The Spiritualist.

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

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A SPIRITUALISTIC FUNERAL.

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. Mrs. Ritchie, better known as Anna Cora Mowatt, the actress and authoress, was born in 1819, at La Castagne, near Bordeaux. Her father was a wealthy American merchant, who removed to New York, when "Lily," as his favourite daughter was lovingly called, was about seven years old. At the age of fifteen she married Mr. James Mowatt, who had been attracted by the fascinating child who already gave rich promise of poetic ability. After some few years passed, partly in travelling and partly in a happy home, surrounded by all that renders life most attractive, the sudden loss of their fortune, and Mr. Mowatt's ill-health, left the young and delicate wife, accustomed from her birth to every luxury, totally destitute.

Mrs. Mowatt then determined to rely for subsistence upon the gifts which had hitherto served only to adorn her husband's home. With untiring energy she produced poems, magazine articles, and critical essays, descending even to the merest literary drudgery to obtain bread for those who were dear to her. Soon, however, she surprised her friends and delighted the public of New York by producing a comedy entitled *Fashion*, which achieved a brilliant success at the Park Theatre, and was the first American dramatic effort that received a favourable recognition from the London public.

Mrs. Mowatt had previously appeared as a reader, and been welcomed by large audiences, both in New York and Boston, and after the success of *Fashion* yielded to the inducements held out by the managers of the Park Theatre, and in 1845 made her *debut* as "Pauline" in the *Lady of Lyons*. In one night she assumed a position which it has taken many actresses of repute years to achieve—a position which she ever after held in the front and foremost rank of her profession.

In 1847 she visited this country, where she was immediately engaged for the Metropolitan stage, appearing first at the Princesses, then at the Marylebone; next, at the Princesses again, and finally at the Olympic. In addition to the comedy of *Fashion*, Mrs. Mowatt also produced in London a five act drama in blank verse, entitled *Armand*, which has held the stage, off and on, both in England and America, ever since. Her engagements in England were brought to a sad and abrupt termination by Mr. Mowatt's death, and her own serious illness. She never again appeared on the London stage. She continued, however, to delight the American public until she retired from the stage in 1854, on the occasion of her marriage with Mr. Ritchie, the editor of the *Richmond Enquirer*.

Among her numerous works, the *Autobiography of an Actress* was, perhaps, the most successful. This book went through a number of editions, and met with a large sale. In this account of her life, some most interesting and remarkable clairvoyant experiences are recorded. These phenomena led both Mrs. Mowatt and her husband, who had hitherto been a confirmed sceptic, to examine the works of Swedenborg, and finally to become members of his Church. Mrs. Mowatt never withdrew from the Swedenborgian community, but her belief was not confined by the narrow limits of this or any other sect. She was essentially unsectarian.

Having met Mr. D. D. Home, when a lad, at her father's house, whose hospitable welcome was extended to the young, and then well nigh friendless medium, she ever retained for him an affectionate regard. For the last four years his son has been with her, and was tended by her during an attack of scarlatina, even, one may say, in her dying moments. Cheerful and courageous to the last,—even when she knew that her departure was at hand,—she offered a beautiful example of the confidence with which a noble soul can brave the terrors of the valley and shadow of death. She was buried in Kensal Green Cemetery, on Monday, July 25th, and 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. Flowers and sunshine were the fit accompaniment of the exit from this world, of one whose life was fragrant with the perfume of good deeds, and radiant with the light of love.

Among the friends present at the funeral were Mr. Morse, the American Consul-General, and his family; Mr. Epes Sargent, author, and a co-worker with Mrs. Ritchie in her younger days; Mr. C. F. Varley, C.E., the electrician; Mr. John Jones, of Enmore Park; Mr. H. D. Jencken, and Mr. Edmund Noel. Among those who immediately followed the coffin, and by whom the beloved invalid had been surrounded during her last moments, were Mr. Ion Perdicaris, with Mrs. Galindo; Mr. D. D. Home, with Lady Cecil Gordon; and Mr. Home's little boy "Sacha," with Mrs. Cox, of Jermyn-street.

It is a pleasing fact that so many of those present were English Spiritualists, who had learned to know and love the fascinating woman who has lived here, during the four past years, as an English correspondent of American journals; but it is to be feared that the interminable arguments of the Rev. Mr. Davies, the officiating clergyman, on the "resurrection of the body," fell somewhat coldly, if not painfully, upon the ears of those who had had so many indubitable proofs that the spirits of the departed await the sound of no "last trumpet" to assume the robes of immortality.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS.—PART SIX.

Some more of the correspondence published by John Wesley is appended:—

[The following letter was received at the same time as the preceding one, though it has no date.]

Letter XI.—*From* Miss Emily Wesley *to her brother* Samuel.

"Dear Brother,—I thank you for your last; and shall give you what satisfaction is in my power, concerning what has happened in our family. I am so far from being superstitious, that I was too much inclined to infidelity; so that I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see. A whole month was sufficient to convince any body of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others.

"My sisters in the paper chamber had heard noises, and told me of them; but I did not much believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went downstairs to look the doors, which I always do. Scarce had I got up the best stairs, when I heard a noise, like a person throwing down a vast coal in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frighted, but went to my sister Sukey, and we together went all over the low rooms, but there was nothing out of order.

"Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got upstairs, and undressing for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broke them all to pieces. This made me hasten to bed. But my sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step on the garret stairs, the door being shut at her back, when, soon after, there came down the stairs behind her something like a man, in a loose night-gown trailing after him, which made her fly rather than run to me in the nursery.

"All this time we never told our father of it; but soon after we did. He smiled, and gave no answer; but was more careful than usual, from that time, to see us in bed, imagining it to be some of us young women that sat up late, and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was conviuced. As for my mother, she firmly believed it to be rats, and sent for a horn to blow them away. I laughed to think how wisely they were employed, who were striving half a day to fright away Jeffrey (for that name I gave it) with a horn.

"But whatever it was, I perceived it could be made angry. For from that time it was so outrageous, there was no quiet for us after ten at night. I heard frequently, between ten and eleven, something like the quick winding up of a jack, at the corner of the room by my bed's head, just like the running of the wheels and the creaking of the iron-work. This was the common signal of its coming. Then it would knock on the floor three times, then at my sister's bed's head in the same room, almost always three together, and then stay. The sound was hollow and loud, so as none of us could ever imitate.

"It would answer to my mother, if she stamped on the floor, and bid it. It would knock when I was putting the children to bed, just under me where I sat. One time, little Kezzy, pretending to scare Patty, as I was undressing them, stamped with her foot on the floor, and immediately it answered with three knocks, just in the same place. It was more loud and fierce, if any one said it was rats, or any thing natural.

"I could tell you abundance more of it; but the rest will write, and therefore it would be needless. I was not much frighted at first, and very little at last; but it was never near me, except two or three times; and never followed me, as it did my sister Hetty. I have been with her when it has knocked under her; and when she has removed, it has followed, and still kept just under her feet, which was enough to terrify a stouter person.

"If you would know my opinion of the reason of this, I shall briefly tell you. I believe it to be witchcraft, for these reasons. About a year since, there was a disturbance at a town near us, that was undoubtedly witches; and if so near, why may they not reach us? Then my father had for several Sundays before its coming preached warmly against consulting those that are called cunning men, which our people are given to; and it had a particular spite at my father.

"Besides, something was thrice seen. The first time by my mother, under my sister's bed, like a badger, only without any head that was discernible. The same creature was sat by the dining-room fire one evening; when our man went into the room, it ran by him, through the hall, under the stairs. He followed with a candle, and searched, but it was departed. The last time he saw it in the kitchen, like a white rabbit, which seems likely to be some witch; and I do so really believe it to be one, that I would venture to fire a pistol at it, if I saw it long enough. It has been heard by me and others since December. I have filled up all my room, and have only time to tell you.—I am, your loving sister, "Emilia Wesley."

REMARKABLE SPIRITUAL MANIFESTATIONS.

IN THREE PARTS—PART TWO.

The following is a continuation of the experiences in Spiritualism, of Mr. J. F. Livermore, the New York banker. How fully and absolutely the whole narrative is authenticated will be seen on reference to the last number of this journal. We begin our further quotations with the following letter from Mr. Livermore to Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood:—

"New York, Oct. 1st, 1861.

"My dear Sir,—I am in receipt of your letter of the 5th ult., and, in accordance with your request, I enclose herewith a memorandum of some of my further experience. To bring the facts before you simply as facts, and not as theories, I have made extracts from my diary, and should you desire to give publicity to any of them, you can make your own selections. You may depend upon their entire reliability. They were recorded as they occurred, and are without exaggeration or colouring. I feel some diffidence in presenting such statements, even to you, being myself astounded at my own experience. If then to you they may seem marvellous, how will they be looked upon by those without knowledge but as the ravings of a madman—or as the wild vagaries of delusion. It is difficult to conceive the world of facts so contrary to general experience, and it is well not to accept them on insufficient evidence. This has been my rule of action from the commencement of these manifestations, and but for their gradual development, step by step, I could never have been prepared for such results. The receptive quality of the human mind is necessarily limited to, and dependent upon, this preparatory process; and the wisdom of our Creator in no way more strikingly manifests itself than in this principle of adaptation—and in rendering our condition such, that we reject even great truths, until the soil has been first prepared

to give them root. We become familiar to-day with what yesterday we could not realise, and I look back now to my first experiences, which at the time seemed so marvellous, and regard them as but the very lowest rounds of the ladder which has been leading me towards the *Divine Light*. From the glimpses I have had of the spirit-world and its beauties, I am forced to the conviction that in our earth-life we have little conception of the higher destiny which awaits us, in the perpetual and eternally progressive elevation of the human soul after it shall have shaken off its shackles of flesh. I hope before the winter passes, when the electrical conditions of the atmosphere become favourable, to be able to give you corroborative evidence beyond my own, having been promised that a circle of four shall witness and bear testimony to the truth of these developments. My sister has been designated as one who can witness them without a disturbing influence. I send you herewith ten cards written by spirit-hands, which I know cannot fail to interest you and your friends, with a memorandum of those which you are at liberty to keep if you desire. The others I will thank you to return after you have made such use of them as you may think proper. The one written in ink will no doubt be looked upon with interest. It was done with an ordinary steel pen, which, with a glass inkstand and the card, had been placed upon the table in front of us. In the process of writing, the pen was frequently heard to strike against the mouth of the inkstand, in obtaining its supplies of ink. I have also had others written in ink, and on one occasion in the morning, not, however, in a full light, but with the shutters partially closed. In exhibiting these cards, do not forget to state that this result has only been arrived at, after frequent sittings and the most patient attention to conditions. At first the initials of the name, rudely done, was all the spirit could execute, but by perseverance, from these rude beginnings, has the writing been brought to its present state—and it is now executed more or less rapidly—according to the strength or weakness of the electrical atmospheric conditions. Nearly all my spirit communications are now written by invisible hands, the spirits expressing a decided preference for this method over all others, as being free from interpolation, and untinctured '*by any shadow of other minds.*' The same may also be stated with regard to the luminous phenomena, which, from having been at the outset comparatively dim, and of the size of an orange, are now intensely bright, of almost any required size or shape, with power to illuminate and render visible spirit-forms or surrounding objects—and that which was only achieved after repeated and long-continued experiments, is now accomplished with the greatest ease and facility, under ordinarily favourable conditions. These phenomena can only be witnessed by those having experience, who by this means have become gradually familiarized with them, who are possessed of calm self-control in presence of such startling manifestations, and they can never (according to my observation) be obtained when the circle, either large or small, is composed of diverse and inharmonious persons. The spirit-form seems too pure and ethereal to withstand the rude gaze of the merely curious, or to come into the presence of, and in contact with, the conflicting doubts and disturbing influences of mixed and unconfiding natures. One must become partially changed and assimilated to peaceful harmonious conditions, or, to a certain extent, be *en rapport*, before the spirit has power to concentrate and present itself in form. I fear I shall have already wearied you with the length of my communications. If, however, my experience shall prove of any benefit in *giving light* on this great truth, I shall have the satisfaction of having done my duty, and of having obeyed the injunction of the spirits '*to give it to the world.*'

"Very sincerely and truly yours,

"Benj. Coleman, Esq., London." "J. F. Livermore."

We will now continue the extracts from Mr. Livermore's diary :—

"*July 4th*, 1861.—Upon the evening of my birthday, and just before leaving home for a sojourn in the country, the following message was addressed to me by the spirit of my wife :—

"'July 4th, 1861.

"'This morning's rising sun found me watching by your bed. Did you, dear Charley, feel the kiss you wakened with? How much I would say were I in the form, and yet I could not say one half that I do *now*, for every word is clothed with the spirit from whom it comes. This day is of *great* worth to me, darling, from the fact that the greatest joy of my life was then sent into this world. I am happy to be so closely with you, happier still to make you conscious of my presence. I often hear you reason with others upon this truth. It is well to try to teach them, and give them light, but talk not to those who will not listen. You can preach to the wind, it will not hear you. Tell them, darling, that the greatest truth, the most improbable truth, when once understood and learned, when once made clear, proves of great value when familiar to an unknown longing for something felt, yet not seen. What is more important to yourselves than that you should prepare yourselves daily for the life hereafter. The time must come when the soul will return truthful and powerful to Him who gave it. You no sooner wake to a sense of being, than you sigh to learn the *spiritual* part of which you are formed. I have learned, Charley, that we commence to live here before we are born into the world. The soul aspires ever higher and higher where it is *pure*. The spirit changes with the life, blessings attend patience and forbearance. I shall go with you to-morrow, and, oh, I hope that I shall be able to give you some sweet tokens of my presence. I will if I can. While I write Doctor Franklin is aiding me. The atmosphere weakens, and I will say good night; good night, and still I cannot go or say good night without a desire to say more. My darling, what a blessing we have, what a privilege. Be happy. Meet soon again. Your dear head shall rest near mine to-night, while blessings fall on us both. Doctor Franklin will show himself to you soon. We will both come together. Good night, good night. "'Estelle.'

