

The Spiritualist.

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

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THE PSYCHOLOGICAL SOCIETY.

During the past month Mr. Sergeant Cox has made two attempts to call together at his house some of the gentlemen most interested in the formation of the Psychological Society, but in consequence of their various engagements, chiefly out of town, a suitable day has yet to be selected for the purpose. In the mean time Mr. Sergeant Cox has drawn up the following proposed plan of a Psychological Society, not necessarily as the plan which will be ultimately adopted, but in order that some definite scheme may lie before the preliminary meeting, for consideration. Intending members would do well to send in suggestions at once to the *Quarterly Journal of Science* Office. A good plan would be for the founders of the society to examine the rules which established scientific bodies have found to work well, in order that benefit may be derived from their experience. The following is Mr. Sergeant Cox's preliminary plan:—

"THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

For the Promotion by Disquisition, Discussion, and Experimental Research, of the Science of Psychology.

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

"These subjects to be treated entirely as questions of science, to be determined by facts, excluding disputed theological doctrines and authority as being inadmissible in a strictly scientific inquiry.

"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.

"The meetings of the society to be held fortnightly from the month of October 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.

"A convenient room 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. Papers accepted for that purpose by the council; 2. Discussions on the subjects of the papers; 3. Discussions on any subject sanctioned by the president for the evening.

"The council to appoint committees for experiment and otherwise, to be reported to the society.

"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 council to consider the propriety of holding an Annual Congress in various parts of the country, after the manner of the Associations for the promotion of the Physical and Social Sciences.

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

THERE will be a review of the Report of the Dialectical Society, in the next number of the *Quarterly Journal of Science*.

THE ROYAL INSTITUTION.—The Royal Institution session begins on the 28th of this month, with a course of lectures on Ice, Water, and Air, by Professor Tyndall, and the experiments are sure, as usual, to be of a most varied and interesting character. If children over fourteen years of age were removed from school for six months to attend the Royal Institution, their education would be improved thereby, and they would deem the attendance a pleasure and not a task. Many leading Spiritualists and their friends go to the Royal Institution lectures, and Lord Lindsay occasionally presides over its meetings. Members and their friends only are admitted to the Friday evening lectures. We have placed a list of charges in our advertisement columns.

MISS KATE FOX'S MEDIUMSHIP.

MISS KATE FOX, in whose presence the first of the modern Spiritual manifestations began twenty-three years ago, returned from Paris to London a week or two since, but is still in very weak health, so much so that she has been obliged to break off not a few *séances* for which she had made appointments. She has had one or two *séances* at the house of Mr. Coleman, 1, Bernard-villas, Upper Norwood. She gets very loud raps, and they are nearly always at command, so that if she places her hand on a door, for instance, strong rapping noises usually follow at once. She is perhaps the best rapping medium now in England.

She gave a *séance* at the house of Mr. S. C. Hall, on November 23rd last, at which Mr. and Mrs. S. C. Hall, Mr. and Mrs. Orrack, and Miss Ogden, were present. Mr. Coleman writes to us about this *séance*:—

"There was but an hour to spare after dinner before Miss Fox had to leave Mr. Hall's house. I suggested a short *séance*. When we were seated I said, 'I hope some of our host's friends will be able to communicate with him.'

"Miss Fox commenced writing with her left hand, and backwards, from right to left, so that it was necessary to hold the paper between the eyes and the light to read it, and this was the purport:—

"Will you let me intrude my presence and breathe a message to my father who is inconsolable? I died very suddenly at Christ's College, Cambridge.

"Tell my father to come and talk with me. I can comfort him.

"My name is Henry Butler Wilkinson. I died on the 17th of November."

"What is your father's name?"

"My father's name is T. C. Wilkinson. I was twenty-one, and have one brother. I wish to tell my father the remainder.

"All this is true as that there is a God in heaven. Farewell."

"Does your father live in London?"

"(By raps.) 'No.' (Then written as before.) 'Address him to Christ's College, Cambridge.'

"Mr. Hall wrote to the father on the following day, but I have not heard whether he has received any reply, but on Monday, Nov. 27th, four days after the *séance*, I saw the following announcement in *The Times*:—

"On the 17th Nov., at Christ's College, Cambridge, deeply lamented, Henry Butler Wilkinson, second son of T. C. Wilkinson, Esq., of Caton Hall, Yorkshire."

"I looked through the papers (not *The Times*, as I had not a file) to see if any previous announcement had been made. I could not find one."

Miss Fox held a few dark *séances* at the house of Mrs. L. M. Gregory, 21, Green-street, Grosvenor-square, at some of which the Countess Paulet, Mr. and Mrs. Crookes, and others, were present. At one of these, when all the members of the circle sat round the table with their hands joined together, a light the size of an egg was seen floating in the air, sometimes as high as the ceiling, and occasionally it struck upon the table and made raps.

THE "QUARTERLY REVIEW" ON SPIRITUALISM.

THE articles on Spiritualism in the *Quarterly Review* and the *Quarterly Journal of Science* caused a greatly increased demand for both, and last week the former had to go to press with a second edition, containing a supplemental article by Dr. Carpenter. In this supplement Dr. Carpenter admits he made a mistake in calling Dr. Huggins a brewer when he is not one, and he owns that he was wrong in saying that Mr. Varley was not a Fellow of the Royal Society. Having expiated these and some other errors, he calls attention to one of ours, and points out that there is evidence in his article that he has attended more than five *séances*, though we said he had only attended two good ones, and five in all. He therefore says that the editor of *The Spiritualist* may be perfectly truthful in private life, but that "lying spirits" seem to influence him sometimes in newspaper work. The wearisome work of reading an article of fifty-three pages, written by somebody who knows next to nothing of the subject, is our excuse for not having noticed the portions to which he so politely calls attention.

Then he says that we have called Dr. Carpenter the writer of the article on no better authority than an *on dit* of the newspapers. Not so. Our attention was first drawn to the article by one of Mr. Varley's head clerks, who after we had read it said:—

"Who wrote the article?"

"Dr. Carpenter."

"Surely not. He would never quote his own writings, and speak so highly of Dr. Carpenter as this reviewer does."

"All I know is that I heard him talking to Mr. Crookes and a knot of listeners in the reception room at the British Association at Edinburgh, in just the strain of this article. He manifestly knew nothing of the subject, and spoke with Papal infallibility. He would scarcely let Mr. Crookes put a word in edgeways. In this article he also lectures on physiology, as he does in the report of the Dialectical Society."

Such was the substance of the conversation. A few days later we saw the assertions in the newspapers that Dr. Carpenter was the writer of the article, and later still we discovered that Dr. Carpenter was the gentleman who was present at some of the *séances* described in the two *Quarterly* articles. Therefore we assert Dr. Carpenter to be the writer, and that the newspapers told the truth in the matter. It is a fact that ought to be known, because he makes such an attack upon the scientific character of Messrs. Crookes, Huggins, Varley, and others, who are in every respect his equals in the philosophical world. Were it not for these personal attacks we should like Dr. Carpenter's article. It is in every way a help to Spiritualism, as he admits to having witnessed more than his explanation adequately covers.

Two ladies from Manchester, whose names and addresses we published, were present as introduced strangers at one of Mrs. Guppy's *séances*; two or three persons of national celebrity, whose names we have no permission to print, were also there. One of the stranger ladies whispered to the other, "Ma, I wish the spirits would bring me a lobster," which remark no other mortals in the body heard. Presently there was some little screaming from the ladies because something alive had been placed on their hands. A light was struck, and there lay two lobsters, one half-dead and the other very lively, and apparently very angry—if a lobster can look angry. To the infinite credit of the two ladies, who are of good social standing, they had the courage to give us permission to publish their attestation of the wonderful though unbelievable truth they had witnessed, and we have indirectly been informed that they have since suffered some little persecution in consequence. Dr. Carpenter says these lobsters were imaginary. He was forced to say so to make the facts fit his theories. If Dr. Carpenter's "unconscious cerebration" can drag lobsters into a house, perhaps an accumulation of the said brain-force may hereafter be used to drag railway-trains. Dr. Carpenter says he will admit that the lobsters were not imaginary if they were boiled for supper. We commend to his notice a well written article in the *Spiritual Magazine* for December, in which Mr. Coleman says:—

"Will he (Dr. Carpenter) be candid enough to retract, as he has promised to do, upon being assured that 'the two lobsters' brought by 'Psychic' force at the *séance* I attended were cooked, not 'for supper,' as he suggests, but for breakfast? Or would that make all the difference, and enable him to escape the humiliation of confessing his error?"

Dr. Carpenter takes exception to our explanation respecting the Spiritual state of the persons present at his *séance*, by saying that Mr. Foster, the medium, afterwards got into disgrace about something, even among Spiritualists, so could not have been particularly pure. We have made inquiries on the point, as this was many years ago, and ascertained that there were some questions raised about Mr. Foster by a small knot of Spiritualists, also that many held opinions on the other side. If we admit Dr. Carpenter's statement it in no way affects the question. Mediums are far more sensitive and impulsive than other people; they are also more subject to mesmeric influences. They are thus very much influenced by their surroundings, and supposing a medium to be thrown into bad company, if he once gave way and yielded to the spirit of those around him, we think he would be more easily led in a wrong direction than other people, just as with good surroundings, it would be easier for him to rise. We ought to take great pains to surround everybody, but more especially mediums, with good conditions for advancement.

In the case of Mr. Foster's mediumship Dr. Carpenter has brought a false charge of imposture against an innocent man. When Dr. Carpenter adds what he has seen of Mr. Foster's mediumship to what the Hon. Robert Dale Owen and Mr. Robert Chambers have also seen of it, as printed on another page, he will learn that his explanation does not cover the facts, and with him rests the moral responsibility of whatever steps he may take in the

matter. We believe Dr. Carpenter to be a good man, and have listened to very many of his interesting lectures with pleasure, and think that he has sufficient moral sensitiveness not to allow his printed untruths about an innocent man to remain uncontradicted. This matter rests between him and his conscience.

How does Dr. Carpenter force his theories to explain the manifestations witnessed by Mr. Livermore, and mentioned in another column in our review of Dr. Tyndall's book? A full account of those manifestations is printed in the back numbers of *The Spiritualist*. Does Dr. Carpenter object to the chief witness? Mr. Livermore is a retired banker, formerly the senior partner of the great banking firm of Livermore, Clews, and Mason, of New York, which house lent large sums of money to the American Government during the late war. Sir John Lubbock can inform Dr. Carpenter as to the standing of the firm.

Mr. Crookes's attitude towards Spiritualism is very fair. He says, in effect, "The facts are true, and I lay before the uninformed strong evidence that they are true. At present I neither admit nor deny that they originate with disembodied spirits, but I will continue my investigations." Mr. Varley has gone further. In days of trouble and difficulty, when few dared to acknowledge Spiritualism or Mr. Home, he entered a Court of Justice, and made an affidavit that spiritual manifestations were real, and originated with spirits. Since he took that bold and honourable step the nation at large has been gradually growing up to his standard, till at the present day those who deny the reality of the manifestations, are rapidly beginning to find themselves in a minority. Possibly the butcher's boy who carries meat to Burlington House, knows more about the phenomena of nature known as spirit-rapping than the Secretaries to the Royal Society, and many hundreds of people are already laughing at the want of knowledge of the *Quarterly Review*, and the future president of the British Association at Brighton. The result will be that great masses of people will think that scientific authorities are just as unreliable on other subjects, and that the greater discoveries of the day, such as the hydrogen flames of the sun, may be all moonshine. Nobody can wish to see the brilliant discoveries of modern science doubted in this way by ignorant people, so it is a pity that Dr. Carpenter, Professor Stokes, and others, have put their want of knowledge in print.

Considerable mystery surrounds the problem why scientific men of the Dr. Carpenter type object so to Spiritualism, because they are not impeded by the ordinary superstitious fears of "The muckle-horned Clootie," as the Scotch call him. Admitting a next world to be a reality, is it not an incalculable blessing to be able to obtain some reliable scientific knowledge about it? Is it possible to coax Dr. Carpenter to tell the real nature of the objection? We have heard it surmised that he and his kind would like Spiritualism very well, if it did not meddle with the law of gravitation, for which they seem to have a kind of fetish worship. They may think any meddling with this law as direful an offence as speaking disrespectfully of the Equator, or committing the wicked act of insinuating that there may be a kink in the Meridian of Greenwich.

OTHER WORLD ORDER.

BY WILLIAM WHITE, AUTHOR OF "THE LIFE OF SWEDENBORG."

UNWILLING should I be to utter a word in sanction of the odious cant addressed by sleek and lubberly pietists to the poor and wretched, advising them to accept their lot with resignation as the appointment of God. Yet, in a measure, I may be thought to consent whilst I protest. I believe all misery is appointed by God, not for acceptance or submission, but to provoke to discontent, to insurrection, to amendment. Where our pains are, there, if we will observe, we shall find our malady, be it weakness, or defect, or excess, or perversion. And should misery fail to incite to discontent, to insurrection, to amendment, then God in His mercy will let misery deepen unto death, and sweep away what cannot be compelled unto salvation.

