

# The Spiritualist.

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

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## THE "SPIRITUALIST" NEWSPAPER.

THIS being the first number of the second volume of the *Spiritualist*, we desire to say a few words about the past. The volume just finished contains a history of the progress of Modern Spiritualism in Great Britain during the years 1870 and 1871. So much space has been given in that volume to reports of *séances*, meetings, and the passing events of each month, that a conclusion might be drawn that too much attention has been paid to the phenomenal aspects of the subject, and too little to the teachings of Spiritualism and the scientific laws which govern the phenomena. But in dealing with a new subject respecting which we are densely ignorant, the scientific method of procedure is to collect a vast mass of facts first, without any preconceived bias or hypotheses at all, and afterwards to draw conclusions which cannot easily be shaken, from the evidence thus collected. The result of two or three years of hard work in carefully observing the phenomena, is that we have found out some of the general principles which govern them, and these results we hope to publish before long.

As to the teachings of Spiritualism, the spirit world is full of busy active life, and differences of opinion are as prevalent in the next world as in this one. Most Spiritualists prefer those communications which harmonise with their own ideas of truth; hence a Roman Catholic will say that Spiritualism especially supports his own belief, a Swedenborgian that it confirms his views, and so on. There are some few points, however, on which all Spiritualists are tolerably well agreed, such, for instance, as the following: that there is no eternal punishment; that there is no resurrection of the earthly body; that human beings begin spirit life directly after bodily death; that the state of man after death is one of eternal progression; that we carry our educational and spiritual defects and virtues with us into the next world; that there, as here, we can rise higher by our own exertions and hard work only; and that deeds rather than words influence the happiness or misery of the individual at the beginning of his career upon the next plane of existence.

Unless we had recorded *séances* and meetings as they occurred, the facts would have been lost for ever. Hence we seized them at the moment and put them on record, leaving our readers to do their own thinking about them, and to form their own conclusions or speculations. An article merely embodies the opinions of one man, so while our space is so limited, we have deemed it best to act the part of chronicler rather than that of teacher.

There has been a steady unbroken rise in the circulation of this journal from the first. None of the journals connected with Spiritualism clear their expenses, though most of them have been in existence for many years. The other journals have been supported by very heavy subscriptions from Spiritualists, but we have preferred not to be a burden to the movement. We should, therefore, be much obliged if our readers would do what they can in taking one or more extra copies per month for distribution, or deposition in public reading rooms, or for the information of local newspapers. The *Spiritualist* will be published more frequently at no very distant date; we might bring it out at shorter intervals now, but think it more judicious to wait a little in order that the money loss, the care, and the work which the act would involve may not be unreasonably heavy.

So far as we know, the *Spiritualist* and its readers have journeyed along very pleasantly together from the first, with no differences worth mentioning. We trust that all our deficiencies will be overlooked in a kindly manner, and conclude in the usual way, by wishing all the readers of these lines "A Happy New Year."

**SPIRITUAL MANIFESTATIONS IN MR. HENRY WARD BEECHER'S CHURCH.**—Mr. Beecher is the Spurgeon of New York, and for several Sundays in succession spiritual manifestations took place there before the whole audience. Attempts were made to hush up what was considered a scandal, but accounts of the circumstances found their way into many papers. The *New York Herald* of November 27th, 1871, has a column and a half on the subject. There were some mediums among the reporters, and the table walked about before Mr. Beecher without being touched; at times rapping noises were heard. The thing attracted so much attention, that the reporters decided at last not to sit at the table at all; the spirits then ceased their manifestations.

## THE SYSTEMATIC APPEARANCE OF SPIRITS AT SEANCES.

THE latest numbers of the American spiritual periodicals contain some very startling news as to the progress the spirits are making in that country, in the materialising of their bodies at *séances*, so as to be seen by all the persons present, and to be recognised by their friends. Such cases have occurred now and then at rare intervals in England. How Mr. S. C. Hall and a party of friends saw his departed sister standing before them, so real that she might have been photographed, is told in the first number of the *Spiritualist*. There are other cases in the report of the Dialectical Committee. In a back number of the *Spiritualist* is an account of how spirits attempted to appear systematically before public audiences, and succeeded for a short time; they had to give it up, because the manifestation drew too much vitality from the medium. In the materialising of the hands of spirits, a manifestation now so common in London, the medium is exhausted very much, since the matter is drawn in some way from the organism of mediums, and a little sometimes from the other persons present; it exhausts them very much more when heads are materialised. The spirits sometimes materialise portions of their bodies unexpectedly to the sitters, and in the light; but the best physical conditions are perfect darkness while the hands or heads are being formed, and then a light suddenly struck when the spirits are ready, and give the signal. The most convenient mode of supplying these conditions, is to put the medium in a dark cabinet with an opening near the top, covered by a curtain, so that when the spirits are ready, they themselves can pull aside the curtain, and thrust their hands or heads into view. No medium in whose presence spirit hands are formed should be without such a cabinet. The observers, of course, sit outside the cabinet in the light.

The new manifestations which are now causing great excitement among American Spiritualists occur at the house of Mr. Morris Keeler, Moravia, Cayuga County, N.Y. The medium is Mrs. Andrews. Some of the manifestations have been described in the *New York Sun*, a daily paper not connected with Spiritualism, but whose editor sent a special correspondent there. The report published by the *Sun* is many columns long, and clothed in sensational language. The *Banner of Light*, the leading American spiritual newspaper, contains one report by its editor, and others from various correspondents, some of whom are of the highest reliability. All the accounts agree entirely as to the reality of the facts. The best account, which we select because it contains the largest amount of information in the fewest words, was written for the *Banner of Light* by a New York physician, who has recently published a little book on the "*Claims of Spiritualism*," but, like many other persons afraid of popular clamour, he withholds his name. Notwithstanding this drawback, we select his letter, because all the leading characteristics of the phenomena he describes are substantiated by the report in the *New York Sun*, and by the long accounts in the American spiritual periodicals written by other witnesses. We therefore give the narrative of the physician in full, as published in the *Banner of Light* of October 14th, 1871, after which we add a few of the statements of the other witnesses:—

"Brooklyn, Sept. 23th, 1871.

"DEAR SIR,—Yours of the 29th is at hand, and, as I have a few hours leisure, I will answer your letter at once, and do so with much pleasure, as I feel it a duty to add my testimony to that of others in making known the wonderful proofs of spiritual intercourse and presence which are daily being given through Mrs. Andrews, at Moravia, Cayuga County, N.Y.

"Having seen a letter from a gentleman who had just made a visit to this medium, in which some remarkable occurrences were related, I determined to visit her myself, and arrived at Moravia, June 6th, 1871. I found myself in a plain farmhouse, half-a-mile from the town, with my host and hostess, a plain farmer and his wife, both inured to hard work, with no children, and the medium, now a married woman, with three young children, residing in the town. Her husband is a steady, uneducated working man.

"As soon as I arrived, my host, Mr. Keeler, sent for Mrs. Andrews; and when she arrived I was introduced to a woman about twenty-eight years of age, with large pale blue eyes, fringed with long black lashes, good features, with a modest, serious look. She expressed her willingness to give me a *séance*, and I was conducted to an upper room, which was dedicated to spiritual manifestations. This room was furnished with half-a-dozen chairs and a piano. One side was partitioned off with plain boards enclosing a space the

length of that side of the room, by perhaps five feet in depth. I asked permission to inspect the room, and also the portion enclosed, which was freely granted. After examining everything in and about the main room, I entered the partitioned space or cabinet, which was intensely dark, every crevice being covered with newspapers. I then took a bright coal-oil lamp, and carefully inspected every inch of wall, partition, ceiling, and floor, using my eyes, fingers, and knife, and continued this examination alone until I became satisfied, when I left the cabinet.

"At that *séance* there were present Mr. and Mrs. Keeler, Mr. and Mrs. H., another gentleman and myself—all but the former two being visitors, like myself. We were seated in a semi-circle facing the cabinet, in the middle of the partition of which was a square opening, perhaps fourteen inches in diameter, covered by a black cloth curtain suspended from the inside. The medium entered the cabinet by a door at one end, and seated herself on a chair placed in the corner. The door was then secured with two buttons by Mr. Keeler. The coal-oil lamp was placed in a corner of the main room upon the piano, and nearly in contact with the partition, and a screen placed before the lamp, so that the audience was in the shadow; but the full glare of the light was thrown sideways upon the partition, rendering every part of this latter luminous, so that any object which projected from the little opening, or window, caught the full effect of the lamp.

"I have been thus particular in the description of the arrangements of the rooms, &c., because much depends upon a proper understanding of the surroundings in these *séances*; but space will not permit me to be equally specific in relating what there occurred, as my notes of my *séances* during this and my subsequent visit would, if copied, fill perhaps four sides of the *Banner of Light*. I shall, therefore, only refer to a few points of interest, among the many there recorded.

"I will digress once more, and say that upon my first visit no soul in that part of the country had any knowledge of me; that I had purposely left my card-case at home; that I announced myself as a person desirous of witnessing the phenomena through the medium—gave no name—and that not a question was asked me relating to myself or habitation.

"After sitting a few minutes, suddenly an arm was thrust from the opening. It was clothed with the sleeve of a night dress. The hand was that of a female, plump, with taper fingers. The lady visitor present inquired if the spirit had any friend present, when the forefinger pointed to me. I inquired whether the arm belonged to the person I was then thinking of, when the hand waved up and down three times, accompanied with raps. It occurred to me that the medium herself might do all this, and I requested her to withdraw her arm and again present it in a black silk sleeve. It immediately disappeared, and in less than a minute reappeared, enveloped in black silk. I will here add that, after the *séance* at my request the medium showed me her hands, and they presented in full degree the usual effects of hard labour, viz., enlarged finger ends and knuckles, and bearing little resemblance to the hand exhibited. The hand then vanished, and was followed by the appearance of five little hands ranged along and above the lower border of the opening, every finger in motion, the full hands to the wrists plainly in view, and in addition two tiny fingers peeping from the upper corner, representing the sixth hand. The hands differed in size, from those of an infant to those of a child four years old. These hands, like the arm previously seen, were, if possible, more plainly visible than my own in strong light. The fingers seemed to be more particularly directed toward me, and upon my asking if they were those of my children, the hands were all directed toward me with a waving motion. I will here add that six of my children have passed from earth-life, ranging in age from six weeks to four years.

"After this appeared the face of a man of dark complexion and with full whiskers—at the time I did not recognise him—also the face of a woman not so clearly seen.

"At the next *séance* an arm appeared, pointing to the gentleman present, which was recognised by him. Then the same arm which had appeared to me before, again appeared. Upon one of the fingers was a plain black ring. I inquired where she got the ring, when she pointed with an unsteady motion to me, and upon my asking if my son gave it to her, she twirled her fingers rapidly as answering yes. Here the medium in a low voice, inquired whether we did not hear her speaking, and upon our answering no, she said, 'The spirit tried to talk, but I only heard the name Charley.' I have a son of that name, who some years since amused himself in cutting rings out of rubber buttons and presenting them to different members of the family, two of which are yet worn by the sisters of the spirit whose arm was visible; one also was presented to her while living.

"At this *séance* a number of spirit voices were heard addressing different members of the circle; most of them were husky and somewhat unnatural, but one or two were entirely natural.

"At another *séance* the same female arm again appeared, the fingers nearly covered with rings studded with precious stones, and a golden bracelet on the wrist, also set with diamonds and other stones, all flashing and sparkling equal to anything in our life. I asked if that was her hand as she decorated it in earth-life, when immediately the hand disappeared and reappeared with the plain black ring as seen before. I then inquired if the jewelled hand was as she had it now decorated, when the hand so jewelled again was presented and waved three times in reply.

"At my last sitting during this visit I proposed that we should have a dark *séance*, and the medium, another lady, and myself entered the room and seated ourselves—the lady and myself side by side, and the medium opposite to and apart from us perhaps six feet. In a few minutes the floor trembled

strongly, and violent concussions were heard on the cabinet partition. This was followed by numerous spirit-lights, and one of these, which approached me, expanded into the form of a human face, but not distinct. Soon I saw a spirit-form approaching me, then numerous other forms, until the room appeared full of them in gentle gliding motion. They were nearly or quite as numerous and close together as people in the aisle of a church upon dismissal. One form became so distinct that I saw the body from the shoulders to the waist, as clearly as that of any person in earth-life. It was that of a female dressed in a white dress, every fold and plait of which was visible, and had it remained a minute more, I could have distinguished the texture and threads of the material. Soon the lady next me said the spirits were raising her left arm, and we all saw an infant form placed upon her arm, while another full sized form stood between the lady and myself, inclining forwards, and appeared to be the one arranging the baby form in the lady's arms.

"Many tests of recognition were given, mostly of a private nature, which cannot with propriety be here given.

"August 30, 1871, I again visited the same medium in company with my wife. The same arm again appeared, and shortly after the face of the same person, which we recognised to be that of a deceased sister of my wife. This face repeatedly appeared during our visit. She addressed my wife by name, and we held conversation with her as freely as when she was in earth-life. These conversations referred to relatives and things, showing familiarity with our domestic affairs. My only brother, deceased some thirty years since, appeared. My wife immediately recognised him by his resemblance to me. He spoke of various relatives now in spirit-life. I inquired if my father were present? when a hand was laid upon my head, the fingers tapping my forehead three times. Two arms were thrust out of the opening, with the palms of the hands placed together, and upon my asking if these were C—'s arms, the hands were clapped in a lively manner, and upon Mr. Keeler saying, 'That is your daughter,' C— said, 'No, I am her sister.' Soon a strong masculine voice said through the opening, 'How do, D—? I come to see you and let you know I come.' I recognised the voice, but said, 'Who is that speaking?' when he continued, 'Why, you ought to know Owasso.' I inquired how Dr. Slade was? and he answered, 'Oh, he is some better.' Then addressing my wife by name, he added, 'E—, I will fix you some more medicine at Dr. Slade's when you come back.' I inquired whether this place was not a favourable place for spirit manifestations? when he answered, 'Yes, this is a good place for these things, but people should go to my Dr. Slade for medicine.' I then asked if he would present my compliments to Dr. Slade, and tell him to remember my having done so when I next saw him. He answered, 'Yes, I will tell him.' I then asked if many of our friends were there, and he said, 'I guess you'd think so if you saw the crowds—no room for me here.' Bidding us good-by, and adding that the influence was used up, he left.

