

# The Spiritualist.

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

(REGISTERED FOR TRANSMISSION ABROAD.)

No. 31.—(VOL. II., No. 3.)

LONDON: FRIDAY, MARCH 15, 1872.

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

## POPULAR OBJECTIONS TO SPIRITUALISM.

THE scientific world is admitting the previously denied facts of mesmerism with great rapidity in order to explain away the facts of Spiritualism, the argument of those who have not investigated, being that spiritual phenomena are subjective and not objective. This is the line of argument adopted by Dr. Balfour Stewart, F.R.S., Mr. E. B. Tylor, F.R.S., the *Quarterly Review*, and others. We, therefore, print several articles demonstrating that the objection is not valid, and trust that well-informed readers will excuse us for giving so much old information in this number of *The Spiritualist*, seeing that it makes it a useful number to present to persons unacquainted with the subject. It is also a complete answer to Mr. Serjeant Cox's pamphlet, which all turns upon his assertion (on page 42 of *Spiritualism Answered by Science*) that:—"Nothing is conveyed by them [the messages] that is not in the mind of the psychic or some person present."

## THE OBJECTIVE NATURE OF SPIRITUAL PHENOMENA.\*

BY ALFRED RUSSELL WALLACE, PRESIDENT OF THE ENTOMOLOGICAL SOCIETY.

"THERE is only one point in Mr. Tylor's communication (*Nature*, Feb. 29, p. 343) on which it seems desirable that I should say a few words, in order that I may not be supposed to assent to what I conceive to be a most erroneous view. Mr. Tylor suggests that the phenomena that occur in the presence of what are called mediums, are or may be of the same nature as the subjective impressions of persons under the influence of a powerful mesmeriser. Five and twenty years ago I was myself a practised mesmeriser, and was able to produce on my own patients almost the whole range of phenomena which are exhibited in public as illustrative of 'mesmerism' or 'electro-biology.' I carried on numerous experiments in private, and paid especial attention to the conditions under which the phenomena occur. During the last seven years I have had repeated opportunities of examining the phenomena that occur in the presence of so-called 'mediums,' often under such favourable conditions as to render trick or imposture simply impossible. I believe, therefore, I may lay claim to some qualifications for comparing the mesmerism with the mediumistic phenomena with especial reference to Mr. Tylor's suggestion, and I find that there are two great characteristics that broadly distinguish the one from the other.

"1. The mesmerised patient never has doubts of the reality of what he sees or hears. He is like a dreamer to whom the most incongruous circumstances suggest no idea of incongruity, and he never inquires if what he thinks he perceives harmonises with his actual surroundings. He has, moreover, lost his memory of what and where he was a few moments before, and can give no account, for instance, of how he has managed to get out of a lecture-room in London to which he came as a spectator half an hour before, on to an Atlantic steamer in a hurricane, or into the recesses of a tropical forest.

"The assistants at the *séances* of Mr. Home or Mrs. Guppy are not in this state, as I can personally testify, and as the almost invariable suspicion with which the phenomena are at first regarded clearly demonstrates. They do not lose memory of the immediately preceding events; they criticise, they examine, they take notes, they suggest tests—none of which the mesmerised patient ever does.

"2. The mesmeriser has the power of acting on 'certain sensitive individuals' (not on 'assemblies' of people, as Mr. Tylor suggests), and all experience shows that those who are thus sensitive to any one operator are but a small proportion of the population, and these almost always require previous manipulation with passive submission to the operator. The number who can be acted upon without such previous manipulation is very small, probably much less than one per cent. But there is no such limitation to the number of persons who simultaneously see the mediumistic phenomena. The visitors to Mr. Home or Mrs. Guppy all see whatever occurs of a physical nature, as the records of hundreds of sittings demonstrate.

"The two classes of phenomena, therefore, differ fundamentally; and it is a most convincing proof of Mr. Tylor's very slender acquaintance with either of them, that he should even suggest their identity. The

real connection between them is quite in an opposite direction. It is the mediums, not the assistants, who are 'sensitives.' They are almost always subject to the mesmeric influence, and they often exhibit all the characteristic phenomena of coma, trance, rigidity, and abnormal sense-power. Conversely, the most sensitive mesmeric patients are almost invariably mediums. The idea that it is necessary for me to inform 'Spiritualists' that I believe in the power of mesmerisers to make their patient believe what they please, and that this 'information' might 'bring about investigations leading to valuable results,' is really amusing, considering that such investigations took place twenty years ago, and led to this important result—that almost all the most experienced mesmerists (Prof. Gregory, Dr. Elliotson, Dr. Reichenbach, and many others) became Spiritualists! If Mr. Tylor's suggestion had any value, these are the very men who ought to have demonstrated the subjective nature of mediumistic phenomena; but, on the contrary, as soon as they had the opportunity of personally investigating them, they all of them saw and admitted their objective reality.

"ALFRED R. WALLACE."

## THE MATERIALISING OF THE BODIES OF SPIRITS.

BY WILLIAM H. HARRISON.

ABOUT a fortnight ago, Mr. Guppy sent me an invitation from the spirits, endorsed by himself and Mrs. Guppy, to go there to see what more the spirits could do in the way of materialising their faces. Accordingly it was a great pleasure to me to be present last Friday evening, March 8th, to witness the progress made in this most important of the physical manifestations of Spiritualism.

As the daylight began to fade away, Mrs. Guppy suggested that the light might not be too strong for the production of spirit faces. We had had to sit for them by moonlight before, as narrated in the last number of the *Spiritualist*, so this was a step in advance. Master Tommy Guppy, aged two years and-a-half, was taken out of the room, lest he should be scared by the unexpected appearance of anybody from the other world; the door was locked to prevent interruption, and I assisted in moving stands and other things out of the photographic dark room, which was to serve as a cabinet. This room, as stated last month, is five or six feet square; it reaches from the floor to the ceiling, which is a high one, and Mr. Guppy had sawn three square openings at different elevations in the front of it, one being about five feet from the ground, another near the ceiling, and the third at an intermediate elevation. There was also another in the side of the cabinet.

After moving the chemicals and things out of the dark room till nothing was left in it, two light chairs were placed in it for the mediums, who went in and shut the door after them. It was scarcely closed when a long, bare arm of beautiful proportions came out of the windows in succession, including the upper window by the ceiling; it was visible to within five or six inches above the elbow.

Mr. Guppy and myself then took our seats about two yards in front of the cabinet. The two large windows of the room were behind us, so that the light from outside the house, lit up the front of the cabinet before us, the three openings therein, and the door of the cabinet; all these directly faced us.

All was quiet for a few minutes, with the exception of our conversation with Mrs. Guppy and her friend; the latter lady will not permit her name to be published as a medium, in order to escape newspaper abuse. Then raps came and said to the mediums, "*Put your faces at the window.*" They lifted up the curtain of the lower window, and placed their faces in the opening; directly after they did so, a hand came out of the opening two or three feet above their heads, laid hold of the curtain of that opening, and tore it away altogether from the tacks which held it. This was done with considerable force.

Then a head and shoulders, covered with white drapery of the purest material, appeared at the opening from which the curtain had been torn away. We had a side view at first; then the figure turned round so as to face us; the face was covered down to the chin with a light veil, through which the eyes, nose, and mouth could be dimly seen. After we had looked at it and criticised it about a minute, Mrs. Guppy said she should like to see it too, so put her head out of the lower open-

ing, and looked upwards trying to see the form at the upper one, but could see nothing, as the face was just inside the cabinet. The other medium withdrew from the lower window, and took a look upwards inside the cabinet. She said she saw the spirit "Katie" veiled as described, looking down at her; she was slightly luminous; only the bust was materialised, and a little below the shoulders the form seemed to melt into thin air.

The mediums, who hitherto had been in a somewhat lively mood, now began to be serious.

After some delay they put both their faces to the opening again, then a spirit face, unveiled, came between them. The face was a living one, surrounded with delicate white drapery, as pure as the driven snow. The face was equally white. One of the mediums was elegantly dressed in white, as pure and clean as human art could make it, but I distinctly noted that it looked quite dingy by contrast with the spirit drapery with which it was in immediate contact. Mrs. Guppy said that the face itself was delicately coloured and of extreme beauty. In the twilight I could not see this colour. I did not recognise the spirit, though in answer to my question whether I had known her in earth life she nodded three times, and turned about and exhibited her face in various positions as if trying to aid me to recognise her. The light was not strong, and as the face had more than earthly beauty, these two causes may account for my not recognising the features.

This face then went away; I had had a good look at it for about two minutes; in fact, I advanced to within a yard of it. It was quite opaque. The mediums shuddered a little when they took sidelong glances at it, as it rested there with its chin almost on their shoulders.

For some little time the mediums then talked to us with their faces at the opening, when the younger medium received a push which drove her against Mrs. Guppy, and the spirit of a young girl looked out at the side of the opening. She had a small head and face, much smaller than those of the mediums, and she had white drapery about her. It was now too dark to recognise features, but Mrs. Guppy described her as "plump and happy looking;" she continued a short time peeping out at the window, and pressing against the mediums with physical force, just as a human being in the body would do. After the lapse of a minute or two she went away, and the spirits said they could do no more that evening. Katie said—"We will give you a better *séance* soon, Willie."

This was a better *séance* than the one described in the last number of the *Spiritualist*, as it was in a much stronger light, except just at the close, and if the manifestations continue to improve at the present rate, in a month or two "deceased" friends will be systematically making themselves visible to their relatives left on earth, and will talk to them just as if once more clothed in flesh and blood. This great result has already been attained at Mr. Keeler's circle in America.

I am not a seeing-medium, or a medium of any kind; these things were seen with normal eyesight, and I was quite cool and collected, as long experience at spirit circles strengthens the nerves for scenes of this kind. A feeling of awe at the grandeur of the manifestations gradually came over all of us, and made us more serious than usual for a short time afterwards. Once I felt a spirit head all over, as narrated in a back number of *The Spiritualist*. It was warm, and had hard teeth, and wet lips and tongue; to the touch it differed in no respect from a human mortal head.

The veiled figure of Katie was evidently the same one which appears in the spirit photographs Mr. Guppy is beginning to obtain, and in America, at first, similar veiled figures sometimes appeared on the plate in spirit photographs. A photographer can easily produce better spirit pictures than the real ones, by giving a person who acts the "spirit" only one-third the time of exposure in the camera, which the rest of the picture receives. Mr. Guppy's real pictures are of another kind, but they could easily be imitated by "masking" or "double printing," two operations well-known to photographers. For a spirit photograph to carry evidence to outsiders, the spirit should be beyond all mistake that of a deceased person unknown to the photographer, and it should have its arms round the neck of the sitter, that the two forms may overlap each other at places. Such a picture cannot possibly be imitated without collusion on the part of the sitter, or knowledge of the deceased person on the part of the photographer. Mr. Livermore, the New York banker, had a portrait of his deceased wife under these test conditions and he made affidavit as to

\* We quote this from last week's number of *Nature*.—ED.

its genuine character in a court of law. Before long it is to be hoped the same kind of pictures will be obtainable in London.

There is a point of special scientific interest about spirit photographs. In nearly all cases the spirit form comes out more strongly than anything else in the negative—more strongly than the white shirt-front of the sitter. In most cases, but not quite all, the spirit is invisible to the eye at the time. It follows that if the camera and sensitive plate are working under normal conditions, some very intense chemical rays must be thrown off by a spirit form when it is partially materialised, though still invisible. I have strong reasons for supposing that these partially materialised invisible forms can move solid things by simply carrying them in their hands, and that the "psychic force," which pulled Mr. Crookes's spring balance and played his accordion while suspended on nothing in mid-air, was an invisible hand and arm. These semi-materialised forms may possibly throw off extra-violet rays of the spectrum of great intensity; if so, such a phenomenon is not outside the range of experimental physical science.

#### UNCONSCIOUS CEREBRATION, UNCONSCIOUS MUSCULAR ACTION, AND "THE DEAD FORCE" THEORIES.

The chief theories adverse to Spiritualism, advanced by several scientific men who have written on the subject without first obtaining practical knowledge thereof, are included in the title of this article. Those three theories were so utterly exploded many, many years ago, both in this country and America, so thoroughly, indeed, that they do not now influence the opinions of any Spiritualist, that it is scarcely necessary to answer them seriously, unless it be for the benefit of those of the outside public who know nothing of the subject.

The chief reason why the hypotheses are untenable, is that it is quite a common thing for solid objects to be carried long distances by the spirits, and brought into the *séance* room. News, or practical information of a definite nature, not known to any members of the circle, has been given at circles by spirits, and the communications have been afterwards proved to be true. Many instances of the latter kind will be found in the official report of the Committee of the Dialectical Society, and the following are examples quoted from that report:—

1. The Rev. J. Murray Spear deposed to the Dialectical Committee (p. 136):—

In March, 1852, my own hand was moved to write thus:—"We wish you to go to Abington and see David Vining." I did not know that a person of that name lived in that town. Abington was twenty miles from Boston, my native city, where the message was written. No person was with me at the time of the writing.

I went to Abington as directed, found a person there bearing the name I had written, and more, that he was sick, and had not slept for nearly ten days and nights. My hand was moved towards him. I pointed at him, but did not touch him: the pain was all driven from his system, and he soon sank into a quiet sleep. I now perceived two points that claimed my attention:—1st. This power, whatever it might be, exhibited intelligence, for it gave me the name of a person of whom I previously had no knowledge, and it directed me to the place where he lived. 2nd. It exhibited beneficence; for it sent me to do the person good.

