

The Spiritualist.

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

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MESMERISM, CLAIRVOYANCE, & SPIRITUALISM.*

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CERTAIN individuals are gifted with unusual powers of perception, sometimes by the ordinary senses leading to the discovery of new forces in nature, sometimes in a manner which no abnormal power of the ordinary senses will account for, but which imply the existence of faculties in the human mind of a nature analogous to those which are generally termed supernatural, and are attributed to the action of unembodied intelligences. It will be seen that we are thus naturally led up to higher phenomena, and are enabled, to some extent, to bridge over the great gulf between the so-called natural and supernatural.

I wish first to call my reader's attention to the researches of Baron Reichenbach, as detailed in Dr. Gregory's translation of his elaborate work. He observed that persons in a peculiar nervous condition experienced well-marked and definite sensations on contact with magnets and crystals, and in total darkness saw luminous emanations from them. He afterwards found that numbers of persons in perfect health and of superior intellect could perceive the same phenomena. As an example, I may mention that among the numerous persons experimented on by Baron Reichenbach were:—

Dr. Endlicher, Professor of Botany and Director of the Botanic Garden of Vienna.

Dr. Nied, a physician at Vienna, in extensive practice, very active and healthy.

M. Wilhelm Hochstetter, son of Professor Hochstetter, of Esslingen.

M. Theodore Kotschy, a clergyman, botanist, and well-known traveller in Africa and Persia; a powerful, vigorous, and perfectly healthy man.

Dr. Huss, Professor of Clinical Medicine, Stockholm, and physician to the King of Sweden.

Dr. Ragsky, Professor of Chemistry in the Medical and Surgical Josephsakademie in Vienna.

M. Constantin Delhez, a French philologist, residing in Vienna.

M. Ernst Pauer, Consistorial Councillor, Vienna.

M. Gustav Auschnetz, Artist, Vienna.

Baron von Oberlaender, Forest Superintendent in Moravia.

All these saw the lights and flames on magnets, and described the various details of their comparative size, form and colour, their relative magnitude on the positive and negative poles, and their appearance under various conditions, such as combinations of several magnets, images formed by lenses, &c.; and their evidence exactly confirmed the descriptions already given by the "sensitive" patients of a lower class, whose testimony had been objected to, when the observations were first published.

In addition to these, Dr. Diesing, Curator in the Imperial Academy of Natural History at Vienna, and the Chevalier Hubert von Rainer, Barrister of Klagenfurt, did not see the luminous phenomena, but were highly sensitive to the various sensations excited by magnets and crystals. About fifty other persons in all conditions of life, of all ages, and of both sexes, saw and felt the same phenomena. In an elaborate review of Reichenbach's work in the "*British and Foreign Medico-Chirurgical Review*," the evidence of these twelve gentlemen, men of position and science, and three of them medical men, is completely ignored, and it is again and again asserted that the phenomena are subjective. The only particle of argument to support this view is, that a mesmeric patient was by suggestion made to see "lights" as well without as with a magnet. It appears to me, that it would be about as reasonable to tell Gordon Cumming or Dr. Livingstone that they had never seen a real lion, because, by suggestion, a score of mesmeric patients can be made to believe they see lions in a lecture room. Unless it can be proved that Reichenbach and these twelve gentlemen, have none of them sense enough to apply simple tests (which, however, the details of the experiments show, were again and again applied), I do not see how the general objections made in the above-mentioned article, that Reichenbach is not

a physiologist, and that he did not apply sufficient tests, can have the slightest weight against the mass of evidence he adduces. It is certainly not creditable to modern science, that these elaborate investigations should be rejected without a particle of disproof; and we can only impute it to the distasteful character of some of the higher phenomena produced, and which it is still the fashion of professors of the physical sciences to ignore without examination. I have seen it stated also, that Reichenbach's theory has been disproved by the use of an electro-magnet, and that a patient could not tell whether the current was on or off. But where is the detail of this experiment published, and how often has it been confirmed, and under what conditions? And if true in one case, how does it affect the question, when similar tests were applied to Reichenbach's patients; and how does it apply to facts like this, which Reichenbach gives literally by the hundred? "Prof. D. Endlicher saw on the poles of an electro-magnet, flames forty inches high, unsteady, exhibiting a rich play of colours, and ending in a luminous smoke, which rose to the ceiling and illuminated it." (Gregory's Trans. p. 342). The least the deniers of the facts can do, is to request these well-known individuals who gave their evidence to Reichenbach, to repeat the experiments again under exactly similar conditions, as no doubt in the interests of science they would be willing to do. If then, by suggestion, they can all be led to describe equally well defined and varied appearances when only sham magnets are used, the odious flames and other phenomena will have been fairly shown to be very doubtful. But as long as a few negative statements only are made, and the whole body of facts testified to by men at least equal in scientific attainments to their opponents are left untouched, no unprejudiced individual can fail to acknowledge that the researches of Reichenbach have established the existence of a vast and connected series of new and important natural phenomena. Doctors Gregory and Ashburner in England, state that they have repeated several of Reichenbach's experiments, under test conditions, and have found them quite accurate.

Mr. Rutter, of Brighton, has made, quite independently, a number of curious experiments, which he has detailed in his little work on *Magnetised Currents, and the Magnetoscope*, and which were witnessed by hundreds of medical and scientific men. He showed that the various metals and other substances, the contact of a male or female hand, or even of a letter written by a male or female, each produced distinct effects on the magnetoscope. And a single drop of water from a glass in which a homœopathic globule had been dissolved, caused a characteristic motion of the instrument when dropped upon the hand of the operator, even when he did not know the substance employed. Dr. King corroborates these experiments, and states that he has seen a decillionth of a grain of silice, and a billionth of a grain of quinine cause motion by means of this apparatus. Every caution was taken in conducting the experiments, which were equally successful when a third party was placed between Mr. R. and the magnetoscope. Magnets and crystals also produced powerful effects, as indicated by Reichenbach. Yet Mr. Rutter's experiments, like Reichenbach's, are ignored by our scientific men, although during several years he offered every facility for their investigation.

The subject of Animal Magnetism is still so much a disputed one among scientific men, and many of its alleged phenomena so closely border on, if they do not actually reach what is classed as supernatural, that I wish to give a few illustrations of the kind of facts by which it is supported. I will first quote the evidence of Dr. William Gregory, late Professor of Chemistry in the University of Edinburgh, who for many years made continued personal investigations into this subject, and has recorded them in his *Letters on Animal Magnetism*, published in 1851. The simpler phenomena of what are usually termed "Hypnotism" and "Electro-Biology," are now universally admitted to be real; though it must never be forgotten, that they too had to fight their way through the same denials, accusations, and imputations, that are now made against clairvoyance and phreno-mesmerism. The same men who advocated, tested and established the truth of the more simple facts, claim that they have done the same for the higher phenomena; the same class of scientific and medical men who once denied the former now deny the latter.

Let us see then if the evidence for the one is as good as it was for the other.

Dr. Gregory defines several stages of clairvoyance, sometimes existing in the same, sometimes in different patients. The chief division, however, is into 1. Sympathy or thought-reading, and 2. True clairvoyance. The evidence for the first is so overwhelming, it is to be met with almost everywhere, and is so generally admitted, that I shall not occupy space by giving examples, although it is, I believe, still denied by the more materialistic physiologists.

Dr. Haddock, residing at Bolton, had a very remarkable clairvoyante (E) under his care. Dr. Gregory says, "After I returned to Edinburgh, I had very frequent communications with Dr. H., and tried many experiments with this remarkable subject, sending specimens of writing, locks of hair, and other objects, the origin of which was perfectly unknown to Dr. H., and in every case, without exception, E. saw and described with accuracy the persons concerned" (p. 3).

Sir Walter C. Trevelyan, Bart., received a letter from a lady in London, in which the loss of a gold watch was mentioned. He sent the letter to Dr. H. to see if E. could trace the watch. She described the lady accurately and her house and furniture minutely, and described the watch and chain, and described the person who had it, who, she said, was not a habitual thief, and said further that she could tell her handwriting. The lady, to whom these accounts were sent, acknowledged their perfect accuracy, but said, the description of the thief applied to one of her maids, whom she did not suspect, so she sent several pieces of handwriting, including that of both her maids. The clairvoyante immediately selected that of the one she had described, and said—"she was thinking of restoring the watch, saying she had found it." Sir W. Trevelyan sent off this information, but a letter from the lady crossed his, saying, the girl mentioned before by the clairvoyante, had restored the watch and said she had found it (p. 405).

Sir W. Trevelyan communicated to Dr. Gregory another experiment he had made. He requested the Secretary of the Geographical Society to send him the writings of several persons abroad, not known to him, and without their names. Three were sent. E. discovered in each case where they were; in two of them described their persons accurately; described in all three cases, the cities and countries in which they were, so that they could be easily recognised, and told the time by the clocks, which verified the place by difference of longitude (p. 407).

Many other cases, equally well tested, are given in great detail by Dr. Gregory; and numerous cases are given of tests of what may be called simple direct clairvoyance. For example, persons going to see the phenomena purchase in any shop they please, a few dozens of printed mottoes, enclosed in nutshells. These are placed in a bag, and the clairvoyante takes out a nutshell and reads the motto. The shell is then broken open and examined, and hundreds of mottoes have been thus read correctly. One motto thus read contained ninety-eight words. Numbers of other equally severe test cases, are given by Dr. Gregory, devised and tried by himself and by other well-known persons.

Now, will it be believed, that in the very elaborate article in the *British and Foreign Medico-Chirurgical Review* already referred to, on Dr. Gregory's and other works of an allied nature, not one single experiment of this kind is mentioned or alluded to? There is a great deal of general objection to Dr. Gregory's views, because he was a chemist and not specially devoted to physiology (forgetting that Dr. Elliotson and Dr. Mayo who testify to similar facts, were both specially devoted to physiology) and a few quotations of a general nature only are given; so that no reader could imagine that the work criticised was the result of observation or experiment at all. The case is a complete illustration of judicial blindness. The opponents dare not impute wilful falsehood to Dr. Gregory, Dr. Mayo, Dr. Haddock, Sir Walter Trevelyan, Sir T. Willshire, and other gentlemen who vouch for these facts; and yet the facts are of such an unmistakable nature, that without imputing wilful falsehood they cannot be explained away. They are therefore silently ignored, or more probably the records of them are never read. The opponents of Galileo refused to look through his telescope, but they could not thereby annihilate the satellites of Jupiter;

* This article is republished by permission from Mr. Wallace's pamphlet, *The Scientific Aspect of the Supernatural* (F. Farrar, 232, Strand), now out of print.

neither can the silence or contempt of our modern scientific men blind the world any longer to those grand and mysterious phenomena of mind, the investigation of which can alone conduct us to a knowledge of what we really are.

Dr. Herbert Mayo, F.R.S., late Professor of Anatomy and Physiology in King's College, and of Comparative Anatomy in the Royal College of Surgeons, also gives his personal testimony to facts of a similar nature. In his *Letters on the Truths contained in Popular Superstitions* (2nd. Ed. p. 178), he says:—From Boppard, where I was residing in the years 1845-46, I sent to an American gentleman in Paris a lock of hair, which Col. C—, an invalid then under my care, had cut from his own head and wrapped in writing paper from his own writing desk. Col. C— was unknown even by name to this American gentleman, who had no clue whatever whereby to identify the proprietor of the hair. And all that he did was to place the paper in the hands of a noted Parisian somnambulist. She stated, in the opinion she gave on the case, that Col. C— had partial palsy of the hips and legs, and that for another complaint he was in the habit of using a surgical instrument. The patient laughed heartily at the idea of the distant somnambulist having so completely realised him."

Dr. Mayo also announces his conversion to a belief in the truth of phrenology and phreno-mesmerism, and Dr. Gregory gives copious details of experiments in which special care has been taken to avoid all the supposed sources of fallacy in phreno-mesmerism; yet although Dr. Mayo's work is included in the criticism already referred to, none of the facts he himself testifies to, nor the latest opinions he puts forward, are so much as once mentioned.

