

# The Spiritualist.

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## THE WORK OF A PSYCHOLOGICAL SOCIETY.

BY THE EDITOR.

As sooner or later a Psychological Society is certain to be formed to discover some of the laws governing the marvellous spiritual phenomena now so common, it may not be amiss to consider how it might begin its work.

The spirits produce some of their manifestations by mesmerising the medium. For instance, in many cases of seeing mediumship, what the spirit thinks the medium sees, just as a lecturer on mesmerism can make some of his sensitives see what he pleases. The spirits utilise this power to give teachings to the medium, prophet, or seer, by means of grand symbolical visions; the mesmeric lecturer uses it to make his subject believe that a raw cabbage is an apple, in order that he may eat it, to the intense delight of the intelligent observers: so far then, as utilising the power is concerned, the credit is all on the side of the spirits.

Trance speaking is also the result of mesmeric influences exerted by spirits over the medium, and mesmeric lecturers can talk to an audience through a medium. About two years ago some friends told me that mesmerism was true, and not imposture or delusion; I thought this very probable, because I had just discovered how thoroughly I had been deceived about Spiritualism by orthodox men of science, so went with a friend to a mesmeric lecture, for the purpose of investigating. The lecture was given by Mr. Sheldon Chadwick, in a schoolroom opposite Abney-park Cemetery, Stoke Newington. He had a pretty little girl about twelve years of age, blindfolded upon the platform, and he walked about among the listeners, asking them to give him extracts from letters or newspapers. When these were placed in his hand, the little girl some yards off read the words and sentences. "Is this done by collusion or not?" said I to my friend, "We will try for ourselves when he comes this way." My friend gave Mr. Chadwick his hat, and asked that the name of the latter should be read. "What is the name in this hat?" said the lecturer. "Jenkins," said the little girl. "Right," said my companion, "but what is his address?" She then gave the address accurately. I wrote two words on a piece of paper, and pushed the paper into the lecturer's hand. "What name is on this paper?" said the lecturer. "Carter," replied the child. "What is the other name?" "Blake," was the answer, and she was right in both instances. We selected proper names, and watched that his questions only consisted of three or four words, to be sure that his questions could not be so framed as to give a clue to the answer. The same tests were given to, perhaps, two out of every three persons in the whole audience. At the close of the lecture I asked Mr. Chadwick how it was done. He replied, "When she is in the mesmeric sleep, and I will very strongly that she shall repeat any particular words or sentences, she speaks them."

Here, then, was an example of a spirit in the body, controlling a trance medium.

Hence, it is clear that some of the manifestations produced by spirits out of the body can be produced by ourselves while in the body. A Psychological Society, therefore, might try experiments with a view of producing manifestations without the aid of disembodied spirits. Many difficulties will have to be encountered, and the results will often be of an unsatisfactory nature, so that the work will lay bare some of the difficulties spirits have to overcome to produce manifestations, and will help to make known the laws which must be obeyed in order to secure good manifestations.

As mesmeric operators often control media, it follows that the experience they have already accumulated must be valuable, so that before proceeding to actual experiment, it might be well for a Psychological Society to collect a mass of observed facts, without opinions, from experienced mesmerists. Mesmeric lecturers seem to have disappeared altogether within the last few years. Where are they to be found now that they are likely to be wanted?

The late Mr. William Gregory, F.R.S.E., professor of Chemistry in Edinburgh University, gave much of his time to the investigation of mesmerism; he published the results in his "Letters on Animal Magnetism," and his experiments throw much light on the phenomena now observed at spirit circles. Everybody knows how sensitive a medium is, while sitting

in a circle, to the mental atmosphere of different individuals; how a person of a good and affectionate nature makes him feel a pleasing influence, and how a person of a low and unpleasant nature makes him feel a disagreeable sensation, amounting sometimes to absolute torture if the obnoxious person touches him. Professor Gregory says of his mesmeric subjects:—

"One of most striking facts in animal magnetism, is the ease with which many subjects instantly detect the opposite states of mind referred to, even when they are not proclaimed in any way; as well as the sympathy and attraction they feel for those who are candid, the approach of whom is a source of pleasure and of increased power; and their decided antipathy to the unandid, domineering sceptic, whose mere approach distresses them, and diminishes their lucidity."

The member of the Dialectical Society who became a trance-medium while investigating Spiritualism, felt great pain if certain persons came within two or three feet of him while in the trance state. Miss Floreice Cook, of Bruce-villas, Eleanor-road, Hackney, the new medium, suffers greatly if particular individuals touch her while she is partially or wholly entranced. Possibly this repulsion between persons of different natures may be one cause of the separations between the heavens and the hells of the next world. At spirit circles it has often been noticed that the presence of several powerful mediums and a great many people, is usually a cause of comparative failure, and that better manifestations are obtained at small circles with fewer mediums present. The difficulties the spirits have to encounter in the former case are some of them made known in the following experiments published by Professor Gregory:—

"There were present on that evening in all ten persons, including Sir D. Brewster, Sir Walter C. Trevelyan, Mr. B., Mr. Lewis, Mr. H. W., the blind German formerly mentioned, and myself, besides four ladies. Mr. H. W., whom I was then in the habit of mesmerising daily in the forenoon, told me, a few minutes after he entered the room, that he felt the influence of Mr. Lewis very strongly, and soon afterwards, while Mr. L. was trying to put Mr. B. to sleep in the front room, Mr. W., who was engaged in conversation in the back room, fell asleep. At the same time, Mr. B., who had gone into the sleep, suddenly woke. Mr. L. then showed his power of controlling muscular motions of Mr. B., which he did for a time very completely, but all at once Mr. B. said, 'I feel that you have no longer any power over me,' and at the same instant Mr. W., who was now nearer than before, fell into a deep mesmeric sleep. Mr. L. was not aware of his having previously fallen asleep, and had not thought of affecting him; but it appeared as if he, being more susceptible, had twice carried off the influence from Mr. B., without knowing it. But this was not all, for it soon appeared that all the four ladies were more or less affected, although Mr. L. had never tried to affect them. It was proposed that he should put one of the ladies fully to sleep, with the view of then awakening her, and thus remove her unpleasant sensations. This she declined; but Mr. L., at my request, tried to put her to sleep by silent volition. This had just begun to act, when Mr. B. came, not knowing what was going on, and sat down, nearer to Mr. L. than the lady; and almost instantly he fell asleep. The lady then allowed Mr. L. to put her to sleep, which he did, and then awoke her, now free from all unpleasant sensations; but, as she awoke, Mr. B. again fell asleep. Another lady was then put to sleep, and was soon in a very deep sleep; but when I, observing Mr. B. asleep, spoke to him, and finding that he would not answer, took hold of his hand, he suddenly awoke and at the same instant the sleeping lady, about fourteen feet off, suddenly awoke also. All this showed that where a powerful mesmerist is in the same room with several susceptible persons, the results are very apt to be very much confused, and experiments may fail which would succeed perfectly if only one susceptible subject were present."

If the operators in the above scene be supposed to be out of sight, the rest of the picture faithfully represents the confused and imperfect results which are observed at an overcrowded spirit circle, with too many mediums present. The trance mediums then often go to sleep and wake up in the most unexpected way, and very few messages are obtained. The whole subject evidently presents a wide field for future experiments.

As mortals can produce some of the phenomena of trance and seeing mediumship, can we also control a "circle," and make tables move about? Can we make a medium float in the air? The following paragraph from Professor Gregory's book bears, to some extent, on the problem:—

"Mr. J. H. (the sensitive) was also made by the silent will of Mr. Lewis, while talking to others, to move towards Mr. Lewis, and follow him, till stopped by the rigidity which never failed to appear. When Mr. Lewis stood on a chair, and tried to draw Mr. H. without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis

said, that had he been still more elevated above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was not done in my presence, yet the attraction upwards was so strong, that I see no reason to doubt the statement made to me by Mr. Lewis and by others who saw it, that this experiment had been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering gravity. But, of course, I cannot speak with certainty on this point. I saw, however, this subject kept by Mr. Lewis's influence for some time in a position leaning backwards, in which he could not have remained for a second without falling, in his usual state, and in which he instantly fell, when Mr. Lewis's influence was removed."

On Thursday evening, August 31st, in the course of a walk with Mr. C. W. Pearce, president of the Kilburn Society of Spiritualists, I mentioned as a philosophical speculation, that experiment might possibly hereafter prove that mortals can control a circle or medium, and produce the table manifestations, just as spirits do at present. On our arrival at his house in Cambridge-road, half an hour later, Mr. Rhodes, of Canterbury-road, Kilburn, called upon us, and stated that at his circle some curious manifestations had been observed, which he had not read of as occurring anywhere else. When the circle is formed, Mr. Austin, the medium, sometimes rises from his seat, and in the trance state begins to rub the top of the table all over with his hands; then he makes motions as if he were scooping something from the top of the table, and throwing it upwards in the air. Next he makes mesmeric passes over the legs and other parts of the table. After these preliminary operations, he stands at a little distance from the table and waves his hand to and fro, and up and down, without touching the table, which, however, heaves up and down, following the motions of his hand. A spirit with a strong will is, of course, controlling the medium, and when the table begins to move it would be interesting if Mr. Austin and the spirit would step on one side, and let some man with a powerful will try if he alone can govern the motions of the table without touching it; if so, he might then try if he could perform the preliminary operations, and go through the whole of the operations of controlling a circle for physical manifestations, without any aid from disembodied spirits.

If this can be done, it will raise an altogether new and very pretty problem in Spiritualism. People will spring up who will very properly raise the argument that although the man seems to move the table, it is really done by invisible spirits. In short, it will be a reversal of the argument sometimes raised at present, that many of the manifestations ascribed by Spiritualists to the influence of disembodied spirits, are in reality due to the unconscious influence of the minds of the persons sitting at the circle.

I take it that a Psychological Society could best begin its work by collecting a mass of the facts already known to mesmerists; the various branches of the subject of mesmerism might be classed under different heads, and mesmeric lecturers be invited to state briefly, under each head, what they know and have seen, without colouring the statements with their opinions. Then each of them might be cross-questioned by the members of the society about any points which may not at first be clear. Afterwards many questions would remain unanswered, awaiting experimental investigation under the auspices of the society itself.

These ideas as to the work which might be done by a Psychological Society are the thoughts of myself only, but as others who desire to see the society formed have also their thoughts as to the work it should undertake, it is clear that when all the suggestions are put together the society will not be idle for want of fields of action. How some of the closest secrets of geology, and information as to the lives and habits of extinct animals may possibly be revealed by psychological powers, is shown by Professor Denton's most valuable experiments, some of which are published in No. 14 of *The Spiritualist*. The causes of the reliability and unreliability of clairvoyance also form fit subjects for psychological research, and when clairvoyance is made more uniformly reliable, we shall not only be able to obtain information from distant places in a manner at present impossible, unless under exceptional circumstances, but we shall be on the road to the solution of the grand problem of the possibility of establishing communication between the planets.

In thus investigating Spiritualism as a science, the

enquirers will at last in all probability find out that it is a religion. Possibly it will be found that, to get the highest and best communications, the medium must have a good healthy body, must have a pure mind, be highly educated, and in fact a model of perfection. But as the minds of those present influence the medium, it will possibly be found that the members of the scientific society must be pure in heart, and mind, and life, and body, if they do not wish to mar the messages coming through a high-class medium, by sitting in the same spirit circle with him. At present every Spiritualist knows that certain spirits cannot communicate through the medium, when certain persons are present in the circle, and every medium knows that the character of the manifestations is influenced to some extent by the characters of the members of the circle. Thus scientific Spiritualism may force upon the clearest-headed of its votaries—upon the most uncompromising of the followers of Auguste Comte—the absolute experimental knowledge that it is a scientific religion, governed by laws as firm and unchangeable as those which govern radiant heat, and as capable of demonstration to philosophers who are adverse to the abnegation of their rational faculties, when considering religious or any other subjects.

During the last two years this journal has saved from utter loss a vast mass of psychological phenomena, which have been placed on record in its pages, well authenticated, and uncoloured by the opinions of any individual. In fact it has done some of the work which ought to have been performed on a larger scale by a psychological society. During the coming winter it is to be hoped that such a society will be formed, to bring scientific investigation to bear upon the marvellous manifestations now so common. I should prefer that the majority of the members of the council should be men who doubt, and do not admit, the spiritual origin of the phenomena, because then no bias is likely to favour the acceptance of anything as a demonstrated fact, which is not unquestionably proved. I have given three years to the almost daily observation of Spiritual manifestations at all kinds of circles, so know that a psychological society must adopt the spirit theory at last, and it is for the good of the movement that that theory should have to force its way in the face of the most determined opposition. Truth can take care of itself—error alone requires artificial support to lengthen its existence.\*

#### MR. VARLEY AND PROFESSOR ALLEN THOMSON.

MR. C. F. VARLEY, F.R.S., wrote a rather sharp letter to Professor Allen Thomson, of Glasgow, about the attack on Spiritualism, made by the latter at the British Association. In answer to the reply from Professor Thomson, the following letter was sent:—

"2, Great Winchester-st. Buildings,  
London, 19th Aug., 1871.

"DEAR SIR,—Absence from town has prevented me replying earlier to your favour of the 11th inst. It was not my intention to be offensive to you in my letter, and I did not then, and do not now, consider that I was as hard upon you as you were upon us in your speech at Edinburgh.

"The number of scientific men engaged in investigating phenomena called by some 'Psychic,' and by others 'Spiritual,' is so limited that although you mention no names the public could have no hesitation as to whom you referred.

