

The Spiritualist.

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

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LADIES IN THE MEDICAL PROFESSION.

SPIRITUALISM demonstrates that no immediate improvement is made in the moral or mental condition of any human being, after passing through the process called "death." Hence, everything done on this earth to improve human bodies and human minds, causes a higher class of spirits to enter the next world. Such facts have a very useful and beautiful practical teaching, for they let us know that to raise the present average condition of this world and the next, we must begin by doing everything possible to improve the bodies and souls of man and woman-kind. Why should women be in a worse condition upon earth than men, and be cut off so much from freedom of action, as well as from facilities to earn an independent livelihood? Why should they not have equal opportunities with men to gain a good education, when any of them desire so to do? The sight of the advertisement about the Female Medical Society, printed on the last page of this journal, led us to make a few inquiries about this new opening for female industry, and the remainder of this article is a summary of the information received upon the subject.

During the last few weeks the University of Edinburgh has opened its doors to ladies who wish to study medicine, on the sole condition that they comply with the same regulations, and undergo the same graduated examinations, as the students of the other sex. The classes, however, are to be kept separate, each of the university professors having a second-class for women only, so that the sexes do not attend in mixed classes. The women students, while so few in number, will have to subscribe a large quota of the expenses of the course in order to furnish a reasonable honorarium to the respective teachers, and on that point the students will have to arrange for themselves with the professors. But the class-rooms, the museums, and the thousand other standing accessories associated with the great school of Edinburgh, are now as freely at the disposal of women as of men. The professors have promised to give separate courses of lectures, for a mere nominal acknowledgment in the shape of fee, in some cases indeed allowing the women simply to pay the same small fees as are paid by the men students in their very large classes. Five women have already presented themselves in the medical matriculation examination, two of whom were "honours students" at the Obstetrical College of the Female Medical Society in Fitzroy-square, London—Mrs. Isabel Thorne and Miss Matilda Chaplin—one was a lady from America—Miss J. Blake, and the two other ladies were Miss Peachey and Mrs. Evans. The ladies came out almost at the top of the lists, and one of the past students of the Female Medical Society obtained special commendation.

On the bare question of right it has been a monstrous violation of equity that women have been so long excluded by technical means, from disposing of themselves and their abilities as they choose, and as they can get the public to employ them. The Female Medical Society, a semi-benevolent society, founded on a purely public basis, has not contemplated eleemosynary help to ladies desiring to practice as physicians, or as general practitioners, but seems to have thought that ladies of that rank of ability were quite able to help themselves, and that the proper way would be for them to gain that access to the existing medical schools which has now been gained at the Universities of Edinburgh, Paris, Zurich, and some other places. Similar facilities must ere long be given by all the medical colleges.

A very valuable and practically useful auxiliary college has, however, been kept in operation for now five years by the Female Medical Society, in order to teach for a small fee the theory and practice of midwifery and the accessory branches of medical science, to educated women. When it is considered that more than a million births occur every year in this country, and that probably more than half-a-million sterling is paid annually for professional attendances in that respect, which could be infinitely better rendered by women than by men, manifestly this branch of medical practice would be a most valuable addition to the now narrow and overcrowded fields of usefulness which are open to women. Of late years women have been artificially excluded from the practice of midwifery, because they have had no proper aids to study, and have had access to no public examinations which would enable skilled women

to distinguish themselves from the drunken old women into whose hands the female practice has drifted, and who are of course quite unable to compete with the well-educated "gentlemanly" person whom recent collegiate medical teaching and certificating has introduced in displacement. With singular acumen the new order of men-midwives still hold that women are the proper persons to attend—paupers—but that it is highly improper and even dangerous for women to attend patients of that class who are accustomed to remunerate their attendants handsomely. It is very noteworthy, however, that even illiterate old women have fewer casualties and fewer deaths among their lying-in patients than occur with educated medical gentlemen, and Dr. Edmunds and other authorities have proved that this fact is due to the circumstance that medical men engaged in general practice, and having to pass from cases of fever to those under notice, convey upon their hands an animal virus which produces by direct infection those febrile diseases which in the delicate condition of the recipient are so fatal and unmanageable. Some additional facts about the Female Medical Society are set out in our advertisement pages, and the addresses of lady midwives, prospectuses of the college, and all particulars as to the operations of the society, may be obtained by writing to the lady secretary. We may add that the society is much in need of additional subscriptions in order to carry out its objects more effectively, and that there are few directions in which money could be better utilised in helping women to help themselves, and at the same time to render valuable service to the public.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART THREE.

THE following is the account written and published by John Wesley himself, about the spirit-rapping disturbances in the house of his brother:—

"When I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances, which were in his house at Epworth, in Lincolnshire.

"When I went down thither, in the year 1720, I carefully inquired into the particulars. I spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge. The sum of which was this:—

"On Dec. 2, 1716, while Robert Brown, my father's servant, was sitting with one of the maids a little before ten at night, in the dining-room which opened into the garden, they both heard one knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again, and groaned. 'It is Mr. Turpine,' said Robert, 'he has the stone, and uses to groan so.' He opened the door again twice or thrice, the knocking being twice or thrice repeated; but still seeing nothing, and being a little startled, they rose and went up to bed. When Robert came to the top of the garret stairs, he saw a handmill, which was at a little distance, whirled about very swiftly. When he related this, he said, 'Nought vexed me, but that it was empty. I thought, if it had but been full of malt, he might have ground his heart out for me.' When he was in bed, he heard as it were the gobbling of a turkey-cock close to the bed-side; and soon after, the sound of one stumbling over his shoes and boots; but there were none there, he had left them below. The next day he and the maid related these things to the other maid, who laughed heartily, and said, 'What a couple of fools are you! I defy anything to fright me.' After churning in the evening, she put the butter in the tray, and had no sooner carried it into the dairy, than she heard a knocking on the shelf where several puncheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but being able to find nothing, threw down butter, tray, and all, and ran away for life. The next evening, between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining-room reading, heard as if it were the door that led into the hall open, and a person walking in, that seemed to have on a silk night-gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought,

'It signifies nothing to run away; for, whatever it is, it can run faster than me.' So she rose, put her book under her arm, and walked slowly away. After supper she was sitting with my sister Sukey (about a year older than her), in one of the chambers, and telling her what had happened; she made quite light of it, telling her, 'I wonder you are so easily frightened; I would fain see what would fright me.' Presently a knocking began under the table. She took the candle, and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming-pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed-clothes over her head, and never ventured to look up till next morning. A night or two after my sister Hetty, a year younger than my sister Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible. In the morning she told this to my eldest sister, who told her, 'You know I believe none of these things; pray let me take away the candle to-night, and I will find out the trick.' She accordingly took my sister Hetty's place, and had no sooner taken away the candle, than she heard a noise below. She hastened downstairs to the hall, where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside: and so always on the side opposite to her. Then she heard a knocking at the back kitchen door. She ran to it, unlocked it softly, and when the knocking was repeated, suddenly opened it; but nothing was to be seen. As soon as she had shut it, the knocking began again. She opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

"The next morning, my sister telling my mother what had happened—she said, 'If I hear anything myself, I shall know how to judge.' Soon after, she begged her to come into the nursery. She did, and heard in the corner of the room, as it were, the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement; and it never did. She now thought it was proper to tell my father. But he was extremely angry, and said, 'Sukey, I am ashamed of you: these boys and girls frighten one another; but you are a woman of sense, and should know better. Let me hear of it no more.'

"At six in the evening, he had family prayers as usual. When he began the prayer for the king, a knocking began all round the room; and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated. As both my father and mother are now at rest, and incapable of being pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance.

"The year before King William died, my father observed my mother did not say Amen to the prayer for the King. She said she could not, for she did not believe the Prince of Orange was king. He vowed he never would cohabit with her till she did. He then took his horse and rode away; nor did she hear anything of him for a twelvemonth. He then came back, and lived with her as before. But I fear his vow was not forgotten before God.

"Being informed that Mr. Hoole, the vicar of Haxey (an eminently pious and sensible man), could give me some farther information, I walked over to him. He said, 'Robert Brown came over to me, and told me your father desired my company. When I came, he gave me an account of all that had happened, particu-

larly the knocking during family prayer. But that evening (to my great satisfaction) we had no knocking at all. But between nine and ten a servant came in and said, "Old Jeffrey is coming (that was the name of one that died in the house), for I hear the signal." This, they inform me, was heard every night about a quarter before ten. It was toward the top of the house, on the outside, at the north-east corner, resembling the loud creaking of a saw, or rather that of a windmill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our heads; and Mr. Wesley, catching up a candle, said, "Come, Sir, now you shall hear for yourself." We went upstairs; he with much hope, and I (to say the truth) with much fear. When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And there it continued to knock though we came in, particularly at the head of the bed (which was of wood), in which Miss Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, sweating and trembling exceedingly, was very angry; and pulling out a pistol, was going to fire at the place from whence the sound came. But I caught him by the arm, and said, "Sir, you are convinced this is something preternatural. If so, you cannot hurt it; but you give it power to hurt you." He then went close to the place, and said sternly, "Thou deaf and dumb devil, why dost thou fright these children, that cannot answer for themselves? Come to me in my study that am a man?" Instantly he knocked his knock, (the particular knock which he always used at the gate) as if it would shiver the board in pieces; and we heard nothing more that night. Till this time my father had never heard the least disturbances in his study. But the next evening, as he attempted to go into his study (of which none had any key but himself), when he opened the door, it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open, and went in. Presently there was knocking, first on one side, then on the other; and after a time, in the next room, wherein my sister Nancy was. He went into that room, and (the noise continuing) adjured it to speak, but in vain. He then said, 'These spirits love darkness; put out the candle, and perhaps it will speak.' She did so, and he repeated his adjuration; but still there was only knocking, and no articulate sound. Upon this he said, 'Nancy, two Christians are an overmatch for the devil. Go all of you downstairs; it may be when I am alone, he will have courage to speak.' When she was gone, a thought came in, and he said, 'If thou art the spirit of my son Samuel, I pray knock three knocks, and no more.' Immediately all was silence; and there was no more knocking at all that night. I asked my sister Nancy (then about fifteen years old) whether she was not afraid when my father used that adjuration? She answered, she was sadly afraid it would speak, when she put out the candle; but she was not at all afraid in the day-time, when it walked after her, as she swept the chambers, as it constantly did, and seemed to sweep after her; only she thought he might have done it for her, and saved her the trouble. By this time all my sisters were so accustomed to these noises, that they gave them little disturbance. A gentle tapping at their bed-head usually began between nine and ten at night. They then commonly said to each other, 'Jeffrey is coming; it is time to go to sleep.' And if they heard a noise in the day, and said to my youngest sister, 'Hark, Kezzy, Jeffrey is knocking above; she would run upstairs, and pursue it from room to room, saying, she desired no better diversion.

"A few nights after, my father and mother were just gone to bed, and the candle was not taken away, when they heard three blows, and a second, and a third three, as it were with a large oaken staff, struck upon a chest which stood by the bed-side. My father immediately arose, put on his night-gown, and hearing great noises below, took the candle and went down; my mother walked by his side. As they went down the broad stairs, they heard as if a vessel, full of silver, was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound, as if a large iron ball was thrown among many bottles under the stairs; but nothing was hurt. Soon after, our large mastiff dog came, and ran to shelter himself between them. While the disturbances continued, he used to bark and leap, and snap on one side and the other; and that frequently before any person in the room heard any noise at all. But after two or three days, he used to tremble, and creep away before the noise began. And by this the family knew it was at hand; nor did the observation ever fail. A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces; but nothing was seen. My father then cried out, 'Sukey, do you not hear? All the pewter is thrown about the kitchen.' But when they looked, all the pewter stood in its place. There then was a loud knocking at the back-door. My father opened it, but saw nothing. It was then at the fore door. He opened that, but it was still lost labour. After opening first the one, then

the other, several times, he turned, and went up to bed. But the noises were so violent all over the house, that he could not sleep till four in the morning.