Nor should I in any way discourage earnest spirits whose passion it is to ameliorate the condition of their fellow-creatures individually and socially. Philanthropic efforts, even when grotesque or erratic, command my sympathy. Ardently do I long for the day when every child born into the world may have free culture and scope for its special genius, and when every fence of rank, privilege, and possession, which hinders or prevents such culture and such scope, may be thrown down. Than men and women I account nothing more precious, and for their common and particular welfare I would unreservedly subordinate the earth and the fulness thereof.

Nevertheless, I am persuaded that the terms of existence in this world fail to supply the conditions for a satisfactory organisation of humanity.

"Why, what is wrong with the conditions of existence?" one asks, whilst another affirms, "Man has all the conditions of happiness, and merely lacks the intelligence to utilise them."

I reply, You cannot construct a satisfactory fabric of transitory and variable materials, and of transitory, variable, and incalculable materials humanity on earth consists.

Humanity is transitory. As the Apostle testifies, "Here we have no continuing city, but we seek one to come." If by some extraordinary consensus of wisdom the whole of humanity was set in order with every individual in his right place, the dissolution of the structure by the mere action of death would immediately begin.

Nor would death be the only disintegrator. Setting aside the play of inordinate passion, there would be in birth a continual entrance of new substances swayed by unknown and irregular forces.

In short, I maintain that a permanent social order on earth is impossible. If established, it would break down by reason of death, and break up by reason of birth.

Then, too, whoever would build up a perfect society would require to know what each item or individual was good for. But is it conceivable that any such estimate of character could be formed, or, if formed, that the individual would recognise or submit to it?

This difficulty I may put in a stronger light by the query, Since each of us understands himself so imperfectly, how is it likely that any external judgment should arrive at a more trustworthy estimate? Has not the wisest to confess at threescore and ten that with his life-long experience, he has only begun to know himself and how to conduct himself discreetly? And in this very fruition of experience comes the summons for departure!

One might suppose that if social organisation were possible anywhere, that it would begin in the family; and that out of households of order a grand civil order would be created. Indeed, the more thoughtful socialists have always based their ideal structures on harmonious families. But who that looks at the world with open eyes does not see that the desired domestic order is unattainable?

How, I would ask, are happy conjugal relations to be ensured? and, if ensured, how about the offspring? Parents beget children unlike themselves, with natures to them mysterious and perverse. What is more frequent than diversity between father and son, mother and daughter? Nowhere, perhaps, may a cynic find such gratification for his temper as in the prognostics of young parents. "So-and-so shall my sons think, and thus-and-thus shall my daughters do." Vanity of vanities! Your sons will live to account you an absurd fogy, and your daughters to excuse your obstinacy and ignorance as one of the old school.

And as character acquires delicacy under culture, diversity is magnified thereby, and mental and moral relations sharpened to acute sensitiveness. Jesus Christ stands for what is divinest in humanity, and did He not ask, "Suppose ye that I am come to give peace on earth?" and answer, "I tell you, Nay, but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three." The saying may be resented as disagreeable, but whether it be so is of little moment beside the question of fact. Do we not all perceive that the spiritual development designated Christian is a development of sympathies and antipathies which traverse and nullify many of the ties of flesh and blood? In so far as any one is a Christian, in so far he prefers the righteousness represented by Christ to all other considerations, and kindred and country are held by him in favour or enmity just so far as they manifest or resist the will of his Master.

The remark is frequently made, that we cannot understand the present life unless we consider it as an introduction to a life to come. The remark may to some appear a truism, but the fact is so often forgotten that it may pass for a profound observation. For my own part, if I wanted to construct a strong argument for a future life, I should find it in the obviously preparatory and experimental character of our present state of existence. This earth, I hold, is simply a place wherein to get born and to make trial of our powers. We see lives close in absolute failure, but are they failures? In misery and disasters may not a poor soul have been learning, among much else, the limit of his faculties, and contentment in their bounded and proper exercise?

Not long ago I had a letter from a friend of singular ability, who had made many adventures and few prosperous, bewailing what he was pleased to describe his "wasted life." He had made a bad selection in coming to me for sympathy. I do not believe in "wasted lives," nor that we are sent into the world to provide matter for model biographies, such as Mr. Smiles delights to set forth. God wants men, and not pretty stories, and I assured my disconsolate correspondent that in the Divine eye he had achieved a success in learning experimentally and unquestionably that he was a fool and a sinner, infinitely preferable to the pattern career which he so bitterly regretted he had not run.

Let me not be misunderstood. I do not depreciate prosperous or harmonious lives, but only recommend that they be not over valued, as we inevitably must do, if we consider this world as their beginning and

end. To me it is beyond dispute that spirits pass daily from earth in neglect and contumely, with battered reputations, wrecks in all conventional regards, who yet are received by the angels with welcome of tender affection and esteem.

I repeat, it is men and women God wants out of the world, and so that they come it matters little by what process of good or evil fortune they are prepared and perfected for His eternal Kingdom. Let us rest satisfied that the Creator and Sustainer of Humanity knows just what He requires, and puts His material through just such regimen as adapts it to His purpose.

SPIRIT-RAPPING IN JOHN WESLEY'S FAMILY.

IN TEN PARTS—PART TEN.

JOHN WESLEY thus sums up the results of the observations of the disturbances in his father's parsonage house at Epworth:—

"Of the general circumstances which follow most, if not all the family, were frequent witnesses.

"1. Presently after any noise was heard, the wind commonly rose, and whistled very loud round the house, and increased with it.

"2. The signal was given, which my father likens to the turning round of a windmill when the wind changes; Mr. Hoole (rector of Haxey), to the planing of deal boards; my sister, to the swift winding up of a jack. It commonly began at the corner of the top of the nursery.

"3. Before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly.

"4. When it was in my room, let them make what noise they would, as they sometimes did on purpose, its dead hollow note would be clearly heard above them all.

"5. It constantly knocked while the prayers for the king and prince were repeating; and was plainly heard by all in the room but my father, and sometimes by him, as were also the thundering knocks at the Amen.

"6. The sound very often seemed in the air in the middle of a room, nor could they ever make any such themselves by any contrivance.

"7. Though it seemed to rattle down the pewter, to clap the doors, draw the curtains, kick the man's shoes up and down, &c., yet it never moved any thing except the latches, otherwise than making it tremble; unless once, when it threw open the nursery door.

"8. The mastiff, though he barked violently at it the first day he came, yet whenever it came after that, nay sometimes before the family perceived it, he ran whining, or quite silent, to shelter himself behind some of the company.

"9. It never came by day, till my mother ordered the horn to be blown.

"10. After that time, scarce any one could go from one room into another, but the latch of the room they went to was lifted up before they touched it.

"11. It never came into my father's study, till he talked to it sharply, called it deaf and dumb devil, and bid it cease to disturb the innocent children, and come to him in his study, if it had anything to say to him.

"12. From the time of my mother's desiring it not to disturb her from five to six, it was never heard in her chamber from five till she came down stairs, nor at any other time when she was employed in devotion.

"13. Whether our clock went right or wrong, it always came, as near as could be guessed, when by the night it wanted a quarter to ten."

The disturbances at Epworth lasted from December 1st., 1716, to the end of January, 1717, but the spirit Jeffrey for years afterwards manifested in the presence of Miss Emily Wesley, who afterwards became Mrs. Harper. She was no doubt a medium. In a letter of hers to John Wesley, dated February 16th, 1750, she says:—

"DEAR BROTHER,—I want most sadly to see you, and talk some hours with you, as in times past. Some things are too hard for me; these I want you to solve. One doctrine of yours, and of many more, viz.: no happiness can be found in any or all things in this world; that, as I have sixteen years of my own experience which lie flatly against it, I want to talk with you about it. Another thing is, that wonderful thing, called by us Jeffrey. You won't laugh at me for being superstitious, if I tell you how certainly that *something* calls on me against any extraordinary new affliction; but so little is known of the invisible world, that I, at least, am not able to judge whether it be a friendly or an evil spirit. I shall be glad to know from you where you live—where you may be found. If at the Foundry, assuredly, on foot or by coach, I shall visit my dear brother, and enjoy the very great blessing of some hours' converse.

"I am, your really obliged friend and affectionate sister,
"EMILIA HARPER."

So ends the story of the spirit-rapping disturbances in John Wesley's family, and the whole narrative is based upon the most unquestionable documentary evidence; so strong is the evidence that none of the biographers of Wesley attempt to dispute the circumstance of the disturbances having taken place as narrated.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

SPIRITUALISM IN CLERKENWELL, DUBLIN, GLASGOW, LIVERPOOL, BIRMINGHAM, AND YORK—THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS—HEALING MEDIUMSHIP.

THE third anniversary social meeting of the "Saint John's Association of Spiritualists" was held on Thursday evening, November 30th, at St. John's Hall, Corporation-row, Clerkenwell, London. In the absence of Mr. Davis, the president, Mr. James Burns occupied the chair. There was a large attendance, and after tea some speeches were made about the general state of the Spiritual movement in Clerkenwell and elsewhere.

Mr. R. Pearce, the secretary, said that since the last general meeting of the Association six months ago, twenty-six public *séances* had been held, at which the attendance varied from about twenty to one hundred persons, the average attendance being about sixty; many of the visitors were total strangers, and in some instances he had heard of their going away and forming spirit circles in their own homes, so that the work done by the Association tended to spread Spiritualism. Although the attendance at the *séances* was large, the number of members of the Association was small. At the end of its first year it had thirty-seven members; in its second year twenty; and at present it has twenty-three members. Many who had ceased to be members, and other persons as well, gave donations towards the defrayment of the expenses, but it would be better if they would enter their names as regular members of the society. Since the Association was formed it had held 131 meetings, to 123 of which the public had been admitted free of charge; these 123 meetings consisted of 117 *séances* and six lectures. There would be several lectures during the coming winter, as Messrs. Shorter, Harper, Burns, Pearce, Goss, and others, had kindly promised their aid. He had been in communication with Associations of a similar kind, in the provinces, to see if they could give him any useful suggestions as to the best method of working such societies. Mr. James Brown, of Glasgow, had written to him about a little Spiritual Society in that city as follows:—"At present we meet in a room in a Temperance Hotel on Sunday evenings, for the reading of papers, general conversation, and mutual instruction. The general public are not admitted, but members are allowed to bring friends and inquirers. The number of members on the roll is somewhere between thirty and forty, but the average attendance is only twenty-four. The subscription at present is only one shilling per quarter, and the voluntary collection on Sunday evenings, generally covers the expense of the room. We have a very fair library, which is supported by voluntary contributions of money and books, and by a nominal charge on all volumes lent out for perusal, of a penny or twopenny per week, according to the size of the book. At present we have only one monthly meeting for business and no experimental circles. We are now negotiating for premises of our own for holding our meetings, which premises we shall furnish and fit up comfortably, and occupy every night in the week if we choose. It is proposed, should we succeed in carrying out this scheme, to establish a series of regular experimental circles to meet once or twice a week. By this means it is expected that some good mediums may be developed and satisfactory phenomena obtained, which to a great extent we have hitherto failed in securing. We have never thought it wise to have an open circle for the outside public, as unless media are well developed, satisfactory manifestations cannot be presented. The better plan is to cultivate the power carefully in private, and introduce from time to time such as are truly sincere in their desire to investigate. Public *séances* have been attempted here, but were productive only of mirth, ridicule, and uproar." He had also received a letter from Mr. J. B. Herod, of Nottingham, about "The Nottingham Association of Progressive Spiritualists." Mr. Herod stated that the Nottingham Association was open to persons of all theological opinions. It held two public meetings per week, one on Sunday and the other on Wednesday. The Sunday evening meetings were usually addressed by Mrs. Hitchcock, trance-medium, who spoke under spirit-influence, and a *séance* for the purpose of receiving messages from spirits, was held every Wednesday evening. They endeavoured in Nottingham to make the truths of Spiritualism as public as possible, and of late had met with great success. The meetings were attended by large numbers of people. The society had about forty permanent members, who subscribed what they pleased per week towards the expenses. He had also received a letter from Mr. E. Banks, of the Liverpool Psychological Society, who stated that the objects of the society were to investigate the nature and laws of the phenomena of Spiritualism, and occasionally to engage lecturers to bring the subject more prominently before the public. It met once a week—every Friday evening. Mr. Banks also said:—"The society is progressing slowly against great difficulties and opposition, and our meetings are moderately successful. We are not very rich in mediums, but have two or three progressing in development. We have one very good trance-medium, Mr. A. Fegan, and often have remarkable physical manifestations also in his presence. Our subscription is low, barely covering expenses, 2s. 6d. for the first quarter, and 1s. per quarter afterwards. The subscription of members is all that we have to depend upon. We have no library, properly speaking, but have a few books and pamphlets for members' use if required; no attempt has been made to increase the number as yet. There are very few Spiritualists in Liverpool, and we have only about forty members; many of these cannot be called Spiritualists either, but inquirers. The few that we have are earnest and devoted in the cause, however; there is a steady increase amongst us, and we hope soon to have a strong society. Our meetings are generally full, many strangers seeking admission." To return to the subject of St. John's Association, he (Mr. Pearce) might state that they had now thirty bound books in their library, and many tracts and pamphlets. He thought it was time that they began to do something to promote the education of children, as recommended by Mr. Shorter last year; in fact that was one of the most important steps they could take. If they had a room of their own in Clerkenwell, open at all times, instead of once a week, it would be a great aid.

