

The Spiritualist.

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

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 32.—(Vol. II., No. 4.)

LONDON: MONDAY, APRIL 15, 1872.

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

SPIRIT PHOTOGRAPHY.

FOR several years past much in the way of rumour, and a little in the way of official information has reached us about spirit photography in America, whilst there has been a total absence of such manifestations in England, but within the last six weeks in London, spirit-photography has set in like a flood. Some months since Mr. Guppy, as an amateur photographer tried to obtain spirit photographs through Mrs. Guppy's mediumship and failed, though in some instances traces of abnormal phenomena were visible on the plates, and over the picture of Mr. Coleman something appeared bearing a shadowy resemblance to a cross. Mr. Guppy discontinued his experiments till about six weeks ago, when in Mr. Hudson's studio he obtained a likeness of himself with a veiled figure behind him, as he says, "like a person dressed in a sheet." Mrs. Guppy was near him, but behind the screen used as a background when this was taken. At subsequent trials other veiled figures were obtained, and at last a portrait of the spirit "Katie" behind Mrs. Guppy and her little boy. *The British Journal of Photography* of March 28th, says of this picture:—

It is a group composed of Mrs. Guppy and her child, and behind them is seen a female figure in light clothing, gracefully posed, very sharp, and well defined, being in this respect quite different from any pictures of this class we have hitherto seen. Some "expert" professional photographic friends who have seen the picture are of opinion that the light female figure could not have been placed on the negative by any known system of double printing, and hence think that at the time of the negative being taken the figure must have been standing behind the sitters. In addition to the assurance of Mr. Guppy that no such figure was visible to the eye, we have received an affidavit (dated March 25th, the day on which it was taken) by Mr. Hudson relative to the picture that was enclosed, in which he says "that at the time of my taking the enclosed photograph, signed by me, there was no human being in my studio besides Mr. and Mrs. Guppy and their child; that Mr. Guppy was behind the dark screen the whole of the time (eleven seconds) of the photograph being taken, and that I looked at Mrs. Guppy and child most particularly when I uncovered the camera, and there was no person visible except Mrs. Guppy and child.—FRED. A. HUDSON."

The editor of the same journal also says:—

In the company of a friend—a professional photographer in the city—we called upon Mr. Hudson, who is a photographer in the Holloway-road. We here take occasion to thank him for the readiness with which he submitted for our examination everything in connection with this subject that he had, including the prints, the negatives, the studio, and the camera. He informed us that he would not lend himself to any kind of deception, and that he really had no idea how the figures came upon the negatives, which he had treated in every respect as was his wont. In reply to a question, he said that, although with strangers he usually turns his back to his sitter during exposure, in this case he did not do so, and that if anything had been projected from behind he must have seen it. We have written to Mr. Guppy, inquiring if there would be any objection to our being present with a friend when he next attempted to obtain photographs of this description, and also whether he would allow us on that occasion to operate on plates that we should bring with us.

Mr. Guppy's reply is published in the *British Journal of Photography*, of April 5th, as follows:—

DEAR SIR,—In reply to the question put by you, as soon as your health and your time and the weather permit, I will arrange for you as follows:—You shall take your own camera and glass plates, and you shall sit for a spirit photograph. I cannot answer for your getting one, but if you will give time and patience, and attend to my suggestions, it is very probable you will get one—if not at once, after a trial or two. You shall develop it yourself with your own chemicals (this I take on me to answer Mr. Hudson will allow, at my request, in your special case).—Yours, very truly, SAM'L GUPPY.

The editor remarks:—"This is fair enough."

Soon after the publication of the fact of spirit photographs having been taken, other media went to Mr. Hudson's to see if they had power to get them. They were obtained through the mediumship of Messrs. Herne and Williams. They failed in the case of Mrs. Everitt and Miss Florence Cook, though with Miss Cook good pictures were produced when other mediums were near. Mr. Slater, the optician, obtained a spirit photograph. At first, most of the spirit forms were veiled, though why they should cover their faces when sitting for a photograph is a mystery. Later on, small portions of their hands and faces were uncovered, and they began to appear in front of the sitters instead of behind them. In no case was anything visible to the sitter in the place where the spirit forms came out on the plate, though Mrs. Guppy sometimes saw a flash like lightning passing before her eyes at the time that Mr. Hudson took the cap off the lens. In every case, Mr. Hudson, in accordance with his usual habit,

brought the wet negative out of his dark room, and showed it upon a piece of black velvet to the sitter, so that he or she saw the result within two or three minutes after the plate was exposed. Then he took the plate back into the dark room and intensified or "re-developed" it, so as to fit it for printing on albumenized chloride of silver paper, in the usual way. On critical examination it is evident that the spirit forms are illuminated by the same light as the sitter, and that if any other than reflected or scattered light comes from these forms, it is so small in proportion as to be inappreciable. In some cases the spirits have moved a little during the exposure, and caused just such a double impression as the movement of a mortal sitter would have done. How an invisible object can reflect so many chemical rays is at present inexplicable, and leads to the supposition that there may be greater differences between the chemical and less refrangible rays of the spectrum, than differences in wave-length.

Another point of scientific interest is that things at first seen only by seeing-mediums were photographed by the camera. How important this fact is, is proved by the circumstance that medical men in their ignorance of psychology often kill or drive mad patients who display incipient seeing-mediumship; the doctors, not understanding the subject, send the victims of these "hallucinations" to a lunatic asylum, where the seer, at first sane on all other points, is subjected to bad influences which soon drive him mad in real earnest.

Among the most remarkable spirit photographs at present obtained are two of Mrs. Guppy and Master Tommy Guppy, in which the face of a spirit is visible; a third in which the spirit "Katie" is visible in a chair near Mr. Herne; a fourth in which a sheeted figure appears in front of Mrs. Alfred Russell Wallace; two in which Miss Cook is entranced, and veiled figures are standing over her; and one in which Mr. John Jones, of Enmore Park, South Norwood, has the spirit of his daughter sitting on the floor, in front of him, by his feet.

The following letters give further details. We begin with the one from Mr. John Jones:—

To the Editor of "The Spiritualist."

SIR,—Hearing that the photographs of spirits were being obtained in London as well as at Boston, United States, instead of finding twelve reasons why they could not be done, I took it for granted there were persons in London as shrewd and observant as I was, and determined to "go and see," as I had found that nearly all the great scientific discoveries in nature in past time, had been discovered by unknown persons called unscientific, and that the knowledge was afterwards appropriated by "societies," when generally acknowledged by the public.

I went, therefore, to headquarters, and saw several photographs of persons, several of whom I knew; and above them, and beside them, draped figures and parts of figures, so overlapping the solid figures of the sitters as to show that the draped substances were partly in front. Therefore, if trickery there had been, it was with the knowledge and consent of the photographer and sitters. On enquiry, the persons solemnly denied seeing any one at the time. I, though not doubting the truth of their averments, naturally desired personal evidence.

As this phase of Spiritualism, so antagonistic to the "Psychic unintelligent force," theorists, had been suggested by Mr. Samuel Guppy of Highbury, because his wife and he had experiences of no ordinary kind, as to the personality of ghosts, I obtained the favour of Mrs. Guppy's company to Mr. Hudson's, photographer, Holloway-road, on the 5th April, 1872, at half-past three o'clock. My son Rupert (age 15), went with us, and I had given him instructions to remain in the studio during the sitting, and stand near the camera, facing and watching me and the screen, so that if any embodied or disembodied substance presented itself, he might report.

I found that the photographic room was situated in the back garden; it was a rough structure, admirably adapted to let in the cold air in winter, and let out the hot air in summer. The screen behind the sitter was a seven feet by seven frame, on which was stretched tightly a kind of felt cloth, neutral tint. Behind the screen and the outer boarding was a space about three feet wide. The room for the sitter was, say twenty feet long by nine wide.

Mrs. Guppy voluntarily went behind the screen, from which she could not get out without pushing back the screen, and holding it to prevent it from falling. By that means she was out of sight.

I sat down on a chair in front of the screen, put myself in my usual position, as when at home, which position ran nearly parallel with the screen. I then turned my head round to the west, so as to look into the camera at the end of the room, saw it, and Rupert.

A lively conversation was carried on by us all, till the moment the photographer said he was ready. Thirty seconds, and all was over for good or bad. My son and Mr. Hudson went into the developing room. Mrs. Guppy pushed aside the screen, joined me excitedly, saying, "I saw something white flash across me;" and then she hurried into the developing-room.

The photographer was excited, his hands trembling, and

then his cry came—"Oh! what is this? It is spoilt, you (Rupert) must have passed in front of the camera and spoiled it. No! It is a female figure kneeling in front of your father." The three heads, Hudson, Guppy and Rupert came out with the plate, and there, clear and distinct, was the draped figure of a young girl apparently kneeling in front of me, the forehead, eyebrow, and part of the face in profile, clearly shown. My son said, "It is Marion," his deceased sister. We were surprised and delighted. It was the best spirit picture that had been ever taken. I was, of course, cool, but the others were like parched peas, all on the jump.

Rupert states he saw no one embodied or disembodied near me during the sitting; my position was such, that I must have seen if any "body" had been near me.

A ghost, therefore, must have been in the room, and taken the position for a purpose. A ghost must have seen and heard us, and that ghost a human disembodied one. What issues involved and evolved in the fact, religiously and politically!

Now for the possibility of the "impossible." Lockyer, in his fourth lecture on Spectrum Analysis at the Crystal Palace last month, showed us on the screen the appearance of the corona round the body of the sun, at the time of the eclipse, as seen by the human eye and by the aid of instruments. It showed the luminosity shedding,—or rather flowing out in—say, five or six triangular spikes, as we have in the usual emblem of a star; and between the interstices there was no luminosity. He then proved the value of photography by giving on the screen the corona as photographed, and lo! the interstices were filled with luminosity. Lockyer said, "This proves there is a substance round the sun, so ethereal that the human eye, even by the aid of instruments, cannot see it."

If a substance so thick in volume cannot be seen by the human eye, why refuse credence to the possible invisible presence of ethereal beings called spirits?

When I reached home on the evening of April 5th, there was on the table a packet of six spirit photographs from America, sent to me by Mumler, the Boston photographer, who some time ago was accused of deception, tried, and acquitted. One of the likenesses sent was that of Mrs. Abraham Lincoln, and behind her, having his hands on her shoulder, was the shade or ghost of her husband, "the President." His son was with him.

"What a cloud of witnesses" is coming up in the sky of life. Longfellow was not wrong when he told us that his spirit wife:

"Took the vacant chair beside me,
Laid her gentle hand in mine."

JOHN JONES.

Enmore-park, South Norwood.

The following was read last Thursday night, at the meeting of the Dalston Association of Inquirers into Spiritualism:—

To the Committee of the Dalston Association of Inquirers into Spiritualism.

LADIES AND GENTLEMEN,—In presenting to you the following report of my experiences in the above most remarkable and recent phase of spirit manifestations in England, and in submitting for your inspection the accompanying copies of spirit photographs already taken, it is my wish that the attention of the members of the association should be immediately drawn to the facts, and that further experiments should be tried by individual members. THOMAS BLYTON, Secretary.

London, E., 9th April, 1872.

"In the course of conversation during an evening visit to Mr. Guppy on 12th March, that gentleman showed me some spirit photographs which he had obtained at Mr. Hudson's studio in Palmer-terrace, Holloway-road, through the mediumship of Mrs. Guppy, whom he had accompanied there a few days previously for the purpose of having her photograph taken. Mr. Guppy explained that, after the sitting was over, the idea came into his head of trying an experimental sitting to see whether any spirit friends could so far materialise their bodies as to admit of the photographing of the same, similar to the productions of Mr. Mumler, of America. The results were of a most remarkable and satisfactory character, which led Mr. Guppy to think that the spirits would succeed with other media. On the following Saturday, 16th March, 1872, I went with Miss Florrie Cook, Mr. Guppy, and a friend of that gentleman's, to Mr. Hudson's, where we placed Miss Cook, as a medium, behind a curtain, while I sat in front of the same, in the hope that we might obtain a spirit picture, but without success, although we had other indications of the presence of our spirit friends. (See photograph No. 1).

"On Saturday, 6th April, 1872, I again went to Mr. Hudson's; this time being so fortunate as to have the presence of Miss Florrie Cook and Messrs. Herne and Williams as media, the latter of whom sat first by themselves, but without any successful result. Miss Cook then went into the studio, where she was entranced in a reclining position, Messrs. Herne and Williams placing themselves behind the screen (which forms a kind of cabinet), and on developing the plate a draped figure of a woman was found standing over Miss Cook. (See photograph No. 2). Having entered the studio, I proposed to sit for a spirit-picture, and obtained the consent of Messrs. Herne and Williams to act as media; they were again placed in the little cabinet, and the screen closed up against it. On giving a glance at them, previous to taking my seat, we found them both entranced. I then seated myself close to and in front of the screen, when the spirits John and Katie King at once greeted me in their usual hearty manner, while Katie intimated her intention to try and appear with her baby. I urged them both to do their utmost to produce a good spirit picture. The plate was then exposed in the camera, when the media roused up and passed some remarks between each other, while John and Katie urged them in loud tones to keep still for fear of spoiling their efforts. Messrs. Herne and Williams were distinctly heard speaking by me at the same time as the spirits."

It must be remembered that what has taken me several minutes to record here, only took about thirty to thirty-five or forty seconds to transact between the plate being exposed and the cap of the camera being replaced. I then went with Mr. Hudson into his dark room to see him develop my plate, when there was found on my right hand side a robed figure with something in its arms, also a figure on my left, while through its robes could be clearly seen a *second* likeness of a portion of my face and bust. During this experiment Miss Cook was not present in the studio. (See photograph No. 3). An experiment was then tried by Messrs. Herne and Williams placing the tips of their fingers upon the surface of a small table, which actually rose bodily into the air as high as the media could reach in full view of Miss Cook, Mr. Hudson, and myself. The camera was then exposed for upwards of thirty seconds, when the table fell to the ground, and was broken, while the media appeared to be considerably exhausted. Miss Cook stated that during the time the camera was exposed she saw a white figure apparently sustaining the table, and upon developing the plate we found a white-robed figure between the media, apparently sustaining the table; and a chair, which had been thoughtlessly placed back one side of the screen, was found occupied by a spirit form, which was invisible to me at the time the experiment was being made. During this experiment both Miss Cook and myself were at one side, and close to the camera; while the media were at the screen end of the studio, and in full view of us. (See photograph 4.) I then sat twice in succession for a private photograph, when in the second sitting, while Miss Cook and Messrs. Herne and Williams were in front at one side, in full view of me, a flower was seen by them fluttering over my head. On developing the plate a hand with a flower in it was observed over my head. (See photograph No. 5).

