

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

No. 16.—Vol. I.

LONDON: THURSDAY, DECEMBER 15, 1870.

Published on the 15th of every Month; Price Threepence.

THE SERVICES AT THE CAVENDISH ROOMS. MESMERISM.

On Sunday evening, November 1st, after the conclusion of the usual preparatory service, at the Cavendish-rooms, Mortimer-street, Regent-street, Mr. J. J. Morse, medium, went into the trance-state, and through his organism, his chief Spirit-guide gave an address about Mesmeric Phenomena. Mr. Fabyan Daw presided, and the hall was full.

The Spirit, in the course of his address, said that the mesmerised person passes through many stages while under the influence of the operator. After describing the sleeping and healing stages, he said that the power possessed by some clairvoyants of tracing diseases, and intuitively exhibiting a knowledge of the nature of the disease and its remedy, is the first stage of the liberation of the spiritual faculties. When a clairvoyant describes distant places, the freed spirit of the clairvoyant is usually standing by his own insensible body, and by his will-power forcing his ideas through the material body, which ideas the mouth speaks. This is often a work of some difficulty, and the communications made are not so reliable as those of "conscious clairvoyance." Conscious clairvoyants have the power of remembering what they have seen after they return to their normal state, and then of telling what they have witnessed. In trance-mediumship the controlling spirit stands near the insensible body of the medium, and forces ideas through the telegraphic instrument thus furnished; while this is being done, sometimes the medium is away, and sometimes he is helping the communicating spirit.

THE PRODUCTION OF SPIRITUAL MANIFESTATIONS.

On Sunday, November 8th, the communications through Mr. Morse were on the subject of the method of producing Spiritual manifestations. The controlling Spirit said that he desired to clear away the mystery hanging over the method of the production of Spiritual manifestations, for he maintained Spiritualism to be an exact science, and saw no reason why the principles governing some of the phenomena should not in time be reduced to mathematical formulæ. The human body is a machine for the expression of thought, and is governed by the man within, who is a "monadial existence." This monadial existence gives birth to ideas, which travel on a long journey before they come out at the mouth. As the outer world cannot come into connection with the pure idea, which is spiritual, and not what is called "natural," that idea is first clothed in thought, and after traversing the mechanism of the body, produces speech. In spiritual consciousness it is found that thought is dependent upon the body for expression.

There is a material body and a spiritual body, united by what, for want of a better term, he would call "vital electricity," which is not ordinary electricity, but is analogous thereto. The monadial existence is united to the spiritual body by what he would call "vital magnetism," which is analogous to terrestrial magnetism, and of a more refined nature than vital electricity. Thus link over link does the thought have to travel to the outer body.

Material substances are composed of atoms, endowed with life due to the action of the infinite spirit within the atom, and this interior life causes it to move. All things live, and he knew not of inertia. Each atom surrounds itself with a sphere or aura, which science has not yet been able to detect, and these atoms unite to form trees, life, and the things we see; the atoms unite by their several spheres, and the mass, or thing seen, has then a general aura or atmosphere of its own, which may be called its "electric aura."

Now, in causing tables to move, there must be union between the mover and the thing moved. The spirit body is so fine and material, that it cannot touch matter, or come into contact therewith, so the spirit has to find something which will stick to the table, so that a grip may be obtained, and this "something" is emitted by the human body. The electrical aura which surrounds the body is of a higher nature than that which surrounds the table, and the much-abused person known as a physical medium, is one whose body is particularly rich in the required aura. The controlling intelligence infuses a feeling of love into the mind of the medium, whereby a spiritual relation-

ship is established between them; the influence thus infused gradually passes out into the material sphere around the medium; the spirit has then a power over the external electric sphere, and can, if necessary, actually lay hold of the table.

The influences and persons surrounding the medium are often serious impediments to the operations just mentioned, and then the spirit can sometimes bring his influence to bear on the external sphere of the medium, and this spirit who cannot effect complete assimilation is usually of an earthy, material nature. His power over the table is also not direct; he is in a position analogous to that of a man who tries to tilt a chair about at the end of a lever; the accuracy with which he performs his work depends upon his skill in using the lever, and he usually produces confusion and discomfort. The using of this external atmosphere causes many of the mistakes in spelling out names and messages by means of articles of furniture, and much depends upon the skill of the communicating spirit.

It is very necessary that mediums should live in accordance with the laws of nature, and be in a harmonious state within and without, in order to get manifestations of a high class.

Raps are produced by a positive electricity, controlled by the spirit, which acts upon a negative atmosphere surrounding the article which acts as a sounding-board.

Among other methods of communication are the controlling of the vocal organs of the medium, the controlling of his hand to write, or the controlling of his body as a whole without making him unconscious at all. To control the arm of a medium, the spirit must have more knowledge than one who can only move furniture, because he has to deal with matter in a higher condition, and he has to bring himself into harmony with the external conditions of the organisation; when completely master of this, he cuts off the supply of positive vital force to the arm, which is then under his control. Then it is possible to write with great force and clearness. To control the speaking organs, greater knowledge still is necessary.

In your atmosphere particles of life are ever floating; every living thing gives forth emanations in streams; an aura constantly rises from the rustling leaves of the forest oak, as well as from the living man. The emanations which constitute the human plane have the peculiarities of the organisation which throws them off; spirits can separate the components of these auroral emanations, trace them to the person who gave them out, and at the same time tell his character. Thus there is a sea of life all around us, and the particles thrown off from human beings unfold themselves afresh in the Spiritual spheres, in a manner unknown to the inhabitants of earth. When a spirit desires to make you a flower, he first has to bring himself into harmony with the medium, and his success in doing so is in proportion to his knowledge. He learns the constituents of the rose, and searches for them first in the atmosphere around himself, and then in the atmosphere surrounding the medium. He unites and controls them by the positive action of his will. Now the rose being formed in the "electrical" sphere of the medium is seen, but is evanescent, so, as the power is withdrawn, it melts into thin air.

No particles of matter actually touch each other, but they are surrounded by a sphere. The walls of this building are composed of little dark atoms, held together by affinity; when we bring solid objects through walls, we employ superior chemical forces to those which hold the atoms together, and can thus make a passage. The "electrical" sphere around the article often interferes with the attempts to get it through the wall. That spirits do sometimes carry substances through walls we know, for we have seen it done.

The controlling of a speaking medium is more of a soul union. Now it is no easy matter to infuse your thoughts into other persons' heads, especially when those heads are thick; we do not mean when the skulls are thick, but when there is a want of harmony between the internal and external organs, so that the medium is inharmoniously related to the natural world. A thought is an idea in process of externalisation; to make a medium speak for us, we act upon his thought-sphere, and upon his spiritual body, which is the servant of the mind. Our thoughts (not our ideas) assimilate with his thoughts, and are by him thrown out and given

shape and form. To read thoughts, we have to bring ourselves into harmony with a man interiorly. Sometimes we can assimilate pure ideas, and then the medium has impressions and foreknowledge.

Direct spirit-writing, so far as we can make you understand it, is a species of electrical transferring, and the materials used are taken into the electrical sphere of the medium. Direct spirit painting is done in the same way, and some phenomena of this kind will shortly attract much attention. There are other new manifestations coming, yet, were I to tell you about them to-night, but few of you would receive my statements.

Bodies are the servants of those who use them. This medium, my present subject, is a sympathetic soul capable of imbibing our ideas; before the communications begin he feels a sense of coming control, whilst thoughts strange and startling flash through his mind. We gradually come into harmony with his monadial existence, and being more positive than himself, we have temporary control of his organism. Thus bridge by bridge, and link by link, do we control the machinery, till at last we can make our thoughts known to the outer world; we do this by no mystical process, but by working in strict conformity with the laws of nature. While the subject is under our control, he is from us receiving educational development, and he is now receiving ideas infinitely above his own. His body is now completely negative to us, and the union is complete between the natural and spiritual worlds. When we cease to control him, as each wave of spiritual influx recedes from his system, each atom in his body changes its polarity again, and earthly consciousness returns to him once more, but oblivion, blank and dark, rests over what he has seen.

If the channel between the two worlds be narrow, reason must in time provide a remedy; when our mediums live in harmony with the laws of nature, they can be more perfectly controlled. There is a still more remote period of development, when mediums will be controlled from a more internal portion of their nature than any of which I have spoken. Sometimes we can utterly and completely reverse the polarity of the atoms of the body of the medium; this sets the monadial existence which previously governed the body free to travel in the spirit world, and the body is practically dead for the time being.

A REVIEW OF THE PROGRESS OF SPIRITUALISM.

On Sunday evening, December 2nd, Mrs. E. Harding occupied the platform at the Cavendish Rooms, and gave a magnificent inspirational oration on the subject of Spiritualism. In the course of her address she said that in ancient times the conditions were more favourable to the manifestation of this living principle than they are now. All ancient dynasties were theocratic; God was ever the King, spiritual force the cause, and the people constantly thought and felt the presence of spiritual beings. The aspirations of their hearts, ever tending towards spiritual life, were answered by inspiration. Aspiration is ever answered by inspiration. The outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of invocation, this the true philosophy of prayer. In the middle ages, when men were devoted to physical science, and craved the substantial food of material experiences, spiritual life waned, and men satisfied themselves by paying certain officials to do their thinking for them, until those who absorbed this office at last thought it right to appropriate not only the thinking part of their devotees, but the consciences, the souls, and finally the purses. In the meantime, why do these spirit people come to you in this most material of all ages, when the Church so universally usurps the right to think for you, to hold your conscience in its grasp, and to deal out passports for your souls at so much a head? Why is it that they come in this age, when physical science is so ripe, and the triumphs that it has acquired are so glorious? The spirits themselves, who own neither the authority of priests nor the authenticity of one revelation alone, tell you that life is continued hereafter from the point where it closes here; that the germs of knowledge sown in physical existence ultimate and blossom in spirit, but that spiritual existences must comprehend and embrace all knowledge; and if you have not acquired it on earth, you must commence it there.

Priestcraft, moreover, has stretched the cord a little too tight. This is a utilitarian age, and suffering, starving, labouring, dying people have at length begun to question what is the use of ecclesiasticism, which in this inquisitive, educational age has been brought to the bar of justice and found wanting. Thus it is that the people are ready for Spiritualism; that the masses, so many of whom are dying for want of the Christian spirit, and perishing because there is no merciful one to plead for the common people, are ready for some new development of religious truth, for some realisation of God who is a Father, for some actual demonstration that the angels are not winged myths, but men and women with human hearts and pity and sorrow for humanity, with some realisation that there is another and a better world for those to whom this world is but a prison-house.

Mrs. Hardinge will occupy the platform at the Cavendish-rooms next Sunday evening, also during several successive Sundays, and the proceedings begin at seven o'clock.

Review.

THE EARTHWARD PILGRIMAGE, by Moncure D. Conway. London: John Camden Hotten, 1870.—Mr. Moncure D. Conway, the minister of Fox's Finsbury Chapel, and the successor to Theodore Parker in America, is an inquiring intelligent man, always searching after truth. His active penetrating mind forces him into nearly all the haunts where advanced knowledge is to be gained and diffused, therefore it is no wonder that at one time he may be seen lecturing before the Royal Institution upon an almost forgotten page in American history, at another giving Sunday afternoon educational lectures at St. George's Hall, at another enlightening the Anthropological Society as to the habits of a peculiar sect of religionists in Russia, at another pushing his way to the seat of war, and at another speaking to a Spiritualistic meeting. This Mr. Moncure D. Conway has on two occasions at least had something to say publicly on the subject of Spiritualism, and some of his opinions thereon are published in the book now under notice.

About a year ago, when Mr. J. M. Peebles arrived in England from America, Mr. Conway was present at the public reception given to him at the Progressive Library, and on that occasion he (Mr. Conway) said that he had been recently travelling in Russia, and there, among educated people, in the houses of count and baron, wherever he mingled in intellectual society, he found that one or more of the members of the family were Spiritualists. Great numbers of people in America were Spiritualists, and among his most intimate friends were several who affirmed their knowledge of the truths of Spiritualism. Such a mass of accumulated evidence, he said, possesses very great weight, and although he personally had not seen enough of Spiritualism to be convinced of its truth, he always, when opportunity offered, said something to stem the utterances of those who in conversation treated Spiritualism with ridicule or contempt.