Mr. Blackburn then made a few remarks, at the request of the Chairman, after which

Mrs. Viney sang, "The Blind Girl to her Harp;" it was well sung, and received with loud applause.

Mr. T. Shorter, of the *Spiritual Magazine*, said that the reception of their invitation to be present at the annual meeting of the Association gave him great pleasure. The secretary had stated that they had a smaller number of members than last year, but that was partly due to several having formed spirit circles in their own homes, partly to the circumstance that some had become members of new Spiritual societies in their immediate neighbourhood, and partly because some assisted the society by irregular donations instead of regular subscriptions. The increased activity of the local

societies was a very pleasing feature, and Mrs. Hardinge, during her recent visit to England, had done much good work. Spiritualism, however, was progressing more especially among the scientific and educated classes, so that its influence had begun to be felt both by the Royal Society and the British Association. Dr. Carpenter, in the *Quarterly Review*, had recently resuscitated some worn-out theories unsupported by facts, and had lengthened his article by personal attacks upon men of science who were quite as eminent as himself. After two years' investigation, a Committee of the Dialectical Society, composed at the outset of professional men avowedly opposed to Spiritualism, had given in an official report certifying its phenomena to be real and true, which phenomena both men of science and journalists have for the last twenty years persistently denied. During the year they had lost two eminent supporters of their cause—Mr. Robert Chambers and Professor De Morgan—yet they had the satisfaction of knowing that both of them could still co-operate with Spiritualists, to whom they were probably nearer than before, now that they live in the sphere of causes. He wished to ask very seriously, "Are we Spiritualists advancing as much among ourselves as Spiritualism is advancing in the outside world?" He feared not. *Séances* were held to evolve phenomena, but he thought that those who had made themselves familiar with such phenomena should carry their investigations a little further, for it was high time that they applied themselves to the discovery of the laws which underlie the manifestations. What use were they making of Spiritualism? He did not ask, with many of the public, "What was the use of Spiritualism?"—a question which usually meant, "What profit can we make out of it? To what personal ends can we apply it? How can we make it a matter of commerce?" The education of children among Spiritualism was a subject of great importance. As Spiritualists they knew that they had no right to indoctrinate the young with their own theological or other ideas; they had no right to force the tender mind of youth by teaching it either heterodox or orthodox (applause), but rather to aid the youthful mind in its natural evolution of such powers as God had given it, and then leave it to select its own path, according to the dictates of its own matured judgment (applause). There were hundreds of spirit circles for the evolution of physical phenomena, but scarcely one for the removal of disease and the alleviation of human suffering, notwithstanding that there is usually great power in a spirit circle to relieve the sick. He thought that if work were done in this direction, Spiritualists would occupy a far higher position in the estimation of the public, and in their own estimation too, than it did at present. Why did so many idle spirits communicate at circles? Because, as the aspirations of the members of the circle were, so were the inspirations which resulted; there was usually no nucleus present to draw down high and beneficent beings (hear, hear). He knew that in making these remarks, he was not only addressing the audience visible before him, but another and probably a larger one, who he trusted would help to carry the seeds he was then sowing to minds where they would bear fruit, and help them to lead such lives that, when they died, they should leave the world better than they found it. (Applause.)

Mr. J. J. Morse, trance-medium (in his normal state), spoke of the efficiency with which the Association and Mr. Pearce, the secretary, had done their work, and he should never forget that he gave his first public address under spirit influence, from the platform of that Association, which was the first to risk such a novel experiment. He trusted that the Association would be the first in London to take in hand practically the subject of the education of children among Spiritualists.

Mr. Harper, of Birmingham, said that he had been studying Spiritualism for twelve years. As he was a commercial traveller half his time was spent in hotels, and there Spiritualism was not dead as a subject of interest. He had not visited a single commercial room in any of the three kingdoms where this subject had not been discussed, and on some occasions discussed all night. Perhaps it might be more talked about while he was present, because he was so well-known in connection with Spiritualism that he was considered a little "gone" on the subject; still he did not mind a little ridicule. Six weeks ago he was in one of the chief hotels in Liverpool, with seventy or more commercial men, and the subject of Spiritualism came uppermost whenever there was a chance; on two evenings some practical experiments were tried in an upstairs room. The recent dissemination of Spiritualism in Liverpool, has been chiefly caused by the Rev. J. Jones, a Dissenting minister there, who has issued a pamphlet containing some of the very best testimony in favour of Spiritualism, the result being that many Liverpool people accept his facts without accepting his theological conclusions. In Dublin he found Spiritualism to be extinct; there had been two mediums there some time ago, but one of them had since died, and the other had been snuffed out by the Roman Catholic Church, of which she was a member. The Irish were organically different from the English, and did not take such interest in Spiritualism, and it was no use trying to force the mind into a groove in which it was not natural for it to run. However, he had been the means of starting three new circles in Dublin. (Applause.) In Glasgow Spiritualism has a dull, dry, steady kind of growth. There the prejudices of the theological schools run very high, and the descendants of the old Covenanters hold to their creeds with a vigour and fierceness which we Southerners can scarcely understand; in fact, one very old friend of his there told him that "he ought to be horsewhipped out of society altogether," simply because he had turned Spiritualist. (Laughter.) Some of the Glasgow Spiritualists meet together in a small room in a hotel, but the subject altogether is very dry and dead there. The only remarkable medium there is Mr. David Duguid; he is a very useful trance-medium, and is often made by the spirits to execute elaborate oil-paintings in a pitch-dark room, with plenty of witnesses present. He had had two sittings with Duguid. At the first two clergymen were present, and two direct spirit paintings were executed in oil within a minute of time. One of these paintings was the portrait of a deceased Scotchman, who had rapped out a message to a friend at a spirit circle in America, that he would go to Duguid in Glasgow, and get his spirit guides to paint his portrait for him, to prove his identity. The picture had since been sent off to America. Some direct writing was also done by the spirits, and one of the sentences was a Latin inscription from one of the gates of Milan. Spiritualism was spreading rapidly among his own native Yorkshiremen, who are thoroughly fearless of what the world says or thinks; so they meet regularly in public and in large numbers, and the number of mediums in Yorkshire is largely on the increase. Many are healing mediums, and he had known the spirits to make unlearned women write prescriptions in Latin. In Birmingham one of the earliest and healthiest Spiritual societies in

England had been formed, and it held meetings every night in the week. After living for three years it was suddenly broken up, chiefly because several of its leading officials had to leave Birmingham at about the same time to live in other districts. The society had recently been resuscitated, and it gave public lectures every Sunday. Their recent experience of public discussions about Spiritualism was that they did very little good. Spiritualism is a vital and irritating subject. They found at Birmingham that many Secularists were delighted to come and hear themselves talk, and to leave the Spiritualists to pay all the expenses. The meetings in Birmingham were held in a hall somewhat larger than the Cavendish Rooms, and on the last Sunday he was in Birmingham it was quite well filled. There are three *séances* per week at which the general public are permitted to be present, and sometimes there are some very good manifestations. Many private *séances* are held regularly in Birmingham, and some irregular *séances* for curative purposes are held at the house of one of the best clairvoyant mediums he had ever seen. She sees and describes the ailments of persons who have never been to her at all; it is, as a rule, necessary only that something belonging to them shall be given to her. She often personates the deceased relatives of inquirers, reproducing their mannerisms and characteristic expressions, when in most cases it was certain that she had never seen or heard of the said deceased persons. Spiritualism had taught him that progress was the one great central idea of the universe, and the knowledge of conditions is one of the best things to accelerate the rate of progression in social, political, religious, and all other matters. It taught him that he must place himself in conditions favourable to growth. At the present time the minds of men lay hold of the things of this life with the greediest grip, and a life of this nature is the deadliest enemy to the growth of the soul. (Hear, hear.) Love of wealth must not be the first and uppermost thought. If he wanted to be pure and noble, he knew that he must associate with those who were pure and noble, and surround himself with everything that was pure and beautiful, both in nature and art. At the present time England was sadly in want of a public opinion which would advocate progress, and unity of interest. They wanted to see in the national constitution that healthy action which was developed in a well-proportioned man, whereas the national constitution was in a very diseased state; there was an overflow of blood to the head, and the hands and feet were so starved that deaths from starvation sometimes occur in our midst. Therefore it was necessary to alter the social conditions of society, and to establish something like organic equality.

Mr. Harper then sat down amid loud applause.

Mr. J. J. Morse was then entranced, and his spirit guide said, through his organism, that, so far as their ghostly existence was concerned, the spirits must plead to being more real than ever; they found that the more they were saturated with the spiritual principles of existence, the nearer did they approach that which was real, true, and good. Many of their friends, on first entering spirit life, were surprised to find them such real substantial verities. A very great deal of good had been done in that great city by that little society, for it is not out of the halls of the rich and great that truth usually spreads to the world: Christianity was cradled in a manger, and spread abroad by poor men who had no culture, yet exerted a potential influence. So it was with that assembly, humble in its constituents, but free and independent in mind; men and women with unfettered minds are the aristocracy of the earth, their temple the world, and their father God. Some Spiritualists were considering the question, "Shall we organise?" The natural world would furnish them with a reply. Co-operation is to be found everywhere in the realms of nature; the atoms separately but poorly represent the Divine Mind, but united in masses how varied, and useful, and beautiful are their forms. All organisations should be formed upon co-operative principles, and every man should be put in the place which he is best able to fill. If Spiritualists organise, they can never have a creed. They should act upon the principle, "Let me first benefit myself, and then my neighbour, for how can I benefit my neighbour until I first perfect myself?" Have a creed, and then Spiritualism will most surely sow the seeds of its own dissolution; the realms of nature teach this, and God speaks to man through creation. Although Spiritualists could not have a creed, there were certain great principles which all could follow. Spiritualism teaches "immortality," and the facts of the spirit circle prove that as we sow so shall we reap; also that if we ignore this truth, on our own heads rests the penalty. They (the spirits) merely came that evening to stir the listeners to action, not to think for them, for if they had to do men's thinking for them, they would never utter another word. They should think for themselves, and then go forth to do battle with the hosts of error; they were certain to conquer, and the truths of God would effect the salvation of every living soul.

Mr. Ashman, a healing medium, said that he was employed some years ago in driving a plough, and never thought that he should ever become a Spiritualist or a healing medium, though he was always fond of healing animals, whether dogs or donkeys. During the last twelve months, since he had had the power, he had laid hands on about five persons per day on an average, and cured most of them; in some cases the cures were rapid, and in some cases a day or two elapsed. The spirits had treated him very well; they told him that they would bring him nearly to ruin, and then put things right again, and it was true. His mother, who died twenty-eight years ago, was his guardian angel. He had never lost faith in Providence; he had been sometimes in poverty, and sometimes in comparative wealth, and he had learnt by experience that if men would only work out their own ideas, and do what was right, they would be sure to be happy. The man who is not happy is not good; if he is not happy, he is neither a good Spiritualist nor a good Christian. Learned men said that these modern Spiritual manifestations were due to "physic force." All that he could say about the "physic force" was that there was something remarkably intelligent in it. (Laughter.) He trusted that they would always support the Spiritual Institution and the *Medium* newspaper; when he was a poor fellow, and could not afford to pay for a paper, they would always give him one, and lend him a book without charge, when he was not able to get it in any other way.

Mr. Barber said that that day year he was present as a sceptic at the annual tea-meeting of the Association. Mr. Pearce and Mr. Steele advised him to try the truthfulness of Spiritualism in his own home; he took the advice, and in his own family he had clear and sure proofs that spirits lived. Spiritualism had changed the tenor of his life. However humble in position a man may be, he can always do something to disseminate truth and happiness in his own family and in his own neighbourhood. He had informed his son about Spiritualism, who was in the 5th Dragoon Guards at

York, and his son had recently sent him the following letter:—

"5th Dragoon Guards, York, Nov. 11th, 1871.
"MY DEAR FATHER,—You no doubt remember my telling you in my last letter that I had formed a spirit-circle consisting of myself and three other comrades; also that we had obtained an introduction to a Mr. Lister through the kindness of Mr. Burns, of Southampton-row, who sent us a large number of books, which he prepaid by post.

"We went to Mr. Lister last Sunday night, and after sitting an hour we obtained very slight manifestations. . . . One of my circle is a married man, in whose house we held a sitting or two while his wife was away on a visit to her friends. I proposed a sitting last Monday night with him and his wife, and another of my comrades and his wife—five of us in all. We had beautiful manifestations by tilts, and I asked all the questions. The first spirit was a lady friend, who had left this life nine years; she spelt her name by the alphabet, and she stopped thirty minutes. We had four spirits on Tuesday night. I should tell you it was out of barracks. Now comes the most extraordinary part. One of the circle, when he returned home, expressed a doubt to his wife about it, as I am known to have a character for tricks, when suddenly raps were heard all over his room, and lasted for two hours. He has since had a sitting in his own room, and one of his spirit friends told him that he—the spirit—rapped, for doubting me. This spirit asked for a lively song from me, which I obliged him with. Now I am questioned by every one almost in barracks, and am called 'the spirit-rapper.' I have convinced about twelve sceptical persons by ocular demonstrations this week.

"Your affectionate Son,
RICHARD BARBER."