We have also received the following from Mr. Guppy:—

SIR,—Many personal friends, and also friends whom I have not yet the pleasure of being personally acquainted with, have sent money to Mr. Hudson and requested me to select *psychic-force cartes* for them. These orders are in course of execution as fast as the printing allows, but the demand has been such that I have been unable to get copies for even my most intimate friends. Several Americans have been to Mr. Hudson and carried them away. I wish to state to those friends that they do not lose by the delay, as every two or three days some more striking spirit-photographs have been obtained. The way I have managed is this: Mr. Hudson sends me the first-proofs immediately, and I put them under a glass and number them, so as to be able to select. Underneath, I give you the list you asked for of the spirit cartes already taken.

I wish to mention that the getting these pictures is not the plain straight-forward work of taking portraits. It is subject to all the vicissitudes, which Spiritualists know, are connected with every spiritual *séance*. No one can determine what sort of manifestations will take place. Miss Houghton has sat nine times, and at each time a different manifestation (I suppose I must call it) has occurred. It is very fortunate that I had two taken of the most remarkable photograph of my wife, child, and Katie, for it is one thousand to one against exactly such another occurring. In the one my wife's face is turned towards the spirit, she says that at the moment of taking she saw a light, and involuntarily turned her head to it; in the other her face is turned towards the child. It was very unfortunate that Mr. Hudson used a new bath, and so (artistically) spoiled a very beautiful picture. Not only that, but if he had had a bath, the working of which he knew, there is no doubt Katie's face and hands and drapery would have come out much better. However, there it is, and can't be amended. If a photographer takes a passing cloud with a bad bath, he can't get the cloud back again to amend it.

SAMUEL GUPPY.

List of *Psychic Cartes* taken by Mr. Hudson, Photographer, 117, Holloway-road.

TAKEN March 4, 1872, No. 1, the first in England, Mr. Guppy with wreath and veiled figure.

2.—March 4, taken quarter of an hour afterwards, Mr. Guppy with another singular white figure.

3.—March 4, taken quarter of an hour after, Mr. Guppy's curious figure after altering the curtains to admit of their opening.

4.—March 7, Miss Houghton, with spirit figure and hand, which Miss H. felt pressing her shoulder while taken.

5.—March 7, taken quarter of an hour after, Miss Houghton, with spirit figure, in which traces of face.

6.—March 7, taken quarter of an hour after, Miss Houghton, with handle of dagger, in points, over her head.

7.—March 14, Miss Houghton, with dim figure behind, and a white tablet on her lap which the spirit brought from outside while she was being taken.

8.—March 14, Miss Houghton, curious white figure behind her head.

9.—March 14, Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger connected with a relative she lost at the wreck of the *Carnatic*.

10.—March 20, Mr. Harrison, with a very distinct hand over his head.

11.—March 20, Mr. —, with rose on his shoulder and traces of spirit hand holding it.

12.—March 25, Mrs. Guppy, little Tommy, and Katie.

13.—March 25, Mrs. Guppy, ditto, in different attitude.

14.—March 28, Miss Houghton, with willow palms in her hair.

15.—March 28, Miss Houghton, with bright spirit cross over her head.

16.—April 1, Mr. Herne, with table and flowers in the air.

17.—April 1, Miss Cook, entranced, spirit figure.

18.—April 1, Miss Kisingbury, with strange figure very bright.

19.—April 3, Dr. —, with female figure, very remarkable.

20.—April 3, Mr. Herne, with most remarkable figure.

21.—Mr. Herne, with most remarkable female figure, the features and hair well defined.

22.—Mr. Herne, with distinct spirit figure of his brother; a beautiful specimen.

23.—Miss Houghton, entirely obscured by a veiled figure with flowers singularly beautiful.

24.—Miss Houghton and veiled figure, curious.

25.—Mr. Slater, optician, nearly covered by fine spirit figure.

26.—John Jones, Esq., with singularly bright figure and face.

27.—Miss Cook completely entranced, with figure in black, dress covered with something like white muslin over it.

In a note which we have just received, Mr. Guppy says that he will once more fit up his own apparatus, and

with a large lens and large plates, will try at home to ascertain the best conditions for obtaining spirit photographs.

Mr. J. F. G. Whiting, of 224, Kentish-town-road, N.W., informs us, by letter, that a medium of his acquaintance has just begun to obtain spirit photographs. Up to the time of going to press we have received none of the pictures, and received no detailed particulars, so are unable to give any statement or opinion on the subject. We called on Mr. Whiting, but he was from home, and had taken the pictures with him.

THE RELATIONSHIP BETWEEN MATTER AND SPIRIT.

THE following address, given by the guardian spirit of Mr. J. J. Morse, trance-medium, was delivered at a private circle at Croydon, on the 14th February last. It was taken down at the time by a member of the Society of Friends, Mr. Edward T. Bennett, of The Holmes, Betchworth, and was published by him in the last number of *The Christian Spiritualist*, from which journal we quote it:—

It is all important that we should understand the mystery of ourselves; who we are; and why we exist. The stone of the alchemist is still to be discovered; and will yet be found in the hand of every individual man. The touchstone of knowledge turns all into gold.

The physical theory that life is a compound of matter, and the result of organism, is absurd on the face of it. There is a power within the organism which works it. The intelligent principle in man works the physical organism. It is by means of the organism that the man himself comes into relations with the physical sphere. But the physical organism has other purposes, besides those which relate to the fulfilment of its duties in reference to the present life.

If the man continues to live after the death of the body, it is necessary that he should be the same individual; else where would be the good of the experiences and lessons he learnt in bodily life? It is necessary that there should be a rational state of existence, and an intelligent appreciation of existence. It is still necessary that there should be some means by which the real man should come into relations with his surrounding conditions. Hence the necessity for a spiritual body.

The elaboration of this spiritual body is a function of the physical organism. This is the most important of its other purposes to which we alluded.

The most refined process which is ordinarily recognised as going on in the physical organism is the elaboration of nervous force. But is it really so? No. We have often asserted that matter is continually refining and subliming itself. Every atom may be said to be struggling upwards, and to be glowing with the eternal divinity within it. Atoms of matter in the body are continually refining and subliming themselves. The nervous forces are but the pointings towards Spiritual realities. A still further refinement is going on, resulting in an elaboration of what we must call the essences of matter; and which essences are deposited or precipitated in a form which appears as a silver lining within the mortal frame. This silver lining begins to be deposited before birth, and proceeds all through life, until a perfect image is formed from head to heel. This is the spiritual body.

As old age comes on, the vital energies retreat more and more from the external. The aged do not lose intellectual power. The loss is only apparent. The life withdraws inward. Then when the physical body can no longer hold the spiritual, death takes place. The body yields up the departing spiritual form. In the spasms of death there is no pain. That is, in normal death. But how few die naturally and normally! The spiritual body passes away from the dying body. Were our spiritual eyes now opened, we should see the atoms of the spiritual body falling into harmony according to their elective affinity—head and features arranging themselves into an organism analogous to the physical. The man is the same individual as he was before. Were it not so, the lessons of his past life would be valueless.

Actual defects and malformations of the physical body are not reproduced in the spiritual; because they are the result of external causes, not of internal life, whereas the spiritual body is the result of principles acting upon essences.

The new organism is substantial, is material. Therefore it must have a world to exist in. This necessitates the existence of an interior state of being—not interior in position—but interior in principles. This state of being does exist, and is what we call the spiritual world. Where is it found? How is it formed?

Refined particles of matter are continually being thrown off in immense quantities from the physical earth. The processes which we call life, in all its forms, higher and lower, result in the conversion of matter, from its gross physical form, into its refined spiritual form. Matter, and, indeed, every element—oxygen, hydrogen—may be said to have its material and its spiritual side. From the sphere of physical life, the material side only is perceived; but those who have passed over to the spiritual side and who are living on the spiritual plane, perceive the spiritual side, and realise it as a higher condition. The tendency of the refined matter, that has been thrown off from the physical earth through long ages, and which process is now going on, is to form itself into a zone, which surrounds the earth, and is in reality part of it. This is the spiritual world which man enters at the death of the body. Life and all that makes life glorious ultimates itself there again into form. There, as well as here, the world is of necessity denser or more gross than its inhabitants.

There are several methods by which humanity may find this out for itself, and become satisfied of its truth. In the first place every man possesses an immortal spirit, and therefore a direct knowledge is possible. Secondly, the spiritual beings existing in the interior condition have but to bring about the old conjunction between themselves and the physical world, in order to be able to manifest their presence and power, to the physical organs of those still living on the material plane: that is, to produce 'spiritual manifestations.'

If it be asked, is it desirable that the mortal should now see into immortality, and that the powers of man's interior nature should even now come into active play—we must answer—Yes and No. It is desirable only for true men and true women. But where are they to be found? The exercise of the normal faculties of the spirit in the mass of mankind would lead to the most disastrous consequences and would be productive of a fearful amount of idiocy and insanity. But still we look

forward to the time, when men will be so raised above their present state and condition, that they will be able to realise that they walk hand in hand with angels.

In thus endeavouring to tell you of things which may seem new, and which you may not be able to accept, we ask you to bear with them, and claim your indulgence for our imperfections and obscurities. We, as well as you, are children studying the mysteries of creation, and oftentimes feel high overwhelmed with a sense of the majesty of being.

DR. CARPENTER ON BLUSH-WRITING.

Mr. T. Blyton, Secretary to the Dalston Society of Enquirers into Spiritualism, has sent us the following letter for publication:—

56, Regent's-park-road, N.W.

March 16, 1872.

SIR,—I cannot but feel extremely surprised that you have thought yourself justified in giving publicity, without my express sanction, to a correspondence in which I allowed myself to be drawn, in the belief that you were simply and honestly seeking for scientific information.

The last of my letters was the only one you had any right to publish; since it was *this only* which had reference to the subject of your original inquiry, as specified in the concluding paragraph of your first letter. And even this you ought not to have published, until you had applied the information to the purpose for which it was given, namely, the detection of a suspected fraud. By its premature publication, you have put it out of your power to utilize it in the manner specified in its last paragraph; since, if "blush writing" be a trick, the performers will not now subject themselves to the detection of it.

I think it well to add that the Editor of the "Spiritualist," in the note he has appended to my letters, misstates what he calls my "theory." On the two occasions on which I saw Mr. Foster produce the "blush-writing," the names had been previously written on papers at the table at which he was sitting, and in both instances the names were those written by the person directly opposite to him, the movement of whose pencil he could easily follow, even if the writing was concealed from him. When the names were written on another table, the backs of the writers being turned towards Mr. Foster, no "blush-writing" was produced.

These being the simple facts of the case, every one can draw his own deductions from them.

As you have published my previous letters, I should wish the same publicity to be given to this one.

I am, Sir, your obedient Servant,
THOS. BLYTON, Esq. WILLIAM B. CARPENTER.

On reference to the correspondence in our last it will be seen that Mr. Blyton in his first letter told Dr. Carpenter he corresponded with him for the purpose of publication, and in a subsequent letter it will be seen that he again reminded Dr. Carpenter of that fact. It will also be seen that Dr. Carpenter refused to reply to the first letter, and would only reply to one of the intermediate ones; therefore it was necessary to print those intermediate ones, for Dr. Carpenter's last letter could not have been given as a reply to the first one, which he had refused to answer. Further, to any unbiassed reader the whole correspondence appears to be interesting and to be intended for printing; it is not clear to any such reader what Dr. Carpenter wishes had been kept back. The best way to stop tricks is to publish how they are done, and upon this plan the Dalston Society has always acted.

Mr. Blyton sent a courteous reply to Dr. Carpenter, in the course of which he said:—

The Committee did not think for one moment, from the tone of your letter, that you would object to the publication of the entire correspondence. The "private" communication of 13th inst., addressed to me, was of course retained in my possession; and, in the concluding paragraph of the same, I now read: "This is for yourself alone—of the other you can make what use you think proper." But previous to the receipt of your letter of the 16th inst. the word *other*, in the above extract, had been construed from the peculiarity of its finish as *others*; which on my reporting to the Committee induced them to resolve on publishing the correspondence complete for the benefit of enquirers.

In that part of the *Quarterly Review* article which brings unfounded charges against an innocent man, Foster is alleged to have had two ways of getting at the names of deceased relatives of strangers whom he met for the first time. In the one case it is asserted that when the stranger called over the letters of the alphabet, when he came to particular letters he gave unconscious indications, which Foster could read, of those letters being the right ones. The other assertion was that he got the names by watching the motions of the top of a pencil while the bottom of it was concealed from view. People who made real investigations into the nature of Foster's mediumship wrote the names before they went to him, and took them in their pockets.

In the last number of the *Quarterly Journal of Science*, Mr. A. R. Wallace says:—

"Mr. Owen also saw much of Mr. Foster, the medium, who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from any mark whatever. Gradually a faint red mark appeared on the wrist, which increased till it formed the letter F, remained visible two or three minutes, and then faded away. This was the initial letter of a name Mr. Owen had secretly written on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter published in *The Spiritualist* of March 15, p. 21) that this is done by first tracing the writing on the tense skin with a

hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or imperfect statements, this explanation by no means covers the facts; as will be admitted by all who read Mr. Owen's narrative, or the evidence of Mr. E. L. Blanchard given at page 135 of the "Report of the Committee of the Dialectical Society."

SPIRITUALISM IN NORWICH.

A LECTURE on "The Influence of Spiritualism on Religious Life" was delivered at Norwich, in the large room of the Free Library, on Tuesday evening, March 26th, by Mr. C. W. Pearce, of London. The audience was a large and intelligent one, and great interest was manifested throughout. The chair was taken by Mr. Thomas Everitt, of Penton-street, London.

