

# The Spiritualist.

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

No. 7.—VOL. I.

LONDON: TUESDAY, MARCH 15, 1870.

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

## THE HANDLING OF RED-HOT COALS UNDER SPIRIT INFLUENCE.

ON one occasion, in the presence of four other witnesses, we saw the remarkable manifestation, so often mentioned in the journals devoted to Spiritualism, of the handling of red-hot coals by Mr. D. D. Home while he was in the trance state. The fire was a large one. He turned over the coals quietly with his hands, and then selecting one half as big again as an egg, he resumed his seat at the circle, held the red-hot coal on the palm of his bare hand over the table, and sat talking to those present till the coal was black, and nearly cold. At a guess, the time he held the coal thus, one short interval of half a minute excepted, was about four minutes. He then dropped it into the fender, put his hand into the fire again, and selected the largest coal in it. This coal nearly covered the palm of his hand with its base, and it stood six or seven inches high, something like an irregular pyramid. As he walked about the room, with this coal on the bare palm of one hand, the coal was so brightly heated, that at first it threw a ruddy glow upon the walls of the room; and when he resumed his seat, and held it over the table as before, the heat it emitted was felt upon the faces of the members of the circle. This coal he held thus for more than five minutes, giving trance communications all the time.

The first coal, while upon Mr. Home's hand, was too hot to be laid hold of by those members of the circle who tried to take it at the request of the spirit speaking through the medium. He then remarked that one lady present had a portion of the same mediumistic power; placing the hot coal upon her hand, he allowed it to remain there about half a minute, and nothing but a sensation of gentle warmth was felt. While this coal was still red, he curved his other hand close over the top of it, and the coal could be seen glowing through the spaces between his fingers; while he held it thus enclosed, he brought his hands before the eyes of one or two witnesses in succession, that they might clearly examine it glowing between his fingers. 'While this was being done his hands were, of course, exposed to the full heat due to contact, radiation, and convection currents. Some other remarkable manifestations took place at this *séance*, and after it was over, when Mr. Home was in his normal state, in reply to a question, he said that the spirits tell him that while he handles red-hot coals, they send a current of some of the forces under their control down his arms and hands in such a way as to prevent injury from heat. This *séance* took place at the residence of Mr. C. F. Varley, C.E.; but Mr. Varley was on the continent at the time.

In the evidence given by Mr. H. D. Jencken, F.R.G.S., before the Dialectical Society, it will be remembered that he deposed that he had seen Mr. Home place his face on the top of a coal-fire, in such a way that the flames played between his locks of hair, but that no injury or pain resulted.

The *Banner of Light*, of the fifth of last month, contains the following statement by Lord Adare, about the facts witnessed at a *séance* held at the house of Mrs. Hennings, at Norwood:—

"He (Mr. Home) went to the fire, poked up the coals, and putting his hand in, drew out a hot burning ember, about the size of an orange; this he carried about the room as if to show it to the spirits (who, he said, were present), and then brought it to us; we all examined it. He then put it back in the fire and showed us his hands; they were not in the least blackened or scorched, neither did they smell of fire, but on the contrary of a sweet scent, which he threw off from his fingers at us across the table. Having apparently spoken to some spirits, he went back to the fire, and with his hand stirred the embers into a flame; then kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his finger for some time in the flame of a candle. Presently he took the same lump of coal he had previously handled and came over to us, blowing upon it to make it brighter. He then walked slowly round the table, and said, 'I want to see which of you will be the best subject. Ah! Adare will be the easiest, because he has been the most with Dan.' Mr. Jencken held out his hand, saying, 'Put it in mine.' Home said, 'No, no; touch it and see.' He touched it with the tip of his finger and

burned himself. Home then held it within four or five inches of Mr. Saul's and Mr. Hurt's hands, and they could not endure the heat. He came to me and said, 'Now if you are not afraid, hold out your hand.' I did so, and having made two rapid passes over my hand, he placed the coal on it. I must have held it for half a minute—long enough to have burned my hand fearfully; the coal felt scarcely warm. Home then took it away, laughed, and seemed much pleased. As he was going back to the fire-place, he suddenly turned round and said, 'Why, just fancy, some of them think that only one side of the ember was hot.' He told me to make a hollow of both of my hands; I did so, and he placed the coal in them, and then put both his on top of the coal, so that it was completely covered by our four hands, and we held it there for some time. Upon this occasion scarcely any heat at all could be perceived.

Again at Ashley-house, after the measured elongation of Mr. Home's arms, Lord Adare says:—"Walking over to the fire-place Home took from thence with his hand a red-hot glowing ember about the size of a small orange. Mrs. G. [the names are given in full, but I omit those of persons unknown to me, and who might object to publicity] became nervous, fearing that he would request her to take it. He, however, went to Miss D., and said, 'Now, if you have sufficient faith, let me place this coal in your hand.' She replied, 'I have faith, but I cannot overcome the physical dread; pray do not ask me to take it.' Home then placed it on the Master of Lindsay's head, but immediately took it, crushed it in his hand, and threw it away, because it had become black. But presently he took another red-hot ember from the fire, and holding it in his hand, spoke a few words to Miss D. on the subject of faith. She held out her hand, and he placed the coal in it. Miss D. was not in the least burned, and said it felt rather cold, like marble. After allowing it to remain a few seconds, Home took the coal and requested Miss D. to touch it; she placed her fingers near it, but withdrew them immediately, saying that it burned her. He then placed it in Mr. B.'s hand." Earl Dunraven adds in a note: "I am informed by Miss D. and the Master of Lindsay, that Lord Adare has omitted to state that Mr. Home put this coal between his coat and shirt, under the arm, and that no mark of singeing or burning was visible on the shirt."

The Countess M. de Pomar writes to Lord Dunraven an account of a *séance* held at Lady —'s, at Brighton, in which she says: "Mr. Home went to the fire and took out a large red-hot mass of coal, which he held in his extended hands and blew upon it to keep it alight. He walked up and down the room with it; then went to Lady — and wanted to put it in her hands, but she drew back. He then said: 'No, you must not have it, for you have no faith; it will burn you.' Lady G. extended her hands, saying: 'I will take it without fear, for I have faith.' Mr. Home then placed the burning mass in her hands, and she did not feel it at all hot, although she held it for at least one minute. It was afterward put on a sheet of paper, which directly began to blaze, and had a great hole burned in it."

This matter, says the *Banner of Light*, is of such exceeding interest to men of science, as well as inquirers into the marvellous, that we copy entire some more testimony—a letter from the well known authoress, Mrs. S. C. Hall, to the Earl of Dunraven:—

"15, Ashley-place, July 5, 1869.

"DEAR LORD DUNRAVEN,—You have requested me to recall the circumstances of a *séance* that took place here several weeks ago. I have much pleasure in doing so; but I never take notes. I am, however, certain of the facts, though I shall not be able to place them in the order in which they occurred.

"We were nine (a greater number than Mr. Home likes); we were seated round the table, as usual, in the small drawing-room, which communicates with a much larger room; the folding-doors were pushed back into the wall, and the portiers unclosed. I think there was one lamp burning over the table, and a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y. and his wife, Mr. Hall and myself, Mr. Home, and the Misses Bertojacci were present. We sat for some little time before the tremulous motion, that so frequently indicates stronger manifestations, commenced;

but it was quickly followed by raps, not only on the table, but in different parts of the room; the table was moved up and down—lifted perfectly off the ground—made 'light' and 'heavy' at the request of one or two of the gentlemen present; and, after the lapse of, I suppose, nearly an hour, Mr. Home went into a trance. Presently he pushed his chair, or the chair was pushed, quite away from the table. He got up, walked about the room in his usual manner; went to the fire-place; half knelt on the fender stool; took up the poker and poked the fire, which was like a red-hot furnace, so as to increase the heat; held his hands over the fire for some time, and finally drew out of the fire with his hand a large lump of live burning coal, so large that he held it in both hands, as he came from the fire place in the large room into the small room, where, seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said: 'Is it not hot?' Mr. Hall answered, 'warm, but not hot.' Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair; then, after, I think, four or five minutes, Mr. Home pushed the hair back, and, taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which, when in a trance, he always speaks), addressing Mrs. Y., 'Will you have it?' She drew back, and I heard him murmur, 'Little faith, little faith.'

"Two or three attempted to touch it but it burned their fingers. I said, 'Daniel, bring it over to me; I do not fear to take it.' It was not red all over, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, but he murmured, 'No, not that, the other hand.' He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, 'warm,' yet, when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. Y. took it, and said she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust. Mr. Home was elongated, and all the manifestations that evening were very remarkable; but, I believe, your Lordship requested me to relate only what I remember of the coal test.

"Dear Lord Dunraven, sincerely yours,

"ANNA MARIA HALL."  
(Mrs. S. C. Hall.)

Of course if these manifestations were the only ones obtainable through Mr. Home's mediumship, they would be more severely criticised than now may be deemed necessary. A wet hand may be momentarily dipped with impunity into melted iron or copper; the sudden transformation of the liquid into vapour tends to chill the skin, and during the instant the chill lasts, a thin layer of vapour lies like a cushion, between the metal and the skin. This is why blacksmiths can for an instant lick a white hot poker. Conjurors, who handle hot things, are said to previously toughen the skin of the hand, by repeated washings with diluted sulphuric acid. In Mr. Home's case, the question resolves into one of length of contact, and temperature at the point of contact, carbon not being a very good conductor of heat. The first coal which we saw lying steadily on his hand, was so hot at first, that its reflected light made the skin of his hand appear to be incandescence for a little distance all round the edge of the plane of contact. The second and larger coal he carried about the room at first, so that it was not so minutely examined at the point of contact; it was not shifted from its one place on the hand until he threw it in the fender.

THE Rev. Charles White, of the Free Christian Church, Notting Hill, recently delivered a lecture on Spiritualism, in the Shire Hall, Haverfordwest. The tenor of his remarks was to the effect that modern Spiritualism consists of a little truth and much falsehood.

## 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. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.]

### THE ROYAL INSTITUTION.

MAX MÜLLER ON THE SCIENCE OF RELIGION.

On Saturday morning, February 19th, Professor Max Müller, M.A., LL.D., delivered the first of four lectures at the Royal Institution, upon "The Science of Religion," Prince Christian presided. The theatre of the Institution was well filled, and among the listeners present were Dean Stanley, of Westminster; Professor Tyndall; Sir Henry Holland, Bart., M.D., F.R.S.; Mr. J. M. Peebles; and Mr. Moncreu D. Conway.

Professor Max Müller began by pointing out what very great progress the science of language has made, since he first advocated its claims at the Royal Institution, chairs of Sanscrit and Comparative Philology having of late been established at many of the chief universities in Great Britain and upon the Continent. On the present occasion, while advocating the founding of a science of religion, he felt in much the same position as when he advocated in that theatre, several years ago, the study of language as a science. He felt that he had chosen a subject on which it was scarcely possible to speak without giving offence, for many people think religion too sacred a subject to be touched, whilst others class it with alchemy and astrology, and think it beneath the notice of a man of science. The truest reverence is to give the subject close examination. Although he should be most careful against giving offence, he knew that some things he should have to say would jar upon the ears of many, quite as much as did the title of the lecture.

The science of religion is not all gain, for it entails the loss of many cherished ideas, but the gain is immeasurably higher than the loss. A few hundred years ago, the belief that Hebrew was the original language of the world, was accepted almost without question, and sometimes was made a matter of faith. Of late the fallacy of this notion has been demonstrated; it is now known that the invention of words was left to man, and that languages originate from the workings of the human mind. Some look upon religion as so many traditions handed down to Jew, Christian, Hindoo, and so on, but the word religion is also used in a different sense. There is a faculty of religion in the mind, independent of all this, and without that faculty no religion would be possible; in all religions there is a longing for the infinite, and a belief in the love of God.

The foundation of a science of comparative theology will not be complete, until all the religions of the world have been analysed and classified, and as a science this subject has never yet been seriously taken in hand. The materials for such a science were not within reach in olden times, but now they surround us in rich profusion. The Emperor Akbar, 250 years ago, had a passion for the study of religions, but he could not get possession of many of the sacred books which are now in the hands of students, and if at present we have not English translations of all of them, it is our own fault. Of late years also, very much knowledge of the religions of savages has been gained, and this unveils much about religions in their early growth. Now, we have not only these materials, but we have the rules of critical analysis. We know that the questions to be settled about any books are—When was it written? Where? By whom? Was the author an eye-witness? Had the writer any party feeling? Was the whole book written at once, or at different times, and how can we separate them? We must know the most ancient form of every language, before we can begin the work of comparative philology, and so must it be with the study of religion, for religious tenets change with time. Buddhist literature teems with accounts of miserable miracles, yet Buddha himself ordered his disciples not to perform them, except by hiding their own good deeds, and confessing to the world their evil actions, and Buddha says nothing about the castes of modern times. While Buddha was in the world his presence was sufficient for his disciples, it was only after his death that they began to put his deeds on record, and everything that could glorify their beloved master they seized upon with avidity. Those who made suggestions in opposite directions had no chance of a hearing, dissension and sects sprang up, and very shortly words equivalent to "unbeliever" and "heretic" were invented. Then, as in other religions, the secular power was invoked, to settle disputes about creeds and canonical books. King Asoka, among others, was called upon to decide what books were sacred.

Canonical books require more stringent criticism than others. In the science of religion no partisans are wanted, who wish to lift up or depress Christianity in comparison with other religions—the same close rule and method must be applied impartially to all. This is a favourable time for the work, and no creed but Christianity and perhaps early Buddhism, would have tolerated a scientific investigation of religion at all.

