

The Spiritualist.

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

No. 1.—VOL. I.

LONDON: FRIDAY, NOVEMBER 19, 1869.

Published Fortnightly.
Price Threepence.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART ONE.

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As facts of this nature are now common in England in every house where there is a well-developed physical medium, the testimony of the Wesleys is amply supported by modern experience. Had the Wesleys only thought of repeating the alphabet slowly, and asking the spirit to rap at the right letters, a message could have been obtained; and very important indeed the results might have been to the world, had direct spiritual intercourse sprung up at that date. Perhaps, however, it is best that the grand opportunity was lost, for the probable result would have been the descent of priestly and political persecution upon the heads of the Wesleys, till they were all burnt as witches and warlocks, to satisfy the rage always exhibited by the world towards those who are much in advance of the temporary and arbitrary standards set up by society. The modern manifestations first broke out at Hydesville, U.S., and the Fox family, though frightened at first, soon grew accustomed to the noises. When the mischief-loving little Kate Fox said, "Now then, old Splitfoot! Rap three times!" three knocks were given; after which a further step than thought of by the Wesleys was tried, and communication established by means of the alphabet. The present age of science and freedom of thought then protected the investigators who first examined the phenomena in search of truth.

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he often warned her of coming afflictions. For reasons of their own, the Wesley family concluded that the name of the spirit was "Jeffrey."

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THE PHILOSOPHY OF DEATH.

Spirits and mediums, clairvoyants and seers, all agree very closely in the descriptions they give of the natural process called death. The vital forces first quit the feet and lower extremities of the body, and those who have the power of spirit vision, see a luminous haze slowly forming above the head, and connected with it by a shining cord. Gradually, as the vitality of the body diminishes, the cloud above assumes a distinct shape, and the spirit form of the departing individual is seen lying in a state of insensibility above the prostrate body. At last the spirit awakes to consciousness, the silver cord still connecting it with the body is severed, and the new-born spirit quits the house in company with spirit friends and relatives who awaited its arrival. These spirit friends are often seen before life has entirely quitted the body, which is the reason why the dying so often talk of seeing departed friends around the bed.

The spirit of Lord Bacon, in a communication given at the circle of Judge Edmonds in New York, April 20, 1853, said:—"If you feel that the teachings of the spirits are beautiful, and if the views which they have presented to your mental eye elicit emotions of joy, how much more will you realise the ecstatic pleasure in store for you when death shall have opened the glorious realities of spirit life! Eye hath not beheld, human heart hath not conceived, the truths that death will unfold. Oh! when the last pulse is fluttering, when the heart's throb is almost past, when gasping and struggling in the pangs of expiring mortality, then, then will your spirit-eye behold the gates of immortality opening before you, and your soul catch a glimpse of the gorgeous beauties of death. It is well for you that these lessons have made so profound an impression. They prepare your spirits to elicit from each manifestation the real object of its teachings, and hasten the time when you can behold, eye to eye, and face to face, the loved ones who have gone on a little while before you."

There is no Death.

THE NUMBER OF SPIRITUALISTS IN AMERICA.

THERE are no accurate statistics of the number of Spiritualists in the United States, and it is to be hoped that at the approaching census the American Government will take steps to collect the much desired evidence. What is required to be known is, "1. The number of Spiritualists not belonging to any other religious denomination. 2. The number of Spiritualists belonging also to other religious denominations." In the absence of such statistics, the following paragraph from the *Spiritual Magazine* contains the best information which can be given on the point: "About eight years ago, Mr. A. E. Newton, of Boston, in an admirable article which we hope to republish, estimated the number of Spiritualists in the United States as between two and three millions. Uriah Clark, in his *Plain Guide to Spiritualism*, published in 1863, tells us 'The decisive believers number about two millions, while the nominal are nearly five millions.' Mr. Andrew Leighton who visited America in 1865, in his 'Notes on Spiritualism and Spiritualists in the United States,' published in this Magazine, estimated the number of Spiritualists there as about three millions. Mr. Hepworth Dixon, in his *New America* (published about two years ago), considered three millions to be rather an

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TESTIMONY OF NON-SPIRITUALISTS.

In *Temple Bar* magazine for this month there is an article on spirit-poetry, and the contribution has a strong bias in favour of Spiritualism. The following article is by the editor of the *Norwood News*, and was published in his newspaper on the 22nd of May last:—

"Although we do not for the present propose to reopen our columns to the discussion upon the subject of Spiritualism, the following account of a *seance*, held on Monday, the 10th inst., at Mr. Jones's house, Enmore Park, will probably be interesting to many of our readers.

"Mr. Jones had invited to his house to meet Mr. Home, Dr. Cresswell, Mr. A. Bremner, of Albert-road, South Norwood, the proprietor of the *Croydon Advertiser*, and the editor of this paper; and upon the evening in question, a lady, a friend of Mr. Jones's, Mr. Home, and Mr. Jones were also present. The room in which the party assembled was large and well lighted, the light being sufficient to see the maker's name upon a watch in very small characters. Having been shown some spirit-drawings and portraits, we were invited to inspect the table which was to be operated upon. It was a somewhat heavy mahogany dining table, on four legs, and with brass castors. We were allowed to move it about, and there certainly appeared to be no secret mechanism in the table itself, or in any way connected with it. The cloth having been removed from the table, we all sat round it, our hands resting on it, and entered into conversation upon various subjects. Mr. Home sat in an easy unconstrained manner, joining in the conversation, at times moving his hands from the table, and generally apparently unconcerned.

"After sitting for some ten or fifteen minutes, a slight vibration of the table was felt, and then raps were heard, apparently on various parts of the table. These raps were heard for some time, sometimes more and sometimes less distinct; they were heard also when Mr. Home's hands were off the table. The sceptics (Dr. Cresswell, Mr. Bremner, Mr. Ward, and ourselves, looked in turn under the table at Mr. Home's legs and feet during the continuance of the sitting, and they were quite motionless. The table then rose slightly off the ground and moved up to the persons sitting at one end and the other, and the raps becoming more distinct Mr. Home stated that a message was about to be given. One of the party repeated the alphabet, and as the letter required to be used was named, raps were heard. The following words were thus formed:—'WE DO ALL THAT WE CAN TO CONVINCE YOU THAT WE LIVE AND THAT

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Assuming the number of Spiritualists in the United States to be five millions, the result of a year's work in the Spiritualist movement would be to convert one million of the population into Spiritualists.

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Mr. Jones had invited to his home, Dr. Cresswell, Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. 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P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. 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J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. 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D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr. L. M. N., Mr. O. P. Q., Mr. R. S. T., Mr. U. V. W., Mr. X. Y. Z., Mr. A. B. C., Mr. D. E. F., Mr. G. H. I., Mr. J. K. L., Mr. M. N. O., Mr. P. Q. R., Mr. S. T. U., Mr. V. W. X., Mr. Y. Z. A., Mr. B. C. D., Mr. E. F. G., Mr. H. I. J., Mr. K. L. M., Mr. N. O. P., Mr. Q. R. S., Mr. T. U. V., Mr. W. X. Y., Mr. Z. A. B., Mr. C. D. E., Mr. F. G. H., Mr. I. J. K., Mr

God is love.' At each letter of the name of God a tremulous motion of the table was perceptible.

"At Mr. Home's suggestion one of the sceptics asked that the table should be made light, and to his surprise, when he placed his hand under the edge of the table it moved up as lightly as a sheet of paper. He then said, 'Please let it be heavy,' and it required considerable exertion to move it off the ground. Each of the sceptics tried this experiment in turn, and with the same result. Two of them then went with Mr. Home into another room where there was a heavy mahogany loo table on a pillar and claw, and immediately they placed their hands on it, it tilted from one side to the other; and when Mr. Home was sitting some three feet away from it, it moved about two feet in the opposite direction to that in which Mr. Home was sitting. The table became very light and very heavy by turns, and oscillated violently without shaking off a small statuette standing under a glass shade in the centre of it. The chairs also moved, and the room appeared to shake, whilst raps were heard on the walls, the windows, and on the table itself. Returning to the other room, the whole party sat again round the table, and an accordion of Mr. Jones's, which had been previously inspected by the sceptics, was observed to rock upon the table; and Mr. Home, having asked whether the spirits wished to play upon it, and being answered in the affirmative, he held the accordion at arm's length by the lower end of it (that is, not the key end) under the table, one of the sceptics moving his seat so that he could observe the movements of the accordion. The accordion then commenced playing, and the 'Blue Bells of Scotland' being mentioned by Mr. Bremner, a bar or two of that air was played; then Mr. Jones asked for some echoes, and a series of echoes proceeded from the accordion with remarkable precision and a very beautiful effect. Some louder strains then proceeded from the accordion, and Mr. Home held the accordion close to the feet of the writer hereof, so that he could feel the keys moving up and down against his feet. Mr. Ward was asked to look under the table; he did so, and saw the accordion playing—Mr. Home only holding it by the reverse end, and with one hand, his other hand being upon the table. The accordion then ceased playing, and repeated raps being heard, the alphabet was called over, and the following words spelt out: 'We regret that we can do no more.'

"We do not intend to enter upon any speculations as to the cause of the manifestations we have related. We are not believers in Spiritualism, although we confess ourselves totally unable to discover the cause, or the motive power of what we here relate. Mr. Home was at times sitting away from the table when raps were heard and movements felt. The accordion he certainly only held by one hand. We were allowed to watch him as closely as we pleased. He did not fix his attention upon any of us, or we might have imagined ourselves under mesmeric influence. We were permitted to examine the furniture, to move it about, to make any remarks, and to ask any questions we pleased. We were perfectly sober. Some tea and coffee had been served out—the writer partook of none; and we are as we have said, utterly unable to say from what cause or by what power the various incidents occurred. We can only say that they certainly happened very nearly as we have recorded them, and we have to thank Mr. Jones and Mr. Home for their courtesy towards us. We went to Mr. Jones's house disbelieving his statements of fact: we saw phenomena which were sufficient to show us that all he has related could occur by the same power, whatever that power may be."

WHY GALILEO WAS PERSECUTED.

In the days of old, men who taught unpopular scientific truths received proper attention at the hands of the Holy Inquisition. In these days things are not so bad. Because of the backward state of education in England, the public and the newspapers begin by ridiculing and abusing unpopular facts, but when they find the facts too strong for them, it is possible to raise the cry of—"Investigate! investigate!"—which cry ought to be raised at the outset. The reason why Galileo was imprisoned, and threatened with (if he did not actually receive) the torture, is shown in the official condemnation giving the following dogmatical declaration of the Cardinals:—"That the sun is the centre of the world, and immovable in respect of local motion, is an absurd proposition, false in philosophy, and formally heretical; seeing it is expressly contrary to Holy Scripture. That the earth is not the centre of the world, nor immovable, but moves even with a diurnal motion, is also an absurd proposition, false in philosophy, and, considered theologically, is at least an error in faith." For these heretical, absurd propositions, Galileo was condemned to the prison of the Holy Inquisition, and enjoined, under the title of salutary penitence, that during three years he was to recite once a week the seven penitential psalms. At seventy years of age he was compelled on his knees to abjure and recant the false dogma, that the sun is the centre of the motion of the world, and immovable, and that the earth is not the centre, and moves.

Reports of Meetings.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

ON Thursday, November 4th, a lecture on Spiritualism was delivered in connection with the St. John's Association of Spiritualists, at the St. John's Temperance Hall, 7, Corporation-row, Clerkenwell, by Mr. John Jones, of Enmore-park, South Norwood. Mr. Jones is a retired City merchant, and a well-known friend of Spiritualism. The admission was free, and the room was completely filled with an audience who listened to the lecturer with respectful attention throughout. The lecture was illustrated by a series of dissolving views, painted and thrown on the screen by Mr. Henry Biel-field.