2. Mr. J. Burns, in speaking of the first development of the mediumship of his wife and sister, said (p. 151):—

Being rather sceptical as to their newly-found power, he wrote, asking them to give him a proof of it, and they told him that a certain young lady had lived in Carlisle, with her father and mother, and as he was shortly after in Carlisle, he made inquiries from the tax-gatherer and found that their statement was correct.

3. Mr. C. F. Varley, F.R.S., deposed that the spirits foretold the time of appearance of three ulcers on the chest of a lady, and the exact time to a minute when they would break. It all proved to be correct (p. 153).

4. Mr. Varley also deposed (p. 160):—

In the winter of 1864-5, I was busy with the Atlantic cable. I left a gentleman at Birmingham to test the iron wire. He had seen something of Spiritualism, but he did not believe in it. He had had a brother whom I had never seen in life. One night in my room there were a great number of loud raps. When at length I sat up in bed I saw a man in the air—a spirit—in military dress. I could see the pattern of the paper on the wall through him. Mrs. Varley did not see it. She was in a peculiar state, and became entranced. The spirit spoke to me through her.

A gentleman asked how that was supposed to be done?

Mr. Varley—While the person is in a trance the spirit controls the body and speaks and acts through the muscles and organs. He told me his name, and said that he had seen his brother in Birmingham, but that what he had to communicate was not understood. He asked me to write a message to his brother, which I did, and received an answer from Birmingham, "Yes, I know my brother has seen you, for he came to me and was able to make known as much." The gentleman, as I said, was at Birmingham, and I was at Beckenham.

This spirit informed me that when at school in France he was stabbed. This fact was only known to his eldest surviving brother and his mother. It had been concealed from his father on account of the state of the latter's health.

When I narrated this to the survivor, he turned very pale, and confirmed it.

5. Mr. T. Shorter deposed (p. 177):—

I have related the instance of a friend who was about to emigrate, and from information received from the emigration authorities, expected to sail in a week. It was telegraphed through the table-movements that he would not sail for thirty-one days, unforeseen circumstances delayed his departure, and

he sailed just thirty-one days from that time. On another occasion, I inquired concerning a friend in Australia of a spirit relative of his who purported to be present, and received sundry information concerning him, which subsequently proved to be correct. Among other things, I, as a test, inquired how long it was since my friend left England, and was told three years and a-half. I maintained it could not be more than three years, but the spirit insisted that it was three years and a-half. On inquiry, I found it was three years and seven months less one week; no one present but myself knew of the circumstances referred to.

6. Mr. Manuel Eyre, an American, deposed that one object of his visit to England was to discover the register of the baptism of a person born in England, which register he expected to find in Yorkshire or Cambridgeshire. He added (p. 180):—

Before leaving home I wrote out and numbered about a dozen questions—among them was the question, "Where can I find the register of the baptism I am searching for?" The paper with the questions I had folded and placed in a stout envelope and closed it. When we sat down to the table I asked, after some other questions, if the spirits would answer the questions I had written and had in my pocket—the answer by raps, was "Yes." I asked if I should lay the paper with the questions unfolded as it was, and in the envelope on the table, and the answer was "Yes." I took the envelope containing these questions out of my pocket, and without opening it, laid it on the table. I then took a piece of paper and, as the questions were answered,—No. 1, 2, and so on,—I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed "Stepney Church," and at the same time Mrs. Marshall, sen., in her peculiar manner, blurted out "Stepney." Being at that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared, and got correct answers to all of them. A few days afterwards I went to Stepney Church, and after spending some days in searching, I there found the register of the baptism as I had been told.

7. The same witness deposed how he was present at a circle where Mrs. Macready, the dramatic reader, asked whether she and another lady also present, would ever meet again. A spirit answered, "Yes, you will meet in England, and under very trying and heart-rending circumstances, and Mrs. N—— will then be a widow." Years afterwards Mrs. Macready met Mrs. N—— at the Camberwell Lunatic Asylum. Mr. N—— was dead, and Mrs. N—— had become insane through painful reverses in life.

8. Mr. Hockley deposed (p. 184):—

Some time ago I was introduced to Lieutenant Burton by Earl Stanhope, and he wished me to get him a crystal, with a spirit attached. I also gave him a black mirror as well, and he used that in the same manner as you would a crystal. You invoke the person whom you wish to appear, and the seer looks in and describes all, and put questions and receives answers. Lieutenant Burton was greatly pleased and went away. One day my seeress called him into the mirror. She plainly recognised him, although dressed as an Arab and sunburnt, and described what he was doing. He was quarrelling with a party of Bedouins in Arabia, and speaking energetically to them in Arabic. An old man at last pulled out his dagger and the lieutenant his revolver, when up rode a horseman and separated them. A long time afterwards Lieutenant Burton came to me, and I told him what she had seen, and read the particulars. He assured me it was correct in every particular, and attached his name to the account I had written down at the time, to certify that it was true.

The philosophy of the above probably is that the crystal simply withdraws the attention of the medium from surrounding sources of disturbance; that a spirit then mesmerises the sensitive, and what the spirit thinks the medium sees.

9. Mr. D. D. Home deposed (p. 192):—

When the *Henry Clay* was burnt in America there was a case in point. I saw Jackson Downing standing before me with a deep scar on his forehead. I said, "Jackson Downing is lost!" "No," said Dr. —, "he is saved; he swam on shore with Mrs. Downing." Mrs. Downing was at the hotel, but she became uneasy when she found that her husband did not appear. She said she had seen him on shore after he swam with her. It was then found that he had swam out again to assist some one, and a mast falling overboard split his skull, just as I saw it.

10. Signor Damiani deposed (p. 195):—

In the spring of 1865 I was induced by a friend to attend my first *séance*. This I remember, took place at No. 13, Victoria-place, Clifton, the medium being Mrs. Marshall. I had been, up to that moment, an utter sceptic in spiritual matters; chokeful of positivism, I conceived man to be but a very acute monkey (*simia gigantis stupenda*, to be scientific), and recognised in life only a brief and somewhat unsatisfactory farce. I was, however, at the same time, open to conviction,—which perhaps was foolish in me. I found assembled at this *séance* some forty gentlemen, lawyers, physicians, clergymen, and journalists, besides a fair sprinkling of ladies. A medical man, well-known in the neighbourhood of Bristol, Dr. Davey, of Norwood, filled the chair. At first, I refused to sit at the large table whereat the manifestations were to take place, for being what I have now ceased to be, an unqualified believer in the candour and truthfulness of the newspaper press, I made up my mind (certain journalistic comments being fresh in my recollection) to keep a sharp look-out upon the medium's movements. I was thus occupied (*intentague ora tenebat*) when sounds altogether unlike anything in my experience were distinctly heard by me to proceed from the ceiling, some four yards as I should judge, above the medium. These sounds, travelling down the wall, along the floor, and up the claws and pillars of the large round table, came resounding in its very centre. This ought to have convinced me at once that the medium's toes, at least, had nothing to do with the phenomenon; but prejudiced incredulity is so strong a cuirass against the sword of truth, that I remained still watching the feet of the medium under the table, as a cat does its prey. The chairman was the first to commence conversation with our (supposed) spiritual visitors. Shortly afterwards it came my turn to talk with the spirits. "Who is there?" "Sister," was rapped out in reply. "What sister?" "Marietta." "Don't know you; that is not a

family name;—are you not mistaken?" "No; I am your sister." This was too much: I left the table in disgust. Still, those knocks proceeding from the ceiling had puzzled me, and excited my curiosity; therefore, when the company dispersed, I remained behind, to discover if I could, the *modus operandi*. I invited myself (the assurance of sceptics is proverbial) to take tea with Mrs. Marshall and her hostess, after which I begged to have a private *séance*. "Now I shall catch you," I thought. Sure enough the raps came again, distinct and sonorous as before. "Who are you?" "Marietta." "Again! Why does not a sister whom I can remember come?" "I will bring one;" and the raps were now heard to recede, becoming faint and fainter until lost in the distance. In a few seconds a *double knock*, like the trot of a horse, was heard approaching, striking the ceiling, the floor, and lastly the table. "Who is there?" "Your sister Antoinetta." "That is a good guess," thought I. "Where did you pass away?" "Chieti." "When?"—"Thirty-four loud distinct raps succeeded. Strange—my sister so named had certainly died at Chieti just thirty-four years before. "How many brothers and sisters had you then? Can you give me their names?" Five names (the real ones) all correctly spelt in Italian were given. Numerous other tests produced equally remarkable results. I then felt I was in the presence of my sister.

"If that is not in truth my sister," I thought, "then there exists in nature something more wondrous and mysterious even than the soul and its immortality." What had taken place at this, my first *séance*, produced such an effect upon my mind that I determined to continue the investigation until I could come finally to a rational conclusion upon the subject. During the fortnight of Mrs. Marshall's stay in Clifton, I frequented the *séances* daily, and on an average for four hours a-day. Spirit after spirit I evoked, who one and all established their identity through the most searching tests. Having been thus uniformly successful, I felt somewhat perplexed about Marietta. Had I been mystified in her case, and in hers alone? Finally, I wrote to my mother, then living in Sicily, inquiring whether, among the nine children she had borne and buried, there had been one named Marietta. By return of post, my brother, Joseph Damiani, architect, now residing at Palermo, wrote as follows:—"In reply to your inquiry, mother wishes me to tell you that on October 2nd, 1821, she gave birth at the town of Messina, to a female child, who came into the world in so weakly a condition, that the midwife, using her prerogative in such emergencies, gave her baptism. Six hours after birth the child died, when the midwife disclosed the fact of her having baptised the infant under the name of Maria (the endearing diminutive of which is Marietta). The birth and death of this sister I have verified by reference to the family register." You must admit, gentlemen, that in the above case "unconscious cerebration" has not one leg to stand upon.

11. Lord Lindsay deposed (p. 215):—

A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshall's, and we had a *séance*; we sat at a table, and soon the raps came; my friends then asked his questions *mentally*; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel; the name of the street, and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones.

12. Mr. Percival, an officer in the Guards, testified how the spirits showed him in advance several scenes and persons he afterwards met in life (p. 222).

13. Mr. Burns deposed (p. 357):—

Mrs. Burns and myself were present at a *séance* at Mr. Mylne's house, in Islington. A female figure was minutely described by Mrs. Burns as standing near me, who said she was related to me. My family connections are very few, so I had no difficulty in recalling them all, and I was obliged to deny that I had ever had such a relative. A few months afterwards I visited my parents in Ayrshire, accompanied by my sister-in-law, Miss Mary, who had not been at the *séance* at Islington. We had a sitting, and she described the same spirit as standing between my mother and myself, and said that she was a near relation of mine, who was attracted to me on account of my literary pursuits. I replied that I was certain there was some mistake, as I could recall no such person as having been a member of our family. As soon as my mother heard the full description of the spirit, she said it applied to an only sister of hers who died upwards of seventy years ago, and of whose existence I had never heard.

14. In a book entitled *An Experimental Investigation of Spiritual Manifestations*, by Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Philadelphia, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and the inventor of the oxy-hydrogen blowpipe, the author tells how a message was carried for him by spirits. His book was published in 1855 in New York, by Partridge and Brittan, and there is a copy in the British Museum Library. The following is a summary of Dr. Hare's statement:—

Being at Cape May Island, a watering place some twenty or thirty miles from Philadelphia, one day at one o'clock, he requested a spirit to go to his friend Mrs. Gourlay, at No. 178, North Tenth Street, Philadelphia, to ask her to request Dr. Gourlay, her husband, to go to the Philadelphia Bank and ascertain for him at what time a note would be due, telling the spirit that he (Dr. Hare) would sit at half-past three to receive an answer. At the time specified the spirit gave him a reply. He afterwards learnt from Mrs. Gourlay that she was at a *séance* at the time, that she received the message, that Dr. Gourlay and her brother went to the bank then, gave the spirit the message which Dr. Hare received in reply. Dr. Hare thought the spirit had given him the wrong date, but it was the right one, and Dr. Hare's impression what the date ought to have been was a mistake. The clerk at the bank corroborated the fact of Dr. Gourlay's application.

Spiritual literature abounds in examples of knowledge not possessed by any member of the circle, being imparted to the members of the circle by spirits. In the

back numbers of *The Spiritualist* there are several; in one instance Mr. T. Everitt was told at different times of things taking place on board a ship then on the high seas on its way to New Zealand. In the book by Professor Gregory, F.R.S.E., on Mesmerism, it is told how by clairvoyance a medium saw and described persons at a distance, the said persons being unknown to anybody present even by name, and the medium having been placed *en rapport* with them by means of small scraps of their writing, sent to the mesmerisers for the purpose by the secretary to the Royal Geographical Society. Judge Edmonds, in the preface to his work on Spiritualism, gives several instances of spirits bringing news long distances. It is not very often that the individual inquirer has outside information of a worldly nature brought by spirits, still the patient investigator is sure to meet with such cases.

The next point to consider is the carrying of solid objects long distances by spirits, and the back numbers of *The Spiritualist* contain great numbers of such cases. Some time ago all kinds of solid objects were carried between the following houses during *séances* held therein:—Mr. Samuel Guppy's, 1, Morland-villas, Highbury-hill-park, N.; Mrs. Lisette M. Gregory's, 21, Green-street, Grosvenor-square; Mr. Burns', 15, Southampton-row, Holborn; Mrs. Berry's, near the Marble-arch; and Messrs. Herne and Williams, 61, Lamb's Conduit-street. A few sittings of Mrs. Guppy with Messrs. Herne and Williams, seemed to have first given the spirits power to transport these objects. This carrying work at last became annoying. All kinds of goods not belonging to Mrs. Guppy kept making their appearance there, till Mrs. Guppy talked of making a museum with them; there was much letter-writing to find out who the goods belonged to, and the servants or the London Parcels Delivery Company had to carry them back. To stop this, Mrs. Guppy and Messrs. Herne and Williams have for some time ceased to sit at *séances* together, in order to break the thread of communication. Many particulars about these things will be found in the back numbers of *The Spiritualist*. There are several other mediums in London and the provinces who get the same kind of manifestation, and we could fill a small volume with cases if it were necessary.