Comparative philology has already done much efficient work. It has proved that the notion that Pagan religions and ideas of one God are not corruptions of the ancient Jewish religion—that theory is now entirely abandoned. The languages of antiquity are not like those of the present day, for many words change their meaning by lapse of time; the same words also often do not mean the same thing in different languages. To learn the truth, ancient thoughts must be applied to ancient words. For instance, what we call "Divine guidance," the ancient Jews called "a pillar of cloud," and the fault is ours if we do not understand their words, and believe in the material instead of the spiritual. More than half the difficulties and disputes in the history of religions, arise from this interpretation of ancient words by modern thoughts. Is it likely that the Hebrew and the other Semitic languages should have escaped changes by growth, such as have changed all other languages, and should we not try to get at the ancient meaning rather than the modern interpretation? Before the Gods of the Trinity had been worshipped, one supreme Deity had been made by the ancestors of our race, and He was known by a name which has never since been erased. The ancient religion, after its rust and dirt have been removed, will come out bright and clean and pure; it will be the word of God revealed where it alone can be revealed—in the heart of man.

On Saturday, Feb. 26th, Professor Max Müller delivered his second lecture on the same subject. The auditory, as before, was a very large one. Prince Christian presided, and among the listeners were H.R.H. the Princess of Wales, the Princess Louise, the Queen of Holland, General Sir William Knollys, and the Countess of Macclesfield. The lecturer began by speaking of the four great book-religions of the world—Christianity, Mosaism, Mahometanism, Brahminism, the religion of the Zend Avesta, Buddhism, and the religions of Confucius and Laotse. The religion of Fo, in China, is nothing but a corruption of Buddhism; the latter religion, in fact, covers the greater part of the habitable globe. He then spoke of the religions of Africa, with their strange worship of snakes and ancestors, and vague ideas of one God, the father of the black as well as of the white. Among the Polynesians there are whisperings about one Divine being, and there are ideas of a future life. After speaking of the religions of the American Indians, he remarked that the vast panorama of religions offers a rich field for investigation by the student, who is puzzled where to begin his work.

Nothing much can be done until the religions are classified, and then each scholar can go on with his own branch of the work. It may be thought that the simplest classification is the division into "true and false religions," but that would be like dividing earthly languages into "one's own language, and the languages of all the rest of the world." (Laughter and applause.) Such a classification is useless for scientific purposes. Another classification, quite as worthless, is their division into "revealed and natural religions." With us, all religions but Christianity would then be classed as "natural," and a scientific Buddhist could not accept the definition. Many philosophers of the last century, after examining different religions, found that there were certain principles which all of them shared in common; moreover, when all that seemed miraculous and irrational was taken from the New Testament, this natural religion remained behind. These investigators however, soon found out that no philosophy could take the place of religious faith. The divisions of religions into revealed and natural religions, would be useless, because then our science would be denied by all but Jews and Christians.

Buddha himself, in his teachings, appealed only to the light within him, but his followers clam for him enormous powers. His earliest pupils called him "omniscient," but as he made mistakes about the shape of the earth and the movements of the heavenly bodies, modern Buddhist theologians limit his omniscience to the articles of his faith, and in these he is declared to be infallible. This is very much to the credit of the candour of the theologians. When the founders of nearly all the religions of the world claim some revelation as the foundation of their teachings, it is clear that the classification of religions into "revealed and natural" will not do for scientific purposes. Besides, if we granted that Christianity and Judaism were the only revealed religions, they would also be natural religions, for no religion can be entirely separated from natural religion without destruction. Natural religion supplies the only ground upon which revealed religion can stand, and without this support revealed religion is degraded into a creed which unreasoning people must be made to accept, ignorantly and without questioning. When Joshua tried to reclaim the backsliding Jews, he set before them the claims of the gods of other nations and of their former god and religion, and closed by asking them to choose that day the God whom they would serve. Man, therefore, possesses a power of choosing, based upon natural faith, and this power he has the right to exercise.

Another suggestion might be that religions should be divided into three classes—monotheistic, dualistic, and polytheistic. This would be useful in some respects, as there would be an agreement in the number of the deities, but in other respects it would be an incongruous mixture. Besides, it would exclude some religions—Atheism for instance. His hearers might be surprised at his calling Atheism a religion, but it is a fact that the religion of Buddha was from the first purely Atheistic, and taught the highest morality long before the advent of Christianity; it did not even erect an altar "to the Unknown God."

On Saturday, March 5th, Professor Max Müller delivered his third lecture on the "Science of Religion." Prince Christian presided, and among the listeners present were the Dean of Westminster, Professor Tyndall, Mr. C. F. Varley, C.E., Sir Henry Rawlinson, K.C.B., Mr. J. P. Gassiot, F.R.S., and Sir Henry Holland, Bart., F.R.S., President of the Royal Institution.

Professor Max Müller said that upon surveying the religions of the world without prejudice, it is possible to see that they are separated by strongly marked divisions. In old times there was a stronger relation between religion and nationality than there was between language and nationality. In those early times the religions were very simple, and confined to a few words, including the name of the Deity, and also of His attributes, such as goodness, purity, and holiness; in time also words for "altar" and "sacrifice" were in some cases invented. Religion in those early times may be defined as a simple dialect of human speech, dependent upon the resources of the language. In Asia and its peninsula of Europe, there are three great streams of languages—the Turanian, the Aryan, and the Semitic, and some of these languages, as he maintained, could only have been petrified and rendered so lasting because of similarity of religion and politics on the part of the people who spoke them.

The Chinese language is the earliest representative of Turanian speech. The religion may be called "monosyllabic," for it consists of the worship of a host of single deities—the spirits of the earth, the air, the woods, and the streams; the Chinese also worship the spirits of their ancestors, who are supposed to still possess the power of influencing human affairs. The nature of the ancient religion of China is known from the writings of Confucius alone; yet in reality he was but the transmitter of a more ancient religion still, and he says so himself. The religion of the Semitic races is pre-eminently the worship of God in history—of God as a ruler and founder of nations; the words used by all the Semites for "God" represent strength and authority. Some of the ancient gods of the Semites were stronger than others, hence the Semitic Gods had a natural tendency to flow together, and to make the one God of later times. The ancient worship of the Aryan races has been carried into other lands by that pushing people; they do not worship nature, but God in nature. The Aryans before their separation—that is to say, before Sanscrit was spoken in India, and before Greek was spoken in Europe—had a religion which can still be to some extent ascertained. By picking out those words which are the same in French, Italian, and Spanish—words which must have been derived from a common source, it is possible to learn something of the

religion, manners, and daily habits of the people who lived in ancient Italy; and by this method alone it is possible to prove that before Spanish was spoken in Spain, or French in France, ancient Italy had kings and lords, and was highly civilised. On the same principle we can learn something of the ancient Aryan people, by searching out from among the languages of Europe and Asia the words which they spoke, and ascertaining their original meaning. By this method it has been ascertained that the Aryans had kings, and towns, and houses, and their idea of the "Highest Good" was enshrined in a name which is yet retained over half the world. That name was "Dyaus\* pitar" in Sanscrit, and the same words are traceable in Latin, Greek, and German. These words are facts, and help to show us that in pre-historic times the Aryans worshipped an unseen Being, with the highest name which they could find in their vocabulary. "Dyaus pitar" meant "heaven father," who became the "Zeus" of the Greeks, and until comparative philology laid bare the secret, we knew not what sacred records lay enshrined in the unholy name of "Ju-piter." Thousands of years have passed away since the Aryan races have separated, yet in these high and exalted times, when we wish to utter the name that is highest and most dear, we can but use the words of our forefathers, and, instead of saying "Heaven Father," say "Our Father which art in Heaven."

The Semitic languages are much more closely bound together than the Aryan languages, making it so easy to collect identical words, that few scholars have as yet thought it worth while to devote their abilities to the task. Yet it would be well to do so, to discover the nature of the language spoken by the ancient Semites before they separated, that is to say, before Hebrew was Hebrew, and Arabic was Arabic. The names used for "God" in all the Semitic languages mean "king," "strong," or "powerful." The ancient Semitic race had many deities, and the names of many of these deities were fixed before the race separated to form the Hebrew, Arabian, Ethiopian, Babylonian, and other nations. One of the most ancient names for "God" was "El," or "strong," and this name was applied not only to the true gods, but to the false gods of the Gentiles. "Allah" is derived from the ancient word "El," thereby proving that the same God belongs both to the Hebrews and to the followers of Mahomet. Another name given by the ancient Semites to one of their favourite deities was "Baal," who was by no means a strange god to the Jews, and was probably worshipped by them among their other gods, before the flood, since he was worshipped by nearly all the Semitic nations, after they separated. The Semites had also female deities, one of whom was Baal, and another Allat—the feminine of Allah. Even in Southern Arabia there are traces of the worship of the ancient goddess Baal. Some of the names were given to their gods by the Semitic races after the separation, so these names are found only in the languages of one or two of the modern Semitic nations; Jehovah is an example, and this name, after many tortuous changes, was the origin of the name of the young and beautiful "Adonis" of the Greeks. The name Jehovah was the same in the Jewish and Babylonian nations. The pre-historic period of the Semitic race is now therefore historic in the strongest and most accurate sense of the word. There was a primitive religion among the Semitic races, and a god named El, long before the god of the Jews was worshipped by the Hebrew nation.

Turning now to the Turanians and their languages, less interest is felt in the subject, for what have we with them in common? We are Aryans ourselves, and our religion is partly Semitic, but what have we to do with the Turanians, with their yellow faces, high cheek bones, and slanting eyes? It is true we have little in common with them, except our common humanity, yet if we look into the bright Chinese eyes, we shall see that there is a soul within, and that the God whom they mean, is the same God that we mean. The Turanian languages are of a shifting nature, and have not yet been sufficiently studied to yield much information as to their origin. The Chinese believe in a vast number of spirits, and they worship the spirits of the departed. Two of their most ancient spirits are the spirits of heaven and earth, but the spirit of heaven "Tien," is older than the spirit of earth. "Tien" means—exalted one—peerless—high—Lord of Heaven. The Chinese sacred books speak much of the decrees and will of heaven, and say that Tien moulds man as a potter moulds clay. The Chinese pay very little respect to any of their gods but the chief one, and adopt the advice of Confucius, who said, "Respect the gods, but keep them at a distance." Among the Mongolians and Tartars there are traces of the ancient Chinese religion, but not of the name of the god Tien; their chief god is sometimes called "Father," and sometimes the "Old One." They worship spirits. "Jumna-la," the name of the ancient god of the Finns, means the "god of the sky," or the "thunderer."

Last Saturday, Professor Max Müller delivered his fourth and closing lecture at the Royal Institution. Prince Christian presided, and among the listeners in the very large meeting were H.R.H. the Princess Louise, Lord Stratford de Redcliffe, Earl Stanhope, the Dean of Westminster, Mr. C. F. Varley, C.E., Dr. John Tyndall, F.R.S., Lord Clanwilliam, Mr. E. Fournier, and Mr. J. P. Gassiot, F.R.S.

Professor Max Müller said that a lawyer is apt to see an angel in his own client, and anything but an angel in the client of his professional neighbour; in like manner there is too much tendency in these days, to view the religions of our neighbours with anything but charity. In thus ignoring the beauties of other religions, we assume for our own specialities which its founder never claimed for it, and if comparative theology drives away this bad feeling towards the honest convictions of our neighbours, it will do a good work, and it is high time this work were begun. He did not deny that the ancient religions were imperfect, but it is certain that Soerates and Plato were not worshippers of stocks and stones. Although he could now speak fearlessly on theological subjects, there was a time when it would have been impossible, when religion was supported by fire and sword and fiery zeal, when it was taught that all idols were to be overthrown, and their worshippers cut up. But now we are not afraid of the progress of the worship of Jupiter. In the religions of other people there is always something which is good, and if the myriads who do not think with ourselves are to be cut down and cast into the oven, then must we be of less value than the sparrows, for God cares for them. (Applause.) A mother may offer her infant a full repast, yet the infant is not prepared to receive it, so may God have offered truth to man from the beginning, yet the people were not sufficiently advanced to receive the boon. God is no respecter of persons, so doubtless all who love Him, and work righteously, will be accepted by Him in the end. Religion is always oscillating between two poles

\* Pronounced "Fousec."