"'July 4, 1861.'

"*July 15th*, 1861.—The following card was written upon my return from the country. I was at home alone, my family being absent, and a little relic, *which had disappeared before leaving* (two weeks before) was returned with the message :

"'Dear Charley,—I return the little relic with many blessings, and many kisses. Will you accept them all? I shall be with you, Charley, in our house. I will walk by your side in the shade of the evening, and in the morning time you will not miss me, for I shall be there. You will not feel sad. How could you, when I shall be near to comfort you! I say you will not. I mean, dear, that you *must not*. Be happy—I am—and never undervalue these *great* blessings. Teach others to *value* them. God bless you evermore, and let not a shadow cross the bright interior. Let not the counteracting opinions of others jar upon the truths given so freely to you, lest I too become disturbed, and a barrier be placed between our two souls which now breathe together. Men understand too little of this world, and forget that the other is its counterpart, only purified from sin. Yet we must all have charity. To err is human. The light of a soul is easily blown out. The shadows will grow longer upon it if permitted to remain and become sorrows. Never doubt, as faith is believing in God. The great star lights your path, and flowers bloom for us both. God bless you. Good night, but not good-bye. Good night.

"'Estelle.'

"*July 21st*, 1861.—At the expiration of the usual half hour of quiet, the bolt of the lock was turned violently backwards and forwards, and various other demonstrations took place, such as striking violently upon the bureau with a Bible lying thereon. The rustling, and a tap upon my shoulder, indicated the presence in form of the spirit. My head was pushed gently forward by spirit-hands, and bent towards the table to prevent my looking in the direction of the light, and soon after the electrical rattle approaching, we raised our heads to see the same beautiful spirit surrounded with flowers; while bending over her left shoulder, another face was indistinctly visible. As a spirit purporting to be Dr. Franklin had promised to make an effort to appear on this occasion, I looked for him. My wife soon appeared again, when I found that by turning my gaze from her, she could approach much nearer, and thus re-appeared very vividly four or five times, the whole expression and smile being perfect; during the last two or three appearances, I noticed a dark figure indistinctly standing at her right, between myself and her. Some ten or fifteen minutes now elapsed, when from behind us was heard a movement and a striking upon something like glass, with a clear sound, resembling the tone of a silver bell. This, as it approached us, was placed near my left ear, and was struck vigorously, the reverberation passing to different parts of the room. The tone was exquisite; at first rather solemn, but becoming more and more musical and agreeable. The medium assured me there was no glass ware or vessel of any kind in the room, and my subsequent examination proved the correctness of the assertion. The spirit at the same time informed me that it was not a material but a *spiritual instrument* brought by Dr. Franklin. This instrument, whatever it was, was frequently placed on my head, and rubbed against it and my back, feeling like a glass globe of about six inches in diameter. It was also placed against my ear after having been struck. Its vibrations were distinctly felt, and its reverberations became almost deafening. I was told to sing. I did so. The instrument was drummed upon in perfect time to an air, with sounds sufficiently loud to be heard in other rooms in the house. This done, more vigorous strokes were made, the instrument being pushed towards my ear, and while the reverberations were dying away, I found the spirit could, by its aid, approach me with wonderfully augmented facility. During this time I was kissed repeatedly, and a successful effort to speak was made, a few distinct words, however, only being articulated. A half or three-quarters of an hour having thus been spent, the sounds ceased, and shortly after the spirit of my wife again appeared in great splendour, approaching very near, and this time the figure of a man was distinctly visible. He seemed short, thick set, heavy, with broad shoulders, dressed in black, and wearing a black velvet cap, the silk tassel of which hung dangling about six inches long in front of his face. Here the medium became very nervous, and I have no doubt prevented the face being made more distinctly visible. I saw a face dimly, but no recognisable features; while those of my wife were radiant. A second and third time the effort was renewed, but the force had become exhausted by the wonderful manifestations so long continued, when we were told that *complete success had been prevented by our starts and exclamations*. The following explanation was written upon a card. 'The echo you heard was brought for the purpose of aiding me in speaking. It was an invention of Dr. Franklin's for me. You see that he is still useful and great. How grateful I am to him; how grateful you should all be. You shall hear music from heaven soon.—Estelle.' By raps, I received the following, as well as answers to my questions—'Dear Son, You do not know the great object I have in future for you.—B. F.' Question by me, 'Why am I selected for these developments?' Answer—'You are the only person we have found who could come in our personal sphere and respond to every condition.' Question—'What enables me to come into your sphere?' Answer—'The organisation and interior mind; the soul and comprehension; you have all combined in a fine spiritual sense.—B.F.' I scarcely need say that with my usual care I minutely examined every part of the room before unlocking the door, and could find no trace of anything by or upon which the sounds described could have been produced. *The same phenomena again occurred a few evenings subsequently with the same results.*

"*July 25th*, 1861.—After the usual preliminary and the electrical rattle, my wife stood by me in all her beauty, and, on this occasion, her complete figure, dressed from head to foot in white, with roses, and her hair bound with what seemed to be a narrow blue velvet ribbon, the ends of the hair being visible over her right shoulder, appeared. Above her head was the bright gauze previously described. Her features and expression were perfect, and she came, apparently, with great ease and without effort. After appearing once, she rapped out upon my shoulder as follows :—'*The next time I appear, I will bring a little glass.*' She soon came, holding in her hand a small oval mirror about three inches long, the glass glistening in the light. An indistinct figure (supposed to be Dr. F.) seemed to hold the light like a lanthorn; his dark arm passing across her waist, while his whole figure was distinctly visible. She seemed now to come with her little mirror more easily than ever before, and returned to us at least a dozen times, in loveliness and beauty beyond description. My theory is, that the mirror was intended to attract and divert a portion of our gaze, which at times is no doubt too strong for spiritual presence. I have frequently observed that looking intently at the light itself disturbs its brightness, and listening to spirit-sounds with great fixedness disturbs them also.

"*August 18th*, 1861, 8 *p.m.*—Present, the medium and myself. Atmosphere heavy and warm. Carefully examined the room, locked the door, took the key, and made all secure. Sat in quiet half an hour, when a spherical oblong light, enveloped in folds, rose from the floor to our foreheads, and rested upon the table in front. By raps—'Notice how noiselessly we come.' Heretofore the light had generally appeared after a succession of startling sounds and movements of movable objects; but in the present instance, all was quiet. From this time, 8.30, till 11.30, the light was constantly visible, but in different forms. It remained upon the table a full half hour, the size and shape of a large melon. As during this time it was passive, I asked if it could rise, whereupon it immediately brightened, flashed out, and rising, seemed a living breathing substance. By raps—'This is our most important meeting, for it brings to our circle two powerful spirits great and good.' The light became gradually more powerful, and so brilliant upon the side opposite us as to illuminate that part of the room. It now rose from the table, resting upon my head and shoulder, the drapery in the meantime touching and falling upon our faces, with a peculiar scent of violets. After resting upon, and pressing my head and shoulder, *with the weight of a living head*, it descended to the floor. I was now satisfied that the purpose of this meeting was some other than the appearance of the spirit of my wife. The light now rose with increased brilliancy, showing a head upon which was a white cap surrounded by a frill. Seeing no face, I asked what this meant. The reply was by raps—'*As when I was ill.*' This was correct, for it was to all appearances the peculiar cap worn by my wife during her last illness. This having passed away, the light appeared again very brilliantly, showing a crown composed apparently of oak leaves and flowers, a very *very* beautiful manifestation. I had brought with me on this occasion some new cards of a larger size, different from any before used, and had placed upon two of them private marks. These I put upon a book on the table. In a few minutes they were taken from the book, and one of them appeared near the floor, suspended three or four inches from the carpet—I could not judge accurately—but the light brightly showed the centre card, and radiated from each side to a distance of some three or four inches,—or, in other words, the card was the centre of a circle of spirit-light, of a foot in diameter,—while an imperfectly-shaped hand, holding my small silver pencil, was placed upon the card and moved quietly across from left to right, as though writing, and when finishing a line, it moved quickly back to recommence another. We were not permitted to look at this very long at a time, as our steady gaze disturbed the operating forces; but it remained more or less visible for nearly an hour. The full-formed hand was seen only a portion of the time, but during all this time, a dark substance, rather smaller than the natural hand, held the pencil and continued to write. One side of the card being finished, *we saw it reversed, and the other page commenced.* This is satisfactory evidence of the reality of spirit-writing, if any evidence can be satisfactory. There could have been no possible deception here. I held the medium's hand: the door was locked, and every precaution was taken by me as in previous instances. The identical cards were returned subsequently covered with the finest writing. I send them herewith :—

"*August 21st*, 1861.—The following card was written in explanation of the electrical chain, and its being broken :—

"'The thread when broken is hard to mend, the work is not easy to get your conditions right, we surround you with influences which aid you to see us; these influences are so fine and pure that we find it difficult to keep them. When the chain is broken for a long period the mind seems changed, the conditions become less electrical, and that which we worked so long to make perfect dissolves into more material things. For instance, you take a root and transplant it; its growth is retarded, and it takes a long time to re-bloom in its new change of soil. Were you to cease your investigations now, and lose your interest—your ardency—we *could not* come in form. You know not how much depends on you for all the blessings you receive, darling—heaven is bright and beautiful. My home is there undisturbed by the cares of earth, unshadowed by sorrows! Oh, how happy, how blessed in you am I, my own! How can I say enough! I walk with you daily through the sweet companionship of your thoughts. I hover over you at night, and cover you with my mantle of love. While you sleep and dream of me, visions of the future come silently and vividly to you. Oh, my loved one, do you know how happy you make me by your faith and trust in me! Your own in heaven.

"'Estelle.'

August 28th, 1861.—The following explanation of the disappearance of cards, &c., was written by the spirits :—

"'My darling,—We conceal the cards in the sphere of the medium, and make them invisible to the naked eye as other atmospherical substances are. You have yet to learn that the atmosphere has great power, and does great wonders for the creation of man. We conceal the cards in the shadow of our spiritual atmosphere, and then we surround them with an electrical covering which withdraws them from the sight. Let Dr. Franklin explain, he can better. "'Estelle.'

[By raps] :—"Do not be disappointed at the writing. The excitement in your mind disturbs me, and makes my hand quiver." [The writing of both the previous and the following card was irregular, and not as well done as usual.] Explanation continued by Dr. F. :—

"'Let me explain the disappearance of the cards. We first spiritualise them so that you cannot see them, then we retain them between the two spheres, the natural and the spiritual. In this way we can often make materials objects so spiritual that the naked eye cannot behold them, and thus retain them between the two spheres. We use elements of the atmosphere for our channel, and the elements of the atmosphere are the channel through which we manifest. Paper is most easily made invisible. Be not doubtful when things appear vague and incomprehensible.—B. F.'

"*September 11th*.—The following directions were written upon a card—

"'Meet on Friday evening, for the purpose of seeing me in form. The hour, half-past seven; the place upstairs. Let your minds be calm and undisturbed; have faith, and do not mar the success by making exclamations. My son, fulfil the conditions, and I will appear as naturally as when on earth. Once more, I entreat you, be calm; be not disturbed; have faith. The circle will all be here to aid me. Wonder not at their wish to come. Of one clay God hath formed us all, and the good love to come where they can do good. Friday will be our greatest manifestation yet given, but not the greatest to be given.—B. F.' 'My darling, you have at times disturbed dear Dr. Franklin by your little impatience. Do you know how much depends upon you? By getting up, you greatly disturb us. Do not leave your seat until we tell you. Every time you get up, you break the chain.—Estelle.'

"*Friday Evening, September 13th*, 1861.—Unfortunately, the appointment for this evening, at half-past seven, was not punctually kept, and it was half-past eight before we were seated at the table. I locked the door, taking the key after the usual careful examination of the room. We sat in quiet for three-quarters of an hour, when I became impatient from the length of time elapsing without a demonstration, and was answered—'*No failure to-night, be patient.*' I was then told to '*open the window*' to admit fresh air, and afterwards to '*darken.*' Immediately upon resuming my seat, a light appeared upon the floor some four or five feet behind us, and rose with a rustling and rattling sound. This light assumed the form of a cylinder or canister, about six inches long by three in diameter, enveloped as usual in exquisite folds, while after each display a dark covering was thrown over it. This cylindrical light was waved over the table and shaken, producing the electrical rattle, and throwing its radiations upon

the spirit, who was now discovered to be standing directly in front, where she remained for an unusual length of time, frequently changing her floral decorations, and assuming a great variety of positions. At first, she appeared as she had done before; then, with a large rose in her hair, placed behind the temple. The light then had the dark covering thrown over it. A rattling was heard. She again appeared, and a small white rose was seen on her forehead; and again, with a lock of hair drawn across one eye; then again, with a bunch of white tuberoses just behind the left ear in her hair. I asked to see her hand, when she came forward holding a pink rose and violets —the hand and arm distinctly visible. By raps, we were told to '*Notice the flowers*,' which seemed so natural that I asked if they were not real flowers. The answer was, '*Yes, real flowers to us.*' The room was warm, and a pearl-handled fan, which had been in use, was lying upon the table, together with a blank card, which had been placed there accidentally. Suddenly, in the absence of the light, the fan was heard to move, and *open and shut*. Upon the next appearance, I was very much astonished to see the spirit of my wife standing before us, holding the fan open before a portion of her face, while the blank card was held by a dark form about a foot above the table, the light shining full upon each. By raps, it was spelt, '*Dr. Franklin holds the card.*' On looking carefully, while the card seemed thus suspended, I discovered a dark form behind it, but saw no other face but that of my wife. The fan was opened and shut several times in full view while we were looking at it, and afterwards it was placed in my hand. The card was taken from its first position, and held in front of the spirit's eyes like a mask, and both the fan and the card were seen in a variety of positions. For an hour and a half the spirit thus stood before us, at intervals invisible; but during these intervals of invisibility, the changes of position and of flowers and robes were arranged, each change being accompanied by the rustling sounds so often adverted to. The light frequently rested upon the head or shoulder of the medium '*gathering power*,' and in consequence of the nervousness thus produced, and the delay at the outset, the spirit purporting to be Dr. Franklin, probably found it difficult, if not impossible, to make himself visible.