"It is a singular thing that when Mr. Crookes wrote a paper upon 'Thallium,' a new metal, he was believed at once by such men as yourself. When last year I wrote a paper to the Royal Society upon experiments tending to explain that very unusual phenomenon "ball-lightning," I was not doubted a moment; but when either Mr. Crookes or I come forward and state that we have seen in the most unmistakable manner phenomena not more startling than those described, (but called 'psychic') the scientific world seems to go mad—dubs us liars, charlatans, or madmen, and treats us in the same spirit as the Jews treated Jesus, or the Roman priests Galileo.

"I wish you and all to understand that it is not a question of *belief* in the 'marvellous' on our part, it is a case of *actual knowledge* that these phenomena do occur.

"Time after time have I investigated them under conditions in which trickery was impossible, and even insanity insufficient to explain away what has occurred. When six thinking men, all in full health, see the same thing again and again, it is impossible for them to be mistaken; and why you should gratuitously denounce what we state we have seen, and when one and all of us are men who are believed upon other topics I cannot understand. It occurs to me, therefore, that he who is acting irrationally in this matter is neither Mr. Huggins, Crookes, nor myself.

\* Nearly all the gentlemen who have expressed their interest in the formation of a Psychological Society are now out of town, and a month or more will pass away before any preliminary steps can be taken. Among those gentlemen are several who together would form a very good and influential council. Those ladies and gentlemen who would like to join such a society, and to see it started this winter, would oblige by sending me their names and addresses. The annual subscription to the society will probably be two guineas, that being the amount of the subscription paid by each member of most of the other learned societies in London.—ED.

"I presume, from your position in Scotland, that you would be offended if I questioned your belief in the 'miraculous conception' and 'vicarious atonement.' I never offend you or others, by attacking you or them, upon these points, notwithstanding it is the very reverse of rational to *believe them*.

"Why then you, who have done nothing whatever personally to ascertain whether we are right or wrong, should go out of your way to ridicule us, I cannot conceive; it is certainly inconsistent at least, and you may well understand how irritated I felt on seeing you misuse (in my opinion at least) your presidential power, to deter others from investigating forces which we most emphatically declare do exist—a declaration made only after taking every possible precaution to avoid error on our own part.

"I regret that I wrote with so much feeling, but I was ill at the time, and have been so for the last month past, and I read your statement as being equivalent to a personal attack. I beg permission to withdraw that letter, as irritating communications can serve no good purpose, but may do the reverse. In conclusion, I wish to add, that I am as certain of the existence of such psychic force and phenomena, as Messrs. Crookes and Huggins have described, as I am that messages can be and are sent from one side of the Atlantic to the other by means of telegraph cables, and that I have had as conclusive proof of the one as of the other.

"Very truly yours,

C. F. VARLEY.

"Professor Allen Thomson, F.R.S.,  
Glasgow University."

#### THE BRITISH ASSOCIATION.

THE last number of *The Spiritualist* contained the attack made upon Spiritualism by Professor Allen Thomson, F.R.S., in his opening address as President of the Biological Section of the British Association. From his remarks it was plain that he knew nothing whatever about Spiritualism, and had not the slightest glimmering of practical knowledge of the subject. Perhaps the acidity of his remarks was due to the severity of the hospitalities of the city of Edinburgh to its learned guests.

Professor Allen Thomson said that he and his friends had detected certain shameless and determined impostors. He did not give their names and addresses, and as it is not well that the President of a Section of the British Association should leave impostors to prey upon the public, should protect them by hushing up what he has discovered, and by concealing the names of the charlatans, he has been favoured with the following letters:—

"Kilburn Society of Spiritualists,  
August 21st, 1871.

"SIR,—On behalf of the above Association, and in the cause of truth, I venture to request you to favour me with the names and addresses of the 'mediums' whom you described to the British Association recently as having been detected by yourself and friends as 'shameless and determined impostors.'

"Your obedient servant,

"A. C. SWINTON, Hon. Sec.

"To Professor Allen Thomson, &c., &c.,  
Glasgow University."

The following is another letter which was posted to him, registered:—

"74, Navarino-road, Dalston, London, E.  
September 4th, 1871.

"DEAR SIR,—At a meeting of this association, held on the 31st ult., the following resolution was passed:—

"That the President of this Association do send a letter to Professor Allen Thomson, asking him to be so good as to state with reference to the remarks upon Spiritual Phenomena made by him in his presidential address to the Biological Section of the British Association at Edinburgh, the names and addresses of those 'men of eminence' (besides Faraday and Dr. Sharpey) who have made Spiritualism the subject of inquiry, and also the names and addresses of the 'experimenters' who 'were detected in the most shameless and determined impostures' by the 'men of eminence' aforesaid, and by the 'repeated examinations' of Professor Allen Thomson himself. Also, that in the event of no reply being received from Professor Allen Thomson in a week's time from the date of this letter, a copy of the same be forwarded to the editor of the *Spiritualist* for publication."

"In submitting to you the above resolution of this society, I trust that I may reckon with confidence upon a circumstantial reply. The subject of Spiritualism having of late commanded such attention among all classes of society, I need scarcely point out how important it is that the researches of scientific men into spiritual phenomena should be publicly made known without reservation, and that any imposture in the matter detected by them should, for the benefit of mankind at large, be fully and thoroughly exposed.

"Awaiting the favour of your reply,

"I am, dear sir, yours faithfully,

(Signed) "THOMAS WILKS, Pres. D.A.E.S.

"Letter registered and posted Sept. 5th, 1871."

This third letter was posted to him:—

"6, Cambridge-road, Kilburn, N.W.  
Sept. 8, 1871.

"PROFESSOR ALLEN THOMSON,

"Glasgow University.

"SIR,—In the published report of the speech delivered by you before the biological section of the "British Association" at Edinburgh, the following words occur:—

"I am aware that from time to time men of eminence, and fully competent by their knowledge of biological phenomena, and their skill and accuracy in conducting scientific investigation, have made the most patient and careful examination of the evidence placed before them by the professed believers

and practitioners of so-called magnetic, phreno-magnetic, electro-biological, and spiritualistic phenomena; and the result has been uniformly the same in all cases when they were permitted to secure conditions by which the reality of the phenomena, or the justice of their interpretation, could be tested—viz., either that the experiments signally failed to educe the results professed, or that the experimenters were detected in the most shameless and determined impostures."

"As president of the Kilburn Society of Spiritualists, permit me to ask you whether the words which I have underscored are intended by you to refer to those who are called by Spiritualists mediums; or whether you have introduced the word 'spiritualistic' in your enumeration of occult forces, inadvertently?"

"If, on the contrary, you have used the word advisedly, and clearly understand its import, you will not, I hope, refrain from furnishing me with the names and addresses of the experimenters who were detected in the shameless and determined impostures."

"You will see the necessity for compliance with this request (i. e., if you do refer to spiritual-mediums in your strictures, referred to above) as you will be as bad as they of whom you speak, being an accessory after the fact. I enclose a stamped envelope.

Yours truly,

"C. W. PEARCE,

"President of the Kilburn Society of Spiritualists."

Mr. Pearce, in his letter, does not quite finish the quotation from Professor Allen Thomson's speech. Professor Thomson's words were "... shameless and determined impostures. I have myself been fully convinced of this by repeated examinations."

The following is the only reply which has been received to the foregoing letters:—

"11th September, 1871.

"DEAR SIR,—I regret that in consequence of my residing at present in Invernessshire, considerable delay has occurred in the transmission of your letter to me from Glasgow.

"From various communications similar to that which your polite letter conveys to me from the 'Dalston Association of Enquirers into Spiritualism,' I perceive that my remarks upon the examination of mesmeric, magnetic, and other similar phenomena have been so far misinterpreted as being held to apply specially to the phenomena of Spiritualism: and perhaps the manner in which I expressed myself warranted, to some extent, that interpretation. I must now state therefore that my intention was only to place the phenomena of Spiritualism in the same class as those of mesmerism, animal-magnetism, phreno-mesmerism, electro-biology, table-turning, and other such states; most, if not all of which I was of opinion had received sufficient examination from qualified physiologists, and to which I had at one time devoted a considerable share of my attention. I regret to find also, from the tone of some communications I have received, that my remarks have given offence to some. I beg to assure you that this last I should wish particularly to avoid. And desiring that any statement of mine on such matters should be entirely free from all injustice and disrespect to others, I have deemed it proper, in recently revising my address for being printed in the Transactions of the British Association, to make such alterations in the latter part as may express more clearly and correctly my meaning, and remove, as I hope, all cause for personal offence, which it is obvious should never enter into the discussion of any general scientific or supposed scientific question.

"I expect ere long to be able to send you a corrected copy of the printed address.

"Believe me, dear Sir, very truly yours,

"ALLEN THOMSON.

"Thomas Wilks, Esq., President,  
Dalston Society of Enquirers into Spiritualism."

From this it would appear that Professor Thomson spoke a little too hastily at the British Association, so that the subject had better now be permitted to drop.

#### WHAT MR. GUPPY THINKS.

TO THE EDITORS OF THE "DAILY TELEGRAPH," THE "OBSERVER," THE "ECHO," AND OTHERS.

GENTLEMEN,—In the *Daily Telegraph* of the 3rd July, the *Observer* of the 30th July, the *Echo* of the 8th June, and in some others, my name and my wife's are mentioned. I therefore ask you to publish this letter, in case you feel honourably bound so to do. In France you would be obliged to. The law there is that whenever an editor mentions a person's name, connected with circumstances, he is bound, under a penalty of, I think, 100 francs a day for delay, to publish that person's reply and comments. I saw this acted on in Paris. It is no more than just, for without any libel, or idea of libel, a person's name may be published in connection with circumstances which are not exactly stated; as, for instance, you say—"Mr. Herne dropped in one evening" (*Telegraph*), whereas it was at about half-past ten in the morning.

I take all you have said about myself in very good part; I have been very intimate with editors, and well know that they are obliged to flavour their articles, particularly on tabooed subjects, with as much care as the French cooks did the horse, dog, cat, and rat which they served up during the siege.

Not exactly so my better half; for when a lady finds herself in print as "one of the biggest women in London," "the female Guppy," (*Telegraph*) "one of the largest and heaviest women," "connected with Dickens's young man of the name of Guppy," she may be pardoned for thinking that either too much or too little has been said about her. To remedy this is one cause of this letter. There is also another cause, which I am happy to see has furnished you and your craft with many jocular remarks on "Cool Mr. Guppy, to sit down to supper [a very hearty one], and then go to bed, and doubtless fall fast asleep [perfectly true] while the partner of his bosom was riding through the air."

Although you have played some able variations on the subject, and doubtless your readers have coincided with you, not one of you have said what Mr. Guppy ought to have done under the circumstances. How should you? You know nothing, or rather, only very partially, the circumstances.

If a steamer runs on a sand bank, the female portion of the passengers may go into hysterics, and the male portion be more or less alarmed, while the captain, who knows there is no danger, may eat a hearty supper, and even go to bed, telling the mate to call him when the tide turns.

I wish to explain this matter—not on account of the English public, whose belief or non-belief on any subject which does

not touch their pockets is much of a muchness with that of sheep who follow the bell weaver—but on account of a few thoughtful men, say ten in a million, who live in different countries of this earth, and who would wish to know every, even the slightest particular connected with the most remarkable and best attested manifestation of "spiritual" power which has ever taken place.

Yes, that which in London has only been noticed once, and that more as a peg to append the comic reflections of the editors who placard the walls with announcements, "Largest circulation in the world;" that which has even now passed away, and is thought of no more by the mass even of educated people in London, or, if thought of, set down as a successful trick, except by the comparatively insignificant body of Spiritualists, will engage the thoughts of serious men living in countries thousands of miles off, where Queen Mrs. Grundy is not queen paramount, and to those men every detail will be acceptable.

If two governments get into a quarrel which does not concern us a halfpenny, off go, *en masse*, "our own correspondents," and for weeks or months the papers are filled with the most trivial incidents; in fact, "our own correspondents" are in many instances such Paul Prys that both sides wish them—anywhere else.

No "own correspondent" was detailed off from the staff of any leading paper to investigate this matter, so as to enable the editor to place it before the public as a serious truth, and not the subject of a comic essay.

Why? Because England is a class country. There is Archbishop Grundy, Bishop Grundy, the Rector Grundy, and the Curate Grundy, and with them the subject is tabooed. "It would unsettle men's minds," which, rendered in intelligible English, means, "It would affect our pockets."

The Duke of Grundy, Lord Grundy, and the Grundys of the upper ten thousand, with their ladies, and the clubs and coteries which they honour, go hand in hand with the Bishop in not unsettling men's minds.

The army and navy follow in the wake of "Church and Queen." The Royal Society, the Anthropological, the Entomological, the British Association, and the Social Science people are shopkeepers. "The public does not like the article, sir." The great British public, taken collectively, is a very curious animal indeed. Heavy taxation, increased competition, and the love on the part of his better half of being genteel, have made this animal an indefatigable money-grubber; and the consequence is, that even in his hours of ease, while on the one hand nothing interests him which has not profit or loss connected with it, on the other he seizes with avidity the most trivial thing to bet on. He can't have a billiard table in his house without making the play a money question. If horses are to run, or two boats to be rowed, or the question of "Tichborne or not Tichborne" is raised, all takes with him the colour of his daily drudgery of money getting.

Here was the most astounding of modern events, but there was no bet on it. What mattered it to him? A bet—curious thing—a profitless transaction as to whether Glaucus beats Diomedes by half a neck in a race, proving nothing, for Diomedes might beat Glaucus next day, but again there would be a bet. The bet is the thing; the bet makes the event a matter of business, and tens of thousands of the animal man are for weeks beforehand studying the various reports which the papers team with as to the state of health and muscular powers of two horses.