—between teachings fit for children, and teachings fit for men; when it approaches too close to the one pole it becomes mere superstition, and when it approaches too close to the other it becomes mere philosophy. How much "this wicked world," as it is called, may be improved when we give each other credit for good motives! for that course will reform even the man who has bad motives; so will it be when we view with more charity differences in religion. If the different religions of the world are the work of the devil, then indeed is his kingdom divided against itself, for there is no religion which does not teach "Do good, and shun evil." "Do good, my boy," was once the advice of a father to his son, and in those words were included all the law and the prophets. He would take the liberty of reading in the original tongue one of the hymns of the Rig Veda. [Here the lecturer read the extract.] This, doubtless, to his hearers was, like spirit-rapping, "unintelligible;" and, to a certain extent, spirit-rapping it was—rapping at the door of the Royal Institution.\* But fortunately it was a spirit-rapping which could be interpreted, so he would read the interpretation. [The interpretation was to the effect that God made the heavens and the earth; that God was angry with man; and that man, after purifying himself, should pray to be absolved from his sins.] Here, then, were noble thoughts, in a hymn written at least 3,000 years ago. Next he read some extracts from the Zend Avesta of the Persians, containing pure and noble ideas, followed by extracts of like character from the teachings of Buddha. Although Buddhism ignores all feeling of dependence on a higher power, so is utterly different from Christianity, there are strange coincidences between the two religions, so that some of the Buddhist parables would seem to have been taken from the New Testament were it not certain that the Buddhist records are much the oldest of the two. For instance, a disciple of Buddha meets a woman who was an outcast, near a well; she told him that she was a transgressor of the customs of society, but he replied, "I did not ask thy caste. Give me to drink." The lecturer then spoke of other coincidences, after which he told how Confucius taught—"What you do not like one to do to yourself, that thing do not do to others." He then pointed out that there was something good, even in the mythologies of the Greeks and Romans, when they were examined in a charitable spirit, and added that research would prove that the ancient religions were the only ones which were possible at the time, taking into consideration all the surrounding conditions. He knew it might be asked whether the religion of Moloch were true, which taught that people should burn their sons and daughters in the fire, and that questions of a like nature might be put about other religions. But weapons like these were very dangerous to those who used them, because others might ask, Could that be a holy religion which burnt men because they did not believe in the Virgin Mary, or in some of the interpretations of the attributes of the Son of God—a religion which teaches the reality of eternal punishment? People who argue thus, will never reach the real spirit of religion. We must study all religions as much as possible, in that light in which they appeared to their founders. He then explained how the early languages, being poor in words, abounded in metaphor, and one great mistake often made in these days, is to accept literally what was spoken metaphorically; he also explained how it is utterly impossible to know the original meaning of many things in the Old and New Testaments, without a previous acquaintance with ancient languages and comparative philology. When we begin to leave off forcing literal interpretations, and seek more for the spiritual truth in our religions, it will teach us to be much more charitable, both at home and abroad. (Applause.)

The lecture then closed. This brief summary of four lectures full of wisdom and the result of years of research, of course does anything but full justice to the speaker. When the lectures are published in full, the book will be one of the most remarkable and valuable works printed in this generation. Professor Max Müller knows far more about the languages of the Chinese and Brahmins than the Chinese and Brahmins know themselves, and in his general acquaintance with the ancient and modern languages of the world, he stands without a rival.

#### THE SERVICES AT THE CAVENDISH ROOMS.

SPECULATIONS ABOUT THE DEITY—THE DOCTRINE OF ETERNAL PROGRESSION—SPIRITUALISM AMONG THE AMERICAN INDIANS—THE RESULTS OF A DREAM—SPIRITUALISM AS DEFINED BY MR. PEEBLES.

THE Sunday evening meetings of Spiritualists at the Cavendish Rooms, Mortimer-street, Langham-place, Regent-street, will be continued regularly, and the services begin at seven o'clock.

MR. J. M. PEEBLES, American Consul at Trebizond, lectured at the Cavendish Rooms on Sunday evening, Feb. 27th. He commenced—The inspired psalmist once said, "Oh worship the Lord in the beauty of holiness." It is not more in harmony with nature for water to seek its level, or the mystic needle to point to the North Pole, than for man to worship. Wherever man has been, he has left marks of his worship of God. The power to ask the question, "What is God?" implies to some extent the power to answer it, and God is infinite life and truth, and gladness, and intelligence, and love. God has implanted in man a belief in a Superintending Existence, guiding all worlds; we do not comprehend him, we cannot even fathom ourselves. We can only grasp and digest what is inferior to ourselves. He supposed that God was not a personal being with a definite shape, but that God is in the universe, and just as much present to-day as in the days of the patriarchs. Directly you personise God you localise Him; whatever you localise you limitise, and whatever you limitise is imperfect and may be destroyed. He could only say with Jesus, "God is a spirit." He thought that man was the ultimate of the rest of the earthly creation, and that all the lower forms of life and matter are focalised in him, from the oyster to the monkey, upwards. He did not mean that man was made of the primates, but of the spiritual ultimates of the primates. There is reason to suppose that there is a portion of the spirit of God in every human being, and that this Divine portion never becomes impure; it is only when this innermost purity tries to externalise itself through the spirit body and the material body, both of them containing and being surrounded with inharmonious conditions, that troubles, and sorrow, and suffering afflict the progressing mortal.

The Lecturer next stated that the condition of man is one of endless progression. If they asked, "Is God a progressive Being?" he would answer at once in the negative. But if God does not progress, and man does, will not man in the end reach Him, and be lost in Him? No; for the progression

of man is finite, and no number of finite movements will reach the infinite. It is a fact capable of mathematical demonstration that two lines may continually approach each other, yet never meet; also, in the attempt to divide the number ten by three, on the decimal principle, one may keep on carrying figures until the whole universe is filled with them, yet never get to the end. No aggregation of finites can make up infinity. A man should never bow down in sackcloth and ashes before his Creator, but stand up in the glory of his manhood, as a being destined for eternal progression in the spheres. Spiritualism does not teach that God is a tyrant and angry with man.

He would tell them some of his experiences among the North American Indians, who have many very good healing mediums among their tribes. About two years ago, the American Congress appointed a committee to meet the Indian tribes at the foot of the Rocky Mountains, to make peace treaties. The committee consisted of General Sherman, General Sheridan, General Taylor, Colonel S. F. Tappan, and others. He (Mr. Peebles) was invited to accompany them, and he did so, in consequence of which he spent nearly two months among the Indians, and learnt much about their habits and religious views. Some one thousand Indians met in council, drawn up in half-moons, near the confluence of the rivers North and South Platte; the discussion then began, and old grievances were brought up. General Sherman, a kind-hearted man, but shrewd withal, put some questions about one point in which the Indians had broken a former treaty, and these questions rather puzzled the chief speaker on the other side, who was known to the whites as "Old Spotted-tail." Being puzzled he refused to give an immediate answer, and summoned to his side a young Indian, who directly afterwards ran away, and for nearly one hour and a-half from that time, not a single word would the old Indian chief, or any subordinate chief, utter, but when the young man came back, old Spotted-tail made a most eloquent speech. He (Mr. Peebles) afterwards ascertained that nine days before the council met, a celebrated medicine man among the Indians had begun to prepare himself to hold converse with the Great Spirit, and to give advice to the tribes. By being calm, perspiring, and taking little food, he became passive and negative enough to enter the clairvoyant state, and thus the advice was given. There was not a single Indian youth to be seen in all that council, and on inquiry he was told that three days before it began, orders had been issued that all young Indians should absent themselves from the camp, because the chiefs did not wish them to become contaminated by the vices of the Christian whites.

General Sherman has very good impressional powers. General Harney also, had told him (Mr. Peebles) that his life had once been saved by a dream. General Harney is now a dignified old man, about seventy years of age, and he said that about forty years ago he was engaged in the war with the Florida Indians. One night, at about eleven o'clock, he sent one part of his army to attack the Indians, but the latter discovered the movement too soon, and surrounded their opponents, who were thereby placed in great danger. Harney started to the rescue, and at break of day, found himself and his followers in a valley, and in great danger. He felt a drowsiness suddenly come over and overpower him, so that he dropped to the ground, and dreamt that he was surrounded by the enemy, with only one possible way of escape, through a deep gorge. He saw the rocks and the gorge distinctly, and thought that he and his followers entered the gorge, and covered themselves with black mud, so that at a distance they looked like negroes, and in this disguise escaped. The negroes were friendly with the Indians. He then awoke, and not far off saw the entrance to the very same gorge he had seen in his dream. They found a pool lined with black mud, they covered themselves with the mud, and escaped, because in the distance they were taken by the Indians for negroes.

Spiritualism, he said, is not Sectarian; it must never be allowed to crystallize into a sect. Institutions do not grow, but souls do. Creeds to thinking men are as shrouds and coffins. Spiritualism is a phenomenon and a philosophy—a science and a religion. It needs no handle—requires no prefix—to make it palatable. Policy, not principle, resorts to expedients. There could be no term more significant and far-reaching than Spiritualism, because spirit alone is substantial, permanent, eternal. "It is the Spirit that giveth life," wrote the ancient apostle.

America, with its estimated eleven millions of Spiritualists, has Bible Spiritualism, Christian Spiritualism, Eclectic Spiritualism, Harmonial Spiritualism, and Spiritualism unadorned by adjective or epithet. Those who affirm Spiritualism squarely, and relish the food the truth affords, constitute about nine hundred and ninety-nine of every one thousand in the United States. In England you have Christian Spiritualism, scientific Spiritualism, and plain natural Spiritualism with no embellishments. France gives us radical Spiritualism and re-incarnation Spiritualism. Several of these definitions are distinctions without differences, and forcibly exhibit the law of diversity in unity. But differ as we may in our theories, when pushed into the mythic realm of speculative theology our facts are one. On this common ground, then this broad platform of tolerance and good will, let us stand a banded brotherhood of true souls—stand like polished shafts of light and truth in the Temple of the Eternal.

As a Spiritualist striving to conserve the good found in all religions, past and present, seeking constantly to lead a holier life, looking trustingly for higher unfoldings of truth and fresher developments in the fields of science, I extend the fraternal hand of fellowship to each and all, and in this hand buds and blossoms the olive-branch of peace. "By this," said Jesus, "shall all men know that ye are My disciples, if ye have love one for another." What matters nationality, clime, or dogma to God, who beneficently "sendeth rain upon the just and the unjust?" What cared the Good Shepherd of Judea about the colour or names of the sheep constituting the flock? "Other sheep I have," said He, "which are not of this fold, them also I must bring, and there shall be one fold and one shepherd." What will it be to angels when the curtain of immortality is uplifted and you stand in the presence of those glorified Hosts? The question will not be asked, Were you a Christian Spiritualist, a radical Spiritualist, or a re-incarnation Spiritualist; but did you live up to the light you had received as soul-conventions? Were the heart's affections right and the life-purposes pure? Did you feed the hungry, clothe the naked, provide for the orphan, sympathise with the sorrowing; or scripturally expressed, did you "go about doing good?" These determine the immediate conditions, the heavens and the hells of the future existence. Progress pertains to all worlds. Angels are the teachers of spirits, and spirits come to instruct and spiritually enlighten mortals. The more philosophical of the Swedenborgians believe in the "continual mitigation of the hells;" while many nominally orthodox clergymen, rejecting the doctrine of eter-

nal torments, accept as a truth this teaching of the spirits—the final restoration of all souls.

Spiritualism does not say "believe my creed;" but "feed my sheep." Does not say "worship in my church;" but "worship as your own conscience dictates." And, does not insist so much upon the saying, as the doing of prayers, that the heart's best affections may be baptized into a love holy and heavenly. In fine, Spiritualism is that "other angel," that the Revelator John saw "flying in the midst of heaven," and preaching the everlasting gospel of immortality—the gospel of "peace and good will to men."

He loved the living gospel of Spiritualism, because it shows so much of the kindness and love of God. Pain is only an angel leading us back to nature and truth; sickness purifies the physical organisation, and disappointments strengthen individuality of character. Even Jesus, it is said, was purified by suffering, and there is no eternal endless evil in the universe. He was so organised that he could not love a hateful object. Human love is a thing which comes out like the flowers, to drink in the dewdrops, and to rejoice in the sunlight of heaven. Human love is a great reforming power, and its binding influence was never more plainly shown than when William Penn made his treaty with the Indians, by the rolling river, under the old elm tree's shade.

MR. PEEBLES then eloquently described Penn's interview with the Indians, after which he spoke of the influence of woman, and he closed by speaking of the high moral influences of Spiritualism, and the happiness and power of the love of God.

The hall was well filled, and the speaker was listened to with close attention throughout.

#### PRIVATE SEANCES.

MEDIUMSHIP IN THE DAYS OF MOSES—CURIOUS PHYSICAL MANIFESTATIONS—VOICE MANIFESTATIONS AND THEIR PRODUCTION—THOUGHT—READING—MANIFESTATIONS AT THE CAVENDISH ROOMS—A "DIALOGICAL" MEDIUM.

ON Wednesday evening, February 23rd, at a *seance* held at the house of Mr. T. Everitt, 26, Penton-street, Pentonville, eight persons in all were present. Mrs. Everitt was the medium.

Directly the sitting began, the floor of the room began to shake with a tremulous motion, which continued more or less for about half an hour; once it was sufficiently strong to cause some of the furniture to rattle. Raps came upon the floor and upon the table, and spelt out short messages. The first message requested Mr. Peebles, who was present, to read from the Bible the sixteenth chapter of the first book of Samuel, beginning at the fourteenth verse. The quotation begins with the following verses:—

"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

"And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee."

"Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

The narrative then tells how David was brought to Saul, and the last verse says:—

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

Raps once more came upon the table, and requested Mr. Peebles to read also the eleventh chapter of Numbers, from the 23rd to the 29th verse, as follows:—

"And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle."

"And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease."

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp."

"And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp."

"And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them."

"And Moses said unto him, Enviest thou for my sake? would to God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"

The raps then requested Mr. Peebles to offer up a prayer, which he did, thanking the Almighty for the privilege and the happiness, of permitting communication between mortals and departed friends.

