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MR. JOHN BRIGHT, M.P., ON SPIRITUALISM.

Mr. J. M. PEEBLES, the United States Consul at Trebizond, who last winter visited England on his way home, and who was elected an Honorary Fellow of the Anthropological Society, recently delivered a lecture on his European travels, at Battle Creek, near Chicago. That lecture is printed in a newspaper called *The Present Age*, published by Mr. D. M. Fox, 106, Randolph-street, Chicago. The date of the paper containing the lecture is September 3rd, 1870, and in the course of the lecture Mr. Peebles made the following statement:—

“While in England I dined with John Bright, when transpired quite an earnest conversation on the subject of Spiritualism. He said he had witnessed some of D. D. Home’s manifestations. They were wonderful. He could attribute them to no cause unless it be the one alleged, that of intelligent disembodied spirits. ‘But,’ he added, with due caution, ‘I do not say that this is so, but if it be true, it is the strongest tangible proof we have of immortality.’”

MRS. H. B. STOWE ON SPIRITUALISM.

Mrs. Stowe has just published some articles in her brother’s paper, the *Church Union*, in which she testifies to the truth of the phenomena of Spiritualism. She says:—“We hold to the belief in the *unbroken unity* possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strength of primitive Christians. The first Christians *believed* what they said they did—we do not. The unseen spiritual world, its angels and archangels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before that inspired them with courage and contempt of death—and it is true.”

After speaking of Spiritual manifestations, she says:—“These remarkable phenomena which affect belief upon this subject *are not confined* to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them. Thus coming, they cannot but powerfully and tenderly move the soul.”

SPIRITUAL PHENOMENA ON BOARD AN ATLANTIC TELEGRAPH SHIP.

About the middle of last month, Mr. James Graves, Superintendent of the Anglo-American Telegraph Company’s office at Valencia, informed Mr. C. F. Varley, the electrician, that some excitement had been caused among the crew of the cable-repairing ship *Robert Lowe*, by the alleged appearance of several spirits to one of the men. The commander of the ship, Captain James Blacklock, afterwards met Mr. Varley, and, on being questioned, confirmed the statement. Mr. Varley then informed us of the circumstances, and the result was that the following document was drawn up and signed, in order to fully authenticate the whole narrative:—

STATEMENT OF THE CAPTAIN AND OFFICERS.

The steamship *Robert Lowe* returned to the Thames on Tuesday, Oct. 11th, from St. Pierre, Newfoundland, where she had been repairing one of the French Atlantic Telegraph Company’s Cables. An engineer on board, Mr. W. H. Pearce, of 37, Augusta-street, East India-road, Poplar, was taken ill with the typhus fever, and, on the 4th of Oct. last, he died. One of his mates, Mr. D. Brown, of 1, Edward-street, Hudson’s-road, Canning Town, Plaistow, a strong, healthy man, a stoker, not likely to be led astray by imagination, attended him till the day before he died. On the afternoon before his death, at three o’clock, in broad daylight, Brown was attending the sick man, who wanted to get out of bed, but his companion prevented him. And this is what the witness says he saw:—

“I was standing on one side of the bunk, and while trying to prevent Pearce from rising, I saw on the other side of the bunk, the wife, two children, and the mother of the dying man, all of whom I knew very well,

and they are all still living. They appeared to be very sorrowful, but in all other respects were the same as ordinary human beings. I could not see through them; they were not at all transparent. They had on their ordinary clothes, and, perhaps, looked rather paler than usual. The mother said to me, in a clearly audible voice, ‘He will be buried on Thursday, at twelve o’clock, in about fourteen hundred fathoms of water.’ They all then vanished instantaneously, and I saw them no more. Pearce did not see them, as he was delirious, and had been so for two days previously. I ran out of the berth in a state of great excitement, and did not enter it again while he was alive. He died on Tuesday, not Thursday, and was buried at four o’clock, and not twelve. It was a sudden surprise to me to see the apparitions. I expected nothing of the kind, and when I first saw them I was perfectly cool and collected. I had never before seen anything of the kind in my life, and my health is, and always has been, good. About five minutes afterwards I told Captain Blacklock I would stop with the sick man no longer, but would not then tell him why, thinking that, if I did, nobody else would take my place. About an hour later, I told Captain Blacklock and Mr. Dunbar, the chief engineer, whose address is, ‘Old Mill, near Port William, Wigtownshire, Scotland.’”

The other sailors on board say that they saw that Mr. Brown was greatly agitated from some cause, and they gradually drew this narrative out of him. Captain Blacklock says:—

“Brown came down into the cabin, looking very pale and frightened, and declared in a strong and decided way that he would not attend the sick man any more on any conditions—not for a thousand pounds. I told him that he ought to attend a sick and dying comrade, especially as a storm was raging, and he needed kind and considerate help, such as any of us might need one day. I pressed him all the more, as I wanted a strong steady man to attend the delirious invalid; besides, it being bad weather, the other men were fagged and overworked. Brown would not go back, and he left the cabin, as I think, crying, so I sent him out a glass of brandy. Shortly after that I heard he was very ill, and that his mates had some trouble in soothing and calming him.”

We, the undersigned officials on board the *Robert Lowe*, declare the above statements to be true, so far as each of the circumstances came under our personal notice; but we none of us commit ourselves to any opinion as to the cause of the phenomenon. We give this statement simply because we have been requested to do so, rumours of the occurrence having gone abroad and caused enquiries to be made.

(Signed) J. BLACKLOCK, Commander.
DAVID BROWN, Stoker.
ANDREW DUNBAR, First Engineer.
REUBEN RICHARDSON, Stoker.
ROBERT KNOX, Trimmer.
HENRY HAMMOND, Stoker.
JOHN WOODCOCK, Stoker.
HENRY PUGH, Cook, (27, Queen-street, Horsleydown, Bermondsey.)

Witness,
W. H. HARRISON.

October 20th, 1870.

The witness Brown bears the best of characters, is thoroughly trusted by the captain and crew, and he had a strong friendship for the deceased. He told us that something strange had happened in London, causing Mrs. Pearce to anticipate the news of her husband’s death, so that it was not a very great surprise to her to hear of the misfortune when the *Robert Lowe* reached England. On inquiring into this matter, Mrs. Pearce wrote to us that on the 28th September, rather less than a week before her husband’s death, she remained for a night at the house of her mother-in-law in Camden-town. In the middle of the night she was awakened by three loud knocks, which she thought were given upon the street door, but on looking out there was nobody there. A deep dread then came over her,—she had an impression she should hear some bad news,—and afterwards she had fearful dreams, to the effect that she was a widow, and that all her children were dressed in black.

The appearance of the spirits of persons still living in the body is not at all an uncommon circumstance, and is one of the most perplexing facts connected with

Spiritualism. Sometimes the spirits of the persons seen are really present, but in such cases the individuals themselves are usually asleep or insensible, so far as their bodies are concerned. Sometimes spirits, by will-power and mesmeric influence, act upon the organs of sight and hearing of the medium; in such cases what the spirit thinks the medium sees, and the teachings or news thus given are usually symbolical. Sometimes visions are caused or favoured by disease, without the intervention of spirits. Perhaps the second of these three influences was the cause of the sight seen on board the *Robert Lowe*, and probably attempts were made both on board ship and in London to communicate.

AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS, AGAINST MIRACLES.*

BY ALFRED R. WALLACE, F.Z.S., F.R.G.S.,

President of the Entomological Society, Author of “*The Malay Archipelago*,” and “*Contributions to the Theory of Natural Selection*.”

It is now generally admitted, that those opinions and beliefs in which men have been educated generation after generation, and which have thus come to form part of their mental nature, are especially liable to be erroneous, because they keep alive and perpetuate the ideas and prejudices of a bygone and less enlightened age. It is therefore in the interest of truth, that every doctrine or belief, however well established or sacred they may appear to be, should at certain intervals be challenged to arm themselves with such facts and reasonings as they possess, to meet their opponents in the open field of controversy, and do battle for their right to live. Nor can any exemption be claimed in favour of those beliefs which are the product of modern civilisation, and which have, for several generations, been held unquestioned by the great mass of the educated community; for the prejudice in their favour will be proportionately great, and, as was the case with the doctrines of Aristotle and the dogmas of the schoolmen, they may live on by mere weight of authority and force of habit, long after they have been shown to be opposed alike to fact and to reason. There have been times when popular beliefs were defended by the terrors of the law, and when the sceptic could only attack them at the peril of his life. Now we all admit that truth can take care of itself, and that only error needs protection. But there is another mode of defence which equally implies a claim to certain and absolute truth, and which is therefore equally unworthy and unphilosophical—that of ridicule, misrepresentation, or a contemptuous refusal to discuss the question at all. This method is used among us even now, for there is one belief, or rather disbelief, whose advocates claim more than papal infallibility, by refusing to examine the evidence brought against it, and by alleging general arguments which have been in use for two centuries to prove that it cannot be erroneous. The belief to which I allude is, that all alleged miracles are false; that what is commonly understood by the term *supernatural* does not exist, or if it does is incapable of proof by any amount of human testimony; that all the phenomena we can have cognisance of depend on ascertainable physical laws, and that no other intelligent beings than man and the inferior animals can or do act upon our material world. These views have been now held almost unquestioned for many generations; they are inculcated as an essential part of a liberal education; they are popular, and are held to be one of the indications of our intellectual advancement; and they have become so much a part of our mental nature that all facts and arguments brought against them are either ignored as unworthy of serious consideration, or listened to with undisguised contempt. Now this frame of mind is certainly not one favourable to the discovery of truth, and strikingly resembles that by which, in former ages, systems of error have been fostered and maintained. The time has, therefore, come when it must be called upon to justify itself.

This is the more necessary because the doctrine, whether true or false, actually rests upon a most unsafe and rotten foundation. I propose to show you that the best arguments hitherto relied upon to prove it are, one

* This paper, by Mr. Wallace, was read last night at the first of a series of weekly *soirées* at the Beethoven Rooms, Harley-street, Cavendish-square. Mr. Benjamin Coleman presided, and there was a large and intelligent audience. The particulars of the discussion on the paper will be published in the first number of *The Spiritualist News*.

and all, fallacious, and prove nothing of the kind. But a theory or belief may be supported by very bad arguments, and yet be true; while it may be supported by some good arguments, and yet be false. But there never was a true theory which had no good arguments to support it. If therefore all the arguments hitherto used against miracles in general can be shown to be bad, it will behove sceptics to discover good ones; and if they cannot do so, the evidence in favour of miracles must be fairly met and judged on its own merits, not ruled out of court as it is now.

It will be perceived, therefore, that my present purpose is to clear the ground for the discussion of the great question of the so-called supernatural. I shall not attempt to bring arguments either for or against the main proposition, but shall confine myself to an examination of the allegations and the reasonings which have been supposed to settle the whole question on general grounds.

One of the most remarkable works of the great Scotch philosopher, David Hume, is *An Inquiry concerning Human Understanding*, and the tenth chapter of this work is *On Miracles*, in which occur the arguments which are so often quoted to show that no evidence can prove a miracle. Hume himself had a very high opinion of this part of his work, for he says at the beginning of the chapter, "I flatter myself that I have discovered an argument which, if just, will with the wise and learned be an everlasting check to all kinds of superstitious delusion, and consequently will be useful as long as the world endures; for so long, I presume, will the accounts of miracles and prodigies be found in all history, sacred and profane."

DEFINITION OF THE TERM "MIRACLE."