"I have omitted saying that, previous to my leaving New York for Moravia, I called upon Dr. Slade and requested Owasso to manifest himself to us there; and it is proper to state here that soon after my return I again visited Dr. Slade and immediately inquired whether any message had been received from me. His answer was, 'Yes; Owasso brought one from you from Moravia; but he was unable to give your exact words, but he made me understand that you had sent a message, and that I was to remember the fact when you returned.'

"At another *séance* two muscular arms and hands—the arms clothed in shirt sleeves—were thrust through the opening toward Mr. J—, and, upon his naming various relatives, when he said 'father,' the hands were clapped; then one arm was thrust out, and upon his asking if that was his father's, also, the hand was raised and slapped three times vigorously upon the partition above the opening. The board partition trembled and shook as if struck by the hands of a strong man. After this two arms appeared like those of a young man, and upon Mr. J— asking if his brother was present, a finger pointed toward me. I asked if he would try and show his face, and, after a little while, we saw the curtain move and the face of a young man appeared. We suspected it was our oldest son deceased, and, upon my asking if it was him, he nodded three times. He died about twenty years since, at the age of four years, so it was impossible to recognise him, but he certainly possessed certain characteristics of feature which were peculiar to our son.

"My wife's sister, C—, again appeared, apparently for the purpose of introducing another spirit, for immediately after her appearance, and by her side, became visible the face and head of an elderly lady wearing a close cap and spectacles. Both faces were visible at the same moment, but in another minute the face of C— disappeared, when my wife said to me, 'Why, that is your mother!' when she bowed in reply, and said, 'Bless God, my son, that we are able to meet in this manner.' Before my wife had remarked that she recognised her, I had done so, as the resemblance was perfect. My wife here asked if our children were with her, and she replied, 'Yes; and it has been far happier for them than you could have made their lives on earth.' My wife then asked if she had any message for her children on earth, when she answered, 'No; my children are not capable at present of receiving these truths; the time is coming when they will see.' After further conversation, she continued, 'God bless you! I have not power to speak any more. Farewell.' She then disappeared.

"On the last day of our visit my wife and self were conversing upon these subjects in our own room, with the door closed, when she said she wondered whether her aunt would come to us. In a jocular way I replied, 'No; she is too much occupied in the convective above, singing psalms, and, besides, she would consider it wicked to dabble in such matters.' We thought no more of it, and in about an hour thereafter took our seats for another *séance*. After several manifestations, a face appeared with side curls and marked features, which we both at once recognised as our aunt. I said, 'Auntie, is that you?' when she nodded her head and at the same time thrust forward just within the aperture a small book, which might either be a Bible or hymn-book. She soon disappeared. She had been very devout in this life, and we strongly suspected that she had obtained knowledge of my humorous remark, and had come to convince us that she was not so much occupied in religious observances but that she could find time to improve this opportunity of making herself visible to us.

"Upon the last day of our visit we had had three successful *séances*; and as we had yet an hour to spare, we prevailed upon the medium to favour us with another sitting, but after half an hour's trial without result, a single finger appeared, pointing toward Mr. Keeler, then toward the door. This we knew to be the usual signal for Mr. Keeler to release the medium, and that the *séance* was terminated. I inquired if the influence was exhausted, and the raps answered 'yes.' A voice then said, 'Some of us will accompany you to your

home.' I replied, 'Thank you—now farewell,' when numerous raps were heard, and we left without completing our last sitting.

"I wish here to say that the appearance of the faces, arms and hands was as real as any flesh and blood borne about by mortals—no mistiness, nothing ethereal about it, while a full glow of light brought them out with strong effect.

"In closing, it is also proper to say, what should have been stated before, viz., that the medium is of poor Irish parentage; at the age of twelve years was taken into the family of Mr. Keeler, to assist in the work of the farm, which mode of life she continued until her marriage; that her mediumistic powers were first observed at the age of fourteen years, and from that time to the present they have steadily increased in strength, until now, as I and many others believe, she is unequalled in assisting that class of manifestations which are produced in her presence." "C."

Mrs. H. F. M. Brown, a lady who has publicly worked actively in the cause of Spiritualism in America for many years, publishes, in the *Banner of Light* of Oct. 14th, 1871, her account of what she saw at Mr. Keeler's of the mediumship of Mrs. Andrews, as follows:—

"DEAR SIR,—I make haste to redeem my promise in regard to the manifestations. I do not need to explain the situation of the room, or the manner of obtaining the communications. You have been there, and know.

"My first sitting was with the Syracuse party. We saw floating lights; heard raps; voices joined in the singing, and a few faces were seen, but too indistinct to be recognised.

"At the next sitting we all saw faces and forms very distinctly. An old lady, whose hair was white as wool, came to the window and bowed to me. I did not know her, but a voice, calling me by name, said, 'That is your grandmother.' Another spirit, who seemed to know all my goings and doings, spoke to me of things *personal*. The medium—in fact, no one in the room—knew anything of me beyond my name.

"A gentleman at my side was addressed by a spirit. We heard the words distinctly, but the face we could not see. Like another doubting Thomas, he wanted a sign.

"What will you have?" was asked.

"Bring the cameo pin."

"Soon a fair girlish hand was outreached, holding a cameo pin.

"It is Mary! I am satisfied," was the gentleman's remark.

"At the third sitting the voices were low and the faces very indistinct.

"At the fourth the curtain was raised, and spirits stood before us just as real as in life. Among them came my grandfather, Dr. John Hall. He looked me in the face, bowed, and turned about, and walked away. Then Dr. Loomis, an old friend, stood before me. In wonder I cried out, 'Why, Gilbert, is that you?' He put out his hand, and then, in a clear, distinct voice, said, 'Isn't it heavenly to be able thus to speak?' With the last word the speaker faded from sight. Dr. Loomis, though young, wore glasses in life, and came to me spotted yesterday. A spirit came to a gentleman, and calling him by name, said, 'I thank you, sir, heartily, for helping me and my family when we were in need!' The person and the facts were remembered by the gentleman. We heard the German language spoken by a spirit. Mrs. C. said, 'The Germans are lovers of flowers. Will they not bring us some?' A hand was thrust out holding roses and pinks. Water was dashed in our faces and over our clothing. But there was no water in the room, and no flowers. Angel voices have often joined in the singing. One voice, clear and strong, sang every word of 'Old John Brown's soul is marching on.' Sceptics may ask was it not one of us singing? No; no such singer belongs to our company.

"Mrs. R.'s husband came, took her by the hand, and said in soft tones, 'Elizabeth, I am not unmindful of our bridal day. You will be my bride again in this beautiful land.' Mrs. R. had not till then remembered that this was the anniversary of their bridal day. No one besides them could have known the fact.

"Mrs. G. and her little boy came to-day to see husband and father. Mr. G. came and told the loved ones of his care, love and hopes regarding them. Master Charlie, in the full joy of his young heart, cried out, 'I can see my father; he knows me too!'

"This morning I sat with two ladies—sat between them. A young man came to Mrs. C. and said, 'My own dear mother, I am so glad to see you! You will not forget the orphans—the poor, the homeless—will you, mother?' A young woman came to Mrs. W. and said, 'I am Olivia, your sister, and I am so glad of this opportunity of speaking.' Both ladies were widows; both had loving words from their husbands. A spirit stood behind me, with both hands on my head. At the same time my sister Mary put her hand in mine and said, 'You have here your sister Mary. I have been with you in your years of shadow and sunshine.' A voice called out to me and said, 'Mrs. Brown, I have a favour to ask of you. My name is Roger Burkley. I want you to write to the *Banner of Light*, and say that Mr. Taylor, of Toronto, Canada, wanted me to communicate through the *Banner* circle. I have been there, but the crowd was so great that my chance was slim. Tell Mr. Taylor that some of the communications were mine, others were not.' I know nothing of these persons, but trust that Mr. Burkley's words will reach his friend.

I shall remain a few days longer, and may obtain other tests of spirit power. I am fully convinced that the windows of heaven are wide open, but the *why* and *how* I do not know.

Truly,  
H. F. M. BROWN."

We now cull some choice extracts from the report of the special correspondent of the *New York Daily Sun*, published Sept. 29th, 1871. The reporter, after describing the village of Moravia, at the head of Owasso Lake, and eighteen miles south of Auburn, says:—

"In Moravia the spirits are brought face to face with all seekers, whether believers or sceptics, and the long-time unused voice again gives utterance to the ears of all who desire to hear whatsoever the spirit hath to say. Black spirits and white, good spirits and bad, the ghost of the untutored savage, as well as the immortal part of the greatest statesmen of all times, here come unbidden, habituated afresh seemingly with flesh and blood, to converse with mortals. Nor time nor season, daylight nor darkness, disturbs the coming, or interferes with the utterances of these strange visitors from another world."

He thus describes Mr. Keeler:—

"Mr. Morris Keeler, the proprietor of the house in which the phenomenon occurs, is a forehanded farmer of Cayuga

County, owning and occupying one of the best farms in that county, situated in the immediate suburbs of the village of Moravia. His father lived there before him, and he has several brothers and other relations in the immediate vicinity. Besides cultivating his own farm on the hills overlooking the village, and the beautiful Owasso Valley, Mr. Keeler has another farm in the middle of the plain below. He is also a stockholder in the National Bank of Moravia, a stockholder in the Southern Central Railroad, a quarter owner of the most extensive and valuable business block in the village, with other smaller properties scattered about. He is a plain, coarse, ignorant, asthmatic man of about sixty years of age, and probably two hundred pounds weight. He is as garrulous as he is ignorant, and as clumsy as an ox. He became interested in Spiritualism twenty years ago, since which time his house has been the headquarters of all the believers of that school for miles around. On Sundays especially they crowded upon his hospitality, coming on foot and in wagons, relying on Mr. Keeler for forage for their animals as well as food for themselves, until at last his friends became alarmed lest he should be eaten out of house and home and become a burden upon them."

He afterwards describes Mrs. Keeler and Mrs. Andrews, who is a servant in the house, and whose mediumship has been developing for some years. He fully describes the house and *séance* room, and gives an engraved ground-plan of the latter. He remained in the village longer than he at first intended, and while some *séances* were going on, he examined the exterior as well as the interior of the *séance* room. Mr. Keeler told him how the first spirit appeared at the window of the cabinet made according to spirit instructions, as follows:—

"Suddenly the black curtain over the aperture in the partition was observed to move, as if an effort was being made to raise it, and Mary Andrews cried out from within the cabinet, as if in great terror—

"There's a man in here! Let me out! Let me out quick!"

"Mr. Keeler, however, calmed her fears by assuring her that there could possibly be no man there, but that what she saw must be a spirit; and urged her to remain quiet, and see what wonders would be performed.

"After this interruption another period of silence ensued, when the agitation of the curtain was renewed, lasting for a moment or two, when a voice came from the opening, uttering these words—

"Too much light! Spirits can't stand the pressure!"

"Accepting the intimation conveyed by the words, Mr. Keeler lowered the blaze of the lamp until it shed but a glimmer of light in the gloomy apartment. Then followed another period of patient waiting and watching, when suddenly a copper-coloured hand was thrust out from beneath the curtain, with the index finger extended, pointed first at Mr. Keeler, then at the lamp, and then at the end of the piano nearest the partition. This pantomime was easily translated, and Mr. Keeler proceeded to remove the lamp from its position in front of the aperture to the place indicated on the piano; the effect of which was to cause the light to shine obliquely across the opening, without penetrating it. This arrangement seemed to be satisfactory to the spirits, who indicated their pleasure by sundry war-whoops and grunting 'ughs,' after the traditional savage fashion. Pretty soon the black curtain rose completely from the aperture, and a face presented itself at the opening. It was an unmistakable Indian face, with high cheek-bones, dusky hue, and all the usual characteristics. When the astonishment that the apparition produced had subsided into an eager waiting for what was to follow, the lips of the apparition moved, and a voice proceeding from them pronounced these profound words—

"Me big spirit! Me boss here! Plenty pale-faces come see big spirit! Big spirit make everybody believe! Ugh!"

"And the big spirit disappeared again into the darkness, and the curtain fell. Then there was stillness again for a brief period, interrupted only at last by a terrific shriek from the imprisoned medium, followed by a crash as she dashed the rude door away, and came tumbling out into the room, more dead than alive with fright. On being questioned regarding the cause of her alarm, she replied that a cold, clammy hand was placed on her face, and she wouldn't stand that from the spirits or from anybody else. Of course this little episode terminated that particular *séance*, and the company broke up, wondering greatly at the things they had seen and heard."

The reporter of the *Sun* then describes the first *séance* he witnessed there, and after telling how a face several times appeared near the opening, but it could not be seen distinctly, he says:—

"As it again withdrew, the whole company united in a request that the spirit show himself more plainly. The obliging old fellow made the effort. Drawing the curtain aside he thrust his face quite through the opening, until the light of the lamp fell upon its side. It was a venerable looking face, not at all ghost-like or repulsive. It looked something like William Cullen Bryant. The head was covered with snowy white hair, quite thick and long. It had full whiskers of equal whiteness, and a heavy moustache that curled under like a heavy roll of hair. It was the face of a voiceless spirit, and withdrew itself as quick as seen.