Mr. Pearce said—In order to mutually understand each other, it will be well to define at the outset both Spiritualism and religious life; and as you will be asked by my friend the chairman to question me, should you so wish, upon any portion of my address, after it is ended, you must bear in mind the definitions advanced; as questions only in accord with these definitions can be entertained. It is necessary to be thus careful, because there are many here who hold dissimilar views concerning both Spiritualism and religious life; and they might propound questions based upon their opinions which might not be in harmony with those upon which this address is founded, thus the object of this address might be frustrated. The term Spiritualism, as used to night, is intended to mean the active acceptance of the doctrine taught by Paul, of the ministry of angels. By religious life is not meant a formal adherence to any of the four or five hundred sects into which those professing religion have separated themselves, which profession often covers a hollow heartless mockery of all true religion, being made to advance self and not the brotherhood; but an actual loving the neighbour as we love ourselves, manifested by doing to them as we would they should do to us. All who do so, whether they be heathen or Christian, so-called, live a true religious life, and belong to Christ's Church, though the heathen (?) may never have heard of His name. This doctrine of the ministry of angels is enunciated by Paul in the opening of the Epistle to the Hebrews, and has been theoretically believed in by the Christian Church since its establishment; but for centuries past it has been, except to the very few, a *dead letter*. If the knowledge that spirits minister to us were of no real use, the great Apostle would not have enunciated it in the opening of his epistle. Its use is found in the influence which a knowledge of the realities of the after-life brings. Of this use we may be assured; all scripture being given by inspiration of God, and it is profitable for instruction, that the man of God may be perfect and thoroughly furnished. It is well that you should know the relation which angels, spirits, and men bear to each other. A reference to Heb. i. 13, 14, will show you that the Apostle uses the terms angel and spirit synonymously. Men, after death, are termed spirits, therefore angel, spirit, and man, are but terms which express different degrees of one and the same being of man. In Revelations xxii. you will find this clearly shown. The Apostle John had been shown the New Jerusalem by a being designated an angel, and he fell down to worship the glorious being. This worship the angel refused, saying he was but one of his brethren, one who had once been a prophet. Evidences of the presence and ministration of spirits amongst us, similar in kind to the evidences given by the spirits or angels of Bible times, are being frequently given by our friends who have passed through the change called death. These evidences, which the Church, calling itself Christian, so generally either refuses to accept as facts; or accepting, refers them wholly to satanic agency, afford the most powerful arguments to convince the sceptical world of the truthfulness of the Bible records of similar occurrences. Who can deny the carrying of the Apostle Philip through the air, a distance of over twenty miles, as mentioned in Acts viii. 27, when the levitation, or transportation, of Mr. Home, Mrs. Guppy, Mr. Herne, Mr. Williams, and Miss Fowler, is vouched for by a score or more of trustworthy witnesses, myself being one of them. The possibility of the handwriting on the wall is seen, (Dan. v. 5), when communications on the truthfulness of the Christian religion have been written at the rate of 100 to 150 words in a second of time in the house of your chairman, and in the presence of eight or nine witnesses, myself being of the number, and all testify that no mortal hand touches either the pencil or the paper. The lecturer read from the *Spiritualist* of March 15 one of these communications, numbering 588 words written in sixty seconds. No difficulty in believing that the Lord Jesus Christ entered into the room in which His disciples sat at supper, mentioned in John xx. 19, need now be entertained, seeing that many times within the past twelve months absolute evidence that the body of a man can be passed through a brick wall by the power of spiritual beings, as easily as we can push our fingers through a paper hoop, has been given by the spirits passing Mr. Herne, Mr. Williams, and others from one room to another—and from one house to another—the doors being shut and locked. That an angel could cause the iron chains with which Peter was chained when in prison, to fall off from him (Acts xxii. 7), and that an angel could cause such a shaking of a building as would open all its doors, as one did when Paul and Silas were imprisoned (Acts xvi. 26) can now be made apparent to even the scientific sceptic; for solid iron collars, only just large enough to fit the neck comfortably, have been put over the head of a man, and they have had to be filed through, to release the medium; and your chairman here has had his house so violently shaken that he has had to rebuild the front. And all the records of angels speaking to mortals are paralleled in the present day. In the house of your chairman, between one and two hundred persons have at various times conversed with one or more spiritual beings in a voice as audible as that in which I address you. These are only some of the many evidences of the nearness of those who have gone before, and their power to minister to us, with which the present generation is favoured by the providence of the Lord. Men see that there is no death; families remain united, though part are here, and part have gone before; and true Spiritualists, in view of the awful realities of the hereafter, strive to do the Lord's will, that His kingdom may come, and His will may be done, on earth, as in heaven.

After the lecture, questions were asked by the audience. Some of the answers appeared to give satisfaction, others did not. Many persons warmly thanked the chairman, and said they should like to hear more.

MR. WALLACE ON SPIRITUAL PHENOMENA.

THE last number of *The Quarterly Journal of Science* contains a long and interesting review by Mr. A. R. Wallace, the eminent naturalist, of the Hon. Robert Dale Owen's new book, *The Debatable Land* (Trübner and Co.) From that review we make the following extracts:—

"Mr. Owen spent an immense deal of time in trying to discover that gross imposture, the spirit rap, but in vain! For this purpose he once lived for a week in a medium's house, with full power to investigate. He walked all over the house with the medium, but the raps came everywhere. They sounded on the floor, walls, or ceiling of every room, on every article of furniture, on doors and windows, on the marble mantelpiece, and the steel grate. With the same medium they occurred on board a steamer, on the stool he sat on, on the keel of a small boat in the water, on the ground out of doors, on trees, and on rocks by the sea-shore. With every test that he could apply, he could find no physical cause for these sounds. Sometimes they occurred as delicate tickings, at others like blows of a sledge hammer—so tremendous that it seemed impossible any article of furniture could resist them: yet the table on which they resounded showed not a scratch! On almost all these occasions the rooms were searched, the doors were locked, and the mediums were held fast; yet Mr. Owen could never find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

"In the matter of table moving he had no more success. When Faraday exposed table-turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was affected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. Together, they suspended a table, weighing exactly 121 lbs., about 8 inches from the floor, by a powerful steelyard: two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, became lighter, coming down to 60 lbs., having thus lost half its weight; when requested to be made heavier it weighed 144 lbs. What are we to make of this? Two thoroughly reliable witnesses and a balance tell us one thing; but men of science say it can't be true: which are we to trust?"

"We have devoted so much space to a sketch of Mr. Owen's book, because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most gigantic and mysterious of delusions or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself; a new science, and one of the most overwhelming importance in its bearings upon philosophy, history, and religion. It is now becoming almost a common thing to acknowledge that there is a certain amount of truth in the facts; with a proviso, always, of the writer's repudiation of the spiritual theory. For my own part, the only thing that makes the facts credible on evidence is the spiritual theory. Mr. A., or Prof. B., or Dr. C., may state that *they know* certain of the facts are true, but that all these facts can be explained without calling in the aid of spirits. Perhaps they can. But why should I, or any other reader, accept A., B., or C.'s, facts, and reject Mr. Owen's, when the former are not one whit more intrinsically probable, or supported by one iota better testimony, than the latter? Yet these latter actually *force* upon us the spiritual theory, just as the facts of geology *force* upon us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the equally well-attested facts, of equal intrinsic probability, or reject all. I cannot believe in Cretaceous fossils as realities, and reject Silurian as freaks of nature; neither can I accept the facts B. may have witnessed, and reject those of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains. The position of the *Quarterly Reviewer* is, that there are no facts worth speaking of, and, therefore, no true spiritual theory can be founded on them. This is safe ground, as long as all the evidence for the facts is carefully denied, misrepresented, or ignored. But when there are ten thousand witnesses to these facts, of whom say nine thousand are as good and competent as A. or B., it is not safe ground for A. or B. to admit just so much of the facts as they have witnessed themselves, and reject the rest. The problem we have now to solve is—how much of the facts are true. Till this is done by some better test than individual ex-

perience, it is premature to discuss what theories may or may not explain them. In the meantime, let no one prejudge the question till they have studied Mr. Owen's facts, and carefully weighed his arguments.

"ALFRED R. WALLACE."

A NEW MEDIUM.

WE extract from *Human Nature* for March some particulars about a new painting medium, Mr. Charles Swan, aged fourteen, the nephew of Mr. Thomas Wilson, ironmonger, Market-square, Aylesbury, who gives the following account of his relative's development:—

"The mediumship of my nephew commenced about six years ago, in the following accidental manner. He was suffering very much from toothache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other commenced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but having read Barkas's *Outlines of Spiritualism*, given me by a relative from Newcastle-on-Tyne, I had made myself acquainted with some of the phases of mediumship—that of writing amongst the rest. I accordingly put a pencil into the boy's hands, and immediately there was rapidly written, 'Let the boy alone; he is all right.—Mary.' I asked the lad what he meant, when he replied through the pencil, 'It is not the boy who is writing, but I, your sister, dead now about twenty-two years!' After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. I did so, and the first question the boy asked was, 'Where is that lady who has been laying hold of my hand?' I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he describes the particular controlling spirit who influences his hand as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterwards whether he has been writing, drawing, or painting. After discovering his mediumship, I got a few friends to assist me from time to time in sitting at the table. One of these friends, Mr. Parker, has continued to sit with us very regularly from the first down to the present time. In this way nearly all the various phases of mediumship have been produced—table moving, rapping, seeing spirits in the trance, and so on."

In April last the boy commenced painting, and since then he has produced upwards of fifty works, some of which are found to be copies of Turner's paintings in the National Gallery.

The editor of *Human Nature* says:—

"The works are done in quick time. The large copy of Childe Harold's Pilgrimage, 4 feet by 2 feet 4 inches (half the size of the original in Turner's collection), was done between the 14th and 24th December last, and eight other smaller ones were done in the same time. Turner said he painted them to use the paint on his brushes after working on the large picture.

"The mediumship of Charles Swan, when compared with that of David Duguid, presents many dissimilarities. In Charles's case it is highly abnormal, as the organism of the medium seems to be used almost automatically without any independent intellectual effort on his part, and he does not speak in the trance, but acts like a machine. In the case of David there is an apparent exaltation of the faculties of the medium, and an approximation to normal action. He speaks in the trance, his face indicates various emotions, and the process of control is understood to exercise an educational influence on him as a medium."

We have not seen anything of this medium, or of the paintings, but have received the following letter about them from Mr. Swinton, of 5, Cambridge-road, Kilburn:—

To the Editor of the "Spiritualist."

SIR,—In the remarkably clever and deeply interesting collection of "Spirit paintings" done by the youthful Charles Swan whilst entranced, at the house of his uncle, Mr. Thomas Wilson, of Market-square, Aylesbury, may now be seen a beautiful life-sized ideal of a Grecian maiden, said to have been painted under the inspiration of the late Sir Charles Eastlake. The writer is not sufficiently conversant with that distinguished painter's style to speak of the similarity to it of the charming work referred to; but for chaste conception, harmony, and delicacy of colour, refinement and grace of form, the picture seems to me admirable.

It is a three-quarter face and bust, of the Grecian type, with a light clear complexion, ample dark hair, and well-defined eyebrows. The tenderly-refined, regular features, somewhat pensive soft hazel eyes, and rather drooping eyelids, have a singularly attractive sweetness. The hair is simply bound close to the finely-arched head, without ornament of any kind. To the small right ear visible, a tasteful little blue pendant is attached, and a brooch of similar colour, and equally elegant form, holds together a finely-worked white vesture that conceals the bosom, and covers rather high (but not too high) the neck of the maiden. Her light pink-coloured dress is covered, by a shawl of silvery grey colour, which drapes the well-sloped shoulder. It is a picture, the spirituality of which grows upon one greatly by contemplation, and its dull blue background, darkened at its lower part, seems remarkably well-toned and appropriate.

The prepossessing young medium, through whose agency the varied pictures forming the collection named have been painted, is only fourteen years of age, and he certainly displays a power in art that might shortly do honour to the walls of the Royal Academy.

A. C. SWINTON.

Aylesbury, March 1, 1872.

SPONTANEOUS GENERATION.—The decision of English philosophers who have recently given attention to the subject is against the hypothesis of spontaneous generation, and in favour of the hypothesis that living organisms are produced only from other living organisms. A recent number of *The Proceedings of the Royal Society* contains a description of some chemical experiments by Mr. Walter Noel Hartley, F.C.S., tending to prove that the continental supporters of the former hypothesis based their opinions upon imperfect data. The spirits, through Mr. Morse's mediumship, teach that all things live and grow, but that minerals relatively grow so slowly, that modern philosophy erroneously concludes they contain no life within them.

THE THEOLOGICAL AND THE SPIRITUAL ASPECTS OF DEATH.*

It can scarcely be doubted—so I think the future apologist might very fairly argue—that at the period when Spiritualism is said to have been introduced into the modern world as a new system of belief, the popular faith in the immortality of the soul had, to say the least, become extremely vague. It is true that sermons by the cartload were preached on the subject, and prayers were offered up, and inscriptions were carved on tombs, and resurgams put up in front of houses, and the tenet was nominally held by hundreds of Christian sects; but to those who penetrate beneath the surface, it is clear that the kind of belief evidenced by these facts was of a very loose and unsatisfactory character—that it did not come home to the hearts of men with a sense of definite reality. The literature of the period, when carefully examined, and still more the language and the habits of everyday life, will confirm this view. For all that men talked of immortality, they had not risen much above the savage theory of death, that it is an unmitigated evil. It was not merely that men as a rule carefully avoided putting themselves in the way of death, and that even the bravest among them used their utmost efforts to escape from it when imminent and when escape was honourable; for to do this much would appear to be a duty, having a natural instinct for its motive power; but that they treated death, when it had fallen on one of theirs, as the end of all things, as an irreparable misfortune, as an event which the survivors were never to cease deploring till time had in some degree mitigated their sufferings. It would be impossible to explain on any other theory the sorrow, often ending in a settled melancholy, of a Christian parent at the loss of his baptized infant child—an event which must necessarily be viewed as an infinite gain to the child so removed. Nor can we otherwise explain how a believer alleging himself to have a settled assurance of eternal happiness, and with no ties to bind him to the earth, should so generally have exhibited the greatest disinclination, and even loathing, to exchange a bed of suffering for a throne of glory. “Resignation to God’s will,” “Kissing the rod,” “Bowing beneath the stroke,” was the kind of language used to designate the spirit in which the invitation to eternal glory should be accepted. Every sentiment and expression connected with death will be found deeply tinged with this sort of scepticism. If two religious missionaries were upset out of a boat into the Ganges, and one reached the bank, he was providentially saved: it would have been a sort of blasphemy to assert that the other was providentially drowned; life being the gift of God, and death, as it would seem, being sent specially by the evil one. This erroneous philosophy of life and death leavened everything. With many, not to be in the flesh, *i.e.*, not to be in this world, was to be non-existent, if there is any meaning in words. How this crops up in countless passages, which seem to come from the writer’s inmost soul without his noticing it! The motto of many of them seems to be that of *Mecenas*, “*Vita dum superest, bene est.*” This casual reference to antiquity may remind the reader that many Christian apologists have quoted passages from the Greek and Latin authors as evidencing their disbelief in a future state, and the consequent necessity of a revelation.† But every single passage that can be so quoted may be readily paralleled by one from a so-called Christian poet. If Moschus says “*Εὐδομεῖς εὐ μάλα μακρὸν ἀνέριμον, νήρητον ὕπνον*,” and Catullus, “*Nobis . . . nox est perpetua una dormienda;*” in Sir Walter Scott will be found almost precisely the same expression—“*Soldier, rest: thy warfare o’er, sleep, the sleep that knows no waking.*” If in Seneca’s tragedies we find, “*Post mortem nihil est;*” Byron describes the day of death as “*The first dark day of nothingness.*” The ancient poet who sang “*Ἄλγος γὰρ ὅπως οὐδὲν ἀπτεται νεκροῦ*,” is almost literally rendered by the writer in “*Keith’s Elocutionist*,” so extensively used in schools—“*How sweet to sleep where all is peace, where sorrow cannot reach the breast.*” And this light might be extended indefinitely. Bryant, in one of his poems, speaks of himself by anticipation, when no more, as one “*Whose part in all the pomp that fills the circuit of the summer hills, is—that his grave is green.*” No such idea as this could ever have come into the head of a Spiritualist poet. In every poet and prose writer of the period similar passages will be found, and the language of everyday life was replete with sentiments of the like kind. The dead man was spoken of as “*Poor Mr. So-and-so.*” The grave was “*The last long home.*” “*The sleep of death*” was a common expression. “*If poor So-and-so could only see this!*” a form of words used every day, was by implication an affirmation that under no circumstances could the spirit of the departed be conscious of what is going on in this life. No wonder that when these views were prevalent, the grave was surrounded with everything calculated to inspire horror and melancholy, and that just as the Romans marked an auspicious day with a white stone, and clad themselves

in white for their festive ceremonies, so the deepest black should be used to stamp death as the most inauspicious of events on the Christian mind.* Even putting it that there was a general belief in a hereafter, there was no definite realisation of what the term meant, no bringing home to one’s self that the friend who departed from this world yesterday was really as much alive as those he left behind him. There was even a doubt among many religious people as to whether there was any conscious existence at all between death and the resurrection.†