Mr. JONES said that his lecture was probably but the first of a series of the same description, which it is intended to deliver in all parts of London during the coming winter. At one time the public when speaking of a Spiritualist would tap their foreheads with the finger, and say, "Ah! poor fellow! There's something wrong here!" Now, all that feeling is dying out, and one of deep and absorbing interest in Spiritualism is taking its place. Many now wish to understand it, which it is not so easy to do; the supernatural cannot be understood because it is so high above our own powers of mind and body. On the preceding evening he had been present at a meeting of the Dialectical Society—a body of materialists, who look upon themselves as something like grasshoppers, having a brief existence here, and then going off somewhere, they are not sure where, but they believe neither in devils nor in angels. In a reply which he (Mr. Jones) read on the preceding evening at the Dialectical Society, in answer to some attacks on Spiritualism, he ventured to give definitions of his opinion of the natural and supernatural. In one sense there is nothing supernatural, for all universal nature seen or unseen is natural, whether organic or inorganic. He stated that there were two classes of intelligent beings in nature, some of them in a body of flesh, and the others outside of it. All movements which man can make, whether physical or chemical, he defined to be natural. All movements which spirits can make by means of the visible or invisible forces of nature which man cannot make, he defined as supernatural. Spiritual ideas are difficult of acceptance to thorough materialists. If one fish told another that there were strange beings in another atmosphere, who did not use fins for locomotion, but who walked on two legs, other fishes, materialists, would laugh at the statement. In like manner spirits are in a different state to man, and they think and act differently from us. People often say in a conceited way, "Well, if there are spirits in our midst, why don't they do so and so?"—expecting beings in a higher state of existence to be at the beck and call of anybody who makes idle suggestions. Even though spirits be but human beings out of the flesh, they stand upon a higher plane of existence. To go into some of the details of the subject, he would state that there are essences or forces emanating from all substances, which produce effects on matter visible to the eye. He might, for illustration, quote the fact that if a plate of bright easily oxidisable metal was suspended for a moderate length of time over a manure heap, its surface would become tarnished by the simple chemical action of the gases emanating below, but there are also emanations of a more subtle nature from all substances. God had given him (Mr. Jones) thirteen children, five of whom are now alive, and as he was a man who never sought publicity or public honours of any description, his delight had always been to spend his evenings with his children at home trying experiments of a somewhat strange nature. He had thus found out many curious facts as to the action of the emanations from shells and minerals upon clairvoyant sensitives, and when he first heard of Spiritualism he came to the conclusion that it was all caused by the action upon clairvoyants of the forces emanating from surrounding material objects, but the sight of a few of the simplest of the phenomena of Spiritualism soon convinced him of his error. His experiments with shells and minerals were conducted in a room absolutely and perfectly dark. One of his best clairvoyant patients was a lady, and in her presence he one by one took some English and foreign shells out of the paper in which they were wrapped, and placed them on the top of the piano. The sensitive, who saw luminous emanations from the shells, would say of one shell, "That's blue," and of another, "That's pink." From some she saw long lambent flames and smoke arising, which sometimes reached as high as the ceiling; some shells looked dark like pewter, and had a painful influence upon the clairvoyant. After being in the dark room some time she said she could see him and everything in it quite distinctly. His hearers might say, "How did he know that he was not duped by the girl?" Well, he tested that by means of a fresh lot of perhaps two dozen shells, bringing each of them for a short time within range of her eyes in the dark room, and then taking it into the light, and writing down what she said about each shell. The clairvoyant never saw them in the light at all. He then placed them on the top of the piano, and told the clairvoyant to write out in the pitch dark room a description of the emanations from each shell, and place the description on the shell itself. This was done, and when lights were admitted he found that the two descriptions of each shell agreed exactly, in every case but one. Lately he had been regretting that he did not think at the time to break up that one shell, and give her the pieces to examine separately, to see whether there was much difference in the emanations from the different parts. The aura from the shells is disturbed by the motion of the air, and sensitives are sometimes made very ill by shells containing traces of putrefying matter. The lecturer then spoke of the aura from magnets, as seen in the experiments of Reichenbach and others, and pointed out how iron filings or Taranaki iron sand may be sifted over a table, and the particles made to arrange themselves in the lines of magnetic force, when a magnet is placed at some little distance beneath. Here, then, is an invisible force proceeding right through a wooden table, and moving solid matter on the other side. Give a spirit the necessary conditions, and it can also throw invisible power to make solid objects move. A mesmeric aura, seen by sensitives, proceeds from every human being, and influences the actions of people more than most of them are aware. As combustion of the elements of food goes on in the body, this aura is thrown out, and by the exercise of the will-power it can be sent in any desired direction. This aura often has health-giving properties, so that certain individuals have the power to a large extent of curing the sick by mesmeric influence. Many may doubt the reality of these emanations because they themselves cannot see them, still that is no proof that they do not exist. Sunlight is built up of many colours, which nobody can see in the light itself, but the

philosopher takes his prism, disentangles the mixed rays in white light, and spreads them out in all the beautiful colours of the rainbow. By invisible forces then, the spirits, when the necessary conditions are supplied them, can act upon solid matter. He had seen an accordion belonging to himself, with no hidden machinery inside, which, when held in only one of the hands of Mr. Home, the medium, produced the most exquisite music. The accordion is so much used by spirits, because no tricks of man can possibly get music out of it under these conditions. The spirits give different tunes, grave or gay, according to the humour of the circle at the time, and when in a serious mood they will sometimes give music of the most exquisite and ethereal beauty, now swelling out with a grand roll as if from a great organ, and gradually dying away. Such music no man could bring out of the same instrument.

A VOICE—Did the accordion move, sir?

Mr. JONES—Yes; it expanded and contracted. He continued by saying that he had seen it sometimes travel round the room playing in the air, touched by no visible person, and this too in the presence of from eight to twelve witnesses. He had seen a table go up to the ceiling in the presence of seven individuals, holding distinguished positions in life, and one of them wrote about it in *The Cornhill Magazine*, in an article headed "Stranger than Fiction." Friends of his, whose statements he could perfectly trust, had seen three tables floating round the room at the same time, but he had not seen this himself. Sometimes the spirits controlled the hand of a person—of a writing medium—and while he was talking with those around him, would make him write out intelligent messages, sometimes with as much velocity as if his arm were driven by a steam engine.

A VOICE—I suppose you want us to believe all this?

Mr. JONES calling attention to a very pretty picture of a chrysalis, caterpillar, and butterfly, upon the screen, said that it was a picture of a natural resurrection, and asked if they had never seen the insect except in this condition (the caterpillar), would they ever believe it would come to that (pointing to the butterfly). Very beautiful invisible phenomena are diffused everywhere in nature. The rose and the flowers of the garden throw off their invisible fragrance, and where there is fragrance there must be substance. To spirits, who see the aura thrown off by flowers, a garden glows with all the varied hues of the rainbow. [At this point another picture was thrown upon the screen, representing the spirit leaving the head of a dying woman, and angels receiving the newly-born spirit]. Here, said Mr. Jones, is the spiritual resurrection. Here is the thing called death. I know something of death, for I have lost eight children, and have also sat by the dying bed of brothers and sisters. Once I sat at such scenes weeping and wailing, but now I no longer grieve so deeply, and sorrow only because they are leaving me alone in my old age, though going from me to a land of beauty, light, and love. Mr. Jones continued that the next picture represented an angel pointing out to St. John the beauties the New Jerusalem, and he had had the picture introduced because he was one of those who believed in the Old and New Testaments. They would remember that when the angel gave St. John the Revelation, the latter fell down on his knees to worship, but the angel said to him, "I am of thy fellow-servants and thy brethren the prophets." An angel, then, is only a spiritualised prophet. The very best text-book of Spiritualism is the Bible. (Applause). Nearly all the phenomena seen at the present day in spiritual circles, are clearly described in the Bible, though in those days there may have been greater power at work. Still Spiritualism is spreading in England far and wide. The literature of England is saturated with Spiritualism, for very many of the writers are well up in the subject, though most of them do not wish it to be known; it has even forced its way among the scientific journals, and the literature of England works its way all over the world.*

The lecturer then sat down amid loud applause, and the meeting closed with the usual votes of thanks.

SUMMARY OF THE EVIDENCE GIVEN BEFORE THE DIALECTICAL SOCIETY.

OF all the subjects that ever engaged the attention of a learned society, Spiritualism has proved to be the strangest, as shown by the evidence given before the Dialectical Society, and reported in a fragmentary way by most of the daily papers during the present year. Portions of the evidence of those witnesses who would allow their statements to be made public were regularly reported in a good east-London paper, called *The Eastern Post*. Some of the witnesses, in consequence of fear of adverse public opinion, or of injury to business reputation, would not let their evidence be reported at all in the public papers; others requested the suppression of their names, but most of them took no shelter of this kind. The following information is abstracted by us for the most part from long reports in *The Eastern Post*, extending over the issues of some months.

The London Dialectical Society was established three years ago; to consider "all subjects with a view to the elucidation of truth," taking up questions not ordinarily investigated by other scientific societies. Sir John Lubbock, Bart., F.R.S., is the president of the Society, and among the vice-presidents are Professor Huxley, F.R.S., Lord Amberley, Mr. G. H. Lewes, and Miss Frances Power Cobbe. At one of the meetings a physician read a paper on some very extraordinary phenomena which he had witnessed himself, and it was stated that the physical and other facts of Spiritualism were believed to be real by Professor De Morgan (President of the Mathematical Society of London), Mr. C. F. Varley, C.E., F.R.G.S., Mr. Robert Chambers, Mr. and Mrs. S. C. Hall, Mr. William Howitt, and others of like eminence. A somewhat acrimonious debate followed, in which the Spiritualists were in a great minority, and a committee of thirty persons was appointed to "investigate the phenomena alleged to be spiritual manifestations, and to report thereon." This committee, under the chairmanship of Dr. Edmunds, comprises members of the legal, medical, and clerical professions, as well as a few engineers and architects, and some gentlemen of general scientific and literary attainments. Mr. Serjeant Cox has all along taken a very prominent part in questioning the witnesses. The plan of proceedings is to take the evidence of witnesses (which will be published hereafter in a book), and to witness all the phenomena which can be brought under the notice of the investigators. Of the great quantity of testimony already given, the following are a few of the most striking items:—

* Practical information about sensitives, who are very numerous in society, and how to perform many of the curious experiments mentioned by Mr. Jones, will be found in Baron Von Reichenbach's book on *Magnetism*. There is a work on the action of shells and minerals upon sensitives entitled *The Soul of Things*, by Denton.—Ed.

Mr. H. D. JENCKEN, M.R.I., F.R.G.S., Barrister-at-Law,* of Kilmorey House, Penge, deposed that he had often seen the levitations of Mr. Home's body. He had seen Mr. Home's body rise in the air, and pass out of one open window and into another at Ashley House, near the Victoria Railway Station, and he had seen him gliding in the air, several feet above the ground, at Adare Manor. He had often heard the raps, and seen tables suspended in the air without visible means of support, and once, at the house of Dr. Gully, at Great Malvern, he had seen an accordion suspended in space, and played by invisible agencies, the music being accompanied by three spirit voices chanting a hymn. He also deposed that he had seen Lord Adare hold in his bare hand, without pain, a burning live coal which Mr. Home had placed there, and which burnt the hands of other persons who only touched it momentarily. He had likewise seen a burning coal similarly placed on the top of the head of Mr. S. C. Hall, F.S.A., Barrister-at-Law, without any injury resulting. He had seen Mr. Home place his head in the flames of the grate, and seen the flames playing between the locks of Mr. Home's hair, but no injury or pain resulted. He had seen the elongation and the contraction both of the body of Mr. Home and Miss Bertolacci; he had also often seen spirit hands and forms at circles. Many witnesses besides himself had seen these things at the same time.

The Rev. J. MURRAY SPEAR, of 14, Amptill-square, Hampstead-road, N.W., deposed that he was an American, and had no belief in Spiritualism, till one day he found his hand moved as a writing medium. The first message was—"We wish you to go to Abingdon to see David Binning." He knew no such person, but made inquiries for David Binning at Abingdon, U.S., and found him very ill with neuralgia. Instantly something passed from his (Mr. Spear's) hand to Mr. Binning, the latter felt a shock or two, then all pain ceased, and he was cured. These facts he considered proved intelligence and benevolence on the part of the unseen power. Mr. Spear narrated also other incidents.

Mr. E. L. BLANCHARD, the well-known author, deposed that he went to Marshalls', the paid mediums, for the express purpose of showing them up in the newspapers. The manifestations he saw there compelled him to know that they came from spirits. He had seen a small spark appear on the floor, and gradually grow into a hand, which had power to lift up a handkerchief when thrown upon it. He had been uplifted by the spirits himself, and kept for some time in the air, but for some years past he had refused to let them use him as a medium, as it was inconvenient to be interfered with by them when printers were waiting for "copy."

Mr. J. JONES, of Enmore-park, South Norwood, deposed, that when in Mr. Home's presence he had seen a chair floating through the air, and had seen his own mother, an aged lady, raised off the ground, chair and all, by invisible agencies. These things all occurred in the presence of many witnesses. Apart from the physical manifestations, the communications made by the spirits were of a high order of intelligence and benevolence, and had done much good in his family.

Mr. C. F. VARLEY, C.E., F.R.G.S., the electrician, deposed that the first spiritual message he ever received told him that on a certain day, hour, and minute, an ulcer would break in the throat of a lady relative, and that if he made certain preparations there was a chance that she would survive the trial. Everything took place as predicted. As he did not know beforehand that the ulcer would break then, and as the lady did not know it, and was not told of the message till the danger was over, he believed that his communicants told the truth when they said they were spirits. He also narrated how a spirit gave the same message to himself at Beckenham, and to a gentleman at Birmingham on the same night, neither of them expecting any such message, or anticipating the contents. The forces called electricity and magnetism by Spiritualists are not electricity, and are not magnetism. He said that all who give evidence on Spiritualism should always doubt the accuracy of the observing instrument, namely, "themselves," and chiefly select cases in which their testimony can be amply supported by other witnesses of the same facts.

Mrs. HONEYWOOD said that at one of her sittings, at which Mr. Home was the medium, the table rose, and the room vibrated so violently that an engineer present said that nothing but the strongest machinery would cause such oscillation. An accordion was played in the air, Mr. Home holding one strap. Three or four persons mentally wished for particular tunes, unknown to Mr. Home, and they were played.