Other messages were then spelt, and finally the spirits requested that a musical box in the room might be set going. All this time the vibrations of the floor continued. There was a good light in the room. The table, which was a large and heavy one, rectangular in shape, now and then moved and kept time with the tunes, without contact with human hands. When the music began, the pattering of feet, or what sounded like feet, was heard dancing in splendid time to the music, and this lasted for perhaps nearly twenty minutes, in the course of which time an arm chair with nobody touching it moved about slowly, and on one occasion made a run of fully six inches in the direction of the table. Then a request was made by raps that the light be put out. After fifteen or twenty minutes in darkness, by means of the direct spirit writing (described in another column) the message was given "You do not give us the right conditions to enable us to speak." The inquiry was made "What is the matter?" It was then spelt out "You are sleepy." Two of the company then owned to being in that state, and one remarked that he did not know before that it was not a favourable condition, as passivity of the members of the circle is always advantageous. John Watt then took up the tube and touched several persons with it, after which his voice was heard, at first near the medium (who was in a mesmeric sleep), then floating about near one end of the table, afterwards close up to the ceiling over the centre of the table, and from that position he spoke during the rest of the evening, in a strong clear voice, which fell at intervals when the power weakened. In answer to questions, he said that he could not see common matter except by an effort of will-power, neither could he see the members of the circle. He could see the spirits of some of the members of the circle—such as were in his sphere—and the others he could see indistinctly, in consequence of his necessarily having, to some extent, taken upon himself some material conditions while producing the manifestations. He did not want to see common matter at that time, therefore he did not see it; on much the same principle as a man looking at landscape through a window—he does not see the pane of glass, because he does not want to, yet he can concentrate his attention upon it if he likes. The spirits of all the persons

\* Professor Max Müller teaches, in effect, that the study of religion as a science will reconcile the beliefs of the world. Mr. Varley testified long ago that the study of Spiritualism as a science tends to do the same thing, as will be seen on reference to the last page of this journal.—ED.

present were of necessity in the spirit world. Spirits can read the thoughts of each other and of mortals, but not at all times; thoughts are words to spirits in the same sphere. Spirits have the power of concealing their thoughts if they like, and of concealing themselves at will by passing into another state. He produced the voice manifestations by forming a kind of lungs out of the emanations from the members of the circle; he did not use any of the organs of the medium, not even the lips, but only her breath. He also used some of the breath of the persons present, which was why he often put questions to those who were silent, to keep them talking, so as to furnish him with more power. He wished that people would not come in a desultory way to spirit circles, but that a few would attend regularly to receive a steady course of instruction and information; very little knowledge was gained, and much time wasted, under present conditions. His reward for the work of producing the manifestations was the consciousness of doing good. When very great names of very high spirits, such as Moses, Michael Angelo, Bacon, and so on, are given through mediums, these spirits are not in direct communication with the medium, but the message passes down through a chain of mediums among the spirits, till at last it reaches the recipient, and is often much coloured by the channel through which it has passed. Sometimes low spirits assume great names, and give them for purposes of deception.

In answer to questions put by Mr. Peebles, he said that he did not hear any raps at the public service at the Cavendish Rooms on the preceding Sunday evening. Such manifestations he did not mind on a week night, but he thought it best to omit them on Sunday. Many of the spirits were of the same opinion in this matter, but he did not know whether all were. One disadvantage was, that if they continued the rappings, strangers would come there and imitate them, and get found out, so as to throw discredit on the real manifestations. As Mr. Peebles did not like the idea of answering questions put by the audience at the close of the Sunday evening meetings, after the listeners had been brought into a serious train of thought, it was worth consideration whether those present should not be invited to write the questions they wished to ask, on the understanding that he would answer them from the platform at the beginning of the following Sunday evening.

After a little more conversation the *séance* was closed, by John Watt pronouncing a benediction and saying, "Good night, dear friends, good night."

Dr. Dixon and Mrs. Dixon, of Great Ormond-street, were present at this *séance*.

On Wednesday evening, March 2nd, at a meeting of Mrs. C. Berry's circle, a gentleman, a member of the Dialectical Society, whose name we have no permission to publish, and who three weeks since was developed into a medium, was entranced, and made to go through some operatic singing. A spirit also spoke through him, and expressed the greatest surprise and awe, at finding himself back surrounded once more by the conditions of earth-life. When in his normal state, the gentleman said that since the development of his mediumship, the spirits had made him speak on phrenology, a subject he knew nothing about; they had also made him speak in foreign languages, of which, in his ordinary condition, he knew not a word. One day, the spirits entranced him against his will, in presence of some of the other members of the Dialectical Society.

Mr. PERRIN said that a vast multitude of spirits out of the body, like those in the body, do not believe that communication between the two worlds is possible; hence when one of these makes the trial, and finds himself back again, it is natural to be awestruck and overwhelmed. Some spirits in the other world, like some still in earth-life, think it wicked to communicate with their friends.

In the course of the evening John King and Ambo made their voices heard, and a short and quiet conversation followed.

#### SPIRIT-SEEING IN CRYSTALS.

LAST Thursday night Mr. Kenneth R. H. Mackenzie, F.S.A., F.A.S.L., gave a short lecture at 15, Southampton-row, Bloomsbury, W.C., on "Spirit-Seeing in Crystals." Mr. C. F. Varley, C.E., F.R.G.S., who chanced to be among the listeners, was unanimously invited to preside over the meeting.

The PRESIDENT, in introducing the lecturer, briefly remarked that the question of crystal-seeing, which in his opinion was closely allied to the odic force of Reichenbach, often seen to issue from magnets, would probably give investigators the first insight into the connection between the spiritual and material forces, for there must be a connection somewhere.

Mr. MACKENZIE said that his attention was first drawn to Spiritualism in 1853, by the perusal of the book written by Judge Edmonds and Dr. Dexter; he was necessarily somewhat startled by the contents of the book, and he and his friends tried to obtain the phenomena of table-moving and raps at home, but with such indifferent success that after a time they ceased their experiments. In 1856 he by accident met Mr. Hockley, of Croydon, who had long been experimenting with crystals, and who placed all his notes at the disposal of the lecturer. From that time he (Mr. Mackenzie) closely followed up the subject, and made notes on the spot of all the facts witnessed, which notes now make a great many volumes of manuscript. The late Earl Stanhope gave much time to the investigation of crystal-seeing. A crystal or mirror is placed before the eyes of the sensitive or medium, who first sees a dense cloud form in the mirror, followed by blackness; afterwards come flashes of fire or light, and then come visions of distant places, persons, or so-called spirits. He used the expression "so-called" because he had not entirely given up the idea that these might be subjective phenomena, and he did not want to bind himself or others by his remarks. Crystal-seeing is more or less known in many parts of the world; everybody has heard of Dr. Dee and his magic crystals, also how mirrors were used by the magicians of old. The spiritual communications he had recorded in the volumes before him contained such a web of truth and falsehood as his hearers would scarcely consider to be possible. He then read a minute description of the interior of a laboratory of one of the ancient alchemists and magicians; among the instruments described by the eye-witness was one just the same as a particular form of the *planchette* of the present day; there was also a crystal vessel and a crystal ball with "perpetual fire" flashing inside. Some of the knowledge of the ancient magicians was possessed by the

Rosicrucians, who were a very different body to the present London so-called Rosicrucians. The London society is to all practical intents and purposes a social club, and its business for the most part nonsense. Balls of rock-crystal were once much used for crystal seeing, but they are very rare and difficult to obtain. Artificial crystals, egg-shaped polished pieces of glass, are also much used. Seeing in mirrors differs in no way from seeing in crystals, except that the pictures or representations are larger. The spirits of the mirrors say that there are many wandering spirits bound to the earth, who make raps and move tables, but cannot produce the higher phenomena of crystal vision; the rapping spirits on the other hand declare themselves to be a much better sort of people than the crystal spirits; and the writing spirits say that they are infinitely superior to the crystal and rapping spirits. (Laughter.) Swedenborg seems to be communicating to people all over the world at the same time, and the mirror spirits say that those spirits who assume his name come from a lower sphere than themselves. The mirror spirits say that they are not in the mirror, but that they can reflect into it whatever they wish to communicate. Sometimes they show themselves, and sometimes they show a book or scroll, containing the message. They have told him that every person in the world has a "double" or atmospheric spirit, and that the bodied and disembodied spirits of the individual perform all the acts of his life, but not at the same moment. The theory is that there is a place of record of all the acts of each individual life, and that when the earthly spirit is troubled, the atmospheric spirit is troubled like a shadow in water. It is a curious theory. At times, by crystal-vision, persons in distant places may be seen. One day, a seeress was looking into one of his mirrors, and she saw in it the Royal College of Surgeons, with a little figure walking in front, who announced himself to her as Dr. Dixon, and said that he wanted to see Mr. Mackenzie at about eight o'clock that evening, to tell him something about Mr. —. This vision was seen between twelve and one o'clock in the day; he (Mr. Mackenzie) wrote down the details at once in a book. The medium had never heard of Dr. Dixon. He then tied up and sealed the book, and asked a friend to write upon the outside of the wrapper, that he had seen it tied up and sealed at that hour. The signature was given, and in the evening he called upon Dr. Dixon, who at first sight of him said that he was so glad to see him, as he wanted particularly to tell him something about Mr. —. On being questioned, Dr. Dixon said that he had been walking in Lincoln's-inn-fields in the morning, and wishing very much to see Mr. Mackenzie about the said Mr. —. After these statements were made, he (the lecturer) gave Dr. Dixon the sealed parcel, and asked him to read the contents, the accuracy of which astounded him. On another occasion, while Captain R. F. Burton, the celebrated traveller, was performing his perilous journey to Mecca and Medina, a seer was looking into one of Mr. Mackenzie's crystals, and said that she saw Captain Burton very strangely dressed, in a tent, with sand and palm trees outside; an angry man came in, and Captain Burton laughed at him, offering him his pipe; this made the man more angry still, and then Captain Burton drew out a pistol. When Captain Burton returned to England, the record of this vision was shown him; he said that it was all true, and a faithful description of the only squabble he had while he was in the desert. Captain Burton then wrote an attestation in the book that the account was perfectly true.

It is a strange thing, but you can call your own atmospheric spirit into the mirror yourself. "On one occasion," said the lecturer, "I called myself into the mirror, and asked 'what year it was with him.' He said that 'it was 1865.' I said 'It's only 1862 with me; what am I doing in 1865?' (Laughter.) Then a large building was seen in the mirror, there was a public platform in it, and I was addressing a public meeting therefrom. Much to my surprise this came true afterwards, for I attended the British Association at Birmingham, in 1865, and spoke upon a public platform about anthropology and kindred subjects." One somewhat eccentric spirit, who gave the name of Captain Anderson, sometimes appeared in the mirror; once he showed them a picture which he said was at the Crystal Palace, and which they went and found there; on several occasions he told them what was taking place in the private families of people who were unknown to the seer. He simply narrated facts, attested by those who had no object in making false representations; he offered no theory as to spirits being at the bottom of them, or otherwise. His mother was a few years ago a writing medium. She had communications from a spirit who called himself Samuel Jennings, and who said that he was a curate, first at Dover, and afterwards in Wales. On making enquiries at Dover, he found people there who knew that such a clergyman lived in the town at the time mentioned by the spirit. In May, 1865, he was ill, and a spirit who gave the name of Dr. Mizaldus prescribed for him. It was not until yesterday (Wednesday) he knew that a doctor of that name had ever lived, and then, as Dr. Carter Blake could bear witness, he found the name in the British Museum Library. Mizaldus lived at Montluc, France, in 1550, and was the author of at least fourteen books; his prescriptions on record in the books resembled those the spirit gave at Mr. Mackenzie's house. The physis had a beneficial effect. Neither he nor his mother had heard the name of Dr. Mizaldus, a remarkable one, before it was written through her mediumship. Those who have the power of crystal seeing are often uneducated, and some of them have the greatest dislike to use the faculty; many people are seers and do not know they possess the power. One medium he knew went into a cold and rigid state while looking in the crystal. Once, and only once, he met Mr. Home, and asked him what he could see in the crystal? Mr. Home looked for a time, then said he could see nothing; this gave him rather a favourable idea of Mr. Home, because if he had wanted to deceive him he would certainly have seen a great deal. Messages have sometimes been transmitted by visions in crystals.

Dr. CARTER BLAKE, F.R.S., Lecturer on Anatomy at Westminster Hospital, said that much testimony had been given by the lecturer, but very little evidence. He thought it quite possible that a Samuel Jennings existed before Mr. Mackenzie had the spirit message; in fact, he thought he had heard the name of Jennings before. Then as to Mizaldus, Mr. Mackenzie was a man of very extensive reading, and he might have once known the name, and afterwards forgotten it. Although he asked for more evidence, and was a sceptic, he did not think that scientific men should place themselves in opposition to phenomena which may be observable. He had read some of the evidence given before the Dialectical Society, and was glad to see that a part of it was given by the chairman, a scientific man of the highest standing, and one who knew what is pure evidence. He thought that scientific men should not place themselves in opposition to any form of human thought.

Mr. C. F. VARLEY said that it was extremely interesting to find that, from almost pre-historic times, up to the present day, the records of all countries contained accounts of spiritual and psychological phenomena. These agree amongst themselves in a remarkable manner, as to the way in which spirits have manifested themselves to mankind. The present movement is the same tale over again, but with a much more extended variety of mediumship. Last Saturday Professor Max Müller gave a most interesting lecture at the Royal Institution, on the "Science of Religion." He proved philologically that the people who preceded the ancient Chinese, as well as those from whom the Aryan race derived their language and customs, had theological worship, and believed in one supreme deity; they also knew of spiritual communion, which ultimately became a prominent part of their religions. They have very early records of mesmeric phenomena, as well as of spiritual manifestations, which are to this day well known and practised in all eastern countries. At frequent intervals, in various parts of the world, these phenomena have cropped up in a manner which cannot rationally be attributed to chance, much less to delusion. Socrates philosophically demonstrated the existence of the soul after the dissolution of the physical body, and the tendency of modern science is to confirm and not to destroy that belief. One of the great standpoints of science is the indestructibility of force, and, when any investigations tend to the contrary, it is at once concluded that the data are incorrect. Now what is life if not a force or combination of forces? It must, therefore, like other forces, be indestructible—eternal. (Applause.)