"*September* 14*th*, 1861.—The following card was written on Saturday evening, Sept. 14, after my return from a drive in the Central Park. A band of music had enlivened the scene, and the music, together with the beauty of the park, is alluded to:—

"'I have been with you to-day, dear Charley. I kissed your brow, and many times looked in your face to see if it still wore that look of peace and happiness which I love to see. Your thoughts were of the earth, but mine were with you, and though music filled the air, there was nothing so sweet to me as your voice. The cerulean heaven holds more happiness than the beautiful place which you have to-day visited; but there are no fields on earth half so beautiful as those through which your 'Estelle' wanders to bless her Charley. There are pleasant paths on earth for you to walk in, green and fresh. There is a sky above you, calm and serene. There are clouds also, which will often come to mar the happiest moment. The flower fadeth, the grass withereth, and the sky above you grows dark and gloomy; but the happiness that we feel, and the light which we have given you, lives for ever. Oh, dear Charley, what if weary cares come? What, if disappointments shadow over you? Bear them all. What are the troubles of life to bear, when you have one in heaven to share them with you? Always be happy, dear Charley, for I share both your happiness and sorrow. I long to come to you again in form. I long to stand before you as naturally as when in the earth-form. I long to speak to you face to face. Love to dear patient little C——. Good night, good night.

"'ESTELLE.'

"*Sept.* 15, 1861.—Copy of card written on the above date—

"'My son,—When the atmosphere is cold, we shall have no difficulties, no obstructions, and the promises which we have made will be strictly fulfilled with many blessings. Of one thing let me *warn you*. When you sit at home, avoid exertion of any kind, but more particularly warn those who sit with you to avoid *all* and any exertion on their part, lest they cause involuntary movements of the table, and thus mar the beautiful truths which should never be tarnished by thought, word, or deed. We can accomplish all without the aid of mortals, and bitter will be the life of those who attempt to deceive, or misuse this truth. *Your* truth and sincerity are bright gems in your nature. This is why I take pleasure in communicating with you, and this is why I have chosen you to work through. My son, good night. "'BENJ. FRANKLIN.'

"'Written communications are not tinctured by the reflection of another mind. We come to you without a shadow. This is why we are so happy to write our messages.

"'BENJ. FRANKLIN.'

"*September* 22*nd*, 1861.—By accident we were behind time about half an hour, when the following reproof was written on a card, which I send to you:—

"'My Son,—Promptness is requisite always to accomplish great objects. A kingdom has been lost before now, for want of punctuality; hence it is, that we often fail in fulfilling a promise, and are obliged to wait for some future opportunity to carry out our wishes and promises, which we would never fail in were the conditions favourable. Always keep in your mind the importance of the electrical chain which unites us with yourselves. We are very finely linked, and therefore the connection is very easily marred. When I name a meeting for the purpose of coming to you in form, you must endeavour to be here at the very moment, as we lose power by waiting for you 'to gather.' *We* are always ten minutes before the time, and when I was in the form, I never kept a party waiting for me—never failed to meet all my engagements. Once, when quite a lad, not being able to find my hat, I walked five miles bareheaded, in order to get a situation in a printing-office. The time is approaching when *all* that we have promised will be fulfilled. My son, you have a better conception of this subject, and more clearly understand it than some who have studied it for years. Be firm and faithful to your faith.

"'BENJ. FRANKLIN.'

"*September* 26*th*, 1861.—After the usual preliminaries, a terrific knock upon the table startled us. This was made by a heavy piece of marble, by chance lying upon the bureau, which was brought across the room by the spirits for the purpose. A brilliant light now rose, accompanied with rustlings and the electrical rattling, and the spirit of my wife stood before us '*enveloped in white and flowers.*' Her face was radiant with spiritual life and beauty and expression. The light was held by an outstretched arm and hand passing across her waist, and displaying dimly the figure to which it belonged. After five or six appearances of my wife, the light rested upon the floor some 10 feet distant from me, then rising, it suddenly darted across the room backwards and forwards, until having gained sufficient power, it flashed brightly upon the wall, and brought into relief the entire figure of a large heavy man, who stood before us. He was rather below the medium height, but broad-shouldered, heavy, and dressed in black, his back towards us, and his face not visible. He appeared thus three times very perfectly, remaining in view each time for about a minute. The moment his entire form was discerned by us, rappings commenced simultaneously in all parts of the room, which continued during the time he was in sight, as if to express delight at the achievement of a new success. On asking if the spirit we saw was that of Dr. Franklin, we were answered in the affirmative by three heavy dull knocks upon the floor, as though made by a heavy foot, which were several times repeated. During this sitting the spirit of my wife approached, tapping me upon the shoulder, smoothing my hair, and caressing me, *while her long tresses, as natural as in life, dropped over my face, with the peculiar scent of delicate freshly gathered violets.* A new and very curious manifestation now took place, shewing us how the echoes were produced, and there was spelt out: '*Darling, have you not been rewarded?*' The light in producing these echoes or explosions assumed a lily shape, nearly the size of my head, and so brilliant as to light the entire surface of a table and the centre of the room, so that Miss Fox and I could see each other distinctly, as well as various objects in the room. Then, bounding up and down from the surface of the table, some 12 or 18 inches, it struck the table, and descending on my arm, produced the raps or echoes.

"*September* 27*th*.—The following was written upon a card, in explanation of the manifestations of last evening:—

"'My darling,—I was so happy to come here to you last night with Dr. Franklin; and on that sweet occasion when I could come in flowers and white robes, with a crown of happiness. I was very happy, and I know that dear Dr. Franklin was overjoyed. He lost his power in lending all his aid to me. Next time you will see his face: the effort last night aided him greatly for the next meeting. Good night, darling. "'ESTELLE.'

"'We wish you to meet to-morrow night, but not for the purpose of seeing us. We will not attempt again to come in form until we have a cold atmosphere; but it is well to meet often, in order to keep the chain perfect. Great manifestations are in preparation for you. I long to come again in form; it must be on a cold night. "'B. F.'

"On another evening I wrote a number of questions for Dr. Franklin to answer, which was done categorically in writing, on cards, which I also send to you. I think it only necessary to claim especial attention to the following:—

"'QUESTIONS FOR DR. FRANKLIN.

"'*No.* 1.—For a test, I wish you to give me the year of your birth?

"'*No.* 2.—Also that of your departure?

"'ANSWERS.

"'*No.* 1.—I was born in the year 1706.

"'*No.* 2.—Departed the earth-life in the year 1790, after a calm struggle for life on the night of April 17th, a little before midnight.'*

"The questions were put by me without premeditation, and without being seen by any one; and it is most important that I should add, *neither I nor the medium knew the date of Dr. Franklin's birth or death*, which, on reference afterwards, I was pleased and surprised to find had been correctly given by the spirit. "J. F. LIVERMORE."

Reports of Meetings.

THE SERVICES AT THE CAVENDISH ROOMS.

A SERMON BY A SPIRIT.

YESTERDAY week, on Sunday evening, Mr. J. J. Morse, trance-medium, conducted the service at the Cavendish Rooms, and at the close an address was given to those present by a spirit, through his mediumship.

At the beginning of the service, the following hymn was sung; it is taken from one of the poems of Longfellow, the Spiritualist:—

ANGEL FOOTSTEPS.

"When the hours of day are numbered
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight:

"Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlour wall:

"Then the forms of the departed
Enter at the open door;
The beloved ones, the true-hearted
Come to visit me once more.

"With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.

"And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.

"Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended,
Breaking from their lips of air."

Mr. MORSE then said that he felt impressed by his attendant spirits to read the 25th chapter of Matthew, beginning at the thirty-first verse. The portion read contained the following statement:—

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The reading of the verses from the New Testament was followed by another hymn, beginning with the lines:—

"Shall we gather at the river,
Where bright angel feet have trod,
With its crystal tide for ever
Flowing by the throne of God."

When the singing of this hymn was finished, Mr. Morse asked those present to have patience for a few minutes, while one of the spirit friends present took control of him. He then sat down in a chair, soon became insensible, and was controlled by his guardian spirit Tien Sien Tie, who says that in earth-life he was a mandarin of the second order, who passed away at Pekin, about one hundred and twenty years ago.

Under the control of this spirit, Mr. Morse stood up, with his eyes closed, near the lecture table, and Tien said that the subject of the evening's discourse would be "The contrast between the orthodox teachings of the English Church and the philosophy of Spiritualism." The spirit added that in investigating the merits of any religious philosophy, the chief point which should be kept in view was—"Is it suitable to meet the requirements of mankind?"—and although it might sound harsh, he must state at the outset, that from his point of view the teachings of the Church fail in this respect. The value of a religion or philosophy might be viewed in two distinct ways. In the first place, would it tend to give a man power to improve his moral and political position? would it teach him what he has to do to improve himself physically, and why he has to do it? and would it teach him how to live in harmony with the laws of nature? In the second place, would it give him accurate knowledge of spiritual conditions, to fit him for his future life? Would it show him his relations to God, and God's relations to him, in order to teach him what he is as a soul or spirit? From his point of view, the orthodox teachings of the Church wholly fail to meet the requirements of man upon any of the points mentioned. The Church teaches what is taught in the chapter which the medium, very much to his own astonishment, had been impressed to read in the early part of the evening, namely, that after death there is a finality to the work of the spirit, and that many spirits will receive the harsh final sentence—"Go into everlasting fire!" For his own part, he could never reverence a Being he was obliged to fear, and the constant dread that for some slight theological error he was in danger of eternal damnation, would constantly harass and perplex his mind. It is so with many inside the Church; but when any of these say with one of old, "come and let us reason together" upon this subject, they are coldly repulsed: such men in time pass outside the pale of the Church, and become religious outcasts. Did not the bright spirits above know that there are better things in store for suffering humanity, their grief would be great indeed. How do men obtain knowledge about the next life? Orthodox Churches say that the knowledge is obtained by direct revelation from an overruling God. Is such communication possible, and if so, by what laws is it governed? All information handed down to us shows that the men of old were natural men, and had not supernatural brains. It is absolutely certain that the amount of perfection of the expression of thought depends upon the formation of the brain; the finer the brain, the more do thoughts flow from it, broad, deep, clear, and bright; undeveloped brains express thoughts which disgrace dumb brutes. If it be granted that these brains can be raised into a supernatural state, so as to come into direct contact with the infinite intelligence of the Deity, and if it be granted that during this temporary exaltation the soul is brightened, and the organs of expression are improved in action, as was the case with the trance-medium then before them, still man is finite, and can only give out finite ideas, otherwise the man must be equal to the Deity. On these grounds, the union by revelation between God and man has not been accomplished, and rests only upon tradition and fable. In the days of old, when the spiritual perceptions of a man were opened, as he believed that "every good and perfect thing came from God," he jotted down his own thoughts as coming from the God-head; future generations built upon this supposition, erecting upon it theory after theory, so that the more the scientist explores this field the more does he prove the unsubstantial character of the whole fabric, and this is the reason of the growing triumph of materialism. He could not see that these theories of the orthodox Church were founded upon truth. When asked for explanations, the Church says, "A mystery! A mystery! Man must not be presumptuous; he must not inquire for himself." But man *will* inquire, by working and reasoning. He might take all the orthodox Churches, and hold them up to view in a way which his hearers would not like. Before a man founds a religion or accepts a religion, he should know how far it is competent to meet his necessary wants. If the question be raised, "What necessity was there for a Saviour?" the whole subject would be found to be beset with such difficulties that man instinctively rejects it, and feels that it was an idea started when the human mind was much lower and less developed than now. The reason why God in later times is described as a Being to be loved, and in olden times as fierce and terrible, is because the minds of men had grown between the two periods; man at last has ceased to look upon nature in her external fierceness; science sees a use in everything, even in the lightning's flash, and in the storm. The higher and the nobler we make our Deity, the humbler do we become. If we act out sin for ourselves, by a process of natural law we must take the punishment of that sin, and there are none among us so perfect as never to make mistakes. In tracing the statements of the prophets downwards, a gradual improvement is seen in their revelations, owing to the gradual disappearance of ignorance, and intelligent men at the present day know well that the idea of eternal punishment is absurd, unjust, and not to be thought of in connection with the Deity. The orthodox Church is not only wanting in its teachings in this respect, but if it be asked for any instructions about man as a physical being, it is silent, so that a different order of men has arisen to explore these and other fields of knowledge, and the revelations made to them as the result of their persevering work are so grand, and conflict so with the established faith, that the latter seems to be founded upon a sandhill. If a man ask the Established Church, "Why did I fall?" can it give a satisfactory answer, or will it say that such questions are "presumptuous?" Do the facts of nature agree with the teachings of religion established by law—"established by law" to make others think as it thinks; the sooner such an unjust force is abolished, the better for the world. Another objectionable feature of orthodox teachings is that they are enshrouded in so much mist and fog, and where there is mysticism, either those who teach it know little of it, or else the subject is so mythical that it is of very little use, and had better be discarded. Turning to another part of the subject, "What is the use of Spiritualism?" A religion must have within itself those things which will meet the requirements of mankind. Many of you hold circles, and loving spirits, you knew on earth, come and tell of what is passing in their bright and happy homes, and they talk to you just as they did before they left. So you go away and tell these things, and say, "This is Spiritualism." Other minds, of an opposite nature, form a circle to question spirits upon other subjects; they also go forth with the knowledge they have gained, and say to the world, "This is Spiritualism." The world says, "You tell me so and so, whilst other Spiritualists tell me so and so; so amid these conflicting tales I had better stop where I am." But the very fact that Spiritualism meets the wants of all orders of mind, which were never made to be alike, shows that it can fully and adequately meet all the requirements of mankind. From my point of view, Spiritualism itself consists of the philosophy which may be deduced from the whole range of the phenomena; for the phenomena rest upon laws, principles, and facts, which will enable a man to stand like a rock before every kind of opposition and superstition, so that nothing can blow him from his position. Spirit