The Hon. Mrs. EGERTON deposed—The most remarkable manifestations I have seen were those of last Sunday evening at my house. We were seated in a room which would have been dark but for the light outside. We first heard raps, and then we saw a figure at the window. It entered, and then figures came trooping in by dozens. One waved its hand and passed through us—the atmosphere became fearfully cold. A figure—that of a relative—passed behind my chair, leaned over, and brushed my hair lightly with its hand. It was eight feet high, and approaching the person of Lindsay, passed through him. He sobbed hysterically from the intense cold. But the most extraordinary thing of all was, the laughter. One of us said something, and all the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it came from the ground. We were seven in number. Five of the seven saw just what I have described, and the others saw something, but not so distinctly. Mr. Home said there were nineteen spirits in the room at one time, and I could see their eyes—peculiarly brilliant eyes—looking at us. Mr. Home said to me, "Don't be frightened, there is a spirit coming to you!" and in a few moments I saw the bright eyes of the spirit looking at me. The figure was defined. There were no clothes, but there was a peculiar rustle like that of silk. The faces were not defined to my view, but Mr. Home said he could see them; they had bare faces. Mr. Home was in the trance state, walking about the room. I did not sleep much that night, for the spirits followed me to my room. Mr. Home had no previous access to the room where the *séance* took place beyond having dined there.

Mr. DANIEL D. HOME, in the course of his deposition, said that once his body was elongated about eight inches, when Lord Adare had hold of his head, and the Master of Lindsay had hold of his feet. He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The

Emperor said, "Do not be frightened, kiss it!" She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia has also seen and handled spirit hands, which afterwards seemed to melt away into thin air.

Mrs. COX, of Cox's Hotel, Jermyn-street, said that she had seen Mr. Home, as well as furniture, floating in the air, and that the spirits had cured her of an ailment (something the matter with her side) of many years' standing.

The COUNTESS DE POMAR said that she had witnessed the handling of red hot coals with bare fingers without pain resulting.

Signor DAMIANI, a Sicilian gentleman, residing at Clifton, Bristol, said that at Mrs. Mary Marshall's, who did not know him, a spirit had communicated with him, professing to be his sister. He replied that he had never had a sister of that name. The spirit answered that he was mistaken. Accordingly, he wrote to his mother, then in Sicily, and learnt that a sister of that name had died in infancy. The spirits, he said, are good, bad, and indifferent, as upon earth, and some of them are ragamuffins.

The MASTER OF LINDSAY, Grosvenor-square, deposed that he had seen Mr. Home elongated, that he had seen him floating through the air, and that he had seen him float out of the window at Ashley House, as narrated by Mr. Jencken. He had also, while in bed in the same room with Mr. Home, seen the spirit of Mr. Home's wife in a long, flowing gown, which hung without belt from the shoulders. The figure appeared quite solid, and not at all transparent.

Mr. B. COLEMAN, Bernard-villas, Upper Norwood, said that some years ago, soon after he had arrived in New York, he called upon Miss Kate Fox, the celebrated American medium, and expressed his curiosity to learn something of this latest and most remarkable phase of Spiritualism. While seated by her side on the sofa three loud raps were heard on the table (which was in the centre of the room), apparently in answer to some jocular remark he had made. "It seems we have listeners here," he said. The three raps were repeated. It may be remarked, for the sake of the uninitiated, that in the spiritualistic system of telegraphy three raps are generally understood to imply an affirmative. "Shall we come to the table?" Three raps. "Is there any spirit here waiting to communicate with me?" Three raps again. "Will you tell me your name?" he asked. The answer was spelt out by means of an alphabet, "Your stepson Harry." (The medium could scarcely have known the fact of his having a stepson of that name, for he was an entire stranger in the city.) "How happy I am to be able once more to converse with you." Here there appeared to be a break in the sentence, for the table proceeded to rap out the words, "Let me speak;" and Miss Fox suggested that it was perhaps another spirit who desired to speak to him. The table rapped assent. "Is there another spirit present, then, who wishes to communicate with me?" I then asked. "Yes." "Are you a friend of mine?" "Yes." "A relative?" "Yes." "Your name?" "Annie." Mr. Coleman assured the committee that he had been unable at the moment to recollect any one in his family of that name, and that he had accordingly denied stoutly that he had any such relative. The words were then spelt out—"O how your voice recalls the memory of the past. How rejoiced I am to be able to thank you for your kindness to my daughter Eliza." It was his wife's mother who had "passed away" twenty-five years ago. He also mentioned a rather remarkable fact that had occurred while he was staying at Malvern. He had been conversing on Spiritualism with the family at whose house he was lodging, and had afterwards gone out to see a friend in the neighbourhood. On his return he was proceeding straightway to bed, when the master of the house came rushing into his room, and asked him, for Heaven's sake, to come down stairs immediately. He accordingly went, and upon entering the drawing-room a strange sight met his gaze. Miss —, a young lady who was staying in the house, was lying on the sofa in violent hysterics. Mrs. — appeared overwhelmed with terror, and a small tripod table was dancing frantically up and down the room, as if delighted beyond measure at the consternation it had created. On Mr. Coleman's entrance the table ambled towards the door, made a low bow to him, and then proceeded to execute a series of Terpsichorean extravaganzas of a most curious and remarkable description. He then strove to calm the young lady; she was just beginning to recover when the table came bobbing towards her in a most extraordinary manner, and sent her off again. Mr. Coleman then went to the table, and placing his hand upon it, said, "We have had enough of this nonsense. In God's name, go;" when the movements instantly ceased. Upon explanation, it appeared that during his absence they thought they would try for themselves whether there was any truth in Spiritualism or not. A circle was formed, consisting of the father, mother, and daughter, her friend Miss —, and a bluff, incredulous Yorkshireman. The most surprising results were obtained. "It was the most extraordinary thing I ever saw," said the Yorkshireman afterwards to me, "that table talked to me, and told me of my father and mother for all the world like a human" [*sic*]. At another *séance* at which Mr. Coleman had been present with Mr. D. D. Home, the table rose right up to the ceiling, he all the time holding Mr. Home's hands firmly in his own. This, too, was in a private house, where all the persons in the circle were friends of his own, and incapable of trickery or imposture. He had also seen, while sitting with the same circle, a beautiful hand and arm, which he was certain could not have belonged to any one present, appear above the table and ring a bell. The same hand was afterwards placed in his hand.

Mr. Serjeant Cox remarked that he had heard of women who could make people believe they were tormented by a wasp; that they could smell flowers, and so on, by the mere exercise of their will. He desired to ask Mr. Coleman how he could be certain he was not biologically at the time, and merely imagining these things.

Mr. COLEMAN said—Biology might explain some of the phenomena, but there were others that it could not possibly account for—such, for instance, as spirit drawings. He had been present at the production of several elaborate crayon drawings in spaces of time varying from seven to ten seconds. He had himself previously marked the paper so as to enable him with certainty to identify it. These drawings were still in his possession, and he would be glad to exhibit them to the committee. The *modus operandi* for the production of these spirit drawings was very remarkable. Clean pieces of paper, with crayons, were placed in a covered box; a rapid scratching of the paper was then heard, and in a few seconds the crayons were heard to fall, and the drawing was ready for inspection. He would like to know how biology could account for this.

Mr. BORTHWICK said that without desiring to propound any theory with regard to the phenomena, he could certainly substantiate the statement of Mr. Coleman with regard to

spirit drawings. The blank paper was marked by those present and placed under a shawl which had been tied round the table; a scratching noise was then heard, and in from seven to nine seconds the drawing was completed.

M. CHEVALIER expressed his belief that the manifestations were diabolical, and said that one spirit had candidly acknowledged to him that he was the Devil. The manifestations at his house always stopped at the name of the Trinity.

The Countess ADELINA DE POMAR then made a few remarks to the effect that it was very narrow-minded and wrong to drive away as diabolical those poor spirits who chanced not to believe in the Trinity.

Miss HOUGHTON, of 20, Delamere-crescent, Westbourne-square, W., deposed that for years she had refused to communicate with any spirits but those who confessed their belief in the Trinity, and joined with the members of the circle in prayer. The manifestations did not stop at the name of the Trinity, and her spirit friends were good ones.

Miss ANNA BLACKWELL, of the Avenue d'Eylau, Paris, deposed that at her *séances* they always began with prayer. Once at Mr. S. C. Hall's the spirits said, "Now, pay attention, and we will show you how we form things out of the air!" They watched, and presently they saw the air become thick, fog-like, in one spot, and then it became solidified into cloth. That cloth was passed around, examined, pulled, and was seen to be such a piece of cloth as might be sewn on a trowsers. It was then put down, and gradually melted away into the air.

Mr. PERCIVAL, an officer in the Guards, narrated several instances in which, after prayer, he had seen some of the future events of his life pass before his eyes, and that these visions, together with the persons represented in them, were afterwards met with in reality.

Mr. HAIN FRISWELL, author, deposed that he had seen the manifestations in Mrs. Marshall's presence in his own house. He knew they were real, and the ladies of his family had even searched Mrs. Marshall, clothes and all, thoroughly. Raps and table movements had also been obtained by the members of his own family without the presence of a professional medium. He regarded it all as the work of the Devil.

A great many other persons also deposed that they had seen certain remarkable manifestations. At one of the meetings of the society, when fifty or sixty ladies and gentlemen were present, including the reporters of several London newspapers, Mrs. Mary Marshall, the medium, of 2, Bennett-street, St. James's, W., attended. A public *séance* was the result. The mental tests were failures in all cases but one, when a name asked for and unknown to the medium was signalled out. The physical manifestations were successful, as the table bounced about the room, and got up on a sofa, without anybody being able to detect trickery. Raps also came upon one of the folding doors, at a distance from the medium, in a good light, with plenty of witnesses looking on. The proceedings were fully reported in the *Daily Telegraph* next morning. The other practical investigations made by the Dialectical Society have been conducted in private, and have not yet been published. The inquiry into this subject will be continued during the winter months.

THE ANTHROPOLOGICAL SOCIETY.

On the evening of Tuesday, November 2nd, the first meeting of the present session of the Anthropological Society was held at 4, St. Martin's-place, Trafalgar-square, Mr. Hermann Beigel, M.D., M.R.C.P., in the chair.—Mr. L. O. Pike, M.A., read a long paper upon "Methodical Anthropological Research," in the course of which he made a casual remark about the psychological branch of the subject.—After a few remarks from Mr. Braybrook and Mr. J. Gould Avery, Mr. John Jones said that the society ought to give more study to psychology, and he had often said so to various members of the society, although his suggestion was generally "pooh poohed." Psychology, he said, is to a considerable extent an index to race, for local superstitions prevalent in particular districts in the United Kingdom can often be traced to their sources. Slavonic superstitions exist in our midst, although often no tradition or historical connection can be traced in the same direction. He should like to have permission to bring this subject more prominently before the society on a future occasion.—Dr. Carter Blake, after a few remarks on the study of skulls, said that the society was in a state of the most profound and entire ignorance about the alleged psychological forces.—Major S. R. J. Owen, F.L.S., said that the society in its researches might investigate many things, some of which he was almost afraid to name—the Davenport Brothers, for instance; their manifestations might be all "humbug"—he would not say they were not—still, he thought the subject a fair one for investigation.—Mr. W. Dendy suggested that as many of the members seemed afraid to talk about spiritual things, or psychology, they should coin some new word to represent the science of the mind.—After some remarks by Mr. Mackenzie and the Rev. Dunbar Hoath, Mr. T. Bendyshe, M.A., of Cambridge University, called attention to an article in the *North British Review* on "The Early History of Man," which he said well deserved consideration by the members of the society. He also recommended the perusal of a book on "The Origin of Religion and its Developments," by the Rev. Baring Gould, a minister of the Church of England.—Mr. L. O. Pike said that the word "psyche" in the original Greek meant both "the soul" and "the breath," wherefore it may be logically used by those who do not wish to be understood to be speaking of "the soul," leaving also no necessity for the coining of a new word, as Mr. Dendy had suggested. Dr. Beigel, in conclusion, said a few respectful words on the great loss sustained by the society in the death of its founder, Dr. James Hunt, and added that he would have spoken further on the subject were it not that it would be brought before a future meeting of the society by the president. The proceedings then closed.

A SPIRIT ON "GHOSTS."—The editor of an old-established scientific periodical recently attended the "voice" circle at the house of the non-professional medium, Mr. E. Childs, 21, Offord-street, Caledonian-road, N. The visitor, who had previously thoroughly tested the genuine character of the manifestations, remarked that he should not feel in the slightest degree nervous if any or all of the spirits there present made themselves visible to him at any time. A spirit calling himself "Alonzo Bates" replied—"What! Not if I suddenly appeared before you in a white sheet on a dark night?" "No," said the editor, "but surely you would not be so foolish as to put on a white sheet?" "Certainly not," replied the spirit, "but you know that such is the orthodox ghost of the servant girls!" The pressure on the part of the public for admission to Mr. Childs's *séances* is now very great.

* The English gentleman who was recently nearly murdered by a mob in Spain, as reported in *The Times*.

† A burlesque of the weakest part of Mr. Varley's evidence was published in *The Echo* newspaper. In the report he was made to speak in the first person words which he never uttered, and the few paragraphs forming the burlesque were printed as if they constituted the whole of his evidence before the Dialectical Society, which occupied more than an hour in delivery.