After a few general observations on the nature of evidence and the value of human testimony in different cases, he proceeds to define what he means by a miracle. And here at the very beginning of the subject we find that we have to take objection to Hume's definition of a miracle, which exhibits unfounded assumptions and false premises. He gives two definitions in different parts of his essay. The first is, "A miracle is a violation of the laws of nature." The second is, "A miracle is a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent." Now both these definitions are bad or imperfect. The first assumes that we know all the laws of nature, that the particular effect could not be produced by some unknown law of nature overcoming the law we do know; it assumes, also, that if an invisible intelligent being held an apple suspended in the air, that act would violate the law of gravity. The second is not precise; it should be "some invisible intelligent agent," otherwise the action of galvanism or electricity, when these agents were first discovered, and before they were ascertained to form part of the order of nature, would answer accurately to this definition of a miracle. The words "violation" and "transgression" are both improperly used, and really beg the question by the definition. How does Hume know that any particular miracle is a violation of a law of nature? He assumes this without a shadow of proof, and on these words, as we shall see, rests his whole argument.

Before proceeding further, it is necessary for us to consider what is the true definition of a miracle, or what is most commonly meant by that word. A miracle, as distinguished from a new and unheard of natural phenomenon, supposes an intelligent superhuman agent either visible or invisible; it is not necessary that what is done should be beyond the power of man to do. The simplest action, if performed independently of human or visible agency, such as a teacup lifted in the air at request, as by an invisible hand and without assignable cause, would be universally admitted to be a miracle, as much so as the lifting of a house into the air, the instantaneous healing of a wound, or the instantaneous production of an elaborate drawing. My definition of a miracle therefore is as follows:—"Any act or event implying the existence and agency of superhuman intelligences," considering the human soul or spirit, if manifested out of the body, as one of these superhuman intelligences. This definition is more complete than that of Hume, and defines more accurately the essence of that which is commonly termed a miracle.

THE EVIDENCE OF THE REALITY OF MIRACLES.

We now have to consider Hume's arguments. The first is as follows:—

"A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable that all men must die; that lead cannot of itself remain suspended in the air; that fire consumes wood, and is extinguished by water; unless it be, that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or, in other words a miracle, to prevent them? Nothing is esteemed a miracle, if it ever happened in the common course of nature. It is no miracle that a man seemingly in good health should die on a sudden; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life; because that has never been observed in any age or country. There must, therefore, be an uniform experience against every miraculous event, otherwise the event would not merit

that appellation. And as an uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposite proof, which is superior."

This argument is radically fallacious, because if it were sound, no perfectly new fact could ever be proved, since the first and each succeeding witness would be assumed to have universal experience against him. Such a simple fact as the existence of flying fish could never be proved, if Hume's argument is a good one; for the first man who saw and described one, would have the universal experience against him that fish do not fly, or make any approach to flying, and his evidence being rejected, the same argument would apply to the second, and to every subsequent witness, and thus no man at the present day who has not seen a flying fish ought to believe that such things exist.

Again, painless operations in a state produced by mere passes of the hand, were, twenty-five years ago, maintained to be contrary to the laws of nature, contrary to all human experience, and therefore incredible. On Hume's principles they were miracles, and no amount of testimony could ever prove them to be real. But miracles do not stand alone, single facts opposed to uniform experience. Reputed miracles abound in all periods of history; every one has a host of others leading up to it; and every one has strictly analogous facts testified to at the present day. The uniform opposing experience, therefore, on which Hume lays so much stress does not exist. What, for instance, can be a more striking miracle than the levitation or raising of the human body into the air without visible cause, yet this fact has been testified to during a long series of centuries.

A few well known examples are those of St. Francis d'Assisi, who was often seen by many persons to rise in the air, and the fact is testified to by his secretary, who could only reach his feet. Saint Theresa, a nun in a convent in Spain, was often raised into the air in the sight of all the sisterhood. Lord Orrery and Mr. Valentine Greatorex both informed Dr. Henry More and Mr. Glanvil that at Lord Conway's house at Ragley in Ireland, a gentleman's butler, in their presence and in broad daylight, rose into the air and floated about the room above their heads. This is related by Glanvil in his *Sadducismus Triumphatus*. A similar fact is narrated by eyewitnesses of Ignatius de Loyola, and Mr. Madden, in his life of Savonarola, after narrating a similar circumstance of that saint, remarks, that similar phenomena are related in numerous instances, and that the evidence upon which some of the narratives rest, is as reliable as any human testimony can be. Butler, in his *Lives of the Saints*, says that many such facts are related by persons of undoubted veracity, who testify that they themselves were eyewitnesses of them. So we all know that at least fifty persons of high character may be found in London, who will testify that they have seen the same thing happen to Mr. Home. I do not adduce this testimony as proving that the circumstances related really took place; I merely bring it forward now to show how utterly unfounded is Hume's argument, which rests upon universal testimony on the one side, and no testimony on the other.

THE CONTRADICTORY NATURE OF HUME'S ESSAY.

I now have to show that in Hume's efforts to prove his point, he contradicts himself in a manner so gross and complete as is perhaps not to be found in the works of any other eminent author. The first passage I will quote is as follows:—

"For, first, there is not to be found, in all history, any miracle attested by a sufficient number of men, of such unquestioned good sense, education, and learning, as to secure us against all delusion in themselves; of such undoubted integrity, as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind, as to have a great deal to lose in case of their being detected in any falsehood; and at the same time attesting facts performed in such a public manner, and in so celebrated a part of the world, as to render the detection unavoidable: all which circumstances are requisite to give us a full assurance in the testimony of men."

A few pages further on, we find this passage:—

"There surely never was a greater number of miracles ascribed to one person, than those which were lately said to have been wrought in France upon the tomb of Abbé Paris, the famous Jansenist, with whose sanctity the people were so long deluded. The curing of the sick, giving hearing to the deaf, and sight to the blind, were everywhere talked of as the usual effects of that holy sepulchre. But what is more extraordinary, many of the miracles were immediately proved upon the spot, before judges of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all. A relation of them was published and dispersed everywhere; nor were the Jesuits, though a learned body, supported by the civil magistrate, and determined enemies to those opinions, in whose favour the miracles were said to have been wrought, ever able distinctly to refute or detect them. Where shall we find such a number of circumstances, agreeing to the corroboration of one fact? And what have we to oppose to such a cloud of witnesses, but the absolute impossibility, or miraculous nature of the events which they relate? And this, surely, in the eyes of all reasonable people, will alone be regarded as a sufficient refutation."

In the second passage he affirms the existence of every single fact and quality which in the first passage

he declared never existed, and he entirely changes his ground of argument by appealing to the inherent impossibility of the fact, and not at all to the insufficiency of the evidence. He even makes this contradiction still more remarkable by a note which he has himself given to this passage, a portion of which is as follows:—

"This book was writ by Mons. Montgeron, councillor or judge of the parliament of Paris, a man of figure and character, who was also a martyr to the cause, and is now said to be somewhere in a dungeon on account of his book. . . ."

"Many of the miracles of Abbé Paris were proved immediately by witnesses before the officiality or bishop's court at Paris, under the eye of Cardinal Noailles; whose character for integrity and capacity was never contested, even by his enemies."

"His successor in the archbishopric was an enemy to the Jansenists, and for that reason promoted to the see by the court. Yet twenty-two rectors or curés of Paris, with infinite earnestness, press him to examine those miracles, which they assert to be known to the whole world, and indisputably certain; but he wisely forbore. . . ."

"All who have been in France about that time have heard of the reputation of Mons. Herault, the lieutenant of Polce, whose vigilance, penetration, activity, and extensive intelligence, have been much talked of. This magistrate who, by the nature of his office, is almost absolute, was invested with full powers, on purpose to suppress or discredit these miracles; and he frequently seized immediately, and examined the witnesses and subjects to them: but never could reach anything satisfactory against them."

"In the case of Mademoiselle Thibaut he sent the famous De Sylva to examine her; whose evidence is very curious. The physician declares, that it was impossible that she could have been so ill as was proved by witnesses; because it was impossible she could in so short a time have recovered so perfectly as he found her. He reasoned like a man of sense, from natural causes; but the opposite party told him, that the whole was a miracle, and that his evidence was the very best proof of it. . . ."

"No less a man than the Duc de Chatillon, a duke and peer of France, of the highest rank and family, gives evidence of a miraculous cure performed upon a servant of his, who had lived several years in his house with a visible and palpable infirmity."

"I shall conclude with observing, that no clergy are more celebrated for strictness of life and manners than the regular clergy of France, particularly the rectors or curés of Paris, who bear testimony to these impostures."

"The learning, genius, and probity of the gentlemen, and the austerity of the nuns of Port-Royal, have been much celebrated all over Europe. Yet they all give evidence for a miracle, wrought on the niece of the famous Pascal, whose sanctity of life, as well as extraordinary capacity, is well known. The famous Racine gives an account of this miracle in his famous history of Port-Royal, and fortifies it with all the proofs, which a multitude of nuns, priests, physicians, and men of the world, all of them of undoubted credit, could bestow upon it. Several men of letters, particularly the Bishop of Tournay, thought this miracle so certain, as to employ it in the refutation of Atheists and Freethinkers. The queen-regent of France, who was extremely prejudiced against the Port-Royal, sent her own physician to examine the miracle, who returned an absolute convert. In short the supernatural cure was so incontestable, that it saved, for a time, that famous monastery from the ruin with which it was threatened by the Jesuits. Had it been a cheat, it had certainly been detected by such sagacious and powerful antagonists, and must have hastened the ruin of the contrivers."

It seems almost incredible that this can have been written by the great sceptic David Hume, and written in the same work in which he has already affirmed that in all history no such evidence is to be found. In order to show how very remarkable the evidence is to which he alludes, I think it well to give you one of the cases in greater detail, as recorded in the original work of Montgeron, and quoted in Mr. William Howitt's *History of the Supernatural*.—

"Mademoiselle Coirin was afflicted, amongst other ailments, with a cancer in the left breast, for twelve years. The breast was destroyed by it, and came away in a mass; the effluvia from the cancer was horrible, and the whole blood of the system was pronounced infected by it. Every physician pronounced the case utterly incurable, yet, by a visit to the tomb, she was perfectly cured; and, what was more astonishing, the breast and nipple were wholly restored, with the skin pure and fresh, and free from any trace of scar. This case was known to the highest people in the realm. When the miracle was denied, Mademoiselle Coirin went to Paris, was examined by the royal physician, and made a formal deposition of her cure before a public notary. Mademoiselle Coirin was daughter of an officer of the royal household, and had two brothers in attendance on the person of the king. The testimonies of the doctors are of the most decisive kind. M. Ganlard, physician to the king, deposed officially, that, 'to restore a nipple absolutely destroyed, and separated from the breast, was an actual creation, because a nipple is not merely a continuity of the vessels of the breast, but a particular body, which is of a distinct and peculiar organisation.' M. Souchay, surgeon to the Prince of Conti, not only pronounced the cancer incurable, but, having examined the breast after the cure, went of himself to the public notary, and made a formal deposition 'that the cure was perfect; that each breast had its nipple in its natural form and condition, with the colours and attributes proper to those parts.' Such also are the testimonies of Seguyer, the surgeon of the hospital at Nanterre; of M. Deshieres, surgeon to the Duchess of Berry; of M. Hequet, one of the most celebrated surgeons in France; and numbers of others, as well as of public officers and parties of the greatest reputation, universally known; all of whose depositions are officially and fully given by Montgeron."

This is only one out of a great number of cases equally marvellous, and equally well attested, and we therefore cannot be surprised at Hume's being obliged to give up the argument of the insufficiency of the evidence for miracles and of the uniform experience against them, the wonder being that he ever put forth an argument which he was himself able to refute so completely.