Dr. Joseph Haddock, a physician, resident and practising at Bolton, who has been already mentioned, has published a work entitled *Somnolism and Psychism*, in which he endeavours to classify the facts of mesmerism and clairvoyance, and to account for them on physiological and psychical principles. The work is well worth reading, but my purpose here is to bring forward one or two facts from those which he gives in an appendix to his work. Nothing is more common than for those who deny the reality of clairvoyance to ask contemptuously, "If it is true, why is not use made of it to discover lost property, or to get news from abroad?" To such, I commend the following statement, of which I can only give an abstract:—

On Wednesday evening, December 20th, 1848, Mr. Wood, Grocer, of Cheapside, Bolton, had his cash-box with its contents stolen from his counting-house. He applied to the police and could get no clue, though he suspected one individual. He then came to Dr. Haddock to see if the girl, Emma, could discover the thief or the property. When put in rapport with Emma, she was asked about the lost cash-box, and after a few moments she began to talk as if to some one not present, described where the box was, what were its contents, how the person took it, where he first hid it; and then described the person, dress, and associations of the thief so vividly, that Mr. Wood recognised a person he had not the least suspected. Mr. Wood immediately sought out this person, and gave him the option of coming at once to Dr. Haddock's or to the police-office. He chose the former, and when he came into the room, Emma started back, told him he was a bad man, and had not on the same clothes as when he took the box. He at first denied all knowledge of the robbery, but after a time acknowledged that he had taken it exactly in the manner described by Emma, and it was accordingly recovered.

Now, as the names, place, and date of this occurrence are given, and it is narrated by an English physician, it can hardly be denied without first making some enquiry at the place where it is said to have happened. The next instance is of clairvoyance at a much greater distance. A young man had sailed suddenly from Liverpool for New York. His parents immediately remitted him some money by the mail steamer, but they heard, some time afterwards, that he had never applied for it. The mother came twenty miles to Bolton to see if, by Emma's means, she could learn anything of him. After a little time Emma found him, described his appearance correctly, and entered into so many details as to induce his mother to rely upon her statements, and to request Dr. Haddock to make enquiries at intervals of about a fortnight. He did so, and traced the young man by her means to several places, and the information thus acquired was sent to his parents. Shortly after, Dr. Haddock received information from the father that a letter had arrived from his son, and that "it was a most striking confirmation of Emma's testimony from first to last."

We will now pass to the evidence for the facts of what is termed modern Spiritualism.

THE EVIDENCE OF THE REALITY OF APPARITIONS.

I now propose to give a few instances in which the evidence of the appearance of preter-human or spiritual beings is as good and definite as it is possible for any evidence of any fact to be. For this purpose I shall use some of the remarkable cases collected and investigated by the Hon. Robert Dale Owen, formerly member of Congress and American Minister at Naples. Mr. Owen is the author of works of a varied character: *Essays,*

Moral Physiology, The Policy of Emancipation, and many others. He has been, I believe, throughout his life a consistent and philosophical sceptic, and his writings show him to be well educated, logical, and extremely cautious in accepting evidence.

In 1855, during his official residence at Naples, his attention seems to have been first attracted to the subject of the "supernatural," by witnessing the phenomena occurring in the presence of Mr. Home. He tells us that "sitting in his own well-lighted apartment, in company with three or four friends, all curious observers like himself," a table and lamp weighing ninety-six pounds "rose eight or ten inches from the floor, and remained suspended in the air while one might count six or seven, the hands of all present being laid upon the table."

He then commenced collecting evidence of so-called supernatural phenomena, occurring *unsought for*, and has brought together in his *Footfalls on the Boundary of another World*, the best arranged and best authenticated series of facts which have yet been given to the public on this subject. This work is certainly the most philosophical of its kind that has yet appeared, and perhaps, had it been entitled "A Critical Examination into the Evidence of the Supernatural," which it really is, it would have attracted more attention than it appears to have done. I will here give an abstract of two or three of Mr. Owen's cases, as illustrative of their character, and of the careful manner in which they have been authenticated and tested. The first is one which he calls, "The Fourteenth of November." (*Footfalls*, p. 299.)

On the night between the 14th and 15th of November, 1857, the wife of Captain G. Wheateroff, residing in Cambridge, dreamed that she saw her husband (then in India.) She immediately awoke, and, looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, the hands pressed across the breast, the hair dishevelled, the face very pale. His large dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him even to each minute particular of his dress, as distinctly as she had ever done in her life. The figure seemed to bend forward as in pain, and to make an effort to speak, but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared. She did not sleep again that night. Next morning she related all this to her mother, expressing her belief that Captain W. was either killed or wounded. In due course a telegram was received to the effect that Captain W. had been killed before Lucknow on the 15th of November. The widow informed the Captain's solicitor, Mr. Wilkinson, that she had been quite prepared for the fatal news, but she felt sure there must be a mistake in the date of his death. Mr. Wilkinson then obtained a certificate from the War Office, which was as follows:—

"9579.

No.—, War Office, 30th January, 1858.

"These are to certify that it appears, by the records in this Office, that Captain G. Wheateroff, of the 6th Dragoon Guards, was killed in action on the 15th of Nov., 1857." (Signed) "B. HAWES."

A remarkable incident now occurred. Mr. Wilkinson was visiting a friend in London, whose wife has all her life had perception of apparitions, while her husband is a "medium." He related to them the vision of the Captain's widow, and described the figure as it appeared to her when Mrs. N. instantly said, "That must be the very person I saw on the evening we were talking of India." In answer to Mr. Wilkinson's questions, she said they had obtained a communication from him through her husband, and he had said that he had been killed in India that afternoon by a wound in the breast. It was about nine o'clock in the evening; she did not recollect the date. On further inquiry she remembered that she had been interrupted by a tradesman and had paid a bill that evening, and on bringing it before Mr. Wilkinson's inspection, the receipt bore date the *Fourteenth* of November. In March 1858, the family of Captain Wheateroff received a letter from Captain G—C—, dated Lucknow, 19th of December, 1857, in which he said he had been close to Captain W. when he fell, and that it was on the *fourteenth in the afternoon*, and not on the 15th as reported in Sir Colin Campbell's despatches. He was struck by a fragment of a shell in the breast. He was buried at Dilkoosha, and on a wooden cross at the head of his grave are cut the initials G. W., and the date of his death, 14th of November. The War Office corrected their mistake. Mr. Wilkinson obtained another copy of the certificate in April 1859, and found it in the same words as that already given, only that the 14th of November had been substituted for the 15th.

Mr. Owen obtained the whole of these facts, *directly from the parties themselves*. The widow of Captain Wheateroff examined and corrected his MSS. and showed him a copy of Captain C.'s letter. Mr. Wilkinson did the same, and Mrs. N— herself had also related to him the facts which occurred to her. Mrs. N— had also related the circumstance to Mr. Howitt before Mr.

Owen's investigations, as he certifies in his *History of the Supernatural*, vol. ii., p. 225. Mr. Owen also states that he has in his possession both the War Office certificates, the first showing the erroneous and the second the corrected date.

Here we have the same apparition appearing to two ladies unknown to and remote from each other, on the same night; the communication obtained through a third person, declaring the time and mode of death; and all coinciding exactly with the events happening many thousand miles away. We presume the *facts* thus attested will not be disputed; and to attribute the whole to "coincidence," must surely be too great a stretch of credulity, even for the most incredulous.

The next case is one of haunting, and is called,

THE OLD KENT MANOR HOUSE (p. 304).

In October 1857, and for several months afterwards, Mrs. R., the wife of a field officer of high rank, was residing in Ramhurst Manor House, near Leigh, in Kent. From her first occupying it, every inmate of the house was more or less disturbed at night, by knocking and sounds as of footsteps, but more especially by voices, which could not be accounted for. Mrs. R.'s brother, a young officer, heard these voices at night, and tried every means to discover the source of them in vain. The servants were much frightened. On the second Saturday in October, Miss S., a young lady who had been in the habit of seeing apparitions from her childhood, came to visit Mrs. R., who met her at the railway station. On arriving at the house, Miss S. saw on the threshold two figures, apparently an elderly couple, in old-fashioned dress. Not wishing to make her friend uneasy, she said nothing about them at the time. During the next ten days she saw the same figures several times in different parts of the house, always by daylight. They appeared surrounded by an atmosphere of a neutral tint. On the third occasion they spoke to her, and said they had formerly possessed that house, and that their name was *Children*. They appeared sad and downcast, and said that they had idolised their property, and that it troubled them to know that it had passed away from their family, and was now in the hands of strangers. On Mrs. R. asking Miss S. if she had heard or seen anything, she related this to her. Mrs. R. had herself heard the noises and voices continually, but had seen nothing, and after a month had given up all expectation of doing so, when one day, as she had just finished dressing for dinner, in a well lighted room with a fire in it, and was coming down hastily, having been repeatedly called by her brother, who was impatiently waiting for her, she beheld the two figures standing in the doorway dressed just as Miss S. had described them, but above the figure of the lady, written in the dusky atmosphere, in letters of phosphoric light, the words "Dame Children," and some other words intimating that she was earth-bound. At this moment her brother again called out to her that dinner was waiting, and closing her eyes she rushed through the figures. Inquiries were made by the ladies as to who had lived in the house formerly, and it was only after four months that they found out through a very old woman, who remembered an old man, who had told her that he had in his boyhood assisted to keep the hounds for the Children family, who then lived at Ramhurst. All these particulars Mr. Owen received himself from the two ladies, in Dec. 1858. Miss S. had had many conversations with the apparitions, and on Mr. Owen's inquiring for any details they had communicated, she told him that the husband had said his name was *Richard*, and that he had died in 1753. Mr. Owen now determined, if possible, to ascertain the accuracy of these facts, and after a long search among churchyards and antiquarian clergymen, he was directed to the "Hasted Papers," in the British Museum. From these he ascertained that "*Richard Children* settled himself at Ramhurst," his family having previously resided at a house called "Childrens," in the parish of Tunbridge. It required further research to determine the date. This was found several months later, in an old *History of Kent*, by the same "Hasted," published in 1778, where it is stated that "Ramhurst passed by sale to Richard Children, Esq., who resided here, and died possessed of it in 1755, aged eighty-three years." In the "Hasted Papers" it was also stated, that his son did not live at Ramhurst, and that the family seat after Richard's time was Ferox Hall, near Tunbridge. Since 1816, the mansion has been occupied as a farmhouse, having passed away entirely from the Children family.

However much any one of these incidents might have been scouted as a delusion, what are we to say to the combination of them? A whole household hear distinct and definite noises of persons walking and speaking. Two ladies see the same appearances, at different times, and under circumstances the least favourable for delusion. The name is given to one by voice, to the other by writing; the date of death is communicated. An independent inquirer by much research, finds out that all these facts are true; that the Christian name of the only "Children" who occupied and died in the house was *Richard*, and that his

death took place in the year given by the apparition, 1753.

Mr. Owen's own full account of this case, and the observations on it should be read, but this imperfect abstract will serve to show that none of the ordinary modes of escaping from the difficulties of a "ghost story" are here applicable.

At page 195 of Mr. Owen's volume, we have a most interesting account of disturbances occurring at the parsonage of Cideville, in the department of Seine Inférieure, France, in the winter of 1850-51. The circumstances gave rise to a trial, and the whole of the facts were brought out by the examination of a great number of witnesses. The Marquis de Mirville collected from the legal record all the documents connected with the trial, including the *procès verbal* of the testimony. It is from these official documents Mr. Owen gives his details of the occurrences.

The disturbances commenced from the time when two boys, aged 12 and 14, came to be educated by M. Tincl, the parish priest of Cideville, and continued *two months and a half* until the children were removed from the parsonage. They consisted of knockings, as if with a hammer on the wainscot; scratchings, shakings of the house so that all the furniture rattled; a din as if every one in the house were beating the floor with mallets, the beatings forming tunes when asked, and answering questions by numbers agreed on. Besides these noises there were strange and unaccountable exhibitions of force. The tables and desks moved about without visible cause; the fire-irons flew repeatedly into the middle of the room, windows were broken; a hammer was thrown into the middle of the room, and yet fell without noise, as if put down by an invisible hand; persons standing quite alone had their dresses pulled. On the Mayor of Cideville coming to examine into the matter, a table at which he sat with another person, moved away in spite of their endeavours to hold it back, while the children were standing in the middle of the room; and many other facts of a similar nature were observed repeatedly by numerous persons of respectability and position, every one of whom, going with the intention of finding out a trick, were, after deliberate examination, convinced that the phenomena were not produced by any person present. The Marquis de Mirville was himself one of the witnesses.

The interest of this case consists first, in the evidence having been brought out before a legal tribunal, and secondly, in the remarkable resemblance of the phenomena to those which had occurred a short time previously in America, but had not yet become much known in Europe. There is also the closest resemblance to what occurred at Epworth Parsonage in the family of Wesley's father, and which is almost equally well authenticated.* Now when in three different countries, phenomena occur of an exactly similar nature, and which are all open to the fullest examination at the time, and when no trick or delusion is in either case found out, but every individual of many hundreds who go to see them become convinced of their reality, the fact of the similarity of the occurrences even in many details, is of great weight as indicating a similar natural origin. In such cases we cannot fairly accept the general explanation of "imposture," given by those who have not witnessed the phenomena, when none of those who did witness them, could ever detect imposture.