SPIRIT GREETINGS.

SOME very interesting spirit communications from Swedenborg and Lord Bacon were received in the course of the years 1853 and 1854, at Judge Edmonds' circle in New York. These communications were afterwards published in a work on Spiritualism, in two volumes, by Judge Edmonds, Mr. G. T. Dexter, M.D., and the Governor of Wisconsin. The messages described much of the life and habits of the spirits in the condition of life incidental to the two spirits who communicated, and the opening greetings of the spirits every evening before the real work began were of a very pleasing nature. On the evening of May 1, 1853, Swedenborg said:—

"With feelings of affection and love to you all, and with my spirit gushing forth with joy for the opportunities I enjoy in communicating with you, I again most sincerely greet you in God's most holy name."

On April 24, 1853, he said:—

"In our circle, where the spirits of those we love most do congregate, are gathered together once more, weekly, this number, and we celebrate what to us is the Sabbath-day. It is indeed a beautiful thought to you, dear friends, that we live and act almost as you do, that we cherish a thousand associations which on earth were most dear. With all my feelings alive to the affectionate remembrances of life with my friends, and eternity with my spirit companions too, I this night greet you cordially, heartily, and truthfully, in the name of our heavenly Father."

On May 8, 1853, he said:—

"The night is dark and stormy, and the air should be chill and uncomfortable. You draw near your fire-sides and sit conversing with one another, and opening your hearts to the genial influence of social connections. With us, we do not feel the effects of storm or cold when approaching your earth, and our spirits are not clothed with such garments as hide the true purposes of our hearts. We converse with one another, but our meaning is perceived without the expression of thought; and the farther we progress the more is our spirit manifest through all the developments of its covering. But to-night, in spite of rain and chill, I meet warm hearts and strong desires to excel, and I give you a response founded on the very basis of our creation—a response of love and truth, and greet you in the name of God."

On May 19, 1853, he said:—

"There are to-night with me many spirits of your friends, who have met accidentally, but who delegate me to say that their affection surrounds you, and their love is a part of your existence, as through it you may receive many impressions for good, and by it you are supported to endure many of the troubles and ills of life. Cordially, heartily, and affectionately they, with me, greet you to-night."

On May 22, 1853, he said:—

"While we are listening to thoughts from the spirit-land, and wonder at the developments made of what have been mysteries, have we, when our hearts have been filled with joy at the description of the beautiful abodes of the just, and the happiness diffused like air through all the higher spheres of the spirits' dwelling-place, have we ever asked ourselves the question, for what purpose are these teachings? Why have spirits left their homes, their pursuits, their affections, their upward flight towards the ultimate point of their existence? Why have they come to us, and why have they taught us the higher truths of spirit-revelation? Why have they selected us as the recipients of spirit-bounty?"

"Is it not that your own natures should be made to correspond with the pure and holy existences of those good spirits whose habits, life, and progress we have described? Is it not that you should struggle to elevate your own internal natures, and divest yourselves of those characteristics which mark you as still bound in the fetters of error?"

"How hard have you struggled? How much have you succeeded? And how long will it be before you shall have cast off all that cloaks your true feelings, and manifest the true condition and action of your life? How long will you battle with causes which you suffer to influence you, and not purge yourselves of all unrighteousness?"

"These are grave and important inquiries, which should be put to every heart, and earnestly too, sincerely too, in the spirit of truth, of love, and of strong desire to answer truly the responses of our own hearts, before our friends who know and the God who made us."

"In a spirit, to-night, of affection that brings you near my soul, and with a love that brings me to you for the high object of doing you good, do I greet you in the name of God."

On June 16, 1853, Swedenborg said:—

"My friends, could you but know the great joy there is among us, could you see the unspeakable happiness which animates every countenance at the spread of the glorious truths which are being revealed to man, and could you know the deep earnest faith we have in those selected to give to the world the first revelations of the higher spirits to man, you would then realise the emotions of spirit in the spheres, the emotion of unmixed love at the dawning of truth. Our blessings with each and all."

General News.

THE SPIRITUALIST.—The first number of this Journal has to meet a demand which at the present time is to large extent unknown, but it is believed that a supply considerably in excess of the probable sale, has been printed. At the same time, as new journals of this kind, connected with a growing movement, often run out of print before the demand ceases, subscribers who wish to preserve copies for binding, had either better keep those they receive in the first instance, or let orders for additional copies reach the publisher by Wednesday next. Up to that day this number will be still in type, so that more copies can be printed if they are likely to be wanted. Stiff covers, with elastic strings at the back, to hold for reference many copies of *THE SPIRITUALIST*, and to keep them clean till required for binding, may be obtained of Mr. H. K. Judd, bookbinder, 15, Little New-street, Farringdon-street, E.C., at various prices.

THE DIALECTICAL SOCIETY.—A summary of the past proceedings of the Dialectical Society is printed on another page, and their future meetings will be regularly reported in this journal. The evidence already given necessarily relates mostly to physical manifestations, since these, when proved to be facts, are beyond the reach of fancy, and cannot be considered as obscure psychological phenomena incidental to human beings in an abnormal state. Still, non-Spiritualists should understand that physical phenomena at circles are usually followed, or accompanied, by spirit communications. After the production in our presence of some of the wonderful phenomena incidental to Mr. Home's mediumship, the spirits once gave an address to the effect that they only gave the manifestations to demonstrate that a real, practical, and intelligent power was at work. These high-class spirits disclaimed the possession of miraculous powers, and said that they were able to produce the effects simply because they have learnt more of the laws of Nature than we have. Sometimes they fail when they attempt to give manifestations.

THE GOWER-STREET CONFERENCE.—In November, 1868, a Conference of London Spiritualists began to be held weekly at Lawson's Rooms, Gower-street, close to the Metropolitan Railway-station. Non-spiritualists also attended largely; the meetings were of an interesting character; so much so that on nearly every evening many persons could only find standing room. These meetings lasted till the summer of 1869, the addresses of Mrs. Emma Hardinge, the logical inspirational speaker, being a great attraction. At present it is undecided when the meetings shall begin again, but the Secretary has enough surplus cash in hand from last season to clear the expenses incidental to the next five meetings. The committee of management consists of Mr. Luxmoore (president), Mr. and Mrs. Everitt, Mrs. Hardinge, Mr. T. Shorter, Mrs. Floyd, Mrs. Wilkinson, and Mr. T. Slater.

SPIRITUALISM IN NEW ZEALAND.—Mr. W. D. Meers, medium, in a letter dated Dunedin, New Zealand, Sept. 2, 1869, written to Mr. and Mrs. Everett, of Penton-street, Pentonville, gives some information about Spiritualism in his neighbourhood. He says that before his arrival there had been much talk about Spiritualism, and the periodicals on the subject had been very generally read, but few persons had tried any practical experiments. His *séances* contributed to give fresh impetus to the subject, and the result was that one of the ministers in Dunedin gave a lecture on Spiritualism, beginning by saying that it was all animal-magnetism, and ending by saying that it was all the work of the Devil. He did not deny the facts, for he admitted he had been to one *séance* himself, and had had his test questions about departed friends correctly answered—a result which he ascribed to thought-reading. Somehow the devil-theory people are almost always persons who have been only to three or four *séances*, or who have investigated only a week or a month, and then rushed before the public with their very valuable and deep experience. The result of the lecture was a newspaper war, and as the editors gave fair-play to both parties, the Spiritualists, supported by hard well-attested facts, necessarily came off best. Mr. Meers is a very good seeing medium, and is able to describe accurately the appearance and dresses of the spirit-friends of persons present at his circles. He also sees them at work while they are producing the physical manifestations which are obvious to the senses of others.

SPIRITUALISM IN EAST LONDON.—An East London Association of Spiritualists was formed a year or two ago, and now has a large number of spirit-circles at work, easy of access to those of the public who really desire to investigate. Particulars about the Association will be published in an early number of this Journal. It is getting difficult to obtain sittings with some of the highly-developed media whose *séances* have been often recorded in the Spiritual periodicals, most of these being persons who will not take payment, and who cannot accommodate the large number of people who want to be present.

SPIRITUALISM IN CLERKENWELL.—The St. John's Association of Spiritualists was formed in May last, and at starting had twenty-seven members, but the number has since increased to forty. A great many strangers from all parts of London attend its meetings at intervals. The members subscribe, when necessary, enough to clear the expenses of the room, gas, and advertising. *Séances* are held every Thursday evening at St. John's Temperance Hall, 7, Corporation-row, Clerkenwell, when from forty to sixty persons are usually in attendance. The mediums are Mr. Davis and Mr. Woolnough, who obtain trance manifestations, and a few of the physical description also. Mr. Herne and Mr. Morse are sometimes in attendance. During the winter it is the intention of the society to have lectures or social meetings monthly. Strangers are admitted by tickets, obtainable of Mr. Steele, 36, Great Sutton-street, Clerkenwell. At one time anybody was admitted without a ticket, but the present arrangement became necessary because sometimes roughs attended for the express purpose of making a disturbance. The hon. secretary is Mr. R. Pearce, 34, Halliford-street, Downham-road, N.

SPIRITUALISM IN BLOOMSBURY.—Every Friday evening, a semi-public *séance* is held at the Spiritual Library, 15 Southampton-row, High Holborn, W.C. Admission is by introduction, which may very easily be obtained by any stranger really desirous to investigate; also, a fee of one shilling each person is charged. The medium is Mr. Morse, who does not obtain physical manifestations, therefore this circle is not the best for a notice to attend; but many of the communications received through the mediumship of Mr. Morse are of a highly mental character. The *séances* begin at eight o'clock, after which hour the doors are closed against all comers, to prevent the annoyance of interruptions caused in many circles by the entrance of those who are not punctual.

THERE are many Spiritualists, and persons interested in Spiritualism, living in the neighbourhood of Kingsland and Dalston. The result is likely to be the early formation of a local society in that district. Spiritualists are numerous in the picturesque district surrounding the Crystal Palace. There are also many at Kingston-upon-Thames.

MESMERISM AND CLAIRVOYANCE.—Dr. Sheldon Chadwick is now giving a course of four lectures on Mesmerism and Clairvoyance, at the British Schools, Stoke Newington. Three out of the four have been delivered, and the last one will be given next Wednesday evening, at eight o'clock. One of the most curious of the experiments is one wherein Miss Montague, a pretty little girl about thirteen years of age, is seated by herself in the middle of a large platform, with her eyes bound with a handkerchief. The lecturer then walks about among the audience, and the name of anything which those present choose to take out of their pockets and show the lecturer is spoken by the little girl. It is a common conjuring trick to get in this way the names of ordinary articles of dress and of figures, by wording the questions according to preconceived arrangement, and having a sharp grown-up blindfolded colleague on the platform to catch the signals and give the replies. To Dr. Chadwick, however, nothing came amiss, whether the articles were purses, babies' shoes, red tape, lockets, or the proper names inside the crowns of hats. For instance, on Wednesday, November 10, a perfect stranger to Dr. Chadwick wrote two words (chosen as being difficult to guess) on a piece of paper, and suddenly pushed them into the hands of the lecturer, by whom the action was totally unexpected. "What name is this?" said the lecturer. "Carter," said the blindfolded little girl. "What is the other name?" "Blake," was the reply. "Right," said the lecturer. The distance between them was about ten feet, and no other words were exchanged. About 200 witnesses were present. Dr. Chadwick stated that the result was obtained by his "willing" very strongly that Miss Montague should give certain answers, and they always came. In fact, it seemed to be a clear case of trance mediumship, only the patient was influenced by a spirit in the body, instead of a spirit out of the body. He then exhibited some of the usual mesmeric experiments, from fifteen to twenty-two persons being influenced each evening, and sometimes more than a dozen of them at the same time. He remarked that too many were influenced, and they had too many friends among the listeners, for the collusion theory to hold good. A single word from the lecturer would make those under his influence exhibit the most violent activity and passions; another word would instantly fix them with all the rigidity of stone, and that, too, in uncomfortable positions, with countenances still and immovable. The lecturer stated that in the first instance he gave them aims to look at, to withdraw their attention from surrounding objects, and to concentrate it upon one point. "Then," said he, "the various faculties of their mind began to sleep and fold up like the leaves of a flower, and when, with a strong will, I imperiously told them that they could not open their eyes, some of them were unable to do so. I then had the wills of these in my own possession, and the will is the governing power of the whole body, so that I could make them perform many things, but could not influence all of them in the same degree. When I told them to wake up, it meant practically 'I give you your will back again,' and then they were all right once more." In answer to the theological charge that the curative powers of mesmerism are due to demoniacal agency, he said that it was preposterous to suppose that God sends diseases and the devil cures them. Dr. Chadwick has lectured before the royal household at Windsor Castle.