We quote the particulars of one *séance*. The reader may ask where the fruits came from? We do not know in the majority of cases. At all events the spirit Katie sometimes asks Mr. Guppy for a few sovereigns, which she takes away, without in all cases saying what becomes of them, and once she admitted having paid for a loaf which made its appearance in the house one Sunday morning, just after they discovered that they were out of bread, and all the shops shut.

Now and then during the following *séance* luminous flashes pervaded the whole room, just like weak summer lightning. We quote the account from the *Spiritual News* of December 1st, 1870:—

Last Friday night, two *séances*, with an interval of one hour for supper between them, took place at the residence of Mr. S. Guppy, 1, Morland-villas, Highbury-hill-park, N. The manifestations were due to the presence of the celebrated non-professional medium, Mrs. E. Guppy. Eighteen ladies and gentlemen were present, the whole forming a friendly party met for the purpose of celebrating the birthday of Mr. Guppy. The *séances* took place in total darkness, in a drawing room of moderately large size; the guests were seated in irregular order, at all parts of the room.

Many physical manifestations took place; some Turkish bells were heard floating about at all parts of the room, and round the heads of the guests, and some tunes were well played on them all the time they thus floated. A tambourine was carried about and played upon in like manner. Now and then at one part of the *séance* phosphorescent lights were seen shooting about the room, and one of especial brilliancy shot from the table to the ceiling. The table rocked about very much during the evening; in fact at times so violently that at last the leg of it was broken; some rope-tying experiments, *à la Davonport*, were tried with moderate success. We however purposely pass over many things which were of much interest to those assembled, in order to give more attention to manifestations which although produced in the dark, occurred under such test conditions as to be evidence to the outside public.

Those assembled expected to receive flowers from the spirits, as usual at Mrs. Guppy's *séances*, but the table signalled out that fruits would be supplied, and that each person in turn might choose two kinds of fruit; in nine cases out of ten each guest in the large dark room received the fruit asked for, and in some cases instantaneously the said fruit being usually placed in the open hand of the asker, or in the lap.

1. I asked for an apple, and it was found on the sofa when a light was struck. Afterwards I asked for a banana, which was thrown on my hand a minute afterwards.—N. F. DAW Portman Chambers, Portman-square, W.

2. I asked for a banana, which they placed in my hand after almost all the other fruits had been given. They afterwards placed an apple in my hand, for which I had not asked, and I felt the hand giving it to me as clearly as any human hand. I asked for a "custard-apple" from Canary, and they said they could not give it me.—GEORGINA HOUGHTON, 20, Delamere-crescent, W.

3. I asked for grapes, and some time afterwards they were placed on my dress. I next asked for anything they pleased, and a hand which I felt, placed filberts, almonds, raisins, and other small fruits in my lap.—HELEN LOUISA CHEVALIER, 21, St. Ann's Villas, Notting-hill, W.

4. I asked for a pear, and it was picked up on the floor when a light was struck. An orange was next given me, which I had not asked for. Then I asked for a bunch of raisins, and some minutes afterwards some raisins without stalks were thrown to me wrapped in paper.—HELOISE C. C. SCOTT, 76, Tavistock-road, Westbourne-park, W.

5. I asked for a bunch of *black* grapes, as the *séance* was a dark one, and colour indistinguishable, and they were thrown into my lap instantly. I next asked for a green fig, which was also thrown into my lap at once.—AMELIA C. WILLIAMSON, 76, Tavistock-road, W.

6. I asked for a lemon, and some time afterwards it fell at my side, hitting my arm. I asked for a pine-apple, but they said they had not one.—EMMA SHORTER, 23, Russell-road, Holloway, N.

7. I asked for a cocoa-nut, and immediately a large one was given me. I next asked for a Brazil-nut, which was presently dropped near me. The cocoa-nut proved to be a pound and a-half in weight when it was weighed after the close of the *séance*.—THOMAS SHORTER, 23, Russell-road, Holloway, N.

8. I asked for candied peel, and some time afterwards it was placed in my hand, by a hand which I felt. I next asked for a quince, which was instantly thrown in my lap.—SARAH PEARSON, 7, Guildford-place, Russell-square, W.C.

9. I asked for a medlar, and soon afterwards it was put in my hand by a hand which I felt. After that I asked for a pomegranate, but a quince was thrown in my lap. A hand made a sound upon my dress, and upon the dresses of four persons near me, which is my departed mother's signal to me of her presence at *séances*.—MARY PEARSON, 15, Harper-street, Bloomsbury, W.C.

10. I asked for an orange, which dropped near me some time afterwards. I next asked for some *white* grapes, which were given to a neighbour and handed to me.—GRACE EMILY COMBES, 15, Harper-street, Bloomsbury, W.C.

11. I asked for a Brazil-nut, and one was put on the table. I next asked for a laurel berry, and did not receive it.—WILLIAM H. COMBES, 15, Harper-street, Bloomsbury, W.C.

12. I asked for a bunch of grapes, and in about five minutes they were placed in my hand. Afterwards a red capsicum was placed in my hand.—SAMUEL GUPPY, 1, Morland-villas, Highbury-hill-park, N.

13. I asked for a fig, my dress was pulled three times, and the fig lay at my feet. Next I asked for an almond, and three were quickly put in my hand by a hand which I felt. A medlar was also given me.—ALICE ELLIS, 29, Devonshire-street, Queen's-square, W.C.

14. I asked for a pomegranate, and immediately I was gently tapped upon my knee with the fruit. Next I asked for walnuts, and some minutes afterwards two walnuts and one Brazil-nut were thrown to me. I was repeatedly touched by spirit hands.—EDWIN ELLIS, 29, Devonshire-street, Queen's-square, W.C.

15. I asked for a capsicum, which was at once, while I was asking for it, put in my mouth. I also asked for a prickly pear, some biscuits, and preserved fruit, all of which I received. I also had some grapes.—LIZZIE NEWLAND, 1, Morland-villas, Highbury-hill-park, N.

16. I asked for some barberries, a pear for my little boy Tommy and a quince, all of which they brought immediately. I began to eat the fruit, so Miss Houghton said, "It would serve you right if they put a capsicum in your mouth," and instantly it was done.—ELIZABETH GUPPY, 1, Morland-villas, Highbury-hill-park, N.

17. I asked for a pine-apple, and the instant the last word of the request was spoken, something luminous shot in a curve three or four yards long over the heads of the company from near the top of the wall opposite me, fell at my feet, and rolled under my chair. I picked it up and found it to be the top and leaves of a pine-apple, with no fruit attached; when I picked up it was not at all luminous anywhere, but the spot where it first fell was marked with several luminous streaks, which smoked and glowed like phosphorus, and they remained visible to all of us for some minutes. I rubbed the streaks with my fingers, but could feel nothing like liquid phosphoric oil on the carpet, and the luminosity did not come off the carpet on to my fingers. I smelt the tips of my fingers directly after rubbing the luminous streaks, and thought there was a smell of phosphorus, but so weak as to render the observation "doubtful." Wondering at the instantaneous reply to my request, which was unknown to any mortal but myself until spoken, I asked, "Can you sometimes read the thoughts of some of those present, so as to know beforehand what they will ask?" The table gave three heavy thumps, the signal for "Yes." I next asked for bread-fruit, and the table signalled "No." I then asked for a capsicum, and some minutes afterwards a hand placed a capsicum in my fingers. I tried to seize the hand, but could not catch it, and was equally unsuccessful all through the *séance*, during which I was frequently grasped by hands at different parts of the body, and my hair was pulled many times; the owners of the hands could evidently see to perfection; if they grasped my foot, or hand, or ear, they did it at once without feeling about for it, and the hands seemed to melt away instantaneously. I asked for a South American cactus, which was not brought; a medlar, which I did not ask for, was put into the centre of my hand. I had intended to ask for a cocoa-nut, but Mr. Shorter anticipated me, so that I had to think of some other fruit. About three minutes after Mr. Shorter had the cocoa-nut I asked for the pine-apple, so the thought of a pine-apple had not been in my mind more than three minutes before the top of one shot under my chair.—WILLIAM H. HARRISON, Wilminville, Chaucer-road, S.E.

Eighteen guests, as already stated, were present, and the evidence of seventeen was taken down as above, but one of the visitors left at the end of the first *séance*. This lady, whose name and address we have not had an opportunity of asking for permission to publish, asked for a melon, and one weighing 4 lbs. was handed to her.\* Later in the *séance* this great water-melon was cut into six or eight large pieces by the invisibles, and some of those assembled were first made aware of the fact by the pieces being squeezed, wet side downwards, upon their hands. This sudden application of some cold wet substance, from which liquid poured copiously down the garments, caused a general outcry and a demand for "a light." When a match was struck the consternation changed into merriment, coupled with a few protests about the effect upon the dresses. During both *séances* a dog in the lighted entrance hall, outside the room, barked and whined very much, not as if in terror, but as if it saw strangers about. Mr. Guppy threatened in a good-natured way, to cut-up the said dog, and the table gave one indignant blow upon the floor, signifying "No." Somebody remarked, "You love the little dog too much, don't you?" and the table gently signalled, "Yes."

Since the foregoing report was published a year ago, Mrs. Scott and the Misses Williams on have changed their addresses, but those of the other witnesses remain the same so far as we know.

\* The lady was Mrs. Dr. Davies. Dr. Davies is well-known in literary circles, and as he has since very honestly publicly avowed his certainty that the phenomena of Spiritualism are real, there is now no necessity to withhold the name of the lady.

A REMARKABLE SEANCE.

In the back numbers of this journal several instances are recorded of persons being carried long distances by spirit power, the chief example being the carrying of Mrs. Guppy from Highbury to Holborn, which by a fortunate combination of circumstances we were enabled to substantiate on evidence strong enough to hang a man, supposing evidence of similar weight were brought against a criminal on trial before a judge for murder. A somewhat similar instance of the transportation of the human body occurred a few weeks ago, but the evidence as to carriage from a long distance is not so strong, as the attesting witnesses are able to speak only of the arrival of the medium, and not of her departure. The following letter narrates the particulars:—

To the Editor of "The Spiritualist."

SIR,—I wish to give you an account of a *séance*, at which I consider myself fortunate to have been present, and which took place at the rooms of Messrs. Herne and Williams, 61, Lamb's Conduit-street, on Saturday evening, February 17th last.

The circle was a small one, consisting only of seven persons, including the mediums. As soon as we had taken our seats, Mr. Williams locked the doors, and laid the key on the table close to my hand. There was complete silence for about one minute, when two persons present remarked simultaneously, that some substance of silk or velvet had brushed over their heads, and the remainder of the party soon felt the evidences of some human presence on the table. The spirit Katie called for a light; we had only matches, but by their light we were able to recognise the person of Miss Lottie Fowler, lying extended on the table, in a deep trance, and in full walking costume. We noted the time; it was a quarter-past seven exactly. Mr. Williams rose to fetch a candlestick, and took the key from me to unlock the doors.

In the mean time the spirit "Annie," who entrances Miss Fowler, was giving us instructions (speaking through her organism in the usual manner) to remove the medium's hat, but otherwise to leave her alone on the table, and to continue our sitting as before, as Miss Fowler would not regain consciousness until half-past eight o'clock. She also told us that more people would presently join the *séance*, that there would be powerful manifestations, and that Messrs. Herne and Williams would receive a new development of mediumship.

Mr. Williams now returned with the candlestick, bringing in with him a lady who had just arrived, and Mrs. Andrews, Mr. Herne's landlady. With this addition to the circle, we resumed our sitting, when we were again interrupted by a knock at the door, which had not been re-locked, and a gentleman was admitted.

"Annie" next proceeded to give us the history of the medium's transportation. Miss Fowler had left her rooms in Koppel-street, Russell-square, at seven o'clock, to go to Mrs. Mackdougall Gregory's in Green-street, Park-lane. Being rather late she had not stayed to have her supper as usual. She had taken an omnibus in Oxford-street, and had gone as far as Duke-street, beyond the Regent-circus, when "John King" had brought her to Lamb's Conduit-street. The spirits had done this in order to convince Miss Fowler of their powers of carrying, she having steadily refused to believe in any former example to this effect, and being extremely sceptical as to physical manifestations generally. After giving this information, "Annie" told us that she should leave the medium, and assuring us that all would be well, departed.

John and Katie King now set to work in their most vigorous manner. Mr. Williams and Mr. Herne were both levitated to a great height, to various parts of the room. Mr. Williams came down in the corner exactly opposite to that in which he went up, thus having been carried over the heads of the sitters, whose chairs were placed too close to the wall to admit of any one passing on foot. Miss Fowler's boots and stockings were taken off, and her feet covered over by the coats of the mediums, which were removed while their hands were held on each side.

In this manner the time wore on, and it must have been about a quarter past eight, when I began to feel my hand pulled continually by a small spirit hand. The same hand presently tried to draw me by the shoulder, and soon I felt impelled to raise myself on to the table by the side of Miss Fowler. In another moment I was leaning over her with my arms stretched on her arms, and my mouth to her mouth (after the manner of Elisha with the Shunamite's son) and breathing into it with far more than all the ordinary power of my own lungs. She resisted me strongly at first, but John King encouraged me to go on, saying, "It's all right; she doesn't want to come back, but she mustn't go to heaven yet." This went on for about seven or eight minutes, when Miss Fowler sat up, and after we had struck a light, opened her eyes—in utter amazement at her situation. Her first words were: "Where am I? I was going to Mrs. Gregory's." The time was half-past eight exactly.