The examples I have quoted, give a very imperfect idea of the variety and interest of Mr. Owen's work, but they will serve to indicate the nature of the evidence he has in every case adduced, and may lead some of my readers to examine the work itself. If they do so they will see that similar phenomena to those which puzzled our forefathers at Epworth Parsonage and at Mr. Mompesson's at Tedworth, have recurred in our own time, and have been subjected to the most searching examination without any discovery of trick or imposture; and they may perhaps be led to conclude that, though often asserted, it is not yet quite proved that "ghosts have been everywhere banished by the introduction of gas."

MODERN SPIRITUALISM: EVIDENCE OF MEN OF SCIENCE.

We have now come to the consideration of what is more especially termed "modern spiritualism," or those phenomena which occur only in the presence, or through the influence, of peculiarly constituted individuals, hence termed "mediums." The evidence is here so abundant, coming from various parts of the world, and from persons differing widely in education, tastes, and religion, that it is difficult to give any notion of its force and

bearing by short extracts. I will first adduce that of three men of the highest eminence in their respective departments—Professor De Morgan, Professor Hare, and Judge Edmonds.

AUGUSTUS DE MORGAN, many years Professor of Mathematics, and now also Dean of University College, London, was educated at Cambridge, where he took his degree as 4th wrangler. He studied for the bar, and has been a voluminous writer on mathematics, logic, and biography. He was for eighteen years Secretary to the Royal Astronomical Society, and was a strong advocate for a decimal coinage. In 1863, a work appeared entitled *From Matter to Spirit, the result of ten years' experience in Spirit Manifestations*, by C. D., with a preface by A. B. It is very generally known that A. B. is Prof. De Morgan, and C. D. Mrs. De Morgan. The internal evidence of the preface is sufficient to all who know the Professor's style; it has been frequently imputed to him in print without any contradiction, and in the *Athenæum* for 1865, in the "Budget of Paradoxes," he notices the work in a manner as to show that he accepts the imputation of the authorship and still holds the opinions therein expressed.* From this preface, which is well worth reading for its vigorous and sarcastic style, I proceed to give a few extracts:—

"I am satisfied from the evidence of my own senses, of some of the facts narrated (in the body of the work), of some others I have evidence as good as testimony can give. I am perfectly convinced that I have both seen and heard, in a manner that 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 (p. 1.).

"Ten years ago, Mrs. Hayden, the well-known American medium, came to my house alone. The sitting began immediately after her arrival. Eight or nine persons were present, of all ages and of all degrees of belief and unbelief in the whole thing being imposture. The raps began in the usual way. They were to my ear clear, clean, faint sounds such as would be said to ring had they lasted. I likened them at the time to the noise which the ends of knitting-needles would make if dropped from a small distance upon a marble slab, and instantly checked by a damper of some kind. . . . Mrs. Hayden was seated at some distance from the table, and her feet were watched. . . . On being asked to put a question to the first spirit, I begged that I might be allowed to put my question mentally—that is without speaking it, or writing it, or pointing it out to myself on an alphabet—and that Mrs. Hayden might hold both arms extended while the answer was in progress. Both demands were instantly granted by a couple of raps. I put the question and desired the answer might be in one word, which I assigned all mentally. I then took the printed alphabet, put a book upright before it, and bending my eyes upon it proceeded to point to the letters in the usual way. The word *chess* was given by a rap at each letter. I had now reasonable certainty of the following alternative: either some *thought-reading* of a character wholly inexplicable, or such superhuman acuteness on the part of Mrs. Hayden that she could detect the letter I wanted by my bearing, though she (seated six feet from the book which hid my alphabet) could see neither my hand nor my eye, nor at what rate I was going through the letters. I was fated to be driven out of the second alternative before the evening was done.

"At a later period of the evening, when another spirit was under examination, I asked him whether he remembered a certain review which was published soon after his death, and whether he could give me the initials of an epithet (which happened to be in five words) therein applied to himself. Consent having been given, I began my way through the alphabet as above; the only difference of circumstances being that a bright table lamp was now between me and the medium. I expected to be brought up, at say, the letter F; and when my pencil passed that letter without any signal, I was surprised, and by the time I came to K, or thereabouts, I paused, intending to announce a failure. But some one called out, 'You have passed it; I heard a rap long ago.' I began again, and distinct raps came first at C, then at D. I was now satisfied that the spirit had failed; but stopping to consider a little more, it flashed into my mind that C. D. were his own initials, and that he had chosen to commence the *clause which contained the epithet*. I then said nothing but 'I see what you are at; pray go on,' and I then got T (for *The*), then the E. I wanted—of which not a word had been said—and then the remaining four initials. I was now satisfied that contents of my mind had been read, which could not have been detected by my method of pointing to the alphabet, even supposing that could have been seen. . . . The things which I have set down were the beginning of a long series of experiences, many as remarkable as what I have given."—*From Matter to Spirit*, Preface, pp. xli., xlii.

From the body of the same work I give one short extract:—

"The most remarkable instance of *table-moving* with a purpose, which ever came under my notice, occurred at the house of a friend, whose family like my own were staying at the seaside. My friend's family consisted of six persons, and a gentleman, now the husband of one of the daughters, joined them, and I was accompanied by a young member of my own family. No paid person was present. A gentleman who had been expressing himself in a very sceptical manner, not only with reference to spirit manifestations, but on the subject of spiritual existence generally, sat on a sofa two or three feet from the dining-room table, round which we were placed. After sitting some time we were directed by the rapping to join hands, and stand up round the table *without touching it*. All did so for a quarter of an hour, wondering whether anything would happen, or whether we were hoaxed by the unseen power. Just as one or two of the party talked of sitting down, the table, which was large enough for eight or ten persons, moved *entirely by itself* as we surrounded and followed it with our hands joined, went towards the gentleman out of the circle, and literally pushed him up to the back of the sofa till he called out, 'Hold, enough.'—*From Matter to Spirit*, p. 26.

J. W. EDMONDS, commonly called Judge Edmonds, is a man of considerable eminence. He has been elected a member of both branches of the State Legislature of

* The work is now advertised as by Professor and Mrs. De Morgan.

New York, and was for some time President of the Senate. He has been Inspector of Prisons, and made great improvements in the penitentiary system. After passing through various lower offices, he was made a Judge of the Supreme Court of the New York State. This is the highest judicial office in the State; he held it for six years, and then resigned, solely on account of the outcry against him on its being known that he had become convinced on the subject of Spiritualism. Since then he has resumed his practice at the bar, and was elected to the important office of Recorder of New York, which however he declined to accept.

The Judge was first induced by some friends to visit a medium, and being astonished at what he saw, determined to investigate the matter, and discover and expose what he then believed to be a great imposture. The following are some of his experiences given in his work on *Spirit Manifestations*:—

"On the 23rd April, 1851, I was one of a party of nine who sat round a centre table, on which a lamp was burning, and another lamp was burning on the mantel-piece. And then, in plain sight of us all, that table was lifted at least a foot from the floor, and shaken backwards and forwards as easy as I could shake a goblet in my hand. Some of the party tried to stop it by the exercise of their strength, but in vain; *so we all drew back from the table*, and by the light of those two burning lamps we saw the heavy mahogany table suspended in the air.

"At the next *séance* a variety of extraordinary phenomena occurred to him. As I stood in a corner where no one could reach my pocket, I felt a hand thrust into it, and found afterwards that six knots had been tied in my handkerchief. A bass viol was put into my hand, and rested on my foot, and then played upon. My person was repeatedly touched, and a chair pulled from under me. I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb, and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all round where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor indeed could it be, for I was as powerless in that grip as a fly would be in the grasp of my hand. I continued with me till I thoroughly felt how powerless I was, and had tried every means to get rid of it. Again, as instances of the intelligence and knowledge of the unseen power, he says that during his journey to Central America, his friends in New York were almost daily informed of his condition. On returning, he compared his own journal with their notes, and found that they had accurately known the day he landed, days on which he was unwell or well, and on one occasion it was said he had a headache, and at the very hour he was confined to his bed by a sick headache 2,000 miles away. As another example, he says, 'My daughter had gone with her little son to visit some relatives 400 miles from New York. During her absence, about four o'clock in the morning, I was told through this spiritual intercourse that the little fellow was very sick. I went after him, and found that at the very hour I received that intelligence, he was very sick, his mother and aunt were sitting up with him and were alarmed for the result.' . . . 'This will give a general idea of what I was witnessing two or three times a week for more than a year. I was not a believer seeking confirmation of my own notions. I was struggling against conviction. I have not stopped to detail the precautions which I took to guard against deception, self or otherwise. Suffice it to say that in that respect I omitted nothing which my ingenuity could devise. There was no cavil too captious for me to resort to, no scrutiny too rigid or impertinent for me to institute, no inquiry too intrusive for me to make.'

In a letter published in the *New York Herald*, August 6th, 1853, after giving an abstract of his investigations, he says—

"I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world. I say mainly, because there is another consideration which influences me, and that is, the desire to extend to others a knowledge which I am conscious cannot but make them happier and better."

I would now ask whether it is possible that Judge Edmonds can have been deceived as to these facts and not be insane. Yet he is still in practice at the bar, and is in the highest repute as a lawyer.

ROBERT HARE, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania, was one of the most eminent scientific men of America. He distinguished himself by a number of important discoveries (among which may be mentioned the Oxy-Hydrogen blowpipe) and was the author of more than 150 papers on scientific subjects, besides others on political and moral questions. In 1853 his attention was first directed to table-turning and allied phenomena, and finding that the explanation of Faraday, which he had at first received as sufficient, would not account for the facts, he set himself to work to devise apparatus which should, as he expected, conclusively prove that no force was exerted but that of the person at the table. The result was not as he expected, for however he varied his experiments he was in every case only able to obtain results which proved that there *was* a power at work not that of any human being present. But in addition to the *power* there was an *intelligence*, and he was thus compelled to believe that existences not human did communicate with him. It is often asserted by the disbelievers in these phenomena, that no scientific man has fully investigated them. This is not true. No one who has not himself inquired into the facts has a right even to give an opinion on the subject, till he knows what has been done by others in the investigation; and to know that it will be necessary for him to read carefully, among other works, *Hare's*

* In an article entitled "Spirit Rapping a Century Ago," in an early number of the *Fortnightly Review*, an account is given of the disturbances at Epworth Parsonage, the residence of the Wesley family, and it is attempted to account for them by the supposition that they were entirely produced by Hester Wesley, one of John Wesley's sisters; yet the phenomena, even as related by this writer, are such as no human being could possibly have produced, while the moral difficulties of the case are admitted to be quite as great as the physical ones. Every reader of the article must have perceived how lame and impotent is the explanation suggested; and one is almost forced to conclude that the writer did not believe in it himself, so different is the tone of the first part of the article in which he details the facts, from the latter part in which he attempts to account for them. When taken in connection with other similar occurrences narrated by Mr. Owen, all equally well authenticated, and all thoroughly investigated at the time, it will be impossible to receive as an explanation that they were in every case mere childish tricks, since that will not account for more than a minute fraction of the established facts. If we are to reject all the facts this assumption will not explain, it will be much simpler and quite as satisfactory to deny that there are any facts that need explaining.

Experimental Investigation of the Spirit Manifestations, which has passed through five editions. It is a volume of 460 closely printed octavo pages, and contains besides the details of his experiments, numerous discussions on philosophical, moral, and theological questions, which manifest great acuteness and logical power. The experiments he made were all through private mediums, and his apparatus was so contrived that the medium could not possibly, under the test conditions, either produce the motions, or direct the communication that ensued. For example, the table by its movement caused an index to revolve over an alphabet on the disc, yet even when the medium could not see the disc the index moved to such letters as to spell out intelligent and accurate communications. And when the medium's hands were placed upon a truly plane metal plate, supported on accurately turned metal balls, so that not the slightest impulse could be communicated by her to the table, yet the table still moved easily and intelligently. In another case a medium's hands were suspended in water so as to have no connection with the board on which the water vessel was placed, and yet, at request, a force of 18lbs. was exerted on the boards as indicated by a spring balance (see pages 40 to 50). A considerable space is devoted to communications received through the means of the above-named apparatus, describing the future life of human beings, and as far as my own judgment goes, these descriptions, taken as a whole, give us a far more exalted, and at the same time more rational and connected view of spirit life, than do the doctrines of any other religion or philosophy; while they are certainly more conducive to morality, and inculcate more strongly the importance of cultivating to the uttermost every mental faculty with which we are endowed. Even if it be possible to prove that the supposed superhuman source of these communications is a delusion, I would still maintain, that standing on their own merits they give us the best, the highest, the most rational, and the most acceptable ideas of a future state, and must prove the best incentive to intellectual and modern advancement; and I would call upon every thinker to examine the work on this account alone, before deciding against it.