CHARGE OF IMPOSTURE.—A Mr. Addison has been writing to the *Standard*, alleging that he, in the presence of some of his friends, had detected Mrs. Mary Marshall doing "spirit-writing" under the table, with a pencil held between her toes, and that he then seized hold of her naked foot. His letters were very rough in their style, and contained insulting remarks about the personal appearance of Mrs. Marshall's mother-in-law. Mrs. Marshall wrote that his tale was wholly untrue, and narrated instances of his misconduct. Mr. Addison then called two of his friends to support his assertions, which they did not do, but they went half-way, and said they saw Mrs. Marshall writing with her foot. One of these witnesses was a comic actor, who spent most of his time at the *séance* by rolling about on the floor, pretending to be in a fit, and frightening the Mrs. Marshall's considerably. The other witness spent some of his time in drawing a caricature of the elder Mrs. Marshall. In opposition to the testimony of these highly respectable gentlemen, attention may be called to the evidence given before the Dialectical Society, and printed in another column, wherein Mr. E. L. Blanchard, the author, testifies that his body has been uplifted and held in the air by the spirits at Mrs. Marshall's *séances*. Mr. Hain Friswell, author, testifies that table manifestations have taken place in Mrs. Marshall's presence in his own house, and were obtained after she had been searched, as well as among his own relatives after she had left the premises. The evidence given by Signor Damiani should also be read. Mr. Epes Sargent, in his book, *The Planchette*, narrates that Baron Reichenbach attended a circle in London in 1861, at the house of Mr. Cowper, son-in-law of Lord Palmerston; the media present were the two Mrs. Marshall's. Violent physical manifestations were observed, which the Baron was convinced were not caused by imposture. The correspondence in *The Standard* ended with a letter from a philosophical instrument maker, named Faulkner, who wrote that he was a manufacturer of goods for spirit-rapping people, he having fitted up their houses with wires and concealed electro-magnets, to make raps. Mr. Faulkner has since been asked for references to those whose houses he has so fitted up, and the only reference he gives is to Mr. Addison. Genuine spiritual phenomena go on in any house, which the medium has never entered till the time of the *séance*, and Mrs. Mary Marshall has for years been in the habit of accepting such out-door engagements. Charges of the kind mentioned in this paragraph, more or less beset every paid medium, and are among the disagreeable things they have to endure, even when the manifestations are genuine.

WHERE THE LIARS GO TO.—An anecdote is told by a correspondent of the *New York World*, the editors of which, in printing it, seem charmingly unconscious of its personality. A clergyman, catechising a little boy, was trying to impress on his tender mind some useful lessons from the Bible. "Where, my child, do the liars go to?" "To New York, sir, to write for the newspapers." We think some of them have found their way to London.—*Spiritual Magazine*.

THE public Spiritual circles once held at 2, Great Coram street, under the mediumship of Mr. F. Herne, have been given up.

MR. D. D. HOME has been giving public readings during the past few months in Bristol and other large towns in the West of England. He is a good speaker.

CHARGES FOR ADVERTISEMENTS.

1. Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.
2. General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.

Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.

3. General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.
4. Situations Wanted, or Apartments to Let, One Shilling per first four lines, or portion of four lines; Threepence for every line in addition.

Ten words are allowed to the line, and six figures or initial letters count as one word.

When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.

The power is reserved of refusing to insert any advertisement.

Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C., or to Mr. J. BURNS, 15, Southampton-row, High Holborn, London, W.C.

To Correspondents.

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

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

THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles, can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have crochets which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted.

Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

To Non-Spiritualists.

A large amount of information is printed on the last two pages of this journal, clearly demonstrating that the facts of Spiritualism, highly improbable as they appear to be, are real, and deserve serious investigation by all thoughtful people. In other columns of every number of THE SPIRITUALIST will also be found plenty of additional evidence to the same effect.

To Subscribers.

The first twelve numbers of THE SPIRITUALIST will be forwarded regularly by penny post to subscribers, who remit four shillings in payment, to Mr. E. W. ALLEN, Publisher, Ave Maria-lane, St. Paul's-churchyard, E.C.

The Spiritualist.

FRIDAY, NOVEMBER 19, 1869.

OPENING ADDRESS.

SPIRITUALISM in England has long been represented by three periodicals, all published monthly, namely, *The Spiritual Magazine*, *Human Nature*, and *Daybreak*. *The Spiritual Magazine* was first published in January, 1860, *Human Nature* in April, 1867, and *Daybreak* in June, 1868. THE SPIRITUALIST, issued for the first time this day, is not started for the purpose of competing with these three journals just mentioned, but is intended to occupy new ground, and to meet a want as yet unsupplied. At the Gower-street Conferences last winter, several of the speakers mentioned the want of reports and records of public meetings connected with Spiritualism, and one chief object of this new journal is to chronicle the proceedings of such assemblies. Another feature of THE SPIRITUALIST will be, its scientific character. A third feature, of considerable value to subscribers, is seen on pages seven and eight of this number, in the shape of a large quantity of well-authenticated evidence that Spiritualism deserves most serious investigation by all thoughtful people. This evidence, written for the benefit of non-Spiritualists, will be republished

regularly, so that every number of THE SPIRITUALIST will be an efficient instrument in the hands of friends of the movement to draw the attention of the outside public to Spiritualism. At first this journal will be published fortnightly, to "feel the ground," before its transformation into a weekly paper—a step which, together with other improvements, is likely to be taken before long, should all go well. Much care will be taken to make THE SPIRITUALIST useful to the pioneers of the greatest movement of modern times, so it is hoped that it will meet with a friendly reception from all engaged in the noble work of strengthening the chain of communication between this world and the spirit-land, and of clearing away the mystery which ignorance throws over the life beyond the grave. Nay, some of those who are as yet unacquainted with the facts of Spiritualism are expected to take a little kindly interest in this journal, for their claims to attention have not been forgotten.

THE SCIENTIFIC INVESTIGATION OF SPIRITUAL PHENOMENA.

NOT much observation of the phenomena of Spiritualism is necessary to learn that the manifestations are governed by physical and mental laws, though very few of these laws are at present known. Systematic, scientific research applied to Spiritualism would therefore, in the course of a few years, be sure to give very valuable results, by clearing away much of the mystery overhanging the border land between this world and the next, and by strengthening the conditions which now enable spirits to communicate. At the present time, while most of the English people are innocently swallowing the highly reliable information about Spiritualism given them by the daily papers, and while the orthodox scientific world is standing aloof, afraid to search after truth because of the apparent danger of being caught in the investigation of nonsense, there may still be a sufficient number of persons in the ranks of Spiritualism competent to begin the work of reducing its facts to a science. In general society the proportion of people experienced in experimental natural philosophy and mental science is very small, partly because these subjects are generally neglected in schools and universities, and partly because everybody has not a liking for such pursuits. Probably the necessary materials may now be found within the ranks of Spiritualism to found a scientific society, but if not, the work need not be altogether neglected.

Supposing a scientific society were formed, its first work must be to collect a large mass of authenticated facts, and then try to extricate some few general principles from the tangled mass. Anonymous articles in periodicals cannot be accepted as good evidence, neither can facts long stored up in the memory of witnesses be accepted as free from error. But this necessary work of collecting authenticated facts might as well be begun at once, with or without the formation of a scientific society. Perhaps the best way to begin would be to arrange with different circles, to write down all the manifestations observed, and all the information obtained as to how they are produced, such documents to be drawn up directly the sittings are over, signed with the names and addresses of witnesses, and posted to a central quarter where the records should be preserved and tabulated. The documents should be short, and contain nothing but scientific facts, for a scientific body would have nothing to do with the good or evil of Spiritualism, or with the religious aspect of the question; its only business would be to find out what natural laws give the observed results.

If a system of this kind were now at work, evidently great additional power in the way of investigation would be gained. For instance, if a notification were sent to all the different circles, asking them at the next sitting to "learn as much as possible about how the moving of wooden articles is effected," when the reports afterwards came in from each circle, there would of course be a great mass of contradictions, arising from imperfections of spirits both in and out of the body, but soon a few glimpses of daylight would begin to shine through the mist. The comparison of the information thus obtained by a few dozen well educated and intelligent circles, independently of each other, would be highly interesting to all engaged in the work, and the plan is good because it would cost nothing but

paper and postage, in addition to the printing of a few circulars. Abbreviated reports of the results might be published at once, not necessarily with the names of all the witnesses, if some of them are liable to persecution from connection with Spiritualism, and the authenticated documents could be stored away, so as to form a most valuable little mine of information for the "Institution of Scientific Spiritualists," of the future.

WHICH IS THE BEST EVIDENCE?

Two statements of facts observed are quoted below, one of the statements being made by Dr. John Tyndall, F.R.S., M.R.I., and the other by Mr. S. C. Hall, F.S.A., Editor of the *Art Journal*. The first of the two statements was published in No. 105 of *The Proceedings of the Royal Society*, in a paper wherein Professor Tyndall describes the formation of incipient clouds produced in certain vapours by the action of light. He used a glass tube 2'8 feet long and 2'5 inches internal diameter, closed with flat discs of glass at the ends. By means of a stopcock and air-pump the air was removed from the tube, after which a few bubbles of air were re-admitted after passing through certain volatile liquids, from which the air took up traces of vapour. A bright parallel or conical beam of light from the electric lamp, was then passed along the axis of the tube, and the chemical rays in the light at once began to decompose the transparent vapour, and to form very curious clouds. The following quotation shows what he says he saw, when experimenting thus with vapour of hydriodic acid:—

HOW PROFESSOR TYNDALL SAW A FISH!

I have seen nothing so astonishing as the effect obtained, on the 28th of October, with hydriodic acid. The cloud extended for about eighteen inches along the tube, and gradually shifted its position from the end nearest the lamp to the most distant end. The portion quitted by the cloud proper was filled by an amorphous haze, the decomposition which was progressing lower down, being here apparently complete. A spectral cone turned its apex towards the distant end of the tube, and from its circular base filmy drapery seemed to fall. Placed on the base of the cone was an exquisite vase, from the interior of which sprung another vase of similar shape; over the edges of these vases fell the faintest clouds, resembling spectral sheets of liquid. From the centre of the upper vase a straight cord of cloud passed for some distance along the experimental tube, and at each side of this cord two involved and highly iridescent vortices were generated. The frontal portion of the cloud, which the cord penetrated, assumed in succession the forms of roses, tulips, and sunflowers. It also passed through the appearance of a series of beautifully shaped bottles, placed one within the other. Once it presented the shape of a fish, with eyes, gills, and feelers.

The witnesses who saw Dr. Tyndall's tube experiments performed, were his two assistants, and Mr. Ladd, the philosophical instrument maker. Now for Mr. S. C. Hall's narrative, which was written in a letter from him to Judge Edmonds of New York, and is here quoted from the *British Journal of Photography*:—

HOW MR. S. C. HALL SAW A SPIRIT!

I have a fact to relate, *apropos* of the trial of Mumler—particulars of which have reached me. It is this:—A few days ago, sitting with Daniel Home and seven other friends, my venerable and truly Christian sister, who passed from earth about eight months ago, was enabled to be visible to me and those who were with me. She was not only not a spiritualist, but strongly and sternly objected to the principle, as anti-Christian or demoniacal. She had never been present at any manifestation, never would be. But not long before her departure, I said to her, "I am sure God will permit you to visit me after you leave earth. You will be permitted to do so for my comfort, and as a helper on my way to Christ. I wish you to promise that you will do so, if God gives you power." She did not absolutely make me the promise; but she did say, "My dear brother, if it be for your good, and God's permits it—and He may do so—I will be with you when He has called me from earth." When she appeared to us in my drawing-room, her face was so healthy—so full of the red and white that exhibit health—that at the moment I did not recognise her; for she had been two years confined to bed, "died" of cancer, was a great sufferer, and was naturally reduced to a skeleton—so to speak. Suddenly I said, with an exclamation, "It is my sister!" Three blows were struck on the table. The eyes were closed—she had been blind during the last ten years of her earth-life—possibly but for that I should not have recognised her; there was so marvellous a contrast between the face, as I saw it on her "death" bed, and the face as I saw it then; so healthful, so beautiful, so happy, smiling; but the likeness was exact, for I recognised every feature after my exclamation; the hair exactly as she wore it, or plaited back, and the cap exactly as she wore it also, which the Master of Lindsay, the Hon. Mr. Lindsay, called a "mutch," i. e., the cap of the old Scottish model. She remained before us thus palpably for about two minutes—certainly more than one—long enough for any photographer to have made a photograph of her; and I am very sure there would have been no difficulty whatsoever in taking such a photograph if the apparatus had been ready; that it would have been at once recognised by any person who knew her during her "life" here, and that it would have been as distinct and palpable as any photograph of any (so-called) living persons. I have no doubt that each of the eight persons present would make exactly the statement I have made.

Dr. Tyndall says he saw a fish form in the air, and his statement is corroborated by three witnesses. Mr. S. C. Hall says he saw a spirit form in the air, and his statement is corroborated by eight witnesses. Which is the best evidence?

BELIEF.—Belief is not a voluntary or a meritorious act, and is no more under the control of the individual than the colour of the eyes or the length of the nose. For instance, no reader of these lines can, by the hardest efforts of his own, possibly believe that the moon is a cucumber, yet it would be possible to do so if belief were under control, which it is not.

Poetry.

THE POETRY OF SCIENCE.

These verses, by the Editor of THE SPIRITUALIST, have been previously published in several journals.

O say not Science lacketh charms
To woo the poet's pen,
To swell the pages of romance,
Or thrill the souls of men:
Her's is a realm of fairy-land,
A scene of endless change,
Where eye and ear are all confused
With wonders passing strange.

