

The Spiritualist.

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

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THE REPORT OF THE COMMITTEE OF THE DIALECTICAL SOCIETY ON "SPIRITUALISM."

YESTERDAY the long expected report of the Committee of the Dialectical Society on Spiritualism was published by Messrs. Longmans, and it is a book which will live in history. The Dialectical Society was founded early in the year 1867, under the presidency of Sir John Lubbock, Bart., M.P., for "the philosophical treatment of all questions, especially those which lie at the root of the differences which divide mankind," and, unlike the other societies, it resolved not to exclude from consideration political or religious subjects, or subjects opposed to popular prejudices. The founders of the Dialectical Society said in their prospectus:—

"The London Dialectical Society will have effected much good, if by its means persons are made to feel that to express a belief on a disputed question with regard to which they refuse to examine the evidence, is an act altogether unworthy of a rational being, and that the only method of arriving at truth is by submitting one's opinion to the test of unsparing and adverse criticism. Freedom of speech and thought are (not less than personal freedom) the natural birthright of all mankind. To refrain from uttering opinions because they are unpopular, betokens a certain amount of moral cowardice, engendered by long-continued persecution. To state fearlessly the truth, or what we believe to be the truth, even though it be held only by a few, is the act of all who consider the exercise of private judgment a right, and the extension of human knowledge a duty. But society generally has not yet reached such a stage of progress as to allow individuals to give expression to their honest and deliberate convictions, without inflicting upon them penalties more or less severe. The effect of this is to deter men from expressing opinions which might be corrected if erroneous, or accepted, if true. In the London Dialectical Society, however, not only will no person suffer obloquy, on account of any opinion which he may entertain or express, but he will be encouraged to lay before his fellow members the fullest exposition of his views. . . . Let us be mindful of the fact that throughout the whole history of the world, the voice of authority has constantly opposed new truths; and, with an earnest desire both to learn and teach, let us zealously follow the practice of dialectics, unaffected by the praises of some, undeterred by the denunciations of others, but conscious of honesty and purity of motive, and desirous for the wisdom and happiness of man."

On the foregoing principles has the Dialectical Society honestly investigated several unpopular subjects, and discovered some remarkable truths, not all of which have been published. At last a very big unpopular truth in the shape of Spiritualism came across their path—a very leviathan in comparison with the sprats which they had hitherto been netting—and they appointed a Committee to investigate the subject. Spiritualism raised the little society into public notice, because it undertook a serious duty which other learned societies have up to this time shirked; the newspapers, and perhaps the Council of the Dialectical Society, were jubilant over the exposure which was certain to result. The Committee, composed of legal, medical, and professional men, strongly prejudiced at the outset against Spiritualism, investigated for two years, and then gave in a report strongly in favour of Spiritualism. It had been understood all along that this report was to be published, and those who were invited to give evidence before the Committee, were asked either to put it in writing or to revise the shorthand notes, in the former case imposing a heavy tax upon the time of professional men, like Mr. Varley, for instance, who have something more to do than to write for idle purposes.

So the report, when it was presented, was in favour of Spiritualism; at this unexpected result the Dialectical Society took fright. The Council ran away, and refused to publish it, leaving its Committee in the lurch. On the 20th of July last, when the report was submitted to the Council, the Council gave a vote of thanks to the Committee, and passed the following resolution:—

"That the request of the Committee that the report be printed under the authority of the Society, be not acceded to."

In consequence of the above decision, the Committee unanimously determined to publish the report on their own responsibility, and it is now, accordingly, submitted to the public.

THE MEMBERS OF THE DIALECTICAL COMMITTEE.

The Committee was appointed on the 26th January, 1869, as follows:—

H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.;

Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-Law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-Law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

THE OFFICIAL REPORT OF THE COMMITTEE.

The following is the official report of the Committee of the Dialectical Society on Spiritualism:—

To the Council of the London Dialectical Society.

"GENTLEMEN,—The Committee appointed by you to investigate the phenomena alleged to be Spiritual Manifestations, report thereon as follows:—

"Your Committee have held fifteen meetings, at which they received evidence from thirty-three persons who described phenomena, which, they stated, had occurred within their own personal experience.

"Your Committee have received written statements relating to the phenomena from thirty-one persons.