I shall next adduce, very briefly, the testimony of a number of well-known and intelligent Englishmen, to facts of a similar nature witnessed by themselves.

EVIDENCE OF LITERARY AND PROFESSIONAL MEN TO THE FACTS OF MODERN SPIRITUALISM.

T. ADOLPHUS TROLLOPE was educated at Oxford, and is the well-known author of numerous works of high excellence in the departments of travels, fiction, biography, and history. In 1855 he wrote a letter to Mr. Rymer, of Ealing, which was published in the *Morning Advertiser*, and is reproduced in *Incidents of my Life*, (2nd ed., p. 252), in which he shows the inaccuracy and unfairness of Sir David Brewster's account of phenomena occurring in the presence of both, at Mr. Rymer's house, and concludes with these words: "I should not, my dear sir, do all that duty, I think, requires of me, in this case, were I to conclude without stating very solemnly, that after very many opportunities of witnessing and investigating the phenomena caused by, or happening to Mr. Home, I am wholly convinced, that be what may their origin, and cause, and nature, they are not produced by any fraud, machinery, juggling, illusion, or trickery, on his part." Again in a letter to the *Athenæum*, eight years later (dated Florence, March 21, 1863) he says, "I have been present at very many 'sittings' of Mr. Home in England, many in my own house in Florence, some in the house of a friend in Florence. . . . My testimony then is this:—I have seen and felt physical facts, wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain."

An opinion so positive as this, from a man of such eminence, who during eight years has had repeated opportunities of witnessing, examining, and reflecting on the phenomena, must surely be held as of far more value than the opposite opinion, so frequently put forward by those who have either not witnessed them at all, or only on one or two occasions.

JAMES M. GULLY, M.D., author of *Neuropathy and Nervousness, Simple Treatment of Disease, The Water Cure in Chronic Diseases*. Of the last work the *Athenæum* said:—"Dr. Gully's book is evidently written by a well-educated medical man. This work is by far the most scientific that we have seen on Hydropathy." Dr. Gully was one of the persons present at the celebrated *séance* described in the *Cornhill Magazine* in 1860, under the title "Stranger than Fiction," and he wrote a letter to the *Morning Star* newspaper, confirming the entire truthfulness of that article. He says:—"I can state with the greatest positiveness that the record made in the article 'Stranger than Fiction' is in every particular correct; that the phenomena therein related actually took place in the evening meeting; and moreover, that no trick, machinery, sleight-of-hand, or other artistic contrivance, produced what we heard and beheld. I am quite as convinced of this last as I am of the facts themselves." He then goes to show the absurdity of all suggested explanations of such phenomena as Mr. Home's

floating across the room, which he both saw and felt, and the playing of the accordion in several persons' hands, often three yards distance from Mr. Home. But the most important fact is, that Dr. Gully is now one of Mr. Home's most esteemed friends. He receives Mr. Home frequently in his house, and has had ample opportunities of testing the phenomena in private, and of certainly detecting the gigantic and complicated system of deception, if it be such. To most minds this will be stronger proof of the reality of the phenomena, than any facts observed at a single *séance*, or than any unsupported assertion that the thing is impossible.

WILLIAM HOWITT, the well-known author of *Rural Life in England*, a variety of historical works exhibiting great research, many excellent works of fiction, and recently a *History of Discovery in Australia*, has had extensive opportunities of investigating the phenomena, and can hardly be supposed to be incapable of judging of such palpable facts as these:—

"Mrs. Howitt had a sprig of geranium handed to her by an invisible hand, which we have planted and it is growing; so that it is no delusion, no fairy money turned into dross or leaves. I saw a spirit hand as distinctly as I ever saw my own. I touched one several times, once when it was handing me a flower. . . . A few evenings afterwards a lady desiring that the 'Last Rose of Summer' might be played by a spirit on the accordion, the wish was complied with, but in so wretched a style that the company begged that it might be discontinued. This was done, but soon after, evidently by another spirit, the accordion was carried and suspended over the lady's head, and there without any visible support or action on the instrument, the air was played through most admirably, in the view and hearing of all."—Letter from William Howitt to Mr. Barkas, of Newcastle, reprinted in *Home's Incidents of My Life*, (2nd ed., p. 137).

Here the fact of the spectators not receiving bad music for good, because they believed it to proceed from a superhuman source, is decidedly in favour of their coolness and judgment; and the fact was one which the senses of ordinary mortals are quite capable of verifying.

The Hon. COL. WILBRAHAM sent the following letter to Mr. Home. I extract it from the *Spiritual Magazine*:—

"46, Brook-street, April 14th, 1863.
"My dear Mr. Home,—I have much pleasure in stating that I have attended several *séances*, in your presence, at the houses of two of my intimate friends and at my own, when I have witnessed phenomena similar to some of those described in your book, which I feel certain could not have been produced by any trick or collusion whatever. The rooms in which they occurred were always perfectly lighted; and it was impossible for me to disbelieve the evidence of my own senses.—Believe me, yours very truly, E. B. WILBRAHAM."

S. C. HALL, F.S.A., Barrister-at-Law, Editor of the *Art Journal*, and well known in literary, artistic, and philanthropic circles, has written the following letter to the Editor of the *Spiritual Magazine*, 1863, p. 336—

"SIR,—I follow the example of Colonel Wilbraham, and desire to record my belief in the statements put forth by Mr. D. D. Home ('Incidents of my Life'). I have myself seen nearly all the marvels he relates; some in his presence, some with other mediums, and some when there was no medium-aid (when Mrs. Hall and I sat alone). Not long ago, I must have confessed to disbelief in all miracles; I have seen so many that my faith as a Christian is now not merely outward profession, but entire and solemn conviction. For this incalculable good I am indebted to 'Spiritualism'; and it is my bounden duty to induce knowledge of its power to teach and make happy. That duty may, for the present, be limited to a declaration of confidence in Mr. Home.—Yours, &c.
"S. C. HALL."

NASSAU WILLIAM SENIOR, late Master in Chancery, and twice Professor of Political Economy in the University of Oxford, was one, whom it will astonish many persons to hear, had become convinced of the truth and reality of what they in their superior knowledge suppose to be a gross delusion. The following statement is made in the *Spiritual Magazine*, 1864, p. 336, which can be, no doubt, authoritatively denied if incorrect:—

"We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long enquiry and experience, a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was, who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

The Rev. WILLIAM KER, M.A., Incumbent of Tipton, in his recent work on *Future Punishment, Immortality, and Modern Spiritualism*, thus gives his testimony to the facts:—

"The writer of these pages has, for a length of time, bestowed great attention upon the subject, and is in a position to affirm with all confidence, from his own experience and repeated trials, that the alleged phenomena of Spiritualism are, for by far the most part, the products neither of imposture nor delusion. They are true, and that to the fullest extent. The marvels which he himself has witnessed, in the private retirement of his own home, with only a few select friends, and without having even so much as ever seen a public medium, are in many respects fully equal to any of the startling narratives that have ever appeared in print."

THACKERAY, though a cool-headed man of the world and a close student of human nature, could not resist the evidence of his senses in this matter. Mr. Weld, in his *Last Winter in Rome*, p. 180, states, that at a dinner shortly after the appearance in the *Cornhill Magazine* of the article entitled "Stranger than Fiction," Mr. Thackeray was reproached with having permitted such a paper to appear. After quietly hearing all that could be said on the subject, Thackeray replied:—"It is all very well for you, who have probably never seen

any spiritual manifestations, to talk as you do; but had you seen what I have witnessed, you would hold a different opinion." He then proceeded to inform Mr. Weld, and the company, that when in New York, at a dinner party, he saw the large and heavy dinner table, covered with decanters, glasses, and a complete dessert, rise fully two feet from the ground, the *modus operandi* being, as he alleged, spiritual force. No possible jugglery, he declared, was or could have been employed on the occasion; and he felt so convinced that the motive force was supernatural, that he then and there gave in his adhesion to the truth of Spiritualism, and consequently accepted the article on Mr. Home's *séance*.

The late CHANCELLOR, LORD LYNDBURST, was another eminent convert to Spiritualism. In the *Spiritual Magazine*, 1863, p. 519, it is said:—

"He was a careful and scrutinizing observer of all facts which came under his notice, and had no predilections or prejudices against any, and during the repeated interviews which he has had with Mr. Home, he was entirely satisfied with the nearness of the spiritual world, and of the power to communicate with those still in the flesh. As to the truth of the mere physical phenomena, he had no difficulty in acknowledging them to the fullest extent; neither did he, like many, make any secret of his conviction, as his friends can testify."

ARCHBISHOP WHATELY was a Spiritualist. Mr. Fitzpatrick in his *Memoirs of Whately*, tells us that the Archbishop had been a believer in mesmerism, and latterly in clairvoyance and Spiritualism. "He went from one extreme to another, until he avowed an implicit belief in clairvoyance, induced a lady who possessed it to become an inmate of his house, and some of the last acts of his life were excited attempts at table-turning, and enthusiastic elicitation of spirit-rapping." This converted into plain language means, that the Archbishop examined into the facts before deciding against their possibility; and having satisfied himself by personal experiment of their reality, saw their immense importance, and pursued the investigation with ardour.

Dr. ELLIOTSON, who for many years was one of the most determined opponents of Spiritualism, has at length given way to the irresistible logic of facts. Mr. Coleman thus writes in the *Spiritual Magazine*, 1864, p. 216:—

"I am," Dr. Elliotson said to me, and it is with his sanction that I make the announcement, 'now quite satisfied of the reality of the phenomena. I am not yet prepared to admit that they are produced by the agency of spirits. I do not deny this, as I am unable to satisfactorily account for what I have seen on any other hypothesis. The explanations which have been made to account for the phenomena do not satisfy me, but I desire to reserve my opinion on that point at present. I am free, however, to say, that I regret the opportunity was not afforded me at an earlier period. What I have seen lately has made a deep impression on my mind, and the recognition of the reality of these manifestations, from whatever cause, is tending to revolutionize my thoughts and feelings on almost every subject.'"

CAPTAIN BURTON, of Mecca and Salt Lake City, is not a man to be taken in by a "gross deception," yet note what he says about the Davenport Brothers, who are supposed to have been so often exposed. In a letter to Dr. Ferguson, and published by him, Captain Burton states, that he has seen these manifestations under the most favourable circumstances, in private houses, when the spectators were all sceptics, the doors bolted, and the ropes, tape, and musical instruments provided by themselves. He goes on to say:—

"Mr. W. Fay's coat was removed while he was securely fastened hand and foot, and a lucifer match was struck at the same instant, showing us the two gentlemen fast bound, and the coat in the air on its way to the other side of the room. Under precisely similar circumstances, another gentleman's coat was placed upon him."

And he concludes thus:

"I have spent a great part of my life in Oriental lands, and have seen there many magicians. Lately I have been permitted to see and be present at the performances of Messrs. Anderson and Tolmaque. The latter showed, as they profess, clever conjuring, but they do not even attempt what the Messrs. Davenport and Fay succeed in doing. Finally I have read and listened to every explanation of the Davenport 'tricks' hitherto placed before the English public, and believe me, if anything would make me take that tremendous leap 'from matter to spirit,' it is the utter and complete unreason of the reasons by which the manifestations are explained."

PROFESSOR CHALLIS, the Plumierian Professor of Astronomy at Cambridge, is almost the only person who, as far as I know, has stated his belief in some of these phenomena solely from the weight of testimony in favour of them. In a letter to the *Clerical Journal* of June, (?) 1863, he says:—

"But although I have no grounds, from personal observation, for giving credit to the asserted spontaneous movements of tables, I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. England, France, Germany, the United States of America, with most of the other nations of Christendom, contributed simultaneously their quota of evidence. . . . In short the testimony has been so abundant and consensaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

SPIRITUALISM IN ENGLAND.—The valuable history of the *Rise and Progress of Spiritualism in England* by Mr. Benjamin Coleman, recently published in these pages, has been reprinted by him in pamphlet form, on toned paper, with coloured wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

MR. TOWNS'S MEDIUMSHIP.

WRITING, TRANCE, AND SEEING MEDIUMSHIP—LEVITATION OF THE HUMAN BODY—THE FIRE TEST—SPIRIT IDENTITY—TRANCE-SPEAKING IN FOREIGN LANGUAGES—HOW DEAD MEN SOMETIMES TELL TALES.