When Miss Fowler was sufficiently recovered to tell her own story, it corresponded in every respect with that related by the spirit Annie, up to the point at which the omnibus had passed the Regent-circus, after which Miss Fowler said that she could remember nothing more, except feeling very sick, yet she remained quite incredulous all the evening as to the means of her transport into our midst. I have since heard from Miss Fowler herself that she is now convinced she was carried there by spirit-power.

This is a long letter, but I should like to point out one or two things which seem to me worthy of note. First, Messrs. Herne and Williams had both felt extreme exhaustion all the previous afternoon. Secondly, the removal of Miss Fowler's boots and stockings was probably not a mere manifestation of spirit-power, but was necessary to allow the blood to circulate more freely. Thirdly, all the details given by "Annie" as to the proceedings of that evening, with regard to the future as well as the past, and to the other mediums as well as her own, were all equally verified; the new development being the appearance for the first time of a name faintly visible in blood-red letters, on the back of the hand of both Mr. Herne and Mr. Williams. EMILY KISLINGBURY.

93, Clarendon-road, Notting-hill, W.

In the course of a letter published in *The Medium* newspaper of February 23rd, 1872, Mr. H. Clifford Smith says of this *séance*:—

"At the usual time I went to the house of Messrs. Herne and Williams, to attend their customary Saturday evening *séance*. A few friends, with whom I have frequently sat on former occasions, were present, and a gentleman and lady

whom I do not remember to have met previously. With the mediums, the number who entered the *séance*-room (which has been so frequently described with reference to the aerial transport of Mrs. Guppy) was eight. Having taken our seats, Mr. Williams proceeded to close the folding doors, leaving the gas burning brightly in the front room. He locked the doors, and handed the key to a lady who was present. He then took his seat, and we waited in the usual manner, little expecting what was about to take place.

Two minutes could not have elapsed before I felt the passage of some drapery overhead, and directly afterwards all exclaimed that some person was on the table, and various conjectures were made as to the person it could be; this could only be decided when a light was obtained, when I, who was nearest to her face, recognised her as Miss Lottie Fowler. She was in a deep trance. The pulse, however, which I felt immediately, was full, but rapid and fluttering, as a person's under the influence of great excitement. Afterwards this subsided, and became gradually weak and feeble, but rapid, as in a person in an extreme state of exhaustion.

During her trance, she was frequently influenced by a spirit, "Annie," who spoke distinctly in her own characteristic way, and endeavoured to describe the manner in which she was brought. She stated that her medium would sleep and remain in the trance condition until half-past eight, but that we were to continue sitting and wait for further manifestations. It would take me too long to enter into all the interesting particulars of the *séance*, or of the conversation held with "Annie." Suffice it to say that Miss Fowler with some difficulty recovered consciousness at half-past eight precisely. The time, which I carefully noted, when she was so suddenly brought into our midst was a quarter-past seven.

Miss Fowler, when she awoke from her trance, became exceedingly excited—would not credit what had happened.

When she came sufficiently to herself she gave the same account of herself which the spirit "Annie" had previously given—to the effect that she had left her home in Keppel-street, Russell-square, at seven o'clock, proceeded to the corner of Tottenham-Court-road, and there entered an omnibus going up Oxford-street, as she was on her way to Mrs. Gregory's. She felt sick, but that was all she could call to memory; she knew nothing more after until her return to consciousness in our midst. I think, notwithstanding all her previous obstinacy, she will in future credit the spirits with power of carrying, not only lighter objects, but also herself.

During her entrancement the spirit gave us a communication which I consider sufficiently interesting to mention here. She stated that Messrs. Herne and Williams were about to have a new development of mediumship, and that they would each have a name written on their hands during the evening. Surely so it happened, for when a light was obtained, each had a name written on the skin of the hand and arm in blood-red letters. The following morning Mr. Williams called to see me, and whilst we were conversing about the matter, the name of a dear friend of mine in spirit-land gradually appeared on the back of his hand."

Miss Lottie Fowler is a trance-medium—not a physical-medium—and as solid objects are not moved about through her mediumship, it would seem to be probable that she was made to walk to Lamb's Conduit-street in the trance state. Once in the house, the spirits might float her or pass her through doors and walls, just as they do Messrs. Herne and Williams. The house a medium lives in constantly, seems to be charged with some kind of spirit influence within which the spirits have more power over common matter than they have outside the range of the influence. We have often been present at Messrs. Herne and Williams's *séances*, when solid objects have been brought to the circle by spirits, and twice we have been present there when solid objects have disappeared in a strong light. In the one case a pair of earrings belonging to a lady from Manchester fell near the centre of the large table, and instantly vanished before the eyes of those members of the circle who saw them fall. They clattered on the polished wood surface, and vanished instantly, and were fastened in the ears of another lady present later in the evening. On another occasion, in broad daylight, we saw an umbrella vanish. It was at the further end of the room with nobody within some yards of it; Mr. Herne, who sat by us, gave a slight shiver, and the umbrella vanished instantly. Supposing Miss Lottie Fowler disappeared in this way, it must have been startling to the people in the omnibus, but from her not being a physical medium, it may be more probable that she walked to Lamb's Conduit-street in the trance state. If so, how did she get into the house? We have asked Mr. Andrews (of whom Messrs. Herne and Williams rent their chambers), and he says that neither he, nor Mrs. Andrews, nor the servant, let her in, or saw her, till after she was found in the *séance* room. Of the perfect honesty and good faith of Miss Fowler in her statement of what she knows, there is no doubt, and during her stay in England she has made many friends among Spiritualists because of her amiable and sincere disposition.

Miss Fowler says that being a comparative stranger in London she always pays her fare on entering an omnibus, and tells the conductor where to set her down. On this occasion she was travelling in a Bayswater omnibus, and asked to be set down at Park-street, near the Marble Arch. The conductor wore a light coat and had high boots over his trousers. Mrs. Edmiston of Beckenham was one of the witnesses present when she arrived at the *séance* at Lamb's Conduit-street.

The February number of the *Spiritual Magazine* contained a very good reply to the attack upon Spiritualism made by the Rev. John Jones, of Liverpool. This reply is also published as a pamphlet by Mr. Burns, and is useful for distribution among theologians.

### THE MATERIALISING OF THE BODIES OF SPIRITS.

The *Spiritualist* of January 15th contained a very long account of how the spirits are materialising their bodies regularly at *séances* in America, so as to be seen by a large body of observers, and at the same time recognised by their friends. These manifestations are obtained at the house of Mr. Keeler, a farmer, in Moravia, New York State, through the mediumship of Mrs. Andrews. In our last we mentioned that Miss Hay, who two years ago was well known to most London Spiritualists, had visited the Keelers', and seen the spirit of her mother and other relatives. Her letter on the subject was written to Mr. Andrew Leighton, a gentleman well known and much respected in Liverpool, and he has sent it to us for the publication of those portions which relate to the spiritual manifestations. We omit those parts which are of a private nature:—

36, Edinburgh-street, Boston, Massachusetts,  
November 22, 1871.

MY DEAR MR. LEIGHTON, . . . Now I turn to a happier subject, as heaven is a higher state than the earthly one. A friend accompanied me to Moravia, where we remained a week in the farmhouse where spirits appear in a cabinet in the light, showing their faces, arms, hands, &c., as nearly resembling those of their mortal form as conditions and elements drawn from us admit. You have read about it all, no doubt, in the *Banner of Light*, so remembering your kind interest in my own case, I will now tell you who I saw and talked to. My precious mother came on two occasions; she could not speak the first time, but others said they would have at once recognised her if I had not been present, from the resemblance of her features to mine. She put out her hand and arm in a night-dress sleeve, but the first signal of her presence was a hand with gold spectacles in it. Another day I had the deep, deep joy, not only of seeing her, but hearing her words of love and counsel from her lips. She advanced to the aperture, and, when I recognised her, said: "Mary, will you forgive and forget?" I assured her that there was nothing remaining but love in my heart for her, and abundance of it, adding—"My darling mother, you understand me now, don't you?" She replied,—"Yes, I understand you. My child, you have been wronged, but it will be made right in the future." I spoke a little more with her, and she then gave her parting word—"Be careful, Mary, and calculate well for the future." Then she kissed her hand and disappeared. Methinks it was worth while to come to America for this alone. I had not thought of two other relatives as likely to come at all,—many, many years having passed since they went. My aunt followed my mother: her acute sufferings during the last year of her life, and her patience under them, made her dear to us. She and my uncle lived in the same town with us (Cheltenham). She shook a handkerchief out of the aperture with blood upon it; then she appeared holding it to her nose. I was impressed to ask (no one else recognised her), "Is it Aunt Hay?" A hand moving the fingers was the sign of assent, and she again shook out the handkerchief with three large stains of blood upon it. When I tell you that her disease was that terrible one, cancer, which began in her nose, I think you will see that no test could have been better. I happened to have on a cameo brooch which she left me, and I asked if she remembered it. Again her hand and fingers moved by way of assent. No person in the house, nor, I believe, in America, knew that I had an aunt Anne Hay who died of that disease, the last of a series of marked afflictions through life. She had a very powerful and fine mind. . . . "John Brown" showed himself plainly, and talked to us often. He said that the abolition of slavery was all the result of his first step for which he was hanged. We were greatly pleased with the owner of the farmhouse and his good wife, whom the spirits have chosen for this great work. All is in the rough there externally; but one cares nothing for that at so sacred a spot. The medium is often tired of her work, and not so much interested in it as the old people. The spirits say they will soon be able to do without mediums, and we shall see them face to face in the humblest cottages. I must close in a hurry, with much sisterly love, dear Mr. Leighton, to one and all known to me in England.—Faithfully yours, MARY HAY.

My cousin (by marriage, too) manifested at Moravia, and I instantly recognised her countenance—saw her lips moving when giving her name and mine at my request, "Mary—Janet Hay." She, her husband, and seven children also lived at Cheltenham; but she went to the spirit life at the age of forty-three. She was a Miss Weims—a Scotch family. She showed her beautiful ringlets, and their own colour. I never realised so much as at Moravia.

Those English media in whose presence spirit hands are frequently formed, should sit for the faces, for this last kind of manifestation is the most remarkable and convincing it is possible to obtain.

LAST week a marriage took place in Edinburgh between the Earl of Caithness and the Countess de Pomar. Few have done more good by fearlessly bearing testimony to the truth of Spiritualism, than the Countess de Pomar.

THE *Athenæum* of March 2nd, contained an article two pages long on Spiritualism. The writer knew nothing whatever of the subject, and the article was nothing but vulgar abuse from beginning to end; it therefore needs no reply. It will be a useful article to quote in a year or two, side by side with future articles in the same paper, when the *Athenæum* is obliged to support opposite opinions, to keep pace with popular knowledge.

ABRAHAM LINCOLN'S SPIRIT.—Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, S.E., received a letter a few days ago from his nephew in Boston. The writer stated that he had called on Mr. Mumler, the well-known spirit photographer, who told him that a lady who gave the name of "Mrs. Linden" had called there a few days previously to have her likeness taken, and a spirit form appeared on the negative as usual. She called for the printed copies a few days later, and a lady in the reception room asked her to let her look at the spirit picture. Directly she saw it she exclaimed, "The spirit likeness here is Abraham Lincoln. Did you know him?" Mrs. Linden replied, "Well, I am his widow." President Lincoln was a Spiritualist.

### A SERIOUS STORY.

THE following strange story is taken from *The South London Courier* of Saturday, March 2nd, 1872. It is printed in that journal in large type, and on the leading article page:—

"In the present day it is rare to hear of a *bona fide* ghost; but the following story is authenticated in a private circle of friends, to some relations of whom the ghost made his attentions particularly disagreeable. It is, of course, impossible to vouch for the exact truth of every detail of the ghostly story; but the facts are fully believed and certified by the circle above alluded to. The facts are as follows:—A few months ago a couple about to be married took a house in Berkeley-square, and upon concluding the transfer, &c., they were solemnly warned by the agent that a certain room in the house was haunted by a ghost. Of this they thought nothing, however, but, partly out of curiosity and partly out of necessity, the mother of the bride said she would have no fear to sleep in the haunted room, as she was at the house superintending the arrival of furniture, &c. The brave lady was not alone in the house at the time of her venture—there were two or three servants also sleeping there. At the usual time the lady retired. Nothing alarming was heard by the servants during the night; but the next morning, when they went to call up their mistress, they found her dead—in her bed—with open eyes wildly staring at the ceiling. A medical man, who was called in, could give no satisfactory cause of death, which seemed to have taken place through some violent shock to the brain and nerves. But the newly-married couple, much shocked as they were by the untimely death of their relative, were quite incredulous as to its having been caused by any supernatural agency, or that the supposed ghost had anything to do with it; nay, even the husband of the lady said that he would have no objection to sleep in the haunted room, and he at length prevailed upon his wife to consent to his making trial of the powers of the ghost. But the lady stipulated that she should sleep outside the room in the adjoining passage, and that she should have the protection of a fierce bulldog and a pair of pistols, while two policemen were to be within call in another room. The gentleman retired to rest without any anxiety, the only precaution he took being the taking with him a pair of revolvers, in case of any emergency. He also agreed to ring a bell twice should the ghost appear, and he require the assistance of the police. About half-past twelve p.m. the anxious wife heard the bell ring, first rather rapidly, and then faintly and feebly. She flew into the haunted room and found her husband dead, with his eyes fixedly gazing at the ceiling. Such are the facts. We have not inserted a story merely to gratify our readers, but we have simply recounted the facts as they actually happened. We do not believe in ghosts, and we have no doubt that the whole mystery will ere long be cleared up; but, until we hear the explanation, we cannot help thinking the story a very remarkable one."