"Your committee invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favourable or adverse to the genuineness of the phenomena.

"Your Committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee, however, while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question, by personal experiment and test, they resolved themselves into Sub-committees as the best means of doing so.

"Six Sub-committees were formed. All of these have sent in reports, from which, it appears, that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.

"These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

"4. That the answers and communications thus obtained are, for the most part, of a commonplace character; but facts are sometimes correctly given which are only known to one of the persons present.

"5. That the circumstances under which the phenomena take place are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"6. That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

"The oral and written evidence received by your Committee not only testifies to the occurrence of phenomena of the same nature as those witnessed by the Sub-committees, but to others of a more varied and extraordinary character.

"This evidence may be briefly summarised as follows:—

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

"2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

"4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they

have had the same test applied to themselves with the like immunity.

"6. Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

"7. One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

"8. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.

"9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute have been accurately foretold days and weeks before.

"In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

"Many of the witnesses have given their views as to the sources of the phenomena.

"Some attribute them to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion.

"The literature of the subject has also received the attention of your Committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

"In presenting their report, your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the Sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilised world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

"Your Committee recommend that this report and the report of the Sub-committees, together with the evidence and correspondence appended be printed and published."

THE REPORTS OF THE EXPERIMENTAL SUB-COMMITTEES.

The Committee collected information in two ways; firstly, by taking down the evidence of Spiritualists and of persons opposed to Spiritualism; secondly, by appointing sub-committees to observe the manifestations for themselves. The latter class of evidence is the most interesting, because it comes from men who were strongly opposed to the whole subject, just as Mr. Crookes was when one of the daily papers, some two years ago, asked him to explode the imposture for it, and publish the results—which he has done.

The reports of the result of patient practical investigation for two years, are very interesting to all Spiritualists; we quote one of them as a sample, and those who wish for further information as to the results of observation by the sub-committees, are referred to the exceedingly valuable book in which they are published. The following is the report of one of the Committees:—

"Since their appointment on the 16th of Feb. 1869, your Committee have held forty meetings for the purpose of experiment and test.

"All of these meetings were held at the private residences of members of the Committee purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room was on every occasion its accustomed furniture.

"The tables were in all cases heavy dining tables, requiring a strong effort to move them. The smallest of them was 5ft. 9in. long by 4ft. wide. The largest was 9ft. 3in. long and 4ft. wide, and of proportionate weight.

The rooms, the tables, and other furniture were repeatedly subjected to careful examination before, during, and after the experiments, proving that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements could be caused.

The experiments were conducted in the light of gas above the table, except on the few occasions specially noted in the minutes.

"On several occasions members of your Committee were seated under the table during the experiments.

"Your Committee have studiously avoided the employment of professional or paid mediums. All were members of the Committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture.

"Your Committee have held some meetings without the presence of a medium (it being understood that throughout this report the word 'medium' is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any voluntary efforts, effects similar to those witnessed when a medium was present. By no endeavours were they enabled

to produce anything at all resembling that which they had seen and heard in their ordinary experiments.

"Every test that the combined intelligence of your Committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your Committee might verify their observations and preclude the possibility of imposture, or of delusion.

"Your Committee have confined their report to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

"Of the members of your Sub-Committee about four-fifths entered upon the investigation to which they were appointed, wholly sceptical as to the reality of the alleged phenomena, and firmly believing them to be the result either of imposture, or of delusion, or of involuntary muscular action. It was only irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of them were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully-conducted experiments, with trial of every detective test they could devise, has been to establish conclusively:—

"First—That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to cause motion in heavy bodies, without the employment of any muscular force, without contact, and without material connection of any kind between such bodies and the body of any person present.

"Second—That this force can make distinctly audible sounds apparently proceeding from solid bodies not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from them by the vibrations which are distinctly felt when those bodies are touched.

"Third—That this force is frequently directed by some intelligence.

"At thirty-four out of the forty meetings of your Committee some of these phenomena occurred.

"A description of one experiment, and the manner of conducting it, will best show the care and caution with which your Committee have pursued their investigations.

"So long as there was contact, or even the possibility of contact, by a finger, by the feet, or even by the clothes, of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact with the thing operated upon.