As little Peterkin observed, "What good came of it at last?" (*Telegraph*.) Poor boy! he had come home for the holidays from Dr. Grundy's school. Stupendous ignorance, Mr. Editor. What good has come from a fact? That depends on the quantity and quality of the brains of the observers of the fact. All steam-engines, railroads, electric telegraphy, photography, agricultural improvements, owe their rise to brains, investigating facts which have existed since the creation of the world, if not from eternity, but which, probably from man in his transition from the ape to the human state, having to pass through the stage of little Peterkinism, did not find out.

But the bet is the thing, sir, for John Bull. Put it as a bet and the Stock Exchange will take it up directly; the clubs will jump at it; "Own correspondents" will be active in furnishing the editors with reports on the probability or improbability of the event taking place.

Well, then, I'll propose a bet.

I have declared, or rather asserted, from my observation of this power that it is a matter of conditions being complied with or induced. That is, your first Atlantic cable was not strong enough, and it was a wonder you got a message before it broke. To drive a ball through twenty inches of solid iron, certain conditions of the gun, the powder, and the ball are requisite. Now I have stated to friends (over a cigar and a glass of "cold without") that such conditions might be superinduced, that the elephant should be brought by spirits from the Zoological Gardens, and deposited in the centre of the Bank of England, all the doors of the bank being locked, and a guard round the bank too.

I am not going to bet that, but to do business. I will bet my wife's diamonds against the Crown jewellery (to make it a national affair) that she shall, after so strict an examination as to satisfy a jury of matrons, go either into the inmost recesses of the Bank of England, or into the deepest dungeon of the Tower, and the doors being locked and guarded, there shall be brought to her something she did not take in with her. It may be the elephant, or a lion, or tiger, or dog, or cat, from the Zoological Gardens, if the Committee allow it, or it may at first be only flowers or fruits, but *something she did not take in with her*. Something that will prove, as surely as engineers send a ball through an iron plate, leaving a hole where it passed, so surely can spirit power convey a living organism, plant or animal, through iron doors and stone walls, leaving no mark of its passage. In fact, I asked Katie once, "Which can you bring an object through the easiest, a glass window, a wooden door, or a sheet of iron?" "Through the iron," said she.

Having now settled Mr. Bull's business in the way most suitable to his national taste, I turn with pleasure to my friend in the interior of America or Australia, who has read the articles in the *Telegraph*, the *Observer*, and other papers, and who wishes to know a little more of the *dramatis personæ*, than can be gleaned from the simple mention of "the female Guppy, one of the biggest women in London," and "cool Mr. Guppy," and to give precedence to the fair sex, I begin with the lady. Miss Nicholl lost her parents in her infancy, and was taken charge of by her grandfather, Mr. Nicholl, an eminent sculptor and intimate friend of Flaxman. Continually with him in his studio, she not only acquired a taste for the beautiful in sculptor and painting, but having an immense fund of health and strength, she turned her hand and head to electro-plating, modelling, and photography, and

when need was, handled a hammer, chisel, or saw, as ably as most men. At the same time she not only looked after her grandfather's comforts, but was so devotedly attached to her garden, that if flowers had any feeling, next to sunshine her presence in the garden gladdened them. Possessed of a powerful and symmetrical frame, and an exquisite ear for music, dancing was a real pleasure to her, and four o'clock in the morning, after standing up to every dance, found her as fresh as when she began at ten o'clock. Wrapped up in these pursuits, never having heard of Spiritualism or table-rapping, she became intimate with a lady who was a Spiritualist. At a small family party she was asked to sit with the others at a table; very loud raps ensued. They declared her to be the cause. She denied and laughed at it, but it was soon proven that she was a most powerful medium. The gentleman at whose house this took place was Mr. Wallace, the intimate friend of Rajah Brooke, and chairman of the Entomological Society. Mrs. Nicholl afforded him facilities for looking more effectively into Spiritualism. With frequent sitting her powers became more developed, and one day, to her and every one else's utter surprise, a quantity of fresh flowers were brought by the spirit at a *séance*. From that time her life was changed, and persons of the highest rank were only too glad to get her presence at a *séance*. All this occurred during about two years before the date of our marriage, December 10, 1867, and after about four months stay in London and giving farewell *séances* to her friends, we went to Ostend for the summer. The love of sculpture and the fine arts which she had previously cultivated, re-appeared, and she told me that she had vowed to go to Rome, were it barfooted. We made a three years' trip to Paris, Florence, Rome, Naples, Greece, and Venice, and she sedulously visited every gallery, sending home to her grandfather a large collection of the best photographs of the ancient masterpieces. We returned to London thirteen months ago. Some of the *séances* she has given since are recorded in the *Spiritual Magazines*, not by her or me, or at our solicitation, but with our permission by gentlemen present.

That she has got stouter since we married, must be laid to the door of the clergyman, who laid strict injunctions on me to "love, honour, and cherish" her. I do not know any further particulars to give of her, except that when she gives a *séance* she has the art of making every one pleased and comfortable; and if a stranger is recommended to her, she does not leave him or her "in the cold," but makes him feel himself at home at once.

Now for your humble servant the "cool Mr. Guppy," the "unluckily quondam" young man of that name. In Smiles's *History of the Huguenots*, the family is mentioned as coming from France at the time of the Revocation of the Edict of Nantes, and my brother Robert took the armorial bearings which were on the old family plate to the Herald's Office in Paris, and they were at once recognised as those of the counts of that name, now in Normandy.

I have always avoided publicity—don't care about it—hate a crowd, and detest a mob. Am considered eccentric—perhaps very. Like a "friend and a bottle to give him." De Ville phrenologized me, and said two remarkable things: "Great faculty for language," and "Good at tracing effects to causes," and it is true that without bestowing much trouble on the languages, I have passed as a native in several countries in Europe. And it is true that beginning at a very early age, as my mother told me, I broke my drum to pieces to find out what was inside of it. Having had at intervals a great deal of spare time, there are few subjects that I have not at my fingers ends, not cursorily, but going on till I could get no farther. Formerly, in more active life, if my steam engine was out of order, or a pump bucket, 150 feet down, broken, I did not go to bed as I did when my wife was carried away, but sat up the whole night, seeing every valve and screw well fitted. So, what with chemical and astronomical works, and photography, and billiards, and figures, and intently watching the conduct of the ministry and the House of Commons (this last wants filtering sadly; dissolving is no use, it does not get rid of the impurities), keeping an eye on France (which had to solve the problem of excessive taxation without revolution), and the Pope (I lived in Rome two years, and the head of the secret police was my constant visitor)—in fact, without going farther, it's as much as I can do to keep pace with all that the brain of man is now working out.

And then Spiritualism—but I have done studying that. In 1862 I went and lived close to the Exhibition, and studied everything in it. I had a book in sheets, wherein I ridiculed the idea; but before the printing of the book was finished, events had occurred before me, which proved that there was a science which scientific men knew nothing about.

Now I think I have said enough about myself. My friend and neighbour, Hudson, the photographer, who was with me the evening of my wife's transit, was assistant-secretary to the Botanical and Photographic Societies. I don't recollect saying (*Telegraph*), "No doubt the spirits have carried her off, but they will take care of her?" but Hudson assures me I said so, "not," he says "seriously, but to get rid of Miss Neyland, who was in a fidget."

When supper time came, I certainly did not know what to think, but as a Mrs. —, a relative, living about a mile up the road, had been dangerously ill for some time, it would have been strange, but not impossible, that she might have gone there, and finding her worse, have stayed. But when loud raps came, and Katie told me she had carried her to the *séance* in Lamb's Conduit Street, I had no doubt of it. After Katie carried her there, she came back, and took the first opportunity of letting me know.

An analogous thing took place in Florence. I had gone to have a chat with a friend, a medical man two streets off, and while we two alone were chatting in his studio, loud raps came on the table, though neither of us were mediums for such manifestations.

Well, the Spirit said that she was all well, and that there were nine persons at the *séance*.

"Nonsense," says Mrs. Grundy, "what is a Spirit?" Well Ma'am, I am very much surprised that you who profess to be a religious woman, should ask such a question. *It is a Familiar*—just what Moses called it, and the best name for it, only that Moses made a law that all men or women having such should be put to death. And why? Just for the same cause that the Roman Catholics burnt people. Just because it did not suit his or their Book. The Jewish priests crucified Jesus Christ for the same reason. Mankind will commit any atrocity (the slave-trade to wit) from self-interest, and religious bigots will commit ten times more cold-blooded atrocities than others. Now about our familiar and why I should not have been alarmed; first, I have seen it carry my wife in a room where only she and I were, as easy as the wind carries a leaf; next, it will not promise or attempt to do a serious thing which it cannot do; thirdly, its happiness is bound up with ours. I have known it rock the child's cradle at our bedside.

It has often come in the night and rapped and said, "Baby is ill, you will lose it if you don't take care." It is reasonable, and will give reasons, and hear arguments.

We gave a *séance* at Florence to the Spiritual Society; About twenty-five persons, noblemen, artists, physicians and ladies. The spirit said—"It has been asked in this company if we (spirits) can see in the dark. We will show you Light!" A heap of sugar-plums of various colours was on the centre of the table. We put out the light, and heard a rattling noise. "Light!" The sugar-plums were sorted in heaps of each colour.

One evening a very intimate friend, a medical man of the highest repute, was taking tea with us. He complained of occasional racking pains, and sleepless nights, but added, "I know what it is, I shall suffer as long as I live." "What is the matter with you, doctor?" I said. "Well," said he, "Years ago I was dissecting a woman. I took every care, but afterwards I felt a shooting pain up to my shoulder. I found I had wounded myself in the middle finger. Since then I suffer—at times more, at times less."

"Let us darken the room, doctor, and hear what Katie will say."

The spirit said, "I will bring you a remedy which you must apply immediately," and in a minute something rattled on the table. "Light!" and there was an issue pea with its plaster and a piece of caustic potash to burn the arm with. My wife took up the bit of potash in her fingers, it began to melt and she dropped it on the carpet. It was spoiled. We put out the light and in an instant another fresh piece of potash was put on the table. The doctor then and there burnt a hole in his arm, applied the pea and plaster and wrapped it round with his handkerchief. Going down stairs to go home, he turned round to me and said, "Don't mention this to any one."

Now you must recollect that my wife being at a *séance* without me is a thing of very frequent occurrence. I would not go to many of the *séances* she goes to to oblige friends, on any consideration, to sit still for two hours and hear twaddle and rubbish talked. "Shall I be married soon?" "Is the gentleman attached to me?" "What horse will win the Goodwood?" She was in the habit of going alone to *séances* as Miss Nicholl. Occasionally her grandfather fetched her; impudent, disgraceful, and insulting as the conduct of a portion of the English nation is to ladies, walking alone in the public parks, still a lady can safely go home in a cab in London.

Added to that I was dreadfully tired that evening. If I had stayed up I should have dropped asleep on my chair. I write this now at three o'clock a.m.—not at all sleepy I could surmise why I was so tired, but have no proof. My wife often goes to a *séance* at the West-end, and in spite of my warnings that her health will suffer, allows friends to keep her so that she is not home till one o'clock. We do not sit up for her. She has a latch-key.

Plenty of ladies come to our house alone and go home late, either by cab or rail.

My taking a cab and going to Lamb's Conduit-street would have been no use and very ridiculous—that's all I have to say.

And now, two or three words more on this unusual occurrence. I have talked with the spirit or familiar since, and she or it has told me that conditions existed on that evening which enabled her to do it and which might never again occur. There were there besides the mediums, five of our personal friends who had been at our house at *séances*. Mr. Morris of Manchester, Mr. and Mrs. Edwards, Mrs. Edmiston, and Mr. Harrison.

"But why carry her there?" Well, from some reasons proceeding from a higher source than I can safely affirm. The spirit is anxious than mankind should be convinced that spirit power is a reality. In vain has it brought flowers, fruit, animals, butterflies, snow, and ice, through closed and locked doors into heated rooms,—the bulk of mankind remains as the deaf adder. Here was a host of independent witnesses, of most unimpeachable character. Mr. Morris, of Manchester, brought me a letter from our particular friend, Mr. Charles Blackburn, requesting that he might be present at a *séance*, and to treat him as we would himself. After a little chat, I said, "Morris, what on earth can make you, a young man, and a man of business, bother your head about Spiritualism? For elderly people, or those who have nothing to do, and are of an enquiring mind, and don't care a straw for Mrs. Grundy, it's all very well, but you!" He replied, "I did not seek it, but an event happened in my family of so extraordinary a nature, that I talked it over with Mr. Blackburn, and determined to investigate it."

Now, Mr. Edmiston is in the india-rubber trade, and to see the pleasant villa he has built for himself at Beckenham, and the grounds attached to it, it is evidently a very nice, comfortable trade, far superior to Overend Gurney speculations; and I believe Mr. Edmiston would take the failure of the Bank of England, and the ruin of half the Stock Exchange, as coolly as I took my event; and as for Mrs. Edmiston, she is as amiable and comfortable a woman as a man could wish for, for a mother, if he had to be born again. She did not go from the pure air of their villa to the murky atmosphere of Lamb's Conduit-street to countenance, witness, or assist an imposition.

Mr. Edwards is a man ranking among the literati of the country, besides being an intelligent man of business. He would not go to Lamb's Conduit-street, to sit in a close room, if there were not some reason more than ordinarily attractive.

Mr. Harrison is a writer of leading articles for scientific newspapers, whose business as a reporter of scientific meetings gives him the habit of observing that all the requisite conditions to make his reports reliable, are complied with.

The other parties at the *séance* I am not acquainted with, but believe them to be equally respectable.

Under these circumstances, you may safely conclude that there are spirit powers separate from, but connected with the human race, sharing our happiness or misery. Kind and affectionate when treated with respect and attention.