Such was the news which he had received from his son. He obtained the manifestations in his own house, where there was no concealed machinery or springs. Looking at the wide-spread misery in the world, a man might think happiness to be unattainable, but he had found that Spiritualism made him very happy, and he thought that Spiritualists should spread that happiness around them, and prove to the world that they were happy individuals. He would propose a vote of thanks to the officers of the Association.

Mr. Owen seconded the motion, which was carried unanimously.

Mr. Steele said that if a room were required, as suggested by the Secretary, for the purposes of the Association, he had one which was at their disposal. (Applause.)

A vote of thanks was then given to the Chairman, and the proceedings closed.

Reviews.

FRAGMENTS OF SCIENCE FOR UNSCIENTIFIC PEOPLE.
By John Tyndall, Esq., F.R.S. LONGMANS: 1871.

THIS book by Professor Tyndall contains a chapter on "Science and Spirits," which we reviewed in No. 20 of *The Spiritualist*; the title of the chapter should have been "A Man of Science and the Spirits," for the sake of accuracy.

The work contains many highly instructive articles, written with that clearness of thought and elegance of expression which have won for Professor Tyndall such a world-wide fame. Like all his other books, it is sufficiently free from the unnecessary introduction of technical phrases, to be at the same time attractive to the general reader, and full of solid instruction. No useful purpose would be served by speaking further of the highly meritorious character of the work as a whole, so we now call attention to three chapters in it, upon subjects relating to which Professor Tyndall is not so well informed as he might be, so that by giving him instruction on these points, he may be able, should he choose so to do, to write with more extended knowledge upon the said subjects on future occasions.

In chapter ii. he writes upon "Prayer and Natural Law," in chapter iii., on "Miracles and Special Providences," and in chapter xiv. he makes some "Additional Remarks on Miracles." Professor Tyndall does not define what he means by the word miracle, but the inference is that he holds the word miracle to mean the temporary reversion or suspension of some of the laws of nature for a special purpose. In some places he speaks of a miracle as something out of the usual "orderly progression" of natural phenomena, and he frequently cites Biblical miracles to illustrate his remarks.

Spiritualism sheds a bright light upon the Biblical records of miracles, by proving that some of them, at least, may have occurred without any violation or suspension of the laws of nature, and that the said miracles are rare, simply because the requisite conditions for their occurrence are rarely brought together at any particular time and place. Therefore they appear not to fall in with the usual orderly progression of nature, simply because the knowledge of the observer is limited. A savage, for instance, who saw a total eclipse of the sun for the first time, might deem it to be a miracle, whereas, with more extended knowledge, he would cease to consider it such. A man of limited scientific knowledge, might consider the event of the handwriting on the wall at Belshazzar's feast, as a violation of natural law, whereas, when the area of his knowledge is extended, he knows that it is not so. He knows that if the right conditions be supplied, invisible spiritual beings can take some of the emanations given off from the bodies of certain exceptional persons, and with those emanations can make a visible hand, with which hand they can raise a pencil and write, if necessary. Baron Reichenbach has proved that the human body gives off emanations of which as yet very little is known, and a medium is simply a person who gives off the right kind of emanations for any particular work, in greater quantity than other people. Once the Emperor Napoleon III., and the Empress Eugenie, now residing at Chislehurst, saw a spirit-hand form in the air, take up a pencil, and write the name of Napoleon I. Mr. Home was the medium. The Emperor of Russia several times saw spirit hands formed in the presence of Mr. Home, during the last visit of the latter to St. Petersburg. Mr. Livermore, the New York banker, has been present when his deceased wife has

made herself visible to him, through Miss Kate Fox's mediumship; he testifies that it was a vision of glory and beauty too bright for earth; that he saw the spirit of his wife take up cards and write upon them, and that after these sances were over the cards were left covered with her writing, which differed in no respect whatever from her handwriting while on earth. Miss Kate Fox is now in London. Mr. Benjamin Coleman, of No. 1, Bernard-villas, Upper Norwood, has some of the cards written upon by the spirit, in his possession, and Mr. Livermore is expected to visit England this winter. Spirit hands are very often formed in the presence of Miss Kate Stokes, of 29, Kingsdown-road, Upper Holloway, N., and a spirit-hand has frequently raised a pencil, and written long messages to her from her deceased mother. Spirits often form hands in the presence of Mrs. Guppy, 1, Morland-villas, Highbury-hill-park, N.; Messrs. Herne and Williams, 61, Lambs-conduit-street, Holborn, W.C.; Mr. Everitt, 26, Penton-street, Pentonville, N.; and Miss Florence Cook, 6, Bruce-villas, Eleanor-road, Hackney, N. The spirits who make these hands disclaim all power to work miracles, and often fail in their attempts to manifest, chiefly because mortals do not take sufficient pains to furnish them with the right conditions.

Therefore, the handwriting on the wall at Belshazzar's feast did not necessarily result from a violation of natural law. Neither is the story necessarily mere tradition, because the occurrence of similar events in London at the present time, is a common thing. The last argument may be applied to some of the other miracles in the Bible. As solid objects often float in the air now, it is not impossible that an axe may have floated on the water in ancient times. Diseases are often instantaneously cured by healing media now, so why not in the days of old?

The facts of to-day show that a substratum of truth may underlie many of the miraculous stories to be found in the sacred and secular traditions of all nations. Had there been shorthand writers and newspapers in the days of old, to put the occurrences on record at once, no doubt there would have been less of error, exaggeration and invention in miraculous traditions. We conceive Dr. Tyndall's reasoning about the sun standing still over the Valley of Ajalon, to be irrefragable, but at the same time he shows no knowledge that many of the miracles recorded in the Bible may have been within the limits of certain natural laws, which are at present outside the pale of his knowledge, but within his reach.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. By Robert Dale Owen. London: Trübner and Co. 1871.

FOR very many years the *Footfalls on the Boundary of Another World*, by Robert Dale Owen, formerly member of Congress, and American Minister at Naples, has sustained a high reputation as one of the best of the standard works connected with Spiritualism, and the present work which has just been issued by the same author is probably the most valuable addition to the literature of Spiritualism which will make its appearance this winter, with the exception of the Report of the Dialectical Committee.

In this book Mr. Owen devotes 200 pages to the consideration of the religious aspects of the subject, in the shape of a long address to the Protestant clergy, and some chapters about the communication of religious knowledge. The other 230 pages contain some most interesting accounts of Spiritual manifestations; the author was present at very many of the sances described, and there is no doubt as to the authenticity of all the narratives, as Mr. Owen is very careful to advance nothing but good evidence. *The Debatable Land* is a standard work, sure to be favourably received both by Spiritualists and the public, and as the theological views of the author are temperate, and not offensively or aggressively unorthodox, it is a useful book to present to timid people who are frightened by the devil theory of Spiritualism.

We shall have more to say about this book hereafter, and close the present notice by extracting an account of a sance which Mr. Dale Owen, Mr. Robert Chambers (of Edinburgh), and another gentleman, had with Mr. Charles Foster, the test medium:—

TWO SEANCES WITH MR. FOSTER.

"Mr. Robert Chambers and myself were well acquainted with a gentleman whom I shall call Mr. M—, not being at liberty to give the real name. He is one among the most successful and best-known business men of our country; not a resident of New York.

"At the time I am speaking of, however, he was on a visit to that city; and Mr. Chambers and I induced him to call with us, on Mr. Charles Foster, one of the very best test-mediums I have ever known. Mr. M— was an unbeliever in spiritual phenomena, unacquainted with Mr. Foster, and agreed to visit him merely to gratify Mr. Chambers' wish and mine. We had given Mr. Foster no notice of our visit, and we did not make Mr. M—'s name known to him. We sat down to an ordinary-sized centre-table.

"After several remarkable phenomena which I omit, Mr. M— expressed a wish for a test of the reality of spirit-intercourse. Thereupon Mr. Foster requested him to think of a deceased friend. Then he bade him write, on one slip of paper, a number of first names, among them the first name of his friends; and on another slip a number of names, among

them the family name of his friend, keeping the writing concealed. Mr. M— wrote on both lists accordingly; the total number of names being twenty-three. At Mr. Foster's request he then tore the names asunder, made up each separately in a pellet, and held these pellets under the table, in his hand, the palm open. Then Mr. Foster, who was sitting opposite to Mr. M—, taking up my hat, held it by one hand under the table and said: 'Spirit, will you please select the two pellets that have your name and surname, from that gentleman's hand, and put them in Mr. Owen's hat?' In somewhat less than a minute raps came, Mr. Foster brought up the hat, and handed two pellets which it contained, unopened, to Mr. M—. The latter undid them, without showing them to any of us, and merely said: 'These are the two pellets with the name and family name of my friend.' Then Mr. Foster, suddenly exclaiming, 'Here is his first name on my arm,' bared his arm, and we saw, written on it, in large pink letters, the word *Seth*. After a minute or two, as we were looking at the writing, it faded out, and Mr. Foster asked: 'Will the spirit write the first letter of his family name on the back of my hand?' holding it out. We watched it closely: there was not the least mark on it. But, after the lapse of a short time, pink marks began to appear, gradually growing more plain, until we all saw, and read, very distinctly written near the centre of the back of Mr. Foster's hand, the capital letter C. Then, for the first time, Mr. M— showed us the two pellets. The name was Seth C. . .

"Mr. Foster then inquired of Mr. M— if the spirit was a relative of his; and when the other replied that it was, Mr. Foster sat, as if musing, for a minute or two; then turned to Mr. M—, saying, 'Ah! it comes to me: it is your father-in-law.'

"Mr. C. . . was Mr. M—'s father-in-law, as that gentleman then informed us; but until that moment the fact was not known either to Mr. Chambers or to myself.*

"Several times during this session, Mr. M— became extremely pale, and more than once, exclaimed in surprise. I did not share his astonishment, because, the day before (September 28), I had had a private sitting with Foster where I obtained a test, perhaps even more satisfactory than the above, seeing that it came at my own request. I begged Foster to bare his arm, and I said: 'Can I have the first letter of the family name of a deceased friend of whom I am thinking written there?' I kept my eyes steadily fixed on the arm; after a time the letter W gradually appeared, then, as gradually, faded out again. That was the first letter of the name I had thought of.

"Two marvels here: an answer to a mental question, and writing upon a human arm before my eyes and in reply to an unexpected request.

"More than a year after this I had, also through Mr. Foster, a similar test; and as my notes, taken on that occasion, describe the appearance minutely, I add the record here, at the risk of being tedious.

"A circle of eight persons had assembled, on the evening of November 15, 1861, to meet Mr. Foster. It was at a well-known house in East Twentieth Street, New York; the dwelling of two ladies, both earnest Spiritualists, and of whom our country has recently had to mourn the loss, Alice and Phoebe Carey.

"We had all been invited, early in the evening, to write one or more names, of deceased friends, each on a small bit of paper; and to fold these up tightly and mix them in the centre of the table. There were some twenty or thirty of these in all, thus promiscuously placed together.

"From time to time Mr. Foster addressed some message to one or other of our party, and, at the close of each message, he selected one of the bits of paper and handed it unopened to the party addressed. In every case the message was appropriate and the name was given to the right person. In six different cases the name of the deceased friend was written in full on Mr. Foster's arm; but the arm was not bared beforehand, the writing appeared when he drew up his sleeve.

"When some eight or ten bits of paper only remained, I said to Mr. Foster: 'There is a name written by me among those you have not yet distributed. Do you think you could get the first letter of it on your arm?' I was going to add, 'and I should like you to bare your arm before it is written;' but I refrained lest Mr. Foster should think that I entertained a suspicion which I did not feel.

"Mr. Foster sat silent for a minute or two, both his hands resting passively on the table the while; then he said to me: 'You are to look at my wrist;' at the same time extending toward me the left arm with the hand downward and the fist clenched, and drawing back his sleeve so as to expose three or four inches of the wrist. I observed that it was free from all mark whatever, and it remained so for about one minute. Then a faint pink stroke appeared across it which, in about half a minute more, having gradually increased in distinctness, became a capital F. It extended almost across the wrist, near to where it joins the hand; and the top of the F, being the last part of the letter which appeared, crossed into the back of the hand. The letter was formed by pink lines, about as thick as the down-strokes in ordinary text-hand. It was the written, not the printed character; and though it appeared as if written hastily or carelessly, it was unmistakably distinct and legible; so that each member of the circle, when it was shown to them, recognised it at once. It remained visible for as much as two or three minutes; and then faded away, while we were looking at it, as gradually as it had appeared.

"Then Mr. Foster picked up the folded bits of paper, one after another, until, as he touched one, there were three raps. That one he handed to me. It was the one on which I had written 'Florence,' the name of a daughter of mine whom I had lost in infancy twenty years before. Neither Mr. Foster, nor any member of the circle, knew that I had lost a daughter, nor had the name ever before come up, at any of our sittings.

Was the particular character of this test—stricter than that of any other obtained during the evening—determined by my unexpressed wish to see the writing while in progress of formation? The important thing is correctly to state the circumstances: let the reader make his own deductions.

"The feeling, as the letter grew under my gaze, was somewhat like that I remember to have had when, for the first time, under the microscope, I witnessed the sudden coming into existence of crystals."

THE *Court Journal* of October and November publishes a dispute between its editor and Mrs. Mary Marshall.

A PAMPHLET written by Mr. W. Crookes, F.R.S., entitled "*Psychic Force and Modern Spiritualism*," a reply to the *Quarterly Review* and other critics, will be published in a day or two by Messrs. Longmans, price about one shilling.