* "On the 17th of April, 1790, about 11 o'clock at night, he quietly expired, closing a long and useful life of 84 years and three months."—*Vide Life of Benjamin Franklin.*

uality proves that if a man die, he shall live again; and as we trace its teachings step by step upwards, it shows the true relations of man to man, of man to woman, and of woman to woman. It tells how to train the young, and to improve their physical organisation. It does good to man, as a spiritual being, by proving to him that there is a world beyond the grave, and by giving him practical knowledge of it; it is possible for some men to enter that world, and to come back and say what they have seen. I say it is possible, because it is natural. There is a death-like condition producible in some persons, whereby the intelligent principle can leave the body, and prove that under such circumstances it goes to distant places, and sees distant scenes; there are laws governing these strange wanderings of the king within. Why does not this knowledge come to you through the orthodox Churches? When they tell you of the condition of the soul after death, do they give you a single good, clear, tangible fact to lay hold of? In the philosophy of Spiritualism such questions are abundantly answered; many Spiritualists have died, have risen again in the better land, and have narrated their experience. When a man travels in a foreign country, without having learnt anything whatever about it previously, he is subjected to much trouble, expense, bother, and disappointment, whereas the man who has gained some little knowledge about the country beforehand, is better prepared to enter it. Just so is it with those who gain some reliable knowledge of spiritual life beforehand. The angel world is now descending from its happy home, laden with delicious flowers and fruits, which the bearers hold to your mouths and nostrils, yet you refuse their proffered love and reject their lessons. You turn them from your doors, you are insensible to their lute-like voices, and they return to their happy homes in sorrow; in the next world you will have to learn for yourselves, by hard experience, those lessons which they come to teach. Listen then to those who come with such blessings to poor mortality. Do the orthodox teachings or those of Spiritualism produce the best results? From my point of view the orthodox teachings can never achieve the results they aim at; their theories are formed in ignorance and error. Those theories may have been suitable enough for the times in which they were given; but since then intelligence and thought have grown, and we want something more sensible and substantial; we ask orthodoxy for bread and it gives us stones. At the spirit circle we do not sacrifice our reasoning powers; we keep our senses about us, and we only accept what is demonstrated to our understanding; at those circles we are improved by the balmy breezes coming from the silent sea, and we feel that it is good to receive the invisible messengers. I leave it with you to accept what you please of the teachings of this evening; I cannot force you, and would not, if I could. Peace be with you. Amen.

The proceedings then closed.

MRS. TYNDALL ON SPIRITUALISM.

The following letter on "Dr. Newton, the Healing Medium," is extracted from the *Birmingham Daily Post* of Saturday, July 30th, and it is asserted to be written by a lady who is related to Professor Tyndall:—

"Sir,—As the above highly gifted physician is about to visit our town, to cure all who have faith in his powers (which, if he possess such, must be derived from God), and without investigation you have hastily designated it as 'a system of imposture,' 'miserable delusion,' 'new heresy,' 'shameful,' 'mischievous,' &c., I must beg of you, in a spirit of Christian love and truth, to insert these few lines in vindication of the character of this singularly disinterested man.

"I have myself ascertained the fact of Dr. Newton having cured a dying man in Liverpool, who had burst a blood-vessel the previous day, and who had kept his bed from December last from a similar attack. An eminent physician in Liverpool pronounces him quite well now. I could give the names and addresses of several persons, men and women, who have been cured of paralysis, lameness and blindness, by Dr. Newton; but it was said of old, of some people, if one should be raised from the dead, they would not believe! Dr. Newton says of his own gifts, 'The power of healing is an illustration of the power of love. When I became a Christian in life, these spiritual gifts were showered upon me; they were as great a wonder to myself as to those who received them!' Jesus Christ says, 'a new commandment I give unto you, that ye love one another.' How few men obey this Divine law.

"Another case of cure by Dr. Newton is the following:—The Rev. T. R. Young, of Swindon, was not only a minister of the Gospel, but a believer in it. He believed that gracious word of his Master: 'The works that I do shall ye do also,' and when evidence was brought before him of the cures wrought by Dr. Newton in America, so strong was his faith that he crossed the Atlantic to be cured. His faith was rewarded by an immediate cure of severe neuralgia, which had afflicted him for many years preceding. He also received through Dr. Newton the gift of healing himself, and now uses it freely in his own town and neighbourhood.

"What may be the *rationale* of this mode of treatment, how far it coincides with and wherein it differs from ordinary mesmerism, may be found interesting matters of speculation.

"We admit that little is known of the reason of it, though we should have thought that in a country where Christianity and the Bible form a part of the common law of the land, we should not have found persons so ignorant of the possibility of healing by laying on of hands in the olden time. Then, in the country where we have a literature and large libraries, we should have supposed that many of our educated people would have known that all through history there are instances of this healing power occurring.

"But, apart from this, we should be glad to know why a benevolent gentleman cannot assert this power in his own person and endeavour to exercise it at his own cost, without drawing down on himself the blind ferocity of the press and the public. We wish some healer could be found who could cure this public madness.

"It is because Dr. Newton is a Spiritualist that I believe many good people look suspiciously at him. A distinguished American clergyman, who now belongs to that sect, answered a sceptical friend as to its beneficial tendencies thus: 'It gives demonstration of a future existence, for even clear-headed men often ask the question, "If a man die, shall he live again?" Once, as a clergyman, I attended a funeral of an only child. My text was "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The whole of my sermon was about faith, but as the mother baptised the coffin with her tears, she turned and said to me, "Tell me what you *know* about the immortal world; my aching heart asks for more than faith—for knowledge." She added, "Tell me what you know of that world; shall I know my child? Will my child know me?" and I was dumb. I now no longer talk about "faith," for "We know that we have a house eternal in the heavens."'

"Spiritualism not only teaches but proves that there is an immortal life beyond the tomb.

"Emma Tyndall."

MR. W. CROOKES, F.R.S., ON SPIRITUALISM.

20, Mornington-road, London, N.W.,
April 12, 1870.

To the Editor of the Spiritualist.

Sir,—I beg to forward a letter which I have just received from an anonymous correspondent, and which the writer wishes to see acknowledged in your next number. Perhaps you may deem it worth printing.

Regarded from a scientific stand-point, our great object now is to ascertain facts, and to sift as closely as possible truth from falsehood. If the phenomena are genuine, the enquirer has nothing to do with the fate of "cherished preconceptions," or where the "necessary consequences" will land "boasted physical knowledge."

It seems to be overlooked that the result of enquiry can only be to convince a certain number of people of the truth (or the reverse) of these phenomena or opinions. Investigation will not have the effect of suddenly bringing into existence new laws, phenomena, or forms of force. Recognition does not involve creation. Whatever we satisfy ourselves is true, will have been true from the beginning, and therefore it is unphilosophical to assume that there must immediately arise an antagonism between physical truths, which all recognise, and others which are only now being brought to light.

The truths have all along run in harmony side by side, and there is no reason to suppose that the balance of nature will be interfered with if a few investigators are enabled to lift one corner of the veil which has hitherto appeared to divide them.

William Crookes.

Swansea, South Wales, 11th August, 1860.

William Crookes, Esq., F.R.S.

Sir,—As a constant reader of the *Quarterly Journal of Science*, I have, with the greatest surprise, perused—repeatedly and most carefully—your contribution on the subject of "Spiritualism." I must confess that until I satisfied myself of the *bonâ fides* of the writer, I could not bring myself to the belief that it really was what it purported to be, or the author who and what it now really appears that he is—a gentleman of veracity and high scientific status.

Is there, then, in sober seriousness, *any* truth in the alleged manifestations of the so-called Spiritualistic manipulators? The complete bouleversement of almost all our cherished preconceptions, and pseudo-philosophical deductions, must be the necessary consequences of the proved existence of such *interruptive* and *immeasurable* forces and agencies!

What becomes of our much boasted physical knowledge, and what a lesson for poor, weak, erring, egotistic human nature!

Of *spiritual* influences I have never doubted, at least since the period at which I could take hold of the fact that a Divine revelation has been vouchsafed to man, but of such eccentric and apparently objectless interference of immaterial beings *with the course and order of nature*, I could certainly not have dreamed, much less believed in.

As I understood your present position with reference to this *vexata questio*, it is simply and entirely tentative. I was greatly struck by the perusal of several portions of your most interesting contribution, especially that part in which you speak of having encountered certain difficulties, and quasi-scientific paradoxes. I most sincerely trust that your researches may be as far as possible exhaustive, and that you will, as far as scientific tests *can* be applied, apply them—by no means in a spirit of bravado, or with any egotistic surroundings—but simply and solely with a steady aim to bring out truth, and to induce others to follow in a similar track of investigation.

I have been a dabbler in (so called) science for many years, am by profession a solicitor of about a century's standing, and am (I trust) of a simple lover of, and humble seeker after Truth. I have never "assisted" at a *séance* with the exception of three or four crude attempts at "table turning," now some fourteen to sixteen years ago, in which, by-the-bye, I never succeeded, when personally engaging, nor have I *in any case* where I have been a witness to the efforts of others, been more successful—uniform and complete *failures* having been the invariable result.

I cannot, however, for one moment, presume to call in question the fact of such phenomena, as we have this evidence upon the most irrefragable testimony. On the other hand, I cannot accept Faraday's solution as a complete or satisfactory one. I have heard many very strange revelations from dear friends, but (as I have already said) have never yet witnessed any such phenomena.

That there are "more things in heaven and earth than are dreamt of in our (very meagre) philosophy," I am most willing to admit, as my own opinion; in fact, all my researches only tend to convince me that we are only on "the threshold" of our journey, if, indeed, we have approached by the legitimate entrance, which I must take the liberty of doubting. Our investigations are usually undertaken in too atheistical a spirit, and we talk by far too much of nature, and too little of Providence.

It would be too much to expect that an anonymous writer should receive *any* recognition at the hands of an acknowledged Professor of Science, or, indeed, at the hands of any self-respecting man, except under the most exceptional circumstances.

Should you, however, think proper to acknowledge, in any manner, the receipt of this communication in the next number of *The Spiritualist*—a journal that I have regular access to—I shall feel myself under a great obligation to you, and I trust need scarcely add, that I shall be guided in my future course, as regards this subject, by the character of your notice of this letter, should you condescend to take any notice whatever of it.

With many apologies, and with a deep feeling of respect for your researches, and an earnest desire that they may be attended with the utmost success,—I have the honour to subscribe myself,

Your most obedient servant,

"Enquirer."

Last Friday's *Athenæum* contains a long review of Mrs. Hardinge's *History of American Spiritualism*.

Mr. and Mrs. Guppy have just arrived in London from Naples. Mrs. Guppy is a noted medium for physical manifestations of an extraordinary character.

Shortly before he left London, Mr. J. M. Peebles wrote a small book entitled *Jesus: Myth, Man, or God?* It is published by Mr. Burns. The author reviews some articles written by Mr. William Howitt, and published in the *Spiritual Magazine*.

The *Literary World* of August 5th and August 12th, gives its readers much information about Spiritualism, in the shape of several pages of matter extracted from Mrs. Hardinge's book. The editor, also, does not prefix or add to the quotations any of the usual newspaper abuse and misrepresentation. The two numbers mentioned deserve to be largely purchased and circulated by Spiritualists.

Seances at the Spiritual Library.—A few weeks ago semi-public *séance* was held at 15, Southampton-row, Bloomsbury, to witness manifestations which occur in the presence of two non-professional mediums, Mrs. Bassett and Mrs. Collier. Mr. Collier, of Forest Gate, arranged the circle. In consequence of the circle being too large, the room too small, and several interruptions taking place, manifestations could only be obtained at intervals, but then they were very good ones. We hope to give full particulars of the mediumship of these ladies, after observing the manifestations under more favourable conditions. The Friday evening *séances* with Mr. Morse take place as usual, and a new arrangement has been made, whereby his attendant spirits will answer questions of certain descriptions put to them by the public.

The Rev. J. Burns, D.D., who gave the use of his chapel at Edgware-road, to enable Dr. Newton to heal the sick poor, belongs to the Baptist denomination, and is a great temperance advocate.

Is it True?—A recent number of *Human Nature*, contains an article by Mr. J. B. Loomis, of New York, setting forth that Andrew Jackson Davis, the "Poughkeepsie Seer," by his clairvoyant revelations anticipated by some years the leading discoveries of modern science. Mr. Loomis asserts—"The hydrogen flames of the Sun, and nearly all the conclusions recently arrived at by the aid of the spectroscope; the life-beds at the ocean bottoms; the planet Neptune; Alcyone as the centre of the grand universe to which our system belongs; and many other things of like import, were *put on record* by Mr. Davis years before science proved or even discovered them." Is this true? If Mr. Loomis is able to give the name, date, publisher, and place of publication of each book, containing the record proving each of his assertions, we will examine the books, sift the statements thoroughly, and publish the results. Such strong assertions should not be made unaccompanied by proof.