We now have another argument which Hume brings

forward, but which is, if possible, still weaker than the last. He says:—

"I may add, as a fourth reason, which diminishes the authority of prodigies, that there is no testimony for any, even those which have not been expressly detected, that is not opposed by any infinite number of witnesses; so that not only the miracle destroys the credit of testimony, but the testimony destroys itself. To make this the better understood, let us consider that, in matters of religion, whatever is different is contrary; and that it is impossible the religions of ancient Rome, of Turkey, and Siam, and of China, should, all of them, be established on any solid foundation. Every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular system to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system. In destroying a rival system, it likewise destroys the credit of those miracles on which that system was established; so that all the prodigies of different religions are to be regarded as contrary facts; and the evidences of these prodigies, whether weak or strong, as opposite to each other. According to this method of reasoning, when we believe any miracle of Mahomet or his successors, we have for our warrant the testimony of a few barbarous Arabians. And, on the other hand, we are to regard the authority of Titus Livius, Plutarch, Tacitus, and, in short, of all the authors and witnesses, Grecian, Chinese, and Roman Catholic, who have related any miracle in their particular religion; I say, we are to regard their testimony in the same light as if they had mentioned that Mahometan miracle, and had in express terms contradicted it, with the same certainty as they have for the miracle they relate."

Now this argument, if argument it can be called, rests upon the extraordinary assumption that a miracle, if real, can only come from God, and must therefore support only a true religion. It assumes also that religions cannot be true unless given by God. Mr. Hume assumes, therefore, to know that nothing which we term a miracle can possibly be performed by any of the probably infinite number of intelligent beings who may exist in the universe between ourselves and the Deity. He confounds the evidence for the fact with the theories to account for the fact, and most illogically and unphilosophically argues, that if the theories lead to contradictions, the facts themselves do not exist.

I think, therefore, that I have now shown that—1. Hume gives a false definition of miracles, which begs the question of their possibility. 2. He states the fallacy that miracles are isolated facts, to which the entire course of human testimony is opposed. 3. He deliberately and absolutely contradicts himself as to the amount and quality of the testimony in favour of miracles. 4. He propounds the palpable fallacy as to miracles connected with opposing religions destroying each other.

MODERN OBJECTIONS TO MIRACLES.

We will now proceed to some of the more modern arguments against miracles. One of the most popular modern objections consists of making a supposition and drawing an inference, which looks like a dilemma, but which is really none at all.

This argument has been put in several forms. One is, "If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph wires, I do not believe them. If any number of men tell me the same, I do not believe them. Therefore, Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it."

Another is, "If a man tells me that he saw the lion on Northumberland-house descend into Trafalgar-square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them."

Hence it is inferred that there are certain things so absurd and so incredible, that no amount of testimony could possibly make a sane man believe them.

Now, these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them; but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge anyone to prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses, can testify to a plain matter of fact which never happened at all.

Now, no evidence has ever been adduced to show that this ever has happened or ever could happen. But the assumption is rendered still more monstrous when we consider the circumstances attending such cases as those of the cures at the tomb of the Abbé Paris, and the cases of modern scientific men being converted to a belief in the reality of the phenomena of modern Spiritualism; for we must assume that, being fully warned that the alleged facts are impossible and are therefore delusions, and having the source of the supposed delusion pointed out, and all the prejudices of the age and the whole tone of educated thought being against the reality of such facts, yet numbers of educated men, including physicians and men of science, are convinced of the reality of the facts after the most searching investigation. Yet the assumption that such an amount and quality of independent converging evidence can be all false, must be proved to be a fact if the argument is to have the slightest value, otherwise it is merely begging the question. It must be remembered that we have to consider, not absurd beliefs or false

inferences, but plain matters of fact; and it cannot be proved, and never has been proved, that any large amount of cumulative evidence of disinterested and sensible men, was ever obtained for an absolute and entire delusion. To put the matter in a simple form, the asserted fact is either possible, or not possible. If possible, such evidence as we have been considering would prove it; if not possible, such evidence could not exist. The argument is, therefore, an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition, that the more strange and unusual a thing is the more and the better evidence we require for it, that we all admit; but I maintain that human testimony increases in value in such an enormous ratio with each additional independent and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious; let them point out one case in which such cumulative evidence existed, and which yet proved to be false; let them give not supposition, but proof.

THE UNCERTAINTY OF THE ASSERTED PHENOMENA OF MODERN SPIRITUALISM.

Another modern argument is used more especially against the reality of the so-called Spiritual phenomena. It is said, "These phenomena are so uncertain, you have no control over them, they follow no law; prove to us that they follow definite laws like all other groups of natural phenomena, and we will believe them." This argument appears to have weight with some persons, and yet it is really an absurdity. The essence of the alleged phenomena (whether they be true or not, is of no importance) is, that they seem to be the result of the action of independent intelligences, and are therefore deemed to be Spiritual or superhuman. If they had been found to follow strict law and not independent will, no one would have ever supposed them to be Spiritual. The argument, therefore, is merely the statement of a foregone conclusion, namely, "As long as your facts go to prove the existence of distinct intelligences, we will not believe them; demonstrate that they follow fixed law, and not intelligence, and then we will believe them." This argument appears to me to be childish, and yet it is used by some persons who claim to be philosophical.

THE NECESSITY OF SCIENTIFIC TESTIMONY.

Another objection which I have heard stated in public, and received with applause is, that it requires immense scientific knowledge to decide on the reality of any uncommon or incredible facts, and that till scientific men investigate and prove them they are not worthy of credit. Now I venture to say that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but the fact is the exact opposite of what is stated; for I assert that, whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have *always been wrong*.

It is not necessary to do more than refer to the world-known names of Galileo, Harvey, and Jenner; the great discoveries they made were, as we know, violently opposed by all their scientific contemporaries, to whom they appeared absurd and incredible; but we have equally striking examples much nearer to our own day. When Benjamin Franklin brought the subject of lightning conductors before the Royal Society, he was laughed at as a dreamer, and his paper was not admitted to the *Philosophical Transactions*. When Young put forth his wonderful proofs of the undulatory theory of light, he was equally hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a straight jacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London ever being lighted with gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, learned men gave evidence that it was impossible that they could go even twelve miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Sciences ridiculed the great astronomer Arago, when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible, and therefore impostures.

But one of the most striking, because one of the most recent cases of this opposition to, or rather disbelief in facts opposed to the current belief of the day, among men who are generally charged with going too far in the other direction, is that of the doctrine of the "Antiquity of Man." Boué, an experienced French geologist, in 1823, discovered a human skeleton eighty feet deep in the loess or hardened mud of the Rhine. It was sent to the great anatomist Cuvier, who so utterly discredited the fact that he threw aside this invaluable fossil as worthless, and it was lost. Sir C. Lyell, from personal investigation on the spot, now believes that

the statements of the original observer were quite accurate. So early as 1715 flint weapons were found with the skeleton of an elephant in an excavation in Gray's-inn-lane, in the presence of Mr. Conyers, who placed them in the British Museum, where they remained utterly unnoticed till quite recently. In 1800, Mr. Frere found flint weapons along with the remains of extinct animals at Hoxne, in Suffolk. From 1841 to 1846, the celebrated French geologist, Boucher de Perthes, discovered great quantities of flint weapons in the drift gravels of the North of France, but for many years he could convince none of his fellow scientific men that they were works of art, or worthy of the slightest attention. At length, however, in 1853, he began to make converts. In 1859-60, some of our own most eminent geologists visited the spot, and fully affirmed the truth of his observations and deductions.

Another branch of the subject was, if possible, still worse treated. In 1825, Mr. McEnery, of Torquay, discovered worked flints along with the remains of extinct animals in the celebrated Kent's Hole Cavern, but his account of his discoveries was simply laughed at. In 1840, one of our first geologists, Mr. Godwin Austen, brought this matter before the Geological Society, and Mr. Vivian, of Torquay, sent in a paper fully confirming Mr. McEnery's discoveries, but it was thought too improbable to be published. Fourteen years later, the Torquay Natural History Society made further observations, entirely confirming the previous ones, and sent an account of them to the Geological Society of London, but the paper was rejected as too improbable for publication. Now, however, for five years past, the cave has been systematically explored under the superintendence of a Committee of the British Association, and all the previous reports for forty years have been confirmed, and have been shown to be even less wonderful than the reality. It may be said that "this was proper scientific caution." Perhaps it was; but at all events it proves this important fact, that in this, as in every other case, the discoverers have been right, those who rejected their observations have been wrong.

Now, are the modern discoverers of some phenomena usually termed supernatural and incredible, less worthy of attention than these already quoted? Let us take, first, the reality of what is called clairvoyance. The men who have observed this phenomenon, who have carefully tested it through long years or through their whole lives, will rank in scientific knowledge, and in intellectual ability, as quite equal to any observers in any other branch of discovery. We have no less than seven eminent medical men, Drs. Elliotson, Gregory, Ashburner, Lee, Herbert Mayo, Esdaile, and Haddock, besides persons of such high ability as Miss Martineau, Mr. H. G. Atkinson, Mr. Charles Bray, and Baron Richenbach. With the history of previous discoverers before us, is it more likely that these eleven educated persons, knowing all the arguments against the facts, and investigating them carefully, should be all wrong, and those who say *a priori* that the thing is impossible should be all right, or the contrary? If we are to learn anything by history and experience, then we may safely prognosticate that, in this case as in so many others, the disbelievers in other men's observations will be found to be in the wrong.

REVIEW OF MR. LECKY'S ASSERTIONS ABOUT MIRACLES.

We now come to the modern philosophical objectors, most eminent among whom is Mr. Lecky, author of the *History of Rationalism* and the *History of Morals*. In the latter work he has devoted some space to this question, and his clear and well expressed views may be taken to represent the general opinions and feelings of the educated portion of modern society.

He says:—

"The attitude of ordinary educated people towards miracles is not that of doubt, of hesitation, of discontent with the existing evidence, but rather of absolute, derisive, and even unexamining incredulity."

He then goes on to explain why this is so:—

"In certain stages of society, and under the action of certain influences, an accretion of miracles is *invariably formed* around every prominent person or institution. We can analyse the general causes that have impelled men towards the miraculous; we can show that these causes have never failed to produce the effect; and we can trace the gradual alteration of mental conditions *invariably accompanying* the decline of the belief.

"When men are *destitute of the critical spirit*, when the notion of *uniform law is yet unborn*, and when their imaginations are still incapable of rising to abstract ideas, histories of miracles are always formed and always believed; and they continue to flourish and to multiply until these conditions are altered. Miracles cease when men cease to believe and expect them. . . ."

Again:—

"We do not say they are impossible, or even that they are not authenticated by as much evidence as many facts we believe. We only say that, *in certain states of society, illusions of this kind inevitably appear. . . .*"

"Sometimes we can discover the precise natural fact which the superstition has misread, but more frequently we can give only a general explanation, enabling us to assign these legends to their place, as the *normal expression of a certain stage of knowledge or intellectual power*; and this explanation is their refutation."

Now, in these statements and arguments of Mr. Lecky, we find some fallacies hardly less striking than those of Hume. His assertion that in certain stages of society an accretion of miracles is invariably formed round every prominent person or institution, appears to me to be absolutely contradicted by certain well-known historical facts.

The Church of Rome has ever been the great theatre of miracles, whether ancient or modern. The most prominent person in the Church of Rome is the Pope; the most prominent institution is the Papacy. We should expect, therefore, if Mr. Lecky's statement be correct, that the Popes would be pre-eminently miracle-workers. But the fact is, that with the exception of one or two very early ones, no miracles whatever are recorded of the great majority of the Popes. On the contrary, it has been generally among the very humblest members of the Romish Church, whether clergy or laity, that the power of working miracles has appeared, and which has led to their being canonized as saints.