* A record of this sitting was made the same day, and submitted by me for revision, to Mr. Chambers. That gentleman was then on a visit to this country. He took the deepest interest in such experiments.—R. D. E.

Poetry.

SPIRIT POETRY.

EDGAR A. POE thus described, through T. L. Harris's mediumship, how an angel, whom he calls "Lenore," awaited him in the spirit world:—
 "I have waited, I have waited,
 As the Evening Star belated,
 When it lingers pale and lonely by the purple sunset door.
 I have found thee, I have found thee,
 And with heart-spells fast have bound thee."
 So from out the glowing halo sang the Angel-Maid Lenore.

Correspondence.

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

SPIRITUAL POWERS AND THE ROMAN CATHOLIC CHURCH.

SIR,—You have honoured my last letter with a long article, embracing a wide range of subjects, and touching upon a great variety of points in dispute between Catholics and Protestants. You have not, however, replied to the question which is its key-note. I asked, "When and why you believe the spiritual powers, which you admit once existed in the Catholic Church, to have departed?"

Passing over this interrogation, you proceed to speak of the gifts of healing, and challenge me to produce data proving their present existence in our communion.

In my former letter I purposely confined my remarks to the question of praying for the dead, an observation of yours on that subject having induced me to write. Had I gone into the matter of miracles, I could, of course, have brought an amount of evidence to prove that there is still, as ever, life and vigour in the Church, but I refrained purposely from entering upon that topic, wishing to keep strictly to the subject at issue between us.

It would seem, from your inquiries, that you expect that healing powers should be found necessarily and exclusively amongst the priests of the Church. Now, if you will read part of the tenth chapter of St. Luke's Gospel, many portions of the Acts of the Apostles, and glance through Alban Butler's *Lives of the Saints*, you will, I think, see that the power to cure diseases by the imposition of hands, and other means of "rapport" has, from the time of our Lord down to the present day, been bestowed upon very many, in the Church, not ordained. Women as well as men have been thus endowed; priests have very frequently been so favoured, but by no means all priests. Miraculous gifts, even of healing, are by no means identical with, or always co-existent with, the sacerdotal apostolic succession. All the Apostles had power to bind and to loose, but we do not know that every one, even of the twelve, wrought miracles. Should it so happen, therefore, that it could be proved that in any one country, at a given period, no priest had worked a cure, either by laying on of hands, by prayer, or by the efficacy of the Sacraments by him administered, it would not be an evidence that spiritual power had died out of the Catholic Church, unless it could, at the same time, be proved that no lay member of it had successfully exercised in that place, or age, healing faculties; and moreover, that no cure had been effected through relics preserved by authority, and other sacred objects saturated with spiritual magnetism, and enabling the Church militant to receive aid from the Church triumphant.

The lives of the saints will convince you that there has been no lack of spiritual power, in any respect, in the past. Of the present, it can never be so easy to collect and publish such facts, for this special reason—that authoritative inquiry is not instituted into the gifts bestowed upon any person, however holy, until a long space after his death, when he, being finally purified from earthly taint, may be considered as having attained a condition wherein his prayers may avail us lingerers on earth, and when there becomes question of his canonization.

No devout Catholic could, by any possibility, assume the public position that Dr. Newton did. He could not give himself out to the world as a healer, boasting loudly of his gifts, because, in the first place, he would feel that they were utterly and absolutely of and from God, and subject to His sovereign will, and in no degree dependent on himself; and, secondly, because the Church teaches that the greater the gift, the profounder the humility it should produce in the soul. We do not read that the Apostles or any of the saints made great and startling declarations about their ability to heal. Neither do we find that they ever invited people to come to them for cure; nor did they look upon healing as their chief mission. It would always seem to have been incidental and secondary to the higher work of spiritual redemption, and the establishment on earth of a visible Church, or "Kingdom of God."

That both Apostles and saints did perform many miracles is as certain as history can make it, but the position which they took would appear to me to differ too entirely from that assumed by Dr. Newton to make it easy to compare the two. And it is the same in this age as regards those within the Catholic Church, whom God has honoured, now and again, with the healing gift. They are themselves aware of what it has pleased our Lord to do, or what He has granted to His mother, or to some great saint to do, through their poor instrumentality; and those know whom they have been privileged to help, and sometimes a rumour spreads that God, through their weak hands, is "visiting and refreshing His people," and it may be that when their eyes are closed on earth, that which God gave them to do may be proclaimed throughout the Church, and they be entreated by the faithful still to pray, and still to help, God enabling them. But never can they come before the world, as professors of healing, advertising their gifts in newspapers.

Of Dr. Newton, and others like him, I desire to speak in the widest spirit of charity, feeling that they have a work and a reward, and well assured that our Lord would say of every sincere labourer in the fields of toil and pain, "forbid him not," as once He said of yore. Nevertheless, their mission differs greatly from that of the Church, as regards this matter of healing, and their modes of action. It is easy to know and chronicle their cures, for they court the world's gaze, and eagerly publish every successful or even hopeful case; the Church, meantime, goes quietly on her way, doing her God-appointed task, performing miracles undoubtedly, but simply and naturally, as a part of that task. She has always performed them; they stir in her no surprise, so that she must call all the world to marvel at an event so amazing; she is not eager to proclaim them. The great heart is patient with the experience of nineteen centuries, and her powers are nothing strange or new. In this generation, as in all past ones, her children receive from the Lord His promised gifts; but I think the reasons I have mentioned will show you why it is not, in the case of Catholics, possible to give the "names and addresses" of those who have, at times, been permitted to release from suffering their fellow beings. I am acquainted

with several instances of complete and instant cure in the Catholic Church in this country, and in the present day, by laying on hands with prayer, by prayer alone, by contact with relics authenticated by the Church, by drinking, or by bathing in water from miraculous wells and springs (not medicinal springs, but springs spiritually magnetised probably), by anointing with holy oil, and last, not least, by receiving the blessed Sacrament. All these ways by which cure was accomplished, indicate, as you must, as a Spiritualist, perceive, the possession of a mighty spiritual power within the circle of the Church. Most Catholics could tell you of similar facts occurring in their own knowledge. Almost every priest is acquainted with a multitude of such.

It is not long since Prince Hohenlohe lived, the fame of whose cures became so wide spread, and the saintly Curé d'Arx, that wonderful yet humble healer, more lately still. A short time since a priest in Ireland was constantly beset with crowds who had heard rumours that healing had been wrought through him, and who came from long distances to ask his aid, which proved oftentimes effectual. Father Faber's life records an instance of healing by the application to the painful part of a relic of St. Catherine. Only the other day a young girl in Paris, who was declared, by the first physicians, in a completely hopeless, and, indeed, dying condition, was made perfectly well by kneeling beside the coffin of a Jesuit priest, who had been shot in the time of the Commune, and invoking his assistance.

I trust what I have attempted to say will, in some measure, dispel your doubts as to the possession of spiritual power, today, in the Catholic Church. I can hardly imagine how you could question it, seeing you admit its presence once. Rome never changes. The conditions of her life, and all its laws and influences, are as they ever were. Results, must, therefore, be similar. Like the Lord, the Catholic Church has no variableness, neither shadow of turning, and she is, because He is, "the same yesterday, to-day, and for ever."

I could say very much upon each of the topics touched upon in your article, but space fails, and, indeed, I must apologise for having already so extensively trespassed upon your columns.

[In quoting instances of healing mediumship in the Roman Catholic Church, our correspondent selects an extended period of time and a wide area of country, thereby departing from the conditions of our challenge. If there be any concentration of spiritual power in that Church in London now, at all approaching the rich dowry of spiritual gifts now possessed by Spiritualists in London, and if our correspondent will give us the name and address of any Roman Catholic clergyman who will permit us to observe the exercise of the said gifts, we will give time and unprejudiced observation to the inquiry. In the foregoing letter our correspondent shifts a great deal from the subject of spiritual gifts, to doctrinal and theological points, which might lead to endless controversy, since there is no common standard of admitted facts to which all parties can resort. For instance, we repudiate the reliability and authority of Butler's *Lives of the Saints* to which she appeals. Butler speaks of the horrible mutilations some of those ancient devotees inflicted on their bodies, as deeds well pleasing to God, and of their useless abnormal lives, as something holy and pure. A writer so ignorant, and of such weak judgment, cannot therefore be trusted to separate merely traditional from historical facts, in any old stories that might come under his notice. This is a practical age, and men have suffered too much and too long from the dogmas and assertions of priestcraft, to accept doctrines on authority, whether enforced by spirits in or out of the body. "By their fruits ye shall know them," and our correspondent, with all her great literary abilities, has not given evidence that there is so much spiritual power in the Roman Catholic Church in London now as there is among Spiritualists.—Ed.]

THE PAPER BY DR. EDMUNDS.

SIR,—Under the above heading, at page 202 of your paper of October 15th, you print a series of offensive and untruthful statements with respect to Mrs. Edmunds and myself. I have long made it a rule never to reply to anonymous writings, but as, in your November issue (page 214), you again misrepresent the facts, I must ask you to give the following reply a place in your next issue.

1. At page 214 you say:—
 "We stated that Dr. Edmunds had spoken in favour of the Davenport's on a public platform and know that up to about the time of going to press with the report, the conduct of Dr. Edmunds was fair enough towards Spiritualism; the rapidity with which he veered round was remarkable."

In reply to this I have to say—1. That I never spoke in favour of the Davenport's on any public platform or elsewhere. In point of fact, I told the audience that "the strange character of the phenomena, and their rapid succession, made it impossible for me to give an explanation of them on the instant after I had seen them for the first time."

2. That my opinion as to the character and real causes of the phenomena is precisely what it was before the investigation commenced, and that I have never said or done anything to suggest that my opinions had changed. To say that I veered round is, therefore, untrue. From the moment that I became chairman, I kept my own personal opinions entirely in the dark, and I did my best to keep the proceedings clear, and elicit fairly all the evidence that was offered to the committee. That I did not fail egregiously in my duty was attested at the final meeting of the committee, October 31, 1871, when it was moved by H. D. Jencken, Esq., barrister-at-law, and seconded by A. R. Wallace, Esq., F.L.S.—

"That this committee be now dissolved, and in doing so acknowledge with sincere thanks the great ability, courtesy, and impartiality with which Dr. Edmunds has fulfilled the duties of chairman during the prolonged inquiry."

At the same meeting Mr. Wallace examined the correspondence, which led to my being present at the Davenport-Guppy séance in Great Marlborough-street, on May 26, 1868, and he wrote me a letter, of which the following is a copy:—

"London, Oct. 31, 1871.
 "DEAR DR. EDMUNDS,—I have examined the letters from the hon. Mr. — and the hon. Mrs. — in your possession, and they prove that you did receive a spontaneous invitation from Mr. — on May 20, 1868, and a subsequent invitation from Mrs. —, naming the house of Mr. Guppy as the place on which it was to be held on May 26, 1868.—Believe me, yours very faithfully,
 ALFRED R. WALLACE.
 "James Edmunds, Esq., M.D."

Now, after all this matter had been given by me in THE REPORT, with entire fairness and accuracy, and Mr. Guppy's statements had once been set right, the *Spiritualist* of Oct. 15 prints conspicuously the following editorial statement:—

"Mr. Guppy says that the gentleman for whom the séance had been arranged (the Hon. Mr. —, who has considerable influence in Parliament), permitted Dr. Edmunds to come with him to the house. Dr. Edmunds in his paper denies this, and says that he had a written invitation. We have since inquired into the facts of Mrs. Guppy, who tells us that Mrs. Dr. Edmunds called on her, and asked for an invitation, which she refused, and added that the séance was a private one for Mr. —. Dr. Edmunds accordingly wrote to this gentleman, and asked for an invitation. He obtained it for himself, but brought Mrs. Edmunds with him without any invitation at all."

A more offensive statement than this, both to Mrs. Edmunds and myself, could not have been concocted. Every sentence in it is false. The fact is that the Hon. Mrs. — happened to be at St. George's Hall, in May, 1868, when I acted as Committee for the audience, and reported upon the Davenport's. On May 20, writing to me on professional business, this lady adds to her letter:—

"I had the pleasure of seeing you on the platform at the Davenport exhibition the other evening, and wonder much to what explanation or conclusion you may have been brought by further consideration.

"We have been invited to meet the Brothers privately. If it would interest you to join our party, we should be very glad of the advantage of your searching and candid mind in the prosecution of the investigation."

In my reply I added that I should be very pleased to assist in any way that I could; and on May 26 I received, by special messenger, and marked "immediate," the letter from the Hon. Mr. —, which was inspected by Mr. Wallace. It apologises for the short notice—fixes the *séance* for "this evening, at 45, Great Marlborough-street," and suggests that I should "bring another person with me, if I desire to do so, provided he comes, as we do, with a sincere desire to investigate the facts and ascertain what they mean." I believe I did not receive this letter until I got home to dinner, and not having time to invite any scientific friend to go with me, I induced Mrs. Edmunds to do so. There is not a word of truth in the offensive statement that Mrs. Edmunds called upon Mrs. Guppy, to ask her for an invitation, &c., &c. I observe that, for the purpose of making this attack the more offensive, you have introduced other matters. As they are totally irrelevant to the question at issue, I simply add that the descriptions are as false as the statements which I have refuted.