Powerful, to any extent, when conditions easily definable, allow them to be so.

Unobtrusive when neglected. Influencing and guiding mankind, "unseen and unfelt," but too happy to be recognised and treated as friends.

It's odd that the shopkeepers of science in this conceited island should run away to Spain and Africa to watch an eclipse, should tabulate the component elements of the stars, should separate all the elements, should face Africa's burning sun to find her central lakes, should find the causes of disease, and study out how the human race can be mentally improved; and yet here is a subject they dare not touch! Great art thou, Archbishop Grundy! Before thee science bows her head, and dares not attempt to unlock the chambers which, like Bluebeard, thou forbiddest her to enter.

Do not suppose (Messrs. Editors) that I lay at your door

any of the flippancy or impertinence of the *Telegraph* article. No; you are good, sensible fellows; next to Mephistophiles, give me as a companion an editor. He is an intellectual looking-glass, whose function is to flatter the opinion of the day. Your readers wrote the articles. Tracing effects to causes, it is not the crinoline makers who make those monstrosities, nor is it the chignon makers who make those nests of dirt and headache, it is the women who buy them.

Through the self-sufficiency and red-tapism of a minister, and the narrow intellect of the highest legal advisers, the *Alabama* got loose. How delighted we were with Semmes, and the burning of the American ships. How freights rose. Ships advanced 25 per cent. in value. We were all right! Didn't the law lords say so? And so we should have been if we had had a weak power to deal with. We should have brazened it out, and got off with the plunder and profit. But Brother Jonathan was not to be done with either bluster or sophism, and we have to eat a very large leek!

Does our self-conceit suffer? Not a bit. Our noble editors expatiate on "the innate love of justice of John Bull," and gild the pill he is obliged to swallow.

If it had not been for Cobden, who knitted the nations together by the treaty of commerce, perhaps Louis Napoleon, when he looked over his cards, might have said, "There is no real reason to go to war, but the French must have a war. Prussia is an ugly customer, but with England I run no risk; 50,000 men and 200,000 stand of arms landed in Ireland would be no risk, and I could annex Belgium, and make Mr. Bull pay all expenses."

Luckily for Mr. Bull the Prussians have fought his battle for the present, but the eyes of the aristocratic and monied classes are opened, hence army reform, that Augean stable, has to be cleaned, and what a trouble to get it done. Why? Vested interests in wrong-doing, all-powerful in the Lords and a drag in the Commons. Here again our noble editors satisfy John Bull. It is true and evident that the umbrellas furnished by the Umbrella Company are good for nothing, and you'd be wet to the skin in a smart shower, but you have put up with bad umbrellas so long that they have a right to an indemnity.

Last evening (August 9), friend Morris looked in, and I got him to read this, and favour me with his opinion.

"Certainly," said he, "the *Telegraph* treated Mrs. Guppy rather coarsely; but it's a good while ago, and the public feeling has died away."

"Nonsense, Morris," I replied. "If I have just cause to whip a man, there is no statute of limitations."

"Then," said he, "the article is too long; they won't insert it."

"Is it as long as a Tichborne day?"

"No."

"Is it as long as a Derby day?"

"No."

"Then what an *exposé* is it of the mental calibre of the British public: to avow that two subjects of really no intrinsic importance whatever, except as feeding a national mania for betting, are more interesting than an event, which proves the existence of an unseen Being, the said Being uniting power, intelligence, and goodness." Power to convey a human being with pen and book in hand, two to three miles, piercing all obstacles of both houses. Not that the size of the human being was of much importance, as a whale in the water is as light as a sprat. Besides, in all these cases a great portion of the power (call it magnetic) is furnished by the medium. Intelligence in knowing that at this house so many good friends were gathered together, for we did not think even of a *séance* being held by Messrs. Herne and Williams. We went there once, long ago, at my suggestion, as I was curious to see the nature of the manifestations; but after that Messrs. Herne and Williams' public *séances* had no interest for us, except wishing them success in the sickening career in which paid mediums are engaged.

Intelligence, in knowing that to prove the fact beyond a cavil, the circumstance of her being without shoes and bonnet, with pen and book in hand, and the ink yet wet, were the strongest circumstantial evidence.

Why, gentlemen, if the Pope of Rome had been carried by a spirit from the Vatican, pen and book in hand, into the midst of a congregation of the faithful, three miles distant, his infallibility would have been at once universally admitted—the world would have rung with it. If the Archbishop of Canterbury had been so favoured, a magnificent church would have been built on the site of the humble house in Lamb's Conduit-street. Then, again, there was a small table, around which ten persons jammed shoulder to shoulder, sat, so that each by squeezing, could put his hands on the table. She, in trance, in pitch darkness, is placed so centrally as not to disturb the equilibrium—is supported by the spirit while in a state of unconsciousness until the spirit dissolved the trance spell. I have so seen her entranced a hundred times, sometimes in the light, and a hundred times has the spirit dissolved the trance. The first time the spirit entranced her in my presence, it told me to wake her, and I touched her, but the shock nearly brought on hysterics. After that I requested the spirit always to awaken her, and since then her coming to herself only resembles a person awakening from deep sleep, totally unconscious of time or event. I may have been talking with the spirit for half-an-hour; she has no idea of what had passed, either of incident or time. The caterers of science for the public market will say that this unsupported evidence is not admissible by them, but to minds to whom the major event is proven, the minor will be acceptable and believable. Why that power which unites force and intelligence should make use of such mediums to enlighten mankind, would require longer explanations than are possible in this letter; but there is a fact which will engage the deepest attention of thoughtful men, namely, that every element and every power of nature which has been discovered, has in the present age been applied successfully to the bodily and mental welfare and advancement of mankind. Therefore it would be contrary to all precedent to doubt that this power—immeasurably above all others which mankind are investigating for their benefit and advancement—contains within itself germs which, when thoroughly studied and utilised, will, in some way, raise mankind above the even now very low standard.

*Telegraph*, August 2, 1871. Ten pages for one penny. I hope Mr. Editor you will be able to spare one page out of ten for details respecting a lady to whom you have assisted to give a world-wide renown. "Ten pages." Why I guess it is as much as 800 ordinary novel pages. And then you have given a long letter from "Our Special Correspondent," about Sedan (which every one has forgotten), and another from "Our own Special Correspondent" at Homburg, with the doings of an Emperor and the details of gambling tables.

Could not you take me on as a Special Correspondent. Your Special at Sedan is highly sensational on the corpses of

the men who fell there, and the famous manure they make for potatoes. Will it be out of your line to be a medium for giving Mr. and Mrs. Bull strange facts—facts to which the Arabian Nights are tame reading—that potatoes are not all the crop that springs from dead soldiery.

I see you "wait respectfully" the researches of scientific men. Stop, my friend, let me hold a looking-glass to your mind—not your face. A "F.R.S." you are "respectful" to. Plain commoners, male and female, elicit only comments of pleasantries, in which respect is not the prevalent sentiment. But look here, there are two to find a silver or gold-mine—the peasant who picks up a mineral, the chemist who analyses it. Great discoveries do not take their origin in the scientific world—they originate mostly among the working classes.

But as you profess respect for science, it just happens that I can gratify you. An hour ago I received the following letter.\* The perusal alone will show you that it is from a highly scientific man; it needs no name to render it interesting in the highest degree. I ask you to publish it also; let your "Ten pages one penny" have quality, not quantity only.

And if in this letter I have gone further than you think your paragraph warranted, I beg you will take it in the "Pickwickian sense."

You are entitled to the thanks of all men for having brought the subject so prominently before them in your widely circulated journal, and if you have felt it needful to dress the most important fact of modern times in a somewhat comic gait—still the balance of good done is greatly in your favour.

I am, Dear Sir,

Your obedient servant.

SAMUEL GUPPY.

#### MR. LAURENCE OLIPHANT'S "PICCADILLY."

A book entitled *The Coming Race* has recently found its way into the libraries of many Spiritualists, on the supposition that it was written by Mr. Laurence Oliphant, who recently joined, in the United States, the community founded by Mr. T. L. Harris, the trance-medium. *The Coming Race* was not written by Mr. Oliphant, and does not equal in quality Mr. Oliphant's *Piccadilly*.† In the latter book Mr. Oliphant points out that the religion of the English people, as expressed in daily life, may be summed up in one word, "Money," and one of the pictures in the book represents the British lion and unicorn affectionately hugging a money bag. The following is an extract from *Piccadilly* :—

"Are you going up to Convocation?" said Dickiefield to the Bishop, to divert attention from Chundango's last barefaced assertion. "I hear they are going to take some further action about the judgment on the *Essays and Reviews*."

"Yes," said Joseph; "and I see there is a chance of three new sees being created. I should like to talk over the matter with you. Considering how seriously my health has suffered in the tropics, and how religiously I have adhered to my Liberal opinions in politics, even in the most trying climates, it might be worth while—"

"Excuse me for interrupting you, my dear lord," said Dickiefield, "but the present Government are not so particular about the political as the theological views of their bishops. When you remember that the Prime Minister of this country is held morally accountable for the orthodoxy of its religious tenets, you must at once perceive how essential it is, not only that he should be profoundly versed in points of Scriptural doctrine himself, but that he should never appoint a bishop of whose soundness he is not from personal knowledge thoroughly satisfied."

"I have no objection to talk over the more disputed points with him," said the Bishop. "When do you think he could spare a moment?"

"The best plan would be," replied Dickiefield, with a twinkle in his eye, "to catch him in the lobby of the House some evening when there is nothing particular going on. What books of reference would you require?"

The Bishop named one, when I interrupted him, for I felt Dickiefield had not put the case fairly as regarded the First Minister of the Crown.

"It is not the Premier's fault at all," said I; "he may be the most liberal theologian possible, but he has nothing to do with doctrine; that lies in the Chancellor's department. As the supreme arbiter in points of religious belief, and as the largest dispenser of spiritual patronage in the kingdom, it is evident that the qualifications for a Lord Chancellor should be not so much his knowledge of law, as his unblemished moral character and incapacity for perpetrating jobs. He is, in fact, the principal veterinary surgeon of the ecclesiastical stable, and any man in orders that he warrants sound cannot be objected to on the score of orthodoxy. The Prime Minister is just in the same position as the head of any other department,—whoever passes the competitive examination he is bound to accept, but may use his own discretion as to promotion, and, of course, sticks to the traditions of the service. The fact is, if you go into the Colonial Episcopal line you get over the heads of a lot of men who are steadily plodding on for home promotion, and, of course, they don't think it fair for an outsider to come back again, and cut them out of a palace and the patronage attached to it on the strength of having been a missionary bishop. It is just the same in the Foreign Office,—if you go out of Europe you get out of the regular line. However, we shall have the judgment on the Colenso case before long, and, from the little I know of the question, it is possible you may find that you are not legally a bishop at all. In that case you will have what is far better than any interest—a grievance. You can say that you were tempted to give up a good living to go to the heathen on false pretences, and they'll have to make it up to you. You could not do better than apply for one of the appointments attached to some cathedrals, called 'Peculiarities.' I believe that they are very comfortable and independent. If you will allow me, I will write to my solicitor about one. Lawyers are the men to manage these matters, as they are all in with each other, and every bishop has one attached to him."

"Thank you, my lord—my observation was addressed to Lord Dickiefield," said the Bishop, very stiffly; for there was an absence of that deference in my tone to which those who love the uppermost seats in the synagogues are accustomed, but which I reserve for some poor labourers who will never be heard of in this world.

"Talking of committees," I went on, "how confused the Lord Chancellor must be between them all. He must be very

apt to forget when he is 'sitting' and when he is being 'sat upon.' If he had not the clearest possible head, he would be proving to the world that Mr. E— was competent to teach the Zulus theology in spite of the Bishop of Cape Town, and that he was justified in giving Dr. Colenso a large retiring pension. What with having to quote texts in one committee-room, and arithmetic in another, and having to explain the law of God, the law of the land, and his own conduct alternately, it is a miracle that he does not get a softening of the brain. Depend upon it," said I, turning to the Bishop, who looked flushed and angry, "that a 'Peculiar' is a snugger place than the Woolsack."

"Lord Frank, permit me to say," broke in Lady Broadhem, who had several times vainly endeavoured to interrupt me, "that your manner of treating sacred subjects is most disrespectful and irreverent, and that your allusions to an ecclesiastical stable, 'outsiders,' and other racing slang, is in the worst possible taste, considering the presence of the Bishop."

"Lady Broadhem," said I, sternly, "when the money-changers were scourged out of the Temple there was no want of reverence displayed towards the service to which it was dedicated; and it seems to me, that to sell 'the Temple' itself, whether under the name of an 'advowson,' a 'living,' or a 'cure of souls,' is the very climax of irreverence, not to use a stronger term; and when the Lord Chancellor brings in an Act for the purpose of facilitating this traffic in 'souls,' and 'augmenting the benefices' derived from curing them, I think it is high time, at the risk of giving offence to my friend the Bishop, and to the ecclesiastical establishment generally, to speak out. What times have we fallen upon that the priesthood itself, once an inspiration, has become a trade?"\*

SOME good proofs of spirit identity have recently been given through the mediumship of Mr. E. Bird, 98, Lothian-road, Brixton.

ON Thursday, October 5th, Mr. C. W. Pearce will lecture on "The Uses of Spiritualism" to the Dalston Society of Enquirers into Spiritualism. Arrangements have not been made to admit the public.

A CORRESPONDENT who has read some parts of the proof sheets of Mr. Robert Dale Owen's forthcoming work, entitled, *The Debateable Land between this World and the Next*, informs us that it is likely to be published simultaneously in America and England in the ensuing month, and that it is certain to create a great sensation. One chapter will contain an authentic account of the marvellous experiences of Mr. Livermore, the banker, through Miss Fox's mediumship, which were first published in the *Spiritual Magazine* some years ago, communicated by Mr. B. Coleman, who obtained the facts in America from Mr. Livermore and Miss Fox.