"Several gentlemen and clergymen now earnestly advised my father to quit the house. But he constantly answered, 'No; let the devil flee from me; I will never flee from the devil.' But he wrote to my eldest brother at London to come down. He was preparing so to do, when another letter came, informing him the disturbances were over; after they had continued (the latter part of the time day and night) from the second of December to the end of January."

Reports of Meetings.

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

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

ON Thursday evening, December 9th, a social meeting of the St. John's Association of Spiritualists was held in St. John's Hall, Corporation-row, Clerkenwell, the proceedings beginning with tea, and ending with speeches. When the business of the evening began, Mr. W. Cresswell was voted into the chair.

The CHAIRMAN said that it had been thought desirable to spend the rest of the evening in the public narration of the experience of each speaker on the subject of Spiritualism. Many years ago he had discarded an intimate friend because that friend took up the imposture of Spiritualism, and it was not till the winter of 1860-61 that he (the Chairman) saw any manifestations himself. After investigating the reality of the common table manifestations, he satisfied himself that they were true. He knew that much which is seen in Spiritualism, taken separately, could be explained without assuming the intervention of disembodied spirits, but considering the phenomena as a whole, that spirits are at the bottom of them is certain. Since 1861 he had been a very active worker in the movement.

Mr. J. S. STEELE, watchmaker, of 36, Great Sutton-street, Clerkenwell, E.C., said that he first saw the spiritual manifestations in the room in which he was speaking, and Messrs. Cresswell, Davis, and Blackwell were present. He thought all he then witnessed was contemptible rubbish, but he attended twice more, and, his curiosity being aroused, he joined the society for the sake of obtaining regular admittance. After a time he discontinued his visits, and at last said to his wife, who had been a Spiritualist for some time, "If you go to that place again I'll go to St. Luke's madhouse and get one straight jacket for you and another for Davis." (Laughter.) However, he attended once more, and the spirits selected him and ten other persons to sit at a dark *seance*. At that *seance* Mr. Davis was entranced, and repeated to him the dying words of his son. This son had died a year before he knew Mr. Davis, and he had never spoken to the latter on the subject. The words were, "Good bye, God bless you. You'll never forget me, will you?" Davis finished by saying, "Is there anybody here who remembers these words?" He (Mr. Steele) shouted "Yes, I do." Davis replied, "I should think you do, father." His wife was not present at the *seance*. A short time afterwards, a medium, Miss Dixon, came to his house. He entered the parlour to speak to her, and she went off into a trance upon the sofa. He felt very uncomfortable to see a strange young woman apparently fainting away in his house, as he did not know how to bring her round, and was not used to that sort of thing. He thought to himself "Here's a pretty pickle I'm in!" She rose from the sofa, bent one foot so that she walked on the edge of it, drew up one arm into a cramped position, and limped in a peculiar way across the room. He said, "Why, that's my mother." The medium, who never knew his mother, replied, "Yes, my boy, I should think it is." His mother had died many years before, and she was much afflicted with paralysis. Another spirit, purporting to be his son, spoke to him through Miss Dixon, and said, "Father, you once made me an earthly promise." He replied, "Yes," for shortly before his son died the boy asked him to always wear a ring on his finger in remembrance of him, with the date of his birth, death, and burial engraved upon it. He (Mr. Steele) had not kept the promise, and had not told his wife about it, because he knew that if he did she would always be pressing him to wear the ring. His son, through the medium, continued, "Will you now make me a spiritual promise?" He replied, "Yes, but will you tell me what was to be inside the ring?" The answer was, "Do you want me to tell you more than the three dates?" "No," he said, "I am satisfied." And he *was* satisfied, for no being on earth knew anything about the private conversation between him and his son about the ring.

Mr. AVERY, an American, said that in the August of 1861 he was told through a trance medium that his little daughter, who was very ill, was suffering from a bad rupture, and would soon enter the spirit world, although a short time before the change she would appear to be much better. In October he received, through a drawing medium, an accurate likeness of his grandfather, who had then been in the spirit world for sixty years. The medium was a stranger to him, and lived 500 miles from the locality where his grandfather spent his life while on earth. The portrait was recognised by all who once knew his grandfather. About this time his daughter got worse again. She was very sick, and she told him that she would come back to him sometimes from the spirit world if she could. Through his own mediumship he was told several days in advance that she would pass away on one particular Sunday, a little after twelve o'clock. Everything took place as predicted. In the following December he went to New York, and while in his sister's house a woman, a medium, entered in the trance state, and he heard his child's voice saying, "Where's Pa?" She added, "I'm Lavinia. Pa! Didn't I tell you I'd come back again?" She chatted with him for some time, told him that "he was going crazy about Spiritualism," and that in a short time she would find out a way of convincing her mother through a medium. She finished by saying, "Oh, I'm so sick, I can't stay longer." She then left, and the medium appeared to be very unwell, though other

spirits soon brought her round again.* The following summer his wife went to Philadelphia, and said she was going to see some clairvoyance, "because that's not Spiritualism, you know." (Laughter.) She went, and received more than she expected. When she entered the room, the clairvoyant walked up to her and said, "Mother! mother!" and the spirit of her child forthwith told her the whole history of her life, as well as many things which occurred before she was born, and which were known to nobody but the listener. From that time forth his wife never said another word about the foolishness of Spiritualism. "It is one thing," said the speaker, "to get evidence like this, and another thing to obtain the pure love which belongs to the spirit world, and then act it out in daily life. God is love, and to be true Spiritualists, you must love everybody and everything. When you do that, heaven is within you, and it is yours." (Applause.)

Mr. J. DAVIS said that he was an unlettered man, that he once thoroughly disliked Spiritualism, though his prejudices were overruled by a friend who induced him to go and see "the jugglery" at the house of Mr. Blackwell in Bunhill-row. Many of the persons present on that occasion he saw among the listeners before him. He saw the table moving about, and said, with a laugh, "Why, anybody can do that." He said to his friend, "Let's put our hands on this table, and see whether it will move for us." It was a heavy four-legged table, with coffee cups on it, and directly their four hands touched it, it began to move. He turned red, and said to his friend, "You did that." "No, I didn't," said the friend, "you did it," and they began to quarrel. He said, "Well, let's try again, and you be honest this time." "I was before," said the friend. "No you wasn't," was the answer, and the quarrel was resumed. However, they tried again, and not only did the table move, but another small table, with nobody near it, quietly walked by itself, in three strides, several feet along the floor up to him (Mr. Davis). He jumped up and laid hold of the table, which he examined for strings and wires, but could find nothing. He did not follow up the subject for some months afterwards, but he was very much perplexed, and, at last, he joined an experimental circle of six persons who resolved to try for themselves, and to investigate Spiritualism thoroughly. They obtained the manifestations, they searched the Bible to discover its connection with the subject, and they found out that both taught that men should love God with all their hearts and minds, and love their neighbour as themselves; that they need not care for this, that, or the other "ism," but should go about doing good everywhere. A few weeks after the formation of the circle the spirits told him that they were going to make him a *trance* medium; he replied that "he should not like to be entranced except by some relation who would not hurt him." However, he was entranced by not a very high influence, and "a pretty figure he cut," for he frightened everybody in the room; he was rather ill afterwards from the physical effects. Afterwards partial entrancement came on at times, but he had no confidence in his mediumship, and thought it was something springing from his own brain or physical body, and not from spirits. One night, at a circle, he had this thought in his mind, and a writing medium present wrote out very swiftly, "You have been doubting your own entrancement; don't do it again, or it will be to your own destruction." From that time his doubts about the reality of the power were gradually removed, and he had found his mediumship to be a great blessing—a source of happiness, quietness, and ease of mind—a divine influence springing from the love of the Almighty God.

The CHAIRMAN said that he was one of the circle of six persons mentioned by Mr. Davis. The spirits who came to that circle professed the Christian religion, and gently lectured the members when they did not act up to its principles; once they spoke to Mr. Davis about his not having spent a Sunday in a proper way. One day Davis asked them for an evening off, when he did not want to attend circle, and they told him he might go; but they let the other members know that they would bring him that evening as usual. While the circle was sitting they heard a noise, saw the handle of the door turn, saw the door open, and saw Mr. Davis just mounting the top stair, which was about six feet from the door. Davis was in an entranced state, and had been walked by the spirits in that condition all the way from Lincoln's-inn-fields to Bunhill-row. Those who witnessed his entrance into the room have no reason to doubt that, in ancient times, spirits could open prison doors.

Mr. WOOLNOUTH said that he first heard of Spiritualism in the adjoining coffee-house, and he asked Mr. Davis, "When does the performance come off?" He indignantly replied that it was "no performance," and brought him into the room; but the spirits turned him and others out again, saying that their presence interfered. During the short time he was in the room he saw nothing very striking, except that one of the legs of a four-legged table rose off the floor, whilst the other three stood firm, the table appearing to bend in the middle; this perplexed him a little, as he could not see how it could be done. He thought it peculiar, and followed up the subject for twelve months. They had pipes and coffee at the circles on Sunday; the spirits said nothing about this habit at first; they did not knock their pipes out of their mouths; but slowly and gently, as is ever their way, they spoke to them of the impropriety, and induced them to break off the custom. One evening, at Mr. Cresswell's, an aunt of his signalled through the table. This aunt died before he was born, and he (Mr. Woolnouth) did not know that such a person had ever lived, neither did his friends at home know of her; but after searching for the particulars in a book, they found out that what was said at the circle was quite true. He had had eight years experience of the sayings and doings of his spirit friends, and he had always found that when there was a quarrel between members of the circle they never took any part in it, and when they rebuked anybody, it was always done gently and mildly; they are good guides, and set a good example. When entrancement comes on slowly it is accompanied by a feeling of intense happiness and pleasure, and if death resembled entrancement, death would have no terrors for him. When the entrancement comes suddenly, for the instant the feeling is as if the head were dashed in, and is not pleasant. When he first saw Mr. Blackwell, the medium, he thought he looked very much like a conjuror; and, as for Mr. Davis, he thought him stupid; but having now become a medium himself, his views were altered.

The CHAIRMAN said that he was very pleased to see Mr. Shorter present, as he had not attended one of their meetings for a very long time previously, and he was sure that everybody present would like to hear a few words from him.

* In the *trance* mediumship of Mrs. Olive, of 6, The Junction, Cambridge road, Kilburn, W., it has often been noticed that after the spirits have left, Mrs. Olive has felt symptoms of the diseases which afflicted them when they died. Some spirits will not stay long, lest she should be too much inconvenienced in this way. Have similar facts been noticed elsewhere?—Ed.