4, Fitzroy-square, W., Dec. 11th. JAMES EDMUNDS.

[By our statement about "veering round" we meant that Dr. Edmunds veered from fairness to unfairness—not from Spiritualism to anti-Spiritualism. As Chairman he fairly heard both sides. As a Committee-man he 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, in which he brought a most serious and unfounded charge against a lady and gentleman every way as honourable as himself and Mrs. Edmunds, so he had no right to expect much favour. Those good qualities which Dr. Edmunds possesses we freely admit; for instance, he has worked to forward the medical employment of women, which few medical men have the unselfishness to do. It would greatly improve the quality and reliability of the Dialectical Report, if in the next issue Dr. Edmunds and the editing committee would, by mutual consent, leave out Dr. Edmunds' article and the essays relating thereto; also the theories of some of the Spiritualists who gave evidence. This would give room for additional matter of more value. Dr. Edmunds "refutes," or seems to refute, only one statement, not ours, about the invitation. Why do not Dr. Edmunds and Mr. Guppy ask the inviter, as a neutral party, to give his version? It is the *second* invitation which must have influenced the conditions on which Mrs. Guppy allowed acquaintances to be brought by her guests.—Ed.]

SIR,—You have inserted a letter in your issue of the 15th November, from Mr. G. Wheatly Bennett, Secretary to the Dialectical Society, in which my name is mentioned, and I therefore request you to insert this letter. I really can't help it if the Hon. Secretary uses language above my comprehension; he says, "THE EVIDENTLY SPONTANEOUSLY WRITTEN INVITATION." How can a written invitation be "evidently spontaneous?" I wrote once an essay on spontaneous generation, but evidently spontaneous generation is the secret philosophers have been disputing about, and no mortal can tell whether an invitation is spontaneous except the man who wrote it. What I know of the matter is, Mrs. Edmunds called on Mrs. Guppy and requested permission for her husband to be present at the *séance*. Mrs. Guppy told her, that having promised a *séance* to the Hon. Mr. and Mrs. —, and told them she would not invite any other persons, she could not accede to Mrs. Edmunds' request; thereupon Mrs. Edmunds said, "Will you tell me who it is, for we know nearly all the Spiritualists?" Mrs. G. told her: then Mrs. Edmunds said, "If we ask permission of the Hon. Mr. and Mrs. —, can we state that we have your consent?" Mrs. G. replied, "Most certainly, any persons who the Hon. Mr. and Mrs. — invite are most welcome." I have nothing to add to that evidence—but, sir, I have a few remarks to make on this *séance* which was honoured by the spontaneous attendance of Dr. Edmunds. It was a private party in my own rooms; the subject was one I am considered to have more experience in than almost any one else. The company unexceptionable ladies and gentlemen. Dr. Edmunds then, as he is now, perfectly unknown to me. Dr. Edmunds says, speaking of my "IMPRESSIVE discourse," "I took exception to it." I don't recollect the circumstance, it is so long ago, so must take the Dr.'s own words; but, if it was so, I must not have been myself at the time; it might have been that I was not long married, or else a perfect stranger interfering with the course of a *séance* in my own house, would have had short time to continue his interference. I should like to know, supposing Dr. Edmunds gave a private gratuitous lecture upon the subject of the human hand, and I got in by a spontaneous invitation, and I took exception to his discourse, what the Dr. or any other man would say. I should expect to be told that my carriage was at the door or at the nearest cab-stand. I do not recollect ever having been so interfered with. The gentlemen and ladies who favour me with their company appear to have clearer ideas of politeness and decency. What I shall now comment on is in page 64 in the *Dialectical Report on Spiritualism*. Dr. E. says, "Every one being pledged to play no tricks." I might have said so, indeed; and if ever the subject has come up I have distinctly declared that any one that I found playing any tricks by raps or otherwise—I might have added, as the Dr. says, "pulling off their boots and walking about"—had entered my house positively for the last time. I should think it just as bad as if I had obtained a spontaneous invitation to be present at Dr. Huggins's observations of the stellar bodies, and then clandestinely, while his back was turned, set about altering the screws of his telescope. Dr. E. has astonishingly curious notions, or are they inherent in the profession of an M.D.? Then he says the table had been pushed towards the blind corner of the room. Which is the blind corner of a room when it is perfectly dark? Then come some remarks from which it might be inferred that the whole *séance* was for the exclusive behoof of Dr. E., whose existence on this planet, and whose opinions concern me much less than which way the wind blows, for the latter would influence me in taking an umbrella or not. We next come to the figure of an angel which Dr. Edmunds says "we found," but which his honourable inviter most distinctly and emphatically denies, and which circumstance Dr. Edmunds bottled up for two years, the inference open being that all alleged spirit drawings are tricky. However, if so, I must take it all on my back, for my wife never had a spirit drawing until I sat with her, whereas I have had hundreds with different mediums, all, of course, tricks. We then come to my wife's peculiar manifestations, flowers and shrubs quite wet, of which Dr. Edmunds

says, "I still believe they were taken off the sideboard by one of the Spiritualists." Bravo, Dr. Edmunds; of course all the Spiritualists were privy to the trick. The Spiritualists will feel highly complimented as a body, by being set down by Dr. E. as a set of tricksters, and Mr. and Mrs. Guppy very curious people, who open their house gratis for the performance of these tricks by the Spiritualists.

But I must state one circumstance which, according to marital confidence, must have been known to the Doctor. We gave a *séance* to Sergeant Cox at his own house. The only person there we had ever seen before was Mrs. Edmunds, the Doctor's wife. Mrs. Guppy, on entering the *séance* room, said, "Who is the greatest unbeliever?" Sergeant Wheeler, of Liverpool, said, "I have never been at a *séance* before." Mrs. Guppy said, "You hold one of my hands and Sergeant Cox the other," which was putting herself pretty well in the clutches of the law. Two of the Sergeant's friends secured my hands. Flowers came for ten minutes in batches, all the time persons at the table exclaiming, "Are you sure you have hold of Mr. and Mrs. Guppy's hands?" "Yes." Now, according to Dr. Edmunds' belief, Sergeant Cox must have gone through the solemn farce of providing those flowers, and having them thrown on the table in the dark for the special amusement of his friends; but Sergeant Cox, when the surprise of his friends had a little abated, made a remark which I have never forgotten. I have searched in vain in the letters of Messrs. Tyndall, Huxley, Allen Thomson, and that superlative writer for the *Quarterly* who understands things without examining them, for any remark so weighty on the subject; it was: "No conjurer permits you to hold his hands while he is performing his tricks." Robert Houdin and the Wizard of the North are very clever fellows, but take them between two gentlemen, each holding a hand, and their legs, moreover, being wedged in, and let them try. Now Mrs. Edmunds heard all this, saw all this, and presumably told her husband, and all this long before the report of the Dialectical Society was published.

Passing all this, as the Doctor states his belief that I had Spiritualists in my house to impose upon friends, I may as well state my belief; and that is, that Dr. Edmunds is the cleverest man in existence. I have had pamphlets pushed into my hands in the streets, and also at anatomical exhibitions, enlarging upon the effects of hot climates, excesses, secret vices, ruined constitutions, and then the infallible treatment of Dr. Sawyer, late Nockemorrif; then letters from men who, from the depths of ruined constitutions, have been restored to a state of perfect youth; but I never saw so clever a medical advertisement as Dr. Edmunds' communication in the *Dialectical*. Dr. Edmunds publishes his medical character in page 53. It is the delineation of Mr. J. M. Spear under the influence of Spirit power, and Dr. Edmunds guarantees its truth, for he says: "I believe that this delineation is one of the most authentic and well-defined manifestations of spirit power on record." Is it too much to say that it's as true as the Bible? I recommend you, reader, to peruse it. I will only give you one extract: "Entering the chamber of disease he (Dr. Edmunds) seems to help the patient by his personal presence, rather than by prescription. A fine beautiful magnetism emanates from his personality, and gives health and strength to those who need it. But his great power lies in the treatment of the female. The coarser organisations and ruder natures he cannot conquer or aid to his satisfaction. In a just and good sense, he is a lady's physician, and gains her approval because he so naturally comprehends her *finer nature*." What a pleasure it must be to ladies of sensitive organisations by being indisposed, to have a right to call in Dr. Edmunds. I have the greatest interest in confirming this most authentic manifestation of spirit power, for I and the Doctor are in the same boat. Mr. J. Murray Spear delineated my character, but I shall keep that a profound secret until the welfare of my country demands—shall I say—"A Saviour?" Meantime the following narrative must interest you.

Many years, say eight or nine ago, a good man, J. Murray Spear came here from America, with his wife, who wrote shorthand; he was brought to my house by a friend, a Spiritualist. I made him welcome, invited him to come whenever his time hung heavy, and to participate without ceremony in any mundane refreshments. He had been a Baptist or some other minister; then he took to consoling the sick in hospitals, and then he had a "Spiritual call," and finally placed himself under the guidance of the spirits. "Taking no heed for the morrow," the spirits ordered him to come to England. "I have no money," said J. Murray Spear. "We will look to that," said the spirits, and most truly the owner or captain of a trading vessel offered him a free passage. He showed me a diploma from some religious body in Boston, speaking well of his character, and constituting him a kind of missionary. I understood the gist to be, "maintain yourself if you can, but in case of necessity we will help you," and I presume the spirits did not find money fast enough, for one day he came to me in a state of great indignation, he had been robbed, defrauded, or something, of twenty per cent. on a remittance from Boston. "You got it changed into sovereigns?" said I. "Yes." "Then you are not robbed." "But I have lost the money," said he. "Was your remittance in United States paper money?" "Yes." "So many dollars?" "Yes." "And you have lost twenty per cent?" "Yes." Then said I, "Take your sovereigns and buy back your paper money, and you will gain twenty per cent." "But," said he, "I can't pay my butcher with American paper money." I could not get it out of his head that he was an injured man. He had very profound ideas, which the delineation of Dr. Edmunds clearly proves. He told me he came to England to become partly Englished by a sort of infusion. He had also an idea, or rather a conviction, that a man, by eating any animal assimilated qualities of the animal, for instance eating a great quantity of hare's flesh would make a man timid, whereas living on game cocks would make him courageous. Lion's flesh he considered most appropriate for warriors.

We must not presume to receive, without due respect, the opinions of a man to whom Dr. Edmunds gives a certificate of superhuman intelligence, and, accordingly, when the English, who are collectively John Bull, sing their noble song—

and "Oh, the roast beef of Old England,"
"Oh, the Old English roast beef,"

they are, although blindly, proving the truth of Mr. Spear's ideas. Mr. Spear brought numerous letters to Spiritualists; he favoured me with his company many times, and he used to say he went away with clearer ideas after he had been with me. Mr. J. Murray Spear was amiable at dinners or suppers, but it was at a tea-party he was in his glory. His wife interested the ladies with the particulars of his wonderful gift, and then, after tea, how delightful to have your character delineated. I see him now sitting sideways at the table, his

right elbow resting on it, and his eyes shaded by his right hand; then, perhaps, in the space of two minutes by the watch, while the company remained in breathless anxiety and mute attention, he passed into that state of superhuman intelligence to which the world is indebted for Dr. Edmunds' character, and, *per contra*, Mr. J. Murray Spear to Dr. Edmunds for the truth of it; for Dr. Edmunds' modesty would have prevented his favouring the world with it, if Mr. J. Murray Spear had not wrung it from him. While Mr. J. Murray Spear is delivering his impressive delineation, his better half is not idle. From her pocket come pen, ink, and note book, and she writes down in shorthand the precious words that fall from her husband's lips. The evening passes convivially, and the next day the happy person or persons receive their delineation beautifully written out on fine paper by Mrs. Spear—the well understood compliment for the delineation being one guinea. This is the sort of delineation which Dr. Edmunds calls "one of the most authentic and well-defined manifestations of spirit power on record."

That all mediums and all Spiritualists are unreliable, is not surprising in a medical essay, the gist of which is that Dr. Edmunds is the man to be consulted (page 76) on injuries to delicate people of sensitive organisation at dark *séances*; but the Dr. has opened a rich vein of profit by his essay.