We wrote to the editor of the *South London Courier*, Mr. J. E. Muddock, of 121, Fleet-street, E.C., and asked him for information which would enable us to inquire into and verify the strict accuracy of the narrative. Last Monday we received a reply, in which he stated:—"While not being able to give you names and particulars at present respecting the Berkeley-square ghost, I vouch for the accuracy of the facts as narrated, and you are at liberty to use my name, if you think proper." In a subsequent letter, Mr. Muddock says:—"I believe that in each case a coroner's inquest was held, and the verdict returned was 'Died by the Visitation of God.'"

### THE ROYAL INSTITUTION.

#### PROFESSOR HUMPHRY ON SLEEP.

ON Friday night, February 9th, Professor Humphry, M.D., F.R.S., lectured at the Royal Institution on "Sleep." Sir Henry Holland, Bart., M.D., presided, and there was a large attendance.

Professor Humphry said that one-third of our time is passed in a sleep so death-like, that the question might be asked whether death itself is not a sleep also, from which we might hope to rise to a better and sweeter state of existence? We could know nothing about anything perfectly, but an approximation to true knowledge could be obtained about sleep. Sleep is the suspension of consciousness, but all cases of suspension of consciousness are not sleep. Brain force is exerted in the waking state; brain force means wear and tear, and wear and tear require repair, just as is the case with steam-engines. Sleep is the stage in which the worn brain undergoes repair, and that he believed to be the whole root of the matter. The closing of the flowers of the field at night is altogether different from the sleep which takes place in animals. In sleep there is a change in the chemical condition of the brain. The efforts of the brain are governed by the impulse of the will, and the nature of the impulse of the will he believed to be the real secret of life. In chemical substances the tendency to decomposition is, generally speaking, in proportion to complexity of chemical composition; the substance of the brain and of the nerve cells is of the utmost chemical complexity, and the cells and brain might be looked upon as reservoirs of condensed force, ready to be set free by the slightest stimulus, which stimulus is supplied by the action of the will. In the steam-engine the fuel can be separated from the machine, but in the animal the fuel and the machine are so blended together that it is difficult to do so, still it has been found out that some of the tissues are more combustible than others; the fuel is mostly carbonaceous, so that the amount of carbonic acid given off by the body is a very good measure of the force expended. The tissues gradually become worn, and there is a gradual reduction of oxygen, but during sleep the tissues are repaired, and oxygen is absorbed in greater proportion than it is taken away. Action must be followed by rest, to keep the tissues in condition. The spinal cord may be considered as a prolongation of the brain; the upper part of the brain ministers to consciousness and volition, and the lower part of the brain, with its spinal cord, affects those actions which go on without consciousness, like the beating of the heart and the movements of the lungs. There are nerve cells in various parts of the body connected with the brain by nerves, and in putting all this apparatus to work, the brain might be looked upon as the battery, and the nerves as the telegraphic wires which carried orders from the will to various parts of the body. The higher parts of the brain are very sensitive, hence their action is more easily stopped than the lower parts, so the loss of consciousness takes place easily. A blow on the head will often destroy conscious-

ness, without stopping the beating of the heart. Some persons can throw themselves whenever they please into temporary unconsciousness, just the same as that caused by mesmeric agency. Once he knew of a case where a woman became unconscious at once when she was touched on a certain part of her hand; she then became utterly insensible till she chose to come round of her own accord (laughter), for some people have the power of stopping the working of the upper part of the cerebral hemisphere. It might be thought that the heart worked throughout life and had no period of rest for repairs, but there is a pause in its motion between each beat; in the working of the muscles there is an action up and down the line of muscular vibration, so that all parts of the fibres are not in motion at the same time; thus each part has a momentary period of rest. He knew a man who jerked his arms and limbs about constantly, but was never tired; he was tired only when he tried to stop the jerks, and the alternating action along the internal parts of the muscles, explained why he was not tired. But the action of the brain is continuous; if it were not so, we might get run over in crossing a street, and be liable to all kinds of accidents; therefore the brain must have a prolonged period of rest at other times. If the brain is examined during sleep, it is less swollen than at other times, and less turgid with blood; the blood current is diminished during sleep, because then the function of the brain is stopped, and repair alone is required. There are artificial methods of producing sleep, such, for instance, as by mesmeric passes, or doses of opium, or chloroform; carbonic acid first produces sleep, and afterwards death; so this is perhaps the easiest death of all. Carbonic acid given off from the lungs of people in a lecture-room is breathed by their neighbours, so tends to produce sleep; hence one necessity for good ventilation in public buildings. Sleep should be earned by a good conscience, and good honest occupation; the Duke of Wellington and other industrious men could go to sleep when and where they pleased, at any moment, and it is no wonder that people who do not work complain that they cannot sleep. It is better for health to work early in the day than late at night. In going to sleep, the dropping of the eyelids is the first indication of the will losing its control over the muscles, and the electro-biologist in trying the sensitiveness of his subjects, first tries whether they have lost control of the muscles of the eyelids; if not, he knows it is no use trying his power over any others. There is a curious action in the case of birds; for the reason why a bird does not fall from its perch during sleep, is that there is a continuous action of its muscles throughout the night; if it were not for the action of its muscles, a fish would turn bottom upwards during sleep; a pike asleep does not shut its eyes, for it has no eyelids; its fins look motionless, but there is a slight movement of its gills. This stillness of animals during sleep is one great source of protection from danger at that time. There is a half-waking state in which thought is very active, and in which Newton and Coleridge once performed great mental operations which they could not do while fully awake; this state of mind is very wearing, and in it there is no consciousness of the true lapse of time. Dreaming is merely a stage beyond the half-waking state, and curiously enough, whatever occurs in a dream never occasions any surprise, however fantastic the vision. Memory often acts powerfully in dreams. In the case known as the Red Barn murder, Maria Martin had been killed, and nobody knew what had become of the missing woman; her mother dreamt three nights running that she had been murdered, and buried in a particular part of the barn; her body was then found there, and her murderer hanged. The probability is that the mother had seen something in her waking state which drew her attention to the spot, and which she afterwards recollected while in the dream state. He thought that in sleep there was a lowering of the function of the whole brain, and that in dreams the whole of the brain was disturbed.

It was a good lecture, listened to with much interest. Dr. Rutherford has continued his excellent lectures on the Nervous System, and we shall give a somewhat long report next month.

MR. TRUBNER has just published a sensibly-written book on vital theological points; it is entitled "Truth v. Ecclesiastical Dogma."

In our list of names printed last month of the members of the present Council which has so seriously committed the Royal Society, we omitted the name of Professor W. H. Miller, M.A., LL.D., 7, Scroope-terrace, Cambridge.

THREE weeks ago a friendly tea-meeting was held in recognition of the good work done by Mr. Cogman, the medium, on behalf of Spiritualism. He was also presented with a purse of money on the occasion.

A SPIRITUALISTIC SOIREE.—On Saturday evening, February 24th, a social gathering for the benefit of Messrs. Herne and Williams was held in their chambers, at 61, Lamb's Conduit-street, Holborn, W.C. There was a moderately good attendance of visitors. The proceedings began with tea and refreshments, after which there was an amateur concert. Mr. B. Lamb, and Mr. W. Edminston, gave a duet consisting of airs from *Don Giovanni*; this was followed by the song *Aliee, where art thou?* (Ascher), by Mr. Myers. Mr. Frank Herne then gave a recitation from *Hamlet*; next came the song *When lovers say good night* (Claribel), by Mr. Myers, also *The Power of Love*, by Mrs. Keckle, and *Wonderland* (Schubert), by Miss E. Kisingbury. The following chorus, *Now pray we for our country* (Eliza Flower), was sung first as a quartet and then repeated as a chorus by the whole company:—

"Now pray we for our country—  
That England long may be,  
The holy, and the happy,  
And the gloriously free.  
"Who bleaseth her is blessed;  
May peace be in her walls,  
And joy in all her cottages,  
Her palaces and halls."

Lastly, Mr. H. Clifford Smith gave a comic recitation, consisting of a sermon in which a priest enforced upon his listeners the circumstance that the text "He who giveth to the poor, lendeth to the Lord," had been badly translated, and that the Council of Trent had decided that, "He who giveth to the clergy, lendeth to the Lord," was pure and undiluted Scripture. All these pieces were rendered very creditably, some little time and pains having been previously expended in getting them up. Much of the enjoyment of the evening was due to the care taken by Mrs. Edminston and Miss. Kisingbury in making the preparations. After the amateur singing and music, there was a *seance* in which the voice manifestations were good; the spirits John and Katie King were particularly lively, and gave some of the visitors some information about their private affairs, speaking to them on subjects of which nobody else in the room had any knowledge.

DR. CARPENTER ON BLUSH-WRITING.

MR. THOMAS BLYTON, Secretary to the Dalston Society of Enquirers into Spiritualism, has forwarded the following correspondence to us for publication:—

Dalston Association of Enquirers into Spiritualism.  
74, Navarino-road, Dalston, E.  
5th March, 1872.

DR. W. B. CARPENTER, M.D., F.R.S., &c. &c.

DEAR SIR,—Messrs. Herne and Williams, media, of 61, Lamb's Conduit-street, W.C., apparently are beginning to have manifestations whereby names appear and disappear upon their flesh like a blush. In your article on "Spiritualism and its recent Converts," in the *Quarterly Review*, you state that "the trick by which the red letters were produced was discovered by the enquiries of our medical friends." Now, as one of the objects of this Association is to collect well authenticated facts affecting Spiritualism, perhaps you will kindly inform us of the nature of the discoveries of your medical friends.

The Committee will thank you to favour them with an early reply for submission at their next meeting, in order that if a fraud is being perpetrated, publicity may be given to the same in the next issue of the *Spiritualist* newspaper, and thus serve the interests of truth and protect the public from imposture.—I am, dear Sir, yours faithfully,

THOMAS BLYTON, Secretary and Treasurer.

56, Regent's Park-road, N.W.  
6th March, 1872.

SIR,—I am sorry to appear discourteous in not replying to your question; but as it is based on an assumption which you have no right to make, and which has brought upon me charges of deliberate falsehood and other heinous moral offences which I do not choose to degrade myself by refuting, I must decline to hold any communication with you in regard to it.—I am, Sir, your obedient servant,

THOMAS BLYTON, ESQ. WILLIAM B. CARPENTER.

Dalston Association of Enquirers into Spiritualism.  
74, Navarino-road, Dalston, E.

DR. W. B. CARPENTER, F.R.S., &c. &c.  
56, Regent's-park-road, N.W.

SIR,—I have to acknowledge receipt of your letter of 6th inst. in reply to mine of 5th inst., which shall be duly submitted to our committee at their next meeting.

Permit me to ask whether you mean that it is an assumption that you wrote the *Quarterly Review* article referred to—as, in addition to its being already publicly known that such is the case, and no secret, in your communication to the Dialectical Society you state yourself to be the author of the first article in the *Quarterly* on Mesmerism; and the author of the article on Spiritualism in the *Quarterly Review* states that he is also the author of the aforesaid article on Mesmerism; therefore you have announced yourself to be the writer thereof.

I trust that this technical and purely personal objection will not, on further consideration, deter you from the duty of exposing the trickery of certain spurious spiritual manifestations within your knowledge; and that on public grounds, and for the public benefit, you will not protect the impostor or impostors you know of by withholding the details asked for in our communication to you of the 5th inst.

Your kind reply by as early post as possible will oblige, Sir, your obedient servant,

THOMAS BLYTON,  
Secretary, &c.

56, Regent's-park-road, N.W.  
9th March, 1872.

SIR,—It is generally believed that Professor Seeley is the author of "Ecce Homo," and he has never denied, any more than he has admitted, the imputation. But this would give no ground whatever to anyone to attack him personally as the author of a book which Lord Shaftesbury publicly characterized as "one of the worst that was ever vomited forth from the jaws of hell." And if any one did so attack him, he would be held entirely excused from replying.

Again, I have at present in hand an article for the *Edinburgh Review*, in which "We" shall make frequent reference to a previous article written by Sir H. Holland for the same Review in 1857, and since published by him with his name. Yet, on your assumption, such reference would prove Sir H. Holland to be the author of an article written by me.

The writer of the article in the *Quarterly* has just the same ground for withholding his admission of the authorship of it, that Professor Seeley has in reference to *Ecce Homo*. Anyone has a right to attack the "Quarterly Reviewer" with any weapons he thinks proper; but no one who has regard to the ordinary courtesies of society can fasten charges of mendacity, &c., upon a supposed author. And no one who understands these courtesies can expect a person so attacked, to take any notice of an opponent who disregards them.

If you choose to ask me, as a physiologist who is known to have attended to the so-called spiritual manifestations, what explanation I can give of the *blush-writing*, and will engage to make nothing public that shall compromise me, I will tell you what I know on the subject.—Your obedient servant,

WILLIAM B. CARPENTER.

Dalston Association of Enquirers into Spiritualism.  
(Established 1870.)

74, Navarino-road, Dalston, E.,  
11th March, 1872.

DR. CARPENTER, M.D., F.R.S., &c., &c.  
56, Regent's-park-road, N.W.