Mr. T. SHORTER said that Spiritualism has no class-sympathies or prejudices, and is adapted to meet the wants of humanity at large. It is a boon to sorrowing, struggling humanity. Sore and severe are the trials of the labouring classes; but Spiritualism strengthens them in their times of weakness, and makes life more cheerful, more happy, and more noble, for, among other things, it takes away all doubt and distress of mind about the nature of the future life. It is a noble movement, and though some of the manifestations may seem to be trivial, it should be remembered that Franklin, simply by flying a kite with a key tied to the end of the wet string, learnt much about electricity, and Watt, while watching the movements of the lid of a kettle, conceived the idea of a steam-engine; great things, therefore, may spring from small motions, even though the articles moved be tables. Spiritualism teaches men to realise more than they ever did before, that they are preparing for a higher and better life hereafter; it teaches that our former friends, whose bodies are laid away in the grave, still really and actually are with us, and that their love still surrounds us. Death is not the grim monster and the grisly image which he has been pictured; for, although he strips us of our robes of clay, he is a beneficent angel who opens to us the flower-encircled door of the summer land, and introduces us once more to those we love. (Applause.)

Mr. OVERTON said that he knew that spirits still live with their friends on earth, and guide them, as he was a little bit of a medium himself. He had travelled much in the world, and found that when he was humble enough to be guided by them, they had done him and others a great deal of good; still, he often resisted their influence.

Mr. TOWNS said that he never sought Spiritualism, but Spiritualism sought him. He knew the preceding speaker, Mr. OVERTON, six years ago, when they were both living in Melbourne, Australia. They lost sight of each other, and both came to England about the same time, though neither knew that the other was returning also. One day on returning to his house in Clerkenwell, his wife told him that Mr. OVERTON had called to see him, which surprised him very much, as he did not know how Mr. OVERTON could be in England, or how he discovered his address. Next day Mr. OVERTON called again, and said that he had been told to come to that address by the spirits, who had also stated that he (Mr. Towns) was a medium. He told Mr. OVERTON he should like to see something of Spiritualism, and on the following Sunday Mr. OVERTON brought a Mr. Hillman with him, and they had a *séance*. His wife did not approve of the step, and went upstairs into a bedroom, where she locked herself in. They sat round a table, which soon began to move, and presently they said, "Your father's here." He replied with a knowing look, "Oh! is he?" (Laughter.) But then the table spelt out his father's name, next where he used to live, and then came statements of fact which he knew could not be known to Messrs. OVERTON or Hillman. After they had gone, he sat down very seriously, and told his wife he would try for half-an-hour if he could get some more communications. After earnest prayer he made the trial; the manifestations soon began, and answers were given to mental and other questions, at which Mrs. Towns was much frightened. From that time he began to attend many spirit circles. Soon he began to feel the effects upon himself of this strange power, which on some few occasions has made him hold his hands in gas-flames, where they were not hurt. Once he, Mr. Jones, and Mr. Childs, went to the Marshall's to hear the voices at a dark *séance*. He remarked to his friends that he did not like the look of the tubes upon the table; they agreed to seize them directly the lights were put out, and they did so. John King's voice roared out "George Childs." "Yes," was the answer. "What are you doing with our trumpets? However, never mind, you may as well keep them." Katie was there, and talked a great deal, and grapes were given him, with the remark, "There's one apiece for each of your five children at home; the other six are with us here." A gentleman on a visit to London, who was then stopping at the Norfolk Hotel in the Strand, was at the *séance*, and considered it to be all an imposture, and next day he brought a letter which he had written to publicly expose it, to him (Mr. Towns) to read. Before taking further steps they went to the Marshalls again, where Katie at once told them that she had heard the letter read in his house, and she narrated some little incidents which took place on the occasion. Since then he had seen many wonderful manifestations. He had been to church and chapel till he had been preached outside of both (hear hear), and never could believe that God would hereafter cook him like a leg of mutton, for ever. Would any earthly father do such a thing to even the worst of his children, or would any mother present ever do so, and listen eternally without relenting, to cries of the child subjected to the torture? He entreated his hearers to use their common sense, to investigate honestly, and they would discover the truth.

Mr. MORSE, trance medium, said that he first heard of Spiritualism by reading the particulars of the trial of Lyon v. Home, and he told his friends that he considered it to be partly mesmerism, partly imagination, and partly trickery. Still he saw that respectable persons, more intelligent than himself, testified to its truth, so he thought he was not justified in condemning it without investigation. Accordingly he went to Mr. Cogman's circle, at the East-end, to expose it. After sitting about twenty minutes he felt as if his head was split open and a shovel-full of sand dropped in. Then a power stronger than himself made him get up and begin to roar and bellow, though all the time he was conscious of his acts, and very much ashamed of his behaviour. Mr. Cogman told the spirit to leave him, and the reply through his (Mr. Morse's) lips was, "Sit down, you old fool!" The influence made him misbehave himself for half-an-hour, and then it left him. He was very much exhausted, and not a little out of temper, for he felt that he had attended there to expose others and been "taken in" himself. On the fourth Sunday of his attendance at Mr. Cogman's circle better influences controlled him, and he was made to take the Bible, give out a text, and preach a sermon for half-an-hour, and those present declared the discourse to be very good. He himself now and then had a faint, dreamy consciousness of what his mouth was saying. For a long time the control of the spirits over him was imperfect, and there was much stuttering when they tried to speak through him. For months he did not believe that spirits had anything to do with it, and thought that it was something connected with his own bodily or mental organisation which he did not quite understand. But on one occasion he chanced to be at a circle where a seeing medium was present, who not only described his spirit friends most accurately, but gave their names in addition. He thought this rather singular, as the young man was a stranger to him, and had never seen him but once before. Later still he had been developed as a writing medium, and had received a long communication, signed with the name of his mother, telling him much about

his future life. The first part of it had since proved true, and he hoped that it would be the same with the rest. Then seeing-mediumship came on at intervals. The spirits had made him lead a better life than he ever did before. They had made him break off several bad habits by gently reasoning with him, and pointing out what the consequences would be if he persisted. His guardian spirit had, by advice, induced him to leave off smoking tobacco and drinking intoxicating liquors. He thought that the true saviour of mankind was knowledge. He could feel the spirit influence beginning to act upon him as he stood upon that platform.

Mr. STEELE said that he was present when Mr. Morse first attended Mr. Cogman's circle, and he could bear witness to the fact that Mr. Morse made the disturbance stated, and altogether cut a most ridiculous figure. He was sorry to see the young man in that state, especially as it was his first experience of the subject, so he walked part of the way home with him to see that he was all right. Mr. Morse remarked to him on the road, "I know I have been doing something wrong. What is the matter with me?"

The CHAIRMAN asked Mr. Landore to say a few words to the meeting.

Mr. LANDORE replied that he had nothing to say, but that Mr. Morse sitting by his side was evidently "going off," so that probably the spirits wanted to say a few words on their own account.

Mr. MORSE then mounted the platform again, passed into the trance state, and in an impressive manner delivered the short address, which is printed on another page.

Mr. CROCKETT then stated that he had seen a young man lifted chair and all, three times off the floor, without visible agency, in the presence of some dozens of persons, at the Star Inn, Golden-lane.

Mr. YOUNG narrated evidence in favour of Spiritualism, and said that he would leave it to his wife to say whether their home had been made more like hell or more like heaven, since he became a Spiritualist.

Mr. R. PEARCE proposed a vote of thanks to the chairman and speakers, and Mr. DAVIS seconded the motion, which was carried by acclamation.

The CHAIRMAN said that sometimes it was grievous to see how Spiritualism interferes with the preconceived notions of people, who have grown aged in old ideas; it is also trying to be constantly told by them that research into the facts of Spiritualism is a wrong step, but people must look at these things in a rational way, and think for themselves. He was sorry that a Christian minister could so thoroughly condemn Spiritualists as the Rev. Mr. Brock had done recently in Mr. Spurgeon's Chapel, but words such as those uttered by Mr. Brock gave him (Mr. Cresswell) greater energy to go on in the work.

The proceedings then closed.

SEANCES AT THE SPIRITUAL LIBRARY.

On Friday, December 3rd, one of the weekly *séances* was held at the house of Mr. Burn's, the Progressive Library, Southampton-row, Holborn, under the trance mediumship of Mr. Morse.

The circle sat punctually at eight p.m., in a well-lighted room, and in a few minutes the medium was influenced by spirits purporting to be his uncle and a friend, who endeavoured to elongate his body in a manner similar to that which has caused so much astonishment and controversy at the *séances* given by Mr. Home. They failed, and the circle was subsequently informed by the guardian spirit of the medium, that their failure was attributable to the absence of the spirit of Anton Mesmer, who usually superintended the operation.

A spirit then entranced Mr. Morse, who did not give his name, but said he had been in life a staunch Wesleyan Methodist, and quoted the text, "If I tell you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" It was a hard task to make such of his earthly friends who had been trained, as he had, to ignore the very idea that spirits could return to earth, as foolish or presumptuous, appreciate any narrative from him of what was going on in the spirit world. Such an idea had never been countenanced by his own strict earthly religion, about the truth of the dogmas of which, although of a questioning intellect, he had never cared to inquire. In the world, therefore, he had never heard of Spiritualism; if he had, he would have set it down as untrue, or the work of the devil. Nor did he learn, until he had been out of his earthly body for eight years, that it was possible for him to return, and communicate with man. When brought down to earth by kind spirit friends, and shown how he could do so by means of physical manifestations, he was terrified by the mistaken notion that it was evil and wrong, and begged to be taken from the circle. Two years more elapsed before he fully comprehended the value and blessedness of the privilege, after much patient teaching from spirit tutors. He comprehended now what he would have given much to have known in his earthly life—that spiritual communication was right and good, and consistent with the great plan of the Deity. Those people who knew of, and could appreciate Spiritualism in life, were, on the entry into the next world, far in advance of those who had died ignorant of such a grand truth.

Another spirit, who gave us her earthly name, "Maria Thompson," but said she was known among her spirit friends as the "Little Forget-me-Not," then took up the discourse of the former spirit so quickly, and almost imperceptibly, that the change was only noticed at first by one member of the circle. She stated that the wonder of most spirits was great, when, after death, they found that in their new condition they could, under fitting circumstances, not only influence the minds of those left on earth, but also exert forces to convince them that could move common matter. There was much that Spiritualists should learn before they commenced higher experimental investigation. It would be best to study well the subject in its early stages first. It was far better to work upwards from the commencement, and not jump half way over the bridge, and begin in the middle. Gradual development, both for mediums and inquirers, was best.

The highly intelligent guardian spirit of the medium, who states that in life, long ago, he was a Chinaman named Tien Sien Tie, then entranced him, and gave a long and eloquent discourse, chiefly on mesmeric and clairvoyant phenomena, to which, in this necessarily short report, we can hardly do justice. He said that the diversity of minds on earth required that spirits should manifest themselves there by diversity of phenomena, wide in their range. These various modes all reflected the Divine wisdom, from whence comes universal good. The use of the odic force, which is thrown off by human bodies, chiefly from the extremities, is one great agent for producing high results. A person with much of this force could, by his will, influence the body and spirit of another person, throwing the former into profound slumber, and send-

ing the latter to far distant places, there to gather information, and state, by means of the controlled bodily organs, what was passing there. During natural sleep natural clairvoyance took place, and the spirit left the body and visited the other world. In answer to a question, the spirit said that he knew of no one instance in his long experience, of the spirit of any living person that had not, at some period of life, during slumber, visited one or more of the planets. The reason why so few persons remembered their spiritual travels on awaking was, because their clairvoyant faculties were uneducated and undeveloped. A mesmeric operator, who had studied the subject, and influenced patients while on earth, would, after leaving it, naturally return and operate upon the same persons, and in most cases it was as easy and natural for him to do so in the spirit as it was while in the body. Hence it was that clairvoyants so often astonished their friends by going into their peculiar condition uninfluenced apparently by any one present. In answer to questions, the spirit said that the unsatisfactory result of many clairvoyant experiments was owing to the fact that the patient had learnt an inkling of what information was to be sought for through him, and so confused ideas filled his brain. That retarded the efforts, and stood in the way of the will of the operator. He said, speaking of mental culture, that it was a great mistake to put books at first into the hands of young children at schools. The primary education of a tender child should be in the sunshine, among the works of Nature, that the young mind might first learn through the wonderful and beneficent works of the Deity to study His Divine attributes of wisdom, justice, and love.