I stated that I should not go into the case of the advocate of Spiritualism mentioned in page 80; the person is well-known, but seeing the egregious omission of the real causes of insanity, it appears to me that Dr. E. is too scantily provided with information to warrant his offer to explain the cases privately—may more, if the Dr. believes that which he asks the public to believe, I will endeavour to explain myself. Some years ago I passed a Sunday evening at the celebrated private establishment of Dr. —. Patients whose mental maladies were mild and inoffensive, were allowed to be present with the guests. An excellent organ and piano, music, singing, and tea made the evening pass very agreeably. I sat next a lady of about thirty-five; she had travelled in many lands and seen court life; her conversation was marked with good sense and intelligence. Why should she be there? Nine o'clock came and with it the signal for the patients to retire; she took out of her pocket a piece of birch-broom, about three inches long. "Take this," said she, "and if you are stopped anywhere by the guards, show it, and they will let you pass." Mentioning this to Dr. —, he said, "That is her weak point. She thinks she is detained in my house by a strong court cabal, &c. &c." Now, suppose that instead of that lady patient I had sat by Dr. Edmunds, and after conversing most rationally for an hour, he had told me, "That his body was so chemically and pharmaceutically constituted that it was always giving out medicines for the cure of every disorder, that the essences filled any room that he was in, and by their magnetic and calming effects materially, if they did not entirely, cure patients." I remark, "that though I fully admit all the doctor says, the world at large might doubt." Dr. E. then produces the delineation of Mr. J. Murray Spear. I reply, "Mr. J. Murray Spear is a very worthy man, but the world might suppose that imagination had some share in his delineations." Hereupon Dr. E. makes the following assertion: "I believe that this delineation is one of the most authentic and well-defined manifestations of spirit-power on record." Now, when you consider that the Bible is but a history of spirit-power, you will see the Dr. believes that this delineation of his corporeal attributes to be as authentic and well-defined as the Bible, you will allow it is coming it pretty strong, and Spiritualists may be justified in asking for tests before admitting the evidence of J. Murray Spear and Dr. E. as to the wonderful body possessed by Dr. E., otherwise they may think it is a mild case of mental delusion. In fact, if visiting magistrates in examining patients, heard such assertions from one of them, they would have no doubt on the subject. That J. Murray Spear should in a trance be highly imaginative, particularly after perhaps two or three glasses of the Dr.'s good wine, is very admissible, but that Dr. Edmunds should endorse it in the solemn manner he does, is to say the least of it, very surprising indeed. In fact it would lead to the inference that the Asiatic Cholera case which was thought to be a mare's nest of Dr. Edmunds' was a real case of Asiatic Cholera, which, by the exudations from Dr. E.'s body, was converted into a mild diarrhoea. Spiritualists, who the Dr. denounces wholesale as deceivers and deceived, are surely justified in asking for some further explanation respecting Dr. Edmunds' superhuman attributes.

The whole of Dr. Edmunds' communication is remarkable. How came he to be President? One expects from a president exhaustiveness, sound logic, candour, and impartiality. Neither of these is there in his communication. His account of his *séance* with the Davenport is below criticism. He said he could give no explanation of the phenomena to the audience, but on page 68 he says, "Upon full reflection I see nothing in the exhibition which implied anything but clever jugglery." Does he explain the jugglery? No. He then has a fling at Mr. Coleman; having bottled up Mr. Coleman's remark that we should see a table go bodily up to the ceiling. Had Mr. Coleman said "we may perhaps," the remark would have been logical. He then falls foul of Mrs. Marshall, who has always borne the character of a most truthful medium. In short, everybody is a trickster, a deceiver, subject to mental illusions, or *non compos mentis*, except Dr. Edmunds, who, like another Don Quixote with his trusty squire J. Murray Spear, as endorser of his bodily and mental attributes, is attempting to stem the tide of modern superstition.

1, Morland-villas, Highbury Hill Park, N. SAMUEL GUPPY.

SIR,—As a humble member of what is known as the Dialectical Committee on Spiritualism, may I be allowed to contribute my mite to the correspondence published in your journal anent that committee and matters connected with it?

I was present at, and have a distinct recollection of, the meeting at which Mr. Coleman is said to have used certain words which he now denies. I can positively affirm that Mr. Coleman did say that we should see some extraordinary things if we consented to have a *séance* with Mrs. Marshall, and motioning upwards with his hands, added, "Why, the table will go up to the ceiling." Of course I did not understand these words in a serious sense, but simply as an exaggerated form of expression. In an editorial comment on a letter signed by the hon. sec. to the committee, you remark on Dr. Edmunds having suddenly veered round in his views on Spiritualism. You are most certainly under a misapprehension on this point. I can state, from personal knowledge, that the doctor has been for some years past a most consistent, some say bitter, opponent of Spiritualism and Spiritualists, yet, notwithstanding this fact, he behaved throughout with the greatest impartiality, listening, with the utmost respect, to all that was said in favour of them. I may

add that I have never heard Dr. Edmunds drop a word to suggest that he was a convert to the reality of the "facts," nor even admit that there was a single grain of truth in them. Trusting you will do me the favour of inserting this letter,
I. L. M.

[The merest tyro in Spiritualism knows that nobody can predict what will take place at a *séance*, and that an experienced Spiritualist like Mr. Coleman could not have made such a promise seriously.—Ed.]

DIRECT SPIRIT WRITING.

SIR,—On the 7th of last month I attended Mr. and Mrs. Everitt's spirit circle, which met at eight o'clock. Nine persons were present, namely, Mr. and Mrs. Everitt, Mr. Frank Everitt, Miss Nisbet, Mr. Hockley, Mr. Cogman, Mr. Haase, Mr. Mawson, and myself.

After the singing of the hymn, "Jerusalem, beautiful land of rest," we were directed by raps to read Ps. lxxi. 1—4, and we were instructed where to sit. Strong breezes, laden with rich and varied delicious perfumes, then swept around us. Mr. Everitt then offered prayer, after which there were continued raps and trembling of the room. We were directed by raps to sing "Beautiful home;" also to sing, "My home is there." The light was then extinguished, in obedience to raps; we then saw a great number and variety of beautiful lights. Mr. Cogman described several spirits. He saw "Nippy," "A Shaker Sister," and "John Watts' home in the distance."

Just before nine o'clock I was conscious of a strange feeling as of the presence of some one standing over me, and turned my head round in the dark, almost expecting to see something, when suddenly there was a sound as of paper rustled in the air, a foot or two above the table, and a noise as of a pencil making detached strokes on it. This continued while Mr. Everitt counted six seconds, when the paper and pencil fell on to the table.

A light was now struck. Just before me lay a sheet of paper which I had previously initialed, and which I had seen was blank at the commencement of the *séance*. Three parts of one side was covered with small fine writing, legible with difficulty, and which ran as follows:—

"Friend, we art* very happy to meet thee; would fain meet thee oftener to give thee a little counsel, for thy church on earth hath not kept to the first principles. If Christ is the true light which lighteth every man that cometh into the world, permit us to ask thee how hast thou carried out this injunction in thy churches now? Ye have materially altered from the time of the first promulgation of these heavenly doctrines. Thy churches are much perverted by not strictly adhering to thy first counsels. Let us, then, earnestly exhort thee to keep to thy first faith. Let not heresy creep in among ye by blindly imagining ye are in a progressive state. Ye have not been living the Christ life and light, the pure simple light and life of the Gospel. Ye have been conforming too much to the life of the world ye are living in; but when ye are summoned into the after life or another state then wilt thou find it will be longer before ye are summoned into higher states, because ye have not lived simple unostentatious lives here. We do not condemn thee, but wish to exhort and warn thee that thou dost not degenerate any more."
FOX, PENNINGTON, 1647."

This paragraph consists of 210 words. It should be remarked that none of the company except myself were in any way connected with the Quakers, nor did anyone but myself know the name of Pennington, who was a contemporary and intimate friend of Fox.

Mr. Cogman told us that while the writing was going on he saw a tall female figure in a flowing golden robe, on the table; but he was unable to give a more definite description.

The light was now extinguished. Almost immediately the voice of John Watt was heard: "Good evening, friends;" then, turning to me, "Well, Edward, have you got what you want?"

E. T. B.—"Yes, we have a paragraph signed Fox and Pennington."

J. W.—"Yes, George Fox and Isaac Pennington." (This was said slowly and deliberately.)

E. T. B.—"Can you tell us, John, who actually did the writing?"

A name was given of a well-known Quaker lady who left this world some years ago, but which I do not publish, as it might not please her friends.

A miscellaneous conversation between John Watt and others of the circle then took place, concluding with his peremptorily requesting Miss Nisbet to get some coffee, and the *séance* concluded by ten o'clock.

Now, I am not prepared to assert my belief that the individual spirits of George Fox and Isaac Pennington were engaged in transmitting this message as it appears on the paper. But it does seem to me that very strong evidence even to strangers, is here presented of the occurrence of extraordinary phenomena of a very interesting character.

EDWARD T. BENNETT.

The Holmes, Betchworth, near Reigate,
Dec. 11th, 1871.

DR. NEWTON'S CLAIRVOYANCE.

SIR,—One of your correspondents, in your September number, gives some remarkable proofs of the clairvoyant power of Dr. Newton. In corroboration of this, let me tell you what occurred to me.

I had the great pleasure of seeing Dr. Newton once; it was at his own house. We were sitting conversing, and I remarked that spirits frequently spoke to me, but that with three or four exceptions I had not the remotest idea who they were, and I probably added, that even one of these I had missed for two or three years; from the time that she appeared to me in a vision, in appearance and with robes of perfect beauty, and in the company of the dearest friend she had on earth, who was not of her own family.

Dr. Newton rose from his chair and walked about the room. He said, as he still walked: "Your grandmother takes a deep interest in you." I had never received any communication that I recognised as from her. I said, "Which grandmother?" "Your maternal grandmother," he answered. I never saw my father's mother. I believe she died before I was born.

Dr. Newton said, "You have several brothers, but you were the favourite of your grandmothers." I answered: "Well, I suppose that was because I was the youngest." Dr. Newton went on and said, "You have five brothers." "No," I answered, "I have, or had, only four." Dr. Newton said, "You have five, there was a miscarriage." Dr. Newton then said, "Your grandmother was short." "No," I said, "she was tall." He said, "She appears to me to be short because she walks thus." He bent his body and kept walking and moving his right hand as though he were using a stick. "Yes," I said, "with a stick." I never remember seeing my grandmother walking out of doors without her staff in my life; it was apparently a necessity.

Subsequently I said to the spirit John King, at a private *séance*, "Dr. Newton told me that one of the spirits who

* "Art" instead of "are" appears to be the only mistake, though part of the rest is confused as to its meaning.—E. T. B.

speaks to me is a friend of my early youth, can you tell me who it is?" John King replied, "What! do you mean that dear old lady?"

In your last leading article on "The Work of a Psychological Society" you propound the following: "As mortals can produce some of the phenomena of trance and seeing mediumship, can we also control a 'circle' and make tables move about?" and as a sequence you give some evidence in favour of a possible solution of the problem.

I send you the following notes, taken some time back from an American paper which seem to favour your proposition. Whether they can be generally relied on I cannot say:—"At a circle it requires three positives to balance one negative. Positives have warm hands, negatives cold hands. If two negatives remain at a table, at least three positives must sit opposite. When a circle is so established, physical phenomena invariably follow. If after three or four minutes the hands are all of the same temperature, abandon the table. The brain of each individual charges the hands and arms, and an impulse from the will moves the table. The table, by means of the mental battery, becomes saturated with the same fluid which the hand and arm acquired from the brain; and an impulse of any spirit—whether in or out of the body—will move it. The spirit comes into direct contact with the gross matters out of which the arm or the table is composed." I have made no note of the name or date of the Spiritualist journal from which the above extract is epitomised.

W. R. T.

SIR,—The following is not on a subject I should care to recur to were it not in proof of the accurate clairvoyance of Dr. Newton under spirit influence, as well as a lesson in natural philosophy.

In a letter I sent you last month, I remarked that the only time I ever met him, Dr. Newton said to me, "You have five brothers?" I answered, "No; I have, or had, only four." Dr. Newton replied, "You have five brothers; there was a miscarriage." In my letter to you I made no comment on this assertion, as I was absolutely ignorant on the subject. A few days back I was on a visit to a sister. She quite incidentally told me an anecdote which, if I had heard before, I had totally forgotten. My sister said that our mother once had an accident at Boreham, in Essex, attended by peculiar circumstances, which I need not here describe; the result was an illness, and a consequent miscarriage.

W. R. T.

Nov. 9, 1871.

[The first of these letters was sent us for publication in October, and the second for November; we could not find room for them before.—Ed.]

THE "QUARTERLY REVIEW" ARTICLE.

SIR,—I have just read the article in the *Quarterly Review* entitled "Spiritualism and its recent Converts," in which, among many other statements which the author discredits, is the account given by Mr. Crookes of his experiments with Mr. Home with the accordion. He seems to express a desire that the experiment be tried in open daylight, and above instead of under a table, and in the presence of trustworthy witnesses. I think I can satisfy him on all of these points (provided I am trustworthy, which I am considered to be by those who know me). At a *séance* in my own house the accordion, while suspended by the lower end from one of Mr. Home's hands (while the other hand rested on the table), by which he held it at least two feet above the table, did play, and the whole party, consisting of seven persons, heard it, and moreover, saw the keys and the bellows move simultaneously, which latter point the writer appears to have great doubt about. I may also add that the room was fully lighted, every part of it being distinctly visible.

I should also state that Mr. Home did not see the accordion till it was given him after we were seated at the table, and that during the time the accordion was playing, I passed my hand all round it, in order that I should be perfectly satisfied that nothing was attached to the keys.

G. S. THOMSON, M.D.,

4, Worcester-lawn, Clifton, Bristol.

Nov. 19, 1871.

SPIRITUALISM IN ST. JOHN'S WOOD.

ON Tuesday evening, Nov. 28th, the Young Men's Institute, connected with the Congregational Chapel, St. John's-Wood-terrace, held a meeting to consider the subject of Spiritualism. The room was filled to overflowing, and many of the persons present were not members of the institute. The Rev. John Thomas presided.

Mr. Fordham, the secretary, read the minutes of the last meeting.

Mr. Baird then moved that the rule "that each member shall have the power to introduce one friend" should be enforced, as many persons in the room had no right to be present.