Mr. MACKENZIE, in answer to various questions, then said that the mirrors used by spirits are devoted or consecrated to their use, and they object to employment of them for shaving, or any other purposes. Those persons who have the power of "calling" spirits in mirrors have very rarely the power of "seeing" also. One day he and his friends tried to get a translation of some Assyrian inscriptions; one of the spirits fetched another who he said understood such things, and the latter asked that the pictures of the inscriptions should be laid before the mirror. The seeress saw him place a long roll over the plates, and when he lifted it up, the scroll was covered with printed marks, apparently accurate copies of the writings on the plates. He rolled up the scroll, and appointed a time for them to be present again to receive the translation. The seeress was there at the appointed hour, but owing to some misunderstanding as to the time, the other persons were not. The spirit was there at the instant appointed, as is always the case, but finding the auditory absent, he exhibited a scroll for one instant, to show that he had a translation, then put on an indignant look and walked off. They never saw him again. As to what Dr. Carter Blake said about evidence, what could be more complete than the written attestation of Captain Burton, who had such a high reputation to lose? Captain Burton said that the facts were unquestionably true. Did Dr. Carter Blake say that the Captain had written a wilful lie? He (Mr. Mackenzie) was not in the habit of reading books on such subjects as those written upon by Dr. Mizaldus, but if he had ever heard Mizaldus' name before, how could that account for his mother writing it out? As for the facts he had seen, and faithfully recorded at the time, he was ready to take his volumes of manuscript into any court of justice, and affirm that he had witnessed all the facts stated therein. The facts were strange ones, but Mr. Varley, without fearing the opinion of the world, had very nobly given testimony in public, that facts equally strange were true.

Mr. BURNS said that one person then present in the room had been to one of Mrs. Mary Marshall's *séances*, and found everything unsatisfactory and inconclusive; another person, also in the room, had been to Mrs. Marshall's and received the most unquestionable evidence of the existence of departed spirits. Perhaps the latter person was what Mr. Mackenzie would describe as a good "caller" of mirror-spirits, the said caller being probably a person who possesses powers complementary to those of the medium.

Very warm votes of thanks were unanimously accorded to the lecturer and the chairman, and the proceedings closed.

If Dr. Newton, the healing medium, leaves New York on the day at present fixed, he will reach England about a week before the end of April.

SUNDAY SERVICES FOR SPIRITUALISTS.—At the close of the Sunday evening meeting at the Cavendish Rooms, the proceedings at which are reported in another column, a short discussion took place about the desirability of making the meetings permanent. Mr. Luxmoore made a sensible speech, to the effect that one or two public addresses from incompetent speakers will do Spiritualism more harm than six months' work by competent men will do good. He therefore thought that the committee, who have very wisely secured the right to use the hall for a lengthened period, should print a prospectus letting the public know the particulars of the plan they are asked to aid. This advice has been followed, and it is eminently satisfactory to find that the permanent engagement of Mr. J. M. Peebles to conduct the meetings is contemplated. The prospectus is incomplete, in that it does not state who the members of the committee are, whether they are to be elected by the other subscribers or by themselves; in short, no "constitution" is published.

A MUSICAL MEDIUM.—Last Wednesday, Mr. Jesse B. Shepard arrived in England from New York, and he has shown us extracts from American newspapers, stating that he has very remarkable musical powers, conferred upon him by spirits. One of the published descriptions of his *séances* is signed by five members of Congress. He cannot read music, and until his mediumship was developed, knew nothing of it. One newspaper says—"He is the greatest male soprano living. His voice is clear and full, and cannot be distinguished from that of a female soprano. It is certainly one of the most remarkable gifts ever conferred upon the male sex. Our readers can form some idea of the power and scope of his voice when we say that he rises to E flat, which is only one note below the great Jenny Lind, and equal to the famous Parepa." In playing musical instruments his fingers are moved with great velocity. Another newspaper states—"His voice in one instance reached to high D flat, apparently with perfect ease. He says that he can reach E flat. His instrumental performances are equally fine; he rendered some of the most difficult passages with perfect ease and without a false note. The most remarkable feature of his playing is that he can reach an octave and a half (12 keys), and frequently does so in making a long run. He is only about nineteen years of age." We believe that to-morrow evening he will be present at a meeting at 15, Southampton-row, Holborn, W.C., when those who are present will have an opportunity of witnessing his powers, and of forming an opinion for themselves, respecting the extent to which he is aided by unseen friends.

\* The untimely death of the late Earl Stanhope prevented the completion of his great reflecting telescope, six feet in diameter, and longer in focus than Lord Rosse's giant instrument. He was distinguished both as a scientific man and a statesman.—Ed.

† One "Benjamin Toehls," who died about the beginning of the seventeenth century, in Germany. The description of the laboratory is published in the *Aurifontina Chymica*, 1680.—Ed.



CHARGES FOR ADVERTISEMENTS.

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

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

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

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

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

The power is reserved of refusing to insert any advertisement.

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

To Correspondents.

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

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

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

"THE SPIRITUALIST" IS PUBLISHED ON THE FIFTEENTH DAY OF EVERY MONTH; THE OTHER JOURNALS DEVOTED TO SPIRITUALISM ARE PUBLISHED ON THE FIRST OF EVERY MONTH. THERE IS THEREFORE A FORTNIGHTLY SUPPLY OF NEWS.

# The Spiritualist.

TUESDAY, MARCH 15, 1870.

THE PHENOMENAL PHASE OF SPIRITUALISM.

MANY Americans who visit this country have remarked that Spiritualism here is as yet in its phenomenal phase only, and that Great Britain is now in exactly the same position with regard to Spiritualism as America was fifteen years ago. Admitting that we are fifteen years behind the Americans in Spiritualism, as well as in some other movements which are essential to national happiness, there are very good reasons for thoroughly investigating spiritual phenomena, before attaching much credit or discredit to the alleged teachings of Spiritualism. If telegraphic instruments, instead of being machines, had each the faculty of colouring and altering the messages they transmit, it is evident that we ought to know what amount of error is introduced by each machine, and what machines transmit messages with most accuracy. Until this is done we should not be justified in attributing to the sender of the message all the ideas contained in the message as delivered to us. In the early stages of mediumship, very much of the thoughts of the medium are often mixed up with the communications, though the names, and dates, and localities, unknown to the medium, and given in the messages, as well as many other facts, prove the presence of a communicating intelligence, other than that of the medium. Hence it is a wise course to thoroughly investigate the

lower phenomena of Spiritualism before attaching implicit credence to messages coming even from truthful spirits. The messages from spirits given publicly through Mr. Morse, for instance, are by some sceptical outsiders, who have never tested physical manifestations, assumed to be impostures, whilst a few very credulous Spiritualists consider them to be absolutely true. Investigation, however, has proved that the majority, if not all, of the original messages are truthful, but that errors get into a portion of them because of the difficulty of transmitting them through the organisation of the medium. When any medium has intensely biased opinions upon one particular subject, whether it be politics, sectarianism, teetotalism, or any other "ism," communications through him on those subjects are very likely to be coloured. A strict Buddhist, for instance, not being open to receive truth in all directions, may refuse to hold communication with any spirits who do not believe in Buddha and his teachings. Such a medium may be surrounded by good spirits, who, to some extent, humour him in his views, and try to gradually enlarge the narrow mind of the warped instrument they use; or he may be surrounded by the undeveloped spirits of Buddhists who have just left the world; or again, there is the alternative that he may be surrounded by low and idle spirits, who amuse themselves by hoaxing him. Until we understand more about the amount of error likely to be introduced into messages passing through any given mediumistic instrument, we need not haste to quit the investigation of the phenomenal phase of Spiritualism, and in the meantime should accept all the communications with a reasonable amount of caution.

SPIRITUALISM AND POLITICS AT NAPLES.

THE Anti-Ecumenical Council met in St. Ferdinand's Theatre, Naples, on the 9th of December last, under the presidency of the convener of the meeting, Count Ricciardo, a Spiritualist, and a member of the Italian Parliament.

THE PRESIDENT, at the close of his opening address to the vast audience present, submitted the following questions to the congress for discussion:—I. Religious liberty, and the best means for rendering it full and permanent. II. The complete separation of Church and State. III. The necessity of a code of morals, independent of religious belief. IV. The establishment of an international association to promote the principles of freedom, and the general good, intellectual and moral.

The secretaries read letters of adhesion and approval from Garibaldi, Victor Hugo, and many other distinguished patriots, authors, thinkers, in Europe, Mexico, United States, Brazil, Chili, West Indies, the Grecian Isles, and some of the cities of Asia and Africa. Signor Damiani and Mr. J. M. Peebles were present among the audience.

MR. PEEBLES, in course of a speech, gave the following as his definition of the principles of Spiritualism, and we quote his words from a New York paper called *The Universe*:—

"As a general definition of Spiritualism, the following is submitted: Its fundamental idea of God—the infinite spirit-presence, imminent in all things. Its fundamental thought is joyous communion with spirits and angels, and the practical demonstration of the same through the instrumentality of media. Its fundamental purpose is to rightly generate, educate, and spiritualise all the races and nations of the earth. Spiritualism, considered from its philosophical side, is rationalism, from its scientific side, naturalism, and from its religious side, the embodiment of love to God and man, a present inspiration and a heavenly minister. In the year 1900, it will be the religion of the enlightened world. It underlies all genuine reform movements, physiological, educational, social, philanthropic, and religious, and spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood, and the strict equality of the sexes. Desirous of greater knowledge touching the relations of spirit with matter, and of men with God and the intelligences of the surrounding world of spirits, Spiritualists study and reverently interrogate the laws and principles that govern the phenomena and occult forces of the universe, the histories of the past, and the experiences of the present, anxious to solve those psychological and spiritual problems of the ages—man's origin, capacity, duty, and final destiny. Interrelated with spirit and matter in their varied evolutions, and with the highest interests connecting all worlds, Spiritualism is neither supernatural in philosophy, nor sectarian in tendency; but broad, catholic, and progressive—the voiced truth of God through nature to the rational soul—a science, a philosophy, and a religion. Contemplated from the mount of vision, it may be compared to a temple whose outer foundations are upon earth, and whose golden dome is in heaven. Its facts, its workmanship, are embellished by the fingers of angels, and its principles are upheld by the hand of God. Thanking you for your patience in listening to a stranger in a language that few of you understand, I close with the sentiments:—May Italians speedily possess all Italian territory; may proud historic Rome be its capital; may capital and country constitute one united Republic, and may that Republic be sustained by the enlightened influences of education, justice, universal suffrage, the equality of the sexes, and the beautiful peace principles of love and wisdom."

On the second day of the session, while a fiery Frenchman was speaking eloquently of the value of republican institutions and of freedom in religion, and hundreds of listeners were applauding, up rose an officer scarfed and ribboned, and said, "In the name of the laws I pronounce this meeting dissolved!" An intense feeling of indignation, which broke into murmurs, pervaded the meeting; it seemed as though a storm were about to burst, when President Ricciardo rose and said,—"I beg of you to disperse quietly—quietly and in order." In this manner the meeting was brought to an unexpectedly prompt conclusion.

SIR DAVID BREWSTER AND SPIRITUALISM.

A BOOK has just been published, entitled *The Home Life of Sir David Brewster*, and is written by his daughter, Mrs. Gordon.\* In that part of the book relating to his experiences in Spiritualism, extracts from his own letters and diary are given, from which we quote the most interesting portions:—

"London, May, 1851.—I have been at two mesmeric sances, one with Dr. Macdonald and the Duke of Argyll, at a Mrs. Holmes', who utterly failed in her clairvoyant pretensions. A Count Possenti mesmerised her. The other was at Dr. Ashburner's, where I saw things that confounded me."

In a letter, dated London, April 25th, 1851, he tells of a breakfast party at the house of Chevalier Bunsen, and says that the great subject of talk was spirit-rapping and the moving of tables. He adds:—

"Just as we were discussing the subject, Mr. Bunsen received a letter from the King of Prussia, saying that the experiment was made at the palace by the royal party, who were alone, and no conjuror present. Three of the young ladies had each letters from Berlin, mentioning these experiments, which sometimes fail. One letter stated that it succeeded three times out of seven. . . . Of course it is nonsense, and there must be some trick in it. . . . Mr. Monckton Milnes asked us to breakfast with him to-morrow, to meet Mr. Galla, the African traveller, who assured him that Mrs. Hayden told him the names of persons and places in Africa which nobody but himself knew. The world is obviously going mad. . . . An American whom I met at Rogers' the other day, told me that hundreds had been sent to lunatic asylums in consequence of the communications made to them by the spirit rappers. . . . The spirit-rapping is exciting great interest in London, but very few believe in it, and there are many facts which tend to prove that it is done by some machinery or apparatus by which the hands and feet of the medium may produce the observed phenomena."

The following is the most important note of all:—

"London, June, 1855.—Last of all I went with Lord Brougham to a sance of the new spirit-rapper, Mr. Home, a lad of twenty, the son of a brother of the late Earl of Home. He went to America at the age of seven, and, though a naturalised American, is actually a Scotchman. Mr. Home lives in Cox's Hotel, Jermyn-street; and Mr. Cox, who knows Lord Brougham, invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately-sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms; at our bidding these motions ceased and returned.

"The most unaccountable rappings were produced in various parts of the table, and the table actually rose from the ground when no hand was upon it. A larger table was produced, and exhibited similar movements.