In his new book, *The Earthward Pilgrimage*, he says:—

"It was not very far from where the Positivists met that I found the 'Spiritualists' assembled. A speaker and medium from America was engaging their attention; and their warmth, their enthusiasm, their implicit faith that they were in communication with the World of Spirits, were sufficient to suggest the feeling that might have prevailed at some meeting of the earliest disciples of Christ after the crucifixion, as they listened for the sound of the trumpet and awaited the descent of heavenly hosts. Amid these believers, their tongues touched with pentecostal fire, their eyes radiant with invisible visions, I sat among the blind unbelievers, and they prayed for our conversion with a sincere sympathy. The tables they saw floating to my eyes were still; their messages for me were demonstrably false, their trance-revelations mere trash. Yet when they appealed to the history of the world for the veracity of their experiences, when they referred to the Witch of Endor, to the angels that opened prison-doors for Paul and Silas, to the dumb spirits, the possessed souls, the walking on water, told of in the Bible, how could I but sympathise with their indignation at the contempt heaped upon them by Christians? Here are multitudes of living witnesses to events exactly similar to those which Christendom claims as its credentials. Here are unimpeached men and women, living in an age of scepticism and science, open to our tests and cross-examinations: are we to give them less credence than we give to people who lived in crude, unscientific, universally superstitious ages, and who cannot be examined at all? What explanation can be given of the aversion of believers in Christian supernaturalism from these contemporary miracles? Spiritism is only the appearance of their own mythology in a form detached from their associations and interests; it is legendary Christianity brought for the first time to a point where it can receive their own impartial verdict; and we know now what the human mind in this age really thinks of it.

"There is a story told on the Mississippi of a man of that region who, being on a steamer for the first time, saw an individual in the saloon, whom he addressed civilly, but received no answer. Repeating his question, he still obtained no reply; whereupon he uttered very decided and not complimentary opinions upon the personal appearance of his silent fellow-passenger. This individual, as it turned out, was unaccustomed to the brilliant mirrors of the American steamers, and he went off in happy unconsciousness that his contemptuous criticisms had been all upon himself."

If, in a plain straightforward way, Mr. Conway had stated when and where the above *séance* was held, it

would be easier to bring to light the facts of the case in detail, and to answer the few unfavourable assertions made in the above extract. It is very likely that an enquirer who carelessly attends one or two *séances*, may receive some hazy inconclusive messages, of no value at all, through half-developed trance mediums; real knowledge about Spiritualism can be obtained only by patient hard work, and an examination of the whole range of the phenomena. We therefore only draw special attention to this one phrase, "*The tables they saw floating, to my eyes were still*," because it is so improbable that this could have been so, that the statement will hardly be received as accurate by any of the Spiritualistic readers of these pages, unless Mr. Conway gives the names of those present, the place, and the date, so that all sides of the question may be heard, and not his assertion alone. Attendance at a very few *séances* quickly satisfies scientific enquirers that the only question as to the reality of the table movements is the possibility that a mental change may take place in the observers, so that they believe they see that which they do not see. A little more experience proves this very rational objection to be without real foundation; furniture is often broken when the manifestations are violent, and no mental change in the head of a man can break a leg off a table.

No argument can be brought against the reality of modern Spiritual manifestations, which does not tell with tenfold force against the miracles narrated in the Bible, and in the foregoing extract Mr. Conway puts this argument with very great force.

Now for a few words about the book itself. The whole of it is clearly and forcibly written in a lively style, so that the interest of the reader never flags. Nearly all the great questions of the day are considered; there is much about labour, land, churches, the opening of places of amusement and instruction on Sundays, woman's rights, and subjects of a kindred nature. John Bunyan told how he made a pilgrimage to heaven; Moncure D. Conway tells how he travelled from heaven to earth, and why he had the bad taste to adopt this course of action. In the narrative he says that at last he grew tired of blowing a trumpet, and of informing the Prince of the city of Otherworldliness how much reason he had to be satisfied with himself. Nay more, when he was expected to rejoice because many pilgrims fell into a fiery pit, the more he reflected, the more did it seem to be a questionable source of majesty to his sovereign. He continues thus:—

"As time waxed on, I perceived that our city was not only growing in size, but altering its character. Going one day to the city gate, I found that it had been removed to make way for a much broader entrance, and I met a very miscellaneous crowd coming in. Seeing that they were much fresher in their looks than I had been after the same journey, I conversed with some of them, and learned for the first time that the Celestial Railway had been opened, and that this had led to a tide of immigration. The pilgrim could now travel in a first-class carriage, and his pack be checked through. A pilgrim has since made the world familiar with this result of the enterprise of Mr. Smooth-it-away. His account, however, is, as I have learned, not entirely accurate; for instance, the Slough of Despond was not filled up by volumes of French and German philosophy, but by enormous editions of an English work showing the safest way of investing in Both Worlds. Moreover, it is but just to say that the engineering feat by which the Hill Difficulty was tunneled is due to Professor Moonshine, whose works, showing that the six days of creation mean six geological periods, and that miracles are due to the accelerated workings of natural law, also furnished the material of a patent key, by which many pilgrims are enabled to pass with ease through Doubting Castle. The new pilgrims informed me that most of them had been for some time residing in Vanity Fair, but that, by various measures of conciliation, that fascinating and fashionable resort had become a suburb of the Celestial City, and was incorporated with the domain of Otherworldliness. Having read in Mr. Bunyan's Guide-Book that our city was of pure gold, they had some thoughts of settling in it. Many of them having thus established themselves in our realm, it began to show startling changes. There had been, for instance, no part of my old road along which I had passed more shudderingly than the Plain Ease and Lucr Hill, where I heard the groans of those who had fallen through its treacherous sward into the silver-mines. What was my astonishment now to see a beautiful park of just the same kind, a hill the very image of Lucr Hill, made in the very centre of our city! This place became the fashionable promenade and place of resort. Ladies there displayed the cross as a golden ornament, and all around it was a bazaar, where the pearl of price was dealt in by tradesmen, who rejoiced in the inscription over the park-gates—'Godliness is Gain.'

"There gradually grew within me a deep misgiving, and I began to dwell on memories of the so-called City of Destruction, on which, as I was surprised to learn, fire had not yet been rained down. One day I got hold of a journal printed in that city. From it I learned that there were things going on there which seemed strangely inconsistent with the bad character I had always heard given to it. Men and women there, so I read, were devoting their energies to the education of the ignorant, the help of the poor; they were searching reverently into the laws of nature; they were celebrating in beautiful poems a Ruler of their city whose name was Love, who sent his rain and sunshine on the evil and the good. There were innocent children passing with laughter and dance into the healthy vigour of maturity. Reason, Liberty, Justice, Wealth, were there advancing, and Science was clearing from the sky of Faith every cloud of fear and superstition.

"As I pondered these reports, the purpose grew within me to make an excursion, at least, to that city, which I had left too early in life to know much of personally; and so one day I went to the station and asked for a ticket to the City of Destruction. Amazed at my request, the station-master informed me that there were no trains running that way for

passengers,—they had only arrangements for bringing people away from that accursed place; and he further advised me to be cautious lest I should be put under restraint as a fit subject for the lunatic asylum: there was a flourishing institution of that character in the city.

"After this I kept quiet for a time, and tried to be contented with my purple cloud and trumpet; but in vain. I confided to my parents my desire to return for a time to my native place, but they wept at the bare mention of the project, and evidently feared that my wits were going. Again I waited, and sought to believe that it was best to remain where I was. At length, however, there came to me one who spoke with a voice not to be disobeyed. He laid on me a burden, and gave me a shield called Truth, and said: 'Henceforth thou shalt be a pilgrim. From a world believing the incredible, adoring where it should abhor, thou shalt depart, never to return. Whither, shall be opened to thee as thou shalt journey; whence, is already plain.'

"Then I turned my face toward the old world I had so painfully left. As I drew near the border of our Prince's domain, I was met by one of his officers, who informed me that I should find a bad road, and that the country was almost impassable. 'In building the railway by which pilgrims to the Celestial City now travel so comfortably,' he said, 'all the disagreeables and dangers they once had to encounter have been heaped on the path you propose to undertake. The dirt taken from the tunnel of the Hill Difficulty you will now find piled across your road. The Slough of Despond, displaced on our line, has settled in the way by which you must go. All the sorrows and pains once besetting the path of Christian now waylay him who would fly in the face of what has become the respectable and popular religion.'

"Nevertheless, I went on. But before I had reached the verge of the Prince's dominions a large number of his liveried servants ran after me, and began pelting me, crying: 'Infidel! Atheist! Neologist! Pantheist! Madman!'

Somewhat bruised, I hastened onward. Soon, however, there stood before me, preparing his darts, a monster, whom I at once recognised. 'Why, how is this, Apollyon?' I cried: 'when last I encountered you, you were trying to prevent pilgrims from reaching the Celestial City: surely you do not oppose their return?' 'Times are changed,' he replied, 'since the railway has been opened, I have been taken into the employment of the Prince of Otherworldliness.' Thereupon he let fly his darts, on each of which was written its name: 'Popularity,' 'Parsonage,' 'Patronage,' 'Promotion,' and the like. But with the aid of my shield I managed to pass him; and though afterward I had a dreary imprisonment in Doubting Castle, its lock yielded to the key of Trust, which some former pilgrim had dropped on the floor, and I arrived at last within sight of the great city."

When speaking of the career of Shelley, Mr. Conway fires the following shot at Oxford University for its neglect of physical science, and its worship of dead languages in the place of more useful knowledge:—

"Oxford consists at the time of a number of professors who are busy milking a veteran and barren cow for students who assiduously hold a sieve for pail. Their labours are suspended for a moment by the apparition of a young gentleman, son of a Member of Parliament, who goes about cursing the King, denying the existence of God, and predicting the extraction of food for the millions from air and water, the instantaneous communication of thoughts over any distances, and the universal travelling by air. It is not, of course, a long work to put this wild creature on a stage-coach, and send him off, before proceeding to work with the heifer and the sieve again."

In another part of the book, Mr. Conway says:—

"There is a story of the Holy Grail which the Laureate has passed by, but which we may remember. In the days when men wandered through the world seeking that cup, made of a single precious stone, holding the real blood of Christ, a Knight left England to search for the same in distant lands. As he passed from his door, a poor sufferer cried to him for help. Absorbed in his grand hope, the Knight heeded him not, but went on. He wandered to the Holy Land, fought in many wars, endured much, but found not the precious cup; and at last, disappointed and dejected, he returned home. As he neared his own house, the same poor sufferer cried to him for help. 'What dost thou require?' asked the Knight. The aged man said, 'Lo, I am perishing with thirst.' The Knight dismounted and hastened to fetch a cup of water. He held the half-clad sufferer in his arms, raised his head, and proffered the water to his parched lips. Even as he did so the cup sparkled into a gem, and the knight saw in his hand the Holy Grail, flushed with the true blood of Christ. And you, my brothers, may wander far, and traverse many realms of philosophy and theology, to find the truth which represents the true life-blood of the noblest soul; but you shall find it only when and where you love and serve as he did. If you can but give to the fainting soul at your door a cup of water from the wells of truth, it shall flash back on you the radiance of God. As you can save, so shall you be saved. And be you sure that when you are really moved by the outcries of famished hearts and brains, as by the wailings of helpless babes,—when you deeply long to bear light and hope to men,—the ways of doing so will open before you, even as undreamed energies to fill them full shall be born within you."

We strongly recommend Mr. Conway's new book; it is of a most interesting and varied character, sure to set all its readers thinking more deeply than before upon many subjects of vital interest to the welfare of humanity. Even those who do not like some of the opinions will admit the book to be a most valuable addition to English and American literature.

THE new Spiritual Society in Kilburn starts with plenty of strength, as it has some energetic men and women at the helm, and Mr. Morse, being now free from engagements at the Cavendish Rooms, his highly useful phase of mediumship will probably be much exercised in the Kilburn district.

THE MEETINGS AT THE CAVENDISH ROOMS.—In consequence of the Cavendish Rooms being too small to accommodate those who wish to hear Mrs. Hardinge, there is a probability that a larger building will shortly be engaged. It would be well if a list of the names of the committee of managers of these services were printed, also the constitutional rules on which their election is based, because subscribers should be entitled to a vote in the election of officers, and not be asked to support an undertaking in which they have no voice or control whatever.

THE ZOUAVE JACOB.

We have been favoured with the following particulars about the celebrated healing medium, popularly known as "The Zouave Jacob," who is now in London, driven here as a refugee by the present diabolical war:—

"The first time I saw M. Jacob was on Friday, the 13th of November, 1868. I shall always look back upon that (to me) memorable day with deep gratitude, for it proved to be the turning point in my life, from leading the secluded life of a confirmed invalid, to that of recovered powers and consequent enjoyment of social life.