On Friday evening, December 10th, at eight o'clock, another *séance* was held at the Spiritual Library, Mr. Morse being the medium; twenty ladies and gentlemen were present.

The medium having passed into the trance state, the first spirit did not speak, but began pulling the little finger of the left hand of Mr. Morse, and bending its joints to and fro. In reply to a question why he did so, he said that it was a very peculiar sensation to be back on earth in the body again, but stranger still to have a little finger, for he had lost his by an accident before his death. A lady present asked him to tell his history, more particularly that part of it relating to his death, and his after-life in the next world.

The spirit said that he would do his best. He began life as a boy baby, he grew into a boy child, and at last became a young man. There was nothing very good or very bad about him; he was considered to be the fool of the family, and he was continually in mischief, which was the cause of his losing his little finger. He was taken ill with inflammation of the chest, and could feel some of its pains coming back again while he was speaking through the medium. This inflammation at last brought him to what people call "death," and as he lay on his dying bed, he thought to himself, "I have been a fool, and never prepared myself for the life to come. Lord help me; what shall I do?" His sister-in-law was a good girl, and a religious young woman, so she sat by his bedside and talked to him. She asked him "If he did not love Jesus, and whether he did not feel himself to be a miserable sinner?" He replied that he "did not see why he should not love Him, as by all accounts He was a very good sort of person." Then she prayed, after which he prayed too, and then he felt much better. One afternoon, just as the sun was setting, he went into a kind of sleep—half asleep and half awake; it seemed as though one side of the room had fallen away, and through the opening he saw a beautiful country, with men, women, and children walking about. Two of them came out and said, "Timothy, my boy, you'll soon be with us; good-bye," and then all faded away. He at once thought that he was feverish, or that his imagination was excited, or that he was a little mad, for those two people were his father and mother, who had been dead some years. He told his sister-in-law, who said that he had better dismiss the subject from his mind. Next day he felt numb all over; he could not open or shut his eyes and he laid on the bed like a log of wood. Then he felt as if he were falling a very very long way, through the floor, and next he lost consciousness. When he came to himself he had lost the pain in his chest, and felt better in health than ever, so he thought that he had been to sleep and got over his illness. But he was down in the front parlour, whereas he went to sleep in his bed on the first floor. Folks came into the room, and he said to them, "Oh, I'm beautiful! I'm first-rate! How are you?" They never took any notice of him, which he thought very unkind. He went upstairs, where he found his father and mother, and the latter said to him, "You have got over the river none the worse for it." He replied, "What do you mean?" She said, "You are what the world calls 'dead.'" He answered, "What do you mean? I have got a body, what do you call this?" She told him that his body was dead, and pointed to his former house of clay, lying on the bed before him. He looked at it, and then at himself—there was no mistake about it, it was a clear case of the Corsican brothers. (Laughter.) They left the house together, and he found that he could pass up through the air with ease, and at last they reached what the Spiritualists call the "Summer Land," but in reality the compound essence of seventeen summers distilled into one, would not equal it in loveliness. They were in a place surrounded by trees and flowers; a path covered with beautiful shells led through a grove, and at the end of the path was a house, where his father and mother said that they lived, and that he might stay there with them as long as he liked. His father took him into a little room, filled with pictures, and each picture represented the leading events of his (the son's) life, and they showed him how, while upon earth, he had been saved from getting into many little scrapes through the guiding spiritual influence of his unseen father and mother. One picture, representing him on his sick bed, was unfinished at the upper part when he cast his eyes upon it, but while he gazed the smudge cleared away, the colours seemed to spread out, and the picture was finished. Well, this was all very nice, and very strange, and very unexpected. He asked, "How is it that I have been good enough to come here? What do they do with the wicked folks, if a place like this is the home of half-and-half people like me? Where's that place that people are turned into for offending God?" A solemn look came over his mother's face as she said, "Ah, my child, you'll have to look a long time before you find that." As he was very selfish he did not trouble much about it, and did not feel inclined to go and look for the place, being perfectly contented where he was. In the large hall of the house he found plenty of friends, grandfather, and grandmothers, and great-grandmothers, and so on, but all very bright, and beautiful, and happy. Next came a very strange thing, and his listeners ought not to think his statements to be untrue, because they in earth-life never saw or felt anything of the kind. He felt, drawn, he did not know how or why, and he passed through the crowd of friends to the other side of the room. There he saw a person, a lady, advancing in the same way to meet him, and they both felt very

pleased to have met each other, and had never parted since. This was all very peculiar, and they told him that the lady was his "spiritual affinity." Her name was Rose. His own name was Timothy. His hearers must excuse his jumbling material and spiritual things together. Everybody there was very happy and comfortable, and everybody helped everybody else, and it is astonishing what a lot of labour and unhappiness that plan saved. They followed whatever pursuits they liked best. In the garden was a fountain of what his listeners would call "water," but which the spirits call "magnetism." They were in the habit of sitting near it to study, and it had a very soothing influence. The spirits among whom he dwelt were not entirely free from sorrows. They had cares and troubles about friends left behind on earth, as well as about other matters. One society in his sphere was fond of travelling. Its members sometimes made excursions, not only throughout their spirit land, but to some of the planets seen from the earth. He once travelled with some members of this society for two years, reckoning by earthly time. They visited the earth, and when he got home again it was astonishing what a lot of knowledge he had gained, how strongly he felt what a little mite in creation he was, and how little he knew. He found that he did not understand himself, so what right had he to judge other people? He felt that he was very selfish, and that God had been very good to give him a much better place to live in than he deserved, so he tried to make himself better, and his father took him to a teacher, full of knowledge and wisdom, who helped him. Once he could only see a little good in the universe, and a great deal of evil, but now he could see good in everything, because it comes from the source of all good. He should like everybody to see these things the same as he saw them, and a great deal better. He said that his name was Timothy Martin; in earth-life he was a grocer's assistant in Hull, and he entered the spirit world about twenty-three years ago.

Another spirit then took possession of the medium, and said that he was "only a poor nigger," with no soul, born to put dollars in the pocket of his master, who often beat him, and treated him very badly. He hated that master, but the first thing his teachers did in the next world was to send him to do good to the man, and he didn't at all like the job, but he did it, and felt all the better and happier afterwards. That master is now in the spirit world too, with nobody to attend upon him, and he goes about "cussing" and swearing, and longing to be back once more in his earthly body. The nigger was much the happiest man of the two.

The question was asked, "Was his spirit body black in colour?" and he replied, "No. The black man has a white soul, so when he dies he is turned inside out." (Laughter.)

The next influence purported to be the spirit of an Indian, who said, "Brothers and sisters, I cannot say much through this medium to-night, but I'll do the best I can. I am glad to see that many love the red man better than they used to do. Things are changing here, where all is endless progression, and ere many moons have passed away his whole race will be above in the happy land, where all must come. Clear your minds of all that is wrong, for that is the only thing to carry you happily onwards to the land of light."

Next came the guardian spirit, who gives the name of Tien Sien Tie, and he said, "Good evening, friends. How strange it is that man has overlooked one fact belonging to his nature. If he studied the evidence, he would find that his religion is but the highest result of individual expressions of opinion and knowledge. Certain minds see the same object in the same light, and, forming a nucleus, they think that they have all truth. So a religion is formed. They overlook the fact that others have not the same religion. But men afterwards spring up who see principles more clearly, and form the nucleus of a higher religion; at once a war begins between the higher and the lower, and the followers of the latter say, 'They would draw us from the truth, and from our ancient allegiance.' This is true, not only in matters of religion, but in all things appertaining to your daily life; it is true of the vices and the virtues, of beauty and ugliness; it is the same in all things. What is vice and virtue to you, is your highest knowledge of your individual self, and your perception of the things around you. When things do not harmonise with your interior light, you call that 'evil.' Then how charitable we ought to be to our brothers and sisters around us. It shows us that where another sins, he is but acting in accordance with the light he has got. A man who has passed through life clad in robes of light, and wisdom, and love, has only done what his brother has done—acted up to his light. That poor one is just beginning his earthly development, and the interior mind is only just beginning to get the proper control of its bodily covering; it gets experience, it builds by the aid of its mistakes, and plait a grand cable of evidence harmonious in its interweavings. Be charitable then, and bear with all around you. Great changes in a few months will sweep over your earth, and people will see the falsity of creedal opinions, which are but the expression of individual ideas. It would be a good plan for a few of the wisest men, of all nations, to meet together to consider their religions, and to select the one which can be supported by the largest amount of evidence."

A visitor said, "But some people do wrong, and know that they are doing wrong."

The Chinese philosopher replied, that when a man does a thing knowing that he is doing wrong, he breaks a law, and the law punishes him; but if his perceptions were fully awakened, he would not do wrong. There is nothing but universal law everywhere, although the laws may be unwritten, and every law carries with it its own punishment for those who break it. For instance, if a man break the laws which govern the health of his physical frame, say, by eating too much, the breaking of the law also inflicts the penalty.

In answer to the question of how many spiritual spheres there are, he said that each spirit will give different statements according to the states or conditions of spirit life through which he has passed. There is no defined separation between them, but the states of spirit life merge into one another like the colours of the solar spectrum.

In answer to a question as to how spirit hands and voices are produced at circles, he said that the hands are formed sometimes by the spirits covering their own hands with emanations from the medium, and sometimes by their making separate hands out of the same emanations by the aid of their knowledge of the laws of chemistry. The voices are produced in several ways. Sometimes the spirits make a tube out of the emanations from the medium, and some of those who are experienced at the work will even form a throat.

In answer to the question whether the spirits, who produce physical manifestations, are of a lower order than the others, he said that generally it is so, though not always, so a safe rule cannot be laid down. The lower spirits live upon the earth, and are more earthy in their natures and atmospheres than the higher ones, so, as a general rule, with exceptions, they have more power over common matter.

A VISITOR—But how can they be lower since some of them speak loudly and clearly?

TIEN SIEN TIE—You can see upon this earth, my brother, that loud speaking is not a test of knowledge.

Many other questions were briefly asked, and promptly answered, and the *séance* closed at about ten o'clock.

General News.

Mr. JAMES BURNS has during the past fortnight been lecturing in Wales on Spiritualism and kindred subjects.

THE *British and Foreign Mechanic* has been printing some inaccurate statements about spirit photographs. The articles are so poorly written as to be not worth quoting.

The watching of the Welsh fasting girl by four professional nurses from Guy's Hospital, began yesterday week, and up to the present time, they have not detected her taking any food.

MR. S. C. HALL, F.S.A., will give a lecture at the Literary Institute, Newington Causeway, on the evening of the 10th of February next. The subject he has chosen is, "The Fairy Legends of Ireland." The chair will be taken at half-past eight o'clock.

MR. C. F. VARLEY, C.E., has been in the course of the past fortnight, assisting in the work of laying a submarine cable between the south coast of England and Cape Finisterre, for the purpose of establishing more direct communication between London and New York, via the French Atlantic cable.