Sunday Evenings at the Cavendish Rooms.—Of late, in consequence of people leaving town, and from other causes, there has been a very thin attendance at the Sunday evening services at the Cavendish Rooms, Mortimer-street, Regent-street. Mr. Morse, the medium, has, however, just begun to lecture there in the trance state underspirit influence, and when this is generally known the hall will soon be well filled again. There are plenty of sermons and to spare everywhere in London on Sunday evenings, but spirit communications are very different things. Mr. Morse will be at the Cavendish Rooms next Sunday evening and the Sunday after. He should not be left by the managers, as at present, to conduct the whole service himself, especially as half the time he is in an abnormal state. A good chairman, older than himself, is required to support him in the work during the evening. A report of one of the addresses given through him is printed on another page.

Seances with Mr. Herne.—On Monday evening, August 1st, a public *séance* was held at 15, Southampton-row, Holborn, W.C., to witness manifestations through the professional mediumship of Mr. Frank Herne. After sitting for nearly two hours, none were obtained. Mr. J. J. Morse, who was present, then, at the request of the company, sat for a trance communication, and his guardian spirit said that "the failure of the evening was due chiefly to the state of the weather, and the bad electrical and magnetic atmospheric conditions. Anxiety on the part of the medium was an adverse influence; also as a medium receives and absorbs impressions, the anxiety of those present, who had their thoughts centred on the medium, increased the difficultics in the way of communicating through him. If those present could see, as the spirits did, the thought-rays flashing to and fro in the room, his last statement would not then appear to be so absurd as some of the listeners might think it to be. One useful purpose had been served by meeting, for it proved the honesty of the medium and sitters, otherwise something resembling manifestations might have been witressed despite the state of of the atmosphere, and of the mind of the medium." The weather was warm, damp, misty, and unpleasantly close. Just before the circle broke up a brief trance communication was given through Mr. Herne. The manifestations through this medium vary considerably; it is possible to have one or two *séances* with him and to get little or nothing, yet at another sitting to witness a great deal. Dr. Dixon, of 8, Great Ormond-street, has published an account of how at a *séance* a few days ago, he and others saw the body of Mr. Herne lengthened and expanded in the first instance, then shortened and diminished, as is sometimes the case with Mr. Home. Mr. C. W. Pearce, of 6, Cambridge-road, The Junction, Kilburn, N.W., has written an account in *The Medium*, narrating how a few months ago, he went to a public *séance* with Mr. Herne, at 2, Great Coram-street, Bloomsbury. Although the medium and all present were entire strangers to Mr. Pearce, Mr. Herne at once said that he could see several spirit relatives near Mr. Pearce, and he gave him correctly their names. A member of the Dialectical Society, Mr. Maurice, of 2, Langham-place, Regent's-street, was among the witnesses present. Mr. Pearce writes that when the trance communications were over, "the medium sat quietly for a few moments, then rose from his chair, and, standing upright, began to increase in bulk to so great an extent that he reminded me of the fable of the frog and the bull; or, to give a clearer understanding of his appearance, he more resembled Hales, the Norfolk giant, who was exhibited in London some years since. His body was inflated and his chest expanded so much that his coat fell off his shoulders, and his trunk was so elongated that there was a space of between six and eight inches between the top of his trousers and the bottom of his waistcoat; he then spoke to us in an unknown tongue for the space of two or three minutes. He then sat down in his chair, and gradually returned to his normal size. When the control was released, he was unconscious of what had passed, except from the disordered state of his dress. Of course, we spent a few minutes talking over this extraordinary phenomenon, much regretting we had not measured his height, breadth, and girth, when we were surprised to see the same phenomenon repeated, whereupon, not having a measure wherewith to measure him, one of our number, who stands about 5 feet 10 inches, and proportionately broad, compared himself with him, and we made the following observations, viz., that Mr. Herne stood about four inches higher and proportionately broader than he was—giving, as near as we could estimate, an elongation of eight inches, and a distension of bulk of about six inches. Upon questioning the reason for this manifestation, we were told it was for the especial benefit of Mr. Maurice, who, being an earnest seeker for truth, needed a manifestation of the kind to convince him of spiritual control over mortals. In estimating the value of the foregoing, it should be remembered that I was a perfect stranger to all present (at least I may say I never saw one of the company, or the medium, before I entered the room and joined the circle); notwithstanding, I was immediately addressed by name. An aunt, a sister of my father's, who had been twenty-seven years in the Summer-Land, was announced both by name and relationship. My daughter, who had been away from us for two years, made known her presence to us, and the object of her visit, viz., to relieve her brother of pain, thereby showing a knowledge of our bodily health by our friends in the next state of existence; and further—the knowledge of the suitable manifestation to convince an honest doubter of the reality of spirit-control, as shown in the elongation and distension of Mr. Herne, in order to prove to Mr. Maurice an existence beyond this, capable of returning and influencing humanity. Thank God for it!—C. W. Pearce."

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To Correspondents.

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

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

THE SPIRITUALIST *is a periodical intended to give great freedom of expression to all the different shades of opinion to be found among Spiritualists. There will therefore be very little uniformity in the ideas promulgated in this journal, more especially in the correspondence columns. Under these circumstances every reader will find occasionally something in* THE SPIRITUALIST *which he or she does not like, but the right of reply remains. This freedom of thought given to others, the Editor claims for himself, and those who do not like the contents of leading articles can write against them in the correspondence columns. This plan is thought better than that of reducing the contents of the journal to a pale weak mediocrity, by inserting only those contributions which please everybody. The preceding remarks are not intended to imply that those who have crotchets which they cannot get printed anywhere else, can find an outlet for them here, for none but those letters which are considered worth publication will be inserted.*

Notices of Public Meetings in connection with Spiritualism should be sent to the office several days in advance.

To Subscribers.

The first eighteen numbers of THE SPIRITUALIST *will be forwarded regularly by penny post to subscribers, who remit six shillings in payment to* MR. E. W. ALLEN, *Publisher, Ave Maria-lane, St. Paul's-churchyard, E.C. No notice will be taken of orders received unaccompanied by a remittance.*

When the day of issue chances to fall upon a Sunday, this journal will be printed on the preceding Saturday, and published on the following Monday.

The Spiritualist.

MONDAY, AUGUST 15, 1870.

SPIRITUALISM AND SCIENTIFIC SOCIETIES.

OF late some attention has been drawn to the relationship existing between Spiritualism and the scientific world, so that it may be useful to consider this subject a little in detail. The following historical summary will help us to make the facts of the case clear:—

In the beginning of the year 1848, startling and inexplicable noises were heard in the house of Mr. John D. Fox, farmer, in the little village of Hydesville, Wayne County, New York. The noises grew louder, the patter of footsteps was heard about the house, chairs and tables began to move with nobody touching them, and one night Miss Kate Fox had all the clothes pulled off her bed by an invisible power, and a cold hand was passed over her face. For the first month or two the family were much terrified by these extraordinary things, and prayed with all the vigour of true Methodism to be relieved from such manifestations, but the human mind can accommodate itself to anything, and in time their terror died away. Then little Kate Fox accidentally discovered that the rapping noises were governed by intelligence, and would rap at particular letters when the alphabet was called over, to spell out messages. The raps then professed to come from "Charles B. Rosma," a pedlar, who said that he had been murdered in the house, and buried in the cellar. The ground was consequently dug up, and a human skeleton was found at the depth of five feet. After a time the invisible communicant said that if a few persons would sit round a table so as to form a "spirit circle," it would facilitate the production of raps, and enable many spirits to send messages. Such was the beginning of the modern spiritual movement. Where will the end be?

Of course only those who saw these strange things for themselves, believed in their reality, but these witnesses formed spirit circles in their own homes, and thus the phenomena spread, until at the present time the Spiritualists in America number many millions. Mr. Hepworth Dixon estimates them at about three millions; and from this, the lowest estimate, other authorities vary the number up to about eleven millions. In the twenty-two years which have since elapsed, American Spiritualism has built for itself a literature of about a thousand volumes. After striking root in America, the movement gained a footing in England in a few private families, and first began to attract public attention here, from fifteen to seventeen years ago. Since then, in spite of the opposition which all young organisms in nature have to undergo, and in spite of oceans of newspaper abuse and untruth in the London daily journals, the movement has spread steadily. Its supporters here are now to be counted by thousands, instead of by hundreds, and there are few towns in the nation of any importance where spirit circles do not meet regularly.

Startling phenomena like those incidental to Spiritualism, cause great agitation in the public mind wherever they take root, and, to quote one of Dr. Newton's sayings, "Agitation of thought is the beginning of wisdom." Many of the public cry out for "investigation," but never dream of asking their theological teachers to do the work; on the contrary they turn to the scientific world, because it includes the cream of the brains and intelligence of the country. Spiritualists, also, would be glad of any information tending to throw light on the laws which govern the manifestations; not a few of our body, therefore, at different times asked Faraday to investigate. On one occasion Sir Emerson Tennant asked Faraday to attend a *séance* with Mr. Home, and Faraday, in reply, demanded answers from Mr. Home to the following questions, among others, before he would attend:—

"Would he (Mr. Home) be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?

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

"If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?"

Mr. Home, of course, took no notice of a rough letter like this, completely destitute of common civility. Several years later, early in May, 1868, Mr. Home wrote, in the *Pall Mall Gazette*, the following invitation to Professor Tyndall, who had previously been abusing Spiritualists in print:—

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

From that day to this Dr. Tyndall has not taken advantage of the favour offered to him by Mr. Home, but a few days after the invitation was published, he wrote to the *Pall Mall Gazette*:—

"I hold myself in readiness to witness and investigate, in the spirit of the foregoing letter [the uncivil one written by Faraday, from which we have just given some extracts] such phenomena as Mr. Home may wish to reveal to me during the month of June."

As Mr. Home never forces Spiritualism on the attention of anybody, and had no wish to reveal anything to Professor Tyndall, or to come into contact with the spirit of Faraday's letter, Dr. Tyndall lost the privilege of witnessing some of the most marvellous phenomena of modern times.

About two years ago, the Dialectical Society asked, in a civil manner, for facilities for the investigation of Spiritualism. The boon was granted. A committee of the society then collected testimony from Spiritualists, and witnessed many of the manifestations themselves; they had the manifestations on their own premises, over and over again, and one of their number became a medium. At intervals, during the last six months, they have held meetings with closed doors, to draw up a report, but only agreed tolerably as to its contents, a few weeks ago. The report is not yet published, but rumours, which there is little doubt are well founded, say that it states that the investigating committee unanimously admit the phenomena of Spiritualism to be true, and not delusion or imposture; also, that the committee are divided in opinion, as to whether or no the manifestations originate with disembodied spirits.

Many individual men of science have investigated Spiritualism, ascertained its truth, and a few among them have borne public testimony thereunto; foremost among these are Mr. C. F. Varley, C.E., Mr. A. R. Wallace, F.L.S., the late Lord Brougham, and Professor De Morgan, president of the Mathematical Society of London. Among the men of science who have recently begun to investigate Spiritual phenomena, is one who does not keep silence about the results of his inquiry, and that one is Mr. William Crookes, F.R.S. He testifies that he is as certain that the physical phenomena of Spiritualism are real, as he is of the most elementary facts in chemistry; that whether the manifestations are produced by disembodied spirits he does not know, but will make this point the subject of future inquiry. As Mr. Crookes, like some other scientific men, might have kept silence on this subject, but has spoken out as far, or nearly as far, as he feels the ground firm under his feet, the censure showered upon him by some of the Spiritualistic journals is not at all justifiable, and we think does not represent the feeling of Spiritualists as a body; it arose probably from an opinion that he might have testified to a little more, and that the latter part of his article in the *Quarterly Journal of Science*, was not particularly flattering to Spiritualists as a body. However, let that pass. Mr. Crookes has done more than several of his fellows similarly circumstanced, and he should be supported.

If all the men of science in England became Spiritualists to-morrow morning, would it be to the advantage of the movement? Probably not. Spiritualism has its religious as well as its scientific aspect, and were the Spiritualists of to-day to be swamped by the sudden influx of the whole scientific world, much brain-power, it is true, would be added to the movement, coupled with an undesirable spiritual element. Does the general spirit of the British Association fairly represent the scientific world? If so, that spirit has always excluded the poor from its meetings in all the towns it has visited, and did not in any way permit them to share in any of the benefits of the association, until three years ago, when the solitary annual lecture for the benefit of working men, but not of working women, was inaugurated at Dundee. Are such men fitted to be leaders in a religious movement of a higher tone than the world has yet seen? Decidedly "No," although at the same time, with all their faults, they would probably form better allies than any other class of English society. The Royal Society, which excludes ladies from its *soirées*, and worships caste and political power as much as it does science, is not fitted to take the lead in a religious movement. These men have to be taught and educated in many things, and we are going to teach them. They must learn that Spiritualism proves that there are beings in the next world, as high in love and wisdom as ever seraphs or archangels were supposed to be, but that they have *worked* themselves up to that elevation, for the destiny of man is "eternal progression." However much a Fellow of the Royal Society might like to make one of such high company, he will first, here or hereafter, have to get rid of the little vices which shut him out from it. He must learn that the exclusion and depression of others, does not elevate, but lowers himself, and that the only true source of happiness is to give as much happiness as possible to others. He must learn the truth of Kingsley's words at the Royal Institution, that "a true aristocracy consists of the best men in a community, banding together to raise others to their own level, and willing to give up the responsibility of governing directly they are called upon to do so by the general voice." As yet, the leaders of the scientific world have not the love principle highly developed, are *not* trying to raise those around them to their own level, and are more imbued with the general selfishness and ambition of the age, than with the desire to promote universal human happiness. Therefore, if some thousands of scientific men joined us at once, they would probably injure the movement considerably in its religious aspect.