"I was very ill, and had been for five years or more. Medical skill had been exerted in vain. Kind attention and continued residence in the genial soft air of St. Leonard's-on-Sea were only alleviative. I was suffering from a lingering but hopeless form of consumption, and was frequently so prostrate as to feel it a painful exertion to walk across my room. The two months before I went to Paris I had spent with kind friends at Swindon, who had done all in their power for me. Mr. Young was most kind and attentive, and had the will anything to do in commanding powers of mediumship, assuredly his healing power would have restored me. At first it did benefit me, decidedly; but the climate of the place was far too cold, and unwillingly we were at last obliged to see that the good that was done by the healing power was counteracted by the cold, and it became evident that a return to St. Leonard's was necessary. I felt depressed—nay, I am sorry to acknowledge that I felt *despairing*, and most unwilling to live on helpless. One slender hope remained for me, that was, that if I could but get to the "Zouave Jacob" I might be restored. The difficulty was to get to him at Paris. I could not go alone, but this was removed by my kind friend S. W., who, on my expressing my desire, at once volunteered to accompany me. To attempt the journey seemed madness, and only as a last resource could I have done it. Two other friends, Mrs. G., and her friend and companion, L. C., joined us, and on the 10th of November we left Swindon for Paris.

"Mrs. G. (who had been an invalid for many years) and I were of course obliged to lie down the whole distance. We reached Boulogne at eleven o'clock that evening, stayed the night at an hotel, and taking the half-past one o'clock train on to Paris the next day, reached our destination by seven o'clock in the evening. We went direct to the "Hotel Britannique," Rue Rivoli.

"The next morning Mrs. G., L. B., and S. W., sallied forth to find out M. Jacob. I did not accompany them, being glad to rest, and, as we had always understood that it was necessary to obtain tickets some days before admission could be gained, I did not suppose I was losing any time. About four o'clock, they returned, in high glee, having seen M. Jacob, and attended that day's *séance*. Mrs. G., who had not been able to walk without assistance for some years, came actively up the two flights of stairs, and running into the room to exhibit the benefit she had received. I am sorry to say that this was not lasting, although I believe she never relapsed entirely to her former condition, and has such confidence in his power as to gladly avail herself of his presence in London to attend some of his *séances*. But I will hasten on, and feeling persuaded of the interest all Spiritualists at least (if not also, many who are not Spiritualists) must feel in any details concerning one of whom much has been said, but very little known, I will venture to give in detail the account of my first interview with M. Jacob.

"After half an hour's drive in a cab we reached his little house at Passy. It was close to Avenue l'Empereur. It is, indeed, painful to have to speak of all the beauties of this lovely suburb as a thing of the past. Adjoining the 'Bois de Boulogne,' and the sweet shady 'Park de la Muette,' Passy always delighted me far more than any other part of Paris that I visited. In the summer months, in the road opposite M. Jacob's house, was a miniature plantation, lovely trees were growing, and there were beds of flowers carefully tended. Seats were placed about, and at the end of the plantation were the fountains of the Artesian Wells playing. Groups of invalids were always wandering about, or sitting on these seats, during the hours previous to M. Jacob's healing *séance*. But, on my first visit, in November, the scene was different. It was a gloomy, sad day. I found crowds of poor people lurking about, and filling the room in which the *séances* for healing were held. It was a small room, in which fifty could sit round, closely together. It had plain painted walls and a tiled floor. The only furniture consisted of the cheap rush-bottomed chairs so common in France, and in the centre of the room was a close stove. M. Jacob received us in the most genial manner, and called us into his study to talk with him. This was almost as bare of furniture as the other room. There were but two chairs and a long common table on which were placed likenesses and books, which could be purchased by any who wished in this way to give a little remuneration for the privilege of attending the *séance*. There was no stove or grate, but in the fireplace burnt a bright fire, hedged about by a few common bricks. These details I give, to show the extremely frugal and inexpensive way in which M. Jacob preferred to live, rather than accept the money that was continually offered to him by rich people who had been cured by him. He entirely repudiates all merit of his own as a healer. He says it is God's power, not his; that his presence as a medium only establishes the *rapprochement* between each patient, and their own guardian or healing spirits.

"A little time before the *séance*, we were all assembled in our places, and told to 'rest quietly, in perfect silence, and pray to God to send his healing power.'

"In about ten minutes M. Jacob quietly entered, and standing in the centre of the room, slowly and gradually fixed his piercing eyes on each individual present. During this silence it is, that his clairvoyant eyes can see the nature of the illness afflicting each one, and also whether the *rapprochement* between the spirits and the patient is established or no. If it is, he expects a perfect recovery; if not, no benefit can arise.

"After standing thus for some ten minutes or quarter of an hour, he takes each one in succession, places his hand over the affected part, sometimes asks some simple question, and, in the case of complaints of the limbs, makes them move them about, and bend in different positions, such as had appeared to them utterly impossible to do for a long time. One man I saw throw his arm over his head in such a way as he had been unable to do for twenty-five years. Space will not permit me to enter into any particulars of the marvellous cures that he has been permitted to effect. Suffice it to say that cripples and paralytics have been carried in to him on sofas, and have left walking. But he tells all that they must not expect entire freedom from all illness at once. The more serious the illness has been, the worse will be the reaction caused by the healing fluid acting in the system, and overcoming all latent mischief.

For myself, as I sat *en séance* each of those two November days (for I went on the 13th and 14th in succession), I was conscious of a strong thrill of some unknown power, running as in streams all over me, but there was no immediate change on the very day. He told me no more good could be done by remaining in Paris; that the cure had commenced, and would go on; that it would be months before there could be entire recovery. This all proved true; but as I was not expecting any rapid change, I was agreeably surprised on the following Monday (the 17th), whilst on my journey homewards, to find myself possessed of fresh power, and such a capability of walking about as I had not felt for years.

"M. Jacob is now in London; his rooms are at 38, Somerset-street, Orchard-street, W. From half-past two to six o'clock he may be seen daily, and is glad to give his healing power to all who like to go. His disinterestedness is as great as ever; it is his desire that all should go, whether they can pay him or no; but as his living now entirely depends upon the voluntary fees of his patients, we may, I hope, be sure that the proverbial generosity of the English people will not be found wanting, in this his time of real need. From pecuniary considerations, he is unable to hire rooms to receive the suffering poor, as Dr. Newton did; and thus, also, he is, as it were, *incog*. The thousands who would gladly go to him know not of his presence in our midst. As his power is stronger, the more there are present, it would be well if any Spiritualists willing to form a *séance* of invalids, rich or poor, at their own houses (if at too great a distance to be able to assemble at M. Jacob's rooms) would do so, M. Jacob will gladly go anywhere for this purpose. I hope to form two or three such *séances* in my own rooms, for the help of the poor in my immediate neighbourhood. If this plan could be carried out in various parts of London or the country, much good might quietly be done, not only to the sufferers, but also to the healer, who could surely thus soon become sufficiently known, and receive a sufficient accumulation of small fees as to relieve his mind from the pressure of pecuniary difficulties. Let us always remember Christ's own words, "The labourer is worthy of his hire."

Before very long I hope details of his interesting career will be given to the public from his own pen.
Hendon. F. J. THEOBALD.

SPIRITUALISM IN KILBURN.

LAST Friday night, the first public meeting of "The Kilburn Association for Investigating the Truthfulness of Spiritualism" was held at the Carlton-hall, Kilburn, and Mr. Bassett was unanimously invited to take the chair. There was a very fair attendance, considering that the weather was bad, and the snow lying thick on the ground.

Mr. Bassett said that the Society had been formed for the investigation of facts. He had recently attended a *séance*, at which he witnessed some astonishing things which were said to be facts, and he, as a Christian man, was not in a position to say they were false, unless, after investigation, he could prove them to be so. In order that such investigation might be made as public as possible, a meeting had been called, and he, for one, was determined that the alleged facts of Spiritualism should be proved either to be true or false. He had much pleasure in introducing Mr. C. W. Pearce, the president of the new Kilburn Society.

Mr. Pearce then gave the following opening address:—

Mr. Chairman and Friends—We have met this evening to inaugurate the Society we have formed in Kilburn, for the purpose of investigating the truthfulness of "Spiritualism." What "Spiritualism" is many of us know by hearsay only. Some present have investigated it partially, and affirm that the statements made by the Spiritualists are, in their judgment, not made without foundation. And there are probably others present who have determined, without investigation, that these same statements are made whilst under the influence of what they term "imagination;" but who, nevertheless, cannot rid themselves of the knowledge that these same men and women, their neighbours, are in every other respect very plain matter of fact persons; and therefore there may be something in "Spiritualism" after all, and they intend to find out for themselves whether there be "something" or "nothing" in it.

It behoves every body of men, who unite for a specific purpose, strictly to define their object. We therefore shortly state our purpose to be—"The investigating the truthfulness of Spiritualism;" and we interpret the term "Spiritualism," used in the sense in which we here use it, to be—"The present power mankind is said to possess to communicate intelligently with their brethren who have departed this life." How this communication is effected, what means are employed, and under what conditions, it is not our purpose at this stage of our address to consider, but simply to ask this question—Is there any *apparent* necessity for such intercourse between the spiritual and physical worlds? If we can answer this question in the affirmative, it follows, as a matter of course, that the statements of the Spiritualists have a probability of truth about them, and we have a reasonable reason to induce us to investigate.

Ere we can advance a step in the enquiry, we are met by Job, who asks—"If a man die, shall he live again?" This prevents further progress; the immortality of the soul is questioned, and it would be absurd to discuss "whether it be possible for immortals and mortals to hold communion" before we know whether there is an immortal soul with whom to have communication.

Remember, my friends, that because you know, or believe you do, that the soul is immortal, your belief is only of value to you; you cannot believe for others. Nor must you conclude because Job afterwards said, "I know that my Redeemer liveth, . . . and though after my skin worms destroy this body, yet in my flesh shall I see God," therefore the question was settled. Jesus Christ had to contend with it; the Sadducees believed in annihilation. Paul also had to contend against it; and his strong argument in favour of it is found in first Corinthians, fifteenth chapter, commencing at the twelfth verse, to which argument all who call themselves Christians (in the orthodox sense) triumphantly refer. The subject is so important that I shall quote the text—"Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection from the dead? But if there be no resurrection from the dead, then is not Christ risen, then is our preaching vain, and your faith is also vain."

These words, or rather the *idea* of a future conscious intelligent life, which life in its surroundings is to be the outgrowth of this present one, to be either joyous, if it have been modelled after the pattern of the great Exemplar, or full of sorrow, if self have been the god worshipped—is, to the majority of believers in the Bible, the incentive to a life of brotherly kindness, for, were not the belief that by following in the

footsteps of Jesus Christ, a future life of conscious happiness would be the portion of His followers—a belief in a *probable fact*—then would the self-denials to which some of His professed followers submit, to fit themselves for it, make them, in the same writer's words—"Of all men, the most miserable." For the glorious immortality, which will be the portion of all who follow in the footsteps of Jesus, would be a delusion.

Therefore the fact of the ascension of Jesus Christ is the foundation stone upon which believers in the Bible build their belief of immortality. Consequently all who, in the language of Christianity, profess to be followers of the Man of Nazareth, believe that, if a man die, he *shall* live again.

This has not, however, settled the question. There are many to whom the great problem is still an unsolved one; many earnest workers in the great field of human redemption from ignorance and error; many patient searchers into the hidden things of God in science; many who have tried to believe in the simple record of the life, death, and ascension of Jesus, as it stands in the Gospels, in the longing hope that their yearning for light might be satisfied, but who have been driven back by the mysteries with which man has hedged about the touching tale of a noble life, and a still nobler death, and resurrection therefrom. These, and many more of God's children, who want the knowledge, who are dying for it, turn to each other and ask the question with bitter anguish of heart—"If a man die, shall he live again?" and the reply which comes back to them is a helpless, hopeless, mournful repetition of it.

Standing between these two classes is another. One, however, with which earnest minds can have but little sympathy; "they don't know, and don't much care; perhaps they may live again, and perhaps not; anyway they mean to enjoy themselves whilst they have the chance." Sensuous wallowers in the mire of sensualism, they must eat the husks upon which the swine feed ere they will return to their Father. These we will leave for the time.

Of the two opposite divisions to which I have referred—one affirms a future conscious life; the other negatives it. Of this latter, little can be said, except that their lives are without the sunshine in which the knowledge of immortality enables the former to rejoice. Of the former, conscious of immortality though they be, also but little can be said. When they have made their affirmation, they have, as a class, said all they can. The surroundings, occupations, and government of the "life beyond the veil," they are utterly ignorant of; in which ignorance they confirm themselves, by living in the belief that it is not lawful to pry into what they call "the hidden things of God."

These, my friends, are the platforms upon which humanity stands at this time.