Nor, in considering this subject, can we fail to notice that there had arisen about this very time a considerable number of persons who altogether denied the truth of divine revelation, and, by consequence, anything like an assurance of a future state. Only a few years before the rise of modern Spiritualism, a nation, in many respects the foremost in the world, had gone a step further, and on the walls of the capital of Europe might be read the words, “*Death is an eternal sleep.*” “*Ma demeure sera bientôt le néant,*” said Danton, when asked for his address before the Revolutionary Tribunal. The teachings of the Great German philosophers Hegel, Schelling, and their disciples, Fuerbach, &c., were fatal to any conception of individual immortality. The old beliefs which had sustained the Christian world for eighteen centuries were evidently enfeebled, and the attacks on them had increased in number and in power. What is still more remarkable is, that these attacks, for the first time, came in great measure from within. Of the celebrated Essayists and Reviewers, six were clergymen of the Established Church. A colonial Bishop and an Independent minister assailed the whole Pentateuch, which means that they assailed the whole Christian system; for with the fall of Adam goes the necessity for the atonement, and, indeed, everything that is distinctive in the Christian dogmas. Well might the Dean (Goulburn) of Norwich exclaim—“*The frightful prevalence of sceptical views among all classes of the community, and the alarming fact that even among the clergy themselves insidious objections to the ‘things which are most surely believed among us’ are gradually winning their way, seem to make it imperative upon all persons and societies entrusted with the guardianship of the faith to make some definite effort to stem the evil*” (Preface to “*Pleadings for Christ*,” three discourses by the Bishop of Peterborough). At or about the very time when the worthy Dean was bemoaning himself in this fashion, an ex-Bishop of his own diocese was publishing pamphlets under the headings “*Free Discussion of Religious Topics*,” “*Another Reply to the Question, ‘What have we got to rely on, if we cannot rely on the Bible?’*” “*A Reply to the Question, ‘Apart from supernatural Revelation, what is the prospect of man’s living after death?’*” &c., in a series of publications, where his name figures by the side of those of Professor F. W. Newman, Mr. Voysey, Mr. Moncreux Conway, Dr. Kalisch, and other equally well-known Free-Thinkers. Wherever we look we shall find evidence of the rapid progress of infidelity, and the testimony is strongest, not in the pages of professed sceptics (who might be expected to magnify their own success), but in the utterances of orthodox watchmen like Dean Goulburn. Mr. Farrar, in his “*Witness of History to Christ*,” tells us that in the previous century the attacks on Christianity were rare. “*It is not so now,*” he writes in 1871; “*we are, as it were, in the very focus of the storm. It is not that every now and then there is a burst of thunder and a glare of lightning, but the whole air is electric with quivering flames.*” He adds, further on, that the most vital principles of Christian doctrine have to be defended against whole literatures, against whole philosophies” (p. 6). And so Mr. Mozley speaks of the “*intellectual movement against miracles*” (“*On Miracles*,” p. 2), and Mr. Liddon informs us that “*No one can doubt the existence of a wide-spread unsettlement of religious belief*” (Preface to second edition of “*Divinity of our Lord*,” p. 15); and again, in terms as strong as those used by Mr. Farrar, he exclaims, “*Never, since the first ages of the gospel, was fundamental Christian truth denied and denounced so largely, and with such passionate animosity, as is the case at this moment in each of the most civilised nations of Europe*” (p. 498). Every one in the least degree acquainted with that age must know that cries like these were constantly heard from the clergy and ministers, and, moreover that they were justified by facts. To allude to only one more authority: The most intellectual people

in Europe at that day are generally supposed to have been the Germans. A competent observer, writing in 1870, represents the middle, and even a large portion of the lower classes in Prussia, as “*estranged from the religion of their ancestors.*” Public opinion in Protestant Germany denied miracles, and had even gone so far as “*to negative the efficacy of prayer, and with it the interference of the Almighty in the course of events*” (“*Religious Thought in Germany*,” pp. 11—15). And, as relating more particularly to our present subject, I must notice a passage at p. 27: “*Most, indeed, profess to believe in God and immortality; but if you examine their opinions more closely, you will easily discover they have but confused notions on the relations between the Creator and mankind, and even deny or ignore the duty of aspiring to a more definite knowledge on the subject.*” “*Men who have had a university education scarcely dare go to church, lest they be taken for hypocrites or sentimental enthusiasts*” (p. 37).

PROFESSOR PEPPER ON SPIRITUALISM.

MR. J. H. PEPPER, F.C.S., is now giving some scientific entertainments at the Egyptian Hall, Piccadilly, and the following is an extract from one portion of his advertised programme:—“*Professor’s Pepper’s dark and light séances.—Is Spiritualism a reality?—A violin and other instruments, and a hand, icy cold, float mysteriously amongst the audience.—The spirits reply from the furniture.—Genuine scientific investigations.—Other mysteries and unfathomable contradictions, which time alone can solve.*” Accordingly, it was with a certain amount of interest we responded to his invitation to be present at a private rehearsal on Saturday evening, March 30th. One of the lecture-rooms at the Egyptian Hall had been tastefully repaired and redecorated, and fitted up as comfortably as a drawing-room, to make it suitable for the entertainment which in future will be given therein.

Mr. Pepper said that he and Mr. Tobin were going to carefully take up the subject of Spiritualism, and to go into it very fully, but before dealing with it on that occasion, he would first show how the eyes could be made the fools of the other senses. He then described the nature of light, telling how Newton adopted the idea that light consisted of small particles shot out with amazing velocity from the luminous body, and so great was his authority that his “*emission*” theory of light had it all its own way among philosophers all over the globe. Dr. Thomas Young, however, believed the “*wave*” theory to be the right one, and that light consisted of the wave-motion of the interstellar ether. Young did not confine himself to mere words, but made experiments which finally demonstrated the truth of the wave theory. How, said the lecturer, was it known that this ether really existed, as it cannot be seen, weighed, or measured? When the electric light is produced under the vacuum of an air-pump, the waves of light find their way through the vacuum to the eye, so there must be something inside the glass bell-jar to transmit the wave-motion. Encke’s comet, a very light body, is gradually drawing nearer to the sun, as if by the loss of energy caused by the influence of a resisting medium in space. Dr. Balfour Stewart had made some experiments at Kew Observatory with a disc of aluminium, which he made to rotate rapidly under the vacuum of an air-pump, and a certain amount of heat was developed in the disc, a part of which heat was apparently caused by the friction of the metal against the ether. Dr. Balfour Stewart did not commit himself by asserting that explanation of the fact to be the true one, although it is at present the best hypothesis to account for the inexplicable result. Mr. Pepper then made several brilliant experiments on the retention of vision by the retina, proving that luminous objects seen by the eye leave an impression for a fraction of a second after the object itself is removed, and these impressions of unreal things might be described as spectra, or ghosts. At the conclusion of the experiments on the retention of vision, which were good ones, and made chiefly with burning magnesium, he called attention to the curious property possessed by Bologna phosphorus, of glowing beautifully in the dark for several minutes after it has been exposed to a strong light. He said that the manufacture of this substance was to some extent a secret, as the best varieties could not be made in England, but were imported from abroad. He then turned to the subject of Spiritualism, stating that from what he had to say on this head, his friends might think that some sudden change had occurred in his own opinions about Spiritualism, so as to throw a doubt upon his previous teachings; but, to use Faraday’s expression, his utterances were always guarded by the proviso, “*So far as we know at present.*” He supposed they knew that the subject was one which must be approached with caution and diffidence; it was well-known how he had previously ridiculed and despised Spiritualism, but from the fact that there were ten millions of Spiritualists in America, and one million in England, it was evident that it deserved very careful attention. It did not follow that if scientific men said it was nonsense, that it necessarily was so. He proposed to separate Spiritualists into three divisions. First into those who perform for the sake of gain or money,* who are tricksters and impostors, and who should be taken into a court of law. Professor Pepper added, “*I have only been once to a séance of this kind, where tricks were performed for the sake of money.* On another occasion, I was invited by a gentleman of wealth to go and see a medium, because, said he, ‘I have been disgusted with what you have said against Spiritualism.’ ‘Anything to pay?’ ‘Nothing to pay, all ladies and gentlemen.’ I accordingly went with Mr. Tobin, thinking it best to take a witness. Three ladies and three gentlemen were present, and when I entered the room my risible faculties were excited, because just at that moment Mr. Tobin, who was behind me, gave me a poke in the back. I was introduced not by my own name, but as Mr. Pope. They took up the carpet and gave me every opportunity of examining everything; then they put down the carpet, and put us in darkness. It was pitch dark, for I found that I could not see my

* Compare with all this the account given of Mrs. Mowatt’s funeral in the *Spiritualist* of August 15, 1870. She was a distinguished American actress and authoress, whose remains were interred in Kensal Green Cemetery on the 25th of the preceding month. “*In accordance with her own wishes, all the grim paraphernalia of death were dispensed with. A simple snow-white coffin was borne to the grave, followed by a band of loving friends, who wore no external sign of grief, and who strove rather to rejoice over her triumph than selfishly mourn their own loss. The grave was decked with flowers, and the coffin strewn with lilies, in remembrance of the ‘Lily’ that had been gathered from the garden of earth to bloom henceforth in heaven.*” The lady’s death is announced in these terms—“*On Thursday, the 21st of July, the spirit of one who was beloved by a wide circle of friends, both in England and America, was tenderly removed to a higher world.*”

† Of course the state of feeling with regard to death, adverted to in the text, was not confined to the nineteenth century. But it is not here alleged that Spiritualism would not have met a want, if it had been introduced at any previous time; simply that it met a want at the time when it was introduced, and it is shown further on that there were some particular circumstances in that age which would render its appearance specially welcome to mankind.

* Manifestations draw upon the vitality and nervous energy of a medium to a very large extent, so that those who sit very often have no strength left for other work; neither Professor Pepper nor anybody else has a right to take away the time and strength of poor mediums without paying them, any more than to take a pair of boots from a shoemaker without paying him. There are only two or three paid mediums for physical manifestations and two or three paid trance mediums in the whole of the United Kingdom. If the little remuneration they get—who can show that they have powers conferred upon them from the higher world—proves them to be impostors, what must be the moral condition of paid preachers, who have no such powers, yet receive millions of pounds of public money, and hold vast tracts of British land?—En.

* We quote this from *Hints for the Evidences of Spiritualism*, a valuable little book written by a well-known Member of Parliament, and published by Messrs. Trübner and Co.

† See Gregory’s “*Evidences of the Christian Religion*,” Bohn’s edition, pp. 29, 30.

own hand when it was placed a few inches before my eyes. They said, 'Oh, I hope the spirits will come to us to-night. Dear spirits!' My friend fully expected to see his deceased wife. Presently one said, 'There is the spirit of Katie near you.' Another said, 'Look at that star on the carpet.' I looked, and there was a spot of light. The medium, who had just arrived in London, I will call 'Clara.' There were trains of fire passing through the air from the spot where Clara was sitting. Anybody may do this by dipping a finger in a concealed bottle of phosphoric oil; when you go home try it for yourselves. Moreover, if a drop of it falls on the carpet and you stare at it hard, it will appear to move. My friend said, 'My wife's spirit has kissed me.' Then commenced what was to me the most blasphemous part of the proceedings, for they began singing hymns, and some of the voices were rather strong. Somebody had risen from a chair and got upon the table, and I was told that Clara was going to float. As she got upon the table she drew her chair up after her. I first felt over the table for the legs of the chair, and found them; then I felt for Clara's feet, but did not find them. It was a chair with a skirt over it, and the proprietor of the garment was standing on the chair. She had slipped down her skirt. Somebody said, 'Clara is going up to the ceiling.' Candles were lighted, and there was poor Clara at full length on the floor, for she had slipped and come down, probably, upon a soft part of her person and not upon her legs as she intended. 'Oh, Clara, why did you not have more faith in the spirits, and they would have floated you?' Clara's boots were in one corner of the room, and their fall had made two loud thuds which we had previously heard. They put out the candles, and sang again. She took a pencil from me, and in a few minutes there was some tapping upon the ceiling in one corner of the room; she might have scrambled up by the shutters and made the marks which resulted. I reached over and touched a lady with two of my fingers. She said, 'The spirits are touching me.' I did that three times, and each time she said that she was touched by a spirit she knew. Then another garment belonging to a lady was in Mr. Tobin's lap, not mine. This class of Spiritualism I mean to take up first, and to deal with it as fortune-telling. Next I will speak of those who do not perform for money. Are there not other motives? A desire for applause? A desire to create wonderment? A desire to feed vanity? My sister, who is the wife of a clergyman in Hampshire, recently wrote to me that their bells rang every night. I said, 'It is the servants.' A woman was taxed with it; she confessed that it was so, and it was found that at her last place she had done the same thing. The mystery of the Stockwell ghost who threw plates about, was explained in the same way. Unpaid mediums have their vanity fed by hearing it said, 'Do you know that celebrated person who converses with spirits?' The affidavit which Mr. Home made before the Lord Chancellor is remarkable; it begins thus:—*'I was born in Scotland on the 20th March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever; they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I was a year without them.'* The last remark shows that this is a very slippery subject; if a Spiritualist puts himself in my hands for experiments, he might say, 'My power left me while I was with you.' Mr. Home further said in his affidavit:—*'Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them.'* Mr. Novra published an excellent article in *Once a Week*, in 1860, describing various methods of getting raps, which methods we are going to show our screen. The modes of getting raps are legion, and the ear is very deceptive as to the direction from which the sounds come. The third division of my subject will deal with experimenters who do not declare that they are believers in Spiritualism, but who are searching after facts which may underlie it. One of these searchers after truth is my friend Mr. William Crookes, a fellow of the Royal Society, whom I have known for twenty years; he is the editor of the *Chemical News* and of the *Quarterly Journal of Science*, and in a recent number of the *Quarterly Review* he has been very unfairly and severely handled, because of his recent experiments. He is a philosopher. Mr. Varley, Mr. Wallace, and Lord Lindsay, who testify to very strange things they have seen, are also men beyond suspicion, and they are experimentalists who are quite willing to work it out to the end. If they will allow me and Mr. Tobin to join their committee of inquiry, we are ready to investigate fairly, and to publish the results in the newspapers. Those who have the alleged powers ought to assist scientific men; but what is to be done, if they say, 'We have lost power for three months.' That, to my mind, is the greatest difficulty we have to encounter, but it might perhaps be got over by calculating an average for the year, showing the proportion of time during which, according to past experience, they ought to be in power. Mr. Crookes's experiments were wonderful. The power passed through a basin of water to a board, and afterwards exerted pressures of ten or twelve pounds on that board, and an accordion was played in his room without hands. A luminous hand has been seen to float through a room, a coral necklace has reared itself on end like a serpent, and a lath raised itself and floated in the air in the front of the observer—a friend of mine, whose veracity I cannot doubt. The same friend told me that he had seen Mr. Home in his chair floating about an inch from the ground; he had also seen a curious light illuminating a nosegay. His veracity is undoubted. I should say to a medium, 'Meet me in a philosophical spirit. Meet me in the presence of two medical men, who shall undress you, and you shall put on a garment which I will give you, through which we can see your arms and bones, and then let us see if we can get raps.'* Mr. Tobin and myself are prepared to go into this question, to give our attention to it; as a scientific practical man, I will go fully into it, and put what I see in the public journals. Mr. Tobin tells me that it is now so late we had better not attempt to give the rest of the entertainment to-night, but come next week and see what we can do in the shape of spiritual manifestations.