THE following is the testimony of Mr. W. Towns, oil and colour merchant, of 32, Lloyd's-row, Clerkenwell, E.C., and 14, Theobald's-road, High Holborn, as to the development and results of his mediumship:—

"I first became acquainted with Spiritualism about seven years ago, and the subject was brought under my notice by a Mr. Overton, whose acquaintance I had previously made while we were both living in Australia. We both returned to England, but neither of us knew that the other had taken that step. One morning he called on me at my house in Clerkenwell, and informed me that he was a medium, also that the spirits had told him three mornings running that I was in London. They told him that the first time he called I should be from home, but he would meet Mrs. Towns, and that when he called a second time he would meet me. This afterwards proved to be the case. The spirits gave him my address. When he saw Mrs. Towns, he told her that his spirit friends informed him that I should be a good medium if I went into Spiritualism, and when he saw me he told me the same.

"Not knowing what to make of all this, I asked him 'Can you show me anything that I may judge for myself?' He replied that he only knew one physical medium in London—Mr. Hilyard, a shoemaker, of New Inn-yard, Shoreditch. I said, 'Well, bring him here next Sunday, and we will have a *séance*. The better the day, the better the deed.' The two of them came on Sunday, and we had a sitting. Mrs. Towns did not join us; she thought it imposture or wickedness, and while it took place she locked herself up in a room upstairs with the children. At that *séance* a message was signalled out by table motions, purporting to come from my father; some things were told me which were known only to my father, and not to my two visitors. While each of us had one finger only upon the table, it rolled about the room in an extraordinary manner, its edge sometimes touching the floor.

"These circumstances perplexed me very much, and the same evening, after my visitors had left, I said to Mrs. Towns, 'I will sit down at this table for twenty minutes in serious prayer, and if this is true, I shall get the same manifestations by myself; if I get no response I will have nothing more to do with Spiritualism.' Soon the table began to move about and answer questions, till Mrs. Towns begged me to leave the table, which I did. Afterwards I arranged to sit occasionally with Mr. Overton for manifestations. Mr. Overton was an impressionable medium. After the lapse of a few weeks, writing mediumship was developed in me, and while the writing was going on, I felt as if enveloped in a warm or cold atmosphere; for the temperature of this invisible covering varied, sometimes it was dreadfully cold.

"About the same time that writing mediumship came on, the spirits began to entrance me. Sometimes they would throw me down like a log, but they never hurt me, and I had a conviction at the time that they would do me no harm; I also had the idea, which my experience in spiritual phenomena has since more and more confirmed, that spirits have to learn how to control a medium, just as a carpenter's apprentice has to learn how to use his tools, so that their first attempts are not likely to be very perfect. I resolved to persevere, and soon trance-communications of a sermonising character were given through me; I was insensible while these discourses were being given. In the trance I often saw and described deceased persons, so that they were recognised by their relatives. About a year ago, I began to acquire this power of occasionally seeing spirits in my normal state, without passing into the trance. I can see them better by daylight than I can in darkness, and my eyelids are not closed when I see them. Sometimes I can see through the spirits, and sometimes I cannot. Those spirits I can see through, usually appear to be floating in the air, above the level of my eye; these are usually angelic forms of great beauty; they seem to be less material and further removed from earth than the others; they are always robed in white. Those spirits whom I see on the floor, or on a level with myself, are not usually transparent; they wear coloured dresses, and usually appear just the same as they did while they lived upon earth. Sometimes I see spirits in antique dresses of a red and purple colour, floating a little way above the level of the floor.

"The clairvoyant power of occasionally seeing diseased portions of the human organism, and of intuitively knowing the best remedies to apply when the case is curable, came over me about twelve months ago, while Dr. Newton was here.

The following are some of the most interesting of my experiences in connection with Spiritualism:—

"For some time I was a member of a spirit circle held at the house of Mr. Jones, 34, Rahere-street, St. Luke's. One night as we were sitting there in the dark for the development of the spirit voice, Mr. Jones said to me, 'I have an impression that they are going to carry you.' I replied, 'I don't think that at all.' Instantly I felt something like two arms under my arms and legs, and I found myself lying at full length in the fender, with a loud rattling noise. It was done in less than a second, and I had been carried round two sitters between me and the fireplace; the rattling noise was caused by the movement of fireirons, which were taken from their inclined position and laid flat in the bottom of the fender, with myself on the top of them. It was all done instantaneously.

"Once at Mr. Jones's circle, in the presence of more than ten people, I was made to hold my hands for some minutes in a gas flame; the skin became quite black from the smoke deposited, but I was not burnt. Mr. Jones saw this; so did Mr. James Alldis, jun., cutler, of Gray's Inn-road, as well as his brother-in-law, Mr. Tottle, the mate of a ship. Mrs. Ridler, I remember, was there, and these persons can doubtless give the names and addresses of several other witnesses. My hand divided the flame into two parts. Mr. Tottle was dreadfully nervous over it, so a spirit entranced Mrs. Towns and told him 'not to be frightened, for if he took hold of Mr. Towns's hand, and both their hands were placed in flame, he also would not be burnt.' The two hands were then placed in the flame together, and no injury resulted.

"On one occasion at Mr. Jones's circle, Mr. and Mrs. Alldis were among those present, and Mrs. Richmond came in. I did not know Mrs. Richmond, and I was the last to enter the circle, because I always left my shop at the last moment, to go to the *séances*. I was entranced by Mrs. Richmond's husband, who had passed from earth life about two weeks before, of which fact I knew nothing whatever. I personated him by tying a handkerchief round my head, and personated her actions while bathing the head; at the same time everybody present cried out about a strong smell of aromatic vinegar; it was so strong that it brought the tears into some of their eyes. Mrs. Richmond then said that her husband had promised

before he died, to communicate with her at the first circle she attended after his death, if he were able; he had a handkerchief round his head during his last illness, and nothing gave him so much relief as bathing his temples with aromatic vinegar. Mrs. Richmond is now living at Croydon, in a cutler's shop there belonging to Mr. Alldis.

"On another evening I went to the same circle, and arrived after everybody else, as usual. A French spirit entranced me, and I began speaking French to a gentleman present who gave the name of Craddick, and who was a stranger to me. In my normal state I cannot speak French or any other foreign language; I scarcely know half-a-dozen words outside the English tongue. The spirit told Mr. Craddick that when he returned to Paris he would have to seek fresh lodgings, because his landlord was dead, and the house was to be sold; the name of the landlord was given. Mr. Craddick had seen the landlord only ten days previously, and did not believe the message. However, when he returned to Paris, he found that the landlord was dead, and that bills were posted up outside the house, announcing that the premises were for sale. Mr. Craddick afterwards went to a *séance* in Paris, and a spirit scolded him somewhat for not believing the message he had received through an English medium; when he returned to London, he came and told me these circumstances.

"One night I was impressed to go to one of the public spirit circles, then held at 2, Great Coram-street, Bloomsbury. I paid my shilling, and found a great many persons present, none of whom I knew. Mr. Frank Herne was the medium. I fell into conversation with Mrs. Dr. Dixon, of 8, Great Ormond-street, and with a gentleman from Croydon. While we were talking the folding-doors were closed, and a *séance* began in the next room. We heard some foreigners beginning to talk to Mr. Herne in the next room, then I was suddenly entranced, and made to call out something in a foreign tongue to those in the other apartment. The folding-doors were then opened, and I spoke to six different foreigners present in six different languages. Mrs. Morris (the lady who played the solo on the piano at the farewell meeting to Mr. J. M. Peebles in the Cavendish Rooms) was present; she said that one of these spirits was her mother, and spoke Spanish to her through my lips. Mr. Maurice, one of the investigating members of the Dialectical Society, was there, and he said that I must be an educated person. I said—'I know no language but my own, and I don't come here to tell lies.' He told me that I had been speaking French, Spanish, Flemish, Italian, and six languages altogether; he also said—'I spoke to you in English, and you answered me in Cape Dutch, which is the only foreign language I know.'

"I have very often been entranced by foreign spirits, and made to converse in languages I do not understand. Once at a public *séance* at St. John's Hall, Corporation-row, Clerkenwell, Mr. J. J. Morse, was entranced by his Chinese spirit-guide, Tien. I asked Tien, while I was in my normal state, 'why, if he were a Chinaman, he could not speak Chinese through the lips of Mr. Morse?' Instantly I was entranced, and made to speak a language which a ship-captain present said was pure Chinese, and my remarks were correctly answered in English by Tien, through the lips of Mr. Morse.

"One evening, about two years ago, we held a circle in my own house, I became clairvoyant, and said, 'I see a man in a blacksmith's apron; he is hammering a horse-shoe on an anvil, and the sparks are flying about.' A son of Mr. Alldis said, 'I'm quite sure that's uncle so-and-so.' Mrs. Alldis said, 'If Mr. Towns can see the mark on my brother's face, I will believe it.' I saw a mark over his eye, and I was instantly thrown violently to the ground to indicate how he received it. 'Oh, dear me,' said Mrs. Alldis, 'that is my brother,' and she was very pleased.

"About twelve months ago, a gentleman from Yorkshire called on Mr. Steele, of 36, Great Sutton-street, Clerkenwell, and asked for the address of a medium of the name of Towns. Mr. Steele sent him to me, who was a perfect stranger to him, and had never seen or heard of him. He came into my shop, said that he was a Spiritualist, so I asked him to come into the parlour and take a seat; I walked up and down the room with the baby in my arms. Presently I turned round and said, 'I see some spirit-friend of yours, and he gives such an extraordinary name, that I am afraid to repeat it.' He said, 'Do give it.' I said, 'Its Job Wusselwick.' He answered, 'That's right all but the first letter: it should be Busselwick.' A few minutes afterwards I said, 'I see two hands over the table, and a lot of deeds. You have been writing about these deeds, but you won't get them or hear about them for two months. The deeds have reference to property; I see three seals on each of them, one green and two red, and they are forged deeds.' Then I felt two fingers on my neck, and told him so. He said, 'And I felt two touches on my arm.' He then added that he had come 200 miles for that communication, and that he had been told through a Yorkshire medium by an Indian spirit, to go to London, to Mr. Towns, to get the message. The Yorkshire medium did not know me. The medium had also told him that two fingers would be placed on the neck of the London medium, and at the same time he would have two touches on his arm. While this conversation took place I was in my normal state, walking about with the baby in my arms. He called on me several times afterwards, and received other messages through me about the deeds, and was told how certain monies connected with the property, had been paid over to particular persons under protest; I could give full details, but may not be justified in so doing, as the case is a serious one. All the information given proved to be true.

"One gentleman, now living in Camberwell, received information through my mediumship that his grandfather had been murdered, and he was told by whom, and why. There was some property also involved in this case, and a lawsuit is now going on about it.

"A few Sundays ago I was out walking near Highbury Barn with Mr. Landers, Mr. Avery, Mr. Haase, and Mr. Gadbury, all well-known in connection with the St. John's Association of Spiritualists. Suddenly I saw a head and face nodding at me over my shoulder, and I said to Mr. Landers, 'Here's some friend of yours, but I wish he would go away.' Mr. Landers said, 'Don't drive him away. Ask for his name.' The spirit said that he couldn't give his name, but that he could do something better. I then saw him in his ordinary dress at a bench at work, engraving apparently; at all events, he was using a cutting-tool and a little hammer. I then saw another bench with Mr. Landers at work on it,* and the spirit said that Mr. Landers used to work in that way along with him. The spirit then took snuff, and he showed me a silver and mahogany snuff-box; he also called my attention to a little drawer under the bench, which I minutely described. Mr. Landers recognised the friend, and all the circumstances,

* In this instance, as in many others, a spirit was probably producing the manifestation, by acting on the organs of vision of the medium, for Mr. Landers himself was not working at a bench at the time. Many of the things seen by seeing-mediums are symbolical teachings.—Ed.

but did not tell me the name of the deceased. On the following Tuesday this same spirit entranced Mrs. Towns, and said that his name was Simpson. I had never mentioned any of the preceding circumstances to Mrs. Towns. On the Sunday morning, after I had told what I saw, Mr. Landers said, 'We will try and get this confirmed.' We then held a walking-stick out horizontally, and heard distinct knocks upon it, in answer to questions.

"A few weeks ago, Mr. Young, librarian to the St. John's Association of Spiritualists, saw a boy beating a dog in a timber-yard; he protected the dog from the ill-treatment of the boy. Next day he attended a *séance* at a house in Little Cross-street, Islington. I, who knew nothing of the preceding circumstance, was there, and was entranced by a spirit who commended Mr. Young for protecting the dog in the timber-yard. Mr. Young was greatly astonished by the communication.

"A few days ago a lady well known among Spiritualists called on me; in the course of our conversation I was entranced, and the spirit told her that he was 'Uncle James'; also that he had long communicated with her at spirit circles, and had assisted her much in times of trouble, under the name of 'John Bunyan.' She did not like him while he lived on earth, and if he had told her his real name before, she would not have listened to anything he had to say. He had been a clergyman in life, and was very sorry for it, for when he reached the other side of the grave, he found that his earthly life had been much to his disadvantage. The lady was surprised at the revelation, and acknowledged that she once had a relative of the name given, also that she had long been in communication with 'John Bunyan.'