VISCOUNT ADARE is one of the Committee of "The Rev. Charles Voysey's Defence Fund." Among the other members of the Committee are Sir Charles Lyell, Bart., F.R.S., and Dean Stanley, of Westminster. Subscriptions are received by Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, E.C.; and subscribers are not considered to pledge themselves to any of the Rev. Charles Voysey's opinions.

MR. JOHN DE MORGAN, public lecturer and trance medium, Cork, is about to publish a "Guide to Health," in which he says that all the systems of medical treatment will be reviewed and explained in clear and simple language; instructions will be given as to the treatment of diseases, and the best methods of keeping the body in good condition.

SPIRITUALISM IN EAST LONDON.—For a long time the circle of Mr. R. Cogman, 22, New-road, Whitechapel-road, E.C., has been one of the best known and most popular in East London. Mr. Cresswell writes that Mr. Cogman's mediumship has begun to change; the physical manifestations are on the decline, and trance speaking has begun, though as yet it is only at times that the spirits have their vocal organs under full control. At one *séance* he poured forth streams of devotional poetry, "of a character that fully established its originality." Mr. Herne, medium, was present, and was influenced in like manner. This mediumship is of the character mentioned in the November number of *Temple Bar Magazine*, but not having been present at the manifestations, we cannot say whether the poetry is of the same high character as that quoted in the periodical just mentioned.

SPIRIT IDENTITY.—Mr. R. Pearce, of 34, Halliford-street, Downham-road, N., first had evidence of the truth of Spiritualism in the January of this year, through a good trance medium, Mrs. John Olive, 6, The Junction, Cambridge-road, Kilburn, W. While he was present, Mrs. Olive passed into the trance state, and letting down her back hair, she motioned him to a low seat in front of the fire, then sat down by his side, and chatted to him at a madcap rate, every now and then calling him "Dicky." Mr. Olive asked Mr. Pearce whether he knew what it all meant. He said, "Yes, my little sister before she died, was in the habit of sitting like this, and playing with me nearly every Sunday." Afterwards, while in her normal state, Mrs. Olive's hand was moved by spirit influence, and she drew a picture of the front of Mr. Pearce's early home in Cornwall. There were three windows above, and two below, with a door in the corner. The bottom windows had a few large panes of glass, and the upper windows many small ones. A creeping plant growing up the front of the house, was also represented; and a willow-tree, as well as shrubs, and a garden path, were all drawn in their proper places. Since then he has followed up the subject; and is now the Hon. Secretary to the St. John's Association of Spiritualists in Clerkenwell.

TRANCE MEDIUMSHIP.—In this number of the SPIRITUALIST there is very much about trance-mediumship, and many persons may very reasonably ask "What is the evidence that such manifestations are genuine?" The evidence that trance manifestations are real, is of the same nature as the proof that headaches are real. If an individual who all his life had not heard of such a thing as a headache, nor had met anybody so afflicted, were introduced to a person who said he suffered from the complaint, the listener might think it was not true, it being contrary to his experience. But when he saw headaches breaking out among his own friends and relations, he would gradually know that they were real, and by experience would begin to know pretty accurately the symptoms which indicate whether they are real or assumed. The communications received by trance-mediumship, are often very much higher and more intelligent than could be given by the medium in the normal state, and sometimes they are lower. We have been told of a fashionable lady who was suddenly convinced of the truth of trance-mediumship by seeing one of her daughters influenced at a circle, and made to whistle a tune with great vigour, to the great horror of the mother at the vulgarity of the act. Experienced Spiritualists do not care so much for the physical manifestations as strangers do, because so much time is saved by getting communications through the higher forms of mediumship. Signalling by table movements or raps is slow work.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—On Tuesday, December 7th, Mr. R. Cogman, who intended to deliver a lecture to the East London Association of Spiritualists, upon "Facts and Gleanings from the Science of Mind," was unable to be present. Mr. S. C. E. Goss kindly supplied the place of Mr. Cogman, and gave a lecture upon "The Pioneers of Human Regeneration." He said that in examining the growth of a tree, its progress would be watched from the bursting of the germ-seed, to the development of trunk, branches, leaves, blossom, and fruit. In like manner he would trace the growth of the different religions of the earth, and show how they improved in quality as man grew sufficiently advanced to be able to appreciate higher teachings. After reviewing the religions of Buddha, Zoroaster, and many other teachers, he spoke of Christianity, pointed out the

atrocities which have been committed in its name, and said that even now men have forgotten its primary objects, the fostering of brotherly love, and doing good to everybody. These principles are much hidden by a mass of dead leaves, in the shape of unmeaning dogmas and foolish ceremonies. He thought that people should preach more by deeds and less by speech, and should cease multiplying professions of faith and creeds. He said that the vice of intense love of self, is the only barrier to universal happiness and human brotherhood. The lectures in connection with the East London Association of Spiritualists, will be resumed after Christmas.

THE SPIRITUAL LIBRARY.—In other columns will be found reports of two of the *séances* held every Friday evening, under the mediumship of Mr. Morse, at the Spiritual Library, 15, Southampton-row, High Holborn, W.C. Mr. Morse is a very good trance medium. A week or two ago he was at Cambridge, and had a *séance* with some of the undergraduates of the University there. The philosophical Chinese spirit, some of whose sayings are recorded at length in these pages, took possession of the medium, and carried on an animated debate with those present on theological subjects. The opinion some of them expressed about the manifestations was, that they were "very curious, and probably arose from some abnormal state of the brain." Admission to the *séances* on Friday evenings is by introduction, readily obtainable by those who really desire to investigate, and an entrance fee of one shilling is charged. Trance mediumship, however, is rarely convincing to beginners; and Mr. Burns, the proprietor of the establishment, is, we are told, likely, before long, to get up regular *séances* for the physical manifestations. Such a circle would be a great attraction. Addresses through the mediumship of Mr. Morse would well sustain the interest of the Gower-street conferences, should they be resumed.

THE FAMINE FEVER.—Great Britain, although not the most thickly-populated nation in Western Europe, has for many long years had more paupers in proportion to the total population than any other country in the world. During the last few years also the pauperism has been greatly on the increase, as shown by the Government returns. The result is another outbreak of what is known as the "famine fever" in London, and the Medical Department of the Privy Council has just issued a circular to the London Vestries and District Boards of Works detailing what precautions should be adopted. Famine fever has not been epidemic in London since 1855. In 1861 England had an average population of 373 persons, and Wales 150 persons, to the square mile. At that time Belgium had 400 persons to the square mile. Last Sunday morning the Rev. Mr. Fennefather, Incumbent of St. Jude's, Islington, told his congregation that in his district not only were the ordinary poor in great distress, but that actually he knew many families in respectable houses, to look at from the outside, in want of bread to eat, and suffering from starvation. The proceeds of the collection, he said, would not be given to the poor in money, but would literally be expended in food to go direct to the mouths of the hungry. English pauperism is chiefly caused by the depopulation of agricultural districts. For twenty years past, as shown by the census returns, all the agricultural districts of England and Wales, except the Midland counties, have been in course of depopulation of their agricultural labourers—men and women. Ireland, which once had 8,000,000 inhabitants, now has but 5,000,000. Many of these agricultural paupers emigrate, but most of them pour into towns seeking work, thus reducing wages by an over-supply of labour, increasing competition in business, and filling the poor-houses and prisons. The destitution will keep on increasing till the over-crowding of great towns is stopped, and the population of agricultural districts is allowed to rise to its natural level.

SPIRITUALISM IN CLERKENWELL.—On Sunday evening, December 5th, a semi-public *séance* was held at the house of Mr. J. Steele, 36, Great Sutton-street, Clerkenwell. About thirty visitors were present. The proceedings began by the reading of the 17th chapter of John, after which those present sang the anthem, "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.'" This was followed by prayer, after which a table with a circle of seven persons sitting round it began to move, and signalled out a message for all present to remain quiet, and wait a short time for further manifestations. Three mediums, Messrs. Woolnough, Davis, and Towns, then passed in succession into the trance state, and delivered addresses of a sermonising character. The burden of the teachings was, "Love God, and love one another." A statement was made by one of the spirits that many spirits directly after they are released from the body at death do not know at first that they have passed through the change. They feel as if they have lost a burden, and then they see the house that they formerly inhabited lying motionless, their will-power over the organisation being severed. "Therefore," said the communicating spirit, "we want you to improve yourselves, that spirits of higher quality may come amongst us, and work with us in unity and love." He continued, that when the body sleeps the spirit does not, and that all human beings pass hours in other scenes, of which they know nothing when they awake in the body. There is no time wasted, for while the body sleeps the spirit is still progressing, though sometimes people are permitted to remember what they see while in the spirit world. In the course of another communication it was stated that the mind has a dual nature, that there is a spiritual and a bodily mind, and that the two are often not developed to the same extent, and do not harmonise as they should do. This is the reason, it was said, why some highly intellectual men, so far as the bodily mind is concerned, are slow to search after truth in particular directions, and cannot investigate spiritual subjects so readily as should be the case were they more perfect.

THE ANTHROPOLOGICAL SOCIETY.—Last Tuesday evening, the Anthropological Society met, under the chairmanship of Dr. R. S. Charnock, F.S.A., and Mr. C. Staniland Wake, F.A.S.L., read a paper upon "The Race Affinities of the Natives of Madagascar." The paper and the discussion proved that, in the shape of the skull, the Hovas of Madagascar bear resemblances to the Kaffirs; but that the Kaffirs have woolly heads, whereas the Hovas have hair. In grammatical structure, the language of the Hovas resembles that of the Hotentot Bushmen of the mainland, whereas in verbal points it resembles the language of the Malays: the numerals and commonest words being the same in both. On the whole, the discussion perhaps tended to show that the Hovas are more nearly allied to the Malays, than to the negroes of the east coast of Africa. Traces of tree and serpent worship are found in Madagascar, as well as in nearly every other part of the world. The speakers were, Dr. Berthold Seemann, F.L.S., Lieutenant Olliver, Mr. W. C. Dendy, Mr. Mackenzie, Mr. Macgrigor Allen, and Dr. Carter Blake.

CHARGES FOR ADVERTISEMENTS.

1. *Advertisements of Public Companies, Half-a-guinea per sixth of a column, or every portion of sixth of a column.*
 2. *General Advertisements, Five Shillings per twelfth of a column, or portion of twelfth of a column.*
Note.—Advertisements at the foregoing rates will be "displayed" so as to occupy the full space paid for, but advertisements at the following rates will be in closely set type.
 3. *General Advertisements, Half-a-crown per first five lines or portion of five lines, and Fourpence for every line in addition.*
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Ten words are allowed to the line, and six figures or initial letters count as one word.
When five or more insertions of the same advertisement are paid for, twenty per cent. reduction will be made in the above rates.
The power is reserved of refusing to insert any advertisement.
Advertisements and remittances should be sent to the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C., or to Mr. J. BURNS, 15, Southampton-row, High Holborn, London, W.C.

To Correspondents.

All letters should be brief and to the point, as the amount of space available for correspondence is at present small.
Communications intended for the Editor should be by letter only, addressed to the care of the Publisher, Mr. E. W. ALLEN, Ave Maria-lane, St. Paul's Church-yard, London, E.C. Until the Spiritual movement in England, together with this journal, have both grown considerably, time cannot be spared for personal interviews on subjects connected with the literary work of THE SPIRITUALIST, but all letters will meet with careful consideration.
THE SPIRITUALIST is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in THE SPIRITUALIST which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles, can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have crotchets which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted.
Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

To Non-Spiritualists.

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

To Subscribers.

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

The Spiritualist.

FRIDAY, DECEMBER 17, 1869.