SIR,—The question of literary courtesy referred to in your communication of the 9th inst., in reply to mine of the previous day, I presume rests with the daily newspapers, which first authoritatively announced you to be the author.

Our committee will be glad to receive from you, as a physiologist, any information you can give about "blush-writing;" and we desire you, in rendering us such information, not to state any matter which we should compromise you by publishing—the dissemination of information being, as I intimated in my first letter, our object in writing to you. Perhaps you will therefore omit names of persons in your reply, and give a supposititious case.

We trust the British Association will work at the investigation of Spiritualism, and that the recent warm discussions will be forgotten by all parties concerned therein.

Awaiting the favour of your early reply, I am, Sir, your obedient servant,

THOMAS BLYTON,  
Secretary, &c.

56, Regent's Park-road, N.W., March, 12, 1872.  
SIR,—You ask on behalf of a Committee of Enquirers whether I can, as a physiologist, throw any light on the "blush writing," now being exhibited by certain professed spiritualists.

This subject excited much attention in medical circles a few years ago, when the "blush writing" was exhibited by Mr. Foster, the American "medium."

I was at first disposed to think that the "blush" might be produced by a strong impression on the mind of the "medium," analogous to that which produces the "stigmata" in cases similar to that of Louise Lateau, of which you will find an account in *Macmillan's Magazine* for April last. My knowledge of what strong mental impressions undoubtedly will effect, made me think such a manifestation by no means impossible.

But a much less recondite explanation was afterwards given.

If letters or figures are traced with any pointed instrument upon a smooth tense skin (such as that of the fore-arm usually is in plump subjects), and its surface be then rubbed with the fingers, the letters will come out in a red blush, fading after a short time. The skin of my own arm is becoming rough and wrinkled with advancing years; but I can produce the effect by so bending back my wrist as to put the skin of the fore-arm on the stretch.

Now I perfectly well remember that Mr. Foster had just the kind of cutaneous surface that would be most favourable, and that when he drew up his sleeve to show the blush, he rubbed the surface to bring out the markings.

That he had previously traced these markings on his skin is more than I can affirm; because when I saw him I was not on the watch for such a trick. But I perfectly remember being struck with what I supposed at the time to be a "fidgety" restlessness of his hands during some parts of the *seance*. I should, therefore, recommend you and your friends carefully to watch the movements of the "blush writer," without letting him have any suspicion that you possess any clue to his trick, and without allowing your attention to be distracted by those devices which are practised by performers who desire to conceal from observation what is really the essential part of their performance.—I am, Sir, your obedient servant,

WILLIAM B. CARPENTER.\*

THOMAS BLYTON, ESQ.

LECTURE ON SPIRITUALISM IN HACKNEY.—About a month ago Mr. John Jones, of Enmore-park, said in a lecture on Spiritualism at Hackney:—"Many persons would not believe in Spiritualism, but they were either those who knew nothing about it, or were insensible to its influences. Upon the screen was exhibited the representation of a portion of a tree and two caterpillars; while above the branch, a butterfly was observed flying in the air. One of these caterpillars was supposed to be a Spiritualist, the other, 'a stupid fellow,' was not so ethereally inclined. Says number one, to his brother, 'I have seen the spirit of one representing what we shall some day both become; we shall not be grovelling here among these gloomy leaves, but clad in gorgeous colours, and fly in the air like the birds, and sip nectar from the flowers.' 'Nonsense,' says number two. 'Do you think I am such a fool as to believe that?' 'But I have been visited by one of our brethren, who told me all these things, and more.' 'Well,' says the other, 'I tell you again, I don't believe it, and won't listen to such mad tales.'"

DR. CARPENTER ON EXCITED FEELINGS.—On Tuesday evening, March 5th, Dr. W. B. Carpenter, F.R.S., Registrar of London University, and President Elect of the British Association, gave a lecture on "The Philosophy of Common Sense" to a large auditory of working men and women, in the Congregational Chapel, Borough-road, London. It was a most interesting and instructive discourse, and we hope to be able to find space for the whole of it at a future time. The Reverend J. Doxey introduced the lecturer, and Dr. Carpenter, after speaking for nearly two hours, said:—"When anything excites or troubles us, we are too often tempted to decide by our feelings, and in such cases nothing is better than delay. 'Sleep upon it,' is an old piece of advice, and no advice could be better, because we never give a really valuable decision when we are under the influence of excited feelings. When we have got rid of this excitement, come back to the thing, and see how it looks. I will give some experience of my own which shows how wise it is never to do anything under the influence of excited feelings. Every public man is liable to have his actions misinterpreted. I have lately had occasion to express myself strongly about the nature of Spiritualistic phenomena (a laugh), and to point out what I considered to be their fallacy. As the result I have had some anonymous letters; one of them contained the head of a donkey, with moveable ears (laughter); but I threw them aside and thought no more of them. I have been charged with falsehood, but I thought it better to put up with it, and that is the best line of action for every man who stands up for that which is right and true (applause). If a friend who ought to know me better has misinterpreted my motives when I have been trying to do a kind action in a kind way, I go to bed and I feel pained, and I cannot help my mind dwelling upon it. I resolve that I will not think about it, but my mind will dwell upon it, and I think, 'What shall I do to put this right?' After an hour or so I get out of bed, go to my desk, write a letter, say my whole say, say all I have to say, put the letter in my desk, go to bed, then I can sleep. I have discharged myself, so to speak. The next day, when I take up the letter, my judgment is in a much better condition. I take up the letter and look at it, sometimes with my wife; in three cases out of four the letter is torn up and burnt, and I trust to time and knowledge to set things right. But the writing of the letter in the first instance is a great relief; it works off the troubled thoughts. Sometimes it is exceedingly difficult to know which is the right course to take. We meet with white and black cases in our lives; it is easy to decide about them, but sometimes we meet with grey ones which we do not know what to do with. The best way of bringing complicated things to a good test, is to think about the subject, and discuss it, and let the whole thing be well talked out, then put it aside and ask for time for your decision. Afterwards give your mind entirely to something else, and soon all the points of the first subject will present themselves to you very clearly... The right action of the mind depends very much upon the culture which we give to this faculty of common sense, and common sense teaches us to do right under all circumstances, also to preserve a childlike simplicity of character through life."

\* Mr. Blyton, of course, knows as well as we do, that Messrs. Herne and Williams have no control over the *blush-writing*. Dr. Carpenter's theory then is—1. That the medium gets the name of the deceased person by reading it from unconscious twitches of the face of the questioner (see *Quarterly Review*).—2. That unseen by the observing questioner he scratches his name on his arm.—3. That it then appears and disappears like a blush. We suggest that he do all this at his next lecture at the Royal Institution.—Ed.

## Correspondence.

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

## THE EFFICACY OF PRAYER.

SIR,—Since the subject of prayer has been mooted in your columns, I should like to take this opportunity of stating my own experience with regard to it, in the hope of thereby eliciting the opinions of others of your readers, and of gaining some light on a matter which I cannot but consider as of the highest importance.

If it be true that men are able to receive, by means of prayer, the highest and holiest influences, and to derive from these a strength which it is above all human power to give, then those who deny or ignore its efficacy are suffering an inestimable loss, and those who still believe in it in spite of the philosophers, would surely be only too thankful to see so powerful an engine of good turned to the best possible account, by a scientific inquiry into its merits, and a right understanding of its uses. I do not think that these can be summarily dismissed by the arguments put forward by Mr. Varley, when the belief and experience of men in all ages weigh so heavily in the balance against him.

To begin with myself. I am extremely ignorant of science, but I have always taken a deep interest in theology, having been sensible, from a very early age, of the inadequacy of current creeds to supply the wants of the spirit in its striving after a higher life. F. W. Robertson, Channing, Martineau, and Fox helped me a little, but they failed to satisfy me after a time, and I believe now that I became something very like an Atheist. Then came Spiritualism, and though it was first presented to me in its free-thinking aspect, the burden of all the first teaching of the spirits to me was, to my unfeigned astonishment, prayer. I tried it in blind faith, for it was to me incomprehensible, and I must say that the result was most beneficial to my state of mind.

So far is only the experience of thousands, but the following appears to me significant. I am continually impressed, or, I may say, impelled (by a force exterior to myself), when in a spirit-circle, particularly if there is any disturbing influence, to hold up my arms vertically for a considerable time, during which I can distinctly feel a stream of something passing to and from the finger-points; I am then generally forced to pray, either aloud or silently, but whether I use words or no, I always feel a prayerful influence, which sometimes extends to those nearest to me. Sometimes I have had to remain so long in this position that I have been obliged to ask the person sitting next to me to stand up and support my arms from behind as long as the influence remained. Occasionally it happens, when at my ordinary occupations, that I am suddenly impressed to go into a room by myself, and stand in this attitude of prayer for some time, while the name of some friend is suddenly brought to my mind whom I have afterwards remembered, or discovered to have been in bodily or mental distress. The same thing happens in the case of unhappy spirits, who come to me to pray for them. I have never been able to ascertain whether the persons in question had been benefited, except in one instance, where danger had only been foretold by a spirit; whether it was averted by this means I cannot tell.

I would only suggest whether it is not possible for influence of some kind to be conveyed from one person to another, even at a distance, that influence being first received by the medium through the act of prayer? Christ and His Apostles lifted up their hands in prayer; and so long as Moses, on a certain occasion, kept his arms raised, the Jews are said to have received power to prevail over their enemies. Does it not seem that those ancient mediums attached some significance to the attitude as well as to the act?

I will not speak of the value of prayer as a relief and comfort in sorrow, and in every kind of mental distress, because that would be even more unscientific than what I have already too diffusely stated; but I hope we shall hear more of this subject from you or some of your readers, because I am sure you are among those who believe that there are still some things in heaven and earth which philosophers have not found out. ADAMANTA.

SIR,—Mr. Varley's article, headed as above, conveying the idea that prayer is useless, and inserted in *The Spiritualist* last month; conveyed conclusions to the mind of the reader so at variance with my personal experience, that in the interests of "that which is," was, or will be, I feel it my duty to so aver, as one who has been in the thick of Spiritualistic phenomena for very many years. It is painful to allude to self, but for once it must be so. I am the father of a very large family. A delicate constitution on my late wife's side has entailed domestic sorrows, from sicknesses and deaths, which may be somewhat understood when the passing away of eight children and a wife are thought of. I have never yet prayed to a spirit, but I have often, often, to the Being called "Our Father" in hours of intense anguish, in times of uncertainty as to which plan I ought to adopt, and I have had clear, distinct answers—guidance. Frequently the directions given have been at variance with my reason, yet I have done as directed, and found afterwards that, though my reason was just, yet my knowledge was imperfect; that the directing power knew that which I knew not. In no case have I been misled when I have heartily adopted the method in use in olden days by the men called prophets—apostles, as related in that text-book of Spiritualism, "The Bible."

I am as ignorant of the nature and powers of the Infinite, as I am of the nature and powers of some of the natural elements around me; but I have evidence that both exist. To deny, because I am ignorant, would not be wise.

Mr. Varley refers to the prayers of the people in the case of the Prince of Wales having so little effect. I much regret the want of breadth in Mr. Varley's views. "Our Father" carries out His movements as a parent. A father governs his "Yes" and his "No" to his child as he thinks best. It may be that in knowledge, in wisdom, so superior to his child, he sometimes resists the importunity, because he perceives the evil that would arise if the prayer were granted. There are requests the parent sometimes reluctantly grants that somewhat injure, so as to give experience to the urging one. At other times he freely answers the prayer, or entreaty, or wish; and is pleased that the daughter or son has felt the want, and has asked, as it proves confidence in his power and confirms affection.

Inspiration from God and inspiration from evil intelligences are well known to many Spiritualists. We men are merely grown children; therefore we simply and earnestly ask for that we desire, and when the asking is of a kind which can be judiciously answered, it will be. Such has been my experience. It is of no importance what relative, or friend, or servant, in

or out of the flesh, is the bearer of the "blessing," as religious people call it.

It is well known to many that clairvoyance by a finite is true. A human spirit in flesh can in spirit see persons hundreds of miles off, declare their external peculiarities, their phrenological developments, their ailments, and prescribe remedies; space seems by them to be as easily traversed as the telegraphic message goes, say ten thousand miles, in a second of time. Shall we assert the Divine is less potent?

The Prince of Wales's illness and the prayers of so many millions seemed to produce little action towards his recovery to health. My own personal sympathy was like that of many others—sympathy for the mother, the wife, the children; but in me prevailed the feeling that a higher power was calling him away, and that he ought to have gone. I have many facts in private life to illustrate the bitter consequences of answered importunate prayer.

The paragraph respecting the groom "Blegg" I much regret. The life or death of that young man was of no importance to the commercial or political interests of the British Empire: the life of the Prince was, because in the event of his death the future of England might depend on the harmonious or inharmonious training, religiously and politically, of the boy next in succession to power.

The people so felt it. If the voice of people be the voice of God to Mr. Varley, why grumble when the voice is heard?

Meet and right it is that we pray according to common sense, or according to inspiration, which is often uncommon sense; not asking for a pair of wings to our shoulders, or asking to have some foolish whim granted, but that, governed by a reliance on the Father's power and affection, we ask thoughtfully and trustingly.

God our Father is a spirit; angels are spirits; men are spirits; all three are in affinity. The breath of God is in us. The wisdom, power, love, mercy, and justice of the Divine are in us to a finite degree, if we control our physical inclinations according to those principles. JOHN JONES.

Enmore-park, S.E.