The fact that there are minds to whom the records of the Bible, full as they are to us of the evidences of immortality, convey no *proof* of an immortal life sufficiently strong to enable them to have confidence in such an existence, is probably to be accounted for by one or both of the following theories: either they do not believe the records, or they are of that special class, typified by Thomas, who need sensuous demonstration ere they can accept as fact any statement, no matter by whom made. And let it be remembered that such minds are of God's making, and Jesus Christ recognised and admitted their right to this kind of proof when he said to Thomas, "reach hither thy finger and behold My hands." Minds of this class could not be satisfied with the Bible records. But what are we to say of that other class, who, not needing sensuous demonstration, can satisfy their desire for knowledge by logical reasoning based upon sound premises, and who nevertheless do not accept the facts of immortality, although they have access to the Bible records. Evidently they have no confidence in them. In reply to our question, Why they have no confidence in them? they answer—and, it behoves those who love the Bible carefully to consider their reasons—

1st.—That those who expound the Bible prove from it—or say they do, which amounts to the same thing—propositions diametrically opposed to each other, as, for instance, the three Gods of the Trinitarians—God the Father, God the Son, and God the Holy Ghost; this doctrine being opposed by the Unitarians, who affirm that the Bible teaches the existence of one God only, that God being God the Father; Jesus Christ, or God the Son of the Trinitarians, being but a man. And with each of these do the Swedenborgians join issue; for whilst they assert that there is but one God, they teach that He is Jesus Christ himself, and that Jehovah and Jesus Christ are but two names for one and the same person, whom they designate "The Lord."

2nd.—That one class of expounders say, God has selected a portion of humanity to live with Him in happiness; these he calls "His elect;" whilst the remainder, who are not elected, He damns. Another class say, God damns no one, it being mankind who damns itself by turning away from goodness, and voluntarily choosing evil. Another section says that no person ever was damned, nor can be; all will be dwellers in eternal happiness.

3rd.—That these same expounders do not, after all, agree that man is immortal. Some teach that he is born with immortality inherent in his nature; others deny this, and assert that immortality is a special gift conferred by God on those (and only on those) who believe in the dogmas taught by these same teachers, those who do not believe being annihilated.

4th.—That all these contradictory teachings are dogmatically taught by men who say they are ambassadors between God and man,—and therefore *know*,—further asserting that the Bible authorises their teachings, and that it is divinely inspired.

These, my friends, are a few of the reasons why the latter class of minds (otherwise open to conviction) are unable to accept upon Bible testimony the immortality of the soul. I endorse as true their conclusion that teachings based upon such contradictory assertions are unreliable and I throw upon these teachers the heavy responsibility which the wrecking of millions of immortal souls entails. The infidelity and atheism now rampant in England are attributable to their having hidden God's truth under a lie, and made void the Word of God by their traditions. Fear not, however, for the truths of the Bible; not one jot nor tittle shall pass away till all be fulfilled.

We have passed in review two distinct classes of minds, and every unprejudiced person must admit that there is ground for the question—"If a man die, shall he live again?" And further, that the Bible testimony has been so seriously interfered with, by man at various times, that for purposes of conviction it has, to those minds just considered, very little influence.

The other class needs *sensuous demonstration*; and their right to sensuous demonstration has been recognised and admitted by Jesus Christ Himself, as evidenced by the manner in which He dealt with Thomas.

There is, therefore, an *apparent necessity* for intercourse between those who have departed this life, and those who remain; and, to be honest, the necessity is more than apparent—it is real. We are, therefore, justified in admitting the probability of "Spiritualism."

It may, however, be urged by some that many of the modern manifestations are trivial. I shall not say either aye or nay to this assertion, simply reminding such objectors that if the end to be attained be good, the means employed must also be good. It must also be borne in mind that when

God (as the Bible says) selected Gideon to be one of the Saviours of Israel, Gideon was only content to accept the leadership of the people, provided God would consent to preserve a piece of a fleece of wool from the dew which fell during the night—and contrariwise pour dew upon the same fleece, the ground itself being dry. You will also remember that Gideon was directed by God to choose his fighting men, by simply causing the army to drink at a river, and all who "lapped water like a dog" were selected. Very trivial we might consider were the means employed to bring about such mighty results; nevertheless such were the means employed.

Some object to "mediums" being paid for the exercise of their mediumship; these forget that Samuel, the prophet of the Lord, was paid 3*d.* by Saul (before he was anointed king) to induce him to tell him where his father's cattle had strayed.

I now leave the subject in your hands. If you are as noble as the men of Berea, spoken of in the Acts of the Apostles, you will, one and all, determine to investigate for yourselves whether these things be so.

A brief discussion then took place; it was begun by Mr. Bonfield, who argued that modern Spiritualistic manifestations were real, but the work of demoniacal spirits. The arguments for and against this view were much the same as those which are printed in full in No. 13 of *The Spiritualist*.

The Chairman, in summing up, said that the meeting seemed to have unanimously acknowledged the reality of Spiritual manifestations, and to have raised a new question, namely, whether Spiritualism is good or evil. As regards the few manifestations which he had seen, there was nothing in them to lead to the conclusion that they were produced by the Devil. (Hear, hear.)

The meeting then broke up. Mr. A. C. Swinton, 5, Cambridge-road, Kilburn, is the Secretary to the Society.

SPIRITUALISM AND SCIENCE.

ON Monday evening, December 5th, Mrs. Emma Hardinge delivered an inspirational address on "Spiritualism and its Relations to Science," at the Beethoven Rooms, Harley-street, Cavendish-square. Mr. Benjamin Coleman presided. Whilst delivering these addresses, Mrs. Hardinge is either unconscious, or has a dreamy idea of what she is saying. When the hall is small, and crowded with listeners near the platform, she is quite unconscious. While speaking when the platform is large, and the listeners not too close, she has a dreamy idea of the nature of her address. These addresses are always given extemporaneously, and questions put by the listeners are answered in language and ideas equal to those of the addresses themselves. The following is the address she delivered at the Beethoven Rooms:—

SCIENCE, RELIGION, AND SPIRITUALISM.

The question has been constantly raised by those who are unacquainted with the details of Spiritual phenomena—"Why have these rapping spirits revealed to us nothing new? Why have they thrown no light upon science? In what respect, if any, can their communion with earth, granted it be true, afford light to science or reveal to the world aught that may be considered utilitarian or beneficial?" It is not in view of these questions alone that our subject is selected to-night. We do not require to defend Spiritualism from the remarks of those who know it not; we only desire to offer you an exposition of its truths, for its exposition is its defence, and therefore it is to a brief exposition of some of the relations which some of its phenomena sustain to well-known phases of a science, that we ask your attention this night. Science, as defined by those who prefer a practical analysis to a lexicographical definition, means the system by which the universe is ruled and governed, all the various methods, all the laws by which the wonderful arcana of being are inaugurated and conducted. In general terms, then, science is the exposition of the laws of being. In special senses the various methods of creation may be understood by science. Now, up to the last century, all that scientists have gained of knowledge concerning these vast, stupendous, and occult laws of being, has concerned the visible universe only. Within the last century the discovery of gas and electricity has turned a new page in science, and revealed the astounding fact that the visible universe is the subject of the invisible, that force moves upon, if not calls matter into being; that force, as far at least as it has been examined or observed, is the real essence of being. There is no being without force, and force is invisible. And to these stupendous discoveries science has added laurel wreaths of triumph until at last the whole of the visible universe, and the invisible forces that move it, seem to have become open pages to the eye of the scientist. Who can number up the vast wealth of knowledge that science has given to mankind? Who can begin to define the almost boundless realms of power that science has afforded to mankind? Yet there is a point where science has utterly failed—at that point where the scientist himself enters upon the field of observation. All around him is an open page on which the illuminating beams of the sun have written "Knowledge," and where they were insufficient man has learned to decompose them by keen analysis, to determine how to use them and turn them to practical account. But the sunbeams of the physical universe have never yet pierced the veil that conceals the Isis of his own soul; there before the solemn mystery of life, there before the eternal throb of the great heart of humanity, science has become speechless; there before the solemn mystery of the grave science fails, there before the equally solemn mystery of birth science is blind. That which science has attempted to reveal to the world in the form of metaphysics is but a term wholly unworthy of the consideration of the man who, by an accumulation of facts, has learned to comprehend the universe. There are no facts in that which has hitherto been called metaphysics, or the world of power beyond physics. An attempt to define how the human mind might act under certain circumstances is all that the metaphysician has ever been able to achieve. To tell us of the essence, to give us a physiological account of the soul, to pretend to analyse its functions, powers, possibilities, its advent into being and its exit into the mighty mystery of the beyond, what metaphysician has ever attempted to write the page that could offer an illuminating beam upon these mighty mysteries? Here, then, science has been alike blind and dumb, and in its proud egotism—oh, forgive the term, scientist; still we repeat, for there is no other word that can explain the action of science towards this magnificent field of observation—in its proud egotism unable to explain or advance into the field of observation beyond the mere effects of mind, science has assumed that the cause is less than the effect, and that the atoms which the mind controls, the dust that forms its mere mould, the clay which it spurns, controls, and masters,

is the cause of and has generated the wonderful and supreme glory of spirit. This is all that science has been able to do; and the world, baffled by the absurdity of attempting thus to account for the existence of force by pointing to the matter which makes it an existence at all, has wistfully turned to religion and demanded of religion "What answer?" And religion, unable to follow in the track of science, and it may be, unwilling to pervert the sacred and awful mystery of spirit by so childish and absurd an explanation, has deepened the mystery by reversing all the experiences of science, and declaring that, at certain times and under certain circumstances, and in certain places, the arm of the Great Spirit was shortened, His power failed, His masterful and omniscient eye became blind, and unable to contrive a scheme whose permanence and power should endure from one eternity to another. He succeeded in repairing an imperfect scheme by the suspension of law, and enacted a miracle. These are the only explanations that are given us of the mighty problems of immortality, spiritual existence, and the soul's birth and destiny; and it is in such moments of blindness and darkness as these that the gates are opened, and through the science of sciences, through the mighty revelation of a spiritual science, that the Infinite Mind Himself has become our teacher, and that we now sit at the feet of the Heavenly One, of the mighty and the infinite Architect of Being, and learn of Him that, though the laws of physics can never explain the laws of spirit, there are a set of higher laws which come into operation when we enter upon the grand and hitherto untrodden fields of spiritual existence. We need not remind you that this revelation has come like all our Father's works from a germ seed; from the simplest, humblest, and apparently most insignificant of sources; from one not less potential, not less momentous than the little acorn from which originates the mighty giant of the forest; not mightier than the nucleated cell which forms the embryonic germ of the mightiest man that ever trod the earth; not more organic or splendid than the nebulous matter which floats in the skies, and at last becomes aggregated now into the comet, now into the satellite, and it may be into the nucleus of suns and systems. Such is God's method. "Be still and know that I am God," speaks every voiceless atom when we attempt to call it too insignificant to be worthy the action of the Infinite Mind. And so by these little germ seeds of the tiny raps have we been permitted to enter into the adytum of the temple of Spiritual existence.

It is now my purpose to follow out the results that they have laid before you, and to speak, as we have promised, of what new laws, new forces, and new possibilities, are revealed to us through the phenomena of modern Spiritualism. To those who have neither observed them nor condescended to acknowledge their existence, if any such be present, we have no word to say, no more than we should offer colour to the blind, or the anthem of the Creation to the deaf. It is only to those who have followed us through the alphabet that we speak this night. You know that the phenomena of Spiritualism, or the external signs of the presence of a spirit, may now, as in olden times, be classified. We do not know that there is much difference between this nineteenth century and the first in regard to the possibility of classifying Spiritual gifts. We have heard for 1870 years the charge of the wise ancients, that we should not be ignorant concerning Spiritual gifts, but we are so profoundly ignorant, whilst our ears have drunk in the charge for eighteen centuries, that there are thousands and tens of thousands at this day who do not know that there are any Spiritual gifts at all. You will therefore pardon us for reciting some of those forms of phenomena. They consist in the rappings, the movement of ponderable bodies, the production of lights, manifestation of hands and forms, the apparition of Spiritual beings, the production of voices, and various other sounds and other motions. Feats of physical strength have been exhibited, chemical combinations have been produced, bodies have been carried through the air, and a world of influence acting upon the minds of those called the media, has been evolved, proving that there are two classes of manifestation: the one which acts through a force that emanates, in all probability, from the person of the medium, an invisible unknown force, and the other a power which psychologically impresses the mind and compels the action of the medium. It is chiefly of the first class of phenomena that we shall speak to-night, and show you, at least, five phases of novelty, and very scientific novelty.

SPIRITUALISM AND PHYSIOLOGY.