MR. WILLIAMS, of 2, Great Turnstile, Holborn, is said to be a good medium for the spirit voice, and the formation of spirit hands.

MR. T. BLYTON, the energetic Secretary of the Dalston Association of Spiritualists has started a discussion on Spiritualism in the *Hackney and Kingsland Gazette*.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—A society with the foregoing title has just been established in Liverpool, and holds its meetings at the Caledonian Hotel, 6, Stafford-street. Its objects are—"To promote the study and spread the truths of Psychology, and to investigate particularly the facts and teachings embodied in the term 'Spiritualism.'" Mr. Ambrose Fegan, of 25, Kemble-street, Kensington, Liverpool, is the secretary. President, Mr. George Glover. Vice-President, Mr. William Wall. Treasurer, Mr. George Wilson. Council, Messrs. John Taylor, Robert Wood, A. Lamont, Griffith Thomas, Joseph Dinsdale, and James F. Camm. The meetings are held every alternate Thursday and Friday.

MRS. HARDINGE'S LECTURES.—Mrs. Emma Hardinge lectures regularly every Sunday evening on Spiritualism at the Cleveland Hall, Cleveland-street, Fitzroy-square; the meetings are moderately well attended. She is also delivering a series of Wednesday evening lectures at Lawson's Rooms, Gower-street. Last Wednesday week she gave an excellent lecture there on "Children's Rights." She spoke in favour of better education, saying that in English schools the children ought to be taught systematically to help each other, and to be kind to one another; this would be much better than teaching them catechisms; because of the absence of such kindly teaching as she recommended, the first thing the children of the poor do when they pour into the street out of national and other schools, is to fight. Last Wednesday she gave an eloquent lecture on Joan of Arc, and to-night she will lecture on Music. Mr. Tebb will preside.

SPIRITUALISM IN KILBURN.—Last Monday week Mr. C. W. Pearce lectured at the Carlton Hall, Carlton-road, Kilburn, on "The Resurrection of the Body." He explained the discovery made by modern chemistry, that decomposing animal substances are absorbed by vegetables, these vegetables are eaten by man, consequently that some of the chemical substances now in human bodies were once in other human bodies. How then, he argued, could a single spiritual body consist of matter which had been in the bodies of scores or hundreds of different persons when they died? He then explained the teachings given by certain spirits, that the spiritual body is made up of certain imponderable spiritual substances, gathered from the ever-changing material atoms which form the earthly body. The balance of opinion expressed by the listeners was in favour of the arguments of the lecturer. Last Monday, in the same hall, Mr. T. Everitt read some "Extracts from the Diary of a Christian Spiritualist." Next Monday there will be a *soirée* in the same place; the particulars will be found in an advertisement on another page.

THE ANTHROPOLOGICAL INSTITUTE.—The Ethnological and Anthropological Societies have just united into one large association, under the name of The Anthropological Institute of Great Britain and Ireland. At the first meeting of the conjoined societies last Monday week, Dr. R. S. Charnock, F.S.A., presided, and among the gentlemen present were—Mr. Andrew Leighton, Mr. William White, Mr. Moncreu D. Conway, Mr. T. Shorter, Mr. J. S. Crisp, and Mr. T. Everitt. Mr. J. W. Jackson, F.A.S.L., read a paper on "The Racial Aspects of the Franco-Prussian War," in which he argued that the French were a highly nervous race, whilst the Germans have a preponderance of bone and muscle; he said that when a nervous race is left to itself it gradually diminishes in stature and becomes effete, and then is sure to receive a baptism of blood, from a people superior in bone and muscle. England, he argued, has not become effete like France, because it has a due admixture of the muscular Teutonic element. He also said that the Germans make bad politicians; they can pull down but not build up, except with great labour, and they are more fitted for military ascendancy than any other. In broaching these hypotheses, Mr. Jackson presented very little in the way of proved facts or statistics, to show the value of the evidence on which they were based. In the course of the discussion Mr. Lewis admitted that the Celts were a highly nervous race, but he thought that race was not much influenced by conditions of area, as Mr. Jackson had stated it to be. Dr. Carter Blake said that before 1831, French military statistics, as to stature were valueless; between 1831 and 1849 they were very complete and accurate, and proved that during that period the French had not diminished in stature. Dr. King said that he thought area modified the conditions of the race. Language was no guide as to race, for a man who could not read or write would lose his native language when placed for seven years among a foreign people. Mr. Collier said that the men in some of the German regiments which he had seen captured during the late war, were remarkable for their short stature. Mr. W. Dendy, Mr. Chinnery, Mr. Luke Burke, and Mr. Harris said a few words, and then the debate was adjourned.

Poetry.

SPIRIT POETRY.

THE following inspirational ode was given through the trance-mediumship of Mr. T. L. Harris, and was taken down at the time by a shorthand writer. It will be remembered that Mr. Oliphant left England a few years ago, to join the community founded in America by this same Mr. Harris.

Can ye lengthen the hours of the dying night?
Or chain the wings of the morning light?
Or seal the wings of the ocean deep?
Or bind the thunders in silent sleep?
The sun that rises? the seas that flow?
The thunders of Heaven, all answer—No!

Can ye drive young spring from the blossoming earth?
The earthquake still, in its awful birth?
Will the hand on time's dial backward flee?
Or the pulse of the universe pause for thee?
The shaking mountains, the flowers that blow,
The pulse of the universe, answer—No!

Can ye burn a truth in the martyr's fire?
Or chain a thought in the dungeon dire?
Or stay the soul, as it soars away
In glorious life, from the mouldering clay?
The truths that live, the thoughts that grow:
The spirit ascending, all answer—No!

O, Priest! O, Despot! your doom ye speak!
For God is mighty, as ye are weak.
Your night and winter from earth must roll;
Your chains must fall from the limb and soul:
Ye have wrought us wrong, ye have wrought us woe:
Can ye triumph longer? We answer—No!

Ye have builded your temples with gems impiered,
On the broken heart of a furnished world,
Ye have buried your heroes, in desert graves;
Ye have made your children a race of slaves.
O'er the future age, shall the ruin go;
We gather against you, and answer—No!

Ye laugh us to scorn from your shrines and towers;
But weak are ye, for the truth is ours!
In arms, in gold, in pride ye move;
But we are stronger—our strength is love.
Stay truth and love with a curse and blow;
The beautiful Heavens they answer—No!

The winter's night of the earth is past,
The day of humanity dawns at last,
The veil is rent from the soul's clear eyes,
And prophets, and seers, and heroes arise.
Their words and deeds like the thunders go,
Can ye still their voices?—they answer—No!

It is God who speaks in their words and might,
It is God who acts in their deeds and right.
Lo; Eden stands like a glorious bride;
Humanity springs elate to her side!
Can ye sever the twain—who to oneness flow?
The voice of Divinity answers—No!

Correspondence.

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

DREAMS—A WARNING OF APPROACHING DEATH—A LONG TRANCE—AN APPARITION—SPIRIT IDENTITY—CLAIR-AUDIENCE—ORTHODOXY—A BRIEF INTERVIEW WITH THE DEVIL.

SIR,—The following narratives, recorded by me at different times, may be of interest to your readers:—

April 17th, 1867.—Mrs. C. brought a friend who is interested in Spiritualism, a Mrs. S. She told us an interesting incident which was related to her by a gentleman whom she met at a dinner party. He said that, in a dream or vision he was taken to a room in a new house, to which his relations had recently removed, and where he had never been. On a bed in the room lay a young lady (his cousin) apparently dying (he had no knowledge that she was ill), and looking at her intently he observed that she raised her hand and pointed to a clock opposite her bed, as if desiring him to mark the time accurately, which he did. He also took note of all the furniture and arrangements of the room, that he might know them again; especially he noticed a singular old bookcase. He was so deeply impressed with the reality of all this, that he was not at all surprised when he soon after received the news of his cousin's death; and on writing for minute particulars, found the facts to have occurred just as he witnessed them, even to the hour by the clock. The gentleman said that this strange experience was totally inexplicable to him, and that he rarely mentioned it, but he should always believe that "by some means, he was in that room and present at that death."

July, 1870.—Heard a curious fact from Mrs. G. of a friend of hers who prognosticated her own death, to the day and hour. On the Monday previous, she told her family she had had a "warning," and seen the spirit of her husband, who would come to fetch her on the following Thursday at seven o'clock. Her children all watched anxiously over her, and at seven o'clock on the day named, she turned of a deathly livid hue, became unconscious, and died about an hour afterwards.

July 13th, 1870.—A Mrs. B. called on us as she wanted to get Dr. Newton's address. Mr. H. Freeman, President of the Brixton Society of Spiritualists, sent her to us. She told us of some most extraordinary things which had occurred to her. Her husband is in the employment of a gentleman I know very well. She has been twice in a long trance; the first time at ten years of age through fright caused by her father, who was a great drinker, and who frequently illused herself and her mother. The second time was after a confinement, and she was put into a coffin for burial, but the doctor having some doubt as to death having taken place, bled her, when she revived. She kept the coffin many years, under her bed. She said, she did not feel any horror at the situation, but had a beautiful vision, and thought she was in the spirit-world surrounded by her children. But the most singular part of her story was that relating to her mother, who was suddenly informed that her daughter Mrs. B. was dead (during the trance), and the shock of the news caused the sudden death of the mother. Some time after the daughter (Mrs. B.) having recovered from her illness, heard a knock at her street-door in the middle of the day and went to open it, and there she saw her mother standing looking as she usually did, in the dress she had last worn; she felt more astonished than alarmed, and said, "Oh, mother! how could you come to me in this way?" The spirit answered, "I am not come to frighten you, Margaret, but I want to tell you something." Mrs. B. then lost sight of her for a minute (through her own excitement it seemed), but she reappeared again and told her to go to the room in which she died, at twelve o'clock at noon the next day, and put her arm up the chimney where she would feel a ledge with some money hidden on it. Mrs. B. went and did as directed by the spirit-mother, and found various small sums of money wrapped up in paper, which although covered with soot, was not burnt. I inquired, "Have you seen her since?" She said, "Yes; but the second time, she came and pulled back the curtain of my bed, and that frightened me very much. I saw other spirits, and people told me it was wrong, so we moved away, and I have not seen

any since." Dr. Newton, afterwards treated her very successfully for a tumour which had troubled her for fourteen years, and she told me she saw a spirit and heard a voice say, "She will be cured," while he operated on her.

Jan. 6th, 1871.—Had a sitting at home among ourselves. Mrs. T. P., Mrs. A., my two sisters and self, and M. J. brought Miss C. My sister H. was influenced to give a most impressive and appropriate address, for M. J. and Miss C. (it seemed) on the recent loss they had had, telling us there was no death, no separation even, and that there would be great joy and happiness for us if we would only shake off the trammels of prejudice, and throw no obstacles in the way of our spirit-friends communion with us, by our want of faith in them and their ministrations. Miss C. then told us of a recent spiritual experience of her own. A gentleman to whom she had been engaged died suddenly of fever while she was away in the country. One day, when she was in her own room, she heard his voice say, "You will never marry John." Much startled at the strange occurrence, she went downstairs, and again the ominous words, "You will never marry John," were repeated in his own voice, it seemed. That same night she received a letter announcing his departure, so suddenly that there had been no time to apprise her of his previous illness.

In January last, one night, my sister J. A. P. had a singular and to us prophetic dream, which she related in the morning as follows:—"I dreamt that I was looking on to a lofty gallery with a low balustrade running round it; and at one end, close to the low railing, seated in a high-backed ecclesiastical chair, sat a huge figure—a leathery dried-up leathargic-looking monster, with head hanging down and yet apparently alive. While gazing in wonder, I saw a man with a wand pointing to it, and lecturing on it, to the assembled people—and the thought it's 'Old Orthodoxy,' was impressed upon my mind. I felt, with horror, that it was about to be pitched over into the pit below and rushed away from the scene; but hearing a terrific crash, as of dry bones, curiosity overcame my fears, and I came back and looked below. There I saw the monster lying, a heap of ruins, and crushed in the dust of ages as it seemed; a tremulous motion of the legs alone remained, as if to prove it was not quite dead, though overthrown.