SIR,—Mr. Varley has written an article on the efficacy of prayer which appeared in your last issue. He has endeavoured to show that the people of this and other countries have recently tried "an interesting experiment," and that said experiment as to the efficacy of prayer had proved a sad failure. Admitting that every man ought to form his own opinion on a subject which he understands, I question if Mr. Varley is sufficiently informed on what he dilated upon. I, for one, was not aware that our prayers were offered for the absolute recovery of the Prince, and in our days it sounds curious for any one to write as if people were labouring under the notion that at the dictate of the Archbishop of Canterbury knees had to be bent and hearts to be elevated.

I was not aware that anybody in this or other countries had offered supplication in order to influence or "alter the plans of an unchangeable Deity."

The last words as to the awaking "into the daylight of pure reason," I do not exactly comprehend. SUPPLICANT.

## PSYCHIC FORCE CARTES-DE-VISITE.

SIR,—A novelty ought to have a pretty name. The Dialectical Society called it "Spiritualism," when they put it on its trial—not guaranteeing it any more than the Court guaranteed Tichborne.

To be a Spiritualist is generally understood to ascribe the phenomena to the agency of departed souls. To be a Psychic Forceist involves no such commitment; it is quite innocent; it involves no disputes about subjective or objective or unconscious cerebration. You do something and there is the result—you are not pledged to any belief on the subject.

Mr. Mumler has hitherto enjoyed the exclusiveness of producing Psychic Force Cartes-de-visite.

As far as my experiments went I was of opinion that there was no exclusiveness in the production of Spiritual phenomena, provided that the right conditions were present. Several months ago in my own studio I tried to get a spirit-photograph, and I certainly succeeded, that is, there was a veiled something besides my wife, whose portrait I was taking. It was evident to me that it was possible, but that many conditions and probably many trials were requisite. The picture I got was not conclusive enough to induce me to say anything about it, and the subject was "laid on the table."

On Monday last my wife asked me to accompany her to Mr. Hudson's Photographic Studio, No. 177, Palmer-terrace, Holloway-road, to get some cartes-de-visite. She had several negatives taken in various attitudes. When she had finished sitting, I said, "I should like to try an experiment." I directed Mr. Hudson how to arrange the drapery forming the background, and requested my wife to stand behind it while I was being taken. While so sitting, and Mr. Hudson preparing the plate, a wreath of artificial flowers was placed on my head suddenly. There were some artificial flowers about, and they had been put on a table in one picture taken of my wife, but there was no wreath. Mr. Hudson was in his dark room, and my wife behind the drapery at the time. No other person was present. The picture taken showed a white figure standing behind me, like a person covered with a sheet. My wife was dressed entirely in black. "Try again." Again a curious white figure with a dark part on it, resembling the ace of spades. "Try again," and I arranged a curtain with the drapery, so that it could be opened. Again a white sheet-like form, with an opening, in which some persons trace a face. Now, in these pictures, there is no possibility of deception, except by the collusion of my wife, myself, and Mr. Hudson. The figure behind me is that of a person in a white sheet—my wife had on a black dress. Neither she nor I were aware when we went to Mr. Hudson's of making the trial. The thought suggested itself to me as a mere experiment. If my wife had had a sheet, and had stepped out from behind, Mr. Hudson must have seen her when he took the picture. I mention these things as satisfying myself of the absolute certainty of the figure being another entity than my wife. On Thursday, Miss Houghton, of Delamere-crescent, called on my wife. I related the circumstances. She asked my wife to accompany her to Mr. Hudson and have a trial. It succeeded. She had three photographs taken; the first has a psychic force figure draped in white, with the faint traces of features. In the next there is a veiled figure and a very clear hand on Miss Houghton's shoulder. In the third there are the three salient points of the handle of a dagger (which Miss Houghton wears concealed in her back hair) suspended above her head.

Now I will not be answerable for the photographs of Miss Houghton, for she ordered me out of the room while they were being taken; but as to the ghost-like pictures on the photographs of myself (very ugly photos, and which, if I was

not already married, I would smash to pieces—but in the cause of truth, as I am often told—), as to those pictures, I assure those who know me that they are produced by psychic force, unconscious cerebration, or spirits—just as investigators may please to call the cause. They have no claims to beauty, but that has nothing to do with science. As to those who doubt this statement, I say, Wait a bit, and you will see plenty more, well attested. Another effect will take place—that whereas there are no spirit cartes de visite now, because no real spirit likenesses have been produced, the moment the real thing is produced, imitations will be for sale, much more artistic than the real.

Then we shall again present *Gene's Baby* to the Royal Society; the Dialectical proved that he could move a table whichever way he was asked to. Mr. Crookes and Sergeant Cox proved that although invisible, he could press down a scale, and we now prove that although invisible in broad day, he can have his picture taken. All I shall add is that these pictures may be inspected by the public at Mr. Hudson's, photographer, 177, Palmer-terrace, Holloway-road. Mr. Hudson took them, and can give any explanation.

1, Morland Villas, Highbury-hill-park, N. SAMUEL GUPPY.

## THE ASTRONOMER ROYAL.

SIR,—In your article this month on the Royal Society is a slight error. Mr. Airy is entered as *Oxon*. He was a Cambridge man of Trinity College (senior wrangler, I think), and for some years Plumian Professor of Astronomy at Cambridge. The article is so much to the purpose that it should be correct in all particulars. A SPIRITUALIST.

[On reference to the list of the fellows of the Royal Society we find its President described as "M.A., D.C.L. (Oxon); LL.D. (Cantab); LL.D. (Edin)."] There was therefore no error. We regret that the greatest mistake which the Royal Society has made, or is likely to make during the present century, has taken place under the presidency of Professor Airy.—Ed.]

## ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

## SPIRITUALISM AT HOME.

On Thursday, February 29th, Mr. T. Everitt lectured to some working men and women at the St. John's Hall, Corporation-row, Clerkenwell, on "Phenomenal Spiritualism, illustrated by some Extracts from my Diary." Mr. C. W. Pearce presided.

Mr. Everitt said—"Everything in man's spiritual, as well as everything pertaining to his physical nature, shows that man is a creature of wants. God never implants a want, but He is able and intends to supply it. Man had a want to live for ever, and he wanted to know it. To meet this want God has given what is called Modern Spiritualism, and this has brought to our notice certain persons of a peculiar and exceptional character, who are called mediums. These persons evidently possess remarkable and unaccountable qualities—both of an internal and external, of a spiritual and physical nature. They are what you might call mediators, intermediates, or specially tempered links in the chain of being connecting the two worlds. True mediums, no doubt, are born such; and therefore mediumship with them is perfectly natural. They are not conscious of any change in themselves, either before or after such mediumship was made known to them; and with very few exceptions they are not aware of any altered condition, even while the manifestations are actually taking place through their physical organism. Therefore, they are simply the unconscious means of connecting the two worlds for the respective inhabitants to hold mutual intercourse, and we think that it is a wise provision they are not at all times permitted to know how, and by whom control is effected; or they might turn from Spiritualism with averted faces, and pray God to remove those gifts from them. Hence the indispensable necessity of seeking first of all the Divine influence, guidance, and blessing; for you know not what gifts may be developed within you. You know not what unknown powers are lying dormant within the depths of your inner being. There may be powers slumbering of which you little dream, and which only require the proper conditions to be made manifest. The utterance of the Psalmist is still true—That man is fearfully and wonderfully made, and should you not be one of those exceptional persons, still we assure you of the necessity for seeking the guidance of the Most High before entering upon this unknown and untrodden ground. For unless you are well fortified with an internal consciousness, as well as a historical knowledge, that the great and fundamental facts of the Christian religion are true, you will soon find the ground giving way under your feet, for it is full of pitfalls and quagmires of a dangerous and dismal character, through the subtle and fallacious reasonings of some of its advocates. Many earnest friends of this movement regard Spiritualism as a new religion. This, we think, is a great mistake. In our opinion it is no more a religious act to converse with an inhabitant living in the other world than it is with one still living in this; and those who proclaim Spiritualism as a new religion will find it a rope of sand in their hands, especially from their stand-point, teaching as they do, pantheism as their cardinal doctrine. This pagan dogma was taught hundreds of years before the Christian era by the most learned and eloquent pagan philosophers, but failed entirely to elevate man from his low and degraded state. Upon a brief analysis you will see that it failed then as it will now, through the total falsehood of the system—violating as it does, the original consciousness possessed by every individual; and virtually contradicting the intellectual and moral consciousness of all mankind. The destructive nature also of this doctrine to all true religion is seen in the fact, that its advocates laugh at piety, and ridicule prayer, rendering religion an impossibility with them. The God of the pantheist is not the Deity before whom human nature feels constrained to bow; for if all things, (according to their teaching) and myself among the rest, are properly God, what room is there for worship? How can God be said to worship Himself? With such a creed, what gratitude can flow from the heart to the benignant Creator for blessings received? What feelings of reverence for sacred subjects can exist in the mind? What noble, self-denying, self-sacrificing example can they set before themselves, seeing that their highest conceptions of deity are centred in self, and that they have argued Jesus out of existence, by teaching that He is only a mythical being. We submit, then, Mr. Chairman, that if any spirit, whether in the body or out of the body, no matter though he be a Chinese, Greek, or Indian philosopher, who teaches these atheistical or pantheistical and pagan doctrines, must be brought to the bar of divinely enlightened reason, and tried by common sense; when these fallacious teachings are exposed, they will vanish like the summer cloud before the noonday sun, or be dispersed before the brightness of the light of the Christian religion, the truths of which are broad enough, high enough, and deep enough to meet all the wants, and satisfy all the yearning

desires of the large heart of humanity. In making these introductory observations, we thought it our duty to clearly define our position in relation to Spiritualism. Standing upon that sure foundation of Christ and His Apostles, believing in the universal applicability of those beautiful truths taught by our Divine Master, we have no sympathy with these degrading notions of a mythical Jesus, or a material God. When we first heard of spirit intercourse, we were not at all incredulous or surprised. As students of the Bible, we thought it a very natural and probable thing that our heavenly Father should bridge over the dark chasm of death by Mediators or Media, and so allow His children to exchange their sympathies and experiences. That being so, who do you think would be among the first to communicate? who, but your mother? who would be more likely than your mother? what love is equal to a mother's? We cannot conceive that the love of the highest angel in the highest heaven is greater than a mother's love; and if it were possible, do you not think she would be among the first to return to her bereaved and sorrowing children, that she might comfort, console, and advise them, and, no doubt, methinks she will be among the first to receive and welcome them when they cross the Jordan. The first communication we received was from my dear departed mother, and it was accompanied with such evidence as left no doubt in my mind that it was her. Since then she has communicated with us scores of times, in various ways, staying with us sometimes for hours, telling us about the other world, its beautiful scenery, and the employment of its inhabitants. She has often expressed a wish to stay to family prayers, and has frequently chosen very appropriate portions of Scripture to be read, and accompanied the reading with gentle raps, or more emphatic ones, if she wished to call attention to a particular passage. The same in prayer: when she wished us to realise the fulfilment of the petition offered, she would give very emphatic raps. Soon after the first sittings, it was evident to us that spirit intercourse was too sacred and solemn a subject to be trifled with, and therefore we made it a matter of earnest prayer to be guided aright; for we felt quite sure if it were of God, it would not only be a great blessing, but a precious privilege; whilst on the other hand, if it were a violation of God's laws, it would prove a snare and a curse; and we soon found by the nature of the communications, and the effect it produced on the minds of those present, how to decide. We were also made aware that as we had opened the door for spirits to communicate, all sorts, both good, bad, and indifferent, took the opportunity to pay us a visit. But our spirit friends, doubtless seeing the necessity of establishing order if good were to be done through these meetings, gave us the following advice, and in substance it has been repeated many times. "When you sit, let it be in an earnest, prayerful spirit, not in a frivolous one; the subject is too solemn to be trifled with, and only permitted for a wise and useful purpose. Always open your circle with reading the Word of God and prayer. Try the spirits before you hold converse with them; if they love the Lord Jesus Christ, you will gain good; but have nothing to do with those who will not give you a positive assertion that they do. Ask them the question, and insist upon a direct answer. They cannot say 'Yes,' if they do not." Some spirits would equivocate, and try hard to avoid answering the question; but we remained firm, and they have been compelled to leave us. We attribute our success in spirit intercourse to the fact that we adhered to this advice, and would only have communion with those who came from the Lord's sphere, and who would therefore acknowledge His divinity, and try, like their Divine Master, to do good to all with whom they came in contact, by giving lessons of wisdom for their instruction and enlightenment. When persons have sometimes asked silly, foolish questions, the spirits have replied, "Ask something useful, for if you do not put this privilege to a better use, we shall leave you. We are only permitted to come to you for your instruction, and if you do not use the privilege for your good, it will return upon you evil sevenfold." I will now refer to some of the phenomena which have taken place through the mediumship of Mrs. Everitt. Among the first manifestations witnessed were these. A portion of the surface of a mahogany dining-table rose from the centre in a conical form to the height of eight or ten inches, and a something was seen to dart from the apex by all who were present. This occurred before the eyes of five persons, and under a blazing gaslight. Two tables, upon each of which Mrs. Everitt had placed a hand, kept perfect time to tunes played on the piano. A large telescopic table upon which I have been sitting has been lifted up repeatedly at request, in the presence of many persons, and this without Mrs. Everitt or any other person touching it. The same table has been made heavy or light by request—so heavy that the strongest man in the room could not move it, and so light that a child could lift it. Many scores of times a large musical box (playing ten airs) has been placed on this table, and the table has moved in perfect time to each tune, without any mortal being touching it—moving slowly or rapidly, gracefully or fantastically, according to the air played; at the same time, raps in different parts of the room were also keeping time to the tunes, and you could imagine some half-dozen persons were dancing. These phenomena have been witnessed by hundreds of persons, and commented upon in most of the Spiritualist periodicals. Our piano also has been played without mortal contact, not only on the keys, but also on the wires. Mr. S. C. Hall, writing upon this phase of manifestation in the *Spiritual Magazine*, says:—"It was an ordinary cottage piano; the top was covered with books, a heavy inkstand, and two china candlesticks. They had been placed there when the table was cleared for our *séance*. It (the piano) was subsequently closely examined by myself and others. To have removed them in order to set free the front would have been a work of time and noise; some of us were seated within two feet of it. Suddenly we heard a faint, sweet melody, not played on the keys, but on the wires; it was as if a harp were played, just such as I have heard from a player on a Welsh harp, where all the strings are wires. The melody continued for fully five minutes; those present who were musical described it as of great beauty and originality. It was sometimes louder, and sometimes softer, dying away at length into a murmur of sounds, leaving an echo, so to speak, of inexpressible delicacy and sweetness." He continues, "Mrs. Hall says the touch on the keys of the piano was like a child's touch, picking out one note after the other, but that on the wires was the touch of an accomplished player—feeling melody and understanding harmony, and especially expression." We have had this manifestation about six times, on two occasions far more wonderfully than when Mr. Hall and his friends heard it. In fact it was almost too much for mortal ears to hear: every one was breathless, and when the melody was finished, a deep and solemn feeling pervaded all, for the music seemed to touch the inmost being of all present. Very nice and harmonious conditions are required for these higher and more delicate manifestations. Another, and a singular manifestation