Last Thursday week we went again to see Professor Pepper's dark séance. There was a good attendance. His lecture was

We advise Professor Pepper to sit for manifestations with his own family, as the members of the Dialectical Society did, and when mediumship appears in one or more of the members of his family, then he can apply those tests which he mentions above, provided his relations meet him 'in a philosophical spirit.' Mr. Tobin may be a medium, for he looks like one; if so, let him develop his powers by forming a circle in his own home, then go before Professor Pepper's medical friends, and don the garment which is said to have the remarkable optical power of making his bones visible.—ED.

much the same as that delivered on the previous Saturday. He said that he did not approach Spiritualism in a spirit of dogmatism, or in a spirit of scepticism, but in a spirit of honest inquiry. He was surprised to find out, though, that Spiritualists could not agree among themselves, for a lady from America, who, he was informed, was a greater medium than Mr. Home, told him that they did not believe in things floating through ceilings. He had recently been introduced to a lady medium in the Egyptian Hall, and while she was talking to him raps came from under his own feet, then from other places, including the gallery opposite. They told him that this lady had the power of producing raps where she pleased.

He then said that he would give what might be called imitations of spiritual manifestations. He placed a table and drum in a conspicuous position by themselves, then put the theatre in pitch darkness. Raps and scratches then came from the table and the drum, probably because an assistant, concealed near them, tapped and scratched them with his fingers. Then, in the light, a violin was cleverly suspended, apparently in mid air, over the platform, a long way from the observers, and a hand, stuck at the end of a rigid rod coming from the ceiling, was made to rub the fiddle with a fiddle-bow fixed in the fingers. Somebody behind the scenes then played a second violin, as if to make the listeners believe that the sounds came from the instrument before them. Next, with the theatre in darkness, a luminous hand was seen swinging about over the platform, and a little in front of it. It was probably a glove, stuffed with sawdust, then dipped in phosphoric oil, and moved about at the end of a stick. It was very slightly luminous, perhaps because the glove was too cold, and it gave off volumes of luminous smoke, which would have suffocated the company had the experiment been performed in a small room.

He said that in future entertainments he should introduce fresh Spiritualistic experiments, but as yet the preparations were not complete.

MESSRS. HERNE and WILLIAMS now hold their public séances at 61, Lamb's Conduit-street, on Monday and Tuesday evenings.

ONE or two séances at which spirit faces have been seen, have been held at Mr. Guppy's house since last month, but the manifestations were less striking than those already recorded.

LAST Saturday Mr. Jones and his two daughters obtained a very remarkable spirit photograph through Mrs. Guppy's mediumship. Two spirits appear on the plate in front of the sitters, and the faces of the spirits are well defined.

THE delay in the formation of the Psychological Society has been caused chiefly by the absence of Lord Lindsay in Italy; it proposed to invite him to take the presidency of the Society. Mr. Serjeant Cox is working actively in the matter of the formation of the council.

SPIRITUALISM IN DALSTON.—Last Thursday night, at the general meeting of the Dalston Society of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E., Mr. T. Wilks, president, occupied the chair. After the transaction of much routine business, it was resolved to hold public meetings for the discussion of subjects connected with Spiritualism, or public séances with powerful mediums, once a month. It was also resolved that the terms for honorary membership be a life payment of three guineas, or a quarterly subscription of five shillings. Mr. T. Blyton, the Secretary, read a report on spirit photographs, which will be found in another column; the photographs themselves were exhibited and examined with considerable interest. There was a large attendance of ladies and gentlemen, and the proceedings were characterised by great unanimity.

MR. J. W. JACKSON.—About a fortnight ago, Mr. J. W. Jackson, one of the pioneers of mesmerism in England, and a fellow of the Anthropological Institute, passed to spirit life. His labours on behalf of mesmerism have made their influence felt throughout the whole nation, and to this day the lectures he delivered several years ago in the leading towns in Wales are remembered and spoken of by those who heard them as having removed many popular prejudices against mesmerism throughout the whole principality. He was a co-worker with Dr. Elliotson and the late Professor Gregory of Edinburgh, and Mrs. Gregory proved to be one of the firmest friends he had in his declining years, for it is sad to relate that there is no doubt that anxiety about pecuniary matters hastened his decease. It is thought desirable that Spiritualists should take charge of his son, a little boy, and keep him at school for some years, thereby also greatly aiding Mrs. Jackson; and those who will contribute annually towards this object are requested to communicate with Mr. J. Burns, 15, Southampton-row, London, W.C.

MR. GERALD MASSEY ON SPIRITUALISM.—Mr. Gerald Massey's forthcoming lectures on Spiritualism will be delivered on four successive Sunday afternoons at St. George's Hall, Langham-place, Regent-street, commencing at three o'clock precisely. The first one will be given on Sunday, May 12th. As these lectures will be delivered during the time of the 'May meetings,' when there are many provincial visitors in London, and as Mr. Massey possesses such high abilities as a lecturer, there is reason to expect a good attendance not only of Spiritualists, but of persons unacquainted with the matter. The subject of Mr. Massey's first lecture will be 'Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena.' The charges for admission will be found in our advertisement columns. Mr. N. F. Daw, Portman Chambers, Portman-square, is Secretary to the committee. Exertions should be made by Spiritualists in all parts of London to secure a large attendance.

NEW MANIFESTATIONS.—Last Saturday night, at a semi-public dark séance at Messrs. Herne and Williams, 61, Lamb's Conduit-street, streaks of bright light from two to three inches long, and of a phosphorescent character were seen rising from the tops of the heads of the mediums. Then the light gradually spread over their heads till all their hair was visible, and dark hands were seen in the luminous smoke, apparently drawing the brighter streaks of light out of the centres of their heads. Then near Mr. Williams the name of a spirit was written in the air in large letters of light, and Mr. Clifford Smith, who was present, knew both the spirit and the handwriting. While some more letters were being written with great velocity, there was a flash and a sharp snap like an electrical discharge, and the whole room was lit up for an instant. Then for a time all was in darkness, after which, behind Mr. Herne, one of the veiled figures seen in the spirit photographs became visible from head to waist, the drapery being all phosphorescent, but the appearance lasted only a few seconds. The spirit Katie said that before long she would make herself and her face visible to the whole circle.

Poetry.

IN MEMORIAM.

For him no minister's chant of the immortals
Rose from the lips of sin:
No mitred priest swang back the heaving portals
To let the white soul in.

But age and sickness framed their tearful faces
In the low hovel's door,
And prayers went up from all the dark bye-places
And shelters of the poor.

Not his the golden pen's or lip's persuasion,
But a fine sense of right,
And truth's directness, meeting each occasion
Straight as a line of light.

The very gentlest of all human natures
He joined to courage strong,
And love out-reaching unto all God's creatures,
With sturdy hate of wrong.

Men failed, betrayed him, but his zeal seemed nourished
By failure and by fall,
Still a large faith in human kind he cherished,
And in God's love for all.

And now he rests, his greatness and his sweetness
No more shall seem at strife;
And death has moulded into calm completeness
The statue of his life.

Where the dew's glisten and the song birds warble
His dust to dust is laid,
In nature's keeping, with no pomp of marble
To shame his modest shade.

The forges glow, the hammers all are ringing;
Beneath its smoky veil,
Hard by, the city of his love is swinging
Its clamorous iron fall.

But round his grave are quietude and beauty,
And the sweet heaven above;
The fitting symbols of a life of duty
Transfigured into love.

Whittier.

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,—The space placed at my disposal last month was barely enough to enable me to answer one of the questions put—'What can be expected from the prayers of one single individual?' That question was answered by my personal experience. I could have added very many narratives placed at my disposal, but Secularists are so fond of their 'buts' and 'ifs' that I avoided travelling beyond self.

The power of individual prayer being proved, the logical sequence is, that the second question—'What can be expected from the prayers of a small congregation?' has its answer through the proved power of one person; therefore, when two or three, or three hundred join as one, the power cannot be less.

During the period of the 'Revivals in Ireland,' in 1858, signs and wonders were felt and seen. One wonder was,—In the air was seen a 'red cloud.' It floated along, stayed, and rested over, and then descended on a crowd of people praying for the Divine blessing. The cloud re-ascended, floated on, again stayed over, and then descended on another crowd of praying people; and so it continued. This floating, descending red cloud was seen by all the people, and by others from the windows of their houses. It descended only over the supplicants.

These facts were attested by the Moderator of the Presbytery and by other ministers and witnesses. So much for small and large congregations.

During those Irish revivals, some English Christians in London determined to pray to God for the 'conversion' of their relatives and friends. Full of faith, full of love, they made a list of those they felt most anxious for. They took the first names on the list. Those persons were somehow seized with 'awakenings.' As the original list became thus reduced, other names were added: children and adults were seized when by themselves, and the results were—answered prayers. Those earnest Christians were persons moving in the upper classes of society.

With such facts, think you that the querulous sneer of Secularist 'bigots' can have any power to mar confidence in the 'unchangeable' love of our Father, who has given the inanimate elements of Nature for the use of the animated intelligences He is ever supporting?—for man, who has a continued existence as a spirit, after disruption from his present body? I say, No.

The fact that a man knows how to make a chest of drawers, or a machine; or to perceive a law in action, weaving itself through chemical substances; animate or inanimate, does not make him the perceiver of all laws, all substances, all intelligences. Science envelops all substance, but the partial knowledge by any man of a minute division, does not give him the right to talk and write, as if he were a living embodiment of all knowledge. As a rule I have found scientific men narrow-minded. It is with them,—'Nothing like leather,' and the leather is their finite division of the Infinite. The Royal Society Fellows are at present a type of the class.

The 'Unchangeable' no more alters His laws to answer prayer, than a doctor alters the laws in Nature, by giving one inanimate substance to his patient to destroy the unhealthy action of another inanimate substance.

I cannot refrain from referring to Mr. Varley's sentence,—'The nation is awaking out of the darkness of bigotry and superstition into the daylight of pure reason.' Reason would seem to our friend to be a globe with an atmosphere, working in its orbit, instead of a mere human faculty, or judge-power, which decides according to the evidence put before it. Give it fresh evidence, and it may reverse its judgment.

No man has a right to brand other men with 'superstition,' till he knows all mystery. As to 'bigotry,' every man has an equal right to remain firm to the judgment he has formed from the evidence his faculty of 'pure reason' has had put before it. Has Mr. Varley's reason not decided that things he once called superstitions are not so to him now? He has no right to call others superstitious, because he has not their knowledge. It behoves us all to be less dogmatic till we know all things.

JOHN JONES.

Enmore Park, S.E.

SIR,—I am much interested in the correspondence concerning the efficacy of prayer, and I beg to offer my mite should it prove of any use or value, to those of your readers, who, like myself, know but little of the manifestations of modern Spiritualism.

I was sitting some few evenings ago, by myself at a table; my wife in the room sitting apart. I had very strong move-

ments, and as my spirit friends had no message to give that night, I was directed to keep up a general conversation, which at last turned on the subject of prayer.

I knew the controlling power present was in favour of prayer, from the various injunctions we have received to "join in prayer, &c." As soon as the subject was spoken of by me, the table I was sitting at moved along the floor up to a sideboard cupboard on which were some books, and called my attention by giving four tilts (the usual plan). I touched each book consecutively, but there was nothing there that threw any light on the subject. I was told then to look in the cupboard, and as soon as my hand touched an essay on phrenology the table gave three strong tilts. But as I could not see any connection between the essay on phrenology and the subject of prayer, I asked if the controlling powers present understood my remarks? "Yes." So I read a little of it, and then saw the drift of it, and after a little close questioning, I found that what they wished to convey to my mind was "that a person's thoughts and actions in regard to prayer, were very much determined by his phrenological development." I was pleased with the manifestation, because it showed me that there were unseen intelligences behind the scenes who knew I had written the essay, what it contained, and where it was, which I did not just at that moment.

Kilburn.

J. T. R.

SPIRITUALISM AT HOME.

SIR,—It appears to me that facts relating to Spiritualism are as much needed as ever, although your paper has already supplied valuable and authentic ones in abundance. A learned professor speaking on Spiritualism, the other evening, in his own house, to an equally learned assembly, made the following remark:—"The only possible rational proof of a future life is to be found in facts such as Spiritualism professes to announce. To any particular person his own subjective impressions may be as good as rational demonstration, but valid proof requires evidence of a different order, and there is no known process of reasoning that can issue in such a conclusion, except that which starts from Spiritualism as its groundwork of facts."

Those facts I wish now to string together as briefly as possible, which appear to me to meet this want.

Since I last wrote to you, we have removed into a new house which has been built for us near, but away from this village. Before we left the old one (last December), the medial power among us had much increased, especially in intelligent rappings upon the table, which came at almost every meal, and were most interesting to all of us. One evening, it was chiefly a development of physical power. As I arrived home from the city later than usual (about seven o'clock), I found all sitting round the table at tea, and the servants at the door looking on. Rather unusual, that! "Our little group," as we now call the four spirit children who have passed away, had been moving and lifting the table, so that the lamp had to be removed, and care exercised to prevent breakage of crockery. I sat down like the others, well clear of the table, and soon the locks of the table (a long dining one) were unbolted, a leaf liberated, lifted up, and gently slid down on to the floor by the side of the table. These manifestations and others frequently occurred at the old house, but in December, on removing to the new one, they ceased. We sat, as usual, in circle once a week; and although my little son was entranced, the power was manifestly weaker, and we thought the medial power was ebbing away. But a new phase began. On Wednesday evening, on returning with my wife from our week-evening service, we were told some one had been ringing the bell, and then run away! The following Wednesday it rang again, while one of our family was standing at a bay window which commands a sight of the bell-handle, and no one was there. And so it went on every Wednesday for weeks, to our amusement! Sometimes once, two, or three different bells at the same time.