"An accordion was held in Lord Brougham's hand, and gave out a single note, but the experiment was a failure; it would not play either in his hand or mine.

"A small hand-bell was then laid down with its mouth on the carpet, and, after lying for some time, it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham.

"These were the principal experiments; we could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism. Hands are sometimes seen and felt; the hand often grasps another, and melts away, as it were, under the grasp.

"The object of asking Lord Brougham and me seems to have been to get our favourable opinion of the exhibition, but though neither of us can explain what we saw, we do not believe that it was the work of idle spirits."

Whatever Sir David Brewster may assert to the contrary, Lord Brougham died a believer in Spiritualism: he has also placed his opinion on record in writing, as will be seen upon reference to the last number of this journal.

In the book now under notice, Mrs. Gordon attempts no explanation of the phenomena, beyond simply quoting a letter of an advertising character, from a philosophical instrument maker named Faulkner, published in the *Standard* a few months ago. Faulkner asserted that he had fitted up the houses of several persons with electrical apparatus to make spirit rapping noises. On being asked for references to persons whose houses he has thus fitted up, he has admitted in writing that he has never fitted up anybody's house with such apparatus, except that of Mr. Addison, a man who is not a Spiritualist, and who asserts all Spiritualists to be impostors. Genuine Spiritual manifestations take place in any house, and are not confined to the home of the medium: the raps also, do not sound like noises mechanically produced, for they are phenomena of "life," and are full of expression.

\* Edinburgh: Edmonston and Douglas. 1863.

† This is a pure and very modest assumption on the part of the writer. The facts of nature are quite independent of the sayings, doings, and opinions of men. Mr. Home never invited them to the sance at all.—Ed.

## Poetry.

## OURS.

It chanced on a beautiful summer night,  
When the moon was young, when the stars were bright,  
And the blossom slept in the tender light,  
And dreamed of the zephyr's sighs,  
That a wondrous spell in our home was wrought,  
Of hopes and fears and bewildering thought,  
By a fairy flower that an angel brought,  
From the gardens of paradise.

The south wind fluttered its perfumed wings,  
And essayed the song that the bulbul sings;  
And the firefly sparkled in mystic rings,  
Like lamps at a fairy ball;  
The young leaves whispering sweet and low,  
In a tongue that only Dryads know,  
Made love to the waves that danced below,  
To the chant of the waterfall.

The cloud-ships lay in the far-off west,  
With their masts and spars and sails at rest,  
Or floated along in an idle quest,  
Of some bright Elysian Isle;  
And fairy gondolas here and there,  
Moved down the streams of the upper air,  
And moved their prows to the shadow stair,  
Of some Gothic palace-pile.

So the hours of that summer-night were told,  
The starlight faded from river and wold,  
And morning, in garments of purple and gold,  
Awakened the sleeping earth;  
But the cherub form with its face so fair,  
Crowned with a glory of golden hair—  
Like the morning and sunshine gleaming there—  
Still nestled beside our hearth.

The Universe.

## Correspondence.

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

## THE BIBLE-SPIRITUALISM CONTROVERSY.

SIR,—I read my friend Mr. Pearce's letter in your last with great regret, and I know that some excellent Christian men, who had begun to be interested in Spiritualism, have been much shocked by it. And no wonder! Our Christian friends, though some of their views may be erroneous and illogical, hold their creeds, naturally enough very sacred; and it savours to them very much of blasphemy when they see the Bible treated with no more respect, and as of little more authority, than other books. I sympathise to some extent with Mr. Pearce in his complaint that W. H. evinced in his letter a little want of charity towards those who have ventured to express sentiments at variance with his own; but I do not think it is a sufficient answer to W. H. to attempt to prove that the biblical narratives are incredible, for that is only supporting, instead of confuting W. H.'s position—that there is a class of Spiritualists who seem only too glad of an opportunity of making attacks upon "Moses, Jesus, and the Bible." Would it not rather be wiser for W. H. and Mr. Pearce, and every other Spiritualist, to avoid altogether the discussion of theological tenets in Spiritualistic publications? For what has Spiritualism to do with the questions that have been raised—the Divinity of the Lord Jesus and the inspiration of the first chapter of Genesis? As a Swedenborgian I hold both most completely, even though I am a Spiritualist also. And what is more, notwithstanding Mr. Pearce's attempt to disprove them, I think I could show—if I regarded a Spiritualistic publication as the proper place for it—that in so believing them I violate neither reason nor common sense. I am, in fact, rationally convinced of their truth, and I do not for a moment anticipate that any spirit will ever expect me to abjure them on his authority alone! If I ever meet with such a one I shall suspect him to be a departed Pope, and shall refuse to have anything to say to him.

But I will say no more, for I write this with the simple view of inducing you to discourage theological controversies in your columns, and in order to assure inquirers that a belief in Spiritualism and a belief also in the inspiration of the written Word of God are by no means incompatible.

Old Palace-road, Norwich. EDMUND D. ROGERS.  
March 4, 1870.

SIR,—In the last number of the SPIRITUALIST I read a letter from Mr. C. W. Pearce, of South Stockwell, in reply to one by W. H. The purpose of Mr. Pearce appears to be to condemn certain propositions advanced by W. H., one of which is the divinity of our Saviour. Alluding to the statements set forth in the first chapters of Matthew and Luke, Mr. Pearce demurs to this dogma, submitting the same to the "test of reason." Arguing from the analysis of natural law as it exhibits itself in the generation of the human race, he comes to the conclusion that Jesus being a man, He must necessarily have had a human father. Speaking of the perfection of the Creator's laws, he says, "One of these laws is that before a child can be conceived, there must be a union between man and woman." Of course there must, in the fulfilment of the natural law of propagation, and there needs no dogmatism to prove a fact known to the most ignorant savage. But the observation cannot apply to the conception of Jesus of Nazareth, for that was supernatural. It is a subject of such great delicacy, that in its very nature it is scarcely proper, however carefully treated, to be placed before the eye of the general reader, but were it not for this consideration, Mr. Editor, I could by a little anatomical and physiological detail, place the matter in such a plain and simple point of view, that the immaculate conception of Jesus Christ could be no longer considered such a great mystery and improbability. I will conclude by putting the question to any sceptic who may read this letter,—"Do you believe in a God the Creator of the universe?" None but an atheist, we know, will deny it. Well, then, surely the Being who could create the universe could perform such a trifling operation as the impregnation of the germ of a human being, and for the stupendous purpose of rescuing a sinful world from its lost condition. It was a miracle indeed, and great was its object. But there are persons who make this fact a great stumbling-block, because it is contrary to natural law. Yet such is the caprice of human nature, that they will go to a *séance*, impelled by curiosity, and witness certain facts which in the present condition of scientific knowledge can only be accounted for on the presumption that what takes place is through spiritual agency, fully believing the same, and are thoroughly satisfied with the genuineness of the manifestations, yet demur to the immaculate conception of Christ. Now, if a spirit, often no doubt an ungodly one, can enter into, or in some manner physically influence dead, inert matter in the form of chairs and tables, causing these articles of furniture to cut extraordinary capers round a room, and often for no good practical purpose, surely the Father of

spirits could for a special mighty purpose cause the immaculate conception of a human being. Verily, this is straining at a gnat and swallowing a camel.

J. G. GERRANS, Surgeon, &amp;c.

7a, Wyndham-place, Bryanston-square.

P.S.—I could say much more on the above subject, but fear occupying too much of your space. I will by your permission recur to it on a future occasion.

SIR,—I am very much pleased with Mr. Pearce's letter printed in your last issue, especially with his want of reverence for Tertullian. Who on earth was Tertullian, that his opinions should bind mine? The man is dead and buried; I cannot become personally acquainted with him or his friends, or know much that is reliable about this antiquated individual. The evidence of one or two respectable intelligent men, living now—in civilised times—in London, is worth more than the evidence of a hundred dead and buried worthies, who lived when the world was only half-way out of its state of primitive savagery, and whose sayings have come down to us through the hands of priestly and political mountebanks. History, books, and the press, have almost always as yet been under the thumbs of the powers that be, and it is only within the last forty years that absolutely reliable history, giving all sides of disputed subjects, has risen into being. Let those Englishmen who worship antiquity carry their precepts into practice, paint their bodies as their forefathers, the ancient Britons, did, divest themselves of superfluous clothing, and make beasty savages of themselves generally. Modern civilisation would then pronounce its verdict upon the worshippers of tradition, barbarism, superstition, and antiquity, by lodging them in the nearest police-station.

March 12th, 1870.

A. P.

## Book Notices.

THE GLOWWORM: The First Australian Newspaper on Spiritualism. Melbourne, December 31st, 1869.

A close examination of this newspaper, with its superfluity of words printed in italics and small capitals, with its trenchant style, and its many words which would appear to be ill-spelt to any but a good philologist, revealed that somebody was at the helm of the new journal, whose writings are not unknown in one section of Great Britain. Long before seeing the name in the imprint, we were perfectly certain that Mr. B. S. Naylor, late of Milford, South Wales, has full control of *The Glowworm*.

This new newspaper deals principally with the religious aspects of Spiritualism. As the writer is well versed in the literature and early history of the Bible, and has a forcible and convincing method of expressing his ideas, many good answers to sectarian attacks upon Spiritualism may be drawn from the columns of the little Australian journal. *The Glowworm* reveals very clearly that the phenomena of Spiritualism which are witnessed in Melbourne bear the same characteristics as in every other part of the globe, and that the burden of the first messages given by the spirits is "Love—Love—nothing but Love." Among the spiritual communications of interest in the journal, is one from the mother of Mr. Naylor, dated April 15th, 1869, in which she says:—

"There are many millions of spirits who do not know of such a method of communicating, and others to whom such a process is new; therefore they have to learn the *modus operandi*. You must wait with patience the unfolding of the law. It is only a very short time since I understood this way of holding communion with you. Previous to it my only way of influencing you was by impression, which mode I always exercise as well, though you are not cognizant of the fact."

In another message, dated March 25th, 1869, his mother said:—

"My dear son, blissful beyond comparison with aught on earth, is this my home. The language we speak is of the soul. We do not commune orally, but by our eyes. Everyone's condition, thoughts, and desires, are known by the aroma which surrounds them, and we do not, cannot hold communion with all—only those with whom we are in affinity, or, that their personal spheres attract us, so that we are all linked together in the bonds of love. There is no discord here in our heavenly home—truly one of many mansions prepared for all the children of the earth. Each one will find their home here; some in brighter and more glorious homes than others, but all, that place adapted to their wants and desires."

*The Glowworm* also contains messages from Mr. Naylor's father, and one dated December 2nd, 1869, from Dr. J. Field, who quitted the earth-life at Milford, Pembrokeshire, in May, 1864. In one portion of the paper Mr. Naylor states that John Wesley often made his home at the house of his (Mr. Naylor's) grandfather, Mr. George Merryweather, at Yarm, in Yorkshire, and that Wesley privately owned that he did not believe in eternal damnation, a doctrine which he purposely ceased to preach in public, though he said nothing openly about his belief in the universal restoration of all mankind.

In a list of eminent Spiritualists published in *The Glowworm* are the names of Lyndhurst, Bulwer Lytton, De Morgan, Robert Chambers, William Howitt, Ashburner, Elliotson, John Stuart Mill, Tennyson, Varley, Sir Charles Wheatstone, Professor Hare, Washington Irving, Abraham Lincoln, Robert Dale Owen, Judge Edmonds, Horace Greeley, Longfellow, Whittier, the Emperor of the French, Victor Hugo, Guizot, Leon Favre, and Garibaldi.

*The Glowworm*, from beginning to end, is filled almost entirely with the argumentative writing of the editor, and it might, with much more accuracy, be entitled, *Mr. B. S. Naylor's Opinions of Spiritualism*.

This is a mistake, because readers do not care for a continual supply of the opinions of one person, however good they may be, and the newspaper ought to contain reports of what is now taking place in connection with Spiritualism in Melbourne. There is plenty of internal evidence that *The Glowworm* is not under the control of a practical journalist, and we fear that its life is almost certain to be a short one, unless a considerable change be made in description and arrangement of the matter it publishes. However, failure in a good cause is better than success in a bad one.

The second number only of *The Glowworm* has reached us, and no statement is made in it whether it is published weekly or monthly, but probably it is intended to be a monthly journal.

THE FOOD JOURNAL. Published Monthly. London, J. M. Johnson and Sons, March 1, 1870.

THIS is a new and valuable periodical, since it gives attention to food and its adulterations, and has several medical and other gentlemen of ability among the contributors to its pages. Butter is now very largely adulterated with various kinds of grease, and with silicate of potash. Vast quantities of tea, made of dirty leaves which have been previously used, and in some cases have begun to putrefy, are regularly imported from China. A journal is greatly needed which will work hard to keep such unpleasant impurities from entering the human body. Among the articles in the number of the *Food Journal* now under notice, is one by Dr. J. Muter, from which it appears that among the many substances used to adulterate coffee are chicory, roasted roots, peas, and acorns, also saw-dust, lupin seeds, oak bark, and baked horse's liver. The raspings of loaves and stale sea biscuits are very much used to adulterate coffee. The journal also contains a good article by Mr. E. Fournier, on the disadvantages of a potato diet. Potatoes do not contain all the ingredients necessary to support life, but potatoes and ground bones, or potatoes and milk, make very nutritious diet. It is a principle in political economy, "the cheaper the food the lower the wages of the population," therefore it is to the money interest of capitalists that the bulk of the people shall be supplied with cheap rather than pure food. The practical effects of the working of this principle may well be investigated by the *Food Journal*.