MRS. HARDINGE AND MR. PEEBLES.—Mr. J. M. Peebles left Liverpool for America by the "White Star Line" steamer *Atlantic* on the 24th of last month. He visited us, not to lecture, but to gather contributions for the next "Year-Book of Spiritualism," to arrange for the publication of a second and larger edition of his book *Jesus—Myth, Man, or God*, and to make arrangements for the re-publication of Godfrey Higgins's *Anacalypsis*. He has engagements to lecture during the winter months in New Orleans, Mobile, and Washington. Mrs. Emma Hardinge, who did so much good, hard work in England during the last twelve months, arrived safely with her mother, Mrs. Floyd, in the United States, about three weeks ago. At present the Spiritual movement in England is too small to offer much encouragement to good lecturers like Mrs. Hardinge and Mr. Peebles, but after the lapse of a year or two, it will not be such hard up-hill work for them here, as it has hitherto been. When they come again we shall doubtless give them a warmer and better welcome.

MR. J. H. POWELL.—Mr. J. H. Powell, who was known some years ago in England in connection with the literature of Spiritualism, has recently returned to London from America, in a very enfeebled state of health. He wishes for subscriptions to aid him in publishing a book entitled, *The Englishman in America*, a record of four years travel in the United States. He has been among the Shakers, the Mormons, the "Divine Respirators," the Free Lovers, the Perfectionists, and other strange American communities, and he says of his manuscript work, "It possesses all the charms of fiction, whilst it but details fact. I claim to have wielded a fearless and faithful pen, governed by the desire to do full justice to my themes. I am unable, unaided, to issue the work, subscribers therefore will confer on me a benefit, and I trust, at the same time, secure a work that will serve in some measure the cause of truth." Mr. Powell's address is 4, Crescent-place, Burton-crescent, W.C., and he is the English correspondent of *The Banner of Light* (Boston, U. S.).

PHRENOLOGY.—The investigators of Spiritualism soon gain the knowledge that mesmerism is true, and receive also not a little information tending to prove that there is some truth in phrenology; at all events many of the spirits teach that phrenology is true. Professor Humphry, M.D., F.R.S., of Cambridge, in the course of one of his lectures at the Royal Institution, said that the shape of the skull very fairly represents the shape of the surface of the brain beneath it, so objections cannot be brought against phrenology on the score of error on this point. He added that "phrenology must be fought, and ought to be fought, on other grounds," but did not state what those grounds were, to the disappointment of some of his hearers, who wanted information. We have been present at some discussions on phrenology at the Anthropological Institute; it was evident that phrenology was a tabooed subject at the institute, and that the members were governed by their feelings rather than by facts; the advocates of phrenology at the meetings of the institute were not men of such ability as some of their opponents, and for all these reasons put together impartial listeners could not get data from which to draw conclusions as to the truth or error of phrenology. One of the speakers there said that the shape of the skull did not represent the shape of the brain beneath, thereby flatly contradicting, in a matter of fact, and not a matter of opinion, the statement of a clever anatomist at the Royal Institution. These thoughts were called forth by a book on phrenology, written by Mr. Nicholas Morgan, which has just been forwarded to us by Messrs. Longmans, the publishers. The book is well and clearly written, very useful as a guide book to those who, like ourselves, know nothing of the subject, but are disposed to think it is true because it is tabooed by persons who are introducing unwritten creeds and dogmas into science. Mr. Morgan's book contains a great many engravings, some of them not of the best quality, otherwise it is handsomely got up; it is a very readable book, sure to be of considerable interest to those who wish to gain information about every branch of phrenology.

\* "Let the Church," says the *Times*, in a recent leading article, "increase the number of her good things, and her ranks will be largely and worthily filled up."—L. O.

\* The letter will be published in our next.

† London: Blackwood and Sons.

SPIRITUALISM AND SCIENCE.

THE recent proclamation in a high scientific quarter of the existence of a force in nature hitherto unknown, is an event which has been scarcely noticed by the multitude, yet it is one which, in the eyes of future generations, may perhaps appear of far higher moment than any of those which, within the past twelvemonth, have riveted the attention of the world.

Were the "Psychic Force" to take its place ultimately as one bearing relation only to the visible world, its recognition would still be an event certainly of no ordinary magnitude, but the distinguished investigator to whom we owe proof of its existence does not hesitate to avow the opinion that it may prove to be the link connecting us with the world above—in his own words, "a force which can be wielded by invisible beings who are thus enabled temporarily to manifest themselves to us." He has also declared that, "assuming there are invisible intelligent beings trying to communicate with us, it is reasonable to suppose that improvements can be made in this mode of telegraphy," and he therefore proposes to devote himself to the work "of endeavouring to improve the instrumental means at this end of the line, and of ascertaining conditions which will render intercourse more certain." Thousands have no doubt for some time past held firm conviction of the reality of communication through certain persons, with beings in the next stage of existence, beings whom in the absence of fitting terms, we call spiritual, because invisible and impalpable to our senses under ordinary circumstances, but until now no attempt has been steadily made to submit the facts on which that belief is founded to scientific tests, as a preliminary to inquiry into unknown laws which may lead to systematic communication with the spirit world.

Perfumes have been wafted to us from the unseen shore, and signals from it many times beheld and heard, but a misty ocean still intervenes on which unpiloted our bark has drifted. Science has now come forward to take the helm.

Should the great enterprise succeed, a new era would then commence in the history of mankind. It is impossible to form an exaggerated idea of the results to be anticipated from acquisition of proof of a world beyond the grave, from discovery of a force in the human organisation connecting us with that world, from the bringing of enquiry into our relations with it within the domain of inductive science—the domain of which the law is progress. Pained at the sight of so much evil upon earth, and seeing increasing disunion between science and another agent, indispensable also to progress—religion, some minds have sought solace in the hope that God may interfere to establish a better order of things here below.

In an essay on "The Plurality of Worlds," which some years ago attracted much attention, a member of the scientific world put forth this idea in the following words:—"It would seem that those who believe that the establishment of man or of the germ of human society upon the earth was an interposition of creative power, may also readily believe that another supernatural interposition may take place, in order to plant upon earth the germ of a more divine society, and to introduce a period in which the earth shall be tenanted by a more excellent creature than man."

At present, however, we may hope that through a force still now unknown and now to be developed, science will have power not only to dissipate error, but to discover truth touching things spiritual—to afford us the clue out of the labyrinth in which humanity has so long wandered, and thus earth may indeed, perhaps in time, become paradise, not in a mode suited to ideas tending to become obsolete, but in one harmonising with those of the most advanced school, without interference, without break of continuity, under the law of evolution.

J. H. D.

MR. J. J. MORSE'S Friday evening *séances* have been resumed at 15, Southampton-row, Bloomsbury.

WE are informed that Miss Kate Fox, whose departure from New York has been unavoidably delayed, will probably sail on the 20th inst., and she may therefore be expected to arrive in England at the end of the present month.

MISS GODFREY, of 161, Hampstead-road, N.W., has been known for many years among leading Spiritualists as a good clairvoyant in cases of disease and sickness. For the most part her clairvoyant communications are, we are informed by independent observers, very reliable. Her practice has been mostly in private circles, but we thought it probable that some of our readers might like to have her address, so publish the same.

THE FORCE OF GRAVITATION.—At the last *soirée* of the Institution of Civil Engineers, Lord Lindsay and Mr. C. F. Varley so arranged a fine indiarubber tube, filled with mercury, that it hung in a festoon between the poles of Lord Lindsay's large electro-magnet. When a current of electricity was sent round the latter, the indiarubber tube, with its mercury, rose up in the air, and curved in the opposite direction, just like the arch of a bridge. A current of electricity was passed through the mercury all the time. Mr. Varley writes to us:—"What suspends the mercury in space? The magnetism has no action upon the mercury, but has upon the electric current, therefore the tube must be suspended by the electric current, and the electric current suspended by the powerful magnetic rays. In other words, a heavy material object (mercury) is supported upon an imponderable electricity which, in its turn, is supported by an imponderable magnetism."

THE WILL.

MR. WILLIAM WHITE, in the last number of the *Spiritualist*, has given such a clear, definite, and I think true and graphic account of human nature, that I venture to offer a few remarks in further elucidation of that all-important question. In regard to the will, he says, "The will is manifested in the understanding, and according to the development and range of the understanding, is the will capable of efficient action; indeed, the will has been defined as a *substance*, whereof the understanding is the form." And again, "The understanding is the *council-chamber* and arsenal of the will, and according to its capacity and resources does the will compass its ends, whatever they may be."

In my letters to Miss Martineau, page 94, I have said that the mind is a true republic, and the will the president and executive power, chosen by the people. The will which determines is itself determined, &c. That is in deliberation or by the force of the controlling circumstances—whence the human mind is democratic as well as the knowledge which guides it. But we must not forget Sir W. Hamilton's remark that—"What we are conscious of is constructed out of what we are not conscious of." So that the efficient force in the "substance" of the will is one thing, and its mental accompaniment in the phenomena of the consciousness is quite another matter, which must not be either separate or confounded with it. That all the power is in the unconscious element of which the conscious element is the mere sense, is not in itself a power at all; such is the clear analysis of the fact, and the consequences are very important, and more particularly in a consideration of the nature of the Spiritual phenomena, and whether by the agency of spirits or not, as a very little reflection will show.

HENRY G. ATKINSON.

Boulogne-sur-Mer.

IN *Cassell's Magazine*, to be published to-morrow, there will be an article entitled, "Wings or no Wings," calling serious attention to Spiritual phenomena, supporting Mr. Crookes in his philosophical work, and stating that "scientific men have, so far, disgracefully shelved the question."

MISS HOUGHTON'S exhibition of spirit drawings closes in a week, and we regret to hear that she who is such a good and true friend of the movement, has been a financial loser by bringing them before the public. The beauty of colouring and of form in these drawings is remarkable, but the catalogue does not clearly explain either their meaning or their use.

PERHAPS the societies which, as recorded on another page, have been in communication with Professor Allen Thomson, might not do amiss to take Professor Stokes, secretary to the Royal Society, in hand. Some of the principles laid down in his report on Mr. Crookes's paper, and some of his utterances therein, are indefensible, and if carried out in all cases would manifestly bring the British Association into deep disgrace.

MR. GLADSTONE, in a recent political speech, spoke of the greater truthfulness of the provincial than the London daily newspapers. Spiritualists have abundant evidence of this. The London local papers and country newspapers are, as a rule, far more truthful in the matter of Spiritualism, and seem to be less swayed in all respects by private coteries and clubs, and like improper influences. A new daily journal, which would tell the truth on vital subjects, such as the wholesale pauperism and starvation caused by the land laws—subjects which the present daily papers are not honest and independent enough to handle—would probably pay, if got up to sell among educated people.

THE RELATIONSHIP BETWEEN MIND AND BODY.—We all say the hand feels; the eye sees; the ear hears; and have never stopped to think that all these expressions are quite unphilosophical. The hand no more feels than the probe which the surgeon holds in it. The eye no more sees than does a telescope. The ear no more hears than an ear-trumpet. Those organs are merely instruments for receiving and modifying impressions coming to them from surrounding objects. . . . In the brain, then, we find the real seat of the senses. It is there, and not in the extremities of the nerves, not in the organs of sense, that the mind takes cognisance of external things. These conditions of the brain usually resulting from impressions conveyed to it from external objects, may exist without such objects being present, as in dreams, and in some diseases.—*Canon Calloway.*

A MESMERIC ASSOCIATION.—A Mesmeric Association has just been formed, for the purpose of disseminating knowledge among the general public as to the curative powers of mesmerism. The Association intends to give public lectures on the subject, to institute classes, and to do its best in every way to make known the value of mesmerism, as an inexpensive and valuable domestic remedial agency in cases of sickness. Mr. J. W. Jackson, who by public lecturing has disseminated so much knowledge in Scotland and Wales about mesmerism, is one of the prime movers in the matter. Mr. J. Ashman, of Kilburn, is one of the members of the committee of the Association; he is a healing medium, and some very remarkable instantaneous cures have been effected by him; the cases are well authenticated, and several of them are known to the President and Secretary of the Kilburn society of Spiritualists. Mr. Ashman aided Dr. Newton very much when he was in London, and has received a portion of the same healing power, much in excess of that exerted by an ordinary mesmerist. Nothing, however, about Spiritualism or mediumship appears in the prospectus of the Association, in order, doubtless, that the work may not be impeded by popular prejudices. To carry out their beneficent purposes, the members of the Association wish for subscriptions from the friends of mesmerism. The members of the committee are Messrs. J. W. Jackson, M.A.I., Marylebone-road, N.W.; Joseph Ashman, 7, Cambridge-road, Kilburn, N.W.; G. P. Allan, 6, Leman-street, E.C.; C. O. Groom Napier, F.G.S., 20, Maryland-road, N.W.; J. Barber, 13, Bowling-green-lane, E.C.; J. J. Andrews, 112, St. Paul's-road, Camden-town; L. Mylne, 34, Oakley-road, Essex-road; W. Mannion, 403, Liverpool-road, N.; W. Towns, 32, Lloyd's-row, St. John-street-road, Clerkenwell; T. Reeves, 8, Sutherland-terrace, Pimlico, S.W.; and F. Everitt (treasurer), 26, Penton-street, Pentonville, N.

MRS. GUPPY'S MEDIUMSHIP.