"While the company was urging the venerable spirit to give his name the curtain again rose, this time from the left-hand corner, and an entirely different face appeared. This was the face of a man certainly fifty years of age, with iron-gray hair and whiskers, but no moustache. He wore gold spectacles. He was a very familiar spirit, showing himself with great freedom; but he refused to talk, contenting himself with playing bo-peep with the audience for about five minutes, and then withdrawing absolutely. While the company sat waiting for his reappearance, or for some other development, a hand came out of the aperture, and pointing first at Keeler, and then at the cabinet, quickly withdrew. This pantomime was readily translated by Keeler as the end of the performance. It meant that he was to open the door and let the medium out, which he did, and the company broke up. As soon as the medium came out the reporter again entered the cabinet, and examined it more closely than before, but failed to discover any traps or machinery, or any means of ingress save through the door or by the windows."

He thus describes another *séance*:—

"In this circle was a gentleman from Syracuse, and, judging from his conversation, evidently an official of some sort.

When the show commenced a face was presented that was entirely different from any the reporter had previously seen. This face the Syracuse gentleman recognised as that of a man named Butler, who had been murdered a few weeks previously in that city. To make the recognition complete the Syracuse gentleman asked the apparition to show the side of his head. The side view was given, disclosing a horrid gash on and back of the temple, from which the blood was apparently streaming. This was considered satisfactory evidence of identity, the Syracusan pronouncing the wound precisely such a one as Butler had received. The ghost was then asked by the gentleman if the party in arrest was the murderer. The murdered ghost promptly responded, 'Yes.'

"After this the face of a very pretty little girl appeared; but as it was not recognised it was withdrawn. Then appeared a most lovely, though strangely sad, female face, apparently of a lady just verging on womanhood. The features were all fully developed, and were exquisitely beautiful. The eyes were large and lustrous; the nose a full Grecian; the mouth symmetrical and tempting. The complexion was not that of a corpse, though it was wonderfully clear, while the whole expression of the face was one of extreme sadness. The apparition excited the liveliest sensations among the beholders, and all leaned forward to inspect it closer. It appeared several times, at each appearance coming further into the light, until all had satisfied themselves of the reality of the vision. Then it was asked to give its name. The lips moved as if attempting to pronounce a name, but no sound came from them. Again and again it appeared, at each appearance renewing the effort to speak. Finally a whisper was heard, and all ears were bent to catch it. The whisper was repeated a little louder, and finally so loud that all heard it distinctly and understood it alike. It was a name familiar to the reporter and sacred to him, though the face was certainly not familiar, and, though not wholly dissimilar, could not be that of the lady named."

At another sitting:—

"First of all, the face of a middle-aged man—a new face—was presented. This was followed by a hand, apparently grasping something, and moving back and forth across the opening. While this pantomime was enacting, the medium announced, from within the cabinet, that she could discern something bright in the spirit's hand, and that he was drawing it across his throat. On closer inspection this was seen to be the case—the man or spirit was apparently cutting his throat. The question was then asked who of the company had lost a friend by suicide, but no one responded. While endeavouring to find out for which particular one of the witnesses this manifestation was intended, a hand was thrust out, and with extended finger pointed in the direction of the reporter and the gentleman who accompanied him. As the Moravia gentleman seemed most clearly indicated, the company unanimously decided it must mean him. In order to be certain, he asked the question if this exhibition was intended for him. In response the hand reappeared and pointed directly at the reporter.

"Is this pantomime for my edification?" the reporter asked.

"Thereupon a great muscular arm was thrust out, away up to the shoulder, and with clenched fist gave three powerful blows on the partition above the opening. This was an unmistakable arm, one of unusual length even for a large man. It was clad in white, the material being gathered at the wrist on to a narrow band, which was buttoned or otherwise fastened.

"Is the tragedy you are representing one in which I am interested?" asked the reporter, anxious to solve the riddle.

In reply a hand appeared and waved an affirmative answer.

"Does it relate to any relative of mine?"

"A negative reply was received by the same means.

"Does it relate to any friend of mine?"

"The negative reply was repeated.

"Is it an affair in which I have been professionally interested?"

"The same hand waved an affirmative.

"Has it anything to do with the Nathan murder?"

"A negative reply was received.

"Has it any connection with the Alice Bowsby case?"

"Another negative reply.

"Is it in the case of a male or female?"

"Here the reporter was reminded by the Spiritualists who were present that if he asked a double question the spirits could not answer it. He then modified his question.

"Does the manifestation relate to a man?"

"A negative reply.

"Then it must be a female?"

"At this a delicate hand appeared, holding a handkerchief of surprising whiteness, and, with every indication of gladness, portrayed by the rapid and emphatic manner in which she waved the signal, replied affirmatively.

"The reporter asked for further explanation, confessing his inability to imagine what the pantomime meant. Some little delay ensued, which Mr. Keeler said was caused by the spirits preparing to explain the matter more clearly. Pretty soon the curtain rose again, and the upper part of an arm, torn off at the shoulder, was thrust out. This was followed by an undistinguishable object shown within the opening, but which, by particular request was afterwards brought more into the light, and proved to be a portion of a female bust, with a mangled and bleeding shoulder, and the arm missing. Again the curtain fell and rose again, when a corpse, arrayed in a shroud of almost shining whiteness, lying on its back, and seemingly borne upon a litter, was passed several times before the opening. It was to the eye of the beholder the corpse of a young lady of small figure. The features could not be seen with sufficient distinctness to be described. This display seemed to terminate the pantomime tragedy enacted for the benefit of the reporter, and left him as much mystified as ever. Several faces were subsequently shown, at one time two together. There were also four hands shown at once, three full-sized, with fingers moving, coming up from below, and the fourth that of a child coming down from above. Finally a fifth hand, with the middle finger lacking, was shown, and the performance was ended.

"When the door was removed to let the medium out from the cabinet, the reporter stood ready, with lamp in hand, to enter. He noticed that Mrs. Andrews was dressed very plainly, with a tight-fitting waist, and a skirt without hoops, hanging rather closely to her person. He could, of course, make no more searching examination of her. Within the cabinet nothing could be discovered but the chair in which the medium had sat, and the tin speaking trumpet. The fastenings to the windows were perfect and secure. No trap-doors could be discovered anywhere. The paper pasted over the cracks in the board partition was torn off in search of concealed wires, but none could be found. It thus became manifest that, if decep-

tion was practised, the medium performed it without the aid of accomplices; and if she practised this deception, how could she conceal about her person all the masks, arms, hands, and other paraphernalia essential to the varied performance that had just been witnessed? The reporter was reluctantly compelled to confess himself baffled, and came away unsatisfied."

Newspaper reports for the general public, about Spiritual manifestations, usually contain remarks like the above, lest the editor should be thought to be "a believer."

Spirits of both a high and a low order appeared through Mrs. Andrews's mediumship, and the reporter thus describes one of the latter:—

"Several strange faces were presented, some male and others female, but none that were recognised. Finally a face appeared that resembled the gold-spectacled ghost of the morning sitting, though without the spectacles. He was pressed to give his name, and finally responded in a clear, bold tone, 'Paine.' This left the company as much in a quandary as ever, and the desire was expressed for his given name. Was it Tom Paine, or what Paine was it? The ghost evaded the question, but continued to play hide-and-seek from behind the curtain, occasionally as he showed himself indulging in some fancied witticism. At length, as the company persisted in knowing his full name, he changed his base and announced it as 'Solomon Saul Josephus.'

"One of the New York ladies, who had evidently come hoping to see and communicate with a departed friend of the masculine fraternity, persisted in her inquiries if such a spirit was present, and urgently requesting that he would show himself. The witty ghost, Solomon Saul Josephus, however, persisted in monopolising the stage and time, and, in reply to the lady's enquiries, kindly told her that she had male friends enough without calling for others from the spirit-world. One of the gentlemen present wanted to get some information about a female spirit, but was told that he ran too much after the women. These and similar brilliant and profound observations occupied the time of the spirit for over half-an-hour, when he withdrew, and the performance was concluded."

This report in the *New York Daily Sun* is so long that it would fill about a page of one of the London daily papers; the circumstance that so much space is given to an official description of Spiritual manifestations, shows that much more is known about Spiritualism in New York, than in London.

The *Banner of Light* also contains descriptions of séances at Mr. Keeler's, which were wholly or partially failures, so that, like all other mediums, Mrs. Andrews experiences variations in her medial powers. In the *Banner* of Nov. 25th is a letter from Mr. L. A. Bigelow, of Boston, U.S., who, after describing some failures at Mr. Keeler's, adds:—

"As the circle was small, we were within eight feet of the opening, so that everything was visible. Very soon two delicate female hands, closed and then opened, as if in benediction, appeared at the window before us; a face was next seen, but indistinctly. When asked whose friend it was, a finger seemed to point to a lady at my left, and then move toward me. I inquired if I were the one indicated, whereupon the whole hand was shown and shaken, seemingly gratified. I requested the face to come more into the light. It did so, but not far enough to enable me to distinguish it clearly. I then said, 'Please present yourself fully in the aperture,' when I most plainly saw a man's face, with grey whiskers, gold spectacles, and bald head. I recognised it beyond question as that of my father-in-law, the late Otis Tufts, of this city, and so remarked aloud. It bowed as if to give assent, and disappeared. I endeavoured to recall it, that it might speak to me, but without avail.

"The curtain rose again, and a handsome male face, with clear complexion and black moustache, presented itself. The mouth moved several times as if to speak, but no sound was heard. In response to the question, 'Whose kin are you?' a hand pointed to one of the ladies, and when being desired to come more plainly in sight it complied, and was identified as her brother. Next, a lady's face, apparently of middle age, came in view. This was recognised as a sister by one of the party, who said, 'If this is Susannah, will she please show the side of her head, that I may see her hair?' The head turned, and displayed long curls as natural as in life. The lady expressed herself as perfectly satisfied.

"The face reappeared, and a voice said in a loud whisper, 'Why can you not throw off your old ideas, my dear sister?' She responded, 'I have striven so to do.' The voice replied, 'That is well. I have done so long since from necessity.'

"This was audible to all, and the movement of the mouth plainly visible. It was a reality beyond dispute.

"Presently we beheld a feminine hand holding, evidently as a mark of identity, what seemed to be a strawberry, but no one recalled any knowledge of it. A stained handkerchief was next seen. It was withdrawn, and returned with the spots blood-red. Mrs. Andrews said, 'The spirit holding this is in soldier's garb.' It was then directed towards a person who inquired if it were his brother killed in the war, whereupon the handkerchief vibrated quickly and disappeared.

"Another form was dimly seen, but the curtain fell, and the séance ended.

"Enough was seen to convince me that had the medium been in good condition, our experience would have been more satisfactory, and in the adverse circumstances we could not reasonably expect as much as we did witness.

"I left with feelings of awe and astonishment. Some may ask what the spirits resembled? The faces wore, to my eye, a rigid, stoical expression, very like a wax figure, no smile illuming the countenance. I am informed they often do appear joyous, expressing pleasure at being recognised, not only in whispers, but in full tones as in life.

"If there be anything other than a spiritual nature in what I saw, then some one more accustomed to examine cause and effect must explain. It is certain that Mrs. Andrews had not the power to exhibit so many varied scenes, even had she the desire so to do.

"No one present knew my name or address till after the close of the séance.

"How the head of Mr. Tufts could be produced *minus* his wig (as no one outside his family ever saw him without it during the space of forty years), the sequel will perhaps explain.

"On my return home, while detailing the facts to my family, it was queried whether, at the next weekly sitting at our house, the facts above stated would be confirmed by the spirit of Mr. Tufts through the mediumship of Mrs. S. A. Floyd, or her Indian control. I waited somewhat impatiently for the day to arrive, but on that morning was unexpectedly called out of town, and was therefore obliged to be absent from the sitting, consequently sceptics cannot bring forward the old ideas concerning psychology, &c., as the events of that occasion will prove, confirmed by the evidence of four persons, two of whom are not members of my household.

"Soon after the medium was influenced (by Hawinneha, the Indian). My wife said, 'I wish you would send for my father, if not present.' He, Hawinneha, at once replied, 'Tufts brave is here, but will not be able to control for several days, being too much exhausted.' She inquired the cause of his fatigue, whereupon he gave one of his quizzical looks, saying, 'When you catch Hawinneha, you'll catch a weasel.' Mrs. Bigelow pretending not to comprehend his meaning, asked an explanation. The Indian seemed a little piqued, and changed the subject. After conversing for a time on other matters, Mrs. B. said, 'Can you inform me where my husband was last Friday?' With another of his queer, self-satisfied looks, he immediately exclaimed, 'I tried to show myself, but Tufts' brave said, 'Give me your magnetism, build me up; any Indian can represent himself as Hawinneha, and Mr. B. will not know the difference; there is but one Otis Tufts, and I wish to present myself.'

"He stated that the spirit of Mr. T. was very nervous and impatient, but finally manifested itself, and was identified by Mr. B., and also remarked that Mr. T. wished to materialise a wig, but the magnetism\* was insufficient; thus explaining why he showed himself without one, as before-mentioned. We considered this a most excellent test, and proof positive that I was not deceived in what I saw at Moravia.

"As to the facts being impossible, because they do not agree with the ideas of spirit and matter which some possess, is not my affair, for I did not make either the facts or opinions which cause them to be so inconvenient. I have merely stated that which I have seen, and if I have done so clearly, I am satisfied. Facts will always take care of themselves, and those are the wisest to whom they administer no reproof."

A FAMILIAR SPIRIT.—A High Church newspaper called *The Penny Post*, contains the following narrative:—St. Frances was a holy woman who lived in Rome in the seventeenth century, and the legend concerning her states that she was favoured with the visible presence of her guardian angel. She has left the following description of her heavenly companion: "He is about as tall as a child of nine years of age, his face is full of sweetness, his eyes are turned towards heaven; he wears a long shining robe, and over it a mantle white as snow. When he walks by my side his feet are never soiled by the mud or dirt of the streets." When St. Frances fell into any fault her good angel disappeared, but as soon as she repented, he came back. At the point of death she was heard to exclaim, "The angel has finished his task. He stands before me; he beckons me to follow him." Having uttered these words, her soul was born by her angel guardian to heaven. St. Frances is commemorated by the Western Church on March 9th.