Would their entrance into our ranks at once unravel the laws which govern the phenomena? No. There are as good scientific men connected with Spiritualism as any outside the movement, but the idea of invisible organised beings moving about in space which ought to be filled only with the interstellar ether and vibrating atoms, is a fact producing utter perplexity in the philosophical mind of the present day. They cannot recognise any of the known forces of nature at work in the production of the manifestations, so are obliged to look on like children, and instead of being able to speak with authority, are compelled to sit still and be taught by those who have had more lengthened experience in the observation of the phenomena. It may be said that their testimony as to the reality of the phenomena will aid the movement. Well, just now we have scientific testimony amply sufficient to satisfy reasonable minds, and to help to cause more pressure upon mediums and spirit-circles than they are able to meet.

Manifestly, the best line of action, on the part of Spiritualists towards the scientific world, is to take no notice of it in any way whatever, but to aid individual scientific men who come and ask for facilities for investigating. Spiritualism has now more or less hold in every town of importance in the kingdom; week after week, at all the circles, fresh investigators learn for themselves that Spiritualism is true, and that the scientific world is all at sea, and a false guide on this subject. We, therefore, can afford to wait, and let time do its work; whether the scientific world, as a body, can afford to do the same, and look on quietly at the undermining of its reputation, is its own business and not ours. In the meantime the cream of scientific men—those who search after truth anywhere, regardless of public ridicule, conventionalities, and dogmatism—will one by one investigate, and find that the portals of the eternal world will roll open before the sincere searcher after truth, and reveal to him a field of research teeming with glories such as never before were presented to man in a scientific age.

SIGNOR DAMIANI, of Clifton, has published a letter comparing Mr. Crookes to the Professor of Philosophy at Pisa, who refused to look through the telescope of Galileo when invited to do so. This is not just, because Mr. Crookes has not refused to observe Spiritual manifestations; on the contary he has witnessed them, and publicly stated that they are real, and not delusion or imposture. He has also announced that he will follow up the inquiry further and publish the results.

Poetry.

MILITARY GLORY.

SINCE the publication of the last number of this journal a most horrible and unjustifiable war has begun between France and Prussia. From the accounts published in the newspapers, it seems that various schemes of robbery and brigaudage, such as would condemn any man in private life to the hulks, were considered by the diplomatists of the two nations, who, however, could not agree. A war has now broken out between them, and tens of thousands of men who have no quarrel with each other are entering into murderous conflicts at the bidding of their rulers—a few positive minds are leading on a mass of negative minds to do foolish things. What a pity it is that soldiers have not brains and the power of using those *brains independently!* If they had them, they would take Bismarck, the Emperor of the French, and the few politicians and diplomatists who originated the war, put them in a circus together, make them do all the fighting, then tar and feather the victors, and give them a few years on the treadmill. The moral effect of such a line of action would be tremendous, tending to stop European wars for centuries to come; the patriotism of the step would also be beyond all praise, for the inhabitants of France and Prussia would know that their homes were secure, and that as nations they were free from murderous crimes. Our own Legislature, by meddling with Continental politics, and guaranteeing the independence of one of the European nations (Belgium) has rendered us liable to be dragged into this war. The following lines by James Russell Lowell, are from the *Biglow Papers*,* and show how Mr. Birdofredum Sawin, a common soldier, gained experience in the Mexican war, as to the real value of military glory:—

I spose you wonder ware I be; I can't tell, fer the soul o' me,
Exacly ware I be myself—meanin' by thet the holl o' me.
Wen I let hum, I hed two legs, an' they worn't had ones neither
(The scaliest trick they ever played wuz bringin' on me hither),
Now one on 'em's I dunno ware;—they thought I wuz adyin',
An' sawed it off, because they said 'twnz kin' o' mortifyin';
I'm willin' to believe it wuz, an' yit I don't see, nuther,
Wy one should take to feelin' cheap a minnit sooner 'n t'other,
Sence both wuz equilly to blame; but things is cz they be;
It took on so they took it off, an' thet's euough fer me:
There's one good thing, though, to be said about my wooden new one—
The liquor can't get into it ez 't used to in the true one;
So it saves driuk; an' then, besides, a feller could n't beg,
A gretter blessin' then to hev one ollers sober peg;
It's true a chap's in want o' two fer follerin' a drum,
But all the march I'm up to now is jest to Kingdom Come.

I've lost one eye, but thet's a loss it's easy to supply
Out o' the glory thet I've gut, fer thet is all my eye;
An' one is big enough, I guess, by diligently usin' it,
To see all I shall ever git by way o' pay fer losin' it;
Off'cers, I notice, who git paid fer all our thumps an' kickins,
Du wal by keepin' single eyes arter the fattest pickins;
So, ez the eye's put fairly out, I'll larn to go without it,
And not allow *myself* to be no gret put out about it.
Now, le' me see, thet is n't all; I used, 'fore leavin' Jaalam,
To count things on my finger-ends, but sutthin' seems to ail 'em:
Ware's my left hand? O, darn it, yes, I recollect wut's come on't;
I haint no left arm but my right, an' thet's gut jest a thumb on't;
It aint so handy ez it wuz to calc'late a sum on't.
I've hed some ribs broke,—six (I b'lieve),—I haint' kep' no account on 'em;
Wen peusions git to be the talk, I'll settle the amouut on 'em.
An' now I'm speakin' about ribs, it kin' o' brings to mind
One thet I could n't never break,—the one I lef' behind;
Ef you should see her, jest clear out the spout o' your invention
An' pour the longest sweetnin' in about an annooal pension,
An' kin' o' hint (in case, you know, the critter should refuse to be
Consoled) I aint so 'xpensive now to keep ez wut I used to be;
There's one arm less, ditto one eye, an' then the leg thet's wooden
Can be took off an' sot away wenever ther' 's a puddin'.

I spose you think I'm comin' back ez opperlunt ez thunder,
With shiploads o' gold images, an' varus sorts o' plunder;
Wal, 'fore I vollinteered, I thought this country wuz a sort o'
Canaan, a reg'lar Promised Land flowin' with rum an' water,
Ware propaty growed up like time, without no cultivation,
An' gold wuz dug ez taters be among our Yankee nation,
Ware nateral advantages were puffickly amazin',
Ware every rock there wuz about with precious stuns wuz blazin',
Ware mill-sites filled the country up ez thick ez you could cram 'em,
An' desput rivers run about abegging' folks to dam 'em;
Then there were meetinhouses, tu, chockful o' gold an' sliver
Thet you could take, an' no one could n't hand ye in no bill fer;—
Thet's wut I thought afore I went, thet's wut them fellers told us
Thet stayed to hum an' speechified an' to the buzzards sold us;
I thought thet gold mines could be gut cheaper than china astors,
An' see myself acomin' back like sixty Jacob Astors;
But sech idees soon melted down an' did n't leave a grease-spot;
I vow my holl sheer o' the spiles would n't come nigh a V spot;
Although, most anywares we 've ben, you need n't break no locks,
Nor run no kin' o' risks, to fill your pocket full o' rocks.
I guess I mentioned in my last some o' the nateral festurs
O' this all-fiered buggy hole in th' way o' awful crectura,
But I fergut to name (new things to speak on so aboundod)
How one day you'll most die o' thust, an' 'fore the next git drownded.
The clymit seems to me jest like a teapot made o' pewter
Our Prudence hed, thet would n't pour (all she could du) to suit her;
Fust place the leaves 'ould choke the spout, so 's not a drop 'ould dreen out,
The Prude 'ould tip an' tip an' tip, till the holl kit bust clean out,
The kiver-hinge-pin bein' lost, tea-leaves an' tea an' kiver
'ould come down *kerswosh!* ez though the dam broke in a river.
Jest so 't is here; holl months there ain't a day o' rainy weather,
An' jest ez th officers 'ould be alayin' heads together
Ez t' how they'd mix their drink at sech a milingtary deepot,—
'T 'ould pour ez though the lid wuz off the everlastin' teapot.
The cons'quence is, thet I shall take, wen I'm allowed to leave here,
One piece o' propaty along,—an' thet 's the shakin' fever;
It's reggilar employment, though, an' thet aint thought to harm one,
Nor 't aint so tiresome cz it wuz with t' other leg an' arm on;
An' it 's a consolation, tu, although it does n't pay,
To hev it said you 're some gret shakes in any kin' o' way.
'T worn't very long, I tell ye wut, I thought o' fortin-makin',—
One day a reg'lar shiver-de-freeze, an' next ez good ez bakin',—
One day abrilin' in the sand, then smoth'rin' in the mashes,—
Git up all sound, be put to bed a mess o' hacks an' smashes.
But then, thinks I, at any rate there's glory to be hed,—
Thet's an investment, arter all, thet may n't turn out so bad;
But somehow, wen we 'd fit an' licked, I ollers found the thanks
Gut kin' o' lodged afore they come ez low down ez the ranks;
The Gin'rals gut the *biggest sheer, the Cunnles next*, an' *so on*,—
We never gut a blasted mite o' glory ez I know on;
An' spose we hed, I wonder how you're goin' to contrive its
Division so 's to give a piece to twenty thousand privits;
Ef you should multiply by ten the portion o' the brav'st one,
You would n't git more 'n half enough to speak of on a grave-stun;
We git the licks,—we're jest the grist thet 's put into War's hoppers;
Leftenants is the lowest grade thet helps pick up the coppers.
It may suit folks thet go agin a body with a soul in 't,
An' aint contented with a hide without a bagnet hole in 't;
But glory is a kin' o' thing *I* shan't pursue no furder,
Coz thet's the off'cers parquisite,—yourn 's on'y jest the murder.

Wal, arter I gin glory up, thinks I at least there's one
Thing in the bills we aint hed yit, an' thet 's the GLORIOUS FUN;
Ef once we git to Mexico, we fairly may persume we
All day an' night shall revel in the halls o' Montezumy.
I 'll tell you wut *my* revels wuz, an' see how you would like 'em;
We never gut inside the hall: the highest ever *I* come
Wuz stan'in' sentry in the sun (an', fact, it *seemed* a cent'ry)
A ketchin' smells o' biled an' roast thet come out thru the entry,
An' hearin', ez I sweltered thru my passes an' repasses,
A rat-tat-too o' knives an' forks, a clinkty-clink o' glasses:
I can't tell off the bill o' fare the Gin'rals hed inside
All I know is, thet out o' doors a pair o' soles wuz fried,
An' not a hundred miles away frum ware this child wuz posted,
A Massachusetts citizen wuz baked an' biled an' roasted;
The on'y thing like revellin' thet ever come to me
Wuz bein' routed out o' sleep by thet darned revelee.

FROM various sources we hear that energetic steps will be taken to establish much public lecturing on behalf of Spiritualism, during the coming winter.

THE *Civilian* of July 30th, contains an article narrating some extraordinary phenomena said to be connected with Spiritualism. A skull is stated to possess a strange power of locomotion, and of producing sounds; and a clairvoyant makes a discovery of a murder. As no names and addresses are given, the stories lose weight in proportion.

* London: Trubner and Co. 1861.

Correspondence.

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

SPIRITUALISM AND MEN OF SCIENCE.

SIR,—I have read with great interest the article in the *Quarterly Journal of Science*, by Mr. W. Crookes, F.R.S., and the correspondence on the subject that has appeared in your pages. For ten years I carefully investigated the phenomena of modern Spiritualism, and it was not till the expiration of that term that I publicly acknowledged that no known natural laws would account for their occurrence, and that no theory other than that which recognises the operation of invisible incorporeal intelligences, would satisfactorily account for the facts that are commonly recorded, and for the thousands of psychological and physical phenomena I have witnessed.

I am glad that Mr. Crookes has entered upon the investigation of the subject, and I feel confident, from my own experience, and from the experience of all candid persons with whom I am acquainted, that his enquiries cannot end otherwise than in the belief of the existence of occult forces directed by invisible intelligences of some kind.

I feel confident that all that is required in order to revolutionise the opinions of the scientific world, in reference to the vexed question of Spiritualism, is, that scientific men, as far as practicable, lay aside prejudice, and enter fairly and fearlessly upon an examination of the phenomena that by many are recognised as spiritual. T. P. BARKAS, F.G.S.

Newcastle-on-Tyne, Aug. 6, 1870.

THE RELIGIOUS OPINIONS OF SPIRITS.

SIR,—I do not consider the reasons you assign for the disagreement in the communications made by "spirits," and the diversified opinions of "Spiritualists" with reference to the condition of the inhabitants of the other world to be at all satisfactory. If the Bible does not contain a revelation from God, then I can quite understand nearly all that Spiritualists tell us of the modes of existence and occupation of disembodied spirits, although I should certainly not arrive at the conclusion that they were now on a higher plane of existence than while on earth, or that their wits were in any way sharpened by the "shuffling off of their mortal coil." On the other hand, if the teachings of the New Testament on the subject be true, then it is not possible that one spirit should make a communication wholly at variance with, and in opposition to a communication made by another spirit, unless they were evil, lying spirits, in which case, of course, their acquaintance had better not be cultivated. I say it is impossible that there should be this disagreement for this reason, that, if the Bible be what it assumes to be, a revelation from God to man, to teach him how to live here so as to be prepared and fitted for an endless and blissful existence in the future, and warning him of the dread consequences of being unprepared, then every disembodied spirit must *know* that such is the truth. There can be then no room for doubt or opinion, and spirit communications, so far as they have any bearing on Bible revelation, must be worthless. On either hypothesis—that is, whether the teachings of Christianity be true or false, it is altogether beyond belief that the spirits of the departed should return to their friends and be anxious to converse with them on any and every subject but the great subject that agitates the breast of every thoughtful inhabitant of this world. I think it is not improbable that evil spirits are permitted by God, for some wise and merciful purpose, to communicate with men, not that their communications are of any direct value, as showing that what are known as orthodox views of the states of the saved or lost are either true or false; at the same time they explode the old infidel notion that "death is an eternal sleep;" and it may be that it is for this purpose that those evil spirits are allowed to propagate what you must permit me to call the errors of Spiritualism, that when all the changes of error shall have been rung out, the truth of Scripture may shine the brighter. THOMAS VAUGHAN.