Mr. C. W. Pearce said that, as one of the strangers, he rose to explain that a notice that the meeting would be held had been published in several newspapers, in consequence of which many persons interested in Spiritualism were present; they had just learnt that the notices in the papers were unauthorised by the institute. Seeing that the mistake had been made, he trusted that the institute would suspend the rule on that occasion, because of the exceptional circumstances of the case, and because several friends had come long distances to be present.

Mr. Usher said that they could not be allowed to remain.

Mr. Hocker explained that it was not his fault that the unauthorised notices had been printed in the newspapers.

The Chairman said that the rule about introducing one friend had never been enforced before, and he had always deemed it to be the feeling of the members that its meetings should be as open as possible, so much so that he was in the habit of giving general invitations from the pulpit to young men to attend. The rule had never been applied before; it had often been broken, so he did not see how it could be enforced then.

Mr. Fordham said that on previous occasions the surplus number of friends had been brought by members, and it could hardly be supposed that all the persons then present were invited by members.

Mr. Baird declined to withdraw his motion.

Mr. Pace seconded the motion.

It was then moved and seconded that the visitors be admitted.

Mr. C. W. Pearce said that he would relieve the institute of a difficulty. It was plain that visitors were not cordially welcomed, so he would leave at once.

Mr. Pearce then left, and all the other non-members rose to follow. The chairman then urged them to remain, in which

request the members joined, the result being that, after some confusion, all present took their seats again.

The Chairman said that he was sorry for what had taken place. It was not in accordance with his sympathies, and he should be glad to see the visitors present every Tuesday evening, whatever might be the subject of discussion.

Mr. Hocker then read a paper on Spiritualism, in which he argued that spiritual phenomena were veritable facts. He cited the results of the labours of the Dialectical Society; he quoted the testimony of a large number of philosophers and men of letters; and, after giving a great quantity of substantial evidence, he threw out for discussion the question—"Is Spiritualism fraud, fancy, or fact?"

The Chairman—Will you move that the subject come before the meeting for discussion?

Mr. Hocker said that he did not think that it was usual to do so; he thought that at the last meeting it had been resolved that it should be discussed. However, he would make the motion.

After a short pause, Mr. Saunders said that, as the motion had not been seconded, the subject could not be discussed by the meeting.

Mr. Hunt seconded the resolution, which was passed.

Mr. Saunders asked whether the seconder of the resolution was a member of the institute, because if not, the subject could not be considered.

The Chairman replied that Mr. Hunt was a member.

A blank silence followed, which lasted nearly five minutes, so that the subject appeared likely to drop for want of verbal opposition.

Mr. Usher then said that in reply to the question, "Is Spiritualism fraud, fancy, or fact?" he should say that it was a very clever combination of all three. (Applause.) He believed that the rapping noises were all ventriloquism—(laughter)—and the other manifestations were produced by mesmerism and galvanism. Spirits, he thought, were made visible by means of lanterns and reflecting looking-glasses. (Laughter.) Professor Pepper could bring a dozen ghosts on the stage before a public audience, whereas Spiritualists could only work in a small darkened room, where they act upon imaginative people till the latter think that they see every possible and impossible thing. (Hear, hear, and applause.)

Mr. Pace wanted to know why these things were seen only at one circle and with closed doors? Why were not the public invited to be present? The Spiritualists needed so many things in the room, and he would never believe unless they proved it to him in an empty room with nobody in it—(laughter)—he meant nobody in it but themselves. If their departed friends could come from the next world, would they not be more likely to come at the bidding of their earthly relatives, rather than at the bidding of a medium? Mr. Hocker had said that "sometimes the state of the atmosphere would interfere with the occurrence of the manifestations." Ah, perhaps the atmosphere would not let the chemicals work. (Laughter.) The atmosphere stops photography sometimes. What had the atmosphere to do with calling up the spirits? Why could not they be called in the light as well as in the dark? Why did not a medium come to that meeting and call up spirits so that all present should see them? If there was any truth or honesty in Spiritualism, why did not Spiritualists open their doors and ask the public in, instead of wanting half-a-crown or three shillings? (A voice—"Aye, aye; that's it.") At a religious meeting nothing of the kind is done. Did they ask sixpence or a shilling of the Spiritualists present to come to that meeting?

Mr. Cullen said that he thought Spiritualism to be all the work of the devil, and he quoted nearly all the texts in the Bible against necromancy and witchcraft. He admitted the manifestations to be facts, but believed that these modern spirits went about under false names, and that they were the agents of the devil.*

Mr. T. Everitt said that just as Mr. Cullen based his objections to Spiritualism on the Bible, so did he (Mr. Everitt) base his advocacy of Spiritualism on the Bible—the Word of God. He held in his hands some papers that had been written in mid air by spirits, without contact with mortal hands; they had all been written in his house, and the papers were on Scripture subjects. He should be obliged if the secretary would read one of the papers; the names and addresses of the witnesses present when it was written were appended to it.

Mr. Fordham—Did the spirits write this?

Mr. Everitt—Yes.

Mr. Fordham—Why, it is printed! (Laughter.)

Mr. Everitt—So is the Bible. I have the originals in my hand, and that is a printed copy of one of them. All of them will be printed when the series is finished. That message in your hands was written by the spirits themselves, in five seconds, without contact with mortal fingers. There were ten witnesses. The clean piece of paper was initiated before the spirits wrote on it. The witnesses were Mr. and Mrs. Britten, Mrs. Floyd, and Mrs. Wilkinson, all of 6, Vassall-terrace, Kensington; Miss Nisbet, of the Tringate, Glasgow; Mr. Henderson, 49, King William-street, City; Mr. Hockley, 167, Liverpool-road, Islington; Mrs. Everitt, my son Frank, and myself. The spirits said that they intended that message for the religious world generally.

Mr. Hulks then took the paper and read the message as follows:—"Some people have an idea that spiritual communications have ceased because they are no longer necessary. Now the *Word* lends no countenance to that at all. It does not tell you that in the latter day all spiritual communications shall cease, but declares that in the latter day the influence of the Holy Spirit shall be more powerfully felt, the connection of man with the spiritual world shall be closer, and the probability of spiritual intercourse greater. (Joel ii. 28, 29.) There is not a single passage in the Word of God which asserts all communications shall cease with the spiritual world, but there are many which assert an abundant outpouring of the Divine influence, and a diversity of spiritual gifts not known before. Very few now seem to deny the possibility of men having been permitted to behold the secrets of the invisible world; their great objection is that such persons are not to be looked for at the present day, and that even were men so favoured, the things above are unutterable, and they could not therefore explain them to others; this they ground on Paul's words, which by no means prove the conclusion which has been drawn from them. It was not that he could not have described what he had seen (for John afterwards both saw and described), but because he was forbidden to describe them. It was not lawful, or it was not permitted for man to utter them. The Lord said to his disciples, 'I have many things to say unto you, but ye cannot bear them now.' For this very reason the Apostle was forbidden to declare the things he had heard and seen in the Spirit World; the time

* The leading arguments for and against the witchcraft theory are printed in No. 13 of *The Spiritualist*.—Ed.

was not then come; they could not have borne it. This is not the slightest proof that the things in heaven or the Spirit World cannot be described; but, on the contrary, if light is to be given to the world, it must come through the medium of a human instrument, and how is that instrument to be qualified for his task unless he has intercourse with the invisible world?"

A Member—Was that written in the dark?

Mr. Everitt—Yes. (Oh, oh.) Darkness makes no difference to truthful people, and bear in mind, my friends, that the paper was a clean sheet, which was initiated just before the *séance* began. If any juggler in the world could do the same thing under like conditions, I should be very much surprised.

Mr. Hulks—So many dark *séances* are recorded in Scripture that I am surprised that any members of the institute should object to them. The Chairman says that our time is up, so I am going to move the adjournment of the debate.

Mr. Saunders rather objected to the resumption of the debate on another occasion.

Mr. Baird seconded the motion for the adjournment of the debate. He thought they had better make a public meeting of it, and hold it in a larger place.

The resolution was carried unanimously.

The Chairman said that it was only right that the members should stand up for the laws of their institute, and he hoped the strangers present would take that view of the case, and not think them conservative, and narrow, and afraid of investigation, for such was not the spirit of the members generally. He should be pleased to meet all the friends present, if they would come again on the following Tuesday, and an endeavour would be made to provide a larger place for their accommodation.

The proceedings then closed, but for a considerable time afterwards the members clustered round Mr. Everitt, and questioned him about spiritual manifestations.

On published placards relating to the institute, the following sentence is printed—"Young men are earnestly invited to attend."

Several ladies came to hear the discussion, but were not admitted by the St. John's Wood Young Men's Congregational Institute.

On Tuesday, December 5th, the adjourned meeting was opened by Mr. Hulks, who strongly supported Mr. Hocker's paper.—Mr. Baird ridiculed Spiritualism altogether as imposture, and said that Dr. Edmunds was the only reliable man on the Dialectical Committee.—Mr. Duncan (a Swedenborgian) said that the manifestations were real, but he questioned whether they were good. As Mr. Baird had no practical knowledge on the subject, he ought not to have spoken.—Mr. C. W. Pearce supported Mr. Hocker. He saw on the walls of the room the text, "He shall give his angels charge over thee," and how could angels have charge over anybody without coming into contact with them? Mr. Baird was out of court altogether, as he had no practical knowledge of the subject.—Mr. Barnett thought the subject not suitable for a public meeting, but admissible at a private one, so moved that Mr. Hocker be called on to reply.—Mr. Baird seconded this.—Mr. Hunt moved the adjournment of the debate. He said that he had been a most hardened Materialist, and that Spiritualism had brought him a knowledge of a future state; he was, therefore, intensely pained by the flippant language of Mr. Baird.—Mr. Baker seconded the adjournment.—Seven voted in favour of the adjournment, and ten against; the many non-members present could not vote.—Mr. Hocker replied.—The Rev. J. Thomas (chairman) said that there was no time for him to make any remarks.—Four (who had practical knowledge of the subject) voted that spiritual phenomena were facts, and fourteen that they were not facts.

MESSERS. HERNE AND WILLIAMS, 61, Lambs Conduit-street, Holborn, hold *séances* every Saturday evening at seven o'clock, for Spiritualists only, and the manifestations are usually good.

FARADAY'S SPIRIT.—The following is an extract from the "Faraday Lecture," delivered by M. J. Dumas, *Senateur; President de la Commission des Monnaies et Médailles; Member, and one of the Perpetual Secretaries of the Institut; Inspecteur General de l'Enseignement Supérieur; President de la Société d'Encouragement pour l'Industrie Nationale; Grand Croix de la Légion d'Honneur, &c.*—"No, life neither begins nor ends on the earth; and if we were not convinced that Faraday does not rest wholly under a cold stone; if we did not believe that his intelligence is present here among us and sympathises with us, and that his pure spirit contemplates us, we should not have assembled on this spot—you to honour his memory, I to pay him once more a sincere tribute of affection, of admiration, and respect." The lecture was delivered before the Chemical Society of London, in the theatre of the Royal Institution, on Thursday, June 17th, 1869, and the sentence we have quoted was loudly applauded.

ANSWERS TO CORRESPONDENTS.

Alpha, Glasgow.—You should have sent your name and address. S., Cape-town.—Scarcely suitable. Can you send us authentic information about any spiritual phenomena among the savages in your neighbourhood, and how does the movement progress among the civilised population?

E. J., Holywell.—The experiment is interesting. Can you send us the details of others of a like nature?

P., Sandown.—Yes. The members of the medical profession do not neglect Spiritualism, and there is a fair proportion of them in our ranks.

No room in this number for a review of Mr. Peebles' book, "The Spiritual Pilgrim."

"The Medium" newspaper of Dec. 8th, says of a meeting of the St. John's Association, that, after the Secretary had read letters from officers of provincial societies—"as the reporter of a contemporary kindly pocketed all the documents, we are prevented from making extracts." An hour after the Secretary read the letters, our reporter asked him for them, and had no knowledge whatever that our contemporary wished to see them till the foregoing sentence was seen in print. The implied charge of dishonourable conduct, therefore, has not the slightest foundation in truth.

RECEIVED.—Robert Dale Owen's "Debatable Land" (Trübner and Co.); Miss Rye's "What the People say about the Children" (Wade); Tyndall's "Fragments of Science for Unscientific People" (Longmans); "The Quarterly Review"; "The Derbyshire Times"; "The Birmingham Morning News"; "The Weekly Times"; "The Cape Argus" (South Africa); "John O' Groat's Journal"; "Woman's Suffrage" (Manchester); "The Liverpool Courier"; "The Seat of the Soul" (J. J. Lemare); "The Court Journal" (three Nos.); Gerald Massey's "Concerning Spiritualism" (J. Burns). This last book was received on Tuesday night, Dec. 12th, too late for review in this number.

In this number we have been unable to find room for the letters of C. W. P., J. H. D., and T. B.

CAN anybody oblige us with the address of Mr. S. Chadwick, the mesmeric lecturer?

FACTS FOR NON-SPIRITUALISTS.

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

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

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

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

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

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

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.

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 clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

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

"I now offer you two challenges. First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank

a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish any fact in history or in a criminal or civil court of justice.

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

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

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

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

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

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

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

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

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

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

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 as to be in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

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

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

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

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

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

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

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

7. When motions of the table or 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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