Again, to take another instance, the most prominent person connected with the reformed churches is Luther. He himself believed in miracles. The whole world in his day believed in miracles, and miracles, though generally of a demoniac character, continued rife in all Protestant churches for many generations after his death; yet there has been no accretion, of miracles round this remarkable man.

Nearer to our own day we have Irving, at the head of a church of miracle-workers; and Joe Smith, the founder of the miracle-working Mormons; yet there is not the slightest sign of any tendency to impute any miracles to either of these men, other than those which the latter individual claimed for himself before his sect was established. Those very striking facts seem to me to prove that there must be some basis of truth in nearly every alleged miracle, and that the theory of any growth or accretion round prominent individuals is utterly without evidence to support it. It is one of those convenient general statements which sound very plausible and very philosophical, but for which no proof whatever is offered.

THE DECLINE OF BELIEF IN MIRACLES.

Another of Mr. Lecky's statements is, that there is an alteration of mental conditions invariably accompanying the decline of belief. But this "invariable accompaniment" certainly cannot be proved, because the decline of the belief has only occurred once in the history of the world; and, what is still more remarkable, while the mental conditions which accompanied that one decline have continued in force or have even increased in energy and are much more widely diffused, belief has now for twenty years been growing up again. In the highest states of ancient civilisation, both among the Greeks and Romans, the belief existed in full force, and has been testified to by the highest and most intellectual men of every age. The decline which in the present century has certainly taken place, cannot, therefore, be imputed to any general law, since it is but an exceptional instance.

Again, Mr. Lecky says that the belief in the supernatural only exists "when men are destitute of the critical spirit, and when the notion of uniform law is yet unborn." Mr. Lecky in this matter contradicts himself almost as much as Hume did. One of the greatest advocates for the belief in the supernatural was Glanvil, and this is what Mr. Lecky says of Glanvil.

He says that Glanvil "has been surpassed in genius by few of his successors."

"The predominating characteristic of Glanvil's mind was an intense scepticism. He has even been termed by a modern critic the first English writer who has thrown scepticism into a definite form; and if we regard this expression as simply implying a profound distrust of human faculties, the judgment can hardly be denied. And certainly it would be difficult to find a work displaying less of credulity and superstition than the treatise on 'The Vanity of Dogmatizing,' afterwards published as *Scopsis Scientifica*, in which Glanvil expounded his philosophical views. . . . The *Sadducismus Triumphatus* is probably the ablest book ever published in defence of the reality of witchcraft. Dr. Henry Moore, the illustrious Boyle, and the scarcely less eminent Oudworth, warmly supported Glanvil; and no writer comparable to these in ability or influence appeared on the other side; yet the scepticism steadily increased."

Again Mr. Lecky thus speaks of Glanvil:—

"It was between the writings of Bacon and Locke that that latitudinarian school was formed which was irradiated by the genius of Taylor, Glanvil, and Hales, and which became the very centre and seedplot of religious liberty."

These are the men and these the mental conditions which are favourable to superstition and delusion!

The critical spirit and the notion of uniform law are certainly powerful enough in the present day, yet in every country in the civilised world there are now hundreds and thousands of intelligent men who believe, on the testimony of their own senses, in phenomena which Mr. Lecky and others would term miraculous, and therefore incredible. Instead of being, as Mr. Lecky says, an indication of "certain states of society"—"the normal expression of a certain stage of knowledge or intellectual power"—this belief has existed in all states of

society, and has accompanied every stage of intellectual power. Socrates, Plutarch, and St. Augustine alike, give personal testimony to supernatural facts; this testimony never ceased through the middle ages; the early reformers, Luther and Calvin, throng the ranks of witnesses; all the philosophers, and all the judges of England down to Sir Matthew Hale, admitted that the evidence for such facts was irrefutable. Many cases have been rigidly investigated by the police authorities of various countries, and, as we have already seen, the miracles at the tomb of the Abbé Paris, which occurred in the most sceptical period of French history, in the age of Voltaire and the encyclopædists, were proved by such an array of evidence, and were so open to investigation, that one of the noblemen of that court—convinced of their reality after the closest scrutiny—suffered the martyrdom of imprisonment in the Bastille for insisting upon making them public. And in our own day we have, at the lowest estimate, many millions of believers in modern Spiritualism in all classes of society; so that the belief which Mr. Lecky imputes to a certain stage of intellectual culture only, appears on the contrary to have all the attributes of universality.

IS THE BELIEF IN MIRACLES A SURVIVAL OF SAVAGE THOUGHT?

The philosophical argument has been put in another form by Mr. E. B. Tylor, in a lecture at the Royal Institution, and in several passages in his other works. He maintains that all Spiritualistic and other beliefs in the supernatural are examples of the survival of savage thought among civilised people; but he ignores the facts which compel the beliefs. The thoughts of those educated men who know, from the evidence of their own senses, that things called supernatural are true and real facts, are as totally distinct from those of savages, as are their thoughts respecting the sun, or thunder, or disease, or any other natural phenomenon. As well might he maintain that the modern belief that the sun is a fiery mass, is a survival of savage thought, because some savages believe so too; or that our belief that certain diseases are contagious, is a similar survival of the savage idea that a man can convey a disease to his enemy. The question is a question of facts, not of theories or thoughts, and I entirely deny the value or relevance of any general arguments, theories, or analogies, when we have to decide on matters of fact.

Thousands of intelligent men now living know, from personal observation, that some of the strange phenomena which have been pronounced absurd and impossible by scientific men, are nevertheless true. It is no answer to these and no explanation of the facts, to tell them that such beliefs only occur when men are destitute of the critical spirit, and when the notion of uniform law is yet unborn; that in certain states of society illusions of this kind inevitably appear, that they are only the normal expression of certain stages of knowledge and of intellectual power, and that they clearly prove the survival of savage modes of thought in the midst of modern civilisation.

I believe that I have now shown—1. That Hume's arguments against miracles are full of unwarranted assumptions, fallacies, and contradictions; 2. That the modern argument of the telegraph-wire conveyance and drinking stone-lion, are positively no arguments at all, since they rest on false or assumed premises; 3. That the argument that dependence is to be placed upon men of science and upon them only, is opposed to universal experience and the whole history of science; 4. That the philosophical argument so well put by Mr. Lecky and Mr. Tylor, rests on false or unproved assumptions, and is therefore valueless.

In conclusion, I must again emphatically declare that the question I have been discussing is—in no way, whether miracles are true or false, or whether modern Spiritualism rests upon a basis of fact or of delusion,—but solely, whether the arguments that have hitherto been supposed conclusive against them have any weight or value. If I have shown, as I flatter myself I have done, that the arguments which have been supposed to settle the general question so completely as to render it quite unnecessary to go into particular cases, are all utterly fallacious, then I shall have cleared the ground for the production of evidence, and no honest man desirous of arriving at truth will be able to evade an enquiry into the nature and amount of that evidence, by moving the previous question—that miracles are unprovable by any amount of human testimony. It is time that the "derisive and unexamining incredulity" which has hitherto existed should give way to a less dogmatic and more philosophical spirit, or history will again have to record the melancholy spectacle of men, who should have known better, assuming to limit the discovery of new powers and agencies in the universe, and deciding, without investigation, whether other men's observations are true or false.

LORD LINDSAY, who gave much evidence to the Dialectical Society about the truth of Spiritual phenomena, is going to take a 12 $\frac{1}{2}$ inch reflecting telescope, made by Mr. Browning, to Cadiz, to take photographs of the total eclipse of the sun, which will be visible there on the twenty-second of next month.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

ON Thursday evening, November 3rd, Mr. Thomas Shorter delivered a public lecture on "Modern Spiritualism," to the St. John's Association of Spiritualists, and the general public, at the St. John's Hall, Corporation-row, Clerkenwell. The room was tolerably well filled, and Mr. J. J. Morse occupied the chair. The admission was free.

Mr. SHORTER said that in his last lecture he had pointed out that many of the spiritual powers exerted in the days of old are with us now, for such powers were not confined to Palestine, nor to a period 2,000 years ago. St. Paul spoke of the gift of prophecy, the gift of tongues, and of the discerning of spirits: these gifts have never been removed from man; by our own unfaithfulness, unbelief, and coldness, we have cut ourselves off more than before from these things. The ancient manifestations did not cease in the early days of the Christian era, but during the past few centuries we have cut ourselves off from the blessings, and now instead of the Church converting the world, the world is converting the Churches, because the Church cannot now manifest the power which ought to follow those who believe. Spiritual intercourse is governed by certain laws, so that if it be not a science at present, it is becoming one: thus there is a great difference in the reception and observation of the manifestations at the present time. After reviewing the progress of the movement in England and America, Mr. Shorter brought his lecture to a close.

Mr. J. J. MURPHY said that as an enquirer he had attended most of the recent Thursday evening *séances* of the St. John's Association; he had become deeply interested in the subject; but one great impediment stood in his path. All the spirits seem to do away with the atonement of Christ; they ignore completely that the blood of Christ cleanses from all sin; otherwise he was satisfied that there was much truth in Spiritualism.

Mr. SHORTER replied that the spirit world is not of one class or creed; for if our relatives are the same men and women after death, they must carry with them their religions and opinions; and this being so, they give their individual ideas to those with whom they communicate. Wesleyan, Swedenborgian, and Roman Catholic spirits, will all advance their own views.

Mr. J. J. MURPHY wanted to know whether the doctrine of "eternal progression," taught by the spirits, was the old purgatory doctrine.

Mr. SHORTER said that Spiritualism has no stereotyped doctrine like any of those in the churches, but certain phenomena are presented, respecting which every man must draw his own conclusions. Earthly "masses" and payments to priests do no good, but spirits have the opportunity of improving in the next life, and have higher spirits near, always ready to help them.

Mr. AVERY, of Little Cross-street, Islington, said that his father died in 1840, and twelve years ago returned to speak to him through a medium. His father said that when he first entered the spirit world he was very much disappointed, for he found himself the same as before, and that his destiny was not fixed. He found that the work he had left undone on earth, he had the privilege of doing there.

Mr. TURNER asked what was the nature of social relationship in the next world?

Mr. SHORTER said that he did not know; but in the generality of cases he thought that those who associated with each other were drawn together by ties of affection.

Mr. DAVIES asked whether it were injurious to mediums to sit too often?

Mr. SHORTER replied that it would be so if the medium followed this or any other pursuit to excess; all such actions should be governed by experience and common sense.

Mr. J. J. MURPHY said that he had twice been to the St. John's *séances*, and the spirits had so completely answered doubts which were strongly in his mind, but not spoken, that he sometimes thought that trance-manifestations might be caused by his own mind acting upon that of the medium.

Mr. SHORTER said that the fact was one of the greatest proofs of some spiritual power at the root of the manifestations. At circles, spirits often answer questions before they are fully formed in the mind; and he remembered one sitting where, at the request of an enquirer, the spirits read off from the brain of the questioner the whole history of his life. To get this kind of manifestation, he thought, but did not know for certain, that the spirit who had the power to communicate should also be one who was in strong mental and spiritual sympathy with the person whose thoughts were read.

Mr. PEARCE, secretary said that he had had private sittings with Mr. Woolnough, one of the mediums connected with the Association, and found that the spirits could not only read his own thoughts, but those of his relatives who lived far enough away from London—in Cornwall. He had ascertained the reality of the thought-reading, by writing to his friends directly the sittings were over.

The proceedings then closed. There was a collection at the door for Mr. Davies, who is very seriously ill, and who, as a medium, has done much good work in Clerkenwell.

PRELIMINARY steps will be taken to-night to start a Spiritualistic society at Kilburn.