Kensington-gardens, Haverfordwest.

As already stated, a man after passing through the natural process called "death," is not at once changed morally or mentally, and there, as here, can only elevate himself by useful work and by good deeds. Devotees, deeply imbued with one or other of the thousands of superstitions and artificial religions upon this planet, cannot shake off their notions on such subjects all at once, hence among the lower orders of disembodied spirits many superstitions are prevalent. These spirits carry on the same forms of worship on the next plane of existence which they did here, and teach their opinions, as before, to the inhabitants of earth if they get a chance. Of course, on first entering the next life, they find themselves in a very different state of existence to that which their blind teachers had taught them to expect. Swedenborg, who undoubtedly entered the next world, tells how there are differences of opinion and of religion there. Some Roman Catholic spirits made a very foolish disturbance last month at No. 272, Sixth-avenue, New York. You will find all the particulars in the last number of *Human Nature*. We were at a *séance* a few weeks ago, where some Roman Catholic spirits were among those present. Mr. John Beattie, of Westbourne-place, Clifton, was recently at a *séance* with Mr. Home, where a good old Quaker spirit manifested, and proved his personal identity. In earth life he resided near Bristol. If you dispute these facts—and if you wish sound knowledge, you should never believe anything which cannot be proved, and not accept "probabilities" as "certainties"—your right plan of action is to get up a spirit circle among your own friends in your own house. Prolonged experience will then prove to you that there *are* religious differences among spirits. Among those spirits you will probably find a few of the closest and dearest of your former friends and relatives, and of course you know best whether your intimate acquaintances are "evil," so we will not question your present opinions on this point. Most mediums bear testimony that they find, as a rule, spirits out of the body to be much better and kinder than spirits in the body, though, being telegraphic instruments, such mediums get communications from unpleasant spirits sometimes. The best way to keep lying spirits out of the next world is to cease sending them into it by thousands every year from this one. Do not accept our testimony on this subject, but try for yourself, and when you *know* what is here stated to be a scientific truth, carry any theological difficulties it may raise in your mind to one of your paid theological teachers for the explanation which he is bound, as a matter of honour and a matter of business, to give. Perhaps some of our readers, orthodox and unorthodox, can enlighten you on the theological part of the question. We desire to aid you and all outsiders who wish to investigate. When you start a private circle and gain practical knowledge, we shall be glad to print any of the "errors" of Spiritualism you can expose.—ED.

INCONSISTENCY.—A recent number of the *Saturday Review* contained an article abusing Dr. Newton and all his friends and supporters, yet in another part of the same number of the same journal, the following remarks are made about Mr. Alfred Wallace, F.L.S., one of the Spiritualists who attended the *soirée* convened to welcome Dr. Newton on his arrival in England:—"In his modest contributions to the theory of natural selection, Mr. Wallace has brought to the aid of Mr. Darwin's important theory no mean amount of confirmation and support. His high repute as a naturalist of logical and observant mind, coupled with the width and variety of scale on which his studies of nature have been carried on, must give to his conclusions a scientific weight wholly beyond that of the ablest criticism from a less special or authoritative standpoint."

M. ALLAN KARDEC'S SPECULATIONS.

THE ideas of M. Allan Kardec about "reincarnation" are causing much discussion among Spiritualists in France, but have little or no hold among Spiritualists in England and America. Whenever we have questioned spirits at circles, about Allan Kardec's speculations, the answers have been adverse to his opinions, but as very few spirits in the body are philosophers, it does not follow that the replies obtained from those out of the body necessarily came from very high intelligences. We object to publish any hypotheses in connection with Spiritualism, without first printing the evidence on which the ideas are based; but in this instance, as a gentleman—a Fellow of the Royal Society—has been kind enough to make and forward to this journal a translation of an article by Allan Kardec in the *Revue Spirite*, the said translation is here given. Assuming reincarnation to be a reality, the following article makes out a good case in illustration of its use; but it is best to suspend judgment on the whole subject till the evidence for and against it is before us, and then to approach the question without prejudice, or the bias caused by preconceived opinions. These prefatory remarks are made, because while the public at large dispute the fact of spiritual communion being possible at all, it is unwise, in Spiritualistic publications, to further burden an unpopular subject with unproved speculations more unpopular still. There is one circumstance in favour of the following ideas, namely, that man has a double consciousness. Clairvoyants often see and describe distant scenes, yet in most cases have no recollection of what they have seen and said, when they wake up, and return to their normal condition. The following is the translation with which we have been favoured:—

"The question as to the plurality of existences has long occupied the attention of philosophers, and more than one has seen, in the anterior condition of the soul, the only solution possible of the most important problems in psychology. Without the admission of this principle, every step leads into a labyrinth out of which there is no escaping without the aid of the plurality hypothesis.*

"The great objection which may be taken to this theory is the absence of all recollection of any anterior existence. A periodical rupture of all those affections which constitute the greatest charm of the present life, and most cherished hope of the future, would in fact be the negation of all moral responsibility. Such a doctrine would, it is urged, be inadmissible, because incompatible with the justice and the goodness of God, and would be entirely opposed to the conception of a single existence with which is combined an eternity of suffering; but, be it remembered, for faults which may after all be only of a temporary, or even local character. It is readily understood that those who entertain these ideas are naturally opposed to the doctrine of reincarnation. The teaching of the higher disembodied spirits is, however, very different.

"The spiritual existence of the soul, they tell us, is its *normal* condition with indefinite retrospects of the past; corporeal existences are only the intervals or short stages in spiritual life, and the sum of all those stages forms but a fractional part of the normal existence, and may be compared to a journey of many years during which the traveller sojourns here and there for a few hours. If during the corporeal existence, there is a solution of continuity from the absence of memory, the connection is re-established in spirit life, which admits of no interruption; the solution of continuity only occurs under the superficial condition of corporeal connection; and this absence, or suspension of memory, must be regarded as a providential provision in order that man shall not be distracted in the fulfilment of those duties which the present life imposes on him; but in a state of bodily repose, in sleep, the soul sometimes resumes its flight, and reunites the links in the chain which in waking were severed.

"Here another objection to the theory occurs, and it is asked what advantage can be derived from previous existences if no recollection is retained of the errors which had been committed? Spiritualism answers, however, that if the memory of painful existences were added to the miseries of the present, those miseries would be rendered overwhelming, and *it is from this excess of suffering that God desires to spare us*; were it not so, how great would be the humiliation, when we called to mind what we had been, and when such recollection could be of no avail.

"During each existence some progress is made; certain valuable qualities are acquired, and certain imperfections are eliminated; each is, therefore, a new point of departure, and what we become will depend upon the use we make of every new opportunity afforded us without troubling ourselves about what we have been. If in a pre-existence we had been, for example, cannibals, of what importance would that be? We shall be estimated by what we are, not by what we are no longer. If we laboured under defects, of which no trace remains, a debt is liquidated about which we need no longer trouble ourselves. Suppose, however, that on the contrary, a fault still remains only half-corrected, that fault will reappear, to overcome which a farther effort will be required.

"For example, a man has been a murderer and robber: he is punished either in this life or in another; he repents, and the tendency to murder is entirely overcome: but not so the instinct to plunder. In the subsequent existence he will be

* "If reincarnation be considered as a means of advancement for the spirit, then death, an event the most dreaded, and one the most fraught with sorrow on earth, will no longer be regarded as an evil: and when it is understood that through death the means is afforded of renovation and of progress, the event may come to be accepted as a wise and beneficent provision. Snatched from the midst of a vicious atmosphere and disengaged from a corrupt and imperfect envelope, Man is called to repentence, either by the influences of the spirits by which he may be surrounded, or by a reincarnation to which he may be appointed."—MICHAEL BONNAMY. *La Raison du Spiritisme.*

"Without the pre-existence of the soul the doctrine of original sin would not only be irreconcilable with the justice of God, which renders every man responsible for his own actions, but, when we call to mind that the soul did not exist at the period when it is pretended that its responsibility commenced, the expression has really no meaning.

"With pre-existence and reincarnation, man retains the germs of his past imperfections not yet corrected, and which being transmitted as natural instincts have still to be purified. This is true original sin: it differs from the received notion in this, that the sufferings each individual endures are from faults of his own, not from those of another. There is also this farther difference, at once consoling, encouraging, and entirely equitable, that each existence offers the means of redemption through the opportunity afforded of reparation, that progress will be insured either by putting away some evil habit, by the acquisition of larger knowledge, or by those acts of self-negation which will take away the necessity for further corporeal existence, and secure for ever a purely spiritual life, blessed and eternal."—*La Genese les Miracles et les Prediction selon le Spiritisme.*—Par ALLAN KARDEC.

simply a robber, possibly a noted robber, but not an assassin! In yet another stage, he will be guilty of only *petit* robberies; still later he will rob no more, though he may have the tendency to rob, but which his conscience neutralises; another effort, and all trace of the moral malady has disappeared and the man is a model of probity. What is the effect then upon the individual? Will not the remembrance of having perished on the scaffold be the cause of constant suffering and humiliation?

"Apply the same argument to all the vices and irregularities, and you will understand how the soul becomes chastened in its passage from one incarnation to another. Is not God more just in having rendered man the arbiter of his own moral condition through his own efforts, than in permitting the soul to be born with the body, and thereby to condemn it to perpetual torments, for transient errors, without affording the means of emancipating itself from them?

"In a plurality of existences the future is placed in man's own hands; if he require long to amend, with himself is the responsibility; this is mercy as well as justice, for the sweet sentiment of hope is never destroyed. The following comparison may assist in enabling the enquirer to comprehend the movements of the life of the soul:—

"Suppose a long and beaten path which at unequal distances passes through forests more or less dense, and which at the entrance to each forest is reduced to a mere by-path, on entering the first the route is lost in an almost inextricable labyrinth; the light of the sun is obscured by the thick foliage; a dense fog darkens the air; for a long while the traveller, unable to consult his compass, strays about in a distracted state, till at length, after endless perplexity and labour, he meets with a kind woodcutter, who, by giving him a clue to the intricacies of the forest, enables him to recover the path; and though overcome by fatigue, his hands torn by briers, and his feet wounded by thorns and stones, he succeeds at length in reaching the confines of the forest, where the route becomes once more soft and smooth. The sun shines around him, and he pursues his journey with a renovated hope which acts as a balm to his wounds.

"By-and-by a second forest presents itself offering many difficulties similar to those already encountered; but already experience has been obtained, and much of the suffering is avoided. Ability to overcome the impediments presented increases with the experience gained, and the progress made. Confidence begins to be restored, and the compass now affords its proper help.

"We may suppose the journey of this traveller to terminate on the summit of a high mountain, from whence the whole of the objects by which the route is marked from the commencement can be viewed. The different forests recall the various vicissitudes experienced, during the struggles to pass through them, but without producing any painful recollection, because the end is attained. Like the old soldier, who in the quiet of his domestic hearth recalls the events of many a hard-fought field, forgets his sufferings in the joyous recollections of his triumphs, so those forests, scattered along the way, may be compared to black spots on a white ribbon.

"'Oh!' exclaims the traveller, 'how long the time appeared, how gigantic and interminable the difficulties which beset me in that first forest. And when I call to mind that without that kind woodcutter, who pointed out the right path, I might be still there, my mind fills with gratitude. And then, when from my present point of view my eye embraces the whole perspective, how small the objects appear; it is as though a few steps would suffice to clear those forests with all their difficulties and perplexities, and yet as the retrospect presents itself to me, every little detail of my journey recurs to my mind, and every mistake which I made is vividly presented to my memory.'

"While thus absorbed in the past, an aged man approached, and addressing our traveller, said, 'My son, behold, you have happily completed your journey, but do not indulge in indefinite repose. You would soon experience a tedious monotony, which would perhaps make you regret those vicissitudes and trials which had the effect of arousing your body and mind to an unusual state of activity. You may behold a number of travellers on the very route which you have already traversed, and who, like you, run the risk of losing their way; you have experience, you have nothing now to fear, go, meet them, and endeavour, by your advice, to direct them on their journey that they may more speedily reach the end.' 'I accept the commission with joy,' said our traveller, 'but, one question: why is there not a direct road from the point of departure to this place? The difficulties and sufferings in passing through those abominable forests would be spared.' 'My son, look carefully, and you will observe many who avoid the difficulties; they have acquired a certain amount of experience, and know how to take a more direct and shorter route; that experience being the result of labour bestowed in overcoming the first great difficulties, so that they are able by their own efforts to accomplish their journey. How would it be with you, if you had not passed through the ordeal? The activity which you exhibited, the resources which were called forth in order to clear your way, have increased your knowledge, and developed your intelligence; had it not been so, you would be as helpless as you were at the commencement. And then, in striving to free yourself from difficulty, you have yourself contributed to ameliorate the condition of others; what you have accomplished is almost imperceptible; but consider the thousands of travellers who have performed a similar journey, and who, although apparently toiling for themselves only, really are benefiting the interest of all? Is it not, then, just that those who labour receive the reward of their efforts in the repose which they enjoy here? Those who do not labour cannot claim the same consideration.' 'My father,' replied the traveller, 'in one of those forests I encountered a man who warned me that on reaching the border I should find an immense abyss, which it was necessary that I should clear in one bound; but,' he added, 'out of a thousand, who make the attempt, scarcely one succeeds, the others fall into a burning fiery furnace from whence there is no escape. This abyss I have not met with.'