ECONOMY OF TIME IN SPIRITUAL RESEARCH.

THOSE who are in the habit of attending miscellaneous spirit circles, for the purpose of collecting information about spirit life, and the methods employed to produce the manifestations, soon discover that a very large amount of time must be consumed to gain a very small quantity of thoroughly reliable knowledge. This is caused, partly by the uncertainty of the communications, partly because half-an-hour or so sometimes passes away before the manifestations begin, partly because some of the statements made are unreliable, and partly because everybody present at a circle wants to put questions, and one person cannot arrogate the whole of the conversation with the spirits to himself.

A great deal of time may be saved when receiving communications by the ordinary tilts or raps, if the alphabet be appealed to in a different way to that now in vogue. By the present plan a member of the circle points to all the letters of the alphabet slowly and deliberately, and a rap or tilt is given by the spirit when the right letter is reached. Allowing an interval

of one second as the time lost between each letter of the alphabet, manifestly much time is lost before such letters as T, W, and Y, are reached. This loss may be obviated by writing the alphabet in the following way, and by getting the spirits to adopt a method of signalling hereinafter described :—

+	A	B	C	D	E
+	F	G	H	I	J
+	K	L	M	N	O
+	P	Q	R	S	T
+	U	V	W	X	Y
+	Z				

The six crosses in the foregoing alphabet should be pointed to one after the other, and when the cross in the same line with the letter wanted is touched, the spirits should be requested to give one, two, three, four, or five raps or tilts, to denote the identical letter. If the letter be the third in the horizontal line, three raps should be given. Thus, to get the letter Y, five crosses only have to be touched in succession, instead of twenty-five letters, as would be the case by the ordinary plan, so the saving of time is very great, and three or four messages may be obtained in the time now occupied in getting one only.

The speed of signalling may be still further increased, by arranging the letters so that those which occur most frequently shall be in the upper lines. Printers' compositors know very well which are the letters most commonly used in the words of the English language, and the best order of arrangement is as follows :—

+	E	A	T	I	O
+	S	N	H	R	D
+	L	U	C	M	F
+	W	Y	G	P	B
+	V	K	Q	J	X
+	Z				

With the alphabet thus arranged, the greater number of the letters in all words will be obtained by pointing only to three crosses in succession. The plan here described was tried once at Messrs. Marshalls, the professional mediums, who looked on for some minutes in a manifest state of perplexity at the celerity with which the messages were obtained, for the spirits understood the plan at once, and talked away for several minutes before the mediums saw clearly the nature of the new system of signalling.

Much time that might be saved, is wasted in other ways in Spiritualism. The primary measure of the value of anything, whether in the heavens above or upon the earth beneath, is its use, beauty being a secondary consideration—in fact, there is a use in beauty. When spirits in the body waste years in useless pursuits—such, for instance, as in elaborately carving a piece of ivory, it is only right that their wiser brethren should point out the folly of such reckless waste of time. So, likewise, when spirits out of the body spend much time, as very many of them do, both in England and America, in making mediums draw fantastical designs, which are of no use when finished, it is only common sense to break off such mediumship, after giving the spirits say two or three weeks trial, to see whether the work actually results in something useful or instructive. Raps and tilts are always useful, whether the messages be wise or foolish, because the movements and sounds are evidence to non-Spiritualists of some very remarkable power being at work, but unmeaning drawings executed through the hand of a medium have not even this to recommend them. These remarks are not intended to apply to the works of art which are sometimes executed in this way, and are ornamental enough to deserve framing and suspension in the drawing-room, because then some good is done by work. Neither are the remarks intended to apply to direct drawings by spirits, without the intervention of human hands, for the production of such designs is splendid evidence of an independent intelligence and power at the root of the manifestations. Spirits who spend much time in the useless though harmless way herein described, should be taught by the medium to act more wisely, just as undeveloped spirits in the body ought to be taught better under the same circumstances.

We regret to see from a notice in *Daybreak*, that it is possible that it will be discontinued very shortly. There cannot be too many workers in the field of the literature of Spiritualism, since every journal meets the wants of certain readers. The December number of *Daybreak* contains some very interesting information about spirit life, furnished by Mrs. De Morgan.

WANTED A GHOST!

(From last week's PUNCH.)

"To Proprietors of Haunted Houses.—A few gentlemen wish to have the opportunity of visiting a house said to be haunted, situate in or near London, for the purpose of scientific observation."—(See Advertisement.)

WANTED a Ghost, of whatever variety,
 Fitted to mingle in learned society;
 Able to work on the feelings electric
 Of savans devoted to themes dialectic!

Wanted—a house full of murderous hoards,
 Bells autophonic and creakiest boards!
 Regions by restless departed ones haunted,
 That's what, to keep up the spirits, is wanted.
 Wanted to sit up the whole of the night
 Waiting the advent of goblin or sprite!
 Wanted from t'other side Jordan to roam,
 Vampires inclined for a go-in "at Home!"

Wanted some dæmon to give us a note
 What it is keeps airy DANIEL afloat!
 Wanted at least elementary traces
 What is the power that elongates his braces.
 Wanted to know what on earth are the merits
 That make Mrs. MARSHALL affected by "sperrits."
 Wanted to know why respectable dead
 Come back to life at five shillings a-head.

Wanted old ladies and children to fright,
 Waked up by cats in the dead of the night!
 Wanted this age of inquiry to daunt—
 That's what these pseudo-philosophers want.

Wanted to galvanise once and again
 All the exploded old tricks of Cock Lane!
 Wanted to make a white sheet and a post
 Go down once more as a genuine ghost!

Wanted—how idle such needs 'tis to flaunt!
 Blessed if I think they know what 'tis they want.
 Wanted—it seems to me: don't it to you?
 Dialecticians want something to do!

AN ADDRESS FROM A SPIRIT.

ON Thursday evening, December 9th, a public meeting of the St. John's Association of Spiritualists was held in St. John's Hall, Corporation-row, Clerkenwell, and the proceedings are reported upon another page. In the course of the evening, Mr. Morse, medium, was entranced by one of his guardian spirits, who gives the name of Tien Sien Tie, and states that he was a Mandarin of the Second Order, who passed from earth at Peking a little more than one hundred years ago.* Under this inspirational influence the following speech was given from the platform :—

"Brothers and sisters still journeying along the path of time, pleased am I and the invisible host with me here, to be able to speak a few words of love and sympathy. Many ask, 'What is the use of the manifestations?' Let the minds of all here to-night, travel back to their inmost recesses, and ask if there is anything in nature which is not useful? No. All things are useful, for they reflect the source from whence they came for universal good. The manifestations open the dark portals of the tomb, and permit you to see the bright and glorious path beyond, thickly dusted with the diamonds and flowers of affection and love. They show you that communication exists between the two worlds, that the friends who by the love of God you have been permitted to love, remember you when they have passed through the change called 'Death.' They show how loving that Being is, by opening the gates for you. Is there no use in knowing that the wife, father, husband, brother, whom you have loved long and tenderly, still entertains remembrances of you, and can still speak to you? Greater than the consolation of that, is the knowledge of the great stream of love, pouring down from the higher spheres, trying to draw you upwards and onwards, teaching you that you contain that priceless gem, a human spirit, endowed with the attributes of the Deity from whence it came. Cradled in the bosom of infinitude, man—so far as I can read—has eternally existed, world without end. When you feel happy within yourselves—when the silver cord of the soul is struck, and you feel full of happiness, you desire that others shall share that happiness also. You talk about the manifestations with your friends, who in their turn become centres of another circle spreading the truth, and so on through infinity of extension. See the good, then, you do by getting up meetings such as this to-night, faint foreshadowings of those in the summer land, so called. Think of the great truths we teach, but remember especially these three principles: let your relations be love—let justice govern your love—and let wisdom govern both, that you may be perfection; then will heaven be within and around you. Friends, farewell, and carry away with you messages of affection from the immortal host awaiting your entrance into the realms of everlasting light and love. Farewell."

Silence followed the delivery of this address, which was spoken in a very impressive manner, and nobody seemed inclined to say anything for the next few minutes.

Mr. J. M. PEEBLES has arrived at Trebizond, but is expected in England again in two months.—Dr. Willis is now in the South of France.—Miss Hay has arrived in New York quite safe and sound, and is comfortably located at the Hygienic Institute. She produced some remarkable spirit drawings on board ship, when the roll was so great that she could not write.—*Daybreak*.

* Those of our readers who chance to have friends in China, are requested to try whether they can get this statement substantiated.—Ed.

Poetry.

"QUID VERUM?"

Are there spirits floating round us,
Sinking from the Tranquil Land
Breaking through the chains that bound us
To this melancholy strand:
Where the surge of being's ocean
Ever roars in tempest strife,
And its fierce continual motion
Wearies out the heart of life?

Faintly dawns the longed-for morning,
Dim and vague the mountains show;
Will the sun arise, adorning
Earth and heaven with gorgeous glow?
Is it but a faithless glimmer
Born of some electric blast,
Like those northern lights that shimmer
Through the sky, and then are past?

May the gloom be really over
And its grief and sadness gone!
May the earth, an ardent lover,
Rise to heaven, its glorious throne
While the choirs of morn awaking
Pass to us in bright array,
And the night's dominion breaking,
Open out the awful day!

London, December, 1869.

H. C.

BELSHAZZAR.

Belshazzar is King! Belshazzar is Lord!
And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam, and a flood
Of wine that man loveth runs redder than blood:
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowds all shout,
Till the vast roofs ring,
"All praise to Belshazzar—Belshazzar the King!"

"Bring forth," cries the monarch, "the vessels of gold
Which my father tore down from the temples of old—
Bring forth—and we'll drink, while the trumpets are blown,
To the gods of bright silver, of gold, and of stone.
Bring forth!"—and before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine;
Whilst the trumpets bray,
And the cymbals ring,
"Praise, praise to Belshazzar—Belshazzar the King!"

Now what cometh?—Look! Look! Without menace or call
Who writes with the lightning's bright hand on the wall?
What pierces the King like the point of a dart?
What drives the bold blood from his cheek to his heart?
"Chaldeans! Magicians! The letters expound!"
They are read—and Belshazzar is dead on the ground!
Hark! The Persian has come
On a conqueror's wing,
And a Mede's on the throne of Belshazzar the King!
Barry Cornwall.

THE CHILD'S QUESTIONS.

Where will his house be now, mother? Beyond the bright blue sky?
Will he gather roses there, mother? Or chase the butterfly?
And will he play with the stars there, those shining twinkling things?
Will he ride through the air there, with angels on golden wings?
Will he be near the sun, mother? Close to the Lady Moon?
Will there never be night, mother? All light as day at noon?
Will he see the lightning made, mother? And climb on the hills of snow,
Go where the thunder's kept, and where sleep the rough winds that blow?
Will he never be sad, mother? And never wish in vain?
But live for years and years, mother, without a single pain?
That must be very beautiful,—a land all joy and flowers;
I would we went there too, mother, and his bright home were ours.
Tail's Magazine.

Newspaper Criticism.

THE "GLASGOW HERALD" ON SPIRITUALISM.