ABOUT three weeks ago a spirit circle was held at the house of Mr. W. J. Champenowne, brewer, Kingston-on-Thames; Mr. H. E. Russell, of the Kingston Post-office, and several ladies and gentlemen were present; Messrs. Herne and Williams were the mediums. Five common little shells were taken away by the spirit Katie King, at the *séance*, and information was given that they would be taken to Mrs. Guppy. Mrs. Guppy was, at that time, at Ostend.

On her return from Ostend, Mr. Guppy, who had seen a report in *The Medium* that the shells had been taken as stated, asked her whether she had received them. She said that "she had some shells and a lady's red velvet hair band in one of her boxes; she had found them on her dressing-table one evening, and thought that the woman of the house had put them there for her little boy Tommy to play with, along with his other things." Mr. Guppy wrote to Mr. Russell to say some shells had been found, also a red band not mentioned in the published report. Mr. Russell came to town, and identified the shells, also the band, as articles taken away at the *séance* at Kingston-on-Thames.

The spirits have been very busy of late, as our past pages show, in carrying articles between different houses in different parts of London, but this is the longest distance to which they are known to have carried anything, except that recently at one of Mrs. Guppy's *séances*, some beads, a crucifix, and other things were brought, which the spirits said they had carried from Smyrna.

The following letter from Mr. Guppy contains the leading particulars of another interesting *séance* :—

Wednesday, September 13, 1871.

"SIR,—Three weeks ago a lady made me a present of a tame hawk, a kestrel. It had one wing clipped, and had a small chain to one leg—could fly a little.

"On Saturday last, I, wife, child, and nurse went on a visit to Mr. S., Central-hill, Upper Norwood. We went by the 12.50 p.m. train.

"We left at home Mrs. Parker, a relative, and Rosa, the servant. I requested Mrs. Parker to feed my hawk, which had its perch on a photographic head-rest in my room, but was not fastened to it, as it was tame, and would let itself be handled.

"That evening, at about 9.30 p.m., at a *séance* at Mr. S.'s, the company began proposing that each should ask the spirits for something. Mr. Coleman said, 'I wish Mrs. Guppy's hawk to be brought.' In a minute the hawk, dead, without its chain, was brought. The spirit said that the hawk had fled away at 9 o'clock, and that a cat had killed it.

"On Sunday morning, at Mr. S.'s, my wife was dressing; I was not up; something dropped on the bed; it was the hawk's chain. On Sunday afternoon, at 5, we returned home per train. I said to Mrs. Guppy, 'Don't let us say anything about the hawk, but hear what they have to tell.' As soon as we entered our house, Mrs. Parker said, 'Oh, Mr. Guppy, we are in such trouble about the hawk. I went to feed it and it flew out of the window.' I went into the garden and saw a black cat and flung a trowel at it.' Mrs. Parker afterwards stated 'It was when the cuckoo-clock struck nine.'

"SAMUEL GUPPY."

THE *Edinburgh Daily Review* of Aug. 28th, published an ingenious criticism of Lord Lindsay's recent article in *The Spiritualist*.

IN the next (October) number of the *Quarterly Journal of Science*, Mr. Crookes will publish some more of his valuable experiments in connection with Spiritualism.

THE report of the Committee of the Dialectical Society on Spiritualism, will be published a little before the end of October.

THERE is very little doubt that a Psychological Society will be formed to experimentally investigate Spiritualism. If Mr. Coleman could resume the meetings in the Beethoven Rooms, which last season brought forth such valuable contributions to the literature of Spiritualism, good work will be done during the coming winter.

THE MEDIUMSHIP OF ANDREW JACKSON DAVIS.—The works of Andrew Jackson Davis will always be of the greatest value and interest to all Spiritualists, and for the moral and social reforms they advocate, are of great practical use in the world at the present time. Many of these works were given through his organism while he was in the abnormal state known as the trance, and were written down by clerks in the presence of witnesses. Clairvoyance is known to be sometimes reliable, and sometimes unreliable, and the clairvoyance of Andrew Jackson Davis is no exception to the rule; it is to be hoped that in time the causes of the occasional unreliability of clairvoyance may be found out and removed. The reliability of many of the scientific and astronomical revelations given through Andrew Jackson Davis's mediumship is very questionable, and if reliable in some cases, the revelations are generally so vague and hazy as to be of little practical value. Any errors in his works, or in the claims made for his clairvoyance by over sanguine friends, he himself does not wish to see perpetuated, therefore we select one special case, and bring the broad light of hard facts to bear upon it. A Mr. Lomas has been writing in *Human Nature*, and several American platform orators have stated, that Andrew Jackson Davis by clairvoyance discovered Neptune before it was seen by astronomers. In March, 1846, Andrew Jackson Davis, in the trance state, said that there was an eighth planet, but did not give its diameter, or state where to find it. The existence of the planet was not demonstrated by Leverrier till June, 1846, and it was first seen in September, 1846. But for very many years before 1846 its existence had been suspected, therefore the assertion of Andrew Jackson Davis only supported existing public opinion, and mathematics and the telescope outdid clairvoyance in giving exact knowledge. Andrew Jackson Davis further revealed that the said planet had "4/5 the density of water." Taking the density of the earth as 100, that of water is 18 1/2, and that of Neptune 17, but Andrew Jackson Davis makes the density of Neptune 14 1/2; he is therefore out in his reckoning in the proportion of 14 1/2 to 17. That this and other messages given through his lips were genuine trance communications we know, but this "eighth planet revelation" is not worth bringing under the notice of the public in a leading or any other article, since the outside world, who know nothing of trance mediumship, will conclude that the announcement consists of one guess which anybody could have made very safely, and of a second guess which flies wide of the mark. His other statements about Neptune cannot be tested. He said that Neptune has six satellites. As yet only one has been seen. Can any practical astronomer inform us what are the limits of possible error, in determining the density of Neptune? At times the clairvoyant revelations of Andrew Jackson Davis were very accurate, and deeply interesting.

## Poetry.

## THREE WORDS OF ERROR.

THREE errors there are, that for ever are found  
On the lips of the good, on the lips of the best,  
But empty their meaning, and hollow their sound,  
And slight is the comfort they bring to the breast.  
The fruits of existence escape from the clasp  
Of the seeker who tries but these shadows to grasp.

So long as man dreams of some age in *this* life  
When the Right and the Good will all evil subdue;  
For the Right and the Good lead us ever to strife,  
And wherever they lead us the Fiend will pursue.  
And (till from earth borne, and stilled at length)  
The earth that he touches still gifts him with strength.

So long as man fancies that Fortune will live  
Like a bride and her lover, united with Worth;  
For her favours, alas! to the mean she will give,  
And Virtue possesses no title to earth.  
That Foreigner wanders to regions afar,  
Where the lands of her birthright immortally are.

So long as Man dreams that, to mortals a gift,  
The Truth in her fulness of splendour will shine;  
The veil of the goddess no earth-born may lift,  
And all we can learn is—to guess and divine.  
Dost thou seek in a Dogma to prison her form?  
The Spirit flies forth on the wings of the storm.

O Noble Soul! fly from delusions like these,  
More heavenly belief be it thine to adore;  
Where the Ear never hears, the Eye never sees,  
Meet the rivers of Beauty and truth evermore.  
Not without thee the streams—there the Dull seek them—No  
Look within thee—behold both the fount and the flow.  
Schiller.

## EXETER HALL.

If you'd furnish your fancies with stories of uiggers,  
Of floggings and letters, insuquitos, and jiggers:  
Of Mumbo and Jumbo by preaching struck dumb,  
Of the wonders of tracts, and the woes of new rum;  
Of cannibal monarchs with five hundred wives  
Whom they bake in hot pies every day of their lives—  
Go to Exeter Hall.

## Correspondence.

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

## THE SPIRITS IN CORNWALL.

SIR,—In July last my wife and I, with our good friends Mr. and Mrs. Everitt, were sitting at supper, quietly talking over the plans of a new house I am now building, when a succession of raps came upon the table and floor all around us. My sister Sophia, who has been in the spirit land for more than thirty years, and is now constantly with our loved little group of spirit children "beyond the river" intimated they had a message for us. Through raps we were mystified, as the following message slowly developed itself: "Many of us wish you to go to the world's end." "What could it mean? After conning it over, I suddenly said, "Perhaps they mean the Land's End, and that I am to go with Mr. and Mrs. Everitt to Penzance!" Very decided raps intimated this to be the wish of our little ones, whose mundane geography was defective; and so it was I decided to join a small party of eight, and start with them on Saturday, August 5th, for Cornwall.

I was first at the Great Western Station. Our party of eight was quickly seated, and our spirit friends began rapping in glee all over our compartment, and upon the boxes therein.

It was a most enjoyable journey through the greenery of Devon; and when shut up in the tunnels, no less refreshing to have wafts of perfume from Mrs. Everitt's guardian spirit—Annie Blower—who thus intimated her presence, as well as by a few flitting spirit lights which opportunity enabled her to give—no lamp being lighted in the carriage until darkness closed in.

In the middle of the night (1 A.M.) we arrived at Penzance, where, not finding room for all at the "Railway Hotel," we separated, arranging to meet and decide the lodging question next morning. Our spirit guides afterwards took credit for having led us past small lodging-houses where we had feared a separation would be necessary, and for guiding us by impressions a mile out of the town to a village (Newlyn), where a succession of small fishing houses seemed to say, "There's no house for eight lodgers here, although three married couples in some measure solve the difficulty;" but there was a fine old-fashioned house, and a model landlady and her two daughters, ready not only to take us in, but to make us feel at home, so there we abode two whole weeks.

On Monday evening, August 7th, we arranged to have a *séance*, and at this first sitting, conversation by raps was carried on with facility, and scents, with deliciously cool breezes on that sultry evening were rich and profuse. We were directed to read from Acts ii., and from Rev. i., and Mr. Pearce to pray. While sitting by candle-light a small stone was pitched lightly upon the table and on to the sofa—door and window being closed, and the latter darkened by a thick travelling shawl. Mr. P. (another friend) picked it up, when Mr. Pearce informed us that he had one or two thrown at him when sitting on the beach with Mrs. Everitt. The light being out, I sang "Angels ever bright and fair," during the whole time of which I was refreshed by cool scented breezes, and at the last note a small stone fell down, apparently from the ceiling, gently shaving my face, into my hands, which were on the table. Soon after John Watt spoke to us. There was a want of power, and after Mrs. Everitt had joined in the conversation for some time, she was sent into a trance. It was now that our good landlady had found out by the darkened window outside that we were sitting in the dark. She had become fidgety, and at last rushed into the room with her bedroom candlesticks, only to increase her consternation, for a roll of paper at once dropped from the ceiling. We begged her to retire and close the door; and getting as calm as possible, ourselves waited, after lighting a candle, for Mrs. Everitt to awake. She did so in considerable trepidation, saying she was sure something wrong had happened. This was prevented in future by telling our landlady and her daughters the next day something of Spiritualism. Notwithstanding they had also a story to tell us of a coach and four which was often heard by the villagers in the night being furiously driven down "Jack Lane," a most precipitous pass near the house, it was with astonishment, but not incredulity, they listened to some of our own experiences.

Your space forbids my fully reporting, or in fact giving any but a very meagre report of this sitting. I will simply add that during one of the hymns we sang, we all heard a spirit voice join in, which I recognised as my father's; and it is worth noticing that for some time, probably for half-an-hour, Mrs. Everitt was joining in the conversation, while John Watt's

spirit voice was forming one of the number. On retiring to my bedroom, I was greeted with very loud raps on the old wooden walls, as were others of our party during the night.

The next day a slight incident occurred, which I dotted down as worthy of note in my diary. At a little place called Mouschole, we were descending some dangerous rocks to get into a celebrated cave, and Mrs. Everitt fairly gave in from fear; she sat down and determined to wait for the party. Annie Blower made herself visible, and told her to "go on, it would be all right." Mr. Pearce, who is sensitive to spiritual influence, at the same time said, "Annie's here." "I know she is," replied Mrs. Everitt, "and she tells me to go on!" She did so without further fear or mishap.

Next day we took a boat across the bay to visit St. Michael's Mount. Enquiring of the two boatmen if they had heard anything of Spiritualism, they had a ghost story which they *knew* to be true. In Penzance lately a cuckoo clock which had not struck for many years, in the middle of the night began striking, and a spirit appeared of a relation who had just then departed; the clock continued to strike through the night, but it has not done so since. That evening, at tea-time, I remarked to Mrs. Everitt how very tight one of her rings was, and thought it would injure her finger, if not cut off. But it had been placed there years ago by the spirits, and hence she objected to interfere with it. The next morning at breakfast she reported that the ring was gone. Search was made everywhere for it, but in vain. Although rather fidgety, Mr. and Mrs. Everitt felt sure it would not be lost. The next morning, while dressing, half of the ring was found by Mr. Everitt on his table, and at the same moment the other half was placed in Mrs. Everitt's hand as it was in the act of taking up her hairbrush. We were informed at our next sitting that Mrs. Everitt had herself accidentally broken it in the basin while washing, and Annie Blower (her guardian) had taken care of the pieces, and brought them back on the second day.

At a short sitting on Sunday evening, Aug. 13, we were directed to read Genesis xvii., first few verses, Rev. i., and part of Acts ii., but all being fatigued, we were directed soon to retire for the night, first having been told to repair the ring, and then they would take it away again for a time.