SPIRITUALISM AND THE DEVIL.—The Rev. John Jones, Congregational minister, of Liverpool, has sent us a pamphlet entitled *Spiritualism the work of Demons*, the said pamphlet being the substance of a sermon delivered by him in Chadwick Mount Chapel, Liverpool, on Sunday, Sept. 10th, 1871. In the opening part of the pamphlet he states the facts of the case very fairly, admitting Spiritual phenomena to be neither delusion nor imposture; admitting, moreover, that some of the spirit messages received are of a pure and high character. He admits that some séances are opened by prayer, and he quotes a message given through Mr. Home's mediumship: "We do all we can to convince you that we still live, and that God is love." He calls attention to the fact that healing mediums have the power of curing a certain proportion of diseases. Then he ceases to reason, but brings blind authority to bear, and says that this apparent good is all the trickery of the devil, and that Spiritual communion is forbidden by "God." By the word "God" we find that he means the personage whom the ancient Jews believed to be God, and he actually quotes the passage from 1 Kings xxii. where God (?) orders a lying angel to go and tell untruths to Ahab, in order that Ahab may be deceived, and some thousands of his men slaughtered. The inference is that Mr. Jones conceives that the more villainous the contents of a message, the more likely is it to come from the Almighty, and the purer it is, the more likely is its author to be the Devil. Also that when a blood-thirsty order is given to slaughter some thousands of men and make slaves of the women and children, it must come from God, whereas if a healing medium saves several lives per week, that is necessarily the work of a gentleman from the lower regions. He also quotes the command of Moses to put to death these media who did not support his own order of priesthood. But if Mr. Jones cites one order of Moses as binding, why not another? Moses commanded his people to eat nothing which had been strangled. Does Mr. Jones abstain from roast fowl, and order his flock to do so likewise? If not, why not? If Moses is to be obeyed in the one case, why not in the other? Mr. Jones substitutes the word "God" now and then for "Moses," to frighten unintelligent people. A chief point in Mr. Jones's pamphlet is, that wicked people in these latter days were to be distinguished by their "forbidding to marry, and by their abstaining from meat;" he says that this applies to Spiritualists, which is certainly not the case. The British are the greatest meat-eaters in the world, and it is a question for physiologists whether we should not be the better for eating a larger proportion of vegetable food. A God surrounded by angels, who went about telling untruths for Him, by His direct order, was quite good enough for the ancient Jews, whose proclivities are thus summed up in a book written by Mr. Guppy—"As to the Jews, they were told that they were the peculiarly favoured nation on earth, although, really, to read their own history of themselves, their dictionary had not the word 'honesty' in it; for Jacob cheated Esau of his birthright, and Laban cheated Jacob in the matter of substituting Leah for Rachel; and Jacob cheated Laban about the cattle; and Joseph's brethren sold him and told a falsehood to their father—so that we may well believe that, when they left the Egyptians, they robbed them of everything they could carry away." We may add that page after page of Mr. Jones's pamphlet is taken *verbatim* from *The Spiritualist*, but Mr. Jones does not acknowledge in any part of his essay the source from which he helped himself to so much literary matter.

\* Should be "power to materialise."—Ed.

## MISS KATE FOX'S MEDIUMSHIP.

BY WILLIAM H. HARRISON.

THE great movement of modern Spiritualism began about twenty-two years ago, through the mediumship of Miss Kate Fox, in the little village of Hydesville, near Rochester, U.S.; therefore now that she is in London it has been with no slight degree of interest that I have on several occasions during the past month observed the manifestations which take place in her presence. She is the best rapping medium at present in England. When she places the tips of her fingers on a door, for instance, loud raps which signal out messages usually proceed from it at once; the raps are not like single concussions, but are composed of three raps following each other in rapid succession, as if the points of three fingers were rattled down upon the wood one after the other. These triple raps are often loud enough, when they come upon a table, to be heard in the passage outside the room, when the door of the room is closed. A few evenings ago, at a *soirée* given by Mr. Tebb, at 20, Rochester-road, Camden-town, Miss Fox put her hands upon the closed door of one of the rooms, while she and some of the guests were in the room, and others were outside in the passage; both the room and the passage were brilliantly lighted. The question was raised by me, in the passage, whether Miss Fox's spirit friends could hear any questions we put, since it was certain that Miss Fox, on the other side of the closed door, could not hear them. One of us then said, in a low voice, "Please rap five times," and five clear loud raps came from the door at once. This is an experiment which should be several times repeated, as it might in this case have been mere coincidence.

The chief ordinary feature of Miss Fox's mediumship at dark circles, is the spirit lights. At one of her *séances* at which about a dozen witnesses (some of them well-known public men) were present, a single large phosphorescent light made its appearance behind the chair of one of the sitters, swept in a curve over his head to the centre of the table, where it seemed to lay hold of a pencil in some way; at any rate the pencil lying there was taken up, and heard writing on the paper, while the light was moving about near it; then the light travelled to the further side of the table, from which it rose, and touched some of the sitters there, who said that it felt like a soft solid substance; then it swept in a great curve, several yards long back, to the spot whence it had arisen, and disappeared. This phosphorescent light was about as big as an egg; I saw no smoke from it; some of us thought we saw it flecked with a few dark bars, but its movements were very rapid. When a light was struck a long letter was found to be written upon the paper, and signed with the name of the departed little daughter of one of the gentlemen present. At one part of this *séance*, the raps asked me to go to and stand by the door of the room, away from the circle, and hold Miss Fox's hands. I did so, and a phosphorescent light, rather bigger than an egg, rose from the floor, and flitted about within a foot of my eyes. Its edges were not well-defined; I saw no dark bands about it, but, as the luminous object flitted about very rapidly, they might have been there. I am not a seeing medium, or a medium of any kind, so in describing these things state only what can be seen with normal eyesight, and which every other person present saw also.

Last Friday week, at a luncheon at which Mrs. Guppy, Miss Fox, Miss Ogden, and myself were present, the heavy circular dining-table, with all the dishes and things on it, was floating about in the air, about a foot off the ground, half the time. Miss Fox's spirit friends were rapping out their messages from the floor, table, and various parts of the room; the floor of the room shook tremulously at times, and Mrs. Guppy's spirit friend "Katie" signalled out her messages by thumping the table up and down, raising it about a foot each time. This was in broad daylight. We asked the spirits not to make a noise while the servants were present, and it was amusing to see how the hubbub ceased at once directly anybody turned the handle of the door to come in. When they went out again, up went the table, and out came the raps, resuming the messages at the point where they had been broken off. We had to remove several things from the table, or they would have been broken.

Recently, at one of Mrs. L. M. Gregory's *séances*, 21, Green-street, Grosvenor-square, a gentleman present had his thoughts read, so that two proper names were thus obtained and given to him, by Miss Fox's spirit friends. We saw no spirit lights on this occasion, Miss Fox being unwell. I regret to say that her health is far from strong.

Very small circles are better than large ones for Miss Fox's mediumship, and by sitting regularly and supplying all the most favourable conditions, disembodied spirits have on several occasions been able to materialise themselves in her presence, so that they could be seen and recognised by their friends. Several of these cases are published in the new book, *The Debatable Land*, by the Hon. Robert Dale Owen, and some have been printed in the back numbers of *The Spiritualist*.

## DOGMATISM IN SCIENCE.\*

BY EDWARD W. COX, S.L., F.R.G.S.

Who would have supposed that in these days of free inquiry such extreme irritability could be exhibited by the Professors of Physical Science at the bare suggestion of the possible existence of something in man that cannot be carved by the scalpel, seen by the microscope, and analysed in the laboratory? Who could have anticipated the virulence of hostility with which they pursue all who venture to assert that there may be psychological facts, dependent on psychological conditions, and governed by psychological laws, distinct from, and but imperfectly controlled by, those material laws to which alone their useful labours are devoted? Unhappily there is a fanaticism of scepticism as well as a fanaticism of faith. Dogmatism is at least as rampant in science as in theology. A true Materialist would be sorely vexed if it could be demonstrated to him that he has an immortal soul. I cannot help suspecting that this endeavour to deter even from inquiry by anticipatory denunciation as fools or rogues of all who dare to inquire, is prompted by a suspicion lurking in a corner of the minds of the Materialist Philosophers that there may be some truth after all in this evidence of a Psychic Force; and that, if a truth, it will go far to disturb their favourite dogma that mind is a secretion of the body; that life is an arrangement of particles; that there is nothing of us but doth perish and pass away; that we are only animated machines that perform a prescribed task, fall to pieces, and there an end. I cannot disguise from them, from the reader, or from myself, that if the existence of a Psychic Force is the *fact* which, after most careful and anxious examination, I am satisfied that *it is*, and of which I ask others to satisfy themselves by a like investigation, it *does* go very far indeed to disturb the Philosophy of Materialism which has taken so strong a hold of the scientific world, by the probability it raises that there is a something in man, other than the visible material body, from which that Force proceeds, or with which it is intimately associated.

THE ROYAL INSTITUTION.—Next Friday week, the Archbishop of Westminster will lecture at the Royal Institution on "The Demon of Socrates." Socrates was clairaudient, that is to say, a guardian spirit could occasionally communicate with him by acting upon his organs of hearing. There are several spirit-mediums in England who at the present time get communications in the same way. Professor Humphry, F.R.S., will lecture there on Feb. 9th on "Sleep." Dr. Rutherford will give ten weekly lectures, beginning to-morrow, on "The Circulatory and Nervous Systems." Mr. Moncure D. Conway will give four lectures on "Demonology," in March; in the last one he will introduce psychological subjects. Professor Tyndall has just given six splendid experimental lectures at the Institution, and the Prince Imperial of France was present at most of them.

RELIGIOUS BIGOTRY.—Within the past month two intelligent, well-educated young ladies, both non-professional mediums, have lost their situations because of the orthodox antipathy of their employers to Spiritualism. One of these modern martyrs to intolerance is Miss Kate Stokes, of 29, Kingsdown-road, Upper Holloway, N.; and the other is Miss Florence Cook, of 6, Bruce-villas, Eleanor-road, Hackney, E. If deeds of this kind are to begin, they will cut both ways, for there is probably a larger proportion of rich and educated people among Spiritualists than can be found in any other denomination, and we have in our ranks many large employers of labour. We would not have any Spiritualist disgrace us by discharging assistants because of their religious convictions, but there might be no harm in giving the preference to Spiritualists when new assistants are wanted, and in transferring business orders to Spiritualistic tradesmen, when it can be done without inconvenience. John Bull's real religion at present, as proved by his daily acts, if not by his words, is "money," and the line of action herein suggested will appeal more powerfully to his nature than any arguments whatever.

SPIRITS WORKING A SEWING MACHINE.—Mrs. C. M. Mannion, of 3, Cornwallis-road, Upper Holloway, N., has favoured us at our request with the following account of a *séance* held last Sunday week at the house of Mr. Stokes, 29, Kingsdown-road, Upper Holloway. Our correspondent says:—"Besides our own family, there were present Mr. Herne, the medium, who called in unexpectedly; Miss Cook; Miss Rogers, of Norwich; Mr. Frank Everitt; Mr. Bond, Upper-street, Islington; and a friend from Manchester. Mr. Herne sat at the end of the large table, with his back to the window, Miss Florrie Cook and Miss Kate Stokes on opposite sides of the table, and they each held a hand of Mr. Herne all the evening. For some time the manifestations were of the ordinary character of those at Messrs. Herne and Williams' *séances*, John and Katie King speaking in their usual manner. The curtains of the bay window of the *séance* room were drawn across before the *séance* commenced, completely concealing the sewing-machine which stood there. Mr. Herne had never been in the house before, and could not possibly have known of the fact of the machine being there. The curtains were first wrapped round Mr. Herne, Florence, and Kate, after which the shutters were violently beaten, as though some one in the room were striking them with a hammer. We then heard the machine-wheel gently moved, and then the machine was drawn quite out and close to the chairs of Miss Cook and Mr. Herne, jamming them close to the table. We inquired if work could be done by the spirits, if it were prepared and placed on the machine, and were answered in the affirmative. On the work being arranged, and the light put out, the machine was worked quickly and well, and the spirits stitched along the entire length of the piece of calico that had been placed there for them. A Bible was brought from the cheffonier, and a drawer emptied of its contents in the course of the *séance*." The comments of John and Katie King about the difficulty of working the machine, and getting the threads to the right tension, were very amusing.

\* From *Spiritualism Answered by Science*, by Mr. Serjeant Cox. Longmans: London. 1872.

## THE PSYCHOLOGICAL SOCIETY.

THE following is an amended prospectus of the Psychological Society, drawn up by Mr. Serjeant Cox. We hope that a council will be formed without much more delay, and that the Society will soon begin its work:—

"THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN AND IRELAND, For the Promotion, by Experimental Research, of the Science of Psychology.

"The investigations of the society are to be strictly limited to its proper province—1. The Laws of Being; 2. The Laws of Life; 3. The Nature and Operations of Mind; 4. The Phenomena called Psychic; 5. The Spirit, its existence, past, present, and future.

"These subjects to be treated entirely as questions of science, to be determined by facts and experiments.

## "Plan of the Society.

"The society to consist of an indefinite number of members. Members to be of three classes—1. Ordinary members resident in London; 2. Provincial members, residing more than twenty miles from the metropolis; 3. Corresponding and honorary members.

"The subscription of ordinary members to be two guineas per annum; of provincial members, one guinea per annum.