On the night of Feb. 17th last, I had a very odd dream, particularly so, as I do not believe in "The Devil." I dreamt I was alone in a large room, in broad daylight. Some one knocked at the door, which I at once opened, and there stood a stranger, a man with a very aquiline nose and sinister expression of countenance; in fact, exactly resembling a picture on our screen, of the Mephistopheles of Goethe's "Faust," and I recognised him as his Satanic Majesty himself in propria persona. I asked him, "What do you come here for?" Instead of answering me, he said, "Who's that sitting in that chair?" and he pointed to one in front of the fireplace, with its back towards us. I looked at the chair, but to me it was empty, so I said, "There's no one here but me, will you not come in?" for I felt curious to see a little more of my mysterious visitor. But he, still staring at the chair, and backing out, said, "No, there's a Presence in that chair which protects you, and makes this room too hot even for me;" and he turned and walked off very fast. I laughed to see him frightened, and said, "I know who you are, and should like to have another look at such a renowned personage." "No, no," he roared out, but I, growing braver as he retreated, called after him in the politest name I could think of as applicable to him, "Old Gentleman! Old Gentleman! Come back!" He only answered by two terrific sneezes, which rung through the long corridor down which I seemed to watch his retreating figure, hurrying away. E. D. P.

SPIRITUAL NOMENCLATURE.

SIR,—I am delighted to see that the term "magnetic" and "animal magnetism" will henceforth disappear from your pages in connection with Spiritualism. The picture they always call up before my mind is that of Faraday's diamagnetic leg of mutton adjusting itself between the poles of his electro magnet. May I suggest that it would be well to get rid of the hideous Græco-Latin hybrid "mediumistic," by adopting in its stead the pure Latin "medial." Also that the somewhat less objectionable, but still crossbred "spiritualistic" should, as far as possible, be displaced by the pure "spiritual." There are probably cases in which the latter change could not at present be made, but wherever possible the advantage might be secured. TRUTHSEEKER.

Bristol.

SIR,—Whilst reading the interesting and instructive article on "Electricity, Magnetism, and the Human Body," from the pen of Mr. Varley, it occurred to me that we had had a spirit communication some considerable time ago bearing on the subject in question, and thinking it might, perhaps, throw some additional light upon it, or at least make assurance doubly sure, I sought it out from amongst a considerable collection of spirit messages.

The time has surely come when all true Spiritualists should be learning to call things by their right names, and not continue to use, or rather misuse, terms which no longer convey a correct idea. We should therefore hail with deep satisfaction every fresh thought or word that is calculated to present the great truth which we—as Spiritualists—are contending for in the best and truest form of speech.

The terms objected to, served their purpose when no better were known or thought of, but now that they have been called in question, let us try and gather all the information we can, with the motive and for the purpose of eliciting truth.

The spirit message is dated, 5th January, 1870, and is as follows:—

"Brothers and Sisters,—It is the absence or the excess of an imponderable element you know nothing of, nor can we make you cognisant of it by giving it a name, but to enlighten you a little we will give you the name of this elementary something which is the connecting link between matter and spirit. It is an emanation of a very subtle aura or gas from the nerves of the body—in fact, the power that obeys the will, and is the greatest power next the spirit. Call it, then, the 'Nerve-element;' by any other you cannot be sufficiently impressed with the force the name implies, nor can we give you any analysis of it, beyond stating that it is the power of spirit to blend with matter, and the same of matter to blend with spirit. In the lack of this power, then, we cannot grasp the hand or impress the mind; in the excess of it, we cannot grasp the hand but impress the mind; and with the superabundance of it, neither the material body nor the spirit can make themselves sufficiently harmonious to be understood. You will see, then, that an insufficiency may be—indeed is, attributable to the nerve state of your body, and when that is prostrated by fatigue or many other causes, no blending can take place. In order, then, for impressionable writing the body needs discipline and diet, that the nerves may be strung up to

their proper pitch; this is often done by mild diet and a proper amount of fasting, until the essences of the body are in a state of decomposition, and give off their exhalations to the World of Spirit, as the flower gives off its fragrance and fills the air with its perfume, according to its nature."

I have copied the message as given.

19, Leamington-road-villas, Westbourne-park, W.

SIR,—I have long been on bad terms with the word "magnetism" in psychological matters, for when we analyse it we come first to magnet, which suggests "dinner knives making desperate rushes across the table," and so we see the word is clearly unadapted for the place it so often supplies. "Psychological influence" is little if any better, and as regards the word "mesmerise," you may as well call it Elliotsonise, Ashburncrise, or Reichenbachise, as Mesmerise, for the phenomenon was produced long before the time of Mesmer, therefore his name has no real right to be attached to it, especially as it is not a good word. I know of no really good word; but the one which seems to me best adapted to our wants is "Odyle," as we might call the act of using the fluid which produces artificial sleep, "to Odylise," and the general use of it, Odylism. If this will not do, and you cannot find a better, perhaps some one can invent a good word to meet our want. Should the word "Odyle" be accepted, it should be understood to mean only the fluid produced in animate beings or by vital action, and not by magnets, heat, or light. That there is a fluid which needs a name is proved by the fact that it can be seen by sensitives to flow from the hand of the operator when in the act of producing sleep in a subject. I hope the whole Spiritual press will take up this matter in earnest, and agree on some suitable words which can be used both in England and America from henceforth.

T. C. DAVIES,
215, Brunswick-street, Manchester, March 6th, 1871.

SEEING-MEDIUMSHIP.

SIR,—At a meeting of the Dalston Association of Enquirers into Spiritualism, held on Thursday evening, 2nd March, 1871, with ten members and six visitors present, lights and spirit hands were seen by several. The spirit of Mr. Wm. Pawley, late a member of the association, who passed from this life on 27th January last, was discerned by Mrs. M. Richmond, and by my sister-in-law, Mrs. Ada Blyton. Mrs. Richmond, one of our members, also discerned the spirit of a Mr. W. Willsden, well known to our president. The movements of the table were intensified when those present joined in singing. A special *séance* will be held soon, conditions of admission to which can be had on application to me.

THOMAS BLYTON, Secretary, &c.

ALLEGED CONDITIONS OF SPIRIT LIFE.

SIR,—The writer of this is not only a confirmed believer, but also a knower of spirit manifestations, acquired through some eighteen years close and patient study of Spiritualism.

And through the knowledge conveyed to myself by "spirits," I have learned that it is certain that the next or "spirit" world after this human life, is not an eternal world, nor an abode of perfect happiness. But that it is a progressive state of evil as well as of good beings.

Even as a physical caterpillar progresses to the state of a butterfly, yet its insect nature is the same.

Good spirits thus promoted from human life have their sorrows as well as their joys, and this first "spirit" life or existence is no complete "summer land" of perfect happiness. Evil "spirits" also are promoted from human life, have their joys as well as sorrows, though their joys are worthless and rotten, because they are based upon selfishness and injustice. But their sorrows are substantial and thorough, and because of their sinful, that is selfish nature, are much increased and fearfully intense and painful.

This first "spirit" life ends in death, the same as in human life. And this second death begins very many other lives and deaths, which every human being has to pass through before it can attain to what is rather vaguely, and [as I think absurdly] termed the "summer land."

But I conceive that not only in a first "spirit" life or state, but also in many other spirit lives or existences, we shall feel the cold of winter, or its similitude, that is of sorrows and trials, &c.

And that it may be not only hundreds, but thousands of years before we see again the dear friends and relatives, who have passed away from this earth-world of ours, through the pathway of death.

For as we humans, when dead to this life, ascend to a progressed life and world, so also our dear passed away relatives and friends have in their turn again died and "live" again, and will die and live again and again in very many and numerous other worlds beyond and beyond.

So that it may be a very long period of time ere we rejoin the dear ones who have lived with us and whom we loved, when they were living in this world or earth.

And as they have differed in their amount of goodness or an approach to perfection while here, so we shall rejoin them only separately and one by one; and probably not until a cycle of ages have passed shall we be united to the whole company of friends we have lived with and loved, in our early life upon this our earth.

W. M. M.

[Some spirits cannot see each other, and this letter is inserted to ascertain how far the assertions of our correspondents are supported by testimony received through other mediums.—Ed.]

THE RELIABILITY OF SPIRIT MESSAGES.

SIR,—As the intimate associate of the late E. N. Denny, I feel it my duty to notice a passage in the narration of a *séance* headed "Spiritualism at Home," signed by F. J. Theobald, of Hendon, and published in *The Spiritualist* of the 15th ult. I would therefore feel thankful to have inserted in your next issue of your journal this letter of mine on the subject. The passage referred to is the following:—

"A few weeks ago, in a very beautiful message, purporting to come from Ed. Denny, the well-known author of *Alpha* (and also a Unitarian whilst on earth), these words are used—'The Fatherhood is universal, but it is a truth I did not grasp, that it ultimated fully in the Spirit of Christ, His Son, &c.'"

Regrettable always it is to see the indiscriminate publication of so-called spirit-communications; and great indeed is the wrong done to those of the spirit-world, and to the cause of Spiritualism thereby. In the present instance, such is the thoughtlessness expressed in the passage quoted, apart from the irrationality of the ideas conveyed, and their utter antagonism to those of the pre-eminent Humanitarian thinker with whom they are so falsely associated—that, to at least those acquainted with his life and works, nothing, *per se*, can be more superfluous than in any way noticing it. Moreover

as few realize the sacredness of truth and the divine nature of the human soul, it is sad to see treated lightly the name of one representing the highest of all principles—who has with such thoroughness done so, and loved this blessed Truth and Humanity dearer far than life; the falling is but as the fleeting shadow of the heavenly sunlight, simply imparting an intenser sense of its vital value.

The perversion, however, of the most important of principles seems to have been the main object of the said spirit's "very beautiful message," and therefore it does not permit of silent treatment.

The Alpha (the new edition of which has just been revised by its author, and contains, as an appendix, his spiritual advent) is a philosophical enquiry into the nature of truth. It radically examines the nature of Deity, and that of man, and in the simplest and clearest manner, positively solves these most momentous of all subjects; these great truths being the essential basis of real religion and sterling happiness; and, in doing so, all those irrational and crime-fostering delusions, of which that of "original sin" and the Deification of Christ represent the chief, are shown to be as dishonouringly inconsistent with the nature of an all-intelligent and Omniscient God, who has made man (the spiritual being) "in His own image," as (self-evidently is asserted by those sadly pernicious doctrines) His possessing those powers, and at the same time not possessing them, can be.

Regarding the reference to the author of *Alpha* being an Unitarian, I may just remark that only in the sense of recognising but one God, can that term apply to him. His religion has nothing to do with sects, but accords with the (unperverted) ethics of Jesus in all their simple purity of practice—that *Spiritualism* which exists only in a greatly misapplied name at present, an over-active love to God and man, and therefore is as boundless as the universe.

A. C. SWINTON.

5, Cambridge-road, N.W. March 12th, 1861.

* Because, as with the infatuating and godless selfishness that devised it, a blind faith in the heaven-giving efficacy of another's spiritual victory, *act how we may* (despite the voice of reason, which is the voice of God and the whole life and teaching of Christ to the contrary), is a Church-endorsed licence for wrong-doing; too tempting, unhappily, for most "Christians" to care to open their eyes to and renounce.—A. C. S.

[This is a very interesting case. The spirit of an unorthodox man is said to have communicated with Mr. Swinton and with Miss Theobald. The one receives unorthodox and the other receives orthodox messages from the alleged communicant. Firstly, what is the evidence that it is Dennis who sends the messages? Secondly, to what extent are the messages warped by the opinions of the mediums? So far as we know some mediums are transmitting instruments, whilst others are both translating and transmitting machines. For instance, where spirits unknown to the medium cannot give their names and addresses through his or her organism, they seem to put ideas into the brain, which ideas seem to be warped by a biased translating mind, before they reach the outer world.—ED.]

M. JACOB, THE HEALER.

SIR,—All who wish to avail themselves of M. Jacob's wonderful gift of healing should do so at once, as it is probable that the conclusion of the war will hasten his return to Paris. During his stay in London he has done much good. In order to receive the full benefit, it is wise for most invalids to keep up the influence by repeating their visits two or three times, waiting a week or so between each visit.

All that is necessary on the part of the patient is to sit perfectly passive whilst M. Jacob's influence is placing him *en rapport* with the healing fluid (this lasts about a quarter of an hour), therefore the fact of his being unable to converse in English need be no hindrance whatever to anyone wishing to go, who is unable to speak French.

M. Jacob never requires to ask any questions, but his one great desire is that all medicines should be abstained from entirely, as they interfere with the influence.

He also wishes all to know that reaction is almost certain to set in, more or less severely, according to the nature of the illness. This is caused by the influence acting through the system, and thus overcoming latent mischief. His address is 32, Bryanston-street, Portman-square, W. He is at home daily, from three to six o'clock. He will attend any private houses during the evening. Fees are entirely optional, and range from as low as one shilling, where there is a desire to offer a trifle, but an inability to give much.