Monday, Aug. 14.—We had all been in a steamer to Kynance Cove, joining an excursion hastily arranged. I was writing home a full account of our pleasant trip, during the writing of which I had several showers of scent, and the delicious cool breeze Spiritualists so well know. We were about retiring for the night, when raps came upon the table, around which we then arranged ourselves, and had continuous conversation by raps until past midnight, with the spirit friends of each present. I must here refer to a conversation one of our friends had had with the engineer on board the steamer in which we had been during the day. While talking on general matters the vessel passed a cove, which caused the engineer to tell of a remarkable dream in connection with it, to the effect that a man in a dream was assured he would find several Spanish doubloons in a particular part of that bay, and on going there found twenty or thirty. This led the engineer further to tell of his own experience "last night." He said he couldn't account for it, but he had no idea the steamer would be going out at all that day when he went to bed; but he dreamt of this excursion, and that he would be the engineer wanted. Again and again the dream came, and it appeared he was a very careful man, priding himself on his engine, and so strong became this impression, that at three o'clock he got up, came down to the boat, saw that the machinery was all in order, and on going home was sent for to attend to this excursion. It was interesting to us, this dream, and the fact of its being told unsolicited to one of our party. We therefore asked the spirits about it. Annie said she knew of the dream, and it was John Watt who had sent a messenger to the engineer, and caused everything to take place as it had been narrated. "How did he find out the engineer?" "By his guardian spirit."

Then came a succession of totally different raps—tiny ones—and Mrs. Everitt saw my sister Sophia over me. I asked if the little ones were present, and was saluted by a complete volley, followed by family chat, in which I had later news from Hendon than could be brought by post! (Subsequently confirmed.) Several very different raps succeeded from various spirit friends, and then a muffled rap. It came from a spirit unknown to any of us, but he wished to communicate. Repeating the alphabet, we with some difficulty received the sentence—

"Pray for me."  
"Then you are not happy?" "No."  
"Will prayer do you any good?" "Yes" (very decidedly).  
"You wish you had led a different life on earth?" "Yes."  
"You wish us to pray for you to be led out of your present state?" "Yes."\*

After several such questions we all silently prayed and asked him to come again to say how he was advancing. We asked him if he would give his name, to which a very decided "No" came.

I am compelled to omit very much more of interest at this sitting all held in full light.

Tuesday morning at breakfast time raps came and directed us to read the twenty-third psalm, and during our conversation afterwards upon it, raps of approval or disapproval to all we advanced were continued.

That day we went to Land's End. Sitting at the extreme end of the headland were Mr. and Mrs. Everitt and myself, note-book in hand, as Mrs. Everitt took up two pieces of the granite rock to see if she could obtain any psychometric vision. For a few moments she appeared lost, then spoke slowly as follows:—

"It's all misty. Now it's clearing, and I see a vast space and all tops of trees; they are so thick and regular. I cannot see below them, they are so thickly growing together, and I am above them. The tops shake like a corn-field waving in the breeze. There! Now I can see lower down, to the branches underneath. Oh! such an immense extent of branches of enormous length, but more like large ferns all growing together. It is still misty lower down. There! now I am at the bottom, and all the branches are above me with very large leaves, oval shaped. I can see miles and miles of forest."

"Oh there is something moving. (Started, and was about to throw down the rock, but we begged her to go on.) It is very large—has an enormous head like a crocodile's, a very long body, but only three legs; it's crawling along. So nasty

\* It is quite a common thing at nearly every spirit circle in England, for unhappy spirits, miserable because of the deeds they had committed while in the body, to come and ask to be prayed for. We know one medium who is visited by dozens of such spirits every week. No doubt the Roman Catholic system of offering up "Prayers for the Dead" had its origin at the time when there was real spiritual power in the Church.—Ed.

(shudders), it is crawling along a moist, brown greeny soft moss, and makes a great indentation as it moves. Now it has turned its head: it has great teeth, and eyes as big as saucers; it's body is larger round than an elephant's, but more the shape of a crocodile's. Now there's another thing coming; now it's going up the trunk of a tree. The top of it's head is among the branches, but it's hind legs are on the ground. It has a round head with two short ears—large jaws and two teeth sticking out. It is eating the branches. It has four legs, but the two hind ones are very much the longest. It has a very thick skin, hard and wrinkled like a rhinoceros' skin; but it is three or four times bigger than any we have ever seen. The first one is going along the ground—looks at it and gets away. Now there's another thing coming—like a bird, yet not a bird; it has a very long neck, an enormous beak, and a small head. It has great wings by its side, but doesn't seem as if it could fly. It has such a curious motion as it walks; brings one leg high up, then dashes it down, and draws up the other quickly, as if it was afraid of getting wet. It has not a webbed foot, but it has large claws—such a queer-looking thing, walking along as if it didn't like the feeling. Now it has spread its wings and flown away to the ocean—such enormous wings! Now it's all fading away; it's gone."\*

As Mrs. Everitt opened her eyes she shivered with cold, although it was hot and sultry.

In consideration for your space I must omit two or three days, and come to our last Saturday, August 19. On this day we drove to Gurnard's Head, which place we reached tired and hungry, and at once took our hamper of provisions into the small inn there. As soon as we had unpacked it, and had assembled round the table, manifestations by raps came very strongly, first on the table, then on the shutters, walls, window, and lastly on our hamper, which was placed under the table. After being moved about and opened by the invisibles, it was turned over and so left. On the top of the bold headland we sat together and sang, accompanied by raps on the rock. Here Mrs. Everitt took up a piece of the rock, and on placing it upon her forehead, felt it as if burning, followed by a vision of vapour and a boiling sea; then a seething mass was boiling up from three enormous caverns, from which molten lava rose a great height, ran along, and was suddenly chilled.

That evening at home we had a very long and interesting sitting, introduced by the usual scents and cool breezes. For an hour or more we had an uninterrupted conversation with John Watt, who, in reply to questions, told us "It was right to pray for the souls of the departed when they *asked* us to do so; it helped them to rise." "But why do they not appeal to spirits to pray for them, as they would be better acquainted with their condition than we are?" "Because they cannot so easily get into their sphere as into yours."†

Remarking in a whisper to Mr. Everitt how natural the conversation was, and how unlike talking to a spirit from another world, John Watt heard and spoke of the spiritual as the natural world. The same individuality is retained as in earth life—the same forms of character, but without sinful tendencies. "If you put on another coat," said John Watt, your character is not altered. Death should not be feared—it is no more than stepping from one room into another." "Ah, but the loss of our loved earthly ones." "You do not lose them; they are closer to you than ever before; your spirits are together." In reply to another question he said he had not yet seen Christ face to face, but he had looked upon "His glory, His majesty, and His might." Speaking of the Transfiguration he described the apostles' state then as one in which their eyes were opened to see what was passing in the spirit world. As to the graves being opened at the Crucifixion and bodies of saints arising, they were not their natural bodies, but purely spiritual manifestations.

Speaking on Christ's resurrection he said His whole life had been so pure that he had already in His life-time "worked off all the grosser parts of His nature, and His body at the crucifixion was nearly all spiritual." "You have your spiritual body now, all of you," he added. On striking a light Mrs. Everitt was found comfortably reclining on the sofa in a sleep.

Sunday morning, Aug. 20.—We were having a long chat at breakfast as to the actual seeing of Christ's body, and whether we should be permitted to see it soon, or at any time after death; remembering what John Watt had said the previous evening, raps came and directed us to read the fourteenth chapter of St. John's Gospel, which seemed most appropriately to take up all points of our previous conversation, and as it did so, raps came to emphasize certain parts as they were read.

On this morning a rather interesting psychometric vision for a geological mind was given us from a piece of peculiar black rock which Mrs. Everitt placed on her forehead. "I see a vast extent of rocky country which I have seen before. There are three strata. This piece I hold comes from a dark layer between two. It has a glassy appearance, but the water seems to penetrate it, for as it goes backwards and forwards through the strata some of it is sucked up and retained. The lower stratum is greenish; the upper white. It seems all rocky and water; no vegetation or life of any sort. There—now the top stratum is moving, now it's all water; now that is gone, and all is one vast tract of this spongy character, boggy for miles and miles. I can see some land a long way off with trees on it, and there is something moving; they are large birds—like the one I saw fly to the ocean the other day (see Aug. 16). There is a flock of them flying to this boggy stuff; they have long narrow wings which take up a good deal of room, and yet they all fly together. Now they are depositing eggs, but the shell is not white; it seems all soft—now the substance is getting hard; it has the appearance of eggs, but it consolidates and gets quite hard. Now the birds are all flying away again to the land. Water is washing over the place again, and it hardens. Now it is as at first—a dark stratum between two other strata, with white at the top."

The next day, Monday, August 21st, we all returned home again, and so ended a fortnight crowded with spiritual experiences of a most varied and interesting character. I would fain have considerably added to what I have narrated with as much brevity as possible, and, in fact, had I time, could easily "write a book." I am not aware that I have an enemy who would wish me to do so!

MORELL THROBALD.

Hendon, N.W., Sept. 1871.

\* Clairvoyance is sometimes reliable and sometimes unreliable, the causes of error being as yet unknown. Possibly, when the laws governing this marvellous instrument of the human spirit are understood, it will prove a mighty instrument in the hands of the geologist, helping him to unravel more of the realities of past ages. Professor Denton is the only scientific man who has tried many careful experiments as to this new aid to geologists, and much about his researches will be found in No. 14 of *The Spiritualist*. The Psychological Society should try experiments on this subject.—Ed.

† Mr. Varley, the electrician, has had similar assertions made to him, through another medium. He has been told that the higher spirits often cannot get into communication with very low ones, except in the presence of a medium.—Ed.

THE EXPERIENCES OF AN INQUIRER.

SIR.—Some twelve years since, when a resident in London, I saw posted on a wall an announcement of a forthcoming lecture on mesmerism, at Myddelton-hall, Islington. Prompted by curiosity, accompanied by two friends, I went to it and took my seat near the platform, and at the conclusion of the lecture, on the speaker asking some dozen gentlemen to take seats on the platform, for the purpose of being experimented on, I made one of the number. He made several mesmeric passes close to each of our faces, desiring us to shut our eyes. He then said imperatively, "You can't open your eyes;" some did, but the majority, including myself, notwithstanding the utmost exertion, accompanied by violent contortions of features, could not do so. The feeling was as if my eye-lids were closed by the application of some strong adhesive glue. After keeping me in this painful state some little time, he relieved my fears by making a few counter-passes, and bidding me open my eyes, which I was then able to do. Since that time I have more readily endorsed the assertion of our immortal poet, that "There are more things in heaven and earth than are dreamt of in our philosophy."

Some time after this, with the same two friends, I called on Mrs. Mary Marshall the younger, the celebrated spiritual medium, who then lived at Red Lion-street, Holborn. On taking our seats round the table, a very short time elapsed before the spirits manifested themselves by sundry oscillations and tappings on, or under, the table. On my asking—"May I be permitted to look under the table?" I was instantly answered by the table rising from the ground and striking me violently on my chest, so as to nearly unseat me.

I then put a mental question, which I wished to be answered by the spirit of my eldest son, who many years before was wrecked on the Whitton Sands in the river Humber, in the barque *Anchor*, on her passage to Goole. After a little delay, I asked if he were present, and was answered by three knocks, as an affirmative. I then, mentally, asked him as a test, to spell his Christian name, by knocking. On my repeating the alphabet, the initials of his name were arrived at—his name was Henry. The attempt to give the full name failed twice, but the third time Henry was correctly given. After this, musical instruments were played by an unseen hand, legs were grasped, and other phenomena produced. When the alleged spirits were fairly tired out, they courteously said good-night, by tapping, that gradually diminished in intensity, as if by increasing distance. I left Mrs. Marshall's *séance*, no convert to Spiritualism, the inaccuracy in the spelling of the name was too insurmountable a difficulty to be overcome. It is not so now. I treat Spiritualism as a science, believing that time and investigation will explain its difficulties. Certain conditions must be complied with, or the results will not be satisfactory. I will now relate two occurrences, out of several, which have caused me to believe in spiritual telegraphy. That telegraphy is governed by laws which have yet to be discovered.

I have resided for the last three years at Birmingham, and have but recently attended *séances* held at 125, Suffolk-street. I have witnessed many unsatisfactory manifestations, and but few of a reliable character, but the following have been conclusive:—

On Monday, the 5th of June last, when present at a *séance*, held at Suffolk-street, spirits manifested their presence in the usual manner. The question was asked, "If the communicating spirit knew any person present?" Three tilts (Yes). "Was it a relation?" (Yes). "Of mine?" (No). "Of mine?" (No); and so on all round, till I asked "Of mine?" Three tilts (Yes). "Father?" (No). "Mother?" (No). "Wife?" (No). "Son?" Three tilts (Yes). "Will you spell your Christian name?" (Yes). The name "Henry" was spelt, without a hitch. "Are you happy?" (Three tremendous plunges). "Do you in your happy spirit-land feel an interest in the welfare of those dear to you, left behind?" (Yes). "Will you give me more powerful physical manifestations?" The table immediately plunged away from the hands of those who sat opposite to me, and threw itself into my arms. On a subsequent occasion, he was asked to "tip the table the number of times he was years old when he met his death?" The table tilted fifteen times. I did not recollect at the time whether his age was fifteen or sixteen years; but at home, on referring to the Bible, I found the table message to be correct—fifteen years. With the exception of Mr. Collier, late editor and proprietor of a suburban London paper, and lecturer on Spiritualism, who did not sit at the table, the persons present were all strangers to me, and my antecedents, to the latter of which he was likewise.

One other incident and I have done. I invited Mr. Collier to take a friendly cup of tea with me, and my married daughter, with whom I am living, inviting my next-door neighbours—father, mother, and daughters, all non-spiritualists. After tea, we sat round a large lloo table, to the number of eight. After singing a few simple ballads, accompanied by the piano, the table began a tremulous motion, which soon culminated in successive plunges, moving round first one way, and then the other, and kept time to the music. Collision in producing these manifestations was impossible, and the table was too large and heavy for any two persons to move it in that way while sitting at it.