"The following experiment was therefore tried:—

"After a committee of eleven persons had been sitting round the dining table above described for forty minutes, and various motions and sounds had occurred, the chairs were turned with their backs to the table, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of the chairs. In this position, the feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.

"In this position, contact with any part of the table was physically impossible.

"In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, then about four inches, and then about six inches.

"The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved four times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved four times, in like manner as before. In the course of this conclusive experiment, and in less than half an hour, the table moved, without contact or possibility of contact with any person present, twelve times, the movements being in different directions, and some according to the request of different persons present.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

"Altogether, your committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of different members of your Committee, and with the application of the most careful tests their collective intelligence could devise.

"In all of these experiments upon motion without contact, the utmost care was taken to preclude the possibility of mechanical or other contrivance. But this was also negated by the fact that these movements were in various directions, now to one side, then to the other; now up the room, now down the room—motions that would have required the co-operation of many hands or feet, which, from the great size and weight of the table, could not have been so used without the visible exercise of muscular force. Every hand and foot was plainly to be seen, and could not have been moved without instant detection.

"Nor was it a possible delusion. The motions were from one place to another place in the room, and were witnessed simultaneously by all present. It was a matter of measurement, and not of opinion or of fancy.

"And it occurred so often, under so many and various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your Committee by whom the experiment was tried, wholly sceptical as most of them were when they entered upon the investigation, that there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.

"There appears to your Committee to be no ground for the popular belief that the presence of sceptics interferes in any manner with the production or action of the force.

"Your committee has not, in its collective character, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence or non-existence.

"In conclusion, your Committee express their unanimous opinion that the one important physical fact whose existence has been proved to them, that motion may be produced in solid bodies without material contact, by some hitherto unrecognised force operating within an undefined distance from the human organisation, and beyond the range of muscular action, should be subjected to further scientific examination and

tests, with a view to ascertain its true sources, nature, and power.

"The notes of the experiments made at each meeting, and their results, are appended to this report."

THE PAPER BY DR. EDMUNDS.

Mr. James Edmunds, M.D., is one of the members of the Committee who objects to its official report, so he has written a long paper, which is published along with the report, setting forth his opinion that Spiritualism is a mixture of imposture and delusion.

A few preliminary remarks about Dr. Edmunds may help to give clear ideas on the subject. He is a gentleman who, whenever he has had the chance, has seized opportunities to thrust himself into public notice by connecting himself with subjects agitating the public mind. Last August, when the hot weather caused the usual panic about the possible approach of Asiatic cholera, great notoriety was to be won by the medical practitioner who found the first cholera case in London, and Dr. Edmunds proved to be the "coming man." *The Times* of August 15th, contained the following letter:—

To the Editor of the Times.

"SIR,—At half-past two this morning I was called up to a typical case of Asiatic cholera in Charlotte-street, Portland-place. As your columns will be the best medium for warning all the sanitary officials of the metropolis, I have posted down to write these few lines in your office, and trust that they may get in before you go to press. JAMES EDMUNDS, M.D.

"4, Fitzroy-square, W., August 15th, 3.30 a.m."

Dr. Edmunds attracted the notice of Parliament by means of this letter. On the evening of the 15th August, Mr. Forster told the House of Commons that Dr. Buckland had been to see the patient, and there was reason to suppose that it was not a case of cholera. Mr. Forster thought that if Dr. Edmunds had waited a little longer he would not have thought it necessary to write a letter "causing needless alarm." The House greeted the last sentiment with cries of "Hear, hear."

When the doings of the St. Pancras Guardians came before the public a year or two ago, Dr. Edmunds took up the cudgels on one side, and gained notoriety. When School Boards were the order of the day, he came before the public as a candidate, and—was rejected.

When the Dialectical Committee, in the face of great opposition and unlimited newspaper abuse, resolved to be honest, and tell the truth about spiritual phenomena, a fine opportunity presented itself to Dr. Edmunds, and he will gain immense popularity by taking the popular side of an unpopular subject. Still, there were difficulties in his path. For instance, in May, 1868, he was appointed by a public audience, as one of a Committee of two to go on the platform, and test the truth of the Davenport manifestations. The Davenports not only accepted him on the platform, but had him tied up in their cabinet with them, that he might witness whether they did anything while the manifestations were going on. The musical instruments flew about as usual, coats were whisked on and off, one of them being Dr. Edmunds' coat, and when the manifestations were over, Dr. Edmunds publicly told the listeners that what had taken place was inexplicable.

