says," or "Moses asserted that God says," for the words "God says." It should be remembered that the Jews were a small and inferior race, lower in civilization and intelligence than many other Eastern nations, and they were usually the subjects or the slaves of their neighbours. Moses, and other priests who governed them, asserted to them that "God" gave some very peculiar orders, as illustrated by the following specimens:—

"And Moses said, Thus saith the Lord, put every man his sword by his side, and go in and out throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex. xxxi. 27.)

"The Lord spake unto Moses, saying, Speak unto Aaron, saying, whatsoever man he be that hath a blemish, is lame, or hath a broken hand, or a flat nose, or a crooked back, or a defective eye, shall not approach to offer the bread of the Lord." (Lev. xxi. 16—20.)

"Joshua smote all the country and all their kings, he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (Joshua x. 40.)

"Now go (said Samuel to Saul) and smite Amalek, and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox and sheep." (1 Sam. xv. 3.)

"But of the cities of these people, the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee." (Deut. xx. 16—17.)

"And it came to pass, that, in the morning watch the Lord looked unto the host of the Egyptians. . . . And he (the Lord) took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians." (Ex. xiv. 24.)

"And the Lord said unto Joshua, *Fear not*, neither be thou dismayed: take all the people of war with thee, and arise go up to Ai. . . . For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. And so it was, that all who fell that day, both of men and women, were twelve thousand, even all the men of Ai." (Josh. viii. 1, 26.)

"The Lord spake unto Moses, saying, *Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. . . . And Moses sent them to war a thousand of every tribe; and they warred against the Midianites, as the Lord had commanded Moses, and they slew all the males. . . . And Moses said unto them, Have ye saved all the women alive? . . . Now therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him; keep alive for yourselves." (Num. xxxi. 1—18.)*

Turning from the assertions of a man whose orders were binding upon the Jews, and are now attempted to be made binding upon the dwellers in Kingston-upon-Thames, we may state that those present at the lecture were wrongly informed that the Bible gives no information that men ever become angels, or that good men would ever hold converse with the spirits of the departed. In Revelations, chap. xxii. John says:—"I fell down to worship before the feet of the angel which shewed me these things. Then he saith unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets." In another place, John distinctly recognises the right of Christians to hold converse with spirits, for he says in the third chapter of his first epistle:—"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Very many Spiritualists test the spirits in this way, and refuse utterly to hold converse with any spirits who do not confess that Jesus Christ came in the flesh.

We freely admit the fair, gentlemanly, and honest character of the remarks made by all the speakers at the meeting, but remind them that an awful responsibility rests upon their shoulders, if they misguide the many negative minds under their control, by giving them false ideas about the loving character of God, and the nature of the next life.

ANSWERS TO CORRESPONDENTS.

ERRORS.—The dates of the two letters in our last, under the heading "Mr. W. Crookes, F.R.S., on Spiritualism," should be "August 12th, 1870," and "August 11th, 1870," respectively.

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 a portion of the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:-

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

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

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

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 B. 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.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmory-house, Norwich; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

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

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

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.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 Edmunds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord 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.

Mr. W. Crookes, F.R.S., editor of the Chemical News, is now investigating Spiritualism, and he has published an article in the Quarterly Journal of Science, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits. The following letter, which he wrote to Mr. Varley, was published in the Spiritualist of July 15th, 1870:-

"20, Mornington-road, London, N.W. July 13th, 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."

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

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

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

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

"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 man.

"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 those facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that those 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 'Sigr. 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 now circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:-

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

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

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

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

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

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

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

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to 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 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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