MR. WILLIAM CROOKES, F.R.S., has recently purchased *The Quarterly Journal of Science*.

MR. C. F. VARLEY, C.E., the electrician, is now busily engaged in cable-laying operations in the Mediterranean.

SPIRITUALISM IN NORWOOD.—Last Thursday evening, Mr. John Jones, of Enmore-park, South Norwood, gave the first of his series of lectures in connection with Spiritualism, at the Public Hall, Norwood Junction. Although, owing to an oversight, but forty-eight hours notice was given by placards of the lecture, the hall was tolerably well-filled. The lecture was much the same as the one given by Mr. Jones in Clerkenwell, and reported in the first number of *The Spiritualist*. It was illustrated with dissolving views by Mr. Doublet, and the views were painted by Mr. Biefield.

THE HARLEY-STREET MEETINGS.—The *soirées* in the Beethoven Rooms, Harley-street, Cavendish-square, began last night, when a paper was read by Mr. A. R. WALLACE, F.L.S., which paper is published in full in this issue. The meetings will be held on every Monday evening for some time to come, according to the liberality of subscribers. Mr. Benjamin Coleman, who takes the responsibility, and does the work of getting up these meetings, is one of the oldest supporters of the Spiritual movement in England, and he went to America on purpose to examine the phenomena there. It would be useful work on his part, if he would read a paper at Harley-street on the "Rise and Progress of Spiritualism in England," because he has been practically connected with the movement from the first, and has the faculty of speaking clearly and briefly.

"The Spiritual News."

THE First Number of *The Spiritual News*, published monthly, Price One Penny, will be issued on the First of December next. The First Twelve Numbers will be sent free by halfpenny post, to those who remit the Publisher Eighteenpence in payment; or three copies of each of the first twelve numbers free by post for Three Shillings and Sixpence.

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To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small. Communications intended for the Editor should be by letter only, addressed to the care of the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C. Until the Spiritual movement in England, together with this journal, have both grown considerably, time cannot be spared for personal interviews on subjects connected with the literary work of THE SPIRITUALIST, but all letters will meet with careful consideration.

THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have errotchets 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 halfpenny post to subscribers, who remit five shillings and threepence in payment to Mr. E. 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 is registered for transmission abroad.

The Spiritualist.

TUESDAY, NOVEMBER 15, 1870.

MIRACLES.

Last night at the Beethoven Rooms, the extraordinary phenomenon was witnessed of one of the most celebrated followers, or precursors, of Darwin engaged in strengthening the arguments in favour of miracles. The speaker holds unpopular views of the development of man calculated to draw upon his devoted head the hottest fire from the theological world, whilst on the other hand, his Spiritualism exposes him to the shots of the world of science. Then, again, his views about miracles are calculated to draw warm support from the ranks of theologians, whilst his opinions about natural development are calculated to gain the strong approval of the scientific world. Should the feelings of the large body of men on both sides find expression, Mr. Wallace will find his central position rather warm; his situation will be analogous to that of a cube of copper made to rotate rapidly between the poles of a powerful electro-magnet. The friction applied may be invisible to mortal eye, yet is calculated to make the central object uncomfortably hot.

Hume says, in effect, that miracles are temporary subversions of natural law, whilst Mr. Wallace says that miracles are in accordance with natural law; and if the definition given by Mr. Wallace be granted, we admit all his conclusions. But, as there is no absolute authority as to what the word "miracle" does or does not mean, probably Hume, in this one respect, is not at fault, for if the frequenters of Exeter Hall meetings were questioned, perhaps ninety-nine per cent

would define a miracle as a subversion of natural laws by the will of God. The whole question thus narrows itself into one of the meaning of a word; and although Mr. Wallace's definition is a good one, it is not the one generally received by the public, consequently, if the idea became general that we Spiritualists believe modern manifestations to be miracles, it will cause inaccurate ideas respecting us to gain ground.

In all advances in knowledge it is necessary to coin new words to convey clear and definite ideas. Professor Clerk Maxwell, F.R.S., and Mr. J. Johnstone Stoney, F.R.S., pointed this fact out to section A of the British Association at Liverpool a few weeks ago, for the managers of the section inadvertently permitted a very plausible paper to be read which was based entirely upon confusion of ideas as to the relative meanings of the words "force" and "energy," which confusion invalidated the conclusions drawn from good experiments. The wisest course is to abolish the words "miracle" and "supernatural" as applied to Spiritualistic phenomena, for we know of no evidence that they are produced by other than natural laws. At all events the manifestations are affected by the temperature, the weather, the health of the medium, and the state of mind of the members of the circle; and if these things have a power over the phenomena, there can be no arbitrary and complete subversion of ordinary laws of nature. These remarks are not made with the desire to lower the merits of the paper read last night by one of the greatest naturalists and travellers of the day, whose open defence of the truths of Spiritualism deserves all gratitude and respect. They are made simply to protect Spiritualists from the supposition that the phenomena which we know to be true, are based upon the same evidence as that which satisfies Turks that the moon really came down to earth and passed through the sleeves of Mahomet's coat, or which satisfies the Jews that Joshua made the sun stand still. The most juvenile astronomer knows that the earth moves round the sun, and not the sun round the earth; also that the moon is many hundreds of miles in circumference, so would inconvenience a man if it tried to run up his sleeve.

Mahomet's recorded miracles are probably traditions, some of which may have had a foundation of truth in real Spiritualistic manifestations, but there were no shorthand reporters, no trained scientific observers, and no newspapers in those days, to chronicle them accurately at the time. In later years the priestcraft of the "true believers" founded its wiles upon these traditions, and the ignorant Turks have been made to suffer and to "pay," generation after generation, down to the year 1870. A very striking example this of the trials which men inflict upon themselves by the great sin of neglecting to cultivate knowledge.

"LOTHAIR."

IN Mr. Disraeli's new novel of *Lothair* the following remark is made by Theodora, the heroine, to Lothair, shortly before her death:—

"To be candid with you, I do not myself believe in death. There is a change, and doubtless a great one, painful it may be, and certainly very perplexing, but I have a profound conviction of my immortality, and I do not believe that I shall rest in my grave in *secula seculorum*, only to be convinced of it by the last trump."

"I hope you will not leave the world before I do," said Lothair; "but if that sorrow be reserved for me, promise that to me, if only once, you will reappear."

"I doubt whether the departed have that power," said Theodora, "or else I think my heroes would have revisited me. I lost a father more magnificent than Jove, and two brothers brighter than Apollo, and all of them passionately loved me, and yet they have not come."

Further on in the novel, and after the death of Theodora, Lothair escapes temporarily from the clutches of some Roman Catholic priests, and whilst seated amid the ruins of the amphitheatre at Rome, one moonlight night, he sees an apparition. The following is the narrative:—

"Was it a breeze in a breezeless night that was sighing amid these ruins? A pine tree moved its head on a broken arch, and there was stir among the plants that hung on the ancient walls. It was a breeze in a breezeless night that was sighing amid the ruins."

There was a tall crag of ancient building contiguous to the block on which Lothair was seated, and which on his arrival he had noted, although, long lost in reverie, he had not recently turned his glance in that direction. He was roused from that reverie by the indefinite sense of some change having occurred which often disturbs and terminates one's brooding thoughts. And looking round, he felt, he saw he was no longer alone. The moonbeams fell upon a figure that was observing him from the crag of a ruin that was near, and as the light clustered and gathered round the form, it became every moment more definite and distinct.

"Lothair would have sprung forward, but he could only extend his arms: he would have spoken, but his tongue was paralysed."

"Lothair," said a deep, sweet voice that could never be forgotten.

"I am here," he at last replied.

"Remember," and she threw upon him that glance, at once serene and solemn, that had been her last, and was impressed indelibly upon his heart of hearts.

"Now, he could spring forward and throw himself at her feet, but, alas! as he reached her, the figure melted into the moonlight, and she was gone—that divine Theodora, who, let us hope, returned at last to those Elysian fields she so well deserved."

Further on in the novel, the following passage occurs:—

"But the incident of his life that most engrossed his meditation, was the midnight apparition in the Coliseum. Making every allowance that a candid nature and an ingenious mind could suggest for explicable circumstances; the tension of his nervous system, which was then doubtless strained to its last point; the memory of her death-scene which always harrowed and haunted him; and that dark collision between his promise and his life which then, after so many efforts, appeared by some supernatural ordination to be about inevitably to occur in that very Rome whose gigantic shades surrounded him; he still could not resist the conviction that he had seen the form of Theodora, and had listened to her voice. Often the whole day when they were travelling, and his companions watched him on his saddle in silent thought, his mind in reality was fixed on this single incident, and he was cross-examining his memory as some adroit and ruthless advocate deals with the witness in the box, and tries to demonstrate his infidelity or his weakness."

The author makes the following conversation take place upon the Mount of Olives:—

"And yet there are persons at the present day who doubt—even deny—the spiritual nature of man," said Lothair; "I do not, I could not—there are reasons why I could not."

"There are some things I know, and some things I believe," said the Syrian. "I know that I have a soul, and I believe that it is immortal."

"It is science that by demonstrating the insignificance of this globe in the vast scale of creation, has led to this infidelity," said Lothair.

"Science may prove the insignificance of this globe in the scale of creation," said the stranger, "but it cannot prove the insignificance of man. What is the earth compared with the sun—a molehill by a mountain; yet the inhabitants of this earth can discover the elements of which the great orb consists, and will probably ere long ascertain all the conditions of its being. Nay, the human mind can penetrate far beyond the sun. There is no relation, therefore, between the faculties of man, and the scale in creation of the planet which he inhabits."

"But there are people who tell you that there never was any creation, therefore there never could have been a Creator," said Lothair.

"And which is now advanced with the confidence of novelty," said the Syrian, "though all of it has been urged, and vainly urged, thousands of years ago. There must be design, or all we see would be without sense, and I do not believe in the unmeaning. As for the natural forces to which all creation is now attributed, we know they are unconscious, while consciousness is as inevitable a portion of our existence as the eye or the hand. The conscious cannot be derived from the unconscious. Man is divine."

"I wish I could assure myself of the personality of the Creator," said Lothair. "I cling to that, but they say it is unphilosophical."

"In what sense?" asked the Syrian. "Is it more unphilosophical to believe in a personal God, omnipotent and omniscient, than in natural forces unconscious and irresistible?"

MARRIAGE OF MRS. HARDINGE.—Mrs. Emma Hardinge was married to Mr. Britten a few days before she started for England, from New York, on the 3rd of this month. By the time these lines are in print, the "happy couple" will have probably arrived in London. Mrs. Hardinge enjoys so much respect and popularity in her own name, that it would now cause much confusion and inconvenience to change it, so in Spiritual literature and on the platform she will still be known as of old, as "Emma Hardinge."

SPIRITUALISM IN CLERKENWELL.—The St. John's Association of Spiritualists, which has held weekly free public sances at St. John's Hall, Corporation-row, Clerkenwell, for the last year and a half, wishes to purchase Spiritual books to form a library, and to have its public lectures delivered in a better building. As the members of the Society are not rich people, donations to aid either purpose would do much good. The Association has from the first worked steadily and perseveringly; a library would have a tendency to bring in more members; and a better building for public lectures would tend to increase the attendance. Nearly half the members of the St. John's Association are Swedenborgians. The secretary is Mr. Pearce, 2, Union-square, Islington, N.