## MRS. EVERITT'S MEDIUMSHIP.

SOME of the remarkable Spiritual manifestations, which so often take place through the mediumship of Mrs. T. Everitt, of 26, Penton-street, Pentonville, have, from time to time, been published in the periodicals devoted to Spiritualism, so it is thought that the following brief account of the development of her powers as a medium will be of interest. The particulars are furnished by Mr. Everitt.

About thirteen or fourteen years ago, Mrs. Everitt left London for a few days on a visit to Mr. G. W. Bitten, of Saffron Walden, Essex; and in his house first saw what was then called "table-turning." At first she sat at a distance from the table, and refused to go near it; but afterwards, being pressed by her friends, she joined the circle; the table continued to move, and she could see, by the hands of the members of the circle, that the power moving the table came from below it, and not from their hands on the top. On the following Sunday some very heavy "thumps" came upon the floor of the room, while Mr. Bitten was reading a sermon; he then looked up, and said to his niece, "If you are not quiet, I shall discontinue reading." She replied, "It's not me, uncle." The noises grew louder, and he accused her a second time. The thumps then became so violent, that Mrs. Bitten said that it was "the devil," upon which tremendous blows were heard upon the floor, so that they were all frightened, and left the room. Mr. Bitten went down and searched the cellar beneath the room, but could find nothing to account for the violent blows.

Mrs. West, a friend of Mrs. Everitt's, witnessed these things also, and, on their return to London, they tried to get some "table-turning" at home, in Mr. Everitt's present house. Tiltings of the table were obtained; the name of Mr. Everitt's mother was spelt out, and she answered test questions so as to fully prove her identity; in fact, documents had to be examined afterwards to ascertain the accuracy of some of the statements she made. Other sittings took place, and it was soon noticed that the manifestations only took place while Mrs. Everitt was present; she was very nervous about it, and would not believe that these things took place through her mediumship. About three months after her return from Saffron Walden, the spirits gave her the following message:—"You have often wondered how we were able to produce that noise which you heard at Mr. Bitten's; we were able to produce it through Mrs. Everitt—she is a rapping medium. Mrs. West is a tilting medium." From that time she believed that the manifestations came through her mediumship. \* During the first three months after her return

\* It is often the case, that when two undeveloped media meet at a circle, the spirits can give powerful manifestations for the time, but little or none when the two persons are separated. Somebody besides Mrs. Everitt, at Saffron Walden, must have contributed to the medium power which made the first manifestations so striking.—Ed.

from Saffron Walden, table-motions only were obtained through Mrs. Everitt's mediumship; but the movements were of a marked character, for once a small table moved without contact with anybody, and at another time, at supper, the table rose from the ground with all the things on it. At the end of the three months slight "ticks" or raps were heard, and these quickly grew more powerful, till before another three months had passed away, tremendous blows would come upon the floor, "as if," says Mr. Everitt, "somebody were striking the floor from the kitchen underneath with a log of timber, jarring the whole house up to the top windows." For a whole year the physical manifestations increased in power.

It was not meaningless noise, but always showed that there was an intelligence behind, or using this power, for it sometimes gave very startling information, and by her placing only one finger on a small table, it would sometimes walk along the passage, and up and down stairs. During all this time Mrs. Everitt was very timid; she could even hear the spirits walking before and after her sometimes. These things did not come by her will or wish, and she seemed to care very little about her mediumship; it was a very considerable time—perhaps two or three years—before she would let the spirits use her hand as a writing medium, although they often asked her permission. She let them write messages by means of the planchette, shortly before she allowed them to write through her hand.

Very often at the *séances* the power was so strong that the spirits would shake the whole house from cellar to garret, and the vibrations at last loosened the hold of the ends of the rafters in the brickwork of the front of the house, so that the floors of the upper bed-rooms were in danger of falling through. Mr. Everitt accordingly had to have the brickwork of the two upper storeys of the front of his house wholly rebuilt, and after this expensive operation was performed, he was told by the spirits that the damage had been done to give evidence that the manifestations were real, and not mental impressions. Since the rebuilding, the house has not been shaken so violently, although powerful vibrations are often set up.

It was in November, 1867, that the audible spirit voice was first obtained through the mediumship of Mrs. Everitt. Miss Nichols (now Mrs. Guppy) called upon Mrs. Everitt, and they had a dark *séance*. Fruit and flowers were brought by the spirits, who then changed the places of the sitters, and asked Mrs. Everitt to go to the other side of the room. A peculiar low whisper was then heard, as if somebody were trying to articulate; this frightened Mrs. Everitt and Mrs. Guppy; but the former was then thrown into a trance-sleep for the first time, and the spirit John Watt first made himself known to the mortals present. He gave an account of himself, saying that he was a native of Torquay; that he was an engineer by trade; that he left this world at the age of thirty years; he was not married in this world, but has since met with his conjugal partner, whose spirit name is Mercia. He speaks of her as a pure spirit, for she never breathed in this world, as she was still-born. During the next ten or twelve sittings, John Watt always refused to use a paper tube; but at last he took it, and then could speak very much louder. Later still, other voices were obtained through Mrs. Everitt's mediumship. John Watt often sends an assistant of his, Joseph Smith, of Torquay, to talk to the circle when his other work will not let him come himself; his assistants also often get everything ready before his arrival, so that he may then begin to speak at once. One day, about two years ago, Mrs. Hardinge came to the circle, and from that time a spirit, who gives the name of Zippy, and says that he was born on one of the South Sea Islands, has often spoken with an audible voice through Mrs. Everitt's mediumship. He says that he came over with Mrs. Hardinge in a big ship, and that he "died" in America when about fifteen years old. Now and then departed friends of persons who have casually visited Mrs. Everitt's circle, have come to talk with an audible voice, and, in some instances, have satisfactorily proved their identity.

In connection with Mrs. Everitt's mediumship, a very curious circumstance once took place, tending to show that perhaps the eastern superstition as to efficacy of charms and amulets originally had a foundation upon facts. On the 25th March, 1868, Mrs. Everitt went to a *séance* at the house of Mrs. Gregory, near Hyde-park, and a ring was taken off her finger, in the course of the sitting. When she came home she searched for it, but it could not be found. Next day, March 26th, John Watt said that the ring was in his possession, and that Mrs. Everitt's spirits were throwing their influence into the ring to strengthen her mediumship. For three or four weeks afterwards, John Watt's voice and the other manifestations were very weak, and John Watt said that the power could not be regained till she had the ring back again. Twenty-nine days after the ring was taken, Mrs. Everitt was at a dark *séance*, at the house of Mr. Childs, 21, Offord-road, Islington, and was told that the ring had been brought back. A light was

struck, but they could not see the ring on the table, or anywhere else, and a seeing medium who was present said, "Look under the Bible." There, sure enough, was the ring, returned in a house several miles distant from that at which it was taken off. The spirits said that they would put the ring on again when the light was extinguished. The ring was placed on the table, the light was put out, and *instantly* Mrs. Everitt said, "It's on!" A light was struck, and the ring was found on her finger, *behind* another ring of exactly the same size, though whether it passed over, under, or through it, or neither, nobody knows. It was done instantaneously, and Mrs. Everitt felt herself lifted from the chair at the instant it surrounded her finger. From the day of the return of this ring, Mrs. Everitt has been in better health than she ever was before, for up to that time she was generally ill the day after a *séance*. Often, afterwards, while narrating this story of the ring to others, Mrs. Everitt would take it off her finger to show to the listeners. John Watt said, last October, he would prevent her from doing that again, as the influence of those who took the ring marred its beneficial effects upon Mrs. Everitt. Accordingly, on awaking one morning she found the ring on another finger, and discovered that it fitted very closely, and could not be slipped over the first joint to be taken off; in fact, the only way to get it off now, is by the file, or by chemical reagents. On another occasion also, Mrs. Everitt had a ring taken away, and returned at a distant place.

Unlike most other voice mediums, Mrs. Everitt is usually, though not always, in a mesmeric sleep while the spirits speak with audible voices. Direct spirit writing is also obtained through her mediumship, and it began three years ago; they exercised full control of the pencil at first trial. Darkness, unfortunately, is required for this manifestation. Sentences are written out with enormous velocity, only one or two seconds being required to write sentences of twelve or twenty words, and then the pencil is thrown down on the table. The pencil does not make a scratching noise while writing, but a rattle, as if the point were making a rapid shower of taps upon the paper.

All mediums are usually very nervous, but Mrs. Everitt is exceptionally sensitive. The presence of strangers at her *séances* of a suspicious or antagonistic disposition, is felt by her at once, and gives her absolute physical pain. Hence it is not often that anybody is invited to her *séances*, who has not previously been present at other manifestations, so as to know the reality of spiritual phenomena beforehand, and to come to the circle in a more affable frame of mind than is usually the case with strangers. She has given the Dialectical Society no facilities for investigation, although by chance, one or two members of the Society have been present at some of her *séances*. All along, she has taken very little interest in her own mediumship, but began to value it more when, a few months ago, she saw the character of a man's life entirely changed in consequence of the manifestations made by her spirits, when nothing else could possibly have reclaimed him from drinking, swearing, and other vices. Mr. Everitt is a respectable master tailor, who has been in business in Pentonville for many years, and neither he nor Mrs. Everitt have ever accepted any payment from those whom they have permitted to witness the manifestations. Mr. Everitt is often besieged with letters, asking permission to be present; at first he answered them, till he found them too great a tax upon him, and that he must either leave them unnoticed, or keep a clerk. Mr. Everitt wishes these facts to be publicly known, that those who write may not attribute his silence to want of courtesy.

Mr. S. C. Hall, F.S.A., the Countess de Pomar, and many others, have publicly testified to the genuine character of the manifestations obtained through the mediumship of Mrs. Everitt. The following letter, which was originally published in the *Spiritual Magazine*, describes one of the most remarkable *séances* ever witnessed in her presence:—

"26, Penton-street, Pentonville, Feb. 22nd, 1868.

"SIR,—The following are a few facts in connection with our spirit circle:—In the first place, I may here state that we are now always directed by spirit intelligences as to when and where we shall hold our *séances*; sometimes we are told whom we are to invite, and it is pleasing to know that this is done with an evident knowledge of, and consideration for, my business and other engagements.

"I wish that some one who attends our meetings, and whose powers of description are more graphic than mine, would send you some account of the interesting conversations and communications that are given 'audibly' by spirits. 'John Watt' is the name of the spirit who attends our *séances*, and speaks to us more than any other spirit whose individuality and identity has, by the last three months' experience, been proved to my mind most conclusively. In more ways than it is possible for me to enumerate here, he has identified himself with the best interests of the medium, and he tells that it is his special privilege to have charge of this circle.

"He has informed us that he has been in the other world, according to our reckoning, about thirty years; that he was ill about six months, and died of consumption; that he was (when in this world) an engineer, and helped to get out the plans for the first line of railway from London-bridge to Greenwich.

"On one occasion, a medium who was a seer, described what he saw at our *séance*. He said we appeared to be sitting

under a blue dome, round the bottom of which was a gold band; and at the top was an opening with another gold band round it, and over this opening was a reddish cloud, in which appeared a beautiful, angelic face; that, we were told, of the presiding angel at our circle, and, it was added, the spirit who is speaking looks up to him when he wants any information, and sometimes hesitates in answering us till he gets permission.

"When having a *séance* at Mrs. Berry's, 'John Watt' said, 'I wish you had a seer here to describe the glorious sight over you.' We asked him if he could not tell us. 'Well,' he said, 'if your spiritual sight were opened, you would see a beautiful blue dome, like the dome of a cathedral, filled with stars, but which are angelic faces; and at the top is the presiding angel. Ah! it is a glorious sight; I wish you could see it.'

"We have asked him about the seasons in the spirit world: he says, 'that every one lives in the temperature that proceeds from himself, and which is therefore best suited to his state.' He said, 'The sun never sets, it always appears in the east; and strange as it may seem, to whichever quarter the angels are going, their faces are always turned towards it; they have no night—but morning, noon, and evening.'

"I will now give you an account of the most remarkable *séance* it has ever been my happiness to witness.

"Mrs. E—, this evening, had a most violent head-ache, and when 'John Watt' came, he said, 'Good evening, friends, I see your medium is out of condition, I shall not be able to stay long.' We asked him if he could not remove the head-ache; he said, 'I will try.' He took the tube and made passes over Mrs. E—'s head, which soon removed the pain. He then said, 'Mr. Everitt, you have a message for me, have you not?' I said, 'Yes.' He said, 'I know all about it; go on Friday.' And after he had arranged our meetings for the following week, Mrs. E— exclaimed, 'There's a beautiful light!' We looked, and all saw a light rising towards the centre of the room, like the moon in its first quarter; it moved across the room, and disappeared; then arose from the same place, and ascended to the ceiling, a most beautiful constellation of stars, as many as ten or twelve in number, all twinkling brightly, appearing and disappearing so that it was impossible to count them from the quickness of their motion; then came a comet like Halley's, with two streams of light diverging from the head, and another, and another: so that there were several of them near the centre of the room. And then, in another part of the room, a much larger light appeared, and remained near the ceiling; in front of it there was a dark embankment of clouds, and from behind them this light streamed up continuously, similar to what may be seen sometimes before the rising of the sun. This we were told, represented the dawning of Spiritualism; and it is worthy of remark, that the heads of the comets were turned towards this great light.