She binds the eternal elements,*
She yokes them to the plough,
And iron steeds with hearts of fire
Speed at her bidding now;
Deep in the Ocean's solitude
She her bright name engraves,
Unscathed she treads its golden sands
And cleaves its surging waves.

She joins the nations of the earth
With mystic net-work bands,
Binding in common brotherhood
The dwellers in all lands,
Whilst through those wondrous arteries
The lightning pulses thrill,
Bearing glad news of "Peace on Earth,"
To all mankind, "Goodwill."

She bends their orbits, and the stars
Speed on their track of light,
Sparkling afar in heaven's dark hall
Like glories in the night;
The planets feel her lion grasp
As their bright paths they run,
And with relentless laws she guides
The Chariot of the Sun.

The trees relate their fairy-tales,
The plants unfold their store
Of wisdom and design, and tell
Truths never dreamt before.
The lightning plays around her feet
And does her bidding well,
The very stones break forth in song,
List' to the tales they tell:—

They tell how chaos ruled—how earth
Lay wrapped in deathlike sleep,
How silence reigned in majesty,
And darkness veiled the deep.
They tell how life uprose on earth,
How forests clothed the land,
And stop by step reveal the work
Of HIS Almighty hand.

Calmly in silence and in gloom,
In caverns of the earth,
They teach vain man the nothingness
Of his ephemeral birth.
Show him dread scenes of former life
Long to destruction hurled,
And on earth's pillars bid him read
The history of a world.

Behold another votary still—
The light her aid has given,
Light, whose bright beams of purity
Rushed angel-winged from heaven.
Then fair Aurora lit the north,
And shook her streaming bars,
Then earth awoke, awoke to life—
Then sang the morning stars.

Yet learn, Enchantress, thy domain
A limit still must know,
Thus far, O Science, is thine own—
Further thou canst not go.
In the councils of eternity
His wondrous ways were planned;
Ways that clude thy piercing eye,
Defy thine iron hand.

Ages of dim futurity
Shall own thy powerful sway,
Till man with all his noble works
Shall pass from earth for aye.
For ever teach him Nature's laws,
Unfold his Maker's will,
Guide him in paths of light and truth,
And lead him upwards still.

Correspondence.

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

THE SEPARATION BETWEEN SPIRIT SOCIETIES.

SIR,—As I chance to be aware that in the first number of the new journal you intend to advocate an organised system of questioning the spirits at different circles, at the same time and upon the same subject, in order to compare the answers thus independently obtained, I have a suggestion to make.

Very often, in fact in the majority of cases, many of the spirits surrounding a circle cannot see each other, any more than we can ordinarily see them. Very high spirits are usually, if not always, quite invisible to very low spirits, though I do not know whether the reverse is also the case. Therefore, when questioning spirits, no two circles may be questioning beings in the same conditions of existence, and the answers given at the two circles, as to the mode of life of the spirits, will be as different as answers from a German and a Hottentot when questioned separately about their daily life.

What I suggest is, that at the very outset some knowledge should be gained as to the amount and the causes of the separations. If well-educated people, who can ask questions without putting their own theories into the mouths of the spirits, would only get all the information they can on these points at circles, and briefly send you the results, I am sure that the publication of the answers would be very interesting, and of use in further research.

A TRUTH-SEEKER.

THOUGHT-READING AND PHYSICAL MANIFESTATIONS.

SIR,—I called on the afternoon of Sunday, October 31st, on the elder Mrs. Marshall, medium, 13, Bristol-gardens, W. After chatting for some little time, she suggested that we should have a *séance*, so we placed our hands on the table, only she and I being present. There were some taps, as if in response to questions, and she enquired if I were asking anything; but as I had nothing to ask, we took our hands off. I had, however, wondered (mentally) whether a brother-in-law of mine was present, whose movement of the table is peculiar to himself. Presently, rappings were heard, one just under my arm, so Mrs. Marshall considered those a sign that

* "Bridges unsupported by arches can be made to span the foaming current; man shall descend to the bottom of the Ocean safely, breathing and treading with firm steps on the golden sands, never brightened by the light of day. Call but the secret powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel, which divides the waves with greater rapidity than if she had been filled with a crew of mariners toiling at the oars. And the loaded chariot, no longer encumbered with panting steeds, darts on its course with relentless force and activity. Let the simple elements do their duty; bind the eternal elements, and yoke them to the same plough."—*Friar Bacon's Prophecy.*

some spirit wished to communicate, and we replaced our hands on the table, when my brother-in-law immediately manifested himself in his usual manner; but he had no message to give, appearing only to have come in response to my thought. I then asked if my brother and nephew were there, both of whom have lately passed into the spirit-world. I received an affirmative answer; and then I told the latter that I wished him to give me a sign, adding that he would know of what character I wished it to be.

The table moved gently backwards and forwards a few times with a kind of undulating motion; it then bent quite down into Mrs. Marshall's lap, and after remaining thus for a few seconds, rose to its place, and then bent for the second time into her lap; when suddenly it turned aside, and slipped off, down to the ground. The poor old lady was quite startled, and could not think what it meant, but to me it was quite clear:—first, the gentle waves of the sea, then the two days that the unfortunate *Carnatic* was on the rock, and finally, the sudden slip, when the vessel sank, and my dear nephew, Mr. Warren, was drowned! I had wanted something expressive of the wreck, but had not formed any idea in my own mind as to how it was to be exemplified.

GEORGIANA HOUGHTON.

20, Delamere-crescent, W.

TRANCE MEDIUMSHIP.

SIR,—I hail with pleasure the contemplated appearance of a fortnightly paper devoted to the science and facts of Spiritualism. Although we have two able monthly exponents, *Human Nature* and the *Spiritual Magazine*, yet we need a sound weekly or bi-monthly organ; therefore I bid the *Spiritualist* God speed. The other evening, while sitting with my wife and a friend, I was entranced by an influence purporting to be the spirit of a fire-worshipper. The language was a strange one, of which my friend can only remember one word, viz., "Sin Syn." Can you, or any of your readers, tell me the meaning of this phrase, as it would be a good test?

I send you a tracing of some characters written by me while in a trance state on Sunday last. JOHN DE MORGAN.

Cork, Nov. 17.

[It is an established fact in Spiritualism that trance media are sometimes made to converse accurately in languages which they do not understand in their normal state. There is a kind intention in complimentary remarks, still their omission in letters intended to be printed would be preferred, in order that the small space at present at disposal may be economised for strictly useful purposes.—Ed.]

FRIENDS OF SPIRITUALISM.—At a time when Spiritualism was far more unknown and unpopular in England than at present, Mr. C. F. Varley, the electrician, came publicly forward, and on oath, before the Court of Chancery, bore testimony that the facts of Spiritualism were true. That affidavit will be found on page seven of this journal. By thus risking a high scientific reputation, at a time when many others who were asked to bear testimony to what they knew to be true were afraid to do the same, Mr. Varley earned a very deep amount of respect from all Spiritualists. Accordingly, the following testimonial, which probably has never been published before, will be read with all the more interest:—

ROYAL HUMANE SOCIETY.—Instituted 1774. For the recovery of persons apparently drowned or dead. Patroness, Her Majesty the Queen; Vice-Patron, His Royal Highness the Duke of Cambridge, K.G.; President, His Grace the Duke of Norfolk, E.M., K.G.—At a committee holden at the society's office, 3, Trafalgar-square, on Wednesday, the 16th day of January, 1850, Benjamin Hawes, Esq., in the chair, it was resolved unanimously "That the grateful and sincere thanks of this committee are hereby most cordially presented to Mr. Cromwell Fleetwood Varley, for his courage and humanity in going upon unsound ice to the relief of Mr. Joseph Gay, who had become exhausted while rescuing a boy immersed in a deep pond at Hampstead, on the 6th January, 1850, and by whose timely aid, assisted by others, two lives were saved.—(Signed) Norfolk, E.M., president; Benjamin Hawes, chairman; J. Chadler, secretary."

Mr. Varley has also saved other persons than the above from death by drowning. The following passage from the *Ducks*. *Herald* narrates some of Mrs. Varley's abilities as an amateur operatic actress. It is taken from an account recently published therein, describing an amateur performance of "Lucrezia Borgia" at Winslow:—"Lucrezia (Mrs. Varley) then entered, wearing a mask, and sang the difficult and touching song addressed to her son in a style worthy of an artiste, the florid passages being well executed, and taken with a precision which showed that she was quite equal to the part. We have seldom seen a Lucrezia who so thoroughly looked 'the Duchess' as this lady, her dress and whole appearance being quite magnificent. She pleads for the life of Gennaro, at first mildly, but, receiving denials from the duke, her anger is gradually raised into fury, and she bursts forth in a splendid air, full of vengeance. It was the first time either Mrs. Varley or Mrs. Frend had ever undertaken anything of the kind."

SOLOMON, KING OF ISRAEL.—Nobody knows better than Mrs. Emma Hardinge, the eminent medium, how to narrate a good story with effect. In one of her anecdotes she tells how she was dining with friends, in some American town, we forget where, and a messenger arrived in breathless haste, inviting her immediate attendance at a new circle then sitting in a neighbouring street. "Please come at once," said the excited messenger, "Solomon wants to speak to you." "Solomon!" said Mrs. Hardinge, "Solomon who?" "Solomon, King of Israel," was the reply. "I suppose you obtained that name through the physical manifestations?" said Mrs. Hardinge. "Yes," replied the bearer, who did not know the full force of the remark. Mrs. Hardinge continued—"Then, tell Solomon, King of Israel, I am engaged at dinner with friends, and can't come." The messenger seemed to be very much startled by the answer, which, however, he delivered to the circle, but soon returned, saying, "That she really must come, Solomon wanted to speak to her very badly indeed." She accordingly went, and being a good seeing medium, at once knew more of the facts of the case than did the members of the circle. The table, which before her entrance had been bouncing up and down, and making a great clatter, then edged about very shyly and quietly. The members of the circle expressed their surprise at the falling off in the vigour of the manifestations. Mrs. Hardinge said, "Go on, Solomon. Don't be afraid of me. Let me see what you can do." Accordingly, up and down went the table with a violence, which placed its legs in danger of breaking. "Solomon," said Mrs. Hardinge, "How long ago is it since I saw you buying up old hats about the streets of this city?" "Three months," was the reply. "Solomon, now, tell me, what do you mean by coming here to deceive these good people in this manner?" "Well," said Solomon, who was not a bad sort of fellow at bottom, "They wouldn't have nothin' else, and so I give 'em!" A warning, this, to Spiritualists who have a weak reverence for great names; the supply is sure to meet the demand.

DR. THOMAS YOUNG ON SPIRITS.

DR. THOMAS YOUNG, the colleague of Sir Humphrey Davy, and one of the predecessors of Faraday and Tyndall, as Professor of Natural Philosophy at the Royal Institution, has placed on record some speculations of his own respecting Spiritual beings, considered from a physical science point of view. Dr. Young was the first in this country to work out and advocate the wave theory of light, but he was crushed for the time being by the great weight of authority brought to bear against him by Sir Isaac Newton and Lord Brougham, who held that light was not wave motion, but consisted of particles shot out with infinite velocity from the luminous source. It is now known that Dr. Thomas Young was in the right, and Professor Tyndall, F.R.S., has scarcely delivered a single lecture on light within the last two years, in which he has not called attention to the eminence of Young as a philosopher, and pointed out how his labours were long overlooked because of the eminence of those who held opposing opinions.

Strange to say, Young held more accurate views in his day as to the nature of spiritual beings than Faraday and Tyndall ever attained, notwithstanding the rich rain of evidence falling on every side of the latter philosophers—evidence which they refused to examine. Here is a long-forgotten paragraph written by Dr. Thomas Young, and the words thereof will live in history:—

"We see forms of matter differing in subtilty and mobility under the names of solids, liquids, and gases; above these are the semi-material existences which produce the phenomena of electricity and magnetism, and either caloric or universal ether; higher still perhaps are the causes of gravitation, and the immediate agents in attractions of all kinds, which exhibit some phenomena apparently still more remote from all that is compatible with material bodies; and of these different orders of beings the more refined and immaterial seem to freely pervade the grosser. It seems, therefore, natural to believe that the analogy may be continued still further, until it rises into existence absolutely immaterial and spiritual. We know not but that thousands of spiritual worlds may exist unseen for ever by human eyes; nor have we any reason to suppose that even the presence of matter in a given spot necessarily excludes those existences from it. Those who maintain that nature always teems with life wherever living beings can be placed, may therefore speculate with freedom on the possibility of independent worlds; some existing in different parts of space, others pervading each other, unseen and unknown, in the same space, and others again to which space may not be a necessary mode of existence."