At tea one evening, our friends, Mr. and Mrs. Everitt, were with us, when the old familiar raps came again, and spelt out, "Have a dedication of the house;" then it was fixed for "Good Friday," and this sitting was one of the most interesting and unique I have ever attended. It was purely a family gathering, as, at seven o'clock, my wife and I, our four children, Miss M—, their governess, and Mr. and Mrs. Everitt, sat around our dining-table, in which I had purposely left a space drawn out, of a few inches width, covered with the table-cloth. As soon as intelligent raps were established, we were directed to read Ephesians, 6th chapter, which I did, until stopped by the spirits at end of 18th verse. This, then, was to be the children's *seance*. A short prayer followed, and singing. Then we saw the table cloth lifted up and down over the space between the leaves of the table. On putting our hands there one after another, each received a friendly tap or grasp of the hand through the cloth, and this manifestation continued throughout the evening, even after the circle was broken up. Lights having been extinguished we had the usual delicious scents, cool breezes, and spirit lights, so well known to all who have had the pleasure of sitting with Mrs. Everitt. Then a paper tube was taken up, and for about ten minutes we heard it tapped about the room and against the gas lamps, each one also was touched most gently upon the head, and all this so quietly and lovingly done, evidently to make the children "at home" and dispel fear, it being unusual for them to sit with us at *dark seances*. Softly then came the spirit voice of John Watt, addressing the children one by one, and then followed an affectionate appeal to them all on home duties, and on the duty of prayer to God for help, "which was sure to come if asked for." He told us to sit later without the children, threw down the tube to Ernest, who had wished for it, and was gone. Mrs. Everitt had not been entranced at any part of this sitting, and had joined in conversation with us all, and with John Watt.

After supper (during which meal our table was shaken and rapped upon continuously) we five adults sat alone. Scents and raps came in power: raps of our little ones (who each have their own peculiar number); raps all over the room, heavy thudding ones, but one distinguished above all the others, new to us, of a metallic character, sounding as if a paper knife were tapping on a hollow metal tube. John Watt soon took up the tube, stroked every one with it; some being stroked by spirit hands, and then spoke, still very softly, as he was *conversing the power for some one else*. We asked who gave the peculiar rap. "He'll tell you himself;" and immediately another voice spoke very precisely, and evidently with some difficulty. It was the first time:—"My dear friends, I once promised to speak at your circle if I could do so. Do you recognise me?" Remembering the promise at the old house I said, "Is it —?" (the name of a dear friend not long passed away). "Yes; I have joined your band here." Then came a quick bustling little voice quite different. "My dear brother and sister; I'm here; Sophia." While speaking of

the pleasure of having three voices one after another, we were almost startled by a piercing voice, and one evidently delighted at being able to speak for the first time. "Mama! Dear Mama and Papa! I'm here, too! Louisa." That was our first *still-born* daughter, who, had she lived, would have been named Louisa. The parent's hearts were now welling over with joy, but it was not filled to the full. Three more little voices, one after the another, delightedly told us, "I'm here." Sad grief had it been through three successive years to lose these little ones, but this unexpected reunion seemed to wipe away all tears from our eyes. We had a long chat with little Percy, who is the little rapper, and frequently "plays about our dining-room," as he says. It was he who had been ringing the bells. Why? "Because we wanted the door opened!"

We remarked that the "secret" which had been going on the last few months was evidently "learning to talk;" and addressing Percy, said, "I suppose John Watt has helped you to speak?" To which John Watt himself replied, "Of course I did, or they couldn't have done it." I need not report (your space forbids) the interesting conversation which followed, but while singing afterwards, a spirit voice joined in, taking the tenor correctly, such as — himself would have done. I purposely omit the name as it would be widely known; and although I think it a duty to give my own, I do not wish to draw in friends who would object. The tube was thrown down to me, and John Watt was gone. On striking the light, Mrs. Everitt was some distance off the table, which I expected, having heard spirits moving her away some time before. We looked on the paper which we had placed on the table, in the hope of receiving some direct writing, but it was blank, and we put it away in the tube.

We adjourned to the drawing-room. I reclined on the sofa, not being very well; Mrs. Everitt was sitting in an easy chair by my head, and the baby occupied all our attention, as it crowded on the rug, and pulled Mr. Everitt's beard.

Impatient little raps came on the table near. We thought we had had enough for one night, but "Did they want anything?" "Yes; the alphabet." Then came the sentence, "There is some writing." "What? direct writing?" "Yes, in the other room, in the tube." And there sure enough on the paper we had left blank ten minutes before, was written,—"Unity, peace, love and harmony dwell here. We—a loving band—surround you. May the peace of God the All-father be with you for evermore." By raps we were told afterwards that this was written after we had left the room, no one being present. This is a new phase of spirit-writing, I believe;—one, however, I can now confirm.

So ended our "house-dedication." Such facts ought to convince of the reality of spirit communion; and the teachings we have received, could I transcribe them all, would refute that absurd reference to the devil, which our Lord Himself had in His day to meet. I may some day give these teachings to the public; and if they are then still ascribed to the devil, I shall conclude he is not such a very bad fellow after all, and has certainly improved of late.

MORELL THEOBALD.

Hendon, N.W.; April 8th, 1872.

WHAT MR. J. EDWARD MUDDOCK THINKS.

SIR,—In your issue for last month there appeared an article under the heading of "A Serious Story," reprinted from the *South London Courier*. As I had every reason to believe that the facts therein narrated were strictly true, I acceded to your request to allow my name to be published with it. This seems to have given offence to a large number of my constituents whom I have had the honour of representing as a journalist for the last two years. I have further been charged with having become a convert to Spiritualism—a charge I propose, with your permission, to refute as publicly as I vouched for the accuracy of the facts given in "A Serious Story." I use the word *facts* because I believed then, as I do now, that all related in that story was strictly true. Not that I could bear testimony on oath to this from my own personal knowledge, but because the authority from which I derived my information was above even a suspicion of doubt as to its perfect truthfulness. In admitting this much, let it not be thought for a moment that I am touched with even the shadow of a taint of superstition. I believe that the deaths of the people referred to in "A Serious Story" were due to purely natural causes; but this does not alter the fact that their deaths following so suddenly one on the other were *singular* in the extreme. And herein lies the secret, for it was by regarding the demise of these unfortunate people as *singular*, that I have raised the whirlwind. But I am prepared to stand my ground, and defy the beating of the storm by a simple confession of faith. Let me begin by saying that I look upon Spiritualism as a gigantic swindle, and its votaries as silly dupes. I have always believed that the trade in Spiritualism was a crime against society, demanding as much repression as the trade in fortune telling; for the one preys as much upon the credulity of the ignorant as the other.

Having thus openly disavowed my belief in Spiritualism, I have surely done enough to satisfy the most narrow-minded bigot. But I do not intend to stop here, for I am fully prepared to admit and support by argument that under certain conditions of the human mind some extraordinary and apparently unexplainable phenomena may, and do, take place. I know that this admission will cause some of my pious friends (?) to put up their hands in horror; but I must claim to have the right of reasoning for myself, and while not asking any man to hold the same views as I do, I am broad-minded enough to express my opinions in spite of carping critic or threatening bigot.

With Hamlet I exclaim—

"There are more things in heaven and earth than are dreamt of in our philosophy."

I believe that Nature is constantly allowing us to peep into her worlds of mystery, and the wonders we then behold are well calculated to set the most erudite minds pondering. But then, as Nature works by immutable laws, a little research into hidden lore will serve to convince the most sceptical how absurd it is to ascribe even her greatest and almost incomprehensible wonders to the agency of spirits. I for one will not believe that power is given to any mortal to tear aside the mystic veil that separates us from *Sheol* and place us *en rapport* with spiritualised beings. I do not believe this:—firstly, because our material natures are too gross and sensual to come in contact with beings who, having passed through the "portals of death," must essentially be differently constituted from ourselves; secondly, because it is opposed to every law of Nature that undefined or shapeless matter can become *visible*, though it may be felt. Admitting this to be true (and who dares to doubt it?), it would be necessary, before we could see a spirit, for the spirit

to *materialise* itself; that is out of an ethereal *nothingness* gross and defined *matter* would have to be evolved. And I maintain that if a spirit had the power to do this, it would have the power to appear before us in a perfectly human shape, or even to assume the shape of an animal, and become *palpable* matter. A transformation totally out of the region of possibility.

Let us take another illustration. We *feel* and hear the WIND because we offer a resistance to moving air, but before we could see this air it would be necessary for it to assume a shape. Fishes feel an opposing current of water in the same way that we feel a current of air, but they cannot see the water any more than we can see the air, because it is their natural element as the air is ours. And yet both air and water are indispensable to man and fish alike, with this difference, that man lives in the air and drinks the water, while fishes live in the water and *drink* the air. I think this incontestably proves that before we can see or hear sights and sounds not due to, and governed by natural laws, we must entirely change our physical nature, and that change would of a necessity destroy the *life of the body*.

I can understand that by certain forces governed entirely by natural laws, one human being may exert an influence over another. Of these forces WILL is one because, as the stronger has an attraction for the weaker, a powerful will may subdue a weak one. This is the secret of the mesmerist's art. It may be said, that having admitted mesmerism to be true, I have advanced one step towards Spiritualism. This I deny, because mesmerism can no more be said to bear any relation to Spiritualism than a gooseberry bush does to an oak tree. If Spiritualism be true, we must admit that spirits are reasoning beings. How is it then that they perform such idiotic tricks as lifting chairs and tables about, suspending banjos in the air, and playing music-hall tunes on concertinas. Surely they might do something calculated to gain our respect instead of ridicule. Again, how is it they can only perform these tricks in darkened rooms? If it is their desire to communicate with the beings of their former state, why do they choose for their media men and women as a rule of the lowest and most illiterate class? If a spirit has the power of making itself heard and seen by one human being, it could use that power to an unlimited extent, and those whose affections and desires led them towards the earth would naturally visit the friends in whose memories they still lived. However beautiful this world and its belongings may be, the ideal world of blest spirits is so incomprehensibly more beautiful, that the two will bear no comparison; and to the purified, spiritualised being of another region, we and our terrestrial globe must appear as the blackest blackness.

Death but too effectually separates the material and gross from the immaterial and pure, and excepting records of holy writ, human eye and ear never yet saw or heard a being who had passed away to the silent and unknown land of spirits; and until the soul shall be freed from its earthly temple, the mystery of that land will never be known.

J. EDWARD MUDDOCK.

121, Fleet-street, April 6th, 1872.

EXPERIENCES OF AN ENQUIRER.—No. 2.

SIR,—As you were pleased to publish on the 15th September last my letter with the above heading, I will now give you No. 2, taking up the thread of the narrative from the place where I dropped it, viz.—the information afforded me by the spirit of my son, of his exact age when shipwrecked, which I had for the moment forgotten.

On the evening of the 17th of October he again favoured me with his presence, and to my question "In what ocean, sea, or river was he drowned?" spelt out by the alphabet the "H-u-m-b-e-r," and the port to which he was bound, "G-o-o-l-e." On further asking him, "If his remains had been found?" he said, "Yes," at which I was much surprised, having received no intimation thereof from the authorities of Goole, to whom I had written. "Did they receive Christian burial?" "No." "By whom were they found?" Much to my surprise, spelt out, "The Fishes." On the 24th of the same month, at our own family circle, by unmistakable communications, I identified the presence of my father, and asked him the following questions: "If I name several landed proprietors in Hampshire, will you signify it in the usual way when I mention the name of the gentleman of whom you rented a small farm called the 'Barfields,' near Lymington?" "Yes." "Bishop of Winchester?" "No." "Mr. Fleming?" "No." "Duke of Buccleuch?" "No," and so on to the number of twenty. "Sir Harry Barnard Neale?" "Yes," which was correct. "Had you not another farm about three miles from Lymington, and if I name several farms in the vicinity, will you signify when the correct one is mentioned?" "Yes." After repeating all I could think of, and receiving a negative, "Garlington Farm?" "Yes." The farm he had rented! "Was it not your wont on returning from the farm to ride up to a certain public-house for a glass of ale?" "Yes." "Will you tell me the sign?" Spelt out "The Rose." The same correctness when mentioning the names of his old servants. One thing only did he fail in, and that was in giving the name of the builder and stonemason, a Mr. Banks, who, after my father's departure to the "summer-land," bought the house my father so many years had occupied.

Did the limits of a letter permit, I could rebut in many ways the "psychic-forcists" and "unconscious-cerebrationists," but the two following incidents will go far to effect that purpose.

On the 27th of November, at our own table, spirits manifested themselves; "N-i-m-s-h-i" was spelt out. "Who, or what, is Nimshi?" I asked. Some lady present thought it a scriptural name. "Is it a scriptural name?" "Yes." "Is that all?" "No." "Go on then, please." "A-l-a-b" was then spelt. Had we the presence of those two ancient worthies to commune with us? The next day I found the two names in close conjunction, in a chapter of the Second of Chronicles. There was no nerve force here; we should as soon have thought of "Beelzebub" spelling out his name as these personages, the latter of whom, by his deeds, so much resembled his Satanic majesty. The next and last I must not omit. A Miss Baker, a friend, called one morning and the subject of Spiritualism being introduced, of which she knew nothing, expressed a wish to sit with us; and at her first *seance* her grandmother's presence was notified, and gave her correct age at her decease, the town she lived and died at, in addition to a message communicated to her granddaughter. Some weeks after the above, Miss B. not being present, a converted Jew, by the name of "Samuel Levi," made himself known to us, said "he had lived and died at Pembroke-dock, was a jeweller and silversmith, and the object of his visit was to keep away bad spirits who occasionally visited our circle." After thanking him, and courteously wishing him good night — *Exit*

"Samuel Levi," we heard no more of him. Now comes the most remarkable part of the story. A few weeks subsequently, Miss B. at the "table," the circumstance was mentioned to her, when she, after reflecting a few minutes, exclaimed, "'Levy,' why that was my grandmother's maiden name, and her father lived at Pembroke-dock. I heard my father say that he was a converted Jew, and silversmith; his Christian name I do not know, but I think father does." The next morning I called on Mr. Baker, who lived near me, and gleaned from him the following particulars:—His grandfather, "Samuel Levi," lived, as in the spirit he had stated, at Pembroke-dock, his conversion and marriage being attended by rather romantic circumstances. The lady refused to wed unless he would embrace the Christian faith, to which his proclivities had long been leaning. He was married and christened on the same day, and so unusual a circumstance induced an archdeacon of clerical eminence to perform the ceremony. Now the truth of the above remarkable circumstance shall be further investigated, by my writing to the clerk of Pembroke Dock parish church to search the register of marriages, for confirmation of the above, the result of which I will communicate to you in my next letter. JAMES JUDD.

310, Icknield-street-west, Birmingham.

SWEDENBORG'S TEACHINGS.

SIR,—Your desire for the elucidation and dissemination of truth is so apparent in the conduct of your journal, that I know I may ask you to publish in your next issue the following comments upon the introductory remarks to the extract from Swedenborg's *Heaven and Hell*, which appeared in a past number of your journal under the title of "Life in the Spirit world."

In these remarks, an imperfect apprehension of Swedenborg as a revelator is apparent; and consequently the judgment passed upon him is without judgment. Of this the writer seems conscious, for he does not express his opinions dogmatically; but evidently subject to the modifications of more accurate knowledge.