DR. NEWTON'S PORTRAITS.—There is one phase of Dr. Newton's mediumship which, up to the present time, has purposely not been mentioned in these columns,—namely, the influence of the card portraits mesmerised by him upon invalids and sensitives. The publication of statements that even the handling of these portraits by the patient has removed the disease, raised a vast amount of prejudice among the outside public; more prejudice, in fact, than if quack pills had been sold in his name. But on reference to the experiments detailed in the September number of *The Spiritualist*, as to the action of shells and minerals upon clairvoyant sensitives,—and on reference to the experiments given in the October number, about the action of rocks and fossils,—it is easy to see that the handling of objects by a powerful medium like Dr. Newton, must leave an influence behind, which influence would be likely to produce muscular contractions, and other phenomena, when the objects were handled by sensitives. On reference to letters we have received, it is clear that these portraits, when placed in contact with sensitives without their knowledge, did exert striking effects on them. Nay, more, there is plenty of authenticated evidence in *The Medium* that, in some cases, they cured diseases. Mr. Burns, who received the profits of the sale of these pictures, generously states that he is not going to apply them to his private uses, but to give them to some cause connected with the Spiritual movement; so some deserving branch of the movement, may shortly expect a large subscription.

Correspondence.

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

A SEANCE AT MRS. GUPPY'S.

SIR,—I was present at a *seance* on the afternoon of yesterday, the 10th instant, at Mrs. Guppy's own house, where the spirits, after having requested us to wish for something, brought a quantity of freshly-gathered violets, mignonette, geranium leaves, and fern leaves, all wet with rain. There were other manifestations, in which were given decisive tests of Miss Neyland's clairvoyant powers. I only mention that *seance* for the purpose of stating that while we were chatting, after it was over, I regretted that I had not fulfilled a previous resolution, which was, that when the spirits should desire me to wish for something, to ask them to bring me a stone, because, not being a perishable article, I could always keep it, adding that their bringing it to me would make it a *precious* stone.

I am now just returned from another *seance* at her house, which has been the most extraordinary I have ever attended. Mrs. Chevalier and a lady friend of hers were the only visitors besides myself, and we went down to the sitting-room, with the intention of having tea, but Mrs. Guppy had just heard some powerful raps, desiring that we should not have tea *before* the *seance*, so we walked up again into the room where it was to take place, and Mrs. Chevalier's lady friend, who had never before been at any *seance*, was requested by Mrs. Guppy to make a strict examination of the room, which she did most thoroughly, finding nothing but the simple furniture of table, chairs, sofa, and piano. The door was then locked and the key given into her possession. On the table were some sheets of paper, a pencil, a tambourine, and a bell; and the circle consisted of Mr. and Mrs. Guppy, Miss Neyland, the two ladies I have mentioned, and myself.

The gas was turned out, and when we had united in saying the Lord's Prayer, our invisible friends made an affirmative signal at the conclusion, to imply that they also had joined in it. The alphabet was then asked for, and they spelled out the message, "We will bring you a precious stone," which led to my repeating yesterday's conversation; and after a short time Mrs. Guppy said, "They are trying to move my hand round, so as to turn the palm upwards;" and then she added, "Here is something small, am I to give it to Miss Houghton?" "Yes," was the response. When I had received it, we wished to light the candle, which they negatived, but allowed me to tie the small article into the corner of my handkerchief. We were then desired to hold hands all round. The tambourine was then played rather noisily, being carried to different parts of the room above our heads. Something cold was now placed on my hand, which felt like a saucer, and we gradually heard unmistakable sounds of crockery, the table being all the time in considerable motion. Mrs. Guppy began to fear that they had brought her best tea service, which had been laid out in the lower room in readiness for the repast, but still our request for a light was refused, and the clatter of cups and saucers became even stronger, and we each felt something thrown into our laps, but we continued to obey the injunction not to unclasp hands, and at length received the welcome permission to have a light, when we found that to each of us had been given a table napkin, another being spread on the table, upon which were seven cups and saucers (not those she calls her Spiritualist ones, from having been the gift of a Spiritualist friend), with tea-spoons, six small plates, a larger one for bread and butter, still empty, a jug of milk, a glass sugar basin, containing sugar, with sugar tongs, and some biscuits. After we had investigated all, and remarked that the tea only was wanting, we were desired again to extinguish the light, and almost immediately Miss Neyland made a sudden exclamation that something had burned her cheek. So we begged leave to light the candle, which was at once granted, and lo! there was the tea-pot, containing some very strong tea, and the no-longer empty plate had in it a portion of the cake of which we had partaken the evening before, and a knife to cut it. Of course we had our tea, and enjoyed it. I then examined my gift, which was a beautiful ruby, rather larger than one for which I had given £3 about five years ago, and also more exquisite in colour, so that my stone is *literally* precious. When we were again in darkness, Miss Neyland distinguished some of my spirit relatives, also Mrs. Chevalier's little girl, and others belonging to her. We were tenderly touched by the loving fingers of those so dear to us; Mrs. Chevalier feeling her child's hand very distinctly. A Neapolitan tortoise-shell dagger (a gift from Mrs. Guppy) that I wear in my hair was gently withdrawn, and taken to Mrs. Chevalier, who was allowed to hold it for a time, but it was then brought back, and replaced in my hair. Something was heard to fall into the cup near Mrs. Chevalier that sounded like money: it was a shilling, which she was desired to keep; and Mrs. Guppy afterwards made a hole in it, to enable her to hang it to her watch chain. One spirit, whose touch I well know, felt on my finger for the ring, which is her emblem, and gave me a little tap of reproach for not wearing it on this occasion. "No more" was then spelled; but even after the door had been widely opened, so that there was a good deal of light, Mrs. Chevalier again felt the touch of her little girl's hand. I then went to the kitchen to ascertain whether the servant had made the tea that had been brought to us, but she knew nothing whatever about it, and thought I was reproving her for not having made the tea in readiness for us. Miss Neyland then looked into the caddy, where there had been nearly half a pound of tea, but it had all vanished, so it was no wonder our tea was so strong. The table napkins had been brought from a linen press upstairs, and the tea-pot was also brought from an upper room, being one they were not in the habit of using.

Nov. 11th, 1870.

20, Delamere-crescent, W.

NEW SPIRITUAL SOCIETIES.—The new Spiritual Societies at Brixton and Dalston are progressing favourably, and since our last notice have been joined by several new members. The Dalston Society has some good mediums among its members, but the Brixton Society is not as yet so well off. Both societies have been much aided by the occasional attendance of Mr. J. J. Morse, because the communications through him keep up the interest of the ordinary meetings, while mediums belonging to the Societies are in course of development. If any readers of these pages desire to start a society in their own locality, we shall be glad to assist them in calling a preliminary meeting, by publishing a notice that the said local meeting of Spiritualists is desired to be held. From what we have heard, it is probable that there is room for local societies in the neighbourhoods of Kilburn or the Edgware-road, New Cross and Islington.

REMARKABLE SPIRITUAL MANIFESTATIONS.

IN THREE PARTS—PART THREE.

THE following are the concluding extracts from the Diary of Mr. C. F. Livermore, the New York banker, in which he narrates his experiences in Spiritualism. The appended extracts were first published by Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, and we reprint them from *Planchette*, by Epes Sargent, London, Trübner & Co., Paternoster Row. How completely the following marvellous facts are authenticated may be seen on reference to the first of these three articles.

"Friday Evening, Oct. 4, 1861.—A bouquet of flowers was placed upon the mantel in a vase with water. As soon as the gas was turned down, a movement was heard; and we were requested to 'get a light.' Upon doing so, we found the flowers, with the vase and other articles, had been removed from the mantel to the table, which stood in the centre of the room. We again extinguished the light, when immediately the heavy curtains of the window were drawn aside, and raised and lowered repeatedly, admitting the light from the street. Rustlings were heard after an interval of quiet, with sounds as of persons walking in stocking-feet. A peculiar sound was produced by striking against the wall, as though with a bag of keys or broken earthenware. This same bag of keys, or whatever it might have been, also seemed to be dropped from a height of several feet, and to fall heavily upon the floor, while we were told to listen. Tremendous concussions were then made upon the floor, jarring the whole house. The spirits of my wife and Dr. Franklin came to me in form at the same time,—he slapping me heavily upon the back, while she gently patted me upon the head and shoulder. The electrical rattle was now heard; and the light increasing in brilliancy disclosed to our view the full figure of a heavy man. At my request, the figure 'walked' across the floor, and appeared many times in different positions with entire distinctness. My wife now appeared in great vividness and beauty. Her figure floated gracefully through the room, her white robes falling back as she glided through the air, brushing away pencils, cards, &c., as she passed over and swept across the table. This spirit-robe was shown us in a variety of ways; and the manifestation of texture was exquisitely beautiful. We saw her plainly withdraw her face behind it, pushing the robe forward while it swung in the air. It was brought over the table, the light being placed behind, so that it became transparent and gossamer-like, as though a breath of hair would dissolve it. This was frequently repeated, and the robe drawn across my head, as palpably as though of material substance. Whenever it approached closely, we discovered a peculiar scent of purity, like a very delicate perfume of newly gathered grass or violets.

"Oct. 20, 1861.—This manifestation was a powerful one, showing the whole figure of my wife, but not her face. She stood before us enveloped in gossamer, her arm and hand as perfect as in life, the arm bare from the shoulder, with the exception of the gossamer, which was so transparent that it was more beautiful for being thus dressed. I asked to be touched; when she advanced, laid her arm across my forehead, and permitted me to kiss it. I found it as large and as real in weight as a living arm. At first it felt cold, then grew gradually warm. She held up the little finger, and moved it characteristically; and while we were looking at that, she let her hair fall loosely down her back. The manifestation was concluded by her writing a card, resting it upon my shoulder, caressing me upon the head and temple, and kissing me for good-night.

"Nov. 3, 1861.—This evening, according to promise, my wife came in full form, placing her arms completely around my neck; but the most remarkable and novel manifestation was the production of perfume from spirit-flowers. Something, resembling a veil in its contact, was thrown over my head; and, while it was resting there, spirit-flowers were placed at my nose, exhaling the most exquisite perfume I have ever smelt. I asked what this was; and was told 'My wreath of spirit-flowers.' At my request the same was brought to the medium, who experienced similar sensations. This was repeated probably a dozen times, the perfume being as strong as that of tuberose, but entirely different, and far more exquisite.

"Sunday Evening, Nov. 10, 1861.—Immediately upon sitting down, there was communicated by raps, 'No failure.' My wife tapped upon my shoulder, informing me that she should give all her aid to Dr. Franklin, who now became visible, his face for the first time being seen. The light was apparently held by another figure enveloped in dark covering, from behind which the light approached, shining full upon the face of Dr. Franklin, about whose identity there can be no longer any doubt or mistake. I should have recognised it anywhere as Dr. Franklin's face, as I have learned to know it from the original paintings I have seen of him; but the strong points of his character were manifest as no painting could exhibit them. He was apparently dressed in a white cravat, and a brown coat of the olden style; his head was very large, with grey hair behind his ears; his face was radiant with benignity, intelligence, and spirituality; while my wife's was an angel face of shining beauty, spiritualised in its expression of serenity and happiness. His appearance was that of a man full of years, of dignity, and of fatherly kindness, in whom one could find counsel, affection, and wisdom. He came, perhaps, a dozen times, and once or twice so near that his eyes were seen full and clear. My wife appeared three times in white robes and enveloped in flowers.

"Monday Evening, Nov. 12, 1861.—Electric rattlings were heard; and the light becoming very vivid discovered to us Dr. Franklin seated, his whole figure and dress complete. Indeed, so vivid was the light, and so real was the man sitting there, that his shadow was thrown upon the wall as perfectly as though a living human being were there, in his earth-form. His position was one of ease and dignity, leaning back in the chair, with one arm upon the table, occasionally bending forward in recognition of us, his grey locks swinging in correspondence with the movement. We closed our eyes by request. Upon opening them, he was standing on the chair, his form towering above us like a statue. Again he resumed his seat, the act being accompanied by loud rustlings, which attend each movement of the spirit. A message from my wife informed me that a card would be visibly handed to Dr. Franklin. During all these appearances, there seemed to be two other forms or spirits assisting, one of whom held the light. One of these enveloped figures approached Dr. Franklin, and, extending an arm, held a card directly before his face, so that the card was distinctly visible, and then

placed it on his knee, and afterwards handed it to me. The power was great, remaining vigorous during the evening; and Dr. Franklin, my silent companion, sat in his chair, my *vis-à-vis*, for an hour and a quarter.