You know—those who are familiar with the methods of evolving phenomena—that the presence of certain exceptional persons seems to be always demanded. Now, as in ancient times, when these spirit people can manifest their presence, it is always through an aura, or through some force connected with special individuals. What is this speciality? We will ask physiology. Physiology is a science, which, added to anatomy, undertakes to explain the living structure. Physiology not only takes from anatomy a classification of the various parts and organs of that structure, but follows out their motions through the living tissue. A grand science is physiology. It informs us, even to the innermost, to the most secret chambers of life; it informs us of the various modes and methods by which all the wonderful machinery of life is conducted. It has never yet told us a word of what life is, but doubtless it will, for that seems to be the speciality and aim of physiology. Now we must ask the physiologist what sort of force or function is that which enables a young child,—a frail, perhaps ignorant, rustic, with no motion, no action, no will of his own,—to furnish the means by which the inhabitants of an unknown world can manifest their presence? So long as that individual is present, the most marvellous and startling evidences of an invisible intelligence are rendered; remove that individual, and all is silent; the phenomena end: we stand with nought but memory to give us the assurance that there is a spirit-world at all, or that the missionaries from this vast and hitherto unknown continent have been in our midst. What kind of force is this? It is not matter, for we carefully watch him or her that we call the medium. Perfect passivity is all that seems to be demanded. It is not mind, for we know that will cannot effect the motion of a rose-leaf. We may will from now until the crack of doom that this object shall move, and it shall remain motionless, until the action of time shall disintegrate every fragment, and it shall become dust and ashes, and never a living fabric instinct with motion. And yet the presence of this child, this rustic, this ignorant and impassive being, shall cause that object to be a thing of life, and it shall telegraph words and messages, and shall speak of the things of immortality; it shall sound out messages from the corridors of eternity; it shall proclaim the existence of the Great Spirit, and shall sound the oratorio of creation from one eternity to another. Physiology—what sort of force is this? Where does it reside? In what order? What kind of function is this? Speak, or for ever be disgraced! The spirit medium stands in your path, physiologists,

a blot upon your forehead, until you can explain that which constitutes the force by which these spirit people can manifest themselves in presence of an uneducated and impassive medium, close your books. Your physiology does not advance one step beyond the earth on which you tread, the mighty problems of the before and the hereafter are a sealed book to you, and the most ignorant Spiritualist, whom ye affect to despise, knows more of causation and effect than all the physiologists that ever wrote. This is a page of new science. You may ignore it by bald denial. It is far easier to assume that millions of your fellow-creatures are fools—such fools as not to know their right hand from their left, or such knaves as to be in an universal system of collusion—than that you can be wrong. Nevertheless, the millions still persist in reiterating the facts of this Spiritual physiology, and you are left behind; and in the game of Spiritual science you cannot advance one foot until you have explained what is the force, what is the essence, what is the function, organ, or power, by which these marvels are effected in the presence of the unlettered medium.

SPIRITUALISM AND MECHANICS.

There is a portion of physics which we call mechanics, and this portion of physics undertakes to explain the various motions. We may not use the technical terms, but you understand what we mean. We say that the various motions of the universe—that is, of that portion of it that we call our planet—are explained and defined by mechanics. Mechanics undertakes to show us how we can procure motion. The last discovery that has been made of motive powers is vaguely called electricity or galvanism; but the various motions that we can procure for ourselves, such as animal power or mechanical power, man-power, or any other chemical power, for instance, all these are defined in the realm of physics, and may commonly be called mechanics, the mechanics of the universe. Now there is one form of motion that as yet we do not find recorded in any pages of the physicist. None that he has ever written attempts to define by what power a table floats in space, or bodies are removed from one point to another without any visible or known cause. Again we find denial resorted to. Whilst tables and floating bodies and erratic things are perpetually gyrating and rotating and moving generally through space, they tell a tale more potential than all the denials of the ignorant. They continue to move, they insist upon moving, and not all the bold, blank, and presumptuous assertions of those who do not know of what they speak have ever been sufficient to prevent these erratic motions. We know that the last resort of antagonism, when it is no longer able to deny the fact, is to question the use of it. "Granted that your tables dance, and your chairs move, and your furniture generally behaves as furniture is not accustomed to do—granted that all this be true—of what use is it?" Of what use are the sands by the sea shore? Of what use are the grains of dust beneath our feet? Of what use are noxious insects? Of what use are the humble flowers that bloom in the desert? Of what use are the non-producers and idlers that lounge about our city streets? We may follow out these questionings until at last we arraign the Infinite Wisdom, and question wherefore He created anything which we cannot tell the use of, or coin into wealth. The whole question is answered by the movement of a single roseleaf. Unless we are in a position to determine that there exists an inherent force in that leaf which enables it to move of itself, that one leaf is sufficient to suggest the opening of the gates of a new science, a new form of motion. Should you now go forth into the city streets and behold any object moving itself, no matter whether intelligently or usefully, but manifesting the power of motion, and neither wind, nor wave, nor galvanism, nor magnetism, nor animal, nor man power, was at work to cause that motion, would you not rally round the marvel, and would you not exhaust all the resources and all the acumen of scientific power and observation to determine what form of motion it was? and until you could explain it, it is a motion that baffles you, though it should be nothing but a roseleaf. A rose-leaf is mightier than you; a roseleaf possesses a secret which you cannot spell out; a roseleaf is one of the unfinished problems of creation until you can solve the power by which it moves. And so our dancing tables and vibrating furniture are the evidence that there is a new motive power which neither mechanic, nor operative, nor scientist has yet classified, has yet defined, and which he is only able to deal with by shielding his ignorance by bald denial.

SPIRITUALISM AND OPTICS.

There is a science called Optics. We do not undertake now to speak to the line and measure of scientific phrase; we are simply speaking to the comprehension of the multitude. We know that, with all the vast area of essays and treatises that have been written on the science of optics—with all the vast amount of tomes, even to the filling of libraries, that have been written on this subject—we may condense the whole of the learning and information which they render by saying that optics, or the science of vision, if you please, which undertakes to explain how the human eye informs the soul of certain objects, may be defined in a few words, thus:—In order to perceive by human sight, it first requires that there should be a curious collection of lenses, an admirable and wonderful arrangement, a telescopic object, which we call the human eye, and that this should be in perfect integrity. Next, that there shall be a material object to observe; next, that the object shall be in space, that is to say, in a certain relation in the world to the eye which perceives; next, that the object shall be in time, that is, time present; not time past, that is but memory; not time future, that is but dreaming, or clairvoyance, or any other term by which you may define that which is not perceived. These are the conditions of human sight—a material eye, a material object, time, and space. Now, learned opticians, scientists, who have flooded the world with treatises on this occult subject, do you know that there is a kind of sight that exists, independent of the human eye, which does not require for perception a material object, which does not need the conditions of time or the limitations of space? Again, denial will not serve our purpose, for the facts of clairvoyance are stronger and more potential than the loud rude tongue of denial. Clairvoyance is a description of sight which never demands the aid of the human eye. To the sleeper, to the dreamer, to the eye carefully protected from the light, and obscured by all the methods and tests that you can possibly adopt, sight is just as perfect. The object perceived is sometimes the spirit of the dead, a thing that has no material existence; a being, the material portion of which is dust and ashes beneath your feet; and yet that the object is perceived, ten thousand and twice told ten thousand vivid descriptions have proved. Clairvoyance does not always need to observe the form or image of a person; clairvoyance takes note of distant scenes, and places, and objects: it perceives the distant past—not only the gar-

Continued on page 127.

CHARGES FOR ADVERTISEMENTS.

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

To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small.

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

THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have cretichets 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 Church-yard, E.C. No notice will be taken of orders received unaccompanied by a remittance.

When the day of issue chances to fall upon a Sunday, this journal will be printed on the preceding Saturday, and published on the following Monday.

"THE SPIRITUAL NEWS."

"THE SPIRITUAL NEWS," PUBLISHED ON THE FIRST OF EVERY MONTH, PRICE ONE PENNY, IS ISSUED IN CONNECTION WITH "THE SPIRITUALIST." PUBLISHED ON THE FIFTEENTH OF EVERY MONTH, PRICE THREEPENCE. THERE IS THEREFORE A FORTNIGHTLY SUPPLY OF NEWS, AT FOURPENCE PER MONTH. EIGHT COPIES OF EACH OF THE FIRST TWELVE NUMBERS OF "THE SPIRITUAL NEWS" WILL BE SENT FREE BY THE HALF-PENNY POST TO THOSE WHO REMIT NINE SHILLINGS IN PAYMENT TO THE PUBLISHER, E. W. ALLEN, AVE MARIA LANE, LONDON, E.C.

The Spiritualist is registered for transmission abroad.

The Spiritualist.

THURSDAY, DECEMBER 16, 1870.

SPECULATIONS ABOUT SPIRIT NAMES.

SPIRITUALISTIC investigators soon find out that much mist and perplexity hangs over the subject of the names given by spirits. Through some mediums proper names can very rarely be given at all; through others the names given are symbolical; through others they are untrue; and through others again, names and addresses are true to the letter. All mediumship, and all intelligence conveyed from one person to another, are but processes of the externalisation of thought; link over link does the thought travel through the interior mechanism of the brain and body, before the tongue causes the air to vibrate, to convey knowledge to the listener by means of blows struck upon the drum of his ear.

Now the spirits often say that thoughts are real things, and material to them; so, if we suppose, simply for the purpose of illustration, that spirits can see a thought traversing a channel which to them may be, say two yards long, before it is externalised in air-waves, then a rational hypothesis may be formed to explain some of the confusion caused by spirit names.

The proper names in common use among men convey no thought; the word "Jenkins" has no meaning of its own. Now suppose an advanced spirit to be able to originate ideas in the mind of a medium, but to have no power over the lower or material part of the organism of the mediumistic instrument he uses, he can only attempt to transmit the name of "Jenkins," by suggesting some thought connected with the individual just mentioned. He might thus put the idea, say, "of a good man," into the higher or interior portion of the mind of the medium; as this thought passes outwards, beyond the control of the spirit, the mind of the medium translates the idea, till finally, instead of the word "Jenkins," the word "Jesus," or the name of some deceased local preacher, say "Jones,"

whom the medium believes to be a pattern of goodness, comes out of the mouth. This must be very aggravating to the spirit who started the message, supposing him to know how his efforts had been warped by the telegraphic instrument partially under his control.

If this be true, it is plain that those spirits who can act only upon the higher portions of the mind, are likely to be able to give higher and better teachings than spirits who can give proper names with ease, because the latter act upon the more material and external parts of the human organism. Observation, we think, will prove this to be a fact, and will establish the principle that high and great teachings are rarely received through "test" mediums, who give with accuracy the names of deceased persons they never knew, as well as dates and places. On the other hand, probably, observation will prove that inspirational mediums, through whom high and grand thoughts are given, are very rarely mediums for the transmission of proper names. In those very rare and exceptional cases where both these classes of mediumship are united in one person, perhaps he has a great band of high and low spirits about him, working under the superintendence of a skilful, guiding intelligence, and perhaps all of them work in turn, and pilot the original thought safely along the whole channel. Another point in favour of these ideas is, that the lower spirits have more direct power than the higher ones over common matter. Those who cause disturbances in haunted houses are invariably of a low order, relatively to the average state of advancement of civilised men.

When credulous people who have a weak reverence for what are commonly considered to be great names, hold spirit circles without having any useful object in view, they are very commonly deceived by the idle and vagabond order of spirits who give them great names to their hearts content, from Alexander the Great, the Khan of Tartary, and the Duke of Wellington, down to the Thirsty Woman of Tutbury. Among the spiritual gentry who thus feed the vanity of deluded listeners, Faraday's and Livingstone's abound, and the very foolish and contradictory messages they give are sometimes posted straight off to the Royal Institution, the Royal Geographical Society, or the local paper, so that outsiders are furnished with data which give them anything but a flattering opinion of the alleged spirits who give, and of the mortals who receive, the messages aforesaid. On the other hand, some of the finest philosophical and religious teachings given in London from the spirit-world have been uttered through the lips of Mr. Morse by one who calls himself "The Strolling Player," but who refuses to give any name at all, "Because it would serve no useful purpose."

There are many spirits acting through many mediums, who employ themselves in developing mediums, and in healing diseases by mesmerism; many of these call themselves "Mesmer," because the name conveys a useful idea, but they acknowledge, for the most part, that in earth-life they were somebody else. Then, again, "John King" is a name very commonly given in England and America, by the presiding spirit at voice-circles, where the spirits speak audibly. These have sometimes said that the name "John King" is symbolical of "power." The name "Jesus," again, is often used in spiritual communications to symbolise "love."

One very useful result springs from the fact that the higher teachings received from the spirits, often come from those who either refuse to give any name at all, or who give names unknown to fame. The practical lesson is thus taught that the worship of great names is a foolish thing, and that the value of a man or spirit should be judged, not by his name or titles, but by that which he does for the good of his fellow creatures. Empty words, in the shape of names and titles, have a strong influence yet in England: the said names often command political and other power, because the people worship the name, and do not rationally estimate the actual value of the man or the institution which they so blindly reverence. Suppose a nation were governed by a trades-union of land-owners and lawyers, if such a legislature chose for itself a high-sounding name, and drilled reverence for the empty name into the heads of the populace from their youth upwards, these people will mistake the

name for the thing itself, and be pauperised because they cannot trace out the cause of their poverty, or see why it is that they are severed from the land and the wealth of the nation.