Two quotations I give. The first—"Like all other mediums, the revelations through him (Swedenborg) seemed to have received, as is natural, a certain amount of unconscious colouring from his own mind; and, Swedenborg was the son of the Bishop of Skara."* and the second,— "Swedenborg seems to have made himself the zero line of the spiritual scale, and to have described all spirits (men) higher than himself as in heaven, and lower than himself, from his point of view, as in the hells," are calculated to convey the idea that Swedenborg was an egotistical teacher of dogmatic theology; and, as a consequence, that the New Church doctrines are orthodoxy under another form. That this was not the intention of the writer, I am certain, because he says in the first paragraph "seemed to have revived;" and in the second, "seems to have." Nevertheless, the ideas connected above will be inferred by some who are given to judge from appearances, and the entrance of truth to their minds will thereby be impeded.

It is true Swedenborg was the son of the Bishop of Skara, and he was brought up in the Lutheran faith; but in considering the doctrines of the church his axiom was: "Reason is of the Understanding, and the understanding must teach." How little Swedenborg's writings are coloured by his early teachings in the church will be seen in his own rational exposition of the two doctrines upon which orthodoxy builds its creeds, viz., the Trinity and the Atonement.

The doctrine of the Trinity as held by the Church of the present day is, that there is one person of the Father, one person of the Son, and one person of the Holy Ghost; and yet there are not three gods but one God; although the Father is God, and the Son is God, and the Holy Spirit is God.

Writing on this doctrine Swedenborg says:—"A sort of frenzy has infected the whole system of theology, as well as the Christian church. . . . For I appeal to experience, while the lips confess but one God, and the mind entertaining the idea of three, whether such confession of the lips and such an idea in the mind, do not mutually tend to destroy each other? . . . This is the source of the naturalism which is now so prevalent in the world."

And the Atonement, embodied in the imputation of the righteousness of Christ to all to whom it is given to believe that His blood cleanse from sin, he says:—

"From its establishment (modern imputation) this satanical tenet has gushed out as a stream; that man is altogether impotent in spiritual things, which is the same as saying, 'Walk forwards, although you have not a foot to walk upon; wash yourself, though both your hands are cut off; do good, but yet lie down; feed yourself, but without a tongue.'"

Now, if Swedenborg lay the axe to the root of the tree, the branches fall with it; consequently it is apparent that the doctrines of Orthodoxy and those of the New Church are in opposition. Therefore, notwithstanding Swedenborg was the son of the Bishop of Skara, his mind was free from the false teachings of the church.

Nor did he judge mankind, but he did perceive and announce the standard by which he saw them judged. He saw that men are the creatures of God, dependent upon Him for the power that enables them to act; and he saw that all who interiorly acknowledge their dependence upon Him are honest, whilst they who deny the Lord, and interiorly persuade themselves that the life and power which they possess are their own, are dishonest. The former consociate together, and being honest, their state is a happy one, and it is designated heaven: the latter consociate also, and being dishonest, their state is unhappy, and designated hell.

I hope the foregoing will give a glimpse of the rationality of Swedenborg's philosophy, and may thus remove any prejudice against his writings which may unintentionally have been raised. C. W. PEARCE.

6, Cambridge-road, The Junction, Kilburn, N.W.

[The statements we made we believe can be demonstrated to be accurate, and those statements do not imply that Swedenborg was "an egotistical teacher of dogmatic theology."—Ed.]

MESMERISM AND MEDIUMS.

SIR,—It does not matter who it is, whether with "advanced thinkers," or with advanced investigators, there is a common tendency in the human mind to limit the powers of nature and generalise, from insufficient instances, by way of simplifying the solution of difficult problems in regard to natural phenomena. Hence we find Serjeant Cox laying down the law that "nothing is conveyed by them (the messages) that is not in the mind of the psychic (whatever that may be) or of some person present." But not having seen Serjeant Cox's explanation

tion we will let that pass, though, of course, in the supposition of the action by spirits the spirit must be included amongst the persons present. Anyhow, one must require some sufficient reason, founded on fact, for such a broad assertion, or some very clear and close analysis of the interaction of brain and mind leading to the above conclusion as its legitimate inference. Otherwise we are dealing with mere groundless assumptions, and Serjeant Cox is not one step further towards a real solution of the problem beyond the opinion advanced so ably by Dr. Rogers twenty years ago.

Again, Mr. Wallace, I am sure, will excuse me from my great experience in mesmerism in objecting to the statement in regard to the mesmeric state derived from his own more limited experience. I have had many patients as somnambulists quite as sensible in regard to themselves and their position as when awake. But, nevertheless, I perfectly agree with Mr. Wallace in regard to the relation, as well as the distinction, manifest between the mesmerised person and the medium in relation to the additional facts of an objective class occurring in the presence of the latter. For years we endeavoured, by all possible means, to produce objective phenomena through mesmerised persons, but without any reliable success, I mean before the phenomena having occurred with the Fox family. Dr. Elliotson was violent and unreasonable in the extreme against the new phenomena. But for my part I saw no reason to doubt the alleged facts from the beginning. But knowing what we know now, it does seem to me more and more singular that the objective phenomena never occurred in presence of the mesmerised patients, although we were looking out with "expectant attention" for any slightest indication of an objective fact. Perhaps the most astonishing thing in regard to the new phenomena in question is their reception, or rather rejection, by men of science. One would have thought that the physiologist and psychologist would have been all eagerness to investigate such an alleged light cast upon the puzzling problem of life. The fact is, that few men of science have enlarged views. But how different it would have been with Humboldt. Hear what he said in his letter to Arago, on first seeing evidence of the motion in the magnetic needle by the contraction of the muscles. "Occupied myself for more than half a century in this class of physiological researches, the discovery which I have announced has for me a vital interest. It is a phenomenon of life, rendered sensible by a physical instrument." But all new and great discoveries have met with the same fate, and encountered the same opposition from the professors of the day, and in the course and progress of knowledge men never seem to learn from the history of the past because the last novelty presents itself in such a totally new aspect. HENRY G. ATKINSON.

DR. ABERCROMBIE ON TESTIMONY.

SIR,—Having found in the September number of the *Spiritualist* Mr. Varley's reply to Professor Allen Thomson, I think the following passages from a work which has passed through at least twelve editions, very much to the point. The book I refer to is "Inquiries concerning the Intellectual Powers and the Investigation of Truth," by John Abercrombie, M.D., Oxon and Edin., V.P.R.S.E. &c., &c., whose competence as an authority I do not think Dr. Thomson will dispute. The extracts are taken from the article on Testimony.

Dr. Abercrombie says: "By far the greater part of our knowledge of external things is procured through other men. . . . We are much influenced, in the first place, by our confidence in the veracity of the narrator, and our knowledge of the opportunities which he has had of ascertaining the facts which he professes to relate. Thus, if he be a person on whose testimony we have formerly received important statements, which have turned out to be correct, we are the more ready to receive his testimony again. . . . We should examine carefully the evidence on which we receive facts not in accordance with those which we have already acquired; but we should beware of allowing it to engender scepticism. . . . An unlimited scepticism is the part of a contracted mind, which reasons on imperfect data, or makes its own knowledge and extent of observation the standard and test of probability. . . . Confidence in one's own experience as the test of probability, characterises a mind which is confined in its views and limited in its acquirements, and the tendency of it would be the rejection of all knowledge for which we have not the evidence of our senses. . . . In judging of the credibility of a statement, we are not to be influenced simply by our actual experience of similar events; for this would limit our reception of new facts to their accordance with those we already know."

Speaking of the miraculous, he says: "What renders an occurrence miraculous, is precisely the fact of its being opposed to uniform experience. To say, therefore, that miracles are incredible because they are contrary to experience, is merely to say that they are incredible because they are miracles. They who are imposed upon by such a sophism as this, do not, in the first place, attend to the fact, that the term experience, if so much is to be founded upon it, must be limited to the personal observation of every individual; that is, it can apply, in each particular case, only to the last fifty or sixty years at most, and to events which have happened during that period, at the spot where the individual was present. Whatever he knows of events which took place beyond this spot, or before that period, he knows, not from experience, but entirely from testimony; and a great part of our knowledge of what we call the established course of nature, has been acquired in this manner. In the reception of new knowledge, then, an individual must either receive facts upon testimony, or believe nothing but that for which he has the evidence of his senses."

It is unnecessary to state how much the latter supposition is at variance with the daily practice of every man; and how much information we are in the constant habit of receiving upon testimony, even in regard to things which are much at variance with our personal observation. . . . How few persons have verified by their personal observation the wonders which we receive on the testimony of the astronomer; and, even of the great phenomena of nature on the surface of our globe, how much do we receive upon testimony in regard to things which are widely at variance with our own experience. I need only mention the boiling springs of Iceland, and the phenomena of earthquakes and volcanoes. The reception of facts upon the evidence of testimony must therefore be considered as a fundamental principle of our nature, to be acted upon whenever we are satisfied that the testimony possesses certain characters of credibility. These are chiefly referable to three heads: That the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony. Our confidence is further strengthened by several witnesses concurring in the same testimony, each of whom has had the same opportunities of ascertaining the facts, and presents the same characters of truth and honesty.

On such testimony we are in the constant habit of receiving statements, which are much beyond the sphere of our personal observation, and widely at variance with our experience. These are the statements which, for the sake of a name, we call marvellous. In regard to such, the foundation of incredulity, as we have seen, is generally ignorance. Testimony, we are told, is fallacious, and is liable to deceive us. But so are our senses; they also may deceive, and perhaps have deceived us, as in the case of ocular spectra; but we do not on that account discredit the evidence of our eyes—we only take means in certain cases for correcting their indications by other senses, as by touching the object, or by a comparison with the visual impressions of other men. And, whatever probability there is that the eyes of one man may be deceived in any one instance, the probability is as nothing that both his sight and touch should be deceived at once, or that the senses of ten men should be deceived in the same manner at the same time. If we find a man, who in other respects shows every indication of a sound mind, relating an event which happened under his own inspection, and in such circumstances that he could not possibly be deceived: if this statement be such as contributes in no respect to his credit or advantage, but, on the contrary, exposes him to ridicule, contempt, and danger: if, notwithstanding, he steadily perseveres in it, under every species of persecution, and even to the suffering of death:—to suppose such a testimony intended to deceive, would be to assume a deviation from the established course of human character, as remarkable as any event which it could possibly convey to us. This might be maintained in regard to one such testimony; but if we find numerous witnesses agreeing in the same testimony, all equally informed of the facts, all showing the same characters of credibility, and without the possibility of concert or connivance, the evidence becomes not convincing only, but incontrovertible."

Bristol.

M. D.

SPIRITUAL SUNDAY EVENING SERVICES.

LAST Sunday evening, Mr. Henry E. Russell, of Kingston-Thames, a gentleman who has long been known among Spiritualists as a good trance-medium, gave an inspirational address for the first time in public. There was a very large attendance, every seat being occupied. Mr. W. J. Champowne and Mr. Pillborough occupied seats upon the platform, on either side of Mr. Russell, who was soon completely entranced, in which state he was, as usual, completely insensible, and made to speak the words of the spirit by whom he was mesmerised.

Mr. Russell was thus made to give a long address, in which the controlling spirit exhorted the listeners to lead good practical lives, by personally visiting scenes of poverty and sickness, and dens of infamy, for the purpose of doing good to the sufferers therein. The spirit closed his or her address as follows:—"In rescuing these poor outcasts you have much to do, for in these matters a great responsibility rests upon all mankind, and more especially upon those who enjoy advantages. We ask all you who call yourselves believers to go into the dens of infamy and misery, and by sympathising action and gentle voice, you will most aid the spirits who will accompany you. Oh, how deeply do we love those embodied angels of light, who go to the beds of sickness and suffering—to the poor ones of humanity—and how much do we love to see them tending with loving care, the brother or sister passing away. At that time the pressure of the hand upon the burning brow of the sufferer may sometimes open the spiritual sight, and give him a foretaste of the joys to come. The spirit of peace is found in such scenes, angels of light are found there, because they love to do the will of their Father in heaven. How can you call upon the name of Jesus even as a dear brother of humanity, or how can you call upon the name of your Father in heaven, unless you strive to do His will? He is ever the helper of those who strive after perfection. The divine is within man, and man has only to draw upon that principle within him to redeem himself, to become his own saviour, and to gradually enter that state of perfect light wherein he becomes one with his Father in heaven. Were any of you to pass away this night, would you at once enter those realms of perfect joy which you now picture to yourselves? We dare not say 'No,' but hope that you all lead such lives as will lead you at once to the happy homes in the mansions of eternity. Those who have heard the name of Jesus, cannot do better, in our opinion, than to follow his footsteps, even to a shameful death for the truth's sake. What if your footsteps be dyed with blood? It is but a glorious purification. For every crown of thorns worn here, there is a glorious diadem hereafter. Even in spiritual life man has to progress, and in his upward course to throw off that which he needs not; it is by the attainment of all knowledge that we reach the heaven of heavens. Heaven is no place; it is no locality; it may in part be realised upon earth, and the heaven of heavens is an association of those bright ones, who have passed through all the previous stages of existence, who far above all our conception, and far above ourselves who address you this night, realise the fullness of the Father's presence, and can with perfect truth say, 'I and my Father are one.'"

At the close of the address Mr. Burns made a few kindly remarks about the entrance into spirit life of Mr. J. W. Jackson, and the steps to be taken to aid his relatives left here.

ANSWERS TO CORRESPONDENTS.

A.B.—In his published writings there are mistakes on technical subjects palpable to scientific readers, though not to the general public; we can print them if further invited, but do not see what good purpose would be thereby served, it being preferable to point to good features rather than to defects.

Notices of several books, including *Heaven Opened*, *Our Home in the Stars*, *The Spiritual Pilgrim*, and others, are unavoidably kept over for want of room, also several letters, and the continuation of Dr. Rutherford's lectures at the Royal Institution.

Letters are often sent to us urging the immediate publication of *The Spiritualist* fortnightly. Apart from the act doubling the money loss over the journal, since none of the spiritual periodicals clear their expenses, it is no light matter to undertake to give one week out of two, instead of one week out of four, to the literary and shorthand work of the paper. The other journals have applied for and received heavy subscriptions, and perhaps for the above object we might, for the first time, have done so too, but during the past six months Spiritualists have subscribed such very heavy sums for various purposes, we do not feel justified in coming forward with the proposition. If our readers will originate a movement among themselves to subscribe a moderate amount to cover the losses over the journal for the next six or nine months, we shall be very willing to give the additional time and work, and to bring it out fortnightly at once. A great deal of valuable literary matter would thus be saved from oblivion.

* The italics are mine.

† *Universal Theology*, by E. Swedenborg. London: J. Spiers, Bloomsbury-street, W.C.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his seances.

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

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

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 Paraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made "mechanical" telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmunds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Mr. W. Crookes, F.R.S. (editor of *The Quarterly Journal of Science*), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of *The Spiritualist*.