F. J. T.

WOMAN'S RIGHTS.

AMONG the great questions which day by day are growing in strength, and which in course of time must receive practical attention, is that of "Woman's Rights." In this country women are by the customs of society shut out from many kinds of employment; they also have less freedom of action than men, and the same social law of right and wrong is not applied to the same acts in both sexes. The laws relating to married women's property were until the passing of the Married Women's Property Act in August last, of a most selfish and unjustifiable nature; and ten, twenty, or thirty years more, perhaps, will have to pass, before men and women will be recognised as equal in the eye of the law. A paragraph has been published in the newspapers (we saw it in the *Haverfordwest Telegraph*) that Jenny Lind's husband has spent all the fortune she acquired by her profession, that they have separated by mutual consent, and that she is about to earn a living by teaching music. This newspaper paragraph may be true or false, but at all events we all know that the laws of semi-civilised communities are so unjust with respect to women, that such a statement is likely enough to be true.

Spiritualism has a tendency to effect many a revolution. A very few years ago, no members of a religious body ever astonished the officials at Kensal Green Cemetery by attending a funeral in dresses of brilliant colours, and by also bearing large quantities of flowers to strew over the coffin; yet such scenes have recently been enacted by those who know that people who by deed rather than by word, lead an upright life on earth, go immediately into a state of great happiness at death. Those who know that the "deceased" is greatly benefited by the change, of course, see no reason why they should selfishly mourn because an individual is made happy. Those sects who live in tormenting doubts as to whether their departed friends have gone to a place never mentioned to ears polite, may possibly do right to wear mourning. Now this abolition

of mourning dresses among Spiritualists is a great and good practical reform. Is it possible to establish another reform, and to make it a recognised custom among Spiritualists never to get married without having the whole of the property belonging to the wife settled on her, so far as the law will enable such an act of honesty to be performed?

This question of Woman's Rights is introduced here for the purpose of eliciting the opinions of Spiritualists on the subject, especially as there are many connected with the movement who may wish to give expression to their thoughts on the matter.

There is in London a "National Society for Woman's Suffrage;" Mrs. P. A. Taylor, Aubrey House, Notting-hill, is Secretary to the London Branch, and Mrs. M. E. Tebb, of 20, Rochester-road, Camden-town, N., is a Spiritualist who works actively in aid of the movement.

The following is an extract from Mr. John Stuart Mill's book on the Subjection of Women (Longmans):—

"The generality of a practice is in some cases a strong presumption that it is, or at all events once was, conducive to laudable ends. This is the case, when the practice was first adopted, or afterwards kept up, as a means to such ends, and was grounded on experience of the mode in which they could be most effectually attained. If the authority of men over women, when first established, had been the result of a conscientious comparison between different modes of constituting the government of society; if, after trying various other modes of social organization—the government of women over men, equality between the two, and such mixed and divided modes of government as might be invented—it had been decided, on the testimony of experience, that the mode in which women are wholly under the rule of men, having no share at all in public concerns, and each in private being under the legal obligation of obedience to the man with whom she has associated her destiny, was the arrangement most conducive to the happiness and well-being of both; its general adoption might then be fairly thought to be some evidence that, at the time when it was adopted, it was the best: though even then the considerations which recommended it may, like so many other primeval social facts of the greatest importance, have subsequently, in the course of ages, ceased to exist. But the state of the case is in every respect the reverse of this. In the first place, the opinion in favour of the present system, which entirely subordinates the weaker sex to the stronger, rests upon theory only; for there never has been trial made of any other; so that experience, in the sense in which it is vulgarly opposed to theory, cannot be pretended to have pronounced any verdict. And in the second place, the adoption of this system of inequality never was the result of deliberation, or forethought, or any social ideas, or any notion whatever of what conduced to the benefit of humanity or the good order of society. It arose simply from the fact that from the very earliest twilight of human society, every woman (owing to the value attached to her by men, combined with her inferiority in muscular strength) was found in a state of bondage to some man. Laws and systems of polity always begin by recognising the relations they find already existing between individuals. They convert what was a mere physical fact into a legal right, give it the sanction of society, and principally aim at the substitution of public and organised means of asserting and protecting these rights, instead of the irregular and lawless conflict of physical strength. Those who had already been compelled to obedience became in this manner legally bound to it. Slavery, from being a mere affair of force between the master and the slave, became regularised and a matter of compact among the masters, who, binding themselves to one another for common protection, guaranteed by their collective strength the private possessions of each, including his slaves. In early times, the great majority of the male sex were slaves, as well as the whole of the female. And many ages elapsed, some of them ages of high cultivation, before any thinker was bold enough to question the rightfulness, and the absolute social necessity, either of the one slavery or of the other. By degrees such thinkers did arise: and (the general progress of society assisting) the slavery of the male sex has, in all the countries of Christian Europe at least (though, in one of them, only within the last few years) been at length abolished, and that of the female sex has been gradually changed into a milder form of dependence. But this dependence, as it exists at present, is not an original institution, taking a fresh start from considerations of justice and social expediency—it is the primitive state of slavery lasting on, through successive mitigations and modifications occasioned by the same causes which have softened the general manners, and brought all human relations more under the control of justice and the influence of humanity. It has not lost the taint of its brutal origin. No presumption in its favour, therefore, can be drawn from the fact of its existence. The only such presumption which it could be supposed to have, must be grounded on its having lasted till now, when so many other things which came down from the same odious source have been done away with. And this, indeed, is what makes it strange to ordinary ears, to hear it asserted that the inequality of rights between men and women has no other source than the law of the strongest."

"That this statement should have the effect of a paradox, is in some respects creditable to the progress of civilisation, and the improvement of the moral sentiments of mankind. We now live—that is to say, one or two of the most advanced nations of the world now live—in a state in which the law of the strongest seems to be entirely abandoned as the regulating principle of the world's affairs: nobody professes it, and, as regards most of the relations between human beings, nobody is permitted to practise it. When any one succeeds in doing so, it is under cover of some pretext which gives him the semblance of having some general social interest on his side. This being the ostensible state of things, people flatter themselves that the rule of mere force is ended; that the law of the strongest cannot be the reason of existence of anything which has remained in full operation down to the present time. However any of our present institutions may have begun, it can only, they think, have been preserved to this period of advanced civilisation by a well-grounded feeling of its adaptation to human nature, and conduciveness to the general good. They do not understand the great vitality and durability of institutions which place right on the side of might; how intensely they are clung to; how the good as well as the bad propensities and sentiments of those who have power in their hands, become identified with retaining it; how slowly these bad institutions give way, one at a time, the weakest first, beginning with those which are least interwoven with the daily habits of life; and how very rarely those who have obtained legal power, because they first had physical, have ever lost their hold of it until the physical power had passed over to the other side."

MISS KATE STOKES'S MEDIUMSHIP.

TABLE-LEVITATIONS—SPIRIT HANDS—SPIRIT VOICES.

MISS KATE STOKES, of 29, Kingsdown-road, Upper Holloway, London, is fast developing into a very remarkable medium. As yet the leading phenomena which are commonly manifested in her presence, are the levitation of solid objects, such as tables, in the light, while her own hands and those of a few others are in contact with the upper surface of the object; under these conditions it is an everyday thing for tables to rise several inches clear of the floor, and to float in the air. In the darkness, spirit hands are formed in her presence; they permit themselves to be felt by the sitters and are very active in moving articles of dress and other objects about the room during the *séances*. Spirit voices have begun to feebly manifest themselves in her presence; she has also begun to exhibit some of the earlier phases of trance mediumship.

About four years ago Spiritualism was brought under the notice of her father, Mr. Stokes, at an hotel in Gloucester by Mr. James Burns, the result being that he began to read on the subject. About a year afterwards he was introduced to Mr. J. S. Steele, of 36, Great Sutton-street, Clerkenwell, and went to a *séance* at Mr. Steele's house, where, through the table motions, he received a message about his son, who was then on his way to Australia, which message afterwards proved to be untrue. Mr. Stokes continued his enquiries, and about a year ago he and his family began to sit at home for manifestations, Mr. Woolnough, Mr. Steele, and Mr. Robert Gore being also present. They had some wonderful physical manifestations; Mr. Woolnough was moved about violently in his chair while his feet were off the ground, and the table motions were of a powerful character. Sometimes they attended a circle at Mr. Mannion's house.

Afterwards, Mr. Stokes and his family tried to get manifestations at home, without the presence of any visitor possessing medial powers, and at the first ten or twelve sittings could get nothing, except that at one of the sittings Miss Kate Stokes saw the spirit of a deceased relative, Mrs. Cox, and was very much frightened. Since that time she has not seen much at circles. Then gentle table-tiltings were obtained, through which they could get messages, but for a long time afterwards no other kind of manifestation was developed. After a time, the messages by tilts became confused, letters which did not form intelligible words were signalled out, but the table would often move about with great ease and vigour when nobody was touching it. At last it spelt out a message saying that if they would sit in the dark, spirit hands would be formed, and by following the advice they obtained them the same night. Mrs. Stokes was very nervous on this occasion, and sat with a cloak over her head, so that the hands should not touch her; collars, necklaces, and articles of dress were taken off the other sitters by the hands, and fastened with hair-pins to the cloak on the top of Mrs. Stokes's head; the hands also piled a heap of small articles of dress and other objects on the table. These hands usually feel warm, but sometimes icy cold; they are delicately formed, and they always take what they want at once, without feeling about for it, clearly showing that the owners or formers of the hands can see to perfection in the dark. A sleeve or frill has often been felt round the wrist of each hand.

One evening, about two months ago, the members of the circle were singing—

"Shall we meet beyond the river?"

And a spirit-voice whispered "We shall!" Afterwards the same voice mentioned the names of all the members of the family, and said that on the following Sunday Kate would be entranced for the first time. This afterwards proved to be true. Several times since, some trance communications have been given through her lips. At other times she is in her normal state while sitting at circles, and feels no peculiar sensations of any kind while the manifestations are going on.

The American literature of Spiritualism shows that in some very rare instances, spirit-hands are seen to form in the air, in the twilight, or in a dimly lighted room. Most commonly, however, they are formed in the dark, and are sometimes afterwards projected into the light, if facilities be given. We therefore suggest that an experiment be tried by making two holes in the opposite ends of a large empty box; that Miss Kate Stokes thrust her arm into the box through a sleeve in one hole while a curtain is over the other hole, to try whether the spirits can then form several hands and arms, and thrust them out of the opposite end of the box into the light.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—On Thursday, March 2nd, Mr. T. Shorter gave a free public lecture on Spiritualism, at the St. John's Temperance Hall, Corporation-row, Clerkenwell. The admission was free, and Mr. W. Mannion presided. Mr. Shorter entered at length into the various arguments for and against Spiritualism, and it was a very good lecture. At its close Mr. Barber said that he and his family had recently obtained table manifestations at home for the first time; his own mother communicated with them, and gave her age, as well as other facts, correctly. He said to her, "How is dear Aunt Ottery?" who had also entered the spirit world some time since. The table remained firmly fixed upon the floor. Suddenly he remembered what the Spiritualists had told him about human beings not losing their identity on entering the next world, and how they carry their old thoughts and feelings with them; he also remembered that his mother strongly disliked "Aunt Ottery." He therefore said to the table, "Are you annoyed because I said dear Aunt Ottery?" The table then gave three terrific bumps, as if it would knock the floor in. On hearing this statement, a youth in the audience remarked that if human beings were not made angels by some great power when they entered the next world, he would rather not go there at all. After some further discussion the meeting broke up. We may add that the fact that a man is not transformed into somebody else when he enters the next world, is among the greatest of the teachings of Spiritualism, for it shows that we must educate, reform, and make angels of ourselves down here, if we want to enter into the company of angelic people after death; this is a much greater spur to industry and good works, than the popular notion that we may sit down idly and believe certain things, then be suddenly changed into angels after death.

ANSWERS TO CORRESPONDENTS.

W. H. (Stockton-on-Tees).—The medium is the best judge. Will you send us further information?

J. M. P. (Hummington, U. S.).—The newspaper received yesterday. We have sent it to a lady who made some discoveries about the mediumship of the clergyman mentioned.

A. B. O. (Edinburgh).—Your letter is in type, but crowded out of this number.

A. N. A. Perspective de Nevsky, 6, St. Petersburg.—Your suggestions shall be complied with.

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-five 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., Holly House, Barking; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-road, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Essex, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmore-house, Norwich; J. G. Crawford, Esq., 52, Gloucester-avenue, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adair, 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 unless 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 Mare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adair 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.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

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

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

"I now offer you two challenges.

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

"Secondly,—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.

"Thirdly,—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.

"Fourthly,—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 'Sign. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

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

When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the untruthful 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 disbelief 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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