These ideas about the names given by spirits are here suggested merely as speculations, which may or may not be, by general observation, established as proved truths. Too much belief is prevalent among Spiritualists that the messages as received by us are the same as when they left the spiritual source, whereas there is plenty of evidence that they are often forced into the material world by complicated and difficult processes. When a seeing-medium, in pitch-darkness told our reporter that a spirit was going to touch his hand with her finger, as narrated in the October number of *The Spiritualist*, his hand, which was beneath the table, was instantly tapped in its centre with a roll of paper. Yet the medium saw a finger. Probably a spirit was acting by thought upon her organs of vision, whilst other spirits were by other processes moving the roll of paper, so that the evidence given of spirit-action and intelligence was the result of complicated processes of which the observers had no conception.

CHILD-LIFE IN THE SPIRIT WORLD.

A VERY interesting little book, called *Heaven Opened*,* has just been published, and it contains messages from children in the higher world, to their little brothers and sisters on earth, which messages were given through writing mediumship. The authoress of the book is very well known among Spiritualists, but her name is not appended to her work, which is rather to be regretted, since this is a time when all Spiritual manifestations placed on record ought to be fully authenticated. It is a most interesting little book, as the following extracts will show:—

January 3rd, 1870.

(Present—F. J. T., E. T., and the four children—Teddy, Ernest, Franky, and Nellie, ages varying from eleven to six years).

"We asked, 'Is Horace here?'"

"Yes."

"Teddy—'What is it like up there?'"

"'Little Horace's love to his dear little brothers and sisters and he says tell them it's so pretty here. It is prettier than with them. And we have such pretty flowers, and I sit in the flowers, like a chair that rocks; it is such nice fun!'"

"Ernest—'Did you suffer much when you were here?'"

"'I don't know about earth, because our good God does not let me suffer. He kept me free from pain. It was a dream of sadness; for it was sad, what little I did think, because of my bad head. It's well now, and none of the little children are ill here! I'm so happy. I want you all to be very good boys and girl, and then I can often come and see you. But when you are naughty, then you have very bad spirits near you. Don't do so, for it's bad for me, and you love little Horace. My name now is Buttercup. Is not that very funny? It's because I like to sit in the buttercups best of all; they dance about and look so lovely. I wish you were all here, but be good where you are, and then you will come; only not yet. I love you all very, very much. We all love each other here, never feel angry or naughty, because God keeps the naughty spirits away from us. I must go now. When you are going to be naughty, you must say, 'Please, God the Father, take care of me, and take the naughtiness away,' and then He will, and I can see you then. Dear little Horace told your loving mother what to say.'"

"Teddy—'Have you seen Jesus?'"

"'Yes, dearest Teddy; I will tell you of Him another time.'"

"E. T.—'Have you seen your little cousins who died in America?'"

"'Yes. We are together, because you are all bound together by a bright string of flowers. It reaches all over the world, where all you love are together.'"

"Ernest—'I wonder whose name is Daisy?'"

"'Louisa, my sister and yours, is Daisy.'"

January 4th.

(Present, the same as before, and also M. T.).

"'Are you here to-night?' we asked."

"Yes."

"Ernest—'Ask Horace if he has wings.'"

"'Louisa is here, with all your little spirits, such a pretty group. We are standing around you, over your heads, because then we breathe down upon you all, and love you much. We have no wings, such as you think we have; but we can use our limbs much better than you can; and when we wish to rise up, we can do so, but we don't want to fly, as you think we do. You like to think of flying high; but we have such beautiful grass to roll on, and such lovely flowers to sit in, we don't want wings, and have not got them.'"

"M. T.—'How can you sit in the flowers?'"

"'Our flowers are so large, many of them we sit in; we are little spirits; and then the big, clever spirits can form all sorts of couches and carriages of the flowers, in which we are carried about. You would be so very happy here, as we are. I, Louisa, am writing, and dear little Horace is holding my hands, and he says, 'Let me love them all, because I was with them a little before I came here.' He is not very wise yet, but we are teaching him, and we all live together. And Uncle E—'s little ones are here with us, and we go to see them often.'"

"Ernest—'Have you any dahlias?'"

"'No; but lots of roses, and flowers, more lovely in form and scent than you can think of; and they sing! When the air moves they sing.'"

"M. T.—'Can you tell us under what conditions, if any, we shall be able to see you?'"

"'I don't know what you can do, as it looks to me as if you did see us all. It's only the strange hard body you are in you can't see through. We don't see your bodies much, only

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

your spirits. Some people look at us, and when we speak, they don't answer. I don't know why; but I see that Aunt F— says it's because they have not got their spirit eyes open. You must ask clever spirits that. Ask dear grand-mamma, whom we love. She knows so much, and is so good.

"L. T.—'Can't you tell us more?'
 "(Written very joyfully and largely)—'No; good-night. Not any more now. We all kiss you. Don't you feel it? We go.'

"M. T.—'Will mamma answer my question?'
 "Dearest M—, I am hoping as the time goes on, and the blessed truth of Spiritualism extends, that the materiality that divides us from your sight will be removed. I can't tell whether you might have the power of seeing, but I'm sure you might have the writing very soon, if you would but trustfully let us guide you, not thinking it is your own writing. This is often a hindrance to beginners. My precious boys, we are as near as we can be, for we live in one complete magnetic circle. Leave off."

January 7th.

"(Present, the same as before).
 "Franky—'What is God's throne like?'
 "You want to know of God's throne. I don't know quite what you mean by this, my dearest Franky. God is everywhere. We know Christ, but not God."

"E. T.—'Is Christ God?'"

"Yes."
 "E. T.—'Is there any difference?'"
 "No difference. Christ is our God, our Brother, our Teacher. God is in the higher and wiser heavens. We little spirits go to Christ, and He nurses us, and loves us very much; and so He does you. He is very sad if he thinks you are naughty, because He told me so."

"E. T.—'Who writes?'"

"Little Horace partly, but not alone, he is so very young."

"Ernest—'Do you have any lessons?'"

"Yes. We all do; but little Horace only plays yet. But in play we learn. God is our good Father, and He sends Christ to come to us. We have lots of music, and sing always, and all we love come to see us. Dearest Ernest, you do try to be a good boy, and I do want you all to be very loving to each other, for you should remember what Christ said, "Do to others as you would be done by." This is what He teaches us all, and we always love each other. Do so too, and then you will be happier."

"Franky—'Do you learn Latin?'"

"We may come and help you to learn your lessons; but we don't learn any languages here, as you do. We learn to talk by looking at each other; and our talk is not like your talk on earth. Little Horace has to be taught to speak through Aunt F—."

"Ernest—'Can you help us at school?'"

"Yes; if you are good; and do all of you pray God's prayer He sent you by me. You must be kind to all. Not tease, because then God keeps me from you."

"F. J. T.—'Won't you give Franky a message: he is so wanting one?'"

"Yes, we love little Franky, and tell him we all want to help him. Sometimes he won't let us! But we all try, and he'll soon be a good boy. Leave off now."

January 8th.

"Ernest—'Who is called Primrose?'"

"None of us."

"Teddy—'What do you see there?'"

"Very lovely trees, and fields, and birds, and flowers, and pretty horses and dogs, and all that is very pretty."

"Ernest—'Who is writing now?'"

"Little Horace. We should like to see you all here very much, but you must be all very good children, and then you can do good on earth, and prepare to come and live with us all. We are so happy, and live in such a pretty house, in a very lovely garden. We all play and sing music. Pretty songs about God's great love to us little ones, and His goodness to all the whole lot of worlds He has made."

"Teddy—'How does Jesus look?'"

"Teddy asks me to tell him how Jesus looks. I can't at all find any way of telling you how very pretty His sweet loving face is to us all. We do love Him very much; and by Him we grow good and wise. He is our God. He comes to teach us all we want to learn, and then we may teach you by talking into your little hearts. When you are going to be naughty, please, dear brothers and little Nellie, remember that that will keep our voice from being heard. We want to whisper in your ears, and tell you all beautiful thoughts that we see here. For we see things here that you can only think; but we may tell you the thoughts that come, and that teaches you, and if you are good, you will go on so happily, and so shall we."

"Teddy—'What sort of place is the moon?'"

"We little spirits don't know."

"THE SPIRITUAL NEWS."—The last number of *The Spiritual News* contains an account of some marvellous Spiritual manifestations, obtained through the mediumship of Mrs. Guppy, and authenticated by the publication of the names and addresses of seventeen witnesses. Fruits asked for by those present were brought by the spirits in many cases instantaneously. One lady asked for a melon, and received one which weighed four pounds. Mr. T. Shorter asked for a cocoa-nut, and received one weighing a pound and a half. Other phenomena, of a most extraordinary character, were witnessed.

A TEST MEDIUM.—For a long time the want has been felt in London of a good "test" medium—that is to say, a medium developed for the special purpose of furnishing proofs of spirit-identity to strangers, and proving that they are those whom they profess to be, by giving the enquirer names, places, dates, and other evidence. Symptoms of this kind of mediumship have begun to appear in connexion with Mr. E. Bird, of 98, Lothian-road, North Brixton, S.W. At present he gets feeble table-motions and writing manifestations, and in several instances, when comparative strangers to him have sat with him, the proofs of personal identity given by the spirits to the enquirers were so overwhelming as to thoroughly frighten them in those cases where the investigators were previously ignorant of the facts of Spiritualism. At a large circle, as is usually the case, inaccuracies and interruptions mar the communications, and the most reliable messages through Mr. Bird are usually obtained when he and the enquirer alone sit at the table. In the probable event of his developing into a good test-medium, we hope he will become a professional medium, since so many of the public wish for a means of quickly obtaining unquestionable proof of the identity of their spirit friends.

Poetry.

THE PRINTER.

He stood there alone at that shadowy hour,
 By the swinging lamp dimly burning;
 All silent within save the ticking type,
 All without, save the night-watch turning:
 And heavily echoed the solemn sound,
 As slowly he paced o'er the frozen ground.

And dark were the mansions so lately that shone,
 With the joy of festivity gleaming;
 And hearts that were beating in sympathy then,
 Were now living it o'er in their dreaming.
 Yet the printer still worked at his lonely post,
 As slowly he gathered his mighty host.

And there lay the mevelant all pillowed in down,
 And building bright hopes for the morrow:
 Nor dreamed he that fate was then weaving a wand
 That would bring him to fear and sorrow.
 Yet the printer was there in his shadowy room,
 And he set in his framework that rich man's doom.

The young wife was sleeping whom lately had bound
 The ties that death only can sever;
 And dreaming she started, yet woke with a smile,
 For she thought they were parted for ever.
 But the printer was clicking the types that would tell,
 On the morrow, the truth of that midnight spell.

And there lay the statesman, whose feverish brow,
 And restless, the pillow was pressing,
 For he felt through the shadowy mists of his dream,
 His loftiest hopes now possessing.
 Yet the printer worked on 'mid silence and gloom,
 And dug for ambition its lowliest tomb.

And slowly that workman went gathering up
 His budget of grief and of gladness;
 A wreath for the noble, a grave for the low,
 For the happy a cup full of sadness;
 Strange stories of wonder to ravish the ear,
 And dark ones of terror to curdle the fear.

Full strange are the tales which that dark host shall bear
 To palace and eot on the morrow;
 Oh, welcome, thrice welcome, to many a heart!
 To many a bearer of sorrow.
 It shall go like the wild and wandering air,
 For life and its changes are impressed there.

Weekly Dispatch, 1845.

Correspondence.

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

SPIRITUAL MANIFESTATIONS.

SIR,—In *The Spiritualist* of November 15th I read an account, by a lady highly esteemed by a very large circle of friends, of a *séance* at Mr. Guppy's and Mrs. Guppy's residence. I read Miss Houghton's account with great interest, and hope to see more narratives of such *séances* from the same clear pen. The phenomena detailed by Miss H. are calculated to quicken the curiosity of your scientific readers, seeing that they demonstrate the natural possibility of events which most scientific writers have declared to be out of the range of possibility. Is the scientific mind to be swayed by words or by facts? If the masters in science will not come out from their lecture-rooms and studies to examine and report upon these alleged Spiritual facts, it is pleasant to lovers of truth to know that their scholars are gradually coming away to inquire for themselves.