THE SPIRITUAL LIBRARY.—The only lending library in London for books on Spiritualism and kindred subjects is that belonging to Mr. James Burns, bookseller and stationer, 13, Southampton-row, Holborn, W.C. Mr. Burns has fitted up rooms on the premises wherein friendly meetings for the furtherance of the Spiritual cause often take place. In the course of September last a meeting was held in these rooms, under the presidency of Mr. Coleman, to welcome an eminent American medium, Mr. J. M. Peebles, consul at Trebizonde to the Government of the United States, and one of the editors of *The Banner of Light*, the chief newspaper of the American Spiritualists. At that meeting Mr. Burns narrated how he first began the formation of the Spiritual Library by the importation of a small box of books from New York, and how the undertaking grew gradually until his little establishment in Wellington-road, Camberwell, became very well known to those who required scarce books on progressive subjects connected with man. The growth of modern Spiritualism at last rendered it advisable for him to take his present more extensive and central premises. Spiritualism is known to have no more unselfish and hard-working advocate anywhere than Mr. Burns, in evidence of which it may be stated that, although he is the owner of one Spiritual periodical, *Human Nature*, he placed every facility in the way of the issue of this new journal, *The Spiritualist*, because he thought it would help the movement. There are so many points wherein the two periodicals entirely differ from each other that it is hoped that injurious competition has been avoided. The work that Mr. Burns has performed for many years past, makes it a duty on the part of Spiritualists to strengthen his hands in every possible way in his new establishment.

APPARITIONS.—You can scarcely select hap-hazard a dozen families, without finding one or two members of them who have received at the moment of the death of some near relative, a communication announcing the fact at a distance. These communications are often made by the dying person appearing to some member of the family at the moment of passing away. The death moment seems the most easy one in which to make such communications. Notwithstanding the enormous number of such cases, some of them supported with such striking collateral proof as to remove all doubt, the possessors of such information are afraid to narrate these interesting facts except under the seal of confidence, because the world at large ridicules that which it does not understand.—*Varley.*

ANSWERS TO CORRESPONDENTS.

B. EDINBURGH.—Evidence is best obtained by industry in visiting different circles, selecting at first those where powerful physical manifestations are common, since these cannot be the result of imagination or credulity. Much depends upon the medium; in London good physical media are rare, and the rush to obtain sittings with them is now very great. This is caused partly by the fact that it usually takes several years to develop the most striking manifestations through a medium, and partly because very many who see symptoms of mediumship appearing in themselves, get frightened, and will not allow the spirits to use them for manifestations. Good physical media are much wanted in Glasgow; and perhaps you find it the same in Edinburgh. We thank you for your good wishes.

FACTS FOR NON-SPIRITUALISTS.

As this Journal will necessarily often come under the observation of those who are not Spiritualists, it has been thought judicious to reprint regularly on this and the next page, the following condensed evidence that spiritualism deserves serious investigation. The phenomena witnessed in spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

"About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them. Accordingly, about eight years ago, I called on Mr. Home, defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully.

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

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

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

"C. F. VARLEY."

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

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., 3, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 3, 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; Robert Chambers, Esq., St. Andrew's, Edinburgh; G. D. Jencken, Esq., Kilmore-house, Norwood; J. H. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

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

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

The following is an extract from another affidavit, made in the suit of Lyon v. Home:—

"I, James Manby Gully, of The Priory, Great Malvern, in the County of Worcester, doctor of medicine, make oath and say as follows:—

"I have known the above-named defendant, Daniel Douglass Home, for seven years and upwards, last past, and have during that period been in the habit of attending him professionally, and also of receiving him in my house as a personal friend, and I have never had the smallest reason to doubt his character as a man of honour and proper moral feeling.

"I have during the past seven years witnessed both in my own house, and elsewhere, in the presence of the

said Mr. Home many curious occurrences, which I am unable to explain, in the way of singular phenomena, such as displacement of objects without physical contact, &c., and from my personal and careful investigations (which Mr. Home himself ever urges) I am positive that it is not in consequence of any trick or device that such phenomena occur. I have even been witness to singular phenomena when the said Mr. Home was not in the same room, and also when he has been asleep. I have never known the said Mr. Home receive money for what is termed 'a sance,' but I have known him repeatedly refuse offers of as much as twenty guineas for a single sance.

"J. M. GULLY, M.D."

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Har's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*. The *Spiritual Magazine* for October, 1869, gives the following names of friends of Spiritualism who have now and then contributed to its pages:—

"Viscount Adare; John Ashburner, M.D., Translator of Reichenbach, author of *Philosophy of Animal Magnetism and Spiritualism*; T. B. Barkas, author of *Outlines of Ten Years' Investigation into the Phenomena of Modern Spiritualism*; George Barth; Richard Beamish, F.R.S., author of *The Life of Brunel*; Rev. S. E. Bengough, M.A.; Edward L. Blanchard; Edward Brotherton; Captain Richard F. Burton (the African traveller); William Carpenter, author of *Political Letters, The English Bible*; Captain Edward Henry Chawner; Henry T. Child, M.D. (Philadelphia, U.S.A.); Benjamin Coleman, author of *Spiritualism in America*; Robert Collyer, M.D., F.C.S.; Christopher Cook; Robert Cooper, author of *Physical Experiences*; Mrs. De Morgan, author of *From Matter to Spirit*; Jacob Dixon, L.R.C.P., author of *Clairevoyance, Hygiene, and Medical*; Hugh Doherty, M.D., author of *Organic Philosophy*; Captain Drayson, R.A.; Judge Edmonds (New York); Captain H. A. Fawcett, R.N.; John M. Gully, M.D.; Professor W. D. Gunning (Boston, U.S.A.); Samuel Carter Hall, F.S.A.; Emma Hardinge; George Harris, M.A., F.S.A., President of the Manchester Anthropological Society; W. E. Hickson, late editor of the *Westminster Foreign Quarterly Review*; Rev. A. W. Hobson, M.A.; Baron C. Dürckinck Holmfeld; Daniel Douglass Home; Rev. J. Page Hopps, editor of *The Truthseeker*; Mary Howitt; William Howitt; Henry D. Jencken, M.B.L., F.G.S.; John Jones, author of *Man: Physical, Apperational, and Spiritual*; Rev. William Ker, M.A.; Seymour Kirkup (Florence); Andrew Leighton; Robert Leighton; Kenneth R. P. Mackenzie, F.S.A.; Rev. William Mountford (Boston, U.S.A.); A. E. Newton (Boston, U.S.A.) author of *The Ministry of Angels Realised*; Mary S. Gove Nichols; J. H. Powell; Baron Reichenbach, author of *Researches on the Dynamics of Magnetism*; Elfin Rich, author of several articles in the *Encyclopædia Metropolitana*; J. Lockhart Robertson, M.R.C.P.; Mary C. Hume Rothery; Rev. W. Hume Rothery, M.A.; Epes Sargent, author of *The Planchette*; Thomas Shorter; Rev. W. R. Tomlinson, M.A.; Cromwell F. Varley, F.R.G.S.; C. Staunland Wake, author of *Chapters on Man*; Alfred R. Wallace; A. M. H. Watts; William White, author of *Emmanuel Swedenborg: His Life and Writings*; W. M. Wilkinson, author of *Spirit Drawings*; James J. Garth Wilkinson, M.D., author of *The Human Body, and its Connection with Man*; Rev. F. R. Young."

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

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1868.

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

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. 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.

All these facts, together with those which follow, prove that Spiritualism deserves serious investigation. Not a few learned men have privately been examining the phenomena in order to "explode the imposture," but these extinguishers soon catch fire themselves. In short, in the minds of most of the English public, Spiritualism has to pass through the following five stages:—

1. The manifestations do not take place.
2. Spiritualism is a gross imposture.
3. It is a delusion.
4. It is the work of the Devil.
5. It is a great blessing, and we always said so.

Experience shows that the feebler the intellect, and the lower the standard of energy and education, the sooner does the investigator break down at one of the first four out of the above five steps in the ladder of progress.

MR. HOME'S AFFIDAVIT.

In the Chancery suit of Lyon v. Home, for the recovery of certain monies given by Mrs. Lyon to Mr. Home against the advice of her lawyer and her friends, Mr. Home made an affidavit, from which the following is an extract:—

"I, Daniel Douglass Home, of 22, Sloane-street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:—

"I was born in Scotland on the 20th of March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever: they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. These phenomena occur in my presence have been witnessed by a number of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their Majesties the Emperor and the Empress of the French, their Majesties the Emperor, Empress and late Empress Dowager of Russia, their Imperial Highnesses the Grand Duke and Duchess Constantine of Russia and the members of their august family, their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Wurtemberg, the Queen of Holland, and the members of the Royal Family of Holland; and many of these august personages have honoured and I believe still honour me with their esteem and goodwill. I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I have resided in America, England, France, Italy, Germany, and Russia, and in every country I have been received as a guest and friend by persons in the highest position in society, who were quite competent to discover and expose, as they ought to have done, anything like contrivance on my part to produce these phenomena. I do not seek, and never have sought, the acquaintance of any of these exalted personages. They have sought me, and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken it, although it has been repeatedly offered me for or in respect of these phenomena, or the communications which appear to be made by them. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention. Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

"I have been subjected to much persecution throughout my life, because of my conscientious belief as to the meaning and great purpose of spiritual phenomena taken as a whole. That belief I have not, like the plaintiff, foreworn. I have always courted the strictest investigation, although I have not condescended to notice all the attacks and anonymous slanders that have been circulated respecting me. The book shown to me at the time of swearing this affidavit, marked H S, contains a correct list of upwards of 1,300 letters, with the writers' names, which I still retain (after having destroyed about 10,000), written to me by persons of every rank and class, including persons of the highest social, political, literary, and scientific position, who have investigated these phenomena, and corresponded with me about them. After the fullest opportunities of examination, they have formed different opinions as to their origin and meaning; but I believe that all are thoroughly satisfied of my entire honesty in the matter; and lately, while the plaintiff's base and unfounded charges of fraud and imposture have been hanging over me, and during the months of January and February, 1868, these phenomena have been thoroughly tested by another scientific man, named Mr. Hawkins Simpson, the inventor of electrical apparatus, including one for printing at a distance by the telegraph—a drawing and description of which were, as I am informed and believe, given in the *Engineer* newspaper of the 15th November, 1867."

Omitting the remainder of Mr. Home's affidavit, the following evidence given by him before the Dialectical Society, is of interest:—

"He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it!' She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also seen and handled spirit hands, which afterwards seemed to melt away into thin air."

The Emperor Napoleon has been at a great many of Mr. Home's sances, and Mr. Home was asked by members of the Dialectical Society to state other things which had been observed on those occasions. Mr. Home said that he did not feel at liberty to state any more than the Emperor was in the habit of telling himself.

WHAT IS THE USE OF SPIRITUALISM?

Strange to say there are people who can ask what is the use of communication with friends and relatives, who have passed the great barrier of the grave. One use of Spiritualism is, that all Spiritualists who lead moderately good lives, are found to gradually lose the fear of death. Spirits through the agency of suitable media have much power in the healing of diseases, and the removal of deformities, though such power is far from absolute. The following is a narrative, published in *Daybreak*, of some of the powers exercised through Mr. Newton, the best healing medium in the United States; he is expected to visit England in the course of the year 1870. The following example from a very boundless field of choice, is enough for the present on the subject of the uses of Spiritualism:—

"Friday, May 22, of the present year (1863) will for ever remain one of the most memorable days of my life. It was on that day, when the sun was shining brightly and bathing the world with its light and heat, that I arrived at Newport, Rhode Island, and first came under the healing powers of Dr. J. A. Newton. I had heard of him through *The Spiritual Magazine*, Mr. William Howitt, and Mr. Coleman, and was assured that if I placed myself in his hands I should be speedily and radically cured of the neuralgic affection in my head, for which I had been suffering for eleven years. It was not until I had become a little more familiar with some of the facts and phenomena of modern Spiritualism that I felt a quiet faith in the power of Dr. Newton to remove my disease. Having once attained to that state of mind, and becoming satisfied that it was my duty to cross the Atlantic in search of health, I made arrangements for doing so, and left Liverpool for New York on Saturday, May 9, arriving at the latter place on Tuesday evening, the 19th. * * * * The moment Dr. Newton and I met, I found in his face and simple kindly manner a human image of the outside sunshine, and but few words had been spoken when I was convinced that the errand upon which I had come would be fulfilled. I was about to give him the history in detail of my affliction when he stopped me by saying, 'That after I had been cured he would be very glad to listen to anything I might wish to say, but that the cure itself was the first matter to be attended to.' He then poured a large quantity of very hot water upon my head while I was leaning it over a basin into which the water fell. After my head had been dried with a coarse towel, I was made to sit upon a moveable seat, similar to a music-stool, the doctor standing behind me, and placing my head against his chest with his hands crossed upon my forehead. He then moved my head in various directions until all at once a clicking noise was heard at the top of my spine. The doctor immediately cried out, 'That noise is the sign that you will be cured; the disturbance of the nerve current has been removed.' He then faced me, and lifting both his hands towards heaven, he looked rue hard in the face, saying, 'Look at me. In the name of God our Heavenly Father, and of the Lord Jesus Christ the Great Healer, I bid this disease depart from this dear suffering brother and never more afflict him. It is gone—it is gone—it is gone for ever, my brother: you are cured; rise up on your feet and be cured.' At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour, July 13, I have been entirely free from my pain, and have felt as well, I should think, as it is possible for any human being to feel. Physically speaking, I am a new creature; old things have passed away and all things have become new. Of course it is not for me to say absolutely that the cure will be permanent, but, if I may judge from my present experience, I see no reason why it should not be so. Wonderful as my case is, it is only one of thousands, so far as Dr. Newton is concerned. He has cured almost every form of disease, and removed almost every kind of suffering. In fact, he appears to have done everything but raise the dead. And yet even he does not cure all cases, and this failure enables him to keep alive the consciousness that it is not he who cures, but God who works in and through him. He tells me that he has cured something like a quarter of a million of people. * * * * Most of his cures are done without fee or reward. In my own case he steadily refused to take a single dollar, and I saw him act in like manner towards several others. During my stay I witnessed several instances of his healing power; some of them being so manifest as to defy all attempts at explaining them away. On the very morning that my own cure was effected, I witnessed his cure of a paralytic who for three years had been unable to walk without the aid of crutches, and even then, only in a partial degree. This woman was brought by her parents to Newport, and, in less than five minutes from the time when she came under Dr. Newton's hands, she got up from the couch on which she had been laid, and walked away up the street and back again, a full mile, and afterwards walked and ran and jumped and danced, and so many signs that her cure was a complete one. I also saw him cure a young man who had a withered hand. Indeed, I might have seen day by day, and hour by hour, examples of this healing power had I chosen to have done so. Every now and again, there are trains from Boston and Providence freighted with the lame, the halt, the blind, and the diseased, sometimes to the number of 500 or 600. These come to Newport, and a large majority of them are sent away perfectly cured. In one part of Dr. Newton's house there is a room of considerable size, full of crutches, sticks, speaclasses, eye-steads, bandages, and other memorials of disease and sickness which have been left behind by patients as so many signs and trophies of their cure."