Those who ridicule the ignoble means made use of for conveying spiritual communications by means of tables and chairs, and such like things, must recollect that it is by such tangible evidence that the most direct and forcible impressions are made on the outward senses, so that all who have eyes to see, and ears to hear, can bear witness to the evidence of their senses, when a communication, couched in classical sublimity of eloquence, would not be appreciated, or, perhaps, understood, although such messages are not wanting. The teachings of Spiritualism are in a rudimentary state, and they will, like all knowledge, progress. If the physical manifestations but convince man in this materialistic—alias "atheistical"—age, of the immortality of the soul, and a life hereafter, they will have accomplished their mission. A believer in Spiritualism cannot fail of being a better man in consequence, and in the true sense of the word, a better Christian.

310, Icknield-street West, Birmingham. JAMES JUDD.

MESSRS. HERNE AND WILLIAMS, mediums, of 61, Lambs Conduit-street, High Holborn, W.C., have begun a series of Saturday evening *séances*, for Spiritualists only, commencing at seven o'clock punctually. Admission half-a-crown. This Saturday evening *séance* has, for some time, been going on privately, and it has proved a very good plan to limit it to Spiritualists only, who cannot afford to have their time wasted by those strangers who often weaken or break down the manifestations, because they insist upon having them under their own conditions, instead of under the conditions which scientific experience has proved to be necessary for their occurrence.

DR. NEWTON'S CLAIRVOYANCE.

DURING Dr. Newton's stay in England, two very remarkable proofs of his clairvoyant powers were given to me, entirely unthought.

The first happened on the evening of May the 12th, when I was at the public reception given to him on his arrival in England, at the Beethoven Rooms, Harley-street, Cavendish-square.

After the meeting was over, numbers crowded up to the platform to shake hands with him. I went with the crowd, and so passed my hand to him, that he could scarcely have known exactly to which individual of those close around him the hand could have belonged; and even had he done so, he would not have known me personally. My surprise then was extreme when, as soon as he touched my hand, he kept hold of it, and looking round, said, "Where's Daisy?"

"Daisy," my friend was with me, and at once introduced me to him as the one of whom she had written nearly two years before, sending him at the same time a lock of my hair, hoping thereby to establish a rapport between us which might enable me to receive benefit from his great healing power. This especial purpose was not accomplished, and happily the need for it was removed soon after by my visit to M. Jacob, the healer. But from the remarkable manner in which the touch of my hand was immediately in his mind associated with "Daisy," showed that in some inexplicable manner a bond of some kind had been established, which time had not effaced.

Again, on the 16th of July, I had occasion to go to the Progressive Library, and there quite accidentally met Dr. Newton. As we were talking together, suddenly he fixed his eyes upon me, and said, "I am impressed to tell you that either, on your father or your mother's side, you come from some foreign stock. Your ancestors were Spiritualists. They were very cruelly used, hunted down, imprisoned, and at length massacred for their religion. I cannot see the exact time that this happened, but I should say it is not quite 200 years ago. One spirit is now standing by you in a foreign-looking loose, white dress."

As far as we know, the above sketch is entirely accurate. Our ancestors were of the old French nobility, and Huguenots. At the revocation of the Edict of Nantes (in the year 1685, *i.e.*, not quite 200 years ago), their property was confiscated, and the whole family massacred, with the exception of an infant in a cradle, who was saved by the humanity of a soldier, who remarked, "The child at least is not a Protestant."

This child grew up, came over to England in William of Orange's army, and settled down as a refugee.

Five years ago I received quite unexpectedly, a long message by spirit writing commencing,—"I, Daniel M—, your ancestor, write." In this message much of interest is told me, and he especially speaks of the great comfort they received as a family, by "the visits from, and open converse with God's good spirits, their guardian angels." He also tells me of the interest he still feels in the religious struggles of the day, although nearly two hundred years have passed since he was killed, at the age of sixty-four.

In all probability it was this "Daniel M—" whom Dr. Newton saw standing by me on the above occasion. Hendon, N.W. F. J. T.

WHAT IS A MIRACLE?

To avoid scholastic hair-splitting, I at once state that I consider all the creations, animate and inanimate, visible and invisible, natural; yet as the astronomers use the words, "The sun sets," "The sun rises," though it never does: so I use the word "supernatural" as distinctly applicable to intelligent life in a condition of body and knowledge superior, above us as men. I care not what you call it—ghost, spirit, angel, or devil.

As light is a threefold substance,\* so is man. We are body, soul, and spirit. When we pass away we become twofold—soul and spirit; and when in that state, can see and do things we cannot now.

Having thus cleared the path, we state "a miracle to be something done intelligently beyond our power as men." As a test of supernatural life and power—if I desire that any named inanimate substance be moved without human contact or machinery, and it is moved and raised off the ground—I have the proof that supernatural or ethereal beings see me, hear my words, and oblige me by consenting to do what I desired. Obviously, if the whole stopped there, the incident of itself would be as useless as if the raps of the postman were only something to startle and amuse us, without our taking them as signs to open the door to see the intelligent agent who made the noise, and receive the something of weal or of woe he had to deliver. The rappings, therefore, of a postman or messenger are the same in intent as the rappings of a spirit; and if we use our common sense, we have the message of the invisible, in as many varieties of manner as we have in ordinary life. The voice, when in action, is mere rapping on the air; the invisible air conveys it with its modulations to the somebody we wish to communicate with. Putting aside the other evidences of invisible intelligent life around us, let us keep to voices, by means of which personal knowledge and general is conveyed to us. The extraordinary story of Joan of Arc has lately been dramatised, with the remarkable spirit manifestations displayed through her, and is now being acted at one of the theatres. When a girl, she heard voices, and saw spirits, telling her she was appointed to assist in delivering France from the yoke of England. Those spirits led her, guided her as promised; and she drove the English out of France, and placed the true king of France on the throne. Up to that time, she never moved officially till the voices told her; and it is narrated that when she was not on the field of battle, the French were overcome by the bravery of the English, but whenever Joan of Arc appeared, there seemed to be a drowsiness and inertness in the English soldiers, and they were defeated as the voices had promised. We have the same method and result of the action of supernatural beings narrated in the Bible. David heard "the voice," saying, "Come upon them over against the mulberry-trees; and when thou hearest the sound of a going in the tops of the mulberry-trees, then bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines."

Personally I know several who are nowadays so guided, and the fact of supernatural beings doing their appointed work for and with man, under fixed SUPREME laws, explains why we may trust that the miracles mentioned in the Jewish and the Christian Scriptures,† the historical narratives of miracles strewed through past ages, and the affirmations of credible witnesses in our days, may be frankly accepted as true; and that all the spiritual gifts mentioned by St. Paul are still in action.

\* Light is wave-motion.—Ed. † All of them?—Ed.

The majority of the ministers in our churches and chapels act as the right hand of deists, because they publicly declare that miracles have ceased since the days of the apostles—a downright untruth. The Almighty power for man is as much in action now, as in the apostles' day. Angels are seen now as then. The gift of foreseeing future events, the gift of healing, the gift of miracles, are in existence now as then. The every year spring and summer fruits of the Divine giving of the supernatural in all its freshness are in our midst; but, Sunday after Sunday, we have doled out to us a few ounces (verses) of the "preserved meats" manufactured about two thousand years ago, and are told that it is all we have to live on till next Sunday. No wonder sixty-seven out of every hundred of the population won't use it, but will go elsewhere for something that has a freshness in it.

Since I have freely and publicly spoken out some of my knowledge as to the supernatural, I have had private family histories narrated to me of an extraordinary kind, which unfold facts that should cause all thinking deists and atheists and Sunday Christians to read life from a new page.

Enmore-park, Norwood Junction. JOHN JONES.

AMONG THE SWEDENBORGIANS.

NUMBER THREE.

THE New Jerusalem Church at Camberwell is situated in the well known cabbage-gardens in the neighbourhood, and not many hundred yards from the Camberwell New-road railway station on the Ludgate-hill and Victoria line. The building strikes the beholder as a rectangular lump, and apparently built with a view to future enlargement. A rapidly improving neighbourhood, and an adequate appreciation of the teachings of the New Church, may in time make such a change desirable, and help to take off the surplus crowd thronging Sunday after Sunday some other places of worship in the vicinity; such, for instance, as Camden-row Church, where the Rev. Mr. Fleming officiates.

The service at Camberwell New Jerusalem Church differs but little from what has been described in my former chapters on Swedenborgian congregations. There are the same hymns and prayerbook, the lessons from the Old and New Testaments, the altar and pulpits, the tables of Mosaic law, and white surplices. Whatever can have given some people in the neighbourhood an impression that this is a place of worship principally favoured by the Jews is not clear from what transpired there on the morning of last Sunday week. The interior, except in its shape, is certainly unlike that of a synagogue from the absence of all that reminds one of Israelitish rites and ceremonies.

The singing and accompaniment on the organ on the occasion quite deserve the reputation which they hold in the vicinity; and, except a clock which would insist upon indicating nine minutes to six all along, everything seemed to be well arranged.

The Rev. E. Austin selected Rev. iii. 2nd and 3rd verses, for the text of the morning's sermon. He explained that by the Church of Sardis we are specifically to understand those people who nominally profess the principles of Christianity, who externally pay homage and show deference to its institutions. They sink into formalism because their faith is not joined to charity. The languor and supineness of Sardis is, in some respects, he said, prevalent among us. In business a man carefully watches his course; from the nature of his mercantile transactions, and the results obtained, he judges whether his business is increasing or not. His vigilance is directed to the end, an end which may be one of prosperity and ease, or one of ruin and inconvenience. It is otherwise with most men's spiritual accounts. As long as they discover within themselves no shameless or unpardonable vice, they make themselves easy about the rest. They overlook the importance of examining their affections and aspirations. The common mode of railing against any system which happens to fall short in the lives of its true followers is unworthy, and the proof of a shallow thinker. It is true that many avowed followers of Christian teachings are quite as exacting, tyrannical, and malicious as many of those who never frequent a place of worship, but it is equally true that Christianity cannot and will not be eschewed on account of those who use the name as a cloak. Swedenborg gives an account of some ecclesiastics whose piety and devotion had, in this world, but served them as a mask to hide the enormities of their hearts. Death, which effects no real change in the man, leaves him in the other life with his ruling love the same as before. The institutions which have lived and risen with the growth of Christianity are not to be cast aside; they are the things referred to in the text, "strengthen the things which remain, that are ready to die."

The preacher looked upon the state of a man whom nothing can arouse as contemptible. He lauded the career of him who, having identified himself with a certain institution, nailed his colours to the mast, and held as his motto—"No surrender."

THE report of the committee of the Dialectical Society on Spiritualism will be published towards the close of next month (October).

MR. JOHN JONES, of Enmore Park, has issued, in pamphlet form, numerous extracts from the July number of *The Spiritualist*, including Lord Lindsay's article, and the article from the *Quarterly Journal of Science* (with the engravings) by Mr. William Crookes, F.R.S., Mr. William Huggins, V.P.R.S., and Mr. Serjeant Cox. The pamphlets may be had at twopence each, of Mr. E. W. Allen, publisher, 11, Ave Maria-lane, E.C. Probably they may be had in large quantities, at a cheaper rate, on application to "John Jones, Esq., Enmore Park, Norwood Junction, London."

SPIRITUALISM IN CARNARVON.—On Friday last, Mr. John Jones, of Enmore Park, London, while on a visit to Carnarvon, delivered a lecture in the Guildhall to a large audience, on "God's wonders as shown in the Natural and Supernatural." The lecture was listened to with intense interest, and it was illustrated by some twenty lantern slides, projected on a large screen. To prove the existence and power of the unseen elements in nature controlling the seen material bodies, there was shown on the screen the solar system in motion, the moon's action in producing the tides; the sun surrounded by rays, and the light reflected from the sea; the magnet drawing the needle, and other effects in nature were represented. Through one of these Mr. Jones led his audience to the effects produced by intelligent action on the forms of nature at present out of the reach of the powers of man. He carried his audience with him, and brought the interest to a climax when he introduced the view of one of the English cathedrals, and from behind the screen gently there commenced and swelled out a song called "Pilgrims of the Night," sung by the choir of one of the town churches. A vote of thanks to Mr. Jones was carried amid loud cheering, at the close of the lecture.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others.

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.

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

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

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny."

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.

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., Holly House, Barking; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayton, R.A., Woolwich; Dr. J. G. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hull, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Essex, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 62, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled From Matter to Spirit (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism.

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

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts.

Mr. W. Crookes, F.R.S., editor of the Chemical News, is now investigating Spiritualism, and he has published an article in the Quarterly Journal of Science, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits.

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

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

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

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

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

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

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

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

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

Thirdly,—That 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."

"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.

HOW TO FORM SPIRIT CIRCLES. An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results.

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.

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.

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. After 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.

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THE Brixton Society of Spiritualists meets at 98, Lothian-road, North Brixton.

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THE MENTAL CURE; illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment, by Rev. W. P. EVANS, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messengers," &c., &c., &c.

THE DESIGN of this Treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the causal relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

THE RISE AND PROGRESS OF SPIRITUALISM in England, by Benjamin Coleman, recently published in the Spiritualist, reprinted in pamphlet form, on toned paper, with coloured wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. Allen, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

ANTHROPOLOGY.—The June number of The Spiritualist contains a report of a discussion on Spiritualism, which recently took place at the Anthropological Institute. Price 3d. or 3d. post free. London: E. W. Allen, 11, Ave Maria-lane, E.C.

THE SPIRITUALIST—No. 1 of The Spiritualist contains an overwhelming weight of evidence for the general public, as to the truth and reality of Spiritual phenomena. No. 13 contains the leading arguments in favour of and against the theory that the manifestations are due to Satanic agency. London: E. W. Allen, 11, Ave Maria Lane, E.C.

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