"Wednesday Evening, Nov. 21, 1861.—... Something like a handkerchief of transparent gossamer was brought; and we were told to look at the hand which now appeared under the gossamer, as perfect a female hand as was ever created. I advanced my own hand, when the spirit-hand was placed in it, grasping mine; and we again grasped hands with all the fervour of long-parted friends, my wife in the spirit-land and myself here. The expression of love and tenderness thus given cannot be described; for it was a reality which lasted through nearly half an hour. I examined carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and kissed it, while it was constantly visible to my sight. I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm. I wore a glove, however, and could not, perhaps, judge accurately in all respects. At last 'good-night' was spelled out, by the spirit-hand tapping upon mine, and then, for a parting benediction, giving it a hearty shake. Nothing in all these manifestations has been more real to me, or given me greater pleasure, than thus receiving the kindly grasp of a hand dearer to me than life, but which, according to the world's theory, has long since, with all its tenderness and life, mouldered into the dust of the earth.

"Friday Evening, Nov. 29, 1861.—My brother and I and the medium present. Conditions unfavourable. Heavy rain-storm. Darkened the room, and immediately a spirit-light rose from the floor. I put on my glove, and my brother did the same. The light soon came in my hand, when I felt that it contained a female hand. It was frequently placed in mine, and by me grasped tightly, so that I felt every part of it, both the medium's hands being at the time held by me. The spirit of my brother's deceased child also placed his hand in mine; and a large man's hand, purporting to be that of Dr. Franklin, was placed in mine, seizing and shaking it so violently, that it shook my whole frame, and also the table. My brother, also, had each of these hands placed in his. Thus, three distinct and different sized hands were within a few minutes placed in each of ours, and recognised unmistakably as, first, a female hand; second, a child's; third, that of a full-sized man, each with its characteristic weakness or strength. At my request, the folding-doors of the room were opened and shut with great force repeatedly.

"Saturday Evening, Nov. 30, 1861.—At home in my own house; carefully locked the door. Conditions favourable; weather clear and cold. Soon after darkening the room, heavy knocks came upon the table with the electric rattle, but without any light. By raps, the encouraging 'No failure to-night' was communicated. My cane and hat and a glass of water were called for. A vacant chair by the table moved and got into position without being touched by us. A request was made 'to close eyes,' when a sound, like drawing a match, was heard several times repeated upon the table, with no result. Matches were then asked for. I procured a number of wax vestas; and holding one over the table, it was instantly taken by a spirit-hand, drawn across the table, and ignited at the third attempt. We opened our eyes: the room was illuminated by the burning match; and Dr. Franklin was before us, kneeling, the top of his head about a foot above the table. We looked at him as long as the match burned; and he became invisible as it expired. . . . Soon after the male figure first appeared, the following was communicated by raps: "Now, dear son, can the world ever doubt? This is what we have so long laboured to accomplish.—B. & F.' Also, 'My dear, now I am satisfied.—ESTELLE.' Upon cards there was subsequently written by the spirit, as follows: 'This meeting is the most important we have ever had. Long have we tried to accomplish this manifestation, and success has crowned our efforts. You saw that I had only to light the match to show you that I was as naturally in form as you are. I have long tried to come in an earthly light, and have at last succeeded.'

"Dec. 15, 1861.—The figure of Dr. Franklin appeared perfectly delineated, seated in the window, and permitted me to examine his hair with my hand. The hair was to sight and touch as real as human hair.

"Saturday Evening, Dec. 28, 1861.—In my own house and room, which was carefully examined, and door locked by myself. Soon after extinguishing the gaslight, the spirit-light rose, and requested us, by raps, to follow it across the room to the window, which was heavily curtained, to exclude the light from the street. By raps, the following was communicated: 'I come; I come in a cloud.' Immediately the light became very vivid: the 'cloud' appeared against the curtain, a portion of it overhanging from the top; while the face and figure of my wife, from the waist, was projected upon it with stereoscopic effect. White gossamer, intertwined with violets and roses, encircled her head; while she held in her hand a natural flower, which was placed at my nose, and subsequently found upon the bureau, having been carried by the spirit from a basket of flowers on the table, standing in the centre of the room. We were told to notice her dress, which seemed tight-fitting, of a substance like delicate white flannel. She was leaning upon her right hand; the cuff of her sleeve was plain and neatly turned back. In answer to my enquiry, whether this appearance was not like a *bas-relief*, I was answered 'No; but you see the fine spirit-form. You notice I come in health, and not as one year ago to-night.' This appearance is new, and quite different from those originally seen, and is effected without noise or demonstrations of any kind.

"Thursday Evening, Jan. 23.—My wife made her appearance standing against the door. She was exquisitely robed in white, and enveloped in blue gossamer. A white ribbon, tied or knotted in the centre, passed across her waist; and a large and perfect bow-knot of white silk ribbon was attached to her breast diagonally. In her hand, near her face, she held a small oval mirror, about two inches in diameter. We had seen the mirror before, but at a distance. On this occasion I determined to examine it closely, and approached to within six or eight inches. The mirror was apparently glass, and reflected objects perfectly,—not only the light itself, but I saw my own face in it. The spirit-finger held opposite was reflected with all its motions. We asked for certain movements of the finger, which were made as requested, and simultaneously reflected in the mysterious glass. The flowers in her hair and on her person were real in appearance. Over her forehead was a crown of flowers. In the centre was a button or flower of black and gold upon a background of white. A card taken from me, and upon which I had written a private question, was held by the spirit in front of her face, and behind the oval mirror, which thus hung suspended and swinging against the white card, rendering it as a real, palpable object. The light shone vividly upon her face and

figure; and while we stood looking intently, she instantly, as quick as thought, disappeared, with a rushing sound. Then, by raps, was communicated. 'The electricity is very strong; and we did this to show you how quickly we can disappear.' Very soon she returned, as real as before. The light was subsequently placed upon the floor, near the door; while we receded to the middle of the room, remaining thus, at a distance of some ten feet from the medium, for twenty minutes. We were then requested to open the window to admit air, to enable them to dissipate the electricity. Immediately upon the fresh air being admitted, the light grew dim and disappeared.

"Jan. 24.—A stormy night, with hail and sleet, ending in a severe gale. Conditions favourable. My wife appeared dressed precisely as last night, except having white gossamer around the top of her head. The 'bow,' which was in the same place upon her breast, was the same as then; and on this occasion was taken in our fingers for examination, being to sight and touch as real as silk. A low, murmuring sound was heard, something like the buzzing of a bee. I listened carefully, and noticed that it came from the lips of the spirit. This was an unsuccessful attempt to speak, or rather the preparatory process, eventually to result, doubtless, in success. The light approached her face. We were told to look in her mouth. Upon doing so, we discovered what seemed a piece of dried grass projecting from her lips about three inches. This was then placed in my hand and in my mouth. I closed my teeth upon it, finding it a real substance. By raps, I was told it was a spiritual substance, when it was withdrawn, and disappeared. A large musical box was standing upon the table, which required considerable force to start it or to stop it by means of springs. At my request, the spirit-light rose, resting upon the keys, and started the music, then stopped it, changing or repeating the tunes, and finally *wound it up*.

"Jan. 30, 1862.—A manifestation of great power and 'solid form.' A veiled figure robed in white stood by us; and, opening the drapery which enveloped the head, we distinctly saw the eyes, forehead, and hair of Estelle, life-like, 'like flesh and blood.' The lower part of the face was covered with the gossamer. This figure walked and floated through the room; kissed me, rested its arm, while fully visible, upon my head and shoulders, repeating the same to the medium. The arm was round, full, and flesh-like. I examined it both with my eyes and hands.

"Jan. 31, 1862.—Estelle and Dr. Franklin appeared alternately. Dr. Franklin's shirt-bosom and collar were as real to appearance as though made of linen. We handled them, and examined in the same manner his tunic, which was black and felt like cloth: his face and features were perfect and distinctly visible. This manifestation differs from that of last night, this having been spoken of by them as 'the fine spiritual form,' which seems like the projection of form, colour, and expression, with stereoscopic effect. We now see that the rustling is produced by movements of the envelope or robe, and is doubtless electrical.

"Sunday Evening, Feb. 9, 1862.—My wife appeared leaning upon the bureau, with white face hanging in front of and around her head. This lace or open work (like embroidery) was so real, that the figures were plainly discernible, and could have been sketched. As she stood in front of the bureau, the top of the mirror was plainly visible over her head, reflecting her form and surroundings. There were flowers in her hair; and in other respects her appearance was similar to those previously described. The body of her dress or robe was of spotted white gossamer, while the lace-work was in diamonds and flowers.

"Wednesday Evening, Feb. 12, 1862.—I found the power strong; and soon after entering the room messages were rapped out upon the door across the entire width of the room, fifteen feet distant from the medium and myself. About fifteen minutes after extinguishing the light, my wife came to us in exquisite beauty; if possible, more vividly than ever, and directly over the table. In her bosom was a white rose, green leaves and other smaller flowers. A card which she had written upon was visibly given to me, handed back, and returned to me repeatedly by her, while she was in full view. Her hand, real in form and colour, was affectionately extended to me, and caressed me with a touch so full of tenderness and love that I could not restrain my tears; for to me it was really her hand, her native gentleness was expressed through it. The card was as follows: "Dear C.,—Beautiful spring is approaching; flowery spring. Over you lightly fall its shadows; and may no sorrow, no clouds, touch the brightness of your future. Have you not noticed, dear C., that all your life you have been prospered, guided, and directed by the guardians of your happiness? You have always been followed by an invisible protecting power, which will ever be near when danger threatens, to step between you and difficulty, to lead you into paths of happiness and peace. We are now more closely linked, from our constant intercourse. There is not a day closes without a lasting blessing from us. As life is short, live well and live purely. . . . Fear not the world: there will be a day when this great truth will be seen in its true light and prized as it should be. . . . Be happy: all is well. Good night.—ESTELLE."

"Saturday Evening, Feb. 15.—Atmosphere unfavourable and damp. This meeting was held especially for Mr. G—, my brother-in-law. There were present, the medium, Mr. G—, and myself. I asked for a manifestation of power; and we at once received the following message: 'Listen, and hear it come through the air; hands off the table.' Immediately a terrific metallic shock was produced, as though a heavy chain in a bag swung by a strong man had been struck with his whole power upon the table, jarring the whole house. This was repeated three times, with decreasing force. A heavy marble-topped table moved across the room; and a large box did the same, no person touching or being near either of them. An umbrella which had been lying upon the table floated through the room, touching each of us upon the head, and was finally placed in G—'s hand. These physical manifestations were given doubtless to convince an additional witness of the reality of spirit or invisible power. If such was the object, the purpose was well served; for every possible precaution had been taken by him, even to the sealing of the doors and windows.