Allow me to give another instance of violation of the "scientifically impossible," also occurring at Mr. Guppy's house, at a *séance*, some days prior to the date of Miss Houghton's. On the occasion I speak of, the party consisted of Mr. and Mrs. Guppy, Miss Neyland, Mrs. Morris of Hammersmith, a lady well known in the botanical world, Mrs. Dixon, Mr. Nicholl, sculptor, and myself. Mr. Guppy has studied the subject for some years, under that most favourable condition of his wife being a highly-gifted medium, and his observations bring him to the conclusion that complete absence of physical light at a circle, or *séance*, as it is called, is a condition for clear and strong results of the action of spirits in the physical sphere. Therefore it is that his means for excluding light are particularly adjusted; and therefore it is that he is particular as to whom he admits to a *séance*. Into the *séance* room so prepared, but lighted with a gasolier, we went at eight in the evening. Perhaps I might say the floor is carpeted, and there was only the ordinary furniture of a parlour besides. On the loo table, in the centre of the room, were a lute, a banjo, a set of Turkish bells on a stick or handle, with its hammer, a box of paints, paper, pencils, and tumbler of water. Before we sat down, the table moved about freely in our midst, and when the light was turned off, shot up three feet, maintaining its level, then gently and evenly descended. Then the lute and bells were played, sounding here and there over our heads, the table keeping accompaniment, by movements sometimes rhythmical, sometimes eccentric, emitting raps of every degree of intensity; now and then we were playfully struck with the bell-hammer. With the rocking of the table we heard the water splashing from the tumbler, and some were flecked into all our faces. Then our faces and hands were sprinkled with a fine odoriferous spray quite freely, over and over again. Mrs. M. said something was placed in her hand, then Mrs. D., then I. We found afterwards that an apple had been thus divided among us; it had been cut in a most incomprehensible manner. Our conversation had not been interrupted all this time, all being more or less familiar with phenomena of the kind; but now we heard something placed heavily upon the table. On getting a light, behold, it was a small circular table, which had been standing in the corner of the room, covered with its antimacassar. With this table extraordinary pranks were played by the invisibles. Mrs. Guppy, on a light being struck, lifted the table off the larger one, and placed it aside, and immediately it seemed to leap back to us, evidently struggling in the light of the gas to get to its former position, making use of Mrs. G.'s lap as a step to climb up. This was finally done by Mrs. G. and Miss N. placing the tips of their fingers upon it. There was then another distribution of apples; but what was singular with this distribution, Miss Neyland, who has a wonderfully proved faculty of spirit-light, described personally, and gave names of, the spirits who gave the fruit, which descriptions were exact of Mrs. M.'s deceased husband, and of my son; her perception of his placing the fruit in my hand lying in my lap was synchronous with my feeling it. So also with Mrs. M.; Miss Neyland announced when and where the spirit was touching her, Mrs. M. recognising the touch, "patting and caressing her hand, her shoulder, her back," she said, "in an old familiar way."

Time getting on, Mr. Guppy said he should like Mrs. M. to take with her a memento of this her first visit, and asked Katey—for so he calls the acting spirit of his circle—if she

could not bring a few flowers. We continued talking, and after a very short time, we heard something fall upon the table. I said, "There are flowers," for I perceived some strong aromatic odour. On a light being produced, there was seen standing on the table an old southernwood tree, from two to three feet in the diameter of its bush, standing there, upright in a pile of about half-a-peck of earth, and, as the light settled upon it, it tottered and fell on its side. After we had admired and exclaimed, and had examined the carpet, and found not the slightest sprinkle of earth upon it, Mr. G. asked if it should be cleared away. By the raps, "No!" On turning off the light again, all sorts of tricks were played—handfuls of earth were thrown over us, to the great dismay of the ladies (fortunately the earth was half dry), and the root having been used as a gigantic powder-puff to Mr. Guppy's head and face, to his great amusement; he said, "Oh, let them do what they like, they won't hurt;" the tree was thrown into my lap. Still we were not to clear away; and, after restoring darkness, we heard the root separated, and, at our request, portions were thrown to Mrs. M. and to me, and which we brought away for our own gardens, as a memorial of the *séance*, at the conclusion of which we resolved to explore the garden at the back of the house, for Mrs. G. said she thought she recognised it as belonging there, and we found the spot from whence it had been wrenched, there still remaining a fragment of loose root and a small branch, as if to enable us to identify the spot. To get into the garden, we had to pass through two closed doors, and there was not a vestige of loose earth to be found on the newly-formed paths of the garden, nor in the approaches to the room where the *séance* had been held.

I ought to say that, after the root had been removed from the table, and we were proposing to say adieu to the invisible friends, we heard something again deposited upon the table, which we found, on striking a light, to be a large plaster east of Milton, removed from the chimney-piece. And thus our *séance* ended.

Whether gentlemen who pique themselves upon being truly scientific men like such facts as these, I know not. I wish to say that these that I have here related are facts, and that, to my personal knowledge, many more can be adduced of a similar sort.

J. DIXON, L.R.C.P.

8, Great Ormond-street, W.C.

Nov. 16, 1870.

SIR,—At a private *séance*, a few days ago, the party consisting of five, including the medium, Mr. Herne, the moment the gas was turned off the voice was heard, sonorous as our own voices. All recognised it as that of the spirit calling himself "Bluff Harry," at the Monday evening *séances*, at Southampton-row, having the same peculiar tone, and his little speeches being of the same complimentary and flattering character, intermingled, on the present occasion, with good-natured allusions to our failings, and, in this particular, showing least favour to the medium. Some of my unexpressed thoughts were commented upon or answered by the spirit, and other tests were given. Spontaneous automatic writing has recently come through my hand, and, on this occasion, the Spiritual origin of this writing was, I think, demonstrated. Some of this spontaneous writing had the signature of "Harry," and this evening, through the voice, it was correctly stated how often "Harry" had so written, as additional evidence of Spirituality. The voice also commented on the room in which the writing had come, saying that it only wanted flowers to make a nice conservatory. It is my father's photographic printing room. To me, as well as to the rest of the circle, "Harry" made his presence the more unmistakable by slight blows and taps with the tube, as he spoke to each, as if to give point to what he said. The tests he gives spontaneously are sometimes striking. On my asking whether he saw spirits around me, he said, "There's one using your hand now." The name of "Piper" was actually being written through my hand at the moment. I asked the name of the spirit. His answer was, "What a Scotchman plays, and an Englishman smokes."

Upon "Harry's" voice ceasing, strong manifestations of the table took place. It shot up above our heads, then descended half way, and there remained for some time, swaying about in our midst, resisting our downward pressure. Suddenly it went to the floor, at the same moment that we heard another voice—that which "Harry" has said belongs to the boat-swain's mate of the *Captain*, the ship that went down off Cape Finisterre, and about which so much interest has been felt. This voice was very loud, and alarmed the medium, who exclaimed, "I can't stand this!" but upon our requesting the spirit to moderate his voice, and only whisper, it became tolerable. He spoke kindly to us, a few words to each, and then gave us "Good night."

While we talked about the improvement in this voice, we suddenly were addressed by that of "John King," to the great satisfaction of the medium, who said, "I am glad you have come and that he has gone." Mr. Herne says that when the "boatswain's mate" speaks the voice seems to rise from the ground in front of him, taking his breath away, while "Harry's" voice comes from round his head, and "John King's" from the level of his chest. The voice of "John King" began by greeting one of the circle, and alluded to circumstances and conversations had with him a long time ago at Mrs. Marshall's, where "John King," I am told, once excited much attention. "John" was quite as personal as "Harry" in his observations, sharper and less complimentary. He also, in a rougher way, gave some advice to each of us, not forgetting the medium. "Harry" had told us that my cousin Robert, deceased twelve years, would try to make his voice audible; and I now asked "John King" if he could suggest how I might succeed in taking my cousin's spirit-portrait photographically. "John" said, "My dear, I think Robert is too high, but you might, perhaps, take a rough fellow like me. I would not mind giving you a sitting if you would put my portrait in the exhibition." I asked, "What exhibition?" He said, "The photographic, to be sure." "Do you mean to say you've been there?" "Why not? I like public life; I go everywhere."

ALICE DIXON.

112, Albany-street, N.W.

THE MATERIAL SUBSTANCES TEMPORARILY FORMED BY SPIRITS.

SIR,—I am a Spiritualist, and much interested in your paper, and especially in the "Remarkable Spiritual Manifestations" described in the diary of Mr. Livermore. But I am so perplexed at a point in the third portion of the extracts, that I venture to ask an explanation of it.

The passages from "Wednesday evening, Nov. 21st, 1861." In describing the appearance of his wife's hand, Mr. Livermore says:—

"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.*

Now, why did Mr. Livermore wear a glove, on an occasion when to have been without one would have been more satisfactory and natural? Further, on Friday evening, Nov. 29th, 1861, he says, "A spirit-light arose from the floor, I put on my glove and my brother did the same." Why did they put on gloves?

If it will not be too much trouble to give a brief reply to my question you will greatly oblige

A READER OF "THE SPIRITUALIST."

[There are many cases on record of the interposition of some fabric between the hands or other objects temporarily formed by spirits, and the hands of mortals who grasp the said objects. Why this is so, we do not know, and very frequently, no such fabric is interposed. The *Cornhill Magazine* for August, 1860, then under the editorship of Thackeray, contains an article written by Mr. Robert Bell, who says of one manifestation he witnessed:—"What seemed to be a large hand came under the table cover, and with the fingers clustered to a point, raised it between me and the table. I seized it, felt it very sensibly, but it went out like air in my grasp." Mr. W. M. Willkinson, solicitor, of Lincoln's Inn Fields, once published a letter from a friend of his which among other things stated:—"With several of us a sheet of paper was spread over the face, and through it we distinctly felt the pressure of a hand." There is also an authenticated case on record, of a spirit who appeared bodily to a friend, and asked him to cover his hand with a handkerchief before he shook hands, otherwise he (the mortal) would be injured by the contact. We are not quite sure where this is published, but possibly it is in "The Seeress of Prevost;" the incident occurred on the continent. When spirit hands are formed at dark circles, they rarely touch the flesh of the sitters; it is usually part protected by the dress which they grasp, and the head where it is covered with hair. Mr. T. Shorter, who is well up in the history of Spiritualism, can probably give you more such examples, if you write to him. Mr. Livermore was probably told to use gloves; you had better write and ask him. You might also inquire of the intelligent spirits who communicate at Mr. Morse's *séances* as to the reason why these things are so, and then let us know the result.—ED.]

THE DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

SIR,—In the last issue of your valuable paper you were good enough to insert a paragraph announcing the formation of the above Association, for which the Committee have to thank you. And to meet the contingency of any of your numerous readers desiring fuller particulars, we request the favour of your kindly giving publicity to the following explanation of our purposes, &c.:

Our chief objects are to prosecute and encourage general inquiry into the nature of Spiritualism; for which purpose we hold weekly *séances* (on Thursday), at which we hope to demonstrate among ourselves the genuineness of the phenomena of Spiritualism. By careful observation and recording the results of our *séances*, as well as by perusing Spiritualistic literature, it is anticipated to comprehend the philosophy involved in the phenomena.

For the purpose of offering facilities to honest enquirers desirous of witnessing our mode of working prior to becoming members of the Association, we invite a limited number of such individuals as visitors to our *séances*. But in consequence of the increasing number of members, and our accommodation being limited, the Committee found it absolutely necessary, for the general comfort, to restrict the number of visitors admissible to a *séance* to three. Intending visitors are respectfully requested to give a week's notice of their wish, as in the case of many requisitions coming to hand, their visits have to be arranged for in the priority of applications.

A proposition to form an agency in connection with the Association, for the sale of Spiritual publications and kindred works, &c., is about to be considered. Efforts will be made, from time to time, to form branch circles in our vicinity, particulars of which, it is suggested, shall be recorded in our books, so as to enable investigators and enquirers to obtain information on the subject without any unnecessary trouble.

With reference to the results of our sittings, I may observe that we have been so far successful as to obtain powerful movements of the table, with intelligent responses. Several of our members have been influenced to discern spirit friends, and to write, which have been tested with satisfactory results, although, at the same time, we would mention that, in some instances, incongruities have arisen, but possibly from our not understanding the proper course to pursue. The results, up to the present time, taken as a whole, have, however, been sufficiently satisfactory as to incite us to closer application to our purpose of inquiry.

In conclusion, permit me to add, that we shall be glad to receive the co-operation of any earnest souls who sympathise with our work; and any communications addressed to us will receive every reasonable attention.

THOMAS BLYTON, Secretary, &c.

74, Navarino-road, Dalston, E.
1st November, 1870.

SPIRITUALISM AND SCIENCE.

Continued from page 123.

ments that have perished, the city that is not, the forms that have no longer a material existence, the events that have long since transpired—it also perceives the untried future. The prophetic eye of the seer beholds objects that have not yet come before the eye of mortality, scenes that have not yet been enacted, even beings that have no physical existence, the things, the beings and events that shall be. What kind of sight is this? We all may remember that questions similar to these were put by the learned St. Augustine to his pupil ages ago—ages in time, but there is no time in truth, and the perception of truth to the learned saint induced him to question one who could not realise the existence or power of a spirit apart from matter. "With what eyes did he perceive in dreaming? With what ears did he take cognizance of intelligence. With what organs did he touch?" If this be the case in dreaming, how much more in the open clear lucidity of the spirit medium, who, day by day, for the last twenty-two years, has heaped up, one after the other, evidences that thousands, aye, millions, of such phenomena occur.