"The subscription to entitle the members to attend all the meetings of the society, and to receive a copy of all its publications.

"The society to be governed by a president, four vice-presidents, and a council of twelve ordinary members, to be elected by ballot at the general annual meeting.

"The officers of the society to be a treasurer and an honorary secretary.

"An experimental committee, not exceeding twenty-five in number, to be appointed yearly by the council, for the purpose of conducting scientific experiments, to be reported to the society from time to time.

"The meetings of the society to be held fortnightly from the month of November to the month of June inclusive, or otherwise, as the council may determine, and on such days and times as the council may, with due notice, appoint from time to time.

"Convenient rooms for such meetings to be provided by the council.

"The chair to be taken at eight o'clock precisely by the president, if present; in his absence by one of the vice-presidents in order of standing; in their absence, by a member chosen by the members present.

"The proceedings to consist of—1. Reports of the experimental committee and its sub-committees; 2. Papers accepted by the council; 3. Discussions on the subjects of the papers, if sanctioned by the council.

"The council may, if it think fit, divide the operations of the society into sections, each section dealing with a single branch of the science.

"The first council will be self-appointed, but at the first annual meeting all the officers and council will be subjected to election by the members.

"Members will be elected by ballot, having been duly proposed and seconded. One-third of black balls to exclude."

"Persons resident in London and in the provinces desirous of becoming members are requested to address an application to that effect to 'The Psychological Society,' at the office of the *Quarterly Journal of Science*, Boy-court, Ludgate-hill, London."

UNCONSCIOUS CEREBRATION.—Dr. Carpenter lectured yesterday afternoon at St. George's Hall, on "Popular Delusions," under which title he included Spiritualism. His "unconscious cerebration" theory has been so utterly exploded years ago among those who have practical knowledge, that we have not thought it worth refuting in a special article. Solid objects not in the *séance* room before, are so often brought into the room by the spirits, and often from very long distances, that Dr. Carpenter's lectures have no influence at all over any Spiritualist. There are four or five mediums in England, in whose presence these manifestations take place, and we recommend Dr. Carpenter to read the back numbers of this journal to see how untenable are his arguments, and how little calculated to influence anybody but those who have no knowledge whatever of the subject, but who think it safe to rely upon the assertions of the future president of the British Association.

MYSTERIOUS STONE THROWING.—A strange story comes from Ellerton-on-Swale, near Richmond, which, however marvellous, has the evidence of so many persons to it that it cannot be rejected. It is to be hoped that some solution of the affair may be found without being compelled to ascribe the strange proceedings to supernatural agency. It is this. On Friday last, the 15th December, about two in the afternoon, a widow woman, who resides in a small cottage near the roadside in the scattered hamlet, the only inmates of the house being herself and grandchild, heard a loud thumping at the back door, and on the child going to the door no one was found there. A few minutes elapsed, when the thumping was repeated, and again no visitor appeared. Shortly afterwards a stone came through the window, to the great alarm of the occupants of the cottage. This was soon followed by another, and the missiles then kept following in quick succession all the afternoon, and until eleven at night. There is a large field at the back of the house, the hedge of which is some 200 yards from the cottage, and there is no opportunity for the shelter of any person mischievously disposed at the back in the direction from which the stones came. At the opposite side of the road, to the front of the house, there is a stone wall, which forms the boundary of another large field, without any cow byre or other shelter in it, and before long the stones came in at the front windows as well as at the back. A watch was set immediately the neighbours came home from work; but without avail, as the stones continued to pour in at the windows all the evening. A cessation took place near midnight, only to be renewed the following morning, and the pelting continued until Saturday afternoon, without any discovery being made as to the cause. The old woman was in the greatest consternation, and evidently ascribed the visitation to the Evil One, not knowing what she had done to deserve such treatment. Strange to say every stone was aimed at the windows with such unerring precision that there is scarcely a whole pane left in any of them. Some of the stones were larger than a man's hand, which entirely does away with the supposition that they have been thrown by a catapult.—*Darlington Times*.

A COMMUNICATION FROM MR. GUPPY.

To the Editor of "The Spiritualist."

SIR,—I am sorry that your want of space curtails what I would wish to say. It is a case on which I am seeking the opinions of enlightened men. The following is an abridged narrative. About the first of November, I read the following in the *Daily Telegraph* :—

"WITCHCRAFT AT NEWBURY.—[BY TELEGRAPH.]—Yesterday, the Recorder for Newbury (Mr. Dowdeswell) sentenced a woman named Tranter to five years' penal servitude, for having obtained a sum of money by false pretences from Emma Gregory, a woman living in a wild district in North Hants. Gregory and another woman lost some goods while returning from Reading market a fortnight ago, and, having heard of the power said to be possessed by the prisoner, who was called the 'cunning woman of Newbury,' went to consult her. Prisoner told them she could recover the lost goods. She went through an absurd ceremony, and pretended to bring the image of the man who had stolen the things in a glass which she produced. She said she ruled the stars and if the nights were fine she would be able to get the lost things back the sooner. The women paid her a shilling each, and promised to give her more when the property was restored. The prisoner has been convicted on six or seven occasions for offences of a like nature. The Recorder said that such practices as those by which the prisoner had gained a livelihood for many years past were a scandal to society."

At first it appeared to me an illusion. Again and again I read it. "Five years penal servitude!" An elderly woman, no doubt. I imagined a kind of Mrs. Gamp, taken from her comfortable home at a period of life, perhaps, when failing health demands every comfort. I began to reflect on the principles of punishment. Moses says, "An eye for an eye and a tooth for a tooth." Offences, I reasoned, are either against the person, property, or the interests of society; for instance, a man steals a sheep, the farmer is injured forty shillings, but society is injured, because if sheep stealing were not punished, no man could keep sheep, and we could have no mutton. If one of those fellows who have lately received forty lashes breaks into a house, half murders the inhabitants, and steals property, there is a threefold offence—personal injury, robbery of goods, and an offence to the nation; neither life nor property would be secure, and therefore such crime must be prevented by the Government at any expense of severity. Forgery, also, though it be but for £1, and does not bodily damage anyone, would produce such baneful effects in society, that no means would be too strong if necessary to prevent it. But, I reflected, to warrant punishment one of three things must occur—damage to the person, robbery or damage of property, or damage to the nation.

Now this woman had told fortunes, or given advice, true or false, about recovery of stolen goods. A servant-maid, or a carriage-lady, goes to her, consults her, and pays a shilling or half-a-crown. She pretends to rule the stars. Well, the Pope pretends to infallibility. However, these parties are not injured in person, and if they preferred spending the shilling or half-a-crown with her, or in a playhouse, or in a gin-shop, what grounds for punishment exist? I determined I would go to Newbury and inquire, and, not knowing anyone there, I took the liberty of requesting Mr. Serjeant Cox to give me such certificate of respectability as would entitle me to a hearing either from the Clerk of the Court or any solicitor. Further, I asked my lawyer for an abstract of the laws on witchcraft, which I here copy :—

"WITCHCRAFT.—Person pretending to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertaking to tell fortunes, or pretending from his skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels, supposed to have been stolen or lost may be found. Offence—Misdemeanour.

"STATUTE OR AUTHORITY.—9 Geo. II., cap. 5, sec. 4. Triable at the Sessions. Bail is compulsory. Punishment—Imprisonment for a year, and sureties for good behaviour; or indictable, as for false pretences. Costs of prosecution not allowed.

"FALSE PRETENCES.—24 and 25 Vic., cap. 96, sec. 83. Penal servitude for five years, or imprisonment not exceeding two years, with or without hard labour.

Meanwhile I fell very ill with inflammation of the lungs, which prevented my quitting the house—meanwhile, I could not get Mrs. Tranter out of my head.

If, thought I, the punishment is just, of course the life of an old woman or a thousand old women is of no consequence. But if she has done no harm to anybody, nor robbed anybody, then is the punishment of life-long imprisonment with labour, torn from all her old cronies, deprived of all the little comforts of old age—it's not a punishment, for if in the eyes of enlightened men conversant with social science, this woman has done nothing worthy of any punishment whatever, then has a great crime been committed by the machine called "law." I do not blame Recorder Dowdeswell—he is a benefactor to his country. When General Grant was made President of the United States, he said to Congress: "The laws you enact I shall enforce, for I know of no way so effectual to procure the abolition of a bad law as the stern enforcement of it." That President Grant threw out another ray of light the other day; he said that the way to advance a nation is to improve the condition of the working classes.

As my health did not permit me to go, and the sun would not permit my neighbour Hudson to photograph, I asked him to run down to Newbury, furnishing him with Serjeant Cox's letter to me, and my authority to him, and the following is his report on the case, and also a letter from Mr. Slocock, the banker :—

DEPOSITION OF MR. HUDSON.

"January 6.—Went to Newbury by the 10.15 train, and called upon Mr. Matthews, hairdresser. He told me he had known Mrs. Tranter for twenty years; never heard anything against her excepting telling fortunes; said she was a sort of monthly nurse, and always willing to attend any poor person with fever, free of charge—might accept payment if the people could afford it; said that not only he but everyone in the town thought the punishment very severe—ought to have been two years at the outside, because she had eighteen months before.

"I then went to the 'Dolphin' Inn—saw the landlord, Mr. Staley and Mrs. Staley, who said they had seen her about for a number of years, had never heard anything against her, with the exception of this fortune telling. They said she was a sober, hard working woman; was a midwife, but also went to nurse any poor persons. They directed me to Mr. Brown, builder. He said he had known Mrs. Tranter from a child; had never known anything against her; she had been his neighbour for very many years; was not given to liquor; always a respectable looking woman; heard that she told fortunes with two glasses; he said 'a sort of globes'; he had not seen them; said his opinion was that the persons who called were two detectives who implicated her; said he heard that she often had visitors, and that he had heard that carriage people called on her; said he had been on the jury previously when she had eighteen months in prison for the same thing; said that the Recorder had said on that occasion that if ever that woman came before him again, he would make an example of her.

"I then found Tranter, the husband, a bricklayer's labourer, who works for Mr. Brown. He said many persons called on her, some who kept their carriage, but he was never allowed in the room, nor did he know what fee or charge she made, but thinks she took anything people chose to give her; he said she had not money enough to employ counsel; he said her age was 53; that she had a son by a former marriage with a Mr. Giles, who is now in the police force in London, and a daughter who is in an asylum. He said his wife was in Reading Gaol, and could not be seen by any one till the end of three months, when she would be removed; he believed it was for five years hard labour; he said that he and she would feel most thankful to anyone who could procure a mitigation of sentence.

"I called subsequently on Mr. Matthews, the hairdresser, who gave me *The Newbury Weekly News*, wherein is the following letter from Mr. Slocock the banker of Newbury :—

"THE CASE OF MARIA GILES, ALIAS TRANTER.

"To the Editor of the *Newbury Weekly News*.

"SIR,—An impression seems to have got abroad that the sentence, passed by the Recorder of Newbury at his last Quarter Sessions, on Maria Giles, alias Tranter, was unreasonably severe, and a petition was, I believe, presented to the Home Secretary for remission of the punishment, as being out of proportion to the offence. He has, however, I am informed, declined to interfere, thereby confirming in his opinion the justice of the sentence. Perhaps your readers are not aware that she had been convicted and sentenced to various periods of imprisonment on seven previous occasions, and on the three last to eighteen months, twelve months, and eighteen months, for similar offences, and might fairly be considered as incorrigible. I think, therefore, in justice to the Recorder, this should be known. I know that it was not without deep consideration that he felt it his duty to pass so severe a sentence. He was staying with me at the time, and had the depositions sent up to him to read, and it seemed to him so clear, after the many imprisonments the prisoner had undergone, that there was little or no hope of reformation, and he therefore determined, if she were found guilty, to pass such a sentence as would prevent the credulous being victimised by her, for at all events a considerable time to come—a determination in which I confess I quite coincided. I have purposely abstained from any remark while the case was before the Home Secretary, though I could not at all agree in the propriety of the petition. "I am, Sir, yours faithfully," "DORNINGTON, Dec. 13, 1871. "CHARLES S. SLOCOCK."

"The universal feeling of every person I spoke with at Newbury was that Mrs. Tranter was a sober, well-conducted woman, ever ready to assist sick persons—not being deterred by any sickness or fever. As regards the fortune-telling, &c., Mrs. Brian said that she believed that on one occasion the lost things had been recovered through her instrumentality. People seemed to think that she could not have got much money by it, because she could not afford to employ counsel."

I have placed the case in the most unfavourable light. Seven times has this woman been convicted, otherwise a most exemplary woman. But again, I ask, supposing in every street in London there was a cunning woman who told fortunes and gave advice about stolen property, where is the injury to person or property warranting any punishment whatever? As to witchcraft, if witches and wizards are punishable, then all the committee of the Dialectical Society are punishable.

Reading Serjeant Cox's able pamphlet entitled *Spiritualism Answered by Science*, I see at the end an advertisement of books by the same author of a work, *The Principles of Punishment*. I sent for it to-day, wishing to see how far the learned Serjeant's ideas would justify the probably life-long imprisonment with hard labour, of Mrs. Tranter, but I am told the book will not be out for some days. My own opinion is, referring to Mr. Slocock's letter, that Mr. Bruce is not the person to go to—it's Mr. Law.

The first thing we have to find out is whether, in the opinion of highly-educated men, there was any ground for imprisoning this woman at all. If there were not, the law ought not to exist a single hour longer than would suffice to blot it out from the statute-book as a stain on the national character. And after that would come the consideration what damages should be awarded to Mrs. Tranter.

As you will not give me any more room, I defer further remarks to your next number, by which time I shall have opinions which may have greater weight than mine. Jan. 10, 1872. SAMUEL GUPPY.