"Sunday Evening, Feb. 16, 1862.—Appearance of my wife and of natural flowers. I had been promised a new manifestation, 'something natural as life.' We sat longer than usual in quiet, and received the infallible message, 'No failure.' The spirit announced her presence by gentle taps upon my shoulder, accompanied by rustlings, kissed me, and asked for a card and a pin, then another pin; all of which I handed over my shoulder, together with a small strand of my hair, which latter was particularly requested. The taking of each of these articles was accompanied by rustlings; and, as the spirit-hand was extended over my shoulder visibly, the drapery fell upon my hand and arm. Some ten minutes were now

occupied by the spirit in arranging the card, pins, &c., when the following message was received: 'I will give you a spirit-flower.' Immediately afterwards an apparently freshly gathered flower was placed at my nose, and that of the medium. My wife now appeared in white, holding the card in one hand, and the spirit-light in the other; while we discovered, fastened to the card, a leaf and flower. I asked if I could have the flower, and was answered in the affirmative. My hand was then taken by the spirit, opened, and the card placed thereon; while I was particularly and repeatedly enjoined to 'be very careful,' and 'do not drop or disturb it.' With the other hand I now lighted the gas, and found, to my surprise and astonishment, a leaf of laurel, about two and a-half inches in length, pinned upon the card, and a pale pink flower pinned to the centre of the leaf, with the strand of hair passed through and tied in the leaf. We examined it carefully, smelled it, touched it, and found it fragrant and fresh. The card had not been during all this time within reach of the medium, who sat on my right, while the spirit stood on my left, and the doors were as usual carefully and securely locked. After a careful examination of five or ten minutes, we were requested to darken the room. Before doing so, wishing to preserve the leaf and flower, I placed them and the card upon a book in a remote part of the room, and returning to the medium, turned out the gas. The following message was then communicated: 'I gave you the sacred privilege of seeing this flower from our spirit-home; it has vanished.' I immediately relighted the gas, and directed my steps across the room, when I found the cards and the pins precisely as I had left them; but the leaf and flower were gone. By raps, 'Next time you shall see the flowers dissolve in the light.' The following was also written upon another card by the spirit of Benjamin Franklin: 'My son, we are achieving a great victory at this moment.—B. F.*'

"Saturday Evening, Feb. 22, 1862.—Appearance of flowers. Cloudy. Atmosphere damp. Conditions unfavourable. At the expiration of half an hour, a bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. The flowers, leaves, and stem were perfect. They were placed at my nose, and smelled as though freshly gathered; but the perfume in this instance was weak and delicate. We took them in our fingers, and I carefully examined the stem and flowers. The request was made as before 'to be very careful.' I noticed an adhesive, viscous feeling, which was explained as being the result of a damp, impure atmosphere. These flowers were held near and over the light, which seemed to feed and give them substance in the same manner as the hand. I have noticed that all these spiritual creations are nourished and fed or materialised by means of the electrical reservoir or cylinder, and that when they begin to diminish or pass off, incensation or increase takes place the moment they are brought into contact with, or in proximity to, the electrical light. By raps, we were told to 'Notice and see them dissolve.' The sprig was placed over the light, the flowers drooped, and in less than one minute melted as though made of wax, their substance seeming to spread as they disappeared. By raps, 'See them come again.' A faint line immediately shot across the cylinder, grew into a stem; and, in about the same time required for its dissolution, the stem, bud, and roses, had grown into created perfection. This was several times repeated, and was truly wonderful. We were promised the phenomenon of their probable disappearance in the gaslight when the atmosphere became pure and clear.

"Sunday Evening, Feb. 23, 1862.—Flowers. Atmosphere very damp. Conditions unfavourable. The flowers were reproduced in the same manner as last evening. I felt them carefully; and a rose was placed in my mouth, so that I took its leaves between my lips. They were delicate as natural rose-leaves, and cold; and there was a peculiar freshness about them, but very little fragrance. The following message was written upon a card: 'My dear C—,—Again we have to contend with the atmosphere; but how much we have been able to do, owing to the many powerful aids who have been so kind to us! Do you realise the great blessings we are giving you! Do you realise what a great proof you have received in being permitted to see the flowers which decorate our sacred walks? . . . The time is coming, has come, when this subject will be honoured. Good night.—ESTELLE.'

"Tuesday Evening, Feb. 25, 1862.—Appearance in presence of a third witness, Mr. G—, the medium, and myself. The room in which we sat was connected with another smaller room by sliding-doors; but the doors and windows leading into these two were carefully sealed. After sitting about half an hour, we were directed to open these sliding-doors; while the medium and myself proceeded to a window against which was hung a dark curtain to exclude the light as usual. Meanwhile Mr. G— remained by the table. Upon reaching the window, a vivid light rose from the floor, discovering to us the form of a male spirit standing against the white wall adjoining the window. At first his face was not visible, or rather was concealed by the unusual quantity of dark drapery by which he was enveloped; but after two or three efforts the face of Dr. Franklin was recognised. During this time Mr. G— was not permitted to leave the table. At last the conditions having become stronger, or rather the effect of his presence having been partially overcome, the following message was received: 'Dear friend, approach.' Mr. G— now came to us, when the spirit of Dr. Franklin immediately became visible to him. He saw the hair was real; for while we stood before him it was frequently placed over and on the light to show its substantiality. He did not, however, see the spirit in the same degree of perfection that we do, but sufficiently well to recognise the face of Dr. Franklin as represented in his portraits. The eyes, hair, features, and expression, together with a portion of the drapery, were all visibly perfect; but the power of the electrical light was considerably weakened from the effects of Mr. Gray's presence. These effects were very curious. With Mr. G— in the other room, the light was bright and vivid, decreasing as he approached in proportion to the distance; again brightening as he receded, and *vice versa*, showing that the sphere of a person in the earth-form has a direct influence upon these creations of the invisible world; and that this influence may be a disturbing one, from no other cause except surprise, fear, or any violent emotion resulting from inexperience in the phenomena."

In a letter to Mr. Coleman, dated June 10th, 1862, Mr. Livermore writes: "I have the pleasure of announcing to you the initiation of Dr. Gray as a witness of the visible presence of Dr. Franklin on Friday night last. He saw the spirit less distinctly than has generally been my experience, but suffi-

ciently well to recognise him. This being, however, the first time of seeing him, he may expect to attain by progressive steps the same vividness that has been manifested to us, after the first emotions of surprise have been overcome by familiarity with the phenomenon. The Doctor actually saw and took the grey hair of Franklin's spirit, as well as a portion of the clothing, in his hand, and examined them. To me this is now a very common occurrence; but the additional corroborative testimony of Dr. Gray is very important."

Dr. Gray, on his part, fully confirms all this. He writes January, 1867: "I can only reply to your latest request, that I would write out my testimony in this case for publication, that Mr. Livermore's statements are each, one and all of them, fully reliable. His recitals of the *stances* in which I participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw with him the philosopher Franklin, in a living, tangible, physical form, several times, and on as many different occasions. I also witnessed the production of lights, odours, and sounds; and also the formation of flowers, cloth-textures, &c., and their disintegration and dispersion.

"These phenomena, including the apparition of Dr. Franklin, and also many other phenomena of like significance, have all been shown to me when Mr. Livermore was not present, and in the country even.

"Mr. Livermore is a good observer of spirit phenomena; brave, clear and quick sighted, void of what is called superstition, in good health of body and mind, and remarkably unsusceptible to human magnetism. Moreover, he knows that all forms of spirit communication are subject to interpolation from earth-minds, and are of no other or greater weight than the truths they contain confer upon them.

"Miss Fox, the medium, departed herself with patient integrity of conduct, evidently doing all in her power, at all times, to promote a fair trial and just decision of each phenomenon as it occurred.—JOHN F. GRAY."

"THE SPIRITUAL NEWS."

In a fortnight's time, on Thursday, December 1st, the first number of the *Spiritual News*, price one penny, will be published in connection with *The Spiritualist*. The new monthly paper will be devoted almost entirely to reports of meetings and *stances*, and will contain very little in the way of articles, so is not likely to interfere with the *Spiritual Magazine* and other journals not of the newspaper class published on the same day of the month. The *Spiritual News* will be a small paper, handsomely printed, with plenty of reading for its size and price, because very little space will be given to advertisements and standing matter.

The Spiritualist has been rising in circulation steadily from the first, and is now known throughout the length and breadth of the movement in England and the colonies. But the commercial loss over it is still heavy, because most of the advertising public know little about Spiritualism, and consider it either delusion or imposture, so that Spiritual journals are on a much worse footing in the advertising department than others, all other conditions being equal. This is a great mistake on the part of the advertising public, for the Spiritual journals circulate well among those whom they desire to reach.

But if the commercial aspects of the undertaking are not bright, the paper has been useful, and has done much good in many ways to the cause of Spiritualism. Abundant proofs of this could be given, but a statement of the facts might be mistaken for self praise.

We have to thank the subscribers to this journal for the support they have given, and shall be glad of their aid in raising the circulation of the new paper by their taking more copies of it than are required for home use, if they think fit so to do. It takes some little time for the place of publication of a new journal to become known to all the London newsagents, therefore those who order the *Spiritual News* through a bookseller, are requested to tell that bookseller to take down also the name of the publisher, "Mr. E. W. Allen," that his agent in the City may know where to get the new paper. This plan will save disappointment and delay in getting early copies.

The publisher is Mr. E. W. Allen, 11, Ave Maria-lane, E.C. *The Spiritualist* and *Spiritual News* are also usually on sale at the establishments of Mr. Burns, 15, Southampton-row, Holborn, W.C.; and Messrs. Heywood and Co., 335, Strand, W.C. (nearly opposite Somerset House).

THE MEETINGS AT THE CAVENDISH ROOMS.—The inspirational addresses delivered every Sunday evening through Mr. J. J. Morse, trance-medium, at the Cavendish Rooms, have steadily increased the attendance there, till last Sunday the hall was full to the doors. Last Sunday night it was announced, to the astonishment of everybody, that his course of lectures there had come to an end, so the meetings will decline once more. General disapprobation was caused by this decision of the managers.

MR. HOME AT THE SEAT OF WAR.—For three or four weeks past Mr. D. D. Home has been with the Prussians in France, in company with Lord Adare, who is one of the War Correspondents of the *Daily Telegraph*. In one of his letters, published in the *Daily Telegraph* of October 31st last, Lord Adare says:—"A staff officer put his head in at the door, and exclaimed, 'The King! the King!'—disappearing as he uttered the words. We hurried after him, and sure enough there, in the dining-room, stood the venerable Monarch, who had improvised a visit to the Chateau during his afternoon drive, surrounded by the members of his personal staff. I never saw the King in better health or spirits; he displayed the greatest interest in the curious spectacle submitted to his inspection by the disorganised *intérieur*, and strode through the suites of rooms with as firm a tread and *débonair* a bearing as if the tale of his years had only reached twenty instead of seventy-three. Among our party was an American General, with whom his Majesty conversed for some time. Another was Mr. Daniel Home, the celebrated Spiritualist, whom the King promptly recognised, and addressed very kindly—reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring about 'the spirits' in by no means a sceptical tone." We may add that the King said to Mr. Home that "he had told many of his friends of the wonderful manifestations he had seen in Mr. Home's presence: his friends did not believe him; but the facts were true for all that."

ANSWERS TO CORRESPONDENTS.

J. J., W. C., T. B.—Your communications are unavoidably kept over for want of space.

B. S. NAYLER (Melbourne).—We have sent your lecture on for review, to a newspaper with which you were once connected, and will shortly try and find room for a notice here.

* Fort Donelson, on the Tennessee River, was taken on this day by the Federal forces, February 16th.

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. O. F. Varley, Dr. Gully, Mr. and Mrs. S. G. 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.L.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 P. Varley, Esq., Fleetwood-house, Beekenhams, Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. 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 Hoywit, Esq., The Orchard, Hare-green, Essex, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord 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 Mare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunsany. 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 15th, 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 C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

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

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 men.

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1869.

"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 Dixou in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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