SPIRITUALISM AND CHEMISTRY.

There is a science called chemistry, one of the grandest, one of the most glorious forms of definition by which we learn to comprehend the working of the "I AM." Through chemistry it is that we understand how He laid down the ancient rocks, how He aggregated the nebulous matter of vast and unknown realms of void into form and order, and fashioned worlds. It is by the science of chemistry that the processes of creation throughout the universe may be explained. But we invite your attention to one special portion of chemistry. Take, for instance, a small, almost invisible point of matter, a nucleated cell. Examine it with your glass, for it is so fine, so far removed into microscopic littleness from the ordinary monads of matter, that it is necessary you should observe it with your glass. As you gaze upon it, you perceive that it is apparently structureless. Give it the conditions of life, surround it with those living tissues by which it can chemically gather the materials to build up life, and you will find presently that this

little cell expands, and bursts, and elaborates other cells like unto itself. Each cell repeats the story of the parent cell, until a mass of tissue is formed that takes the shape of the rudiment of a brain, then of a spine; then elaborating itself through the same process of chemical growth and assimilation, we have at last the living creature, with all its marvellous variety of organs, its wonderful structure, its various forces and functions. We can scarcely number up the variety of wonderful forms of tissue which the living creature exhibits. But we return to the period when it was but a nucleated cell, and all this marvellous process of growth and life has been the work of chemistry, such a chemistry that the single grain of wheat which we convert into bread, when it enters into the lips, will pass throughout the whole frame, and be secreted in every portion of the organism, until that grain of wheat shall be divided into blood, and bone, and tissue, and serum, and brain matter; and in the lustre of the eye and the ruby of the lip, and the rose of the cheek, shall be found a portion of that grain of wheat. It is but a process of chemistry. Pass on a little further, and now the mighty man, the master of the destiny of millions, the being that shakes the world, that creates, and invents, and re-creates the forms that we gaze upon—the mighty, the wonderful, the masterful—shall lie at our feet a clod of dust. It is but a process of chemistry. Pass on a few years more, and that clod of clay shall have disappeared; there shall not be a handful of dust, there shall not be a single grain of matter left; it shall be nothing, its place shall know it no more, and none of the elements shall give up even a single grain as large as the nucleated cell from which the whole mystery of its existence sprang. It is but a process of chemistry, and so marvellous is this kind of chemistry, that it has been truly called Divine, and those who have contemplated it with reverent minds, those who have regarded it as a performance far beyond the power of man to imitate, have bent low the knee, and declared that the mystery of life and creation belonged alone to God. Is it so? Is not God our Father? And has He hidden from His children aught of His work, of His power, of His majesty; has He not revealed to the aspiring mind of the creature all that He has done? The works of His hands are an open page, a grand and everlasting Bible upon which the eye of the creature needs but to gaze to comprehend all the works of the Creator; and where we fail, the spirit takes up the tale, and finishes it for us, for we will show you a page of Spiritual chemistry. There are some of us that even in the midst of the gloom, not necessarily the thick darkness, not necessarily with the screen that may favour imposture or deception, but even in the gloom where every motion can be detected, where every action can be scrutinised; there are some of us that have seen in the midst of the aerial nothingness of the atmosphere at first the dim outline of a mass of matter: now it advances, crystallizes, forms, takes shape, flutters towards us, and becomes a human hand! It is laid in ours, it manifests all the attributes of life, it is warm and soft, it returns the tender pressure of affection. Some of us there are that have examined its tissues, and found them correspond so marvellously with all the appearance of human life, that we have wondered whether it was possible that we were dreaming, or whether it could be a reality, when lo! as we clasp it, it becomes nothing, melts in our grasp, and it is gone! What kind of chemistry is this? We do not see the nucleated, the living tissue that builds it up; we do not count the processes of growth; we do not number up the years, months, days, hours it has taken to form; it is but the work of a single moment. We do not watch the slow process of decay; we do not number up the years that it may take to disintegrate the atoms, but it is gone in a single moment. What kind of chemistry is this? O scientists, ye that undertake to decompose the sunbeams, and to examine even by the power of your mind the composition of the distant planets, ye that have gathered up the rays of light passing through millions and billions of miles, and harnessed it to your table, and made it speak, and give up the mystery of its composition, are ye baffled by the tricks and legerdemain of a low, undeveloped spirit? The soul of a clown passing into the beyond performs a feat of chemistry that baffles all your science to discover.

SPIRITUALISM AND ACOUSTICS.

We can speak of but one more phase. There is a science called acoustics, the science of sound. Once again we do not pretend to use scientific phrase, or to define this form of science by any of the ordinary expressions which, no doubt, would be far more regarded than their meaning amongst some of you. For the production of sound it seems to be absolutely necessary that there shall be two bodies that shall come into collision. They may be in any of the three conditions of matter—gaseous, solid, or liquid, we grant—but there must be two; one or both must be in motion, and that motion must produce a collision, and the vibration in the atmosphere impinging on the ear is that which we call "sound." Now the Spiritualists will tell you that there are certain sounds produced, and but one object, one material body, which gives account of their production—the table, the chair, the wall, or any sounding-board you please to find. But where is the other moving body? Where is the other form of matter that produces the spirit raps? Yet not all the cry, not all the spirit of reprobation that has exhibited itself in the cry of "humbug" or "imposture" has sufficed to silence these obstinate rappers: the sounds rap on, and till you can explain them close the page of acoustics. The science of acoustics is imperfect; there is a sound in your midst, a tone in your world, a voice proclaiming in the city streets the song of immortality which has never yet been explained by any of the forms of physical science.

SUMMARY.

And now for our *resumé*. You ask for something new; you ask what relation Spiritualism bears to science. It opens before you a new page in physiology, a new page in mechanics, a new page in optics, a new page in chemistry, and a new page in acoustics. There are many others. We are only embarrassed with the multitude of our riches, and not with the answer to the demand, "Give us something new," or to the question, "What relation does Spiritualism bear to science?" The Spiritual is the only true exponent of science, for the Spiritual alone can lead you into the realm of causation. Until you realise Spiritual science you walk through a panorama of which the first page is concealed and the last is unknown to you. When you stand in this glorious temple of Spiritual science you realise the cause of causes. When we speak of science as explaining the various laws and principles that underlie creation, we do not speak of that which scientists know; there are many forms and methods and modes in the universe not known to man: they are still sciences, and these forms of science which they do not know they should not repudiate because they do not understand. If, indeed, there be law for all creation—if, indeed, the Architect of the Universe be adequate to the production of all the grand and glorious phenomena of the universe, then must law, immutable

and eternal law, prevail in spirit as in matter, and then must the science of spirit be the only solution to the problem of material being. We do not undertake to show you how these phenomena are wrought; it is enough to point to the fact that they exist, and that they all and each involve the grandest and the most stupendous scientific problems, problems which will remain and point the finger of scorn against all the assumptions of those who by science pretend to teach the people knowledge until they can include in that realm of knowledge a definition of Spiritual science.

At the close of the foregoing address Mrs. Hardinge sat down amid loud applause.

Before the proceedings closed, Mr. Benjamin Coleman, the president, said that he had hoped to have seen Professor Tyndall at the meeting that evening; he had been invited to come with Mr. Crookes, Mr. Huggins, and other members of the Royal Society. He (Mr. Coleman) had recently met Professor Tyndall under accidental circumstances, a conversation on the subject of Spiritualism took place, and when he described some of the manifestations he had seen, Professor Tyndall said that he would give a thousand guineas could he see the same. Some men of science who would have been present were absent in consequence of the starting of the *Eclipse* expedition on that day. He, however, thought it would not be very long before Spiritual phenomena came under the examination of the Royal Society.

SPIRITUALISM is spreading with much rapidity in Pembroke-shire, South Wales.

Mrs. EMMA HARDINGE, of 6, Vassal-terrace, Kensington, is at home from two till five on Thursdays to receive visitors.

THERE is no truth in the rumour that the Dialectical Society will not print its report on Spiritualism. The book will probably be out in about a month.

NEXT Monday evening another of the Harley-street meetings will be held, and Mrs. Hardinge will occupy the platform. There will afterwards be an adjournment for about three weeks. We have heard that Mr. Benjamin Coleman has generously been carrying on these excellent meetings irrespective of financial considerations; it is therefore to be hoped that those who attend will support him well with subscriptions to clear the rest of the expenses throughout the winter. His address is 1, Bernard Villas, Upper Norwood, S.E.

THE TOTAL ECLIPSE OF THE SUN.—On the 21st of last month, Lord Lindsay left the Thames in the steamship *London*, for Cadiz, taking with him a large reflecting telescope, and other apparatus, to photograph the total eclipse of the sun, which will be visible there this day week (Dec. 22nd). Mr. William Crookes, F.R.S., Mr. William Huggins, F.R.S., and Professor Tyndall, were among the astronomers who left Portsmouth in H.M.S. *Urgent* last Tuesday, on their way to Oran, in Africa, where they will observe the eclipse with polariscopic apparatus. Mr. W. H. Harrison was appointed to go out with this expedition, and to aid in the astronomical work required to be done at Gibraltar; at the last moment he was unable to go, and Mr. John Spiller, F.C.S., of Woolwich Arsenal, Secretary to the Photographic Society of London, was appointed in his place. Lord Lindsay is not connected with the Government expedition; he left England in the *London* as a private observer, and as the ship does not ordinarily stop at Cadiz, he had to pay the owners to put in there to land him and his apparatus. Mr. C. F. Varley, who has been for some time in the Mediterranean, did not stop there to see the total phase of the eclipse, and he yesterday arrived in London. The eclipse will be visible, but not total, in England.

SPIRITUALISM IN DALSTON.—The first general meeting of the members of the Dalston Association of Enquirers into Spiritualism was held on Thursday, 8th inst., at the usual place of meeting, 74, Navarino-road, Dalston, E., Captain James Watts was re-elected President; Mr. Thomas Wilks, Vice-President; Mr. G. R. Tapp, Recorder; and Mr. Thomas Blyton, Secretary and Treasurer. A committee of five, consisting of Mr. John Jackson, Mr. E. Newton, Mr. W. Pawley, Mr. J. Sparey, and Mrs. M. A. Sparey, was appointed to manage the affairs of the Association. The report states that "the receipts amount to £3 10s. 1d., as against an expenditure of £3 4s. 3d., leaving a credit balance of 5s. 10d. to be carried forward to the ensuing term. Eleven weekly *séances* have been held, with an average attendance of fourteen members. Mr. James J. Morse, the celebrated trance-medium, has twice rendered his services, and thus given considerable aid in explaining the subject of Spiritualism. The principal features of the *séances* have been the demonstration of genuine table movements, accompanied by intelligent responses claiming a Spiritual origin; the development of media for trance-speaking, writing, impression, and discerning of Spiritual beings." A vote of thanks was proposed, seconded, and carried unanimously, to Captain James Watts, for presiding on the occasion; after which the meeting was made ordinary, and the usual circle formed. Mrs. M. Richmond discerned a spirit acting upon Mr. Jackson, who was entranced, and a few words spoken through him. Mrs. Richmond described the spirit minutely, and the spirit was thus recognised by Captain Watts and Mr. Jackson as that of a Mr. Willsden. The same lady discerned a spirit (female) near another member of the circle, but the gentleman failed to recognise her, as the spirit asserted she had not been observed by him when in earth-life, although the same description has been previously given to him from other sources. The Association is anxious to form a library, for the use of enquirers in its vicinity, and the members desire to receive the aid of any who sympathise with their purposes, by the voluntary contribution of books on Spiritualism or kindred subjects.

ANSWERS TO CORRESPONDENTS.

J.—Your letter crowded out this month.

T., 14, CORNHILL.—The manuscript for *The Spiritualist*, which you sent in error a fortnight ago to 15, Southampton-row, Holborn, has not yet been received by us.

The correspondent who proffered another version of the authenticated Cornish ghost story once printed in these pages is informed that we have not space for it. Should there be any essential difference in the two narratives, the points at issue might be stated in a very brief letter, not more than a quarter of a column long. The said correspondent should have enclosed his address with his letter.

We do not require and shall not have room to print long reports of common-place manifestations which may be sent us by correspondents. All letters about *séances* should describe the more important manifestations only, and can only be published when the narrative is authenticated by the printing of the names and addresses of several of the witnesses, including the writer. None of the manifestations which have been recorded in this journal rest upon an anonymous foundation.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

---Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Harro-groen, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord 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.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

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

"20, Mornington-road, London, N.W.
"July 13th, 1870.

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

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation--difficulties for the most part interposed by Spiritualists

themselves--you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

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

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

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

WILLIAM CROOKES."

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.R.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 clouded 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, 1868.

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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Printed for the Proprietor by JAMES BEVERIDGE, at the Holborn Printing Works, Fulwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.