which has very often been given, was the imitation of the noise made by the use of nearly every implement used in a carpenter's shop. These have been heard by scores of people with profound astonishment. It is difficult for you who are now listening to me to comprehend how it is possible for our invisible friends to imitate perfectly these noises, so varied in their character as they are, and so dissimilar. First, the heavy blows of the axe cleaving its way with a crash through the gnarled wood; then the mallet, driving the wedge into the opening made by the axe; then the saw, cutting its way through the smooth grain, and anon coming into jerky contact with a hard, resinous knot; then the sharpening of the saw, the file cutting against the steel of the saw with that peculiar metallic screech which makes the blood chill; then the clean shave of the plane, as it smoothes the inequalities of the surface of the plank; then the clear, ringing drive of the hammer upon the iron nail, so distinct that the distance the nail was driven into the wood by the blow could almost be estimated; then the centre-bit scooping its circular way through the solid plank with such a reality of sound that the crackling of the wood, as the blade of the bit eat its way through the grain could be heard. These and many other instruments have been used at our request with such telling effect that no wonder need be expressed when I tell you that many have been convinced of the fact of spirit presence by this phase of Mrs. Everitt's mediumship alone. Another mode of communicating is, as you are aware, by "raps." I do not mean meaningless sounds or mere noises, but clear, distinct, and emphatic raps, spelling out definite and intelligent messages, affording valuable instruction, which would make volumes of deeply interesting matter, had we carefully treasured it up. By this mode of communicating we have conversed with spirits upon mountain tops, and in the valleys, on the solid earth, on the railroad, and on the turnpike road, in the quiet fields and in the busy streets, in our own house and in the houses of other people, on windows and doors, on ceilings and floors, and on each piece of furniture in the room. The latter have also been made to tremble and quiver like creatures of life. We have also noticed a great variety of raps, from the tiny rap of the child, hardly perceptible, to the tremendous blows of a Herculean, which have shaken the house from the foundation to its roof. There is as much variety in the raps of spirits as there is in the voices of different persons. We have become so accustomed to the rap of some of our spirit friends, that we know quite as well who is communicating as we know some persons by their voice. The great difference between the rap of a spirit in the body and a spirit out of the body is this, the spirit in the body raps upon the surface of the material, the spirit out of the body raps upon the inside—the one from without, the other from within. Hence there is a distinct difference between the two raps. We must now pass on to other modes of communicating. Probably many of you are aware that for some years we have had that most useful and interesting phase of communicating—the audible voice. We received this gift under the following circumstances. In November 1867, Miss Nicholls, now Mrs. Guppy, was at our house for a sitting, and after receiving fruits and flowers through her mediumship, the circle was re-arranged, Mrs. Everitt and I being placed at the head of the table, we soon heard a strange noise as though some one were trying hard to articulate words. This so terrified Mrs. Everitt, that we began to be apprehensive of consequences, the voice coming first above her head, then on either side of her; however, she soon, for the first time in her life, passed into the trance state, and then the voice spoke more distinctly. The first distinct utterance was—"You have lost much by not attending to our directions." We had often been told to put out the light, but Mrs. Everitt always objected, she being timid in the dark. The spirit told us his name was John Watt, and that he had been in the spirit world about thirty years: that he was about thirty years old when he left this world; that he was an engineer, not by profession, but it was his hobby. He was born at Torquay, in Devonshire; he died of consumption, and his mortal remains were interred in the Bunhill-fields burying-ground. During the last fifty months we have held conversations with him, not less probably than two hundred and fifty times, therefore you may imagine that we have questioned him pretty closely about the life after what we call death, its surroundings, and scenery—its pursuits, its pleasures, its happiness, the source of its happiness, the incentives to action, its doctrines and teachings, and the food and clothing of its spiritual inhabitants. Friend John has often told us that he was what we call an Unitarian in this world, but now he believes in the divinity of Jesus Christ. We asked him "How he arrived at that conclusion?" He answered, "By teachings from a higher source." We questioned him, "Have you the Bible in your world?" He replied, "We have the interior or spiritual word, you have the exterior or natural; these cohere together, like cause and effect; or like your natural and spiritual bodies." I come now to one of the most astounding manifestations perhaps that has ever occurred in the experience of man. I cannot learn that anything equal to the manifestation of direct spirit writing has been given through Mrs. Everitt's mediumship, either in ancient history or in modern times. It is true we read of direct writing in sacred history—for instance, at the feast of Belshazzar, the king saw part of a hand writing on the plaster of the wall. And also in the 16th verse of the 32nd chapter of Exodus it is written, "And the tables were the work of God, and the writing was the writing of God." The commandments contain about 300 words, which perhaps is the largest amount of direct writing that we have on record either in ancient or modern history. It is also true that many persons have had a few words or short sentences written. We have ourselves, for years past, had such sentences as the following, "God bless you all," or "Good night, dear friends," or, when needing some refreshment during a *séance*, "Have some coffee," and so on. But on the 8th of April, 1870, friend John gave us a sentence in the Japanese language, written phonetically, containing seven words and twenty-eight letters. This we thought was something wonderful; he afterwards gave us the translation of the sentence. But on April the 11th we heard the pencil moving rapidly, and we all exclaimed, "They are drawing!" But imagine, if you can, our breathless astonishment when, on lighting the candle, we found a sheet of paper covered with writing, and at the foot was written, "Do not touch the paper any more than is necessary to read it. I will give you more if the influence is not disturbed." We again put out the light, and soon we heard the pencil making the same noise, and on relighting the candle we found the other side of the same paper also filled with writing. Altogether 588 words were written in less than a minute, which we all know is a physical impossibility. During the past two years we have been instructed by friend John to hold special meetings for the purpose of receiving special papers on the truth of the Christian religion. I hope

I shall not weary you by reading one. It contains 467 words given in seven seconds. "It happened very providentially to the honour of the Christian religion that it did not take its rise in the dark and illiterate ages of the world, but at a time when arts and sciences were at their height, and when there were men who made it the business of their lives to search after truth, and sift the general opinions of philosophers and wise men, concerning the duty, the end, and chief business of reasonable creatures. Several of them, therefore, when they had informed themselves of the Saviour's history, and examined with unprejudiced minds the doctrines and manners of His disciples and followers, were so struck and convinced, that they professed themselves of that sect, notwithstanding by this profession, in that juncture of time, they bid farewell to all the pleasures of this life, renounced all the views of ambition, engaged in an uninterrupted course of severities, and exposed themselves to public hatred and contempt, to sufferings of all kinds, and to death itself. Of this sort we may reckon those three early converts to Christianity, who each of them was a member of a senate, famous for its wisdom and learning. Joseph the Arimathean, was of the Jewish Sanhedrim; Dionysius, of the Athenian Areopagus; and Flavius Clemens, of the Roman Senate—yea, at the time of his death, Consul of Rome. These three were so thoroughly satisfied of the truth of the Christian religion, that the first of them, according to all the reports of antiquity, died a martyr for it, as did the second, unless we disbelieve Aristides, his fellow-citizen and contemporary; and the third also, as we are informed both by Roman and Christian authors. Among those innumerable multitudes who in most of the known nations of the world came over to Christianity at its first appearance, we may be sure there were great numbers of wise and learned men, besides those whose names are in the Christian records, who, without doubt, took care to examine the truth of the Saviour's history before they would leave the religion of their country and of their forefathers, for the sake of one that would not only cut them off from the allurement of the world, but subject them to everything terrible and disagreeable in it. Tertullian tells the Roman governors that their corporations, councils, armies, tribes, companies, the palace, senate, and courts of judicature were filled with Christians. Annobius asserts that men of the finest parts, and learning, orators, grammarians, rhetoricians, lawyers, physicians, philosophers, despising the sentiments they had been once fond of, took up their rest in the Christian religion. Who can imagine that men of this character did not thoroughly inform themselves of the history of that person, whose doctrines they embraced." This, my friends, is a bare outline, a mere skeleton of a sketch of our sixteen years experience, which I would not exchange for all the world calls good or great. To me it has been heaven upon earth to have sweet intercourse with those bright and shining ones. Spiritualism is the golden chain let down from heaven, to draw us upwards, or Jacob's typical ladder, by which angels descend to earth to encourage the heaven-bound pilgrims, and give them delightful forerastings of the blessedness that awaits all those who are living in harmony with their Divine Lord and Master's commands.

In the last number of *The Christian Spiritualist* there is a well-written article on Hume's "Essay on Miracles," written by a gentleman of the name of Alexander.

MR. GERALD MASSEY ON SPIRITUALISM.—Mr. Gerald Massey will shortly give a series of four lectures at St. George's Hall on Spiritualism, in which he will answer the objections recently advanced by Dr. Carpenter and others. Although he is not the man to do battle with scientific weapons, he will bring to bear that common sense of which Dr. Carpenter speaks so highly, and as he is a lively and talented essayist, his lectures will doubtless be of considerable interest. He is supported by a committee of some of the leading friends of Spiritualism.

A PSYCHOLOGICAL DRAMA.—At the present time a remarkable drama of a psychological character, is the chief feature at the Lyceum Theatre. It is a drama in three acts, called "*The Bells*," and is adapted by Mr. Leopold Lewis from the story of "*The Polish Jew*" by M. Erckman, and M. Chatrian. A burgomaster named Mathias murders a Polish Jew, but no suspicion falls upon him as the murderer. He lives much respected in his native place for fifteen years, till one day his nerves are unstrung and his conscience fully awakened, by the sight of a mesmerist in a country fair, who sends some of the people present to sleep, and makes them tell the stories of their past lives. With a dreadful fear lest the mesmerist should influence him, he leaves the fair, but suddenly becomes clairaudient, and hears some sledge-bells jangling in the air, which sound is heard by nobody but himself. He had murdered the Jew while the latter was driving a sledge. On his return home at night, through a heavy storm of snow, the noise of the bells still tortures him, and when left by himself the wall of the room rolls away; the ghost of the murdered Jew is seen driving the sledge through the storm, and behind him is another apparition or "double" of Mathias himself. What with the noise of the bells, spectral visions, and the workings of his awakened conscience, Mathias is nearly driven mad, and after a few nights of unrest, disturbed by fearful visions, he finally dreams that he is tried for murder before the judges and is mesmerised so as to be compelled to tell the whole tale, and with the result that he is condemned to death. This tells upon him with such fearful effect that he awakes in the morning a raving maniac. Mr. Irving's representation of the part of Mathias, is about the finest and most remarkable piece of acting upon the London stage at present, and the effect of the piece upon the audience is very marked; the observers listen to the chief parts with such rivetted attention and silence, that one could hear a pin drop, though probably few of them know that there may be something of terrible reality in such tales, for a murderer who chanced to be a medium, might be haunted by a revengeful spirit, who could cause him to hear, see, and dream everything pictured in the drama. The piece is produced under the direction of Mr. H. L. Bateman, and is sure to have a lengthened run. Good dramas with a little of the supernatural in them, have usually been very successful; the *Corsican Brothers* and *Rip Van Winkle* are examples. "*The Bells*" is followed by a very trashy piece called "*Pickwick*."

#### ANSWERS TO CORRESPONDENTS.

SEVERAL letters have been sent us this month on subjects not connected with Spiritualism. Several other letters have been sent us which are too long; as a rule letters should not be more than a third of a column long, and should keep to the chief points of the discussion. A SECOND edition of "*Heaven Opened*," with additions, has just been published; also a biography of Mr. J. M. Peebles. We hope to have room to notice both books shortly.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight.

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland.

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., Holly House, Barling; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, 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.

"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."

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

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

Mr. W. Crookes, F.R.S. (editor of The Quarterly Journal of Science), Mr. Serjeant Cox, and Mr. William Huggiss (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real.

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

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

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

"I now offer you two challenges. First, Challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritual 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 seances are to be conducted in any public or private building which the jury may select, and which may be available for the purpose."

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

"I hope this is plain English. Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant. G. DAMIANI. Clifton, Oct. 1, 1868."

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

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his New America estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made.

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.

HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

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

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

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

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

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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Printed for the Proprietor by BEVERIDGE & FRASER, at the Holborn Printing Works, Fullwood'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.