The *Glasgow Daily Herald* has the honour of being the first morning paper which has told anything like a portion of the truth in a leading article about Spiritualism. The following is its article of November 27th last:—

"Spiritualism in the 19th century is either a great fact or a gigantic delusion, or both. That faith in spiritual manifestations is, at all events, a fact, there can be no doubt whatever, unless we are prepared to set down millions of men and women as deep, designing knaves, and wilful impostors. It would be unreasonable, as well as unjust, to adopt such an alternative. The charge of knavery and imposture would be too sweeping in any view of the case, and, besides, the character of not a few of the firmest devotees is far above such a suspicion. When we find the names of such men as Professor de Morgan, Robert Chambers, William Howitt, Judge Edmonds, C. F. Varley, and S. C. Hall on the roll of believers, we must discard once for all the theory of universal imposition. On the other hand, it seems nearly as hard to believe that such men are simpletons or fools—the innocent dupes of vulgar 'mediums,' and the supporters of a doctrine or creed at variance with the laws of nature, human experience, and common sense. How are we to deal with such phenomena? The faith cannot be laughed down; exposure has also failed; and persecution in these days is out of the question. Spiritualism, in short, is a fact, just as Mormonism is a fact; and, moreover, its progress has been infinite, more wonderful than that of the faith propounded by Saint Joseph Smith. In the United States, where both beliefs or systems originated, we find the Spiritualists far outstripping the Mormons in numbers, as well as in respectability and intelligence. The Mormons can scarcely show a thousand adherents for every year that has elapsed since the advent of their original High-Priest, while the Spiritualists in the States have been variously estimated within the last two years at from three to thirteen millions. They are to be found in greater numbers than some people are willing to believe in this country, on the Continent, in India, and at the Antipodes, and they are increasing instead of diminishing every year. They have magazines, newspapers, lecturers, and mediums by the hundred; and they have lately commenced to defend their faith at the meetings of learned societies.

"A movement such as this in an age which has been called materialistic and sceptical may well be considered remarkable, even by its most resolute opponents. It is too important, in fact, to be ignored altogether by the public, and too energetic and persevering to remain in obscurity. Not a few of its leading lights have published their experiences and their testimony, and challenge investigation and defy contradiction. At a recent meeting of the Dialectical Society, of which Sir John Lubbock is President, and Professor Huxley, Lord Amberley, and Mr. G. H. Lewes are Vice-Presidents, a paper on Spiritualism was read which attracted much attention, and the result was the appointment of a committee to investigate the subject and to report thereon. This committee has already examined a considerable number of witnesses, and the following may be taken as a fair sample of the evidence as we find it recorded in the first number of a new publication called

THE SPIRITUALIST. Mr. H. Jencken, barrister-at-law, declared that he had seen Mr. Home, the medium's body, rise in the air, and pass out of one open window and into another at Ashley House. He had seen 'an accordion suspended in space and played by invisible agencies, the music being accompanied by three spirit-voices chaunting a hymn.' This experienced lawyer had also seen the body of Mr. Home lengthened and shortened by similar agency; he had seen this medium place his head 'in the flames of the grate, and seen the flames playing between the locks of Mr. Home's hair, but no injury or pain resulted;' and finally, Mr. Jencken had seen spirit forms and spirit hands in the presence of many witnesses, who 'had seen these things at the same time.' Mr. E. L. Blanchard, the well-known author, deposed that he went to Marshalls, the paid mediums in London, for the express purpose of 'showing them up' in the newspapers, but the manifestations displayed on that occasion compelled him to believe in the presence of spirits. He saw, or supposed he saw, a spark upon the floor, which gradually grew into a hand and picked up a napkin. He had been raised into the air by spirits, and kept in that elevated position for some time, but latterly he had refused the use of himself as a medium, because it was 'inconvenient to be interfered with by spirits when printers were waiting for copy.'

"No doubt it was. It is bad enough for a writer to be afflicted with a 'devil' at his elbow 'waiting for copy,' but his misery must be intensified prodigiously with a batch of spirits hovering about the apartment, tilting his table, and swinging himself through the air. Under such conditions, literary labour must have been anything but a joke, and we think that Mr. Blanchard acted wisely in getting rid of his supernatural associates. But other witnesses had also their experiences to relate. The Master of Lindsay had seen the spirit of Mr. Home's wife 'in a long flowing robe which hung without belt from the shoulders;' and, moreover, the shade appeared quite solid, and not by any means transparent. Mr. S. C. Hall, author and barrister-at-law, had seen the spirit of his 'venerable and truly Christian sister,' plump, rosy-cheeked, and fair to look upon, although she had died eight months before an emaciated skeleton; and this vision, he affirms, was also seen by eight different persons at the same time. Spirit-rapping and table-tilting sink into insignificance when compared with such manifestations, and we might multiply them indefinitely. What, then, are we to make of such statements? Are we to reject them *in toto* as deliberate falsehoods? We cannot. The character of the witnesses, as we have said, is above suspicion, and therefore we must believe that they are stating what they believe to be the truth. Are they labouring under a delusion, or is there something, after all, in this thing which we call Spiritualism? There may be something in it unknown or unexplained—some hidden force of nature more subtle than electricity which these men set down to the agency of disembodied spirits. Mr. C. F. Varley, the eminent electrician, entertains no doubt whatever that the manifestations which he has tested were not due to the operation of any physical laws of Nature at present recognised, 'but to some intelligence other than that of the medium and observers.' Professor de Morgan is equally confident in his belief. He says—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

"We may admit this without jumping to a supernatural conclusion. Set aside imposture of every kind, and take these manifestations as they appear—objects of the senses as they are said to be—in hearing, seeing, and feeling. We cannot explain them, we cannot even comprehend them; but is that a sufficient reason for us to call in supernatural agency in order to get out of the difficulty? This was precisely the habit of our ancestors in the dark ages, when everything incomprehensible by ignorance was ascribed to devilry or witchcraft. History repeats itself, and now we find lawyers and literary men, mathematicians and philosophers, abjuring witches and accepting spirits with a confidence that cannot be shaken. And such spirits! They profess to hold converse with the shades of Bacon, Shakespeare, Milton, and scores of other immortals; but the spirits appear to have degenerated sadly since they left the flesh. They come to answer the most frivolous questions, to tilt tables, and to scratch commonplace remarks upon slips of paper. Other spirits tell lies, and show their want of education in the most ridiculous ways. We are told, indeed, that they are 'good, bad, and indifferent, as upon earth, and that some of them are ragamuffins'—a piece of information which seems necessary to account for their disreputable tricks. But why should the mediums confine the agency of great spirits to such ignoble uses as they have hitherto done? Could not the shade of Milton, for example, be called upon for a second edition of *Paradise Regained*, which could not fail to be far more glorious in conception and execution than the original work? Could not Shakespeare be coaxed to give some of the London theatres a new drama, capable of driving such rubbish as *After Dark* and *Formosa* off the stage? Could not the spirit of Byron be induced to finish *Don Juan*, or to answer the 'True Story' of moral Mrs. H. B. Stowe?

"And again we may ask if spirit agency cannot be turned to a more profitable account than in moving household furniture? If spirits can make heavy loo tables dance like ballet-girls and float in middle air like balloons, why cannot they be sent to turn grindstones, drive machinery, or drag railway trains? If spirits are able to whisk Mr. Home out of one window and in by another, why cannot they transport him across the Atlantic in forty minutes, and thus give the world a manifestation that could not be gainsayed? Finally, if Mr. Home is able to stick his head into a blazing fire without pain or injury, can he not open the eyes of the sceptic and shut the mouth of the scoffer by jumping into a pig-iron furnace while the metal is boiling white and the flames are roaring and rising high in the air? Experiments or manifestations such as these would certainly be awe-inspiring; and when they are successfully accomplished we may look out for the millennium, or the fulfilment of Dr. Cumming's prophecies."

THE SPIRITUALIST.—There is no doubt now that this journal meets a public want by supplying shorthand and other news of Spiritualism at brief intervals, and it may be considered to be a permanent institution in connection with the movement. At the same time the question is open for the present, whether it will be the wisest plan to bring it out monthly or fortnightly. The rate at which the circulation goes on rising during the next few weeks will answer the question; the endeavour will be made to continue to bring it out as at present, unless the loss over the step be unreasonably heavy. We are much obliged to those readers who are aiding the journal in its early stages.

THE GLORIES OF THE HEAVENS.

Translated from the German.

"God called up from dreams a man into the vestibule of Heaven, saying, 'Come thou hither, and see the glory of my house.' And to the servants that stood around his throne, he said, 'Take him, and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done: and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaarabs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they, by unutterable pace, to the light. In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left, towered mighty constellations, that, by self-repetitions and answers from afar, that, by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in height insurmountable—height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite,—suddenly, as thus they tilted over abysmal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand.

"Then the man sighed, and stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said, 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the infinite; for end, I see, there is none.' And from all the listening stars that shone around issued a choral voice, 'The man speaks truly: end there is none, that ever yet we heard of!' 'End is there none?' the angel solemnly demanded: 'Is there indeed no end? and is this the sorrow that kills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God. Lo! also there is no beginning.'

Mrs. HARDINGE'S LECTURES.—If the following statement, which we extract from the *Banner of Light*, be true, Mrs. Hardinge is engaged to lecture in the United States until the end of April next. "Mrs. Emma Hardinge will lecture in Philadelphia, Pa., during October and November; in Boston, Mass., during December and April. For lectures during other months, and week-evenings, address care of Mrs. J. M. Jackson, 229, East Sixtieth-street, New York, or M. B. Dyott, Esq., 114, South Second-street, Philadelphia."

WILL-POWER.—An interesting fact in mesmerism was stated one evening to the Dialectical Society by Mr. J. S. Bergheim, a powerful mesmerist. He said that one night he sat among the public at a lecture on Mesmerism, and, without saying anything to anybody, willed strongly and constantly that the lecturer should have no power over the individuals he tried to influence. Failure upon failure was the result of all the lecturer's exertions, and while much perplexed at this, he caught sight of Mr. Bergheim, whom he knew, and guessed the interference at work. He accordingly came to Mr. Bergheim, and told him that "if he could not sit there without interrupting the lecture, he had better walk out." With the same will-power some unintelligent, strong-minded persons are able to stop weak physical manifestations at Spirit circles, and when they chance to mentally or vocally utter a religious formula at the same time, have been known to ascribe the resulting stoppage to the efficacy of their theological adjuration.

A SPIRIT ON "SPACE."—The following remarks by a spirit, were recently made through the mediumship of Mrs. J. H. Conant, 158, Washington-street, Boston, United States:—"Space, as defined, doubtless, by your correspondent, is not what we understand it to be. Go wherever we may, we find no condition where there are not atmospheric tides; electric conditions, that in their action are capable of generating life—all kinds of life of which we can conceive. Could you, with your spiritual eyes, behold this atmosphere, you would find an infinite number of electric ramifications, coming out, seemingly, from no centre except the earth centre. They are shooting north and south, and east and west. Then there are cross-lines; and each one is connected with all the rest, and acts upon all the rest. And each one is connected with everybody in the universe, is acted upon by everybody, and, in turn, acts upon everybody. Every living thing that is capable of being sustained, or of living at all in this condition of being—the animal, vegetable, mineral, and spiritual life—must, of necessity, be wedded to all those different currents that are passing to and fro through space. And if we go outside of the earth's atmosphere, we find the same magnetic and electric wires stretching from planet to planet, and determining the course of each one; and binding each one to a certain relationship with all the rest. Where is the vacuum? I fail to find it."

ANSWERS TO CORRESPONDENTS.

A COUNTRY JOURNALIST.—Your letter in our next.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

"About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them. Accordingly, about eight years ago, I called on Mr. Home, 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, and under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers.

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

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

"C. F. VARLEY."

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

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 31, Adelaide-road, N.W.; Captain Drayson, R.A.; Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esch, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; J. G. Jencken, Esq., Kilmorey-house, Norwood; H. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1868.