* * * * "FREDERICK ROWLAND YOUNG,

"Minister of the Free Christian Church, Swindon."

There are very many healing mediums in the United States, who can do good only in certain diseases, or whose powers are so feeble that successful results may with more probability of accuracy be put down to the imagination of the patient. A great use of Spiritualism is that it demonstrates the immortality of the soul. But why ask, "Of what use is Spiritualism?" for here the thing is in our midst as much a part of nature as the trees, the clouds, and the flowers, and as it cannot be abolished there is no alternative but to subject it to investigation, or to look on it as ignorance.

HOW TO FORM SPIRIT SOCIETIES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm; let arrangements be made that

nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

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

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

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

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

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, *From Matter to Spirit*, published by Longmans; and this is a good book to read before trying to start a new circle. It usually takes several years for any medium to attain full power, and it is not an uncommon although not an everyday thing, for chairs and other articles to move about in the presence of a good well-developed physical medium without anybody touching the articles at all. This fact effectually disposes of Faraday's "unconscious muscular action" theory. Some have suggested that the phenomena are all mental, since mental conditions influence their production, and that those present all believe they see and hear things which they do not in reality see and hear. The answer is that there is sometimes such a noise with improperly powerful manifestations that the sounds are heard all over the house by persons not in the room; the furniture sometimes gets broken by movements of too violent a character, and the broken portions remain as evidence that the phenomena were not of a mental character. The upholsterers' bills which result also serve to convince that the occurrences are facts. The higher spirits seem to have little power over common matter, and the highest communications are not usually obtained through physical manifestations.

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

By the aid of the mediumship of Mr. D. D. Home, whose sittings nearly always take place either in bright or subdued light, the spirits sometimes make themselves visible, so as to be recognised by those who know them, and to be seen by all present. There are two ways of seeing spirits: in the first case the spirits materialise their own forms till they become visible to everybody; in the second the spiritual powers of the individual are temporarily or permanently brought into play, and he becomes a "seeing medium."

Every human being is surrounded by an atmosphere which to the spirits is luminous and material, and this atmosphere is largely used by the spirits in the production of the physical manifestations. Baron Reichenbach, while he knew nothing of Spiritualism, discovered by experiment the presence of unknown forces emanating from human bodies, and published the results in his *Researches on Animal Magnetism*. All the phenomena of Spiritualism draw temporarily upon the vital powers of those composing the circle, but the medium is the chief source of energy.

A still atmosphere and subdued light in the room are favourable conditions for the physical manifestations.

SPIRITUALISM AND MEN OF SCIENCE.

Lord Brougham and Sir David Brewster many years ago had a *séance* with Mr. Home. Every facility was given them for investigation; they witnessed some remarkable manifestations, and, deeply impressed, parted with Mr. Home on the most friendly terms. Some little time afterwards Brewster, finding that he was much laughed at for his testimony, began gradually to back out of his first position, and to say that possibly trickery was at the root of the manifestations. This led to angry letters in the newspapers. Full particulars are published in Mr. Home's *Incidents of My Life*. Lord Brougham did not support Brewster in his later assertions.

Sir J. Emerson Tennant once invited Faraday to a *séance* at which Mr. Home was to be the medium. Faraday wrote and asked for a programme of the manifestations, and as nobody knows beforehand what will take place at a circle any more than the details of an expected star-shower can be given in advance, it was not possible to comply with his demand. Faraday also required an answer to the following questions, among others, before attending:—

"Would he [Mr. Home] be glad if their [the manifestation's] delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?" [The italics in this sentence are not in the original.]

"Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think that they are not subject to laws? If supernatural, does he suppose them to be miracles, or the work of spirits? If the work of spirits, would an insult to the spirits be considered as an insult to himself?"

Mr. Home took no notice of the above insults, and, it is believed, never wrote Faraday in the first instance, or took any notice of him whatever. He never even saw his letters.

Dr. John Tyndall, F.R.S., in a note dated May 8, 1868, commenting upon Faraday's letter just mentioned, wrote:—

"I hold myself in readiness to witness and investigate, in the spirit of the foregoing letter [of Faraday's], such phenomena as Mr. Home may wish to reveal to me during the month of June."

A few days previously Mr. Home had written in the *Pall Mall Gazette*:—

"It will give me pleasure to meet Professor Tyndall, and any two gentlemen he shall designate. On my side I shall have at least two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and those gentlemen when and where they please, and under such circumstances as they may decide on. I must only crave their patience if nothing should occur at the first, or even the second, *séance*."

From that day to this Dr. Tyndall has not accepted the above invitation. Possibly it would be no use if he did, for Mr. Home is like a sensitive plant, which is one reason why he is so pliant in the hands of spirits, and the presence of anybody he does not like interferes seriously with the very wonderful manifestations which we have seen take place in his presence. Dr. Tyndall's best plan, if he desire to gain knowledge, is to invite some medium, who gets common violent physical manifestations, to meet him at the Royal Institution.

These great errors on the part of Faraday and Tyndall are here put on record with regret, for men of their stamp deserve higher honours at the hands of a nation than any others whatever; their intellectual standing is of the very noblest order, but, from a psychological point of view, their letters show them to be imperfect. Faraday is now in a position to know and repent of his errors. As for Dr. Tyndall, assuming that the dwellers in the spirit land wish to and know how to communicate with men, a glimmering of a great idea may at last get inside his head, namely, that it is just possible that the hosts of heaven may go on with their work without asking his consent. However, we believe him to be very honourable and fearless, and think that when he knows the facts to be true he will go behind the Royal Institution table and say so publicly.

A demand for a programme where no programme can be given, and the writing of supercilious letters in reply to civil invitations, amounts practically to a refusal to observe facts. Dr. Tyndall, and men who act like him, are recommended to bear in mind the following words of Galileo:—

"Oh, my dear Kepler, how I wish that we could have our hearty laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly; to hear the Professor of Philosophy at Pisa, labouring before the Grand Duke with logical arguments, as if with magical incantations to charm the planets out of the sky!"

Several eminent members of the Royal Society and of the Institution of Civil Engineers, have recently been privately investigating Spiritualism, and know it to be true. Till they choose to attach their names publicly to an unpopular truth, it is not our business to do it for them, so names must be withheld.

A little society known as the Dialectical Society, is now investigating Spiritualism. It numbers among its members many shrewd and intelligent men, belonging chiefly to the legal and medical professions. Spiritualists watch its proceedings with a moderate amount of interest; nothing that any man or body of men may say or do can alter the established phenomena and laws of nature.

THE LITERATURE OF SPIRITUALISM.

The literature of Spiritualism now consists of several hundreds of volumes, good, bad, and indifferent, and almost entirely of American origin. Among the best volumes on the subject are Mrs. De Morgan's *From Matter to Spirit* (Longmans); with a preface by Professor De Morgan, President of the Mathematical Society of London; *The Planchette*, by Epes Sargent; *Spiritualism* (2 vols.), by Judge Edmonds and G. T. Dexter, of New York; *A History of Spiritualism*, by Emma Hardinge; and *The Autobiography of Andrew Jackson Davis*. An interesting book, consisting simply of narrations of facts witnessed at remarkable *séances*, is *Incidents of My Life* (Longmans), by D. D. Home. *The Soul of Things*, by Denton, is a curious

book indirectly connected with Spiritualism, and worth reading. Those unacquainted with Spiritualism are recommended to read these books in the order in which they have just been mentioned. The only large lending library of Spiritual books in Great Britain is that belonging to Mr. J. Burns, 15, Southampton-row, High Holborn, London, W.C. The English periodicals on the subject are, *The Spiritual Magazine*, *Human Nature*, *Day-break*, and *The Spiritualist*.

ADVICE TO INQUIRERS.

Those who know no intelligent Spiritualists, and nothing about Spiritualism, yet who want to investigate, are recommended to begin by reading the first two books mentioned in the preceding paragraph. Then they should call upon the chief publisher of Spiritual books in London, Mr. J. Burns, 15, Southampton-row, High Holborn (where they are sure to be treated with attention and courtesy), and ask for the names and addresses of say four good professional or non-professional mediums, accessible to the public, and "recognised by Spiritualists as reliable for powerful physical manifestations." There are plenty of mediums or of people who fancy themselves mediums, who can rarely show anything satisfactory, and with whom an inquirer might waste much time. He should then get say two sittings by daylight in his own house with each of the four mediums, because the power varies in strength at times with every medium; at the end of the eight sittings he is sure to be thoroughly interested in Spiritualism, and to have thrown overboard the imposture theory, which is the clumsiest and most superficial one of all. Many of the public have vague ideas that electricity can do all kinds of unaccountable things, but A GENUINE MEDIUM NEVER HAS ANY HESITATION IN SITTING WITH A CIRCLE IN A HOUSE AND AMONG FURNITURE WHICH HE OR SHE HAS NEVER SEEN IN HIS OR HER LIFE BEFORE. Even with a good medium it is best, if time be valuable, not to investigate at crowded public circles, because, assuming imposture to be at work, there is no telling who may not be aiding, among the numerous spectators. Besides, where so many people want to ask questions of the spirits, the investigator has not time to put many himself. Investigators are recommended to be thus careful in the selection of mediums, because as public attention is gradually more rivetted upon Spiritualism, impostors are sure to spring up, and even to advertise in Spiritual periodicals, for the editors manifestly cannot investigate the claims of every professing medium. At present (November, 1869) there is very little imposture mixed up with the Spiritual movement in Great Britain, and there are only four or five paid mediums in all London. Good paid mediums deserve high praise rather than that censure which is thrown upon them even by Spiritualists; they find house-room; they are ready to receive strangers at stated times when private circles could not sit for the convenience of inquirers; the sittings exhaust their vitality like a hard day's work, and they have to put up with much abuse when uneducated roughs unaccustomed to investigation persecute them by attending. The inquirer should mention to the medium, civilly and kindly, his doubts respecting the phenomena he may witness; the invisible beings around will at once, on the spot, do their best to remove those doubts, or an explanation will be obtained from the medium. When there is real foundation for suspicion, the best plan is to go often to the medium, accompanied by witnesses, detect the imposture, and prosecute the medium for obtaining money under false pretences. Genuine manifestations are not under the control of the medium, so that a paid medium who does not get manifestations, is under a great temptation to try to make them. This fact makes it difficult for Spiritualists to speak absolutely as to the reliability of any paid mediums, however genuine the majority of the manifestations may be which occur in their presence. After getting thoroughly interested in Spiritual phenomena, the inquirer should take his friends to see them, and afterwards get up a private circle in his own house. Manifestations will most likely not be obtained at the first sitting, but after very few or very many sittings they will come; gradually the great barrier of the grave which now separates friends will be broken down, and after the experience of a year or two the dread of the beautiful natural process, called "death," will be destroyed, as it is destroyed in the minds of all experienced Spiritualists, except those who during life have done harm to their fellow-creatures. Very high spirits and their homes are perfectly invisible to very low spirits; this, coupled with the fact that there is no more uniformity in the next world than there is here, accounts for the endless contradictions about spirit life given in Spiritual communications.

An investigator of a logical and scientific turn of mind may possibly have to closely follow up the subject for some weeks before gaining the absolute knowledge that the manifestations come from spirits. Unlike Mr. Home and a few other exceptional individuals, most mediums are developed for one or two special purposes only. Thus, violent physical manifestations, inexplicable by any of the recognised laws of matter, may be seen in the presence of one medium, but mental tests and questions may bring forth a majority of inaccurate and unreliable answers. Where good mental tests are obtainable through a medium, the physical manifestations may be altogether absent.

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