A TITLE-PAGE and copious index to the first volume of *The Spiritualist* will be published in a month or two. We recommend our readers to have the volume strongly and substantially bound, as there are but a limited number of copies, and in a few years the book will be scarce and valuable. Copies of the first volume of *The Spiritual Magazine*, a very little book, are now worth a guinea each.

DR. EDMUNDS AND MR. COLEMAN.—Mr. Coleman has sent us copies of letters which have passed between him and Mr. A. R. Wallace, Mr. John Jones, and Mr. G. W. Bennett. Messrs. Jones and Wallace, who were present when Dr. Edmunds appealed to Mr. Bennett, say, that so far as they remember, Mr. Coleman's version of what took place then is the correct one. Mr. Coleman says that if a mistake has been made about what took place on that occasion, a mistake may have been made about what took place before, but he has no wish to adhere to any inaccurate statement. All those to whom he spoke knew well enough that the manifestations are not under the control of the persons present, and that nobody knows beforehand what will take place at a *séance*. We cannot give further space to the discussion of this personal matter.

MESSRS. HERNE AND WILLIAMS'S MEDIUMSHIP.—Last Tuesday night Mr. Edmiston, the principal of the well-known india-rubber firm at Charing-cross, gave a *séance* to a party of friends at his private house, at Beckenham, Kent. About twenty ladies and gentlemen were present, and Messrs. Herne and Williams were the mediums. The *séance* was a dark one. The voice manifestations were very good, and while all the guests were sitting round the table with their hands joined, a large ornamental cheffonier, with plate glass panels, was brought by the spirits away from the wall, to the nearest sitters, a distance of about three feet. It would have required two or three men to carry it so quietly, under ordinary circumstances, and nothing was broken. Five or six unoccupied heavy chairs were lifted by the spirits and placed on the top of the table; as they passed them over the heads of the sitters, the spirits usually lowered them, and tapped the sitters gently on the heads with the bottoms of the seats of the floating chairs. On Saturday evenings Messrs. Herne and Williams give *séances* at half-a-crown each, at 61, Lamb's Conduit-street, Holborn, to *Spiritualists only*, in order to secure harmonious conditions. Those who desire to attend must be present before a quarter to seven, after which time nobody will be admitted to the first *séance*. There will be two *séances*, and a tea between them. This new system of friendly weekly gatherings of Spiritualists begins next Saturday evening.

THE ROYAL POLYTECHNIC INSTITUTION.—At the present time Professor Pepper is giving an entertainment at the Polytechnic Institution, called "the Arabian Mystery." A lady sits on the platform with her back to the audience, whilst another lady walks about among the observers, and asks them to give her scraps of writing or anything they please; not a word is spoken by the lady, who reads the scraps given to her; but the other lady on the platform repeats the words given to her colleague. The lecturer says that the two ladies do it all by themselves, that there is no collusion with any of the spectators, and that if the scraps were given to the lady in another room altogether, the one on the platform would learn the contents just the same. He added that the management would not permit him to say how it was done, and if they would, it would require a very long lecture to explain it. We gave the name of "Aaron Franklin" to the one lady who took it in her hand, and said not a word; the lady on the platform then called out "Franklin," but omitted the "Aaron." The truth of the matter is that these are genuine psychological experiments, and one lady by the exertion of her will-power, is able to force words and thoughts into the brain of her sensitive subject on the platform. It would require a long lecture to explain the nature of the phenomenon, and we doubt if any living man has sufficient knowledge at present to be able to give the said lecture.

SPIRITUALISM AND PSYCHIC FORCE.\*

BY WILLIAM CROOKES, F.R.S.

LET me take the opportunity of explaining the exact position which I wish to occupy in respect to the subject of Psychic Force and Modern Spiritualism. I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. I wish to ascertain the laws governing the appearance of very remarkable phenomena which at the present time are occurring to an almost incredible extent. That a hitherto unrecognised form of Force—whether it be called psychic force or *x* force is of little consequence—is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge; but the nature of that force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to offer an opinion. I wish, at least for the present, to be considered in the position of an electrician at Valentia, examining by means of appropriate testing instruments, certain electrical currents and pulsations passing through the Atlantic cable; independently of their causation, and ignoring whether these phenomena are produced by imperfections in the testing instruments themselves—whether by earth currents or by faults in the insulation—or whether they are produced by an intelligent operator at the other end of the line.

DALSTON SOCIETY OF ENQUIRERS INTO SPIRITUALISM.—On Monday evening last, the 8th inst., the half yearly general meeting of the Dalston Association of Enquirers into Spiritualism was held at their rooms, 74, Navarino-road, Dalston, at which there was a large gathering of the members and their friends. The notice convening the meeting, and the minutes of the last half-yearly meeting were read by Mr. Thos. Blyton, the Secretary, who then proceeded to read the report of the past half-year, approved by the Committee, at their last meeting on the 4th inst. It was a most satisfactory report, showing that at the twenty-seven *séances* held during the half-year, there was an average attendance of fourteen, or one person per sitting more than the average of last half-year. Of the twenty-seven *séances*, twenty-four were the ordinary consecutive Thursday evening meetings, the other three being special *séances*, with professional media, viz., on October 26th, with Mr. James J. Morse; 30th November, with Miss Lottie Fowler; and on December 29th, with Messrs. Herne and Williams. The results of all the *séances* have been most satisfactory. On October 5th, Mr. C. W. Pearce, President of the Spiritual Association at Kilburn, delivered a lecture on "The Uses of Spiritualism," which was highly appreciated by a large audience. The balance sheet also speaks to the good financial state of the society. Among the books recently added to the library, were mentioned, *The Report of the Dialectical Society*, Gerald Massey's *Concerning Spiritualism, Debatable Land, Heaven and Hell, &c.*, which have been purchased by the Committee, besides various presents of interesting and useful books given by Mr. S. C. Hall, F.S.A., Mr. W. Crookes, F.R.S., Mr. A. C. Swinton, Mr. J. Scott, and Mr. T. Blackburn. The report and balance sheet having been submitted to the members, it was moved by Mr. G. R. Tapp, seconded by Mr. E. Newton, and unanimously carried, "That they both be approved and adopted." The members then proceeded to elect the officers for the current half year, when the following were returned:—Mr. Thomas Wilks, President; Mrs. J. C. Evans, Messrs. E. Newton, J. B. Orton, G. Blyton, and J. Stephens, Committee; Mr. G. R. Tapp, Recorder; and Mr. Thomas Blyton, Secretary and Treasurer.

NEW BOOKS.—Within the past month we have received several new books, which we intended to criticise, but have been compelled to abstain from doing so, to make room for Mr. Guppy's excellent letter, which may perhaps result in saving the life of an elderly woman. Will some member of Parliament take up Mr. Guppy's case, and draw the attention of the House of Commons to the laws relating to witchcraft? Amongst the books received is one which we shall have to notice again, *Hints for the Evidences of Spiritualism*, by M.P. (Trübner and Co.), an excellent little book, well written, handsomely printed, and just the thing required at the present time to present to persons unacquainted with Spiritualism, but who desire to know what can be said in its favour. It contains nothing to offend the theological opinions of anybody. Mr. Gerald Massey's new pamphlet, *Concerning Spiritualism* (J. Burns), is a lively and sparkling production, not so neutral on theological points as the other work just mentioned. His critical remarks about some of the mysteries of trance-mediumship, as exemplified in the case of Mr. T. L. Harris, we think to be too sharp; also that Mr. Massey is wrong in recommending careful artificial "word-painting" in poetry—true poetry is more natural. The pamphlet, as a whole, is a good and valuable addition to Spiritual literature, and we give a quotation from it elsewhere. Mr. Crookes's pamphlet on *Psychic Force and Modern Spiritualism* (Longmans), answers Dr. Carpenter, tells the real circumstances of the admission of Mr. Crookes to the Royal Society, and of the doings of Mr. John Spiller, secretary to the Photographic Society of London. Many Spiritualists do not like Mr. Crookes, because he stops short at "Psychic Force," and utters no opinion as to who wields the force; but when it is remembered with what intolerant people he has to deal, and what great influence in favour of Spiritualism his writings have had on the public mind, we have no desire to see him urged on faster than he deems it judicious to go. *This Christian Land* (John Marven), by an anonymous writer, is a satire on the difference between the professions and practice of Christian England. It is a pamphlet called forth by the present dense materialism of the churches and the people, and the hollow insincerity and artificiality which pervade society. "Our very Bible," it says, "bears not a dedication to God, but 'To the most high and mighty prince, James.' There are two 'Most Highs,' it would appear." The pamphlet is well worth reading. *Spiritualism Answered by Science*, by Mr. Serjeant Cox, and *Hymns of Modern Man* (Longmans), we hope hereafter to criticise at greater length. *The Quarterly Journal of Science* for this month contains a review of the Dialectical Report; Mr. Crookes holds much the same opinions about the report as those which we have already expressed. He, also, wishes the speculations of the witnesses to be expunged in any future edition.

\* We extract this from the preface to Mr. Crookes's new pamphlet, *Psychic Force and Modern Spiritualism*, a reply to the *Quarterly Review* and other critics. Longmans: London. 1872.

## Poetry.

## SPIRITUALISM.

A GLORIOUS light is breaking on this God-forsaken world,  
And the banners of the angel host for warfare are unfurled;  
A wondrous power is working, though as yet but in its birth,  
With gentle violence to convince the hardened sons of earth.  
While angel forms forsaking their brighter homes above  
In pity for degenerate man commence the work of love;  
Then why do we refuse our aid?—why shun their gentle laws?  
Awake! arise, faint-hearted, and do battle in the cause!  
Though Science sneer, and cry "for shame," and all the world deride,  
And e'en Religion, prejudiced, should try the truth to hide,  
Still onward press, if thou desirest those realms of bliss to see,  
And measure not thy love for man by man's regard for thee.  
And while a faith so pure and free all creeds alike may hold,  
May Christendom united own one Shepherd and one fold,  
And may this kindred feeling, as it spreads from sea to sea,  
Of universal brotherhood the glorious foretaste be:  
When strife of every kind throughout this world of ours shall cease,  
And human woe be swallowed up in everlasting peace.

A CONVERT.\*

## Correspondence.

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

## THE PAPER BY DR. EDMUNDS.

SIR,—At page 221 a typographical error in Mr. Wallace's letter has transposed the words "Mrs." and "Mr." so as to make "Mr." come first instead of "Mrs." But this will be obvious enough to any careful reader, as the facts are accurately printed in the remarks from your own pen which follow Mr. Wallace's letter.

In the editorial comments annexed to my letter, after expressing your approval of my conduct as chairman, you say:—"As a committee-man, Dr. Edmunds neglected his work; he did not see those experiments in his own house on which the committee chiefly based their report; so, without a practical knowledge of the facts, he drew up a most unfair article, &c., &c."

On this I have to say:—

1. That the report of the committee is not in any way based upon experiments made in my house.†

2. What the report is based upon is: (a) Oral evidence given before the committee itself, which I believe I knew more completely than any other member of the committee. (b) Written statements presented to the committee, and of which I might almost say the same. (c) The reports of the six experimental sub-committees. Of these the most important, and the only one whose meetings were held in my house, was No. 5, the one appointed to meet Mr. Home. At page 73 of the report I give a full account of my stewardship in that matter, and I had quite prepared to give an elaborate investigation and rigid record of the phenomena. My attention only relaxed because nothing occurred to record or investigate. None of the other "experiments on which the committee based their Report" were done in my own house, nor did I undertake to attend any of the other sub-committees. No. 6 merely exposed two children, who were represented as wonderful mediums; No. 4 had nothing to report; No. 3 reports nothing worth analysing, but it ought to be known that one of the most reliable and careful members of the committee seceded from this sub-committee in consequence of having to make a charge of cheating against one of the persons present at its first meeting. Practically the Report rests upon the evidence of sub-committees Nos. 1 and 2. The meetings of No. 2 were held at Hackney, and those of No. 1 at Langham-place. Although not a member of the sub-committee, I attended on many occasions at Langham-place, but as nothing ever occurred when I was present, and often I was very tired, I used to lie on the sofa in a side room, ready to assist in investigating anything which might occur; and, once, when a dark *séance* was being held with Mr. — the medium, I passed into the room, and for a long time watched intently, with such entire silence that no one knew I was present until I spoke out to protest against what seemed to me to be impudent tricks upon the nerves of those who were sitting at the table, and of whom Mrs. Edmunds was one.

So much for my attention to what the Report is based upon. I will now add a few words as to my attention to other experiments which are ignored in the Report.

There were certain set phenomena exhibited before the whole committee. The first were the trance utterances of Mr. Spear in reference to my own humble self. As chairman of the committee, I could not but be passive under this unexpected incident. But I had never seen either Mr. Spear or Miss Houghton before, and the first I saw of "The delineation" was a copy of it in print. I had nothing whatever to do with "the delineation," nor with its being printed. The second was the *séance* with Mrs. Marshall, at which I acted as Chairman under the directorship of Mr. Coleman, and of which I have given an adequate and accurate account at pages 70–73 of the Report. Thirdly, many private and unofficial *séances* were held at my own house. At some of these I was present, but after a hard day's professional labour, I was not able to sit out profitless *séances* when I had other matters on my mind. I usually sat in my study at work, but ready to assist at the examination of any phenomena which might turn up. But whenever I was either present or in attendance, nothing occurred to investigate. I regret that I was not at home on March 3, 1871, when the unofficial *séance* referred to by Mr. Serjeant Cox, at page 103 of the Report, took place in my dining-room. Those very remarkable evolutions of my own dining-table might have made a deep impression on even my own obtuse brain, and I should have been able to guard against the only source of possible fallacy which occurs to me, which is this:—the dining-table in question, though accurately described by the learned Serjeant, has a fifth leg underneath its centre, which is required to support its great weight and length when fully extended by the extra leaves for the purpose of dining a large number of persons. This central leg screws in, and if it is not screwed home, or if the table be turned round so as to unscrew the leg a half turn, it becomes a little too long, and forms a central pivot on which the heavy table will balance, and revolve with surprising facility. I do not aver that this central leg was the cause of the remarkable evolutions of the table on that occasion, but I mention the fact for what it is worth, and I shall be happy to show the table to any one who will call at my house when I am at home (*i.e.*, every day before one o'clock).