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

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

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

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

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

MR. HOME'S AFFIDAVIT.

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

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

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

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

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

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

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

WHAT IS THE USE OF SPIRITUALISM?

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

'Friday, May 22, of the present year (1868) will for ever remain one of the most memorable days of my life. It was on that day, when the sun was shining brightly and bathing the world with its light and heat, that I arrived at Newport, Rhode Island, and first came under the healing powers of Dr. J. A. Newton. I had heard of him through *The Spiritual Magazine*, Mr. William Howitt, and Mr. Coleman, and was assured that if I placed myself in his hands I should be speedily and radically cured of the neuralgic affection in my head, for which I had been suffering for eleven years. It was not until I had become a little more familiar with some of the facts and phenomena of modern Spiritualism that I felt a quiet faith in the power of Dr. Newton to remove my disease. Having once attained to that state of mind, and becoming satisfied that it was my duty to cross the Atlantic in search of health, I made arrangements for doing so, and left Liverpool for New York on Saturday, May 9, arriving at the latter place on Tuesday evening, the 19th. * * * * * The moment Dr. Newton and I met, I found in his sun and simple kindly manner a human image of the outside sunshine, and but few words had been spoken when I was convinced that the errand upon which I had come would be fulfilled. I was about to give him the history in detail of my affliction when he stopped me by saying, 'That after I had been cured he would be very glad to listen to anything I might wish to say, but that the cure itself was the first matter to be attended to.' He then poured a large quantity of very hot water upon my head while I was leaning it over a basin into which the water fell. After my head had been dried with a coarse towel, I was made to sit upon a moveable seat, similar to a music-stool, the doctor standing behind me, and placing my head against his chest with his hands crossed upon my forehead. He then moved my head in various directions until all at once a clicking noise was heard at the top of my spine. The doctor immediately cried out, 'That noise is the sign that you will be cured; the disturbance of the nerve current has been removed.' He then faced me, and lifting both his hands towards heaven, he looked me hard in the face, saying, 'Look at me. In the name of God our Heavenly Father, and of the Lord Jesus Christ the Great Healer, I bid this disease depart from this dear suffering brother and never more afflict him. It is gone—it is gone—it is gone for ever, my brother; you are cured; rise up on your feet and be cured.' At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour, July 13, I have been entirely free from my pain, and have felt as well, I should think, as it is possible for any human being to feel. Physically speaking, I am a new creature; old things have passed away and all things have become new. Of course it is not for me to say absolutely that the cure will be permanent, but, if I may judge from my present experience, I see no reason why it should not be so. Wonderful as my case is, it is only one of thousands, so far as Dr. Newton is concerned. He has cured almost every form of disease, and removed almost every kind of suffering. In fact, he appears to have done everything but raise the dead. And yet even he does not cure all cases, and this failure enables him to keep alive the consciousness that it is not he who cures, but God who works in and through him. He tells me that he has cured something like a quarter of a million of people. * * * * * Most of his cures are done without fee or reward. In my own case he steadily refused to take a single dollar, and I saw him act in like manner towards several others. During my stay I witnessed several instances of his healing power; some of them being so manifest as to defy all attempts at explaining them away. On the very morning that my own cure was effected, I witnessed his cure of a paralytic who for three years had been unable to walk without the aid of crutches, and even then, only in a partial degree. This woman was brought by her parents to Newport, and, in less than five minutes from the time when she came under Dr. Newton's hands, she got up from the couch upon which she had been laid, and walked away up the street and back again, a full mile, and afterwards walked and ran and jumped and danced, as so many signs that her cure was a complete one. I also saw him cure a young man who had a withered hand. Indeed, I might have seen day by day, and hour by hour, examples of this healing power had I chosen to have done so. Every now and again, there are trains from Boston and Providence freighted with the lame, the halt, the blind, and the diseased, sometimes to the number of 500 or 600. These come to Newport, and a large majority of them are sent away perfectly cured. In one part of Dr. Newton's house there is a room of considerable size, full of crutches, sticks, spectacles, eye-shades, bandages, and other memorials of disease and sickness which have been left behind by patients as so many signs and trophies of their cure.

"FREDERICK ROWLAND YOUNG,

"Minister of the Free Christian Church, Swindon."

There are very many healing mediums in the United States, who can do good only in certain diseases, or whose powers are so feeble that successful results may with more probability of accuracy be put down to the imagination of the patient.

A great use of Spiritualism is that it demonstrates the immortality of the soul. But why ask, 'Of what use is Spiritualism?' for here the thing is in our midst as much a part of nature as the trees, the clouds, and the flowers, and as it cannot be abolished there is no alternative but to subject it to investigation, or to look on in ignorance.

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SPIRITUALISM AND MEN OF SCIENCE

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

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

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

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

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

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

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

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

From that day to this Dr. Tyndall has not accepted the above invitation.

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

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

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

THE LITERATURE OF SPIRITUALISM.

The literature of Spiritualism now consists of several hundreds of volumes, good, bad, and indifferent, and almost entirely of American origin. Among the best volumes on the subject are Mrs. De Morgan's *From Matter to Spirit* (Longmans), with a preface by Professor De Morgan, President of the Mathematical Society of London; *The Planchette*, by Epes Sargent; *Spiritualism* (2 vols.), by Judge Edmonds and G. T. Dexter, of New York; a *History of Spiritualism*, by Emma Hardinge; and *The Autobiography of Andrew Jackson Davis*. An interesting book, consisting simply of narrations of facts witnessed at remarkable *séances*, is *Incidents of My Life* (Longmans), by D. D. Home. *The Soul of Things*, by Denton, is a curious book indirectly connected with Spiritualism, and worth reading. Those unacquainted with Spiritualism are recommended to read these books in the order in which they have just been mentioned. The only large lending library of Spiritual books in Great Britain is that belonging to Mr. J. Burns, 15, Southampton-row, High Holborn, London, W.C. The English periodicals on the subject are, *The Spiritual Magazine*, *Human Nature*, *Day-break*, and *The Spiritualist*.

ADVICE TO INQUIRERS.

Those who know no intelligent Spiritualists, and nothing about Spiritualism, yet who want to investigate, are recommended to begin by reading the first two books mentioned in the preceding paragraph. Then they should call upon the chief publisher of Spiritual books in London, Mr. J. Burns, 15, Southampton-row, Holborn (where they are sure to be treated with attention and courtesy), and ask for the names and addresses of say four good professional or non-professional mediums, accessible to the public, and "recognised by Spiritualists as reliable for powerful physical manifestations." There are plenty of mediums or of people who fancy themselves mediums, who can rarely show anything satisfactory, and with whom an inquirer might waste much time. He should then get say two sittings by daylight in his own house with each of the four mediums, because the power varies in strength at times with every medium; at the end of the eight sittings he is sure to be thoroughly interested in Spiritualism, and to have thrown overboard the imposture theory, which is the clumsiest and most superficial one of all. Many of the public have vague ideas that electricity can do all kinds of unaccountable things, but a GENUINE MEDIUM NEVER HAS ANY HESITATION IN SITTING WITH A CIRCLE IN A HOUSE AND AMONG FURNITURE WHICH HE OR SHE HAS NEVER SEEN IN HIS OR HER LIFE BEFORE. Even with a good medium it is best, if time be valuable, not to investigate at crowded public circles, because, assuming imposture to be at work, there is no telling who may not be aiding, among the numerous spectators. Besides, where so many people want to ask questions of the spirits, the investigator has not time to put many himself. Investigators are recommended to be thus careful in the selection of mediums, because as public attention is gradually more rivetted upon Spiritualism, impostors are sure to spring up, and even to advertise in Spiritual periodicals, for the editors manifestly cannot investigate the claims of every professing medium. At present (November, 1869) there is very little imposture mixed up with the Spiritual movement in Great Britain, and there are only four or five paid mediums in all London. Good paid mediums deserve high praise rather than that censure which is thrown upon them even by Spiritualists; they find house-room; they are ready to receive strangers at stated times when private circles could not sit for the convenience of

inquirers; the sittings exhaust their vitality like a hard day's work, and they have to put up with much abuse when uneducated roughs unaccustomed to investigation persecute them by attending. The inquirer should mention to the medium, civilly and kindly, his doubts respecting the phenomena he may witness; the invisible beings around will at once, on the spot, do their best to remove those doubts, or an explanation will be obtained from the medium. When there is real foundation for suspicion, the best plan is to go often to the medium, accompanied by witnesses, detect the imposture, and prosecute the medium for obtaining money under false pretences. Genuine manifestations are not under the control of the medium, so that a paid medium who does not get manifestations, is under a great temptation to try to make them. This fact makes it difficult for Spiritualists to speak absolutely as to the reliability of any paid mediums, however genuine the majority of the manifestations may be which occur in their presence. After getting thoroughly interested in Spiritual phenomena, the inquirer should take his friends to see them, and afterwards get up a private circle in his own house. Manifestations will most likely not be obtained at the first sitting, but after very few or very many sittings they will come; gradually the great barrier of the grave which now separates friends will be broken down, and after the experience of a year or two the dread of the beautiful natural process, called "death," will be destroyed, as it is destroyed in the minds of all experienced Spiritualists, except those who during life have done harm to their fellow-creatures. Very high spirits and their homes are perfectly invisible to very low spirits; this, coupled with the fact that there is no more uniformity in the next world than there is here, accounts for the endless contradictions about spirit life given in Spiritual communications.

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

There are so few public or semi-public spirit circles at work in London, and the pressure for admission is so great where the manifestations are good, that the best plan for novices is usually to try to get manifestations at home among their own friends.

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The Female Medical Society is established for the following objects:—

1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

Midwifery and the accessory branches of medicine offer a wide field of honourable and lucrative employment for educated women; also a means of intellectual culture and social usefulness to ladies who may not be dependent upon their own exertions. For want of properly qualified ladies the best portion of the practice of midwifery has drifted into the hands of gentlemen, though female practitioners still attend the bulk of the population. But any person may undertake the duties of a midwife. Proper means of study have never been provided for women, and there has never been any public examination, by which women when well qualified might be distinguished from those who are illiterate and unqualified.

The Society has carried on for five years the Ladies' Medical College, which has taught the theory and practice of Midwifery and the accessory branches of medicine. Eighty-two ladies have already availed themselves of its advantages, and many of these ladies are settled in practice, and succeeding admirably.

A life subscription of ten guineas, or an annual subscription of one guinea, constitutes a member of the Society, but stamps or other small contributions will be gladly received.

Lady subscribers of not less than one guinea are invited to visit any Lectures in which they are likely to be interested.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

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Contents.

Ladies in the Medical Profession	17
Spirit-rapping in John Wesley's Family. Part III.	17
REPORTS OF MEETINGS:—St. John's Association of Spiritualists	18
<i>Séances</i> at the Spiritual Library	19
GENERAL NEWS:—Spiritualism in East London.	
Spirit Identity.—Trance Mediumship.—East London Association of Spiritualists.—The Spiritual Library.—The Famine Fever.—Spiritualism in Clerkenwell.—The Anthropological Society	20
LEADER:—Economy of Time in Spiritual Research	21
Wanted a Ghost	21
An Address from a Spirit	21
POETRY:—"Quid Verum."—Belshazzar.—The Child's Questions	22
NEWSPAPER CRITICISM:—The <i>Glasgow Herald</i> on Spiritualism	22
The Glories of the Heavens	22
PARAGRAPHS:—THE SPIRITUALIST, 22.—Will-Power. 22.—A Spirit on "Space." 22.—Mrs. Hardinge's Lectures, 22.	

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