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

1. Let the room be of a comfortable temperature, but cooler rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Wet, damp, and foggy weather is bad for the production of physical phenomena.

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

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

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

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

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

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

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

BRITISH IMPERIAL INSURANCE CORPORATION, LIMITED.

FOR EFFECTING BANKING, LIFE, & SELF INSURANCE POLICIES ON GOVERNMENT SECURITIES.

Head Office: Brown-street and Marsden-street, Manchester.
Branch Offices
20, King William-street, London, E.C.
Victoria-buildings, 60, Renfield-street, Glasgow.
4, College-green, Dublin.
Brown's-buildings, Exchange, Liverpool.
93, Princess-street, Edinburgh.
Market-place, Douglass, Isle of Man.

THE DISTINGUISHING FEATURES OF THIS SYSTEM ARE:
It provides Government Security for the Life Premium Funds.

All the Premiums (with the exception of one-fifth for Expenses of Management, Reserve, and Bonuses) are invested in the Names of Trustees, for the sole purpose of meeting Policy claims. These Trustees act independently of the Directors.

This form of Security is strictly defined by the General Deed of Trust, and is unalterable.

An equitable Surrender-value endorses on each Policy and payable on demand.

From 50 to 70 per cent. of the net Premiums paid (according to the Table under which the Policy is effected) can be obtained on demand by Insurers desirous of ceasing premium paying. The Surrender-value is endorsed on each Policy, and Policyholders, upon depositing their Policies with the Corporation, may draw upon the Surrender-value to its full amount, for any purpose, without sacrificing their Policy; thus using it as a cash balance at their Bankers. The Surrender-value cannot be forfeited. Insurers cannot pay more in premiums than the amount for which they have insured.

Insurers, desirous of ceasing premium paying, and not wishing to withdraw their "Surrender-values," can obtain "Free" or "Paid-up" Policies, for the whole amount of Premiums paid, in exchange for the former Policies held by them.

By this arrangement Insurers who have paid in premiums, an amount equal to the sum for which they are insured, can have a "Paid-up" Policy for the full amount, together with the Bonus additions added thereto (if insured, with profits), granted them in exchange for their former Policies, without further payment.

Bankers: Bank of England, London. Manchester and Liverpool District Bank, Manchester. Auditor (To the Government Security Life Insurance Fund): Dr. William Farr, F.R.S., &c., &c., London. General Manager: John A. Felgan. Secretary: William Davies, Brown-street, Marsden-street, Manchester.

G. H. ANDREWS,

TAILOR, &c.,

61, Lambs Conduit Street, Foundling, W.C.

BEGS to inform Gentlemen, who may honour him with their patronage, they can be supplied with clothes cut in the most fashionable manner, good materials, and sound workmanship, at very moderate charges. Fit and style perfect, having been many years in the well-known firm of Messrs. Palford and Co., 65, St. James's Street.

Trousers, from	2 s. d.
Vests	0 13 6
Black Suit, from	0 7 0
Unrivalled Black Dog	3 0 0
Tweed Suit	1 1 0
Tweed Suit	2 10 0

And all other Garments at the same moderate charges.

304 pp., 8vo, cloth gilt, price 5s., post free.
LYRIC OF THE GOLDEN AGE.
Thomas L. Harris.
Glasgow: John Thomson, 39, John-street.

ARON FRANKLIN, PRESERVER OF BIRDS, ANIMALS, AND DELINEATOR OF NATURE, Museums and private collections attended. British and foreign birds—skins, stags' heads, fox's heads, shells, and corals in great variety. *The Spiritualist* and kindred periodicals kept on sale. Established 1847. ARON FRANKLIN, 58, Suffolk-street, Birmingham.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM, 74, Navarino-road, Dalston, E. Seances are held every Thursday evening at 8 o'clock; and a Library is in course of formation for use of members. Prospectuses and Rules on application to the Secretary. Subscription 3s. per quarter in advance. THOS. ELTON, Secretary, &c.

LECTURES ON SPIRITUALISM, By GERALD MASSEY, At ST. GEORGE'S HALL, LANGHAM-PLACE, LONDON.

COMMITTEE OF INVITATION.

Rev. Sir Wm. Dunbar, Bt. Sir Charles Isham, Bart. Cromwell F. Varley, Esq., F.R.S.
W. Crookes, Esq., F.R.S. George Harris, Esq., F.S.A., Vice-President Anthropological Institute, &c.
Rev. S. E. Bengough, M.A. Mrs. Makkougall Gregory. Mrs. Berry. Mrs. Hamilton. H. D. Jencken, Esq., M.R.I., Barrister-at-Law.
N. F. Daw, Esq. James Wason, Esq., Liverpool. Andrew Leighton, Esq., Liverpool. William Tebb, Esq. Nicholas Kilburn, Jun., Esq., Bishop Auckland. Benjamin Coleman, Esq. A. C. Swinton, Esq. Thomas Shorter, Esq. J. Trall Taylor, Esq. William White, Esq.

These lectures are not limited to any caste or sect; they are meant for the outcasts of many sects.

FIRST LECTURE—SUNDAY AFTERNOON, May 12, At Three o'clock precisely.

Subject:—"Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena."

SECOND LECTURE—SUNDAY AFTERNOON, May 19, At Three o'clock precisely.

Subject:—"Concerning a Spirit-World revealed to the Natural World by means of Objective Manifestations; with a new Theory of the Tree of Knowledge of Good and Evil."

THIRD LECTURE—SUNDAY AFTERNOON, May 26, At Three o'clock precisely.

Subject:—"The Birth, Life, Miracles, and Character of Jesus Christ Re-viewed from a fresh Standpoint."

FOURTH LECTURE—SUNDAY AFTERNOON, June 2, At Three o'clock precisely.

Subject:—"The Natural Ascent of Man; his Spiritual Development, and Need of Revelation now."

Tickets for the Course.—Specially reserved seats, 10s.; reserved seats for the course, 6s.; reserved seats, family ticket, to admit four to the course, 12s. 6d. May be had of the Secretary, N. F. Daw, Portman Chambers; J. Burns, 15, Southampton-row, &c.

Prices of Admission at the Doors.—Reserved seats, 2s.; back seats, 1s. Doors open for each Lecture at half-past two o'clock.

N. F. Daw, Secretary.

THE NEW AND THE WONDERFUL at the EGYPTIAN HALL, every evening except Saturday at 8, and on Wednesday and Saturday at 3. By PROFESSOR PEPPER and THOMAS W. TOBIN, Esq.—Admission, 10s. 6d., 5s., 3s., 2s., and 1s. Booking office open from 11 to 5.—No fees.

"THE EYES MADE THE FOOLS OF THE OTHER SENSES" in the NEW AND THE WONDERFUL at the EGYPTIAN HALL.—PROFESSOR PEPPER'S *Dark and Light Seances*.—Is Spiritualism a reality? A violin and other instruments, and a Luminous Hand float mysteriously amongst the audience. The spirits reply from the furniture. Genuine scientific investigations. Philosophical inquiry into Spiritualism desirable.—Numbered and reserved seats may be obtained at the Hall, at Mitchell's, Bond-street, and Austin's Ticket Office, St. James's Hall.—No charge for booking.

SEANCES IN CONNECTION with SPIRITUALISM are held every Sunday evening at seven o'clock, at the Cavendish Rooms, Mortimer-street, Regent-street. There is a collection at the close of the proceedings.

MOLLE. HUET, under Spirit-Influence and by Mesmeric Power, treats the Sick, on Tuesdays and Fridays, at 39, Duke-street, Grosvenor-square, from 1 to 5 o'clock, p.m. Private Seances—terms: one, 5s.; six, 17. 4s. The Sick are received on the same days, free of charge, from 10 till 12 o'clock a.m., at 78, Edgware-road.

MISS LOTTIE FOWLER, MEDICAL AND BUSINESS CLAIRVOYANTE AND TEST-MEDIUM, from America, can be consulted daily at 24, Keppel-street, Russell-square, W.C. Hours from 10 till 8. Terms, 21s.

MESSRS. HERNE AND WILLIAMS, Spirit Mediums, beg to inform investigators that they are at home daily to give private seances from 12 a.m. to 5 o'clock p.m. They are also open to receive engagements for private seances in the evening, either at home or at the residence of investigators. On Monday and Thursday evenings, at 7.45 p.m., public seances are given. Admission 2s. 6d. each person. Address, 61, Lamb's Conduit-street, Holborn, W.C.

Price 2s. 6d.

GLIMPSES OF A BRIGHTER LAND.—Showing the harmony of things Spiritual with things Material.

"The tone of the book is exceedingly pure and good."
—*Christian Spiritualist*.
*A List of Spiritual and Mesmeric works on application.
London: Baillière and Co., King William-street, Strand.

Now ready, 3s. 6d., cloth gilt, bevelled boards, with diagrams.

OUR HOME IN THE STARS. By J. OS. DREW, LL.D. "A truly eloquent and masterly composition." "Full of rich imagery and poetical feeling." "Each theory advanced upon some Scriptural basis." "Beyond our power to convey any idea of its impassioned eloquence."
London: Elliot Stock.

BEVERIDGE & FRASER, Printers of *The Spiritualist*, FULLWOOD'S-RENTS, HOLBORN, W.C., Respectfully announce that they execute ALL descriptions of Printing. Estimates forwarded on application.

SPIRIT PHOTOGRAPHS.—Fred A. HUDSON, Photographer, 177, Holloway-road, has on sale Spirit Photographs, price 1s. each. On receipt of ten shillings, ten of the best will be selected and forwarded.—Ordinary *Cartes de Visite* on the usual terms.

EPPS'S COCOA. The Civil Service Gazette remarks—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Made simply with Boiling Water or Milk. Each packet is labelled—JAMES EPPS & Co., Homoeopathic Chemists, London. Also makers of CACAOINE, a thin Evening Beverage.

SPIRITUAL SEANCES are held every Friday evening, at 15, Southampton-row, Holborn, W.C., at eight o'clock. Mr. J. J. Moran, Medium. Admission One Shilling.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. An Enlarged English Copyright Edition. Post 8vo. Pp. xx—392. Cloth 7s. 6d.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT.—By ROBERT DALE OWEN, Author of "Footfalls on the Boundary of another World." 1 vol. crown 8vo. cloth. Price 3s.

HINTS FOR THE EVIDENCES OF SPIRITUALISM. By M. P. London: Trübner and Co., 8 and 60, Paternoster-row.

Price 6d. Cloth, 9d. Post free.

HEAVEN OPENED.—PART II. being further descriptions of, and advanced teachings from, the Spirit Land. Given through the mediumship of F. J. T. With an Appendix containing the Scripture proofs of Spiritualism.

J. Burns, 15, Southampton-row, W.C.; E. W. Allen, 11, Ave-Maria lane, E.C., or F. J. T., Mr. C. W. Pearce, 6, Cambridge-road, Junction, Kilburn, London, N.W. Also Part I., price 6d. Cloth, 9d.

Now Ready 4th Edition. 8vo. cloth, pp. 360. Price 3s. 6d.

THE "ALPHA," or the first principle of the Human Mind: a Revelation, but no Mystery. By ED. N. DENNIS. With Spiritual Advent and steel engraving of Author.

"We can call to mind few books fit to be its fellow."—*Athenaeum*.

"It contains more truth, poetry, philosophy, and logic, than any work we have ever read; it is a new revelation, and one of the most remarkable productions ever given to the world."—*Cosmopolitan*.

"The 'Alpha' is the book of an age."—*Dammer of Light*.

Also by the same author, "LIFE LECTURES," cloth 8vo. pp. 460, with steel engraving of Author, 3s. 6d.

J. BURNS, 15, Southampton-row, Holborn, W.C.

Now ready, price 1s.

THE JOURNAL OF THE ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND, No. II. October 1871, containing papers by Major Godwin-Austen on the Khadi Hill Tribes; Rev. Dr. Callaway on Divination, &c., among the Natives of Natal; Mr. F. G. N. Price on the Quissama Tribe of Angola; Lieut. Musters, R.N., on the Races of Patagonia; Mr. Hodgder Westropp on Analogous Coincidences among unconnected Nations; Mr. H. Howorth on Western Driftings of Nomades; with Discussions and Anthropological Miscellanea. London: Trübner and Co.

Just Published.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY'S Committee on Spiritualism, together with a full account of the proceedings of the Committee, the Reports and Minutes of the Experimental Sub-committees, and the evidence, *pro and contra*, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick; the Countess de Pomar; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Serjeant Cox; Messrs. Edwif, Alford, Henry G. Atkinson, Langford, Chavallier, Damiani, Leon Favre, Camille Flammarion, Hain Friswell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. R. Wallace, W. M. Wilkinson; Messrs. Anna Heywood, George Houghton, &c., &c., &c. Price 10s. London: Longmans, Green, Reader, and Dyer.

New and Cheaper Edition, thoroughly revised. In One Volume Demy 8vo, pp. 780, price 7s. 6d.

EMANUEL SWEDENBORG: HIS LIFE AND WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JENSEN—1. Jesper Svedberg, Bishop of Skara. 2. Emanuel Swedenborg, aged 46. 3. Emanuel Swedenborg's House, Stockholm. 4. Emanuel Swedenborg, aged 80. London: Simpkin, Marshall and Co.

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

CHARGE FOR ADVERTISEMENTS:—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. When four or more insertions of the same advertisement are ordered, half-a-crown for the first fifty words or portion of fifty words, and fourpence for every ten words in addition, each insertion. Ten initial letters or figures count as one word. The *Spiritualist* is a very good medium for advertisements, because it circulates largely among those advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

CORRESPONDENCE.—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes. Subscriptions.—No notice is taken of orders received for papers unaccompanied by a remittance. The next twelve copies of *The Spiritualist* will be posted to any address in the United Kingdom on receipt of 3s. 6d. London: E. W. Allen, 11, Ave Maria-lane, E.C.

THE SPIRITUALIST NEWSPAPER.

CHARGE FOR ADVERTISEMENTS:—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. When four or more insertions of the same advertisement are ordered, half-a-crown for the first fifty words or portion of fifty words, and fourpence for every ten words in addition, each insertion. Ten initial letters or figures count as one word. The *Spiritualist* is a very good medium for advertisements, because it circulates largely among those advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

Contents.

Spirit Photography	25
Relationship between Matter and Spirit	26
Dr. Carpenter on Blush-writing	26
Spiritualism in Norwich	27
Mr. Wallace on Spiritual Phenomena	27
A New Medium	27
The Theological and Spiritual Aspects of Death	28
Professor Pepper on Spiritualism	28
Spiritualism in Dalston	29
Mr. J. W. Jackson	29
Mr. Gerald Massey on Spiritualism	29
New Manifestations	29
POETRY.—In Memoriam	29
CORRESPONDENCE.—The Efficacy of Prayer; Spiritualism at Home; What Mr. J. Edward Muddock thinks; Experiences of an Enquirer. No. 2; Swedenborg's Teachings; Mesmerism and Mediums; Dr. Abercrombie on Testimony 29, 30, 31	
Spiritual Sunday Evening Services	31
Answers to Correspondents	31

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.