\* We wish that more of our correspondents would send us short specimens of their poetical abilities, poetry being the highest form of expression of human thought.—Ed.

† Mr. Serjeant Cox published that Dr. Edmunds was not present at the entire of any of the meetings of the chief experimental Sub-Committee, and did not witness any of the crucial tests which the members applied to the phenomena. A description of a *séance* in Dr. Edmunds' own house, is printed on the next page.—Ed.

I have never made the acquaintance of any gentleman for whom I have more respect than I have for Mr. Wallace. Of Mr. Wallace's energy in the pursuit of scientific truth, and of his great personal ability it would be an impertinence for me to speak. He at once saw that the principles which really underlie the approach to spiritualistic controversy were involved in certain arguments which I used at one of the debates of the Dialectical Society, and in order to refute those arguments, Mr. Wallace kindly prepared a paper, and read it before the Dialectical Society. Although that paper appeared to satisfy Mr. Wallace's own mind, I failed to see its force, and, therefore, reproduced the same arguments in my contribution to the Report. I observe that Mr. Wallace has, after prolonged deliberation, republished in the Report the substance of his paper as an answer to the arguments thus reproduced by me, and I take this opportunity of saying that if *The Spiritualist* can find room for another letter from me, I will display the fallacies which, in my opinion, vitiate Mr. Wallace's paper. But I have neither time nor space to do so in the present letter.

As to the mode of my advent at the Davenport Guppy *séance* in Great Marlborough-street, it is not necessary for me to give any further answer to the assertion which Mr. Guppy so impudently repeats. Mrs. Edmunds, whose obduracy in reference to the phenomena, proved much less than my own, and whom, accordingly, by way of contrast to myself, you have at page 202 described as "a lady in every sense of the word, and a physical medium," has had her eyes a little opened by the recent allegations. *She happens to be in a position to prove that she did not even call upon Mrs. Guppy, as has been so wantonly alleged in your columns, and she writes by this post to give a categorical denial to the whole of the insolent story which has been fabricated upon that groundwork.*

As Mr. Guppy has availed himself of your liberality to occupy two columns and a half more in throwing dirt at Mr. Bennett, Mr. J. Spear, Miss Houghton, Mrs. Edmunds, and myself, and, moreover, has constituted himself the high priest of Spiritualism, some of your readers may expect me to reply to matters which he has newly-imported. I therefore add the following remarks:—

1. I knew nothing whatever of Mr. or Mrs. Guppy, and did not consider myself as in any way their guest. I went as a scientific observer and critic to witness a private exhibition by the Davenport Brothers. I understood that that exhibition was paid for by my inviter, just as my wife and self paid for seeing them publicly at St. George's Hall; and I understood that Mr. Guppy, who had been mixed up with the Davenports, had found rooms, these rooms being used simply in order to prevent gossip among the servants at my inviter's own house. It is true that I neither expected nor received any professional fee for the attendance at Great Marlborough-street, but I had not the honour to be on terms of private intimacy with the right honourable gentleman by whom I was asked to be present. If that gentleman and his wife were at Great Marlborough-street, as Mr. Guppy writes, in the capacity of friends at "a private party in his own rooms," he will be justified in asking them to write me a private note endorsing his representations. Upon receipt of such a letter, I will, without publishing it in any way, at once recant anything which may require it. But I do not consider that I am in a position to trouble this lady and gentleman, or to ask them to intervene in a squabble with Mr. Guppy the more especially as their letters have been examined by Mr. Wallace, who has the confidence of all sincere Spiritualists, and their contents are fully vouched for. Indeed, I should not have ventured to use the extracts from their letters but for the fact that the matter was dragged before the public more than once, and such imputations were cast upon the conduct of Mrs. Edmunds and myself as to make me believe that the irregularity thus committed would be deemed excusable by their writers. I have only to add that unless Mr. Guppy produces some vouchers for any future assertion that he may make, I shall not think it incumbent upon me to reply.

2. As to Mr. Spear's "trance," and the "delineation" to which he gave utterance, Mr. Guppy has the hardihood to suggest that it was produced after "two or three glasses of the Doctor's good wine," and in consideration of "the well understood compliment of one guinea." I have only to say that I had no knowledge of Mr. Spear's speciality, and no anticipation that I should become the subject of this extraordinary "manifestation," that I never saw Miss Houghton's manuscript, or read the delineation until I saw it in print; that neither Mr. Spear, nor Miss Houghton ever took a glass of wine at my house, or received from me any payment or consideration either directly or indirectly. Inasmuch as the "trance" occurred before the whole committee, and Mr. Spear appeared before it as a well-known and highly respectable "trance medium," and the result was written down at the moment in short hand by an auxiliary medium, herself celebrated for writings and drawings, I confess that I do not see how any "manifestation" could be more "authentic" or "well-defined."

Does Mr. Guppy mean that Mr. Spear tried to humbug the committee and myself? If so, how are outsiders to know who are genuine mediums? Is the mendacity which I have had to correct in these letters the real characteristic of a sincere Spiritualist? Or is a genuine Spiritualist one who, having "eight or nine years ago" given "mundane refreshment," and the comforts of a home to a friend who was not at the moment in good feather, now publishes the fact in a newspaper? My own opinion of Mr. Spear and Miss Houghton was that they were good-natured enthusiasts, who mistook their own romantic imaginings for spirit promptings. But I never took either Mr. or Mrs. Guppy for enthusiasts, nor do I think that they are the persons to cast the first stone at Mr. Spear or at Miss Houghton.

I believe that there is a great mass of spiritualistic belief, and even of spiritualistic performance which, with all deference to both Mr. and Mrs. Guppy, is not roguery but delusion. If this delusion is curable, the cure is to be accomplished by giving the performers plenty of rope, and by temperate yet fearless exposure at their absurdities. The answer to my opinions, when they proved adverse, would have been that I was destitute of those special gifts of mind which are required for the perception of the phenomena. I was, therefore, duly grateful for an authentic and well defined "spiritual manifestation," which demonstrated at the commencement that I had just the gifts which were required for investigating the subject, and enabled me afterwards to anticipate a thrust which, otherwise, I could not have parried. Of course, Mr. Guppy now throws dirt at Mr. Spear, but considering Mr. Guppy's long and varied experience in such affairs, the dirt has not been thrown so judiciously as might have been expected. I have never myself had the advantage of any private conversation with either Mr. Spear or Miss Houghton; but if this is all the dirt which can be thrown at them by Mr. Guppy, after an intimacy of eight or nine years, they must be most respectable people. This correspondence notwithstanding, I have

through this inquiry been enabled to make the acquaintance of many ladies and gentlemen, who, differing entirely from myself in their conclusions, yet have shown a sincerity and earnestness for which I have the highest respect.

I have the honour to be, Sir, your obedient Servant,  
JAMES EDMUNDS.

4, Fitzroy-square, W., Jan. 1872.

[The circumstances of the case may be thus summed up:—1. That more than two years ago, three members of Parliament and their friends wished for a private *séance* with the Davenports. 2. That Dr. Edmunds had an invitation to be present from one of the M.P.'s. 3. That Dr. Edmunds was an entire stranger to Mr. Guppy, and not on terms of intimacy with his inviter. 4. That the Davenports made no charge for the *séance*, and that the company were the guests of Mr. and Mrs. Guppy. 5. That as only one of the Davenports came, it was proposed that an ordinary *séance* should be held instead, and Mrs. Guppy kindly consented to this unexpected demand on her mediumship. 6. That it was a poor *séance* at which flowers came, not under test conditions. 7. That after a silence of two years Dr. Edmunds cited the circumstances in print and brought the charges of imposture. 8. That whenever there have been reasons of sufficient importance to induce Mrs. Guppy to take the trouble to give *séances* to private individuals under stringent test conditions, she has done so. 9. That somebody must have had to ask Mrs. Guppy for permission to introduce Dr. and Mrs. Edmunds to their house as guests. 10. That Mrs. Guppy and Dr. Edmunds flatly contradicted each other as to who made the request, and the hon. gentleman who may be able to decide between the two keeps silence.—Now we regret that these personal things have been introduced into these pages at all, and will not publish any more letters from either Dr. Edmunds or Mr. Guppy containing personal attacks on each other. In the above letter we have struck out the name of the medium who Dr. Edmunds says "seemed" to be playing impudent tricks, because of the charges he has previously made against good and honest mediums; those assertions made us attack him with a severity we regret.—Ed.]

SIR,—In your November number a Spiritualist and recent convert to Catholicism, claims for her Church, in fervid and graceful terms the merit, as she deems it to be, of having ever from its earliest days maintained the practise of praying for the dead; and because spirits have come to certain spiritual circles asking to be prayed for, and "telling how high and blessed spirits, purged through pain, pray for us sinners perpetually before God," she has arrived at the conclusion that the Roman doctrines of purgatory, and of the efficacy of masses for the souls of the dead, are confirmed by Spiritualism. Now this conclusion is grounded on an assumption which cannot, I think, be too much deprecated—one which has ever been the chief source of superstition—the assumption that every communication proceeding from the spirit-world is to be received as truth. Were A. E. H. to extend her experience of such communications somewhat further, she would find in them absolute contradiction of the doctrine to which she has yielded credence, as well as affirmation of the truth of every religion. Whatever may be the cause, this unfortunately is undeniably the case; until, therefore, through better understanding of the laws of communication with invisible intelligences, some criterion of truth, if attainable, he attained, Spiritualists would do wisely in abstaining from citing spiritual authority in proof or disproof of any particular doctrine, to whatever extent each individual may accept for himself, that coming from such a source, which appears to him intrinsically reasonable, or reject that which he regards as unreasonable. To the vast majority of Spiritualists the doctrine of purification by physical torture appears in the most extreme degree unreasonable; "to fast in fires," as Father Newman expresses it, can, it seems to them, produce no other effect on the mind than frantic madness, while the idea that such punishment can be ordained by God, and in part remitted at the instance of mortals who mollify his heart by dint of passionate and reiterated prayer, involves, as they think, conceptions of the Divine attributes not raised above those of uncivilised man. That such a doctrine should persist in the present day would be to them unaccountable did they not know how potent over reason may be the spells of faith, how as a leaf of gold thin to impalpability, yet when laid on base material, gives to it the appearance of the precious metal, so high sounding religious sophistry can, to eyes that look not beyond the surface, cast on dogma the most hideous an attractive hue. Compare the doctrine of purification by the torture of fire, and of release from it through the prayers of men, with that which we find in the greater number of spirit communications, with the doctrine that punishment in the next stage of existence will be simply evil directly and necessarily flowing from sin, that it must be by our own efforts, by exercise of the higher parts of our nature, and subjugation of the lower, that we can be raised and purified, which, I ask, is the more consonant to reason, and to the moral sense? It is, doubtless, true that the Church of Rome has retained sensitiveness to influences from the invisible world far more than has done the Reformed Church. In the former that sensitiveness has been fostered at the expense of the intellectual faculties, while in the latter opposite influences have prevailed; modern Protestant thought has been permeated by scientific culture, and scientific culture has numbed the sense of the spiritual. Protestantism, after having relegated the action of the supernatural to those regions and those times over which hang the haze of distance and the shadows of many ages, among a race strange to us in all ways, now either seeks to explain even the miracles of those early days on rationalistic principles, or passes them over in silence, feeling them, as has been confessed in a remarkable sermon by a distinguished bishop, to be "drags" rather than "hulwarks" to the Church, which thus verily stands outside, as A. E. H. expresses it, "in the chilling dimness of a semi-rationalism." But because the Church of Rome "has never ceased to hold unbroken intercourse with the unseen," it is very far from following that she is, therefore, enabled to transmit Divine truth, "pure and unsullied," for besides the variety of doctrine in the present day derived from such a source, it is evident to persons who have compared the spiritual phenomena witnessed by themselves, with those recorded in the past, that intercourse with the unseen has been the origin of all false theologies. A Spiritualist may very well believe that Ignatius Loyola heheld transubstantiation take place, without uttering his opinion concerning that mystery, for he has equal ground for belief in the apparition to Mahomet of the angel Gabriel. The founder of the order of Jesus has not described his vision in terms more expressive of profound and fervid faith than those in which the founder of Islamism has described the messenger from above, who appeared to him and "wrote the Coran on his heart."

Instead of confirming the truth of any particular religion, it appears to me that Spiritualism shows the adherents of all religions that they have much to learn and to unlearn, that spiritual truth has ever been obscured and distorted by the channels through which it has passed, or by the interpretations put on it; that until we know more of the laws governing intercourse with another sphere, and until mediums appear fitted by rare spirituality of nature for communion with exalted intelligences, we cannot hope for any great influx of light touching a higher power and life beyond the grave. Meanwhile, it is no small thing that Spiritualism should be affording proof of the reality of a future state of existence.

J. H. D.

Reviews.

WHAT THE PEOPLE SAY ABOUT THE CHILDREN, AND WHAT THE CHILDREN SAY ABOUT CANADA. By Maria S. Rye. London: J. Wade. 1871.