"'My child, it is because it does not exist; if it did, it would be an infamous and disgraceful snare for all those who seek to come to me. I know well that there are many difficulties to be overcome; but I also know that sooner or later they will be surmounted. If I had created an impossibility save for one, it would be a great cruelty inflicted on all others. The abyss is an allegory of which you will see the explanation. Look again along the road and you will observe in the interval of the forests some amongst the travellers who move lightly with a hopeful and joyous expression on beholding their friends again, whom they had lost in the entanglement of the forest; but close to them there are others, who, wounded and disabled, drag themselves painfully along, imploring the compassion of the passers by. Ultimately their wounds will be healed; but they have to learn a necessary lesson, which will enable them to pass through the next forest with less suffering. The abyss represents the evils they endure, and it is true that of the thousands who enter on the journey scarcely one is free from the sufferings which their own imprudence brings upon them; but it is not true that they fall into a gulf from whence they cannot be extricated. Go, my son, point hopefully to the goal, sustain the wounded, and show them the road which will best conduct them to the end of their journey.'

"The road represents the spiritual life of the soul, in passing along which the traveller experiences more or less happiness. The forests are the corporeal existences through which the individual struggles as well for his own advancement as for the general good. The traveller who reaches the end of the journey, and who returns to assist others that have been left behind, is a guardian angel, a missionary who finds his happiness not only in the undisturbed contemplation of the glory of God, but in the employment of those faculties with which he has been endowed—he transmits to others the benefits he has himself received."

DR. NEWTON'S HEALING MEDIUMSHIP.

Since the issue of the last number of this journal, Dr. Newton has paid Sunday visits to Andover, Maidstone, Birmingham, and Kingston-on-Thames. He will remain in England till the middle of September, when he leaves for Rome and Jerusalem, in both of which places he intends to heal the sick poor, without charge, as usual.

We have received the following particulars about Dr. Newton's visit to Maidstone, where he was very successful, partly in consequence of the excellent arrangements, the names and addresses of the invalids being all taken, and the observers being admitted by tickets, and placed where they could look on but not interrupt:—

To the Editor of the Spiritualist.

Sir,—Having been present at the reception of Dr. Newton on his arrival in London, and having then subsequently witnessed several striking cures, and received benefit also myself, I felt desirous to secure his powerful influence for several of my own suffering friends, as well as for the afflicted of this town and neighbourhood in general. I invited him to spend one of his Sundays at my house, to which he kindly assented, fixing the 24th July. He arrived the previous evening, and commenced his healing efforts before ten on Sunday, working hard until nearly one o'clock, during which space of time he treated fully 180 invalids, being an average of one to a minute, besides finding time occasionally to address those present in several short and stirring speeches.

I had prepared and covered a large yard and coachhouse, capable of accommodating more than 500 persons, and I suppose 300 may have been present. Great harmony prevailed, and all appeared deeply interested in the novel proceedings, and, at the close, a hearty vote of thanks was accorded to me.

Dr. Newton expressed himself highly satisfied, and stated that he felt the conditions were more than usually favourable for the successful exercise of his great gift.

I find the Doctor's remarks were received very differently, according to the varying state of mind of his hearers, some were sorely offended at his profession of personal purity, or freedom from sin, and which he stated was needful for the effectual and proper exercise of the gift of healing. Others took umbrage at his denial of the exceptional Divinity of Christ, and his attempt to account for his so-called miracles in a way consistent with the laws of nature as exemplified in the science of psychology. Still, I believe not a few felt a true sympathy for the Doctor's views, and the evident honesty and enthusiastic earnestness which animated him in all he said and did, could no fail to produce a good effect, and to insure respectful attention even from those who widely differed from him.

I think it is best that the Doctor's observations should follow, and not precede or accompany the healing, for I fancied I could perceive a decided diminution of power after he had finished an address, probably arising from a feeling of opposition in some portion of the audience, or possibly from a partial exhaustion through the effort of speaking.

As to the cures effected on this occasion, I am not yet prepared to report fully, as I purposely allowed some time to elapse before I began to make inquiry, except so far as to question each patient immediately after leaving the Doctor's hands. I give you the following cases, however, which have just been investigated, and may be fully relied upon, and I hope to be ready for your next issue with a more complete statement.

Thomas Grant.

Shirley House, Maidstone, 10th August, 1870.

95.* Mark Antony Twort, photographer, age 41. Great sufferer from indigestion for 6 years, causing a dull heavy pain about the heart. Dr. Newton called it heart disease, and promised to cure him, but for seven days after he saw the Doctor he was much worse, when, as he states, something seemed to drop or break away from the neighbourhood of the heart, and since that time he has been better than for years past. He thinks something has been forming internally for some years, and now seems to be gone entirely. He appears very grateful, and talks of writing a letter of thanks to Dr. Newton.

96. Mrs. Martin, Wharf-lane, is grateful for benefit received. Rheumatic pains in hips disturbing her rest. Has now lost all pain, except a slight pain in the knee; sleeps well, and is wonderfully better.

97. Samuel Twiner Smither, 80, Union-street, age 22, deaf eight or nine years. Saw his mother, who states he can hear much better, as a proof she mentioned that in the night he was alarmed at a slight noise in his room made by a cat playing with a piece of newspaper.

98. John Dyer, Mill-lane, age 61. Great sufferer, and lame from rheumatics. Very much better. Walks without a stick, and can put his hand up to his head, which he has not been able to do for a long time.

99. William Ayres, Hart-street, age 43. Leg was broken about eight years ago, and until he saw Dr. Newton he had not been able to bend it; he can do so now, and put his foot to the ground.

100. Thos. Simmonds, builder, age 59. Has been seriously disabled and pained four and a half years, by what his doctors described as a loose piece of cartilage under the cap of the knee, causing the joint to be frequently upset by anything striking the inner side of the foot, notwithstanding that he always wore a laced elastic bandage, which he dare not leave off for an instant. He has consulted several doctors who have tried to move the joint in various ways, and a serious operation was proposed, but he was advised not to consent to it. Dr. Newton pressed the sides of the knee cap, and instantly removed the impediment; he ordered the bandage to be removed, and the knee has remained perfectly sound ever since. This important cure was both instantaneous and complete, and the patient is most grateful.

101. Mrs. G——, age 67, had suffered from stiffness, pain and weakness of one knee, which for several years had been gradually getting worse, and threatened to become quite a stiff joint. Dr. Newton's touch caused a snapping sound, and instantly restored freedom to the joint, which has continued, and it is is daily gaining strength.

102. Thomas Capon, St. Peter's-street, age 68, fell from a ladder three years ago and injured his left leg, which he could only move by help of his hands. When Dr. Newton touched him he felt something give way under the knee, which he has since been able to move without using any assistance, and he is decidedly better and stronger.

103. W. R. Waters, 7, Charlton-street, New Brompton, Kent, age 29. Injury to the spine eighteen months since. Writes that he is very much better than he ever expected to be, and can now attend to his business all day without being obliged to go to bed, indeed, he says, "I have every reason to believe what the Doctor told me is true—'You are well! you are cured!'"

Dr. Newton was not so successful in Andover as usual, but Mr. F. Pearse, of that town, sends us the following cases:—

104. Mrs. Chivers, Penton. Neuralgia of long standing. Perfectly and permanently cured.—105. Mr. Benham, Wildhern. Pains in head. Cured.—106. Master Sull, Andover. Stammering. Cured.—107. Master Pooley, Andover. Deafness. Better.—108. Miss Brooks, Penton. Deafness. Cured.

With reference to cures effected by Dr. Newton, at Dr. Burns's chapel, some of the cases were afterwards investigated by Miss E. A. Wathen, 32A, New Church-street, and Mrs. E. Cowper, 388, Edgware-road; and the following are the results:—109. Mrs. Hill, 17, Dudley-place, Paddington-green. Bedridden for four years. Dr. Newton enabled her to walk at once, and twelve days afterwards she could walk anywhere with greater ease still.—110. Harriet Redding, 16, North Wharf-road, Paddington. Rheumatics, and could not bend her knees, can now kneel.—111. Mr. Templar, 16, North Wharf-road, Paddington. Suffering much pain from disjointed hip, pain removed.—112. Jeffery Davis, 2, North-place, Hatton-street. Hip out of joint, quite cured.—113. Miss Monk, 7, North-street, Grove-road. Dropsy, and lump in the throat. Cured.—114. Mrs. Bird, Carlyle-mews. Ill in bed, with rheumatic fever. Was not seen by Dr. Newton, but he prescribed for her, and she was cured.—115. Mrs. Coe, 16, Princess-street, Grove-road, thrown from chaise, some months ago, and in pain ever since. Cured.—116. Mrs. Rickets, 10, Avenue-market. Had not been out of doors for six months. Cured at a distance, without having been seen by Dr. Newton.—117. Mrs. Waland, 1, Charles-street, Devonshire-street. Arm broken some months ago, and in pain since. Cured.—118. William Sayer, 13, Devonshire-place. Pains in hip cured, but paralysis of hands not cured.—119. William King, 17, Devonshire-street. Gout, and rheumatics, could not sit down; now can sit down close to his heels, and the cure is apparent to all who know him.

* In the June number of the Spiritualist, were 105 cases of cure by Dr. Newton with full names and addresses; in the July number 11 of these cases were shown not to be reliable, reducing the number to 94. We therefore begin Mr. Grant's list with number 95. Of course, in a country town like Maidstone, where everybody knows everybody else, the reality of the relief given must be indisputable.—Ed.

The next meeting of the British Association for the Advancement of Science begins on Wednesday, September 14th, at Liverpool, and lasts for a week. The president for this year is Professor Huxley.

Professor W. R. Grove on Spirits.—In a lecture on Spiritualism recently delivered at the Cavendish Rooms, by Mr. William White, author of *Swedenborg, his Life and Writings*, the speaker quoted the following sentence from Groves' "*Correlation of the Physical Forces;*"—"Myriads of organised beings may exist imperceptible to our vision, even if we were among them, and we might be equally imperceptible to them." The fact of the quotation having been thus used, was brought under the notice of Mr. W. R. Grove, Q.C., by a Mr. Hind, to whom Mr. Grove then sent the following note:—"Dear Sir,—The above quotation from me is, I believe, correct, but has nothing to do with Spiritualism or any such matters, *on which I will not trust myself to write.* It was merely a speculation on the possible differences of 'physical' existences, and that some might exist with senses so different to others, that each may be imperceptible to the other, just as we may be ignorant of the sense conveyed by the *antennæ* of an insect, or an insect our sense of smell.—Yours obediently, W. R. Grove."

The "Daily Telegraph" on Spiritualism.—It so happens that at the *soirée* at the house of Mr. John Pender, when the Prince of Wales attended to witness the opening of direct communication with India, not a few Spiritualists were present, and among them were Mrs. Honeywood, Mr. C. F. Varley, and Lord Lindsay. The *Daily Telegraph*, in reporting the proceedings, said—"It can scarcely be matter of marvel if the finer, more delicate, and more sensitive minds that have busied themselves with the subtlest of natural agencies—an essence far more akin, as it would seem, to spirit than the most imponderable and inappreciable of gases, or even than light itself—should have imbibed from their loving studies those supernatural ideas which are generally classed under the name of 'Spiritualism.' Believers will no doubt be pleased to learn that more than one distinguished electrician present last evening may be counted among the openly-avowed disciples of the faith which has such remarkable manifestations." During the evening telegraphic messages were sent to the governor of Bombay; to Lord Mayo, Simla, the Viceroy of India; the King of Portugal; to the Khedive, Palais de Rascl-tin, Alexandria; to the governors of Gibraltar, Malta, and Aden; and to others. Replies were received in a few minutes. Communication was also established with America, and messages were sent to the President of the United States, and Mr. Cyrus W. Field. Much electro-magnetic apparatus, belonging to Lord Lindsay, was used at the *soirée* to show novel experiments in diamagnetism; some of these experiments were new to science, and had been devised by Mr. Varley to show the power over ponderable matter, possessed by certain invisible imponderable forces. Much electrical apparatus of scientific interest, invented by Sir William Thomson, Mr. Varley, Mr. Fleeming Jenkin, and other electricians, was exhibited at work.

ANSWERS TO CORRESPONDENTS.

We expect to publish, in our next number, all the outstanding communications, which have been unavoidably kept over for some time.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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

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

C. F. VARLEY."

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

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham Alfred R. Wallace, Esq., 9, St. Mark's-crescent, N.W.; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern: Dr. J. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.: S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

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

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

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

Mr. W. Crookes, F.R.S., editor of the *Chemical News*, is now investigating Spiritualism, and he has published an article in the *Quarterly Journal of Science*, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits. The following letter, which he wrote to Mr. Varley, was published in the *Spiritualist* of July 15th, 1870:—

"20, Mornington-road, London, N.W.
"July 13th, 1870.

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

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

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

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

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.—Believe me, my dear sir, very truly yours,

WILLIAM CROOKES."

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

"I now offer you two challenges.

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

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

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

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

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

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

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

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

"I hope this is plain English.

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

"Clifton, Oct. 1, 1868.

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

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

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

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has *no influence on the manifestations*, but an 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. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, *From Matter to Spirit*, published by Longmans; and this is a good book to read before trying to start a new circle.

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

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