"John Watt' kept asking us how we liked the lights, and told us to keep our eyes open, as we should see more wonders; and so it was, something fresh was continually presented—a spirit hand, a spirit arm, a spirit form, was seen to pass through the light, or appear above our heads. The lights were seen for full an hour by the twelve persons who were present, and who testify to the truth of this statement. 'John Watt' told us that we should in time see spirits and angels in that light which they themselves produce. At his suggestion we then concluded the *séance* with prayer.

"I append the names and addresses of those present; namely,—Mr. and Mrs. Everitt, 26, Penton-street, Pentonville; Mr. Charles Everitt, 26, Penton-street, Pentonville; Mr. White and Mrs. Wise, 30, Rahere-street, Goswell-road; Mr. Jones and Miss Jones, 84, Rahere-street, Goswell-road; Mr. Towns, 32, Lloyd's-row, St. John's-street-road; Mr. Davis, Old-street-road; Mrs. Ridley, 11, Brunswick-square, Hackney-road; Mrs. Childs, 21, Offord-road, Caledonian-road; Mrs. Sparey, 3, Cambridge-place, Kingsland-road.

"THOS. EVERITT."

SOME very powerful physical manifestations have recently been obtained by Mr. Collier and a few friends, at Forest Gate, Essex.

A CORRESPONDENT informs us that Mr. John Jones, of Enmore-park, South Norwood, delivered a lecture on Spiritualism in St. John's Hall, Clerkenwell, about three weeks ago, and that the listeners were much interested.

LAST Thursday the *Daily Telegraph* had a long article written by one of its "funny" men, about one of Mr. Morse's public *séances* at 15, Southampton-row, W.C. We have no space to quote the article, which was not a specially disagreeable one, and if it gave its readers inaccurate ideas, at all events it is of a better tone than the articles on Spiritualism which were commonly published a few years ago by the misleaders of public opinion.

SPIRITUALISM AT THE ANTIPODES.—A private letter from Mr. W. D. Meers, of Dunedin, New Zealand, dated December 23rd, 1869, has just been received by Mr. George Childs, of 21, Offord-street, Islington, N. In the course of the letter Mr. Meers states that much interest in Spiritualism is evinced in Dunedin, but as the people there have only just begun to make experimental trials the manifestations are not yet sufficiently developed to be of a very striking character. In Australia Spiritualism has made more progress, and Mr. Meers says the editor of the daily paper at Dunedin told him that the Spiritualists in Melbourne intend bringing out a weekly or a monthly paper in connection with the movement, and that the *Melbourne Argus* has recently published two very favourable articles on the subject.

SPIRITUALISM IN HALIFAX.—Mr. J. M. Peebles delivered a lecture last night in the Mechanics' Hall, Halifax, Yorkshire, in which he called attention to the value of reason as one of the most precious gifts given to man by the Almighty, and as a faculty which must be applied to all subjects, whether theological or otherwise. He then spoke of the progress of religious ideas, and of the origin and progress of Spiritualism in Europe and America. To-night he will speak of the Bible proofs of Spiritualism, and of mediumship. Tomorrow he will speak of the book religions of the world, and of the relations of modern Christianity to the primal teachings of Jesus; on Thursday he will speak of the objections made to Spiritualism by the uninformed.

#### ANSWERS TO CORRESPONDENTS.

A. G. (Glasgow).—Kept over again for want of space.  
T. N. C. (Jamaica).—A parcel has been sent as desired.  
B. S. N. (Melbourne).—The first ripples of the waves of Spiritualism have spread nearly all over Wales, but practical acquaintance with the phenomena is at present confined chiefly to Merthyr Hirwaun, and Llanelly.  
A. B. (Stoke Newington).—The publication of your letter would only start an angry and endless theological dispute. Shall be glad to hear from you on another subject. Remittances intended for the publisher, should not be enclosed to the editor. On application at the publishing office the amount will be returned.



## FACTS FOR NON-SPIRITUALISTS.

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

## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

"About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them.

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

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

"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, 51, Adelaide-road, N.W.; Captain Drayton, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

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

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

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another

very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

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

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

G. DAMIANI.

"Clifton, Oct. 1, 1868.

"P.S.—Letters addressed 'Signor 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.

## 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 now 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 aoid 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.

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 sances, which should be held only by those who know each other, since they offer so many facilities for fraud. When any circle regularly obtains powerful physical manifestations, they may desire to sit for the voices. The very slightest glimmer of light must be excluded from the room, while the members of the circle sit round the table in the ordinary way. One or two paper tubes, each twelve or eighteen inches long, with an orifice about an inch-and-a-half in diameter, should be placed on the table. They may be readily made by rolling up a piece of music and tying a few pieces of cotton round the rough tube thus formed. In the early stages of a voice-circle these tubes are necessary for the use of the spirits, but afterwards they may be dispensed with except when the weather and other conditions are unfavourable. When first trying to obtain the voices the spirits may not be able to lift the tubes from the table, afterwards they often get them up in the air a foot or two and let them drop again. When they get full control over them they can carry them about up to the ceiling and to all parts of the room, and they talk to the members of the circle often while floating about above their heads. Very beautiful luminous phenomena are sometimes shown by the spirits at dark circles. While sitting for the voices, the spirits will tell by the ordinary table signals how they are progressing in their work of getting control of the tubes.

## THE GOOD BUT NOT EXPENSIVE CLOTHING ESTABLISHMENT.

T. EVERITT & SON,

26, PENTON-STREET, PENTONVILLE, N.

DESIRE to call attention to their new and well-selected stock of SPRING AND SUMMER FABRICS.

Fancy Trousers from 14s. 6d.; Black Doeskins from 16s. 6d. (all wool); Frock or Dress Coat from the choicest fast-coloured cloth, £2 2s.

Style, Fit, and Workmanship guaranteed.

## JOSEPH BARKER'S AUTOBIOGRAPHY.

Now ready, neatly bound in cloth, price 2s. 6d.

TEACHINGS OF EXPERIENCE; or, Lessons I have Learned on my Way through Life.

London: JAMES BEVERIDGE, 9, 10, 11, Fulfwood's-vents, Holborn, W.C.

## HUMAN NATURE, a Monthly Record

of Zoistic Science, Intelligence, and Popular Anthropology. Recent numbers give full details of the extraordinary Manifestations through the celebrated Medium, D. D. Home, Esq., with philosophical reasonings as to the nature and cause of the phenomena: a new series of lessons on Phrenology and the Temperaments is being given, containing some new instructions of great value to the student; first-class Portraits of eminent men and women, with Biographies and Phrenological delineations are frequently introduced; a serial Tale of great power and beauty; articles on Physiology, Diet, Temperance, and Health; translations from Continental Works and Periodicals; treatises on Mesmerism, Clairvoyance, Spiritualism; reviews of Books; reports of Lectures, Meetings, and Societies, renders this the cheapest, most varied, and instructive Periodical of the kind in the world. The fact that this Periodical is entirely unbiased and devoted to the truth respecting all the topics on which it treats, is a point not to be overlooked by all earnest investigators, whatever their opinions may be. Post free, 7s. 6d. per annum, or 6d. per month from the Booksellers. JAMES BURNS, Progressive Library, 15, Southampton-row, Bloomsbury-square, Holborn, London, W.C.

## THE PROGRESSIVE LIBRARY and SPIRITUALIST DEPOSITORY has been removed from Camberwell to No. 15, Southampton-row, Bloomsbury-square, Holborn, W.C.

There is a Publishing Office and Shop for the sale of Books; a Circulating Library of all Works on Spiritualism, &c.; a Reading-Room supplied with the Spiritual and Progressive Publications of the World; a Drawing-Room for the special use of Ladies and Subscribers; Private Rooms for Séances, Committees, Meetings, &c., and where all information respecting the Cause and the Progress of events may be obtained.

The Subscription, entitling to all the privileges of the Establishment, including the use of two Books at a time from the Library for home perusal, is 21s. per annum. A well-assorted Stock of Stationery, Periodicals, current Progressive Literature, Standard Works, Cheap Books and Tracts, Planchets, Materials for Writing and Drawing Mediums; also Works and Appliances on Phrenology, Physiology, Health, and Dietetic Reform, Temperance, Hydropathy, Gymnastics, Mesmerism, Clairvoyance, Anthropology, &c., will be kept on sale.

As the responsibilities incurred in establishing this "Home for Spiritualism" and the Science of Man are very heavy, the Proprietor earnestly solicits the kind co-operation and support of all who sympathise with the enterprise. Strangers in London should at once call at the Progressive Library, where they may hear of Lodgings and get other useful information.

J. BURNS, Progressive Library, 15, Southampton-row, Bloomsbury-square, Holborn, London, W.C.

## THE SPIRITUAL MAGAZINE, pub-

lished Monthly, contains all the news of Spiritualism, and psychological articles by writers of ability. Publisher, JAMES BURNS, 15, Southampton-row, Holborn, W.C.

## THE BANNER OF LIGHT, the Chief

Weekly Newspaper on Spiritualism in the United States, may be ordered through Mr. JAMES BURNS, 15 Southampton-row, Holborn, W.C.

MR. J. L. OLIVE, Professor of Modern Spiritual Science, 1, Gibson-place, Warrington-crescent, Maida Vale, W. Mr. Olive is prepared to afford information relative to Spiritualism, the Development of Mediumistic power, &c., with facilities for investigation of Phenomena. Reliable advice based on large medical experience, and aided by beneficent Spirit Intelligences, may also be obtained for the relief of ailments of Body or Mind. Consultation Fee, One Shilling.

On the first of every month.

"THE TRUTHSEEKER, a Review, devoted to the advocacy of reverent free thought in matters pertaining to Religion." Edited by the Rev. J. PAGE HOPPS. Price Threepence. London: Trübner and Co., 60, Paternoster-row. Manchester: Johnson and Rawson, and John Heywood; and through all booksellers and agents.

## "THE NEWSPAPER PRESS"—THE PRESS ORGAN

THIS JOURNAL is the adopted and recognised Representative of the Newspaper interests, and the medium of intercommunication between Proprietors, Editors, Reporters, Correspondents, Publishers, Printers, and all parties associated with Newspapers.

Subscriptions, 4s. per annum, post free, payable in advance.

London: E. W. ALLEN, Publisher, 11, Ave Maria-lane.

## FEMALE MEDICAL SOCIETY.

Vice-Patrons:  
His Grace the Duke of Argyll, K.T.  
Her Grace the Duchess of Argyll.  
The Baroness de Rothschild.  
The Countess de Noailles.

President:

The Right Honourable the Earl of Shaftesbury, K.G.

Treasurer:

Henry Charles Stephens, Esq., 171 Aldersgate-street, E.C.

Honorary Secretary:

James Edmunds, Esq., M.D.

Lady Secretary:

Mrs. Blangy.

Bankers:

The London and County Bank, 441, Oxford-street.

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.

Temporary Offices—4 Fitzroy-square, W.

Cheques to be crossed London and County Bank.

NO. 1 of THE SPIRITUALIST is from beginning to end a compact mass of good evidence that the facts of Spiritualism are true. It contains a summary of the evidence given before the Dialectical Society by twenty witnesses of eminence and ability; it also gives the testimony of respectable non-Spiritualists; therefore it is a valuable publication to place in the hands of non-Spiritualists, and should be selected for that purpose rather than later numbers of the same journal, as the later numbers will run out of print first, and should be ordered while they are still obtainable by those who wish to preserve them for binding. A few copies of No. 1 should be kept on hand for the benefit of non-Spiritualists, but later numbers should be retained in the possession of the early friends of the movement, before they become scarce and unobtainable. Covers with stringed backs, to keep copies clean till required for binding 2s. 6d. each.

London: E. W. ALLEN, Ave Maria-lane, E.C.; or J. BURNS, 15, Southampton-row, Holborn, W.C.

The only Cheap Weekly Horticultural Journal.

2d. Weekly; and in Monthly Parts, 10d.

THE GARDENER'S MAGAZINE for Amateur Cultivators, Collectors, and Exhibitors of Plants, Flowers and Fruits, for Gentlemen's Gardeners, Florists, Nurserymen, and Seedsmen; for Naturalists, Botanists, Bee-keepers, and Lovers of the Country. Conducted by SHIRLEY HIBBERD, Esq., F.R.H.S.

London: E. W. ALLEN, 11, Ave Maria-lane, E.C. And by Order of all Booksellers and Newsagents in Town and Country.

## Contents.

Handling of Red-hot Coals under Spirit Influence	49
REPORTS OF MEETINGS—The Royal Institution.—Max Muller on the Science of Religion	50
The Services at the Cavendish Rooms.—Speculations about the Deity.—The Doctrine of Eternal Progression.—Spiritualism among the American Indians.—The Results of a Dream.—Spiritualism as defined by Mr. Peobles	51
Private Séances.—Mediumship in the Days of Moses.—Curious Physical Manifestations.—Voice Manifestations and their Production.—Thought-Reading.—Manifestations at the Cavendish Rooms.—A "Dialectical" Medium	51
Spirit-seeing in Crystals	52
LEADER.—The Phenomenal Phase of Spiritualism	53
Spiritualism and Politics at Naples	53
Sir David Brewster and Spiritualism	53
POETRY.—Ours	54
CORRESPONDENCE.—The Bible-Spiritualism Controversy	54
BOOK NOTICES.—The Glowworm.—The Food Journal	54
Mrs. Everitt's Mediumship	54
PARAGRAPHS.—Sunday Services for Spiritualists, 52; A Musical Medium, 52; Spiritualism at the Antipodes, 55; Spiritualism at Halifax, 55.	55
ANSWERS TO CORRESPONDENTS	55

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