For several generations past, certain laws of Great Britain, made to subserve the private interests of a limited number of landowners, great capitalists, lawyers, and ecclesiastics, have brought nearly all the land and wealth in the kingdom into the hands of a very few people. The result has been the depopulation of rural districts of agricultural labourers, the concentration of the population in great overcrowded cities, the degradation of the vitality and stature of the race, fierce competition in business, an abnormal amount of pauperism, unlimited unhappiness to the whole mass of the people, and general national decay and demoralisation. Miss Rye, like many other good people, works to remove a small portion of the suffering caused by bad legislation, without touching the cause or the root. She has snatched many hundreds of little children, chiefly girls, from the life or death awaiting them in England, and has transplanted them to Canada. The little tract, price sixpence, now under notice, contains some scores of letters from the children in Canada, stating how well they are doing there, and as Miss Rye is still carrying on her good work, the letters will be of considerable interest to all persons who wish to brighten the future prospects of poor children. When the laws permit land to be bought and sold like other property, without legal delays, impediments, or expenses; when the Bank Charter Act of 1844 is repealed; and when the scores of other laws in the Statute-book made to enrich certain people at the expense of the nation at large, are made honest, we may hope to see the present national suffering slowly removed. In the meantime, heavy responsibility rests upon the heads of our legislators.

THE ALPHA: A REVELATION, BUT NO MYSTERY. By Edward N. Denny. Fourth Edition. London: J. Burns. 1871.

This is a book which has been reprinted and issued by Mr. A. C. Swinton, late Secretary to the Kilburn Society of Spiritualists, because he believes its teachings calculated to benefit the world to a very large extent, if they were carried out in practice, and there is no doubt that he is right. The *Alpha* is not a book for hasty reading; it is full of philosophy and deep thought, and deals with such vital questions as the origin of evil, the removal of evil from the world by the exercise of intelligence and love, the first principles of religion, the principles which should be followed in the government of nations to ensure the greatest happiness to the greatest number, the reduction of true and artificial religions to their simplest elements, and the influence of conventional laws relating to labour and property. The subjects considered are of such weight, that most of them demand a whole book rather than a chapter, to handle thoroughly. We recommend the *Alpha* as a book which deserves the long-continued study of thinking people. So far as the printing is concerned, there is too free a use of capital letters and italics. We hope to have room to publish some extracts from this work shortly.

LIVING AND DEAD SPIRITUALISM.\*

BY GERALD MASSEY.

"HITHERTO, so it seems to me, we have only had the merest glimpse of that which is possible, even the Christian revelation remaining to be revealed in its most spiritual aspect. The very corner-stone has been rejected by the builder; so little has the world realised the main truth of Christ's mission, which was to hook-and-eye the two worlds together. He rent the veil asunder which divided the visible and invisible worlds. But it has been carefully drawn together again and darned over by our English Protestant mind, until it is denser than ever—thickened like a cataract over the eyesight—and there is spiritual darkness often worse than that of the heathen world. How seldom has the spiritual life, where it has flowered at all, been more than a graft from *without*, instead of a root and branch, life of the life, blossoming straight out of the Eternal! How often has the Divine presence been made to brood over humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination on the face of man, which is the glory of God.

"What is the upshot of all the spiritual teaching hitherto? Is it such a sense of the other world that the selfish concerns of this are dwarfed and rebuked in its majestic presence? Why, I find the mass of so-called religious people don't want to believe in the spirit-world, *save in the abstract*, or otherwise than as an article of their creed. Their first feeling is to draw down the blinds against any light on the subject. They accept a sort of belief in it, on authority—a grim necessity—it's best to believe, in case it does exist after all; but they give the lie to that belief in their lives and in presence of such facts as we place before them—

"Half trusting there may be no other world,  
How many travel toward it backward hurled!  
And oh! the coward outcry—the wild wail  
If it but turn on them and lift the veil!"

"The other world is something to be believed in so long as it is afar off, but to be doubted and rejected if it chance to draw near. 'Tis distance lends enchantment to their view. Many good people appear to think that we must wait until death before we can get at the spirit-world; as though we

could only touch bottom in eternity by grave-digging! We hold that the entrance to the spirit-world is in life. We are in spirit-world from birth, not merely after death; we are immortal now if ever, and must be dwellers in eternity, which is Here, and Now, however we close our eyes to it, and so be self-shut out of it. Where do you think the spirits of Dante, Shakespeare, and Milton were, when they were absorbed beyond all outer consciousness by some intense vision, unless in spirit-world, seeing by spiritual illumination and working by spiritual aid? They did not perceive their glorious creations rise before the eye of Sense! The apparent distance of the other world from this lies in our living so much in the outer world of Sense, existing so intensely on the surface, and in being so wide-awake to the things of this world.

"Our orthodox spiritual teachers have arrested and made permanent the passing figure, and permitted the eternal essence of the meaning to escape. So often have they taken the beautiful metaphors of Christ and crushed them cruelly—robbed them of their spiritual-wingedness and freedom of the infinite—ground them down into the dust of earth to make standing ground of; and they have left the most precious part of the revelation, the eternal principles of it, as though these were the sheepest metaphors, only meant for figures of speech. They have deified the symbol on earth in place of the God in heaven; they have taken hold of Christ by the dead hand, and lost sight of the living Lord. They have kept the world at the foot of the Cross, gazing on the image of past suffering, instead of turning its eyes on that crucifixion daily going on in the legalised murder of the poor man, who wears the image of the living Christ and is the lifelong bearer of the Cross. They have so often come between us and the pure white light of God's love—shut out God from his own house with pictures painted on the window-panes; they have broken and discoloured that light from Heaven in the distorting prism of their own personality. They have turned the temple of God into a tomb, and buried Him there alive in the way they have crushed and killed His Spirit by their sealings of the letter.

"St. Paul defines the business of the religious ministry as serving the Spirit of the living God. But theirs is not the living God. They have shut Him up in a Book and decreed that He shall speak no more in this His world, nor make any further 'revelations of the Spirit,' His 'revealing of Himself to His people being now ceased.' They tolerate Him so long as He keeps silence and remains concealed. They build their church over His grave; and if He ever tries to speak in protest, as in Edward Irving's Church, say it can't be our God, who is dead; it must be the voice of the Devil—silence Him. They remind us of Luther, who affirms that he had a *séance* with a spirit, who argued him out of the Popish practice of saying private masses daily. Being a spirit, it must be the Devil! Their antiquarian Christianity would think more to-day of identifying the stable at Bethlehem, or of finding the seven-branched candlestick that was taken by Titus out of the Jewish temple, than of any opening into spirit-world or manifestation of the living God. They have dwelt with theological abstractions, outside of flesh and blood, until they have almost parted company with the consciousness of ordinary humanity, and have lost all power of making the Word flesh to dwell with men. The force that was once spiritual is no longer even vital, but merely a mechanical force that fails to move souls, and only causes a few galvanic twitchings and genuflexions in those who carry their religion about with them externally. Only the other day I heard a Bishop declare that the dead had neither part nor lot in the affairs of this life till the Judgment day. Not long since I heard a Ritualist announce that the shortest and surcest way of getting at God was to eat Him when you had secured His presence, for this occasion only, in a consecrated wafer. Here was a physical fact which you could lay hold of, whatsoever the spiritual uncertainty might be. They have sought to make out a religion good for the next world, but of very little service in saving this world; they have continually hindered our doing the best in this life, and arrested the work of this world until they could agree as to the only true way of getting to the next world, and the only agreement they could come to was, to fight it out. They have assumed that God never had but one Son, and all the rest of us, whom Christ taught to pray to 'Our Father,' are only poor bastards of the Devil. They assert that God has never spoken but once in this world of His, and made them His chosen and sole mouthpiece for evermore. Can you tell me what they have done or are doing to realise and vitalise that belief in the unseen world—that possible communication between the two lives of which the Bible furnishes so many illustrations? They have ignored it altogether; they have been afraid of it; they have tried to block up the doorway; they have been the very rulers of this world's darkness in shutting out spiritual influences. They have laboured as sedulously in trying to stop the OTHER WORLD as ever the Roman Cardinals did to stop the on-going of this when it was proclaimed by Galileo. They have mainly built their embodied belief on the arrested and incrustated stream of spiritual life, as the Russians build their Winter Palace on the ice of their river Neva. But the breaking up of the long frost is coming. There is a riving and a rending of the theological structure; the pent-up air is struggling to get free; the other world is working through; the foundations of things are about to be shaken—not the eternal foundations, they are safe enough—but the temporary foundations of ice and sand on which men had built for eternity. When the wave breaks, it is only the form that goes to wreck; the spirit of motion lives and passes on transformed. And so is it with these tidal waves of the eternal, one of which is now breaking on the shore of time.

"I verily believe that there is about to be such a spiritual revelation and real revival of religious life as the world has not seen for eighteen centuries! We are going to have a great gathering-in of the outsiders. Not that these outsiders will be gathered in to any of the churches, which have become stone graves of a living God, and yet they will be safely gathered in by the Good Shepherd who said, 'Other sheep I have who are not of this fold.'

"These will not sit and starve among the dead,  
When they can share with us the living bread.  
The skull of a dead past they will not drain,  
Who can be nourished by the living brain.  
How should they stoop beneath your low dark porch,  
With heavens of angels round them for a church?"

"Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory over-

head, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you."

A SEANCE IN THE HOUSE OF DR. EDMUNDS.\*

BY MR. SERJEANT COX.

"THE most remarkable experiment we witnessed, chanced, strangely enough, to have been tried at Dr. Edmunds' house, on the 3rd March, 1871, in the dining-room, with a dining-table twelve feet long by five feet wide and unusually heavy. After several violent motions, while hands were upon it, the experiment was tried of motion without contact. To secure this condition, all present turned the backs of their chairs to the table, and knelt upon, and placed their hands on the backs of the chairs so turned. Gas was burning brightly above the table. In this position, which made contact by any person impossible without detection by the others, the table lurched five times over spaces varying from two inches to six inches, the hands being held further from the table at each experiment, until they were placed three feet from it. The party then stood round the table, all holding hands, and at each trial withdrawing further from it, until they finally stood at a distance of nearly four feet from the table. Again it lurched, at each trial, over still greater spaces. The extent of these motions will be understood when it is stated that, at the close of them, the table was turned completely round, that is to say, the end that was at the bottom of the room at the beginning of the experiment was at the head of it at its close, a space of not less than twelve feet having been thus traversed by this unusually ponderous table, in full light, and when no person present could by any possibility have touched it. It is certainly remarkable that the most conclusive evidence myself and the scientific investigators have yet had of motion without contact, should have been obtained in that house, where we had, of course, the most perfect assurance that no deception by prior arrangements of mechanical contrivance could be suggested as an explanation of this decisive experiment. Ed. Wm. Cox.

"36, Russell-square."

MRS. GUPPY'S MEDIUMSHIP.

WE quote the following letters from the Report of the Committee of the Dialectical Society on Spiritualism:—

SEANCE WITH THE SPIRITUAL SOCIETY OF FLORENCE.

"The *séance* opened with a message—'It has been asked in this society if spirits can distinguish colours; we will show you.'

"A noise was heard on the table, and the light showed a heap of sugar plums of all colours mixed together—about a handful. Light put out again; we heard a rattling; lighted the candle, and found the sugar plums all assorted in little heaps of separate colours. SAMUEL GUPPY."

ANOTHER SEANCE WITH THE SAME SOCIETY.

"The room, at my request, had been made very warm, as at the previous *séance* we were shivering. Some of the most eminent Florentine literati were present. First came a shower of fresh flowers, which fell all about the table while Mrs. Guppy's hands were held. The light was put out again, and in ten minutes an awful crash was heard on the table, as if the chandelier had fallen down. On lighting the candle, we found a large lump of beautiful ice, about a foot long and one and a-half inches thick, which had fallen on the table with such force that it was broken. It began to melt immediately, and was put into a dish. This was more than an hour after the beginning of the *séance*, in which time the ice would have melted had it been in the room. SAMUEL GUPPY."

TEST SEANCE WITH MR. ADOLPHUS TROLLOPE, MRS. TROLLOPE, MISS BLAYDEN, AND COL. HARVEY.

"First, the room was searched by the gentlemen while Mrs. Guppy was being undressed and redressed in the presence of Mrs. Trollope, every article of her dress being closely examined.

"We sat at the table, Mrs. Guppy firmly held both hands, by Mr. Trollope and his wife, while Colonel Harvey and Miss Blayden held my hands and touched Mrs. Guppy's. In about ten minutes all exclaimed, 'I smell flowers,' and a shower of flowers came. On lighting the candle, the whole of Mrs. Guppy's and Mr. Trollope's hands and arms were found covered with jonquil flowers. The smell was quite overpowering. The doors had been locked, the window fastened. Had a bunch of jonquils been in the room before the *séance* it would have been detected by the smell. "SAMUEL GUPPY."

"Mrs. Guppy went to a *séance* at the Ambassador's, Sir Augustus Paget; present, Lady Paget, Count and Countess Moltki, and a daughter of Sir Digby Murray. They held Mrs. Guppy firmly, and asked for a noise; and there was a loud concussion on the wall like a gun. Flowers were afterwards brought. SAMUEL GUPPY."

ANSWERS TO CORRESPONDENTS.

T., Isle of Wight.—Your communication is a very great deal too long.

DR. EDMUNDS.—The other letter you speak of, from Mrs. Edmunds, has not reached us in time for publication this month. Last month we had to delay the printing of the paper to get your letter in, but did so, at very great inconvenience, lest you should think you had been unfairly treated by the interposition of a month's delay. Your letters are further delayed in reaching us because you send them to the printing instead of to the publishing office. We shall be glad at all times to receive from you scientific information bearing on Spiritualism, but communications from all correspondents must necessarily be brief.

MR. PEARCE, Secretary to the St. John's Association, sent a letter to the *Medium* for publication, stating that the assertions of that journal about our reporter, which we referred to last month, had no foundation whatever. The editor suppressed the letter, and repeated the unfounded charge.

\* From the Report of the Committee of the Dialectical Society on Spiritualism. (Longmans, 1871.)

\* From *Concerning Spiritualism*. By Gerald Massey. London: J. Burns, 1871.

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"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."

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism.

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

Mr. C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits. Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.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.

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

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

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

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

"In either case, the sittings 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, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

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

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