Dr. Edmunds backs out of this dilemma in the report before us by intimating that he afterwards changed his mind about the Davenports.

Mrs. Dr. Edmunds is a lady in every sense of the word, and a physical medium. Some of the manifestations witnessed by the Dialectical Committee occurred through the mediumship of Mrs. Edmunds, who many times sat in circle with them. This extremely interesting fact Dr. Edmunds says nothing about in his essay; it is not an easy one to face.

Three or four years ago Dr. Edmunds was at a *séance* with Mrs. Guppy. He styles the manifestations, which were really weak and poor on that evening, as "trumpery tricks," and says that a spirit drawing was found in a portfolio of paper placed on the table before the company, at the commencement of the *séance*, and so folded that the drawing would not be likely to be noticed. Mr. Guppy states that any unbiassed person must see that it is "perfectly evident that persons wishing to deceive, and having darkness and unlimited time at their command, would never commit such a blunder as to put a drawing, however folded, on the table, open to the inspection of all the company."

It is no easy thing to get a *séance* with Mrs. Guppy, as so many wish to see her manifestations, and the members of her circles are usually very high-class people. 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.

Mr. Guppy says that the gentleman who permitted the Doctor to accompany him to the *séance* distinctly

avers that no such event occurred as that narrated by Dr. Edmunds about the finding of the drawing.

Dr. Edmunds says that Mrs. Mary Marshall the younger, imposed on the Committee at a *séance* held before them in a bright light with a great number of persons present, including the reporter of the *Daily Telegraph*, the said reporter being one who knew nothing about Spiritualism and an unbiassed witness. Dr. Edmunds says Mrs. Marshall made raps with her feet. Raps came from a folding door in full view of those present, while nobody was near it. The proceedings were truthfully reported in full next day in *The Daily Telegraph*, without a word about the detection of any imposture. Dr. Edmunds prints that Mr. Coleman had previously informed the Committee that if they had Mrs. Marshall, "a table would go up to the ceiling." Here is what Mr. Coleman says:—

To the Editor of the Spiritualist.

SIR,—I have just heard that in the forthcoming report of the Dialectical Society on Spiritualism, Dr. Edmunds, the Chairman of the Committee of Investigation, has made the following statement: "Mr. Coleman assured us (the Committee) that if we had Mrs. Marshall we should see a table go bodily up to the ceiling."

At a meeting of the Society Dr. Edmunds, during a discussion, made a similar statement when I happened, without his knowing it, to be present. I at once told him it was an entire misapprehension on his part. I could not, and never had made such a proposition. Dr. Edmunds looked round for support from some one of the many members of the Committee who were present, and not finding any, he eagerly and confidently appealed to Mr. Bennett, the Secretary, who entered the room at that moment. That gentleman replied, "No, I have no recollection of such an assurance being given."

I added, "I was glad to find Dr. Edmunds was not supported in his erroneous impression, and as the statement was absolutely unfounded, I hoped he would never repeat it." Under such circumstances, that he should now put the same statement upon record in a formal way is, to say the least, extremely discreditable to Dr. Edmunds. B. COLEMAN.

Upper Norwood, Oct. 11.

Of course everybody knows that nobody can tell what will take place at a *séance*, and it is utterly impossible that an experienced Spiritualist like Mr. Coleman could have made the alleged promise.

Mr. Sergeant Cox contributes a memoir, in the course of which he states that Dr. Edmunds was not an acting member of the sub-committee for experimental investigation; he was never present at the entire of any of its forty meetings, and he did not witness even one of the crucial tests which the sub-committee applied to the phenomena.

MR. GUPPY AND THE "DAILY TELEGRAPH."

DIAMONDS VERSUS CROWN JEWELS COMMUTED.

To the Editor of the Daily Telegraph.

2, Birchfield-road, Birchfields, Birmingham.
Sept. 23rd, 1871.

SIR,—I have received your editorial communication of the 19th inst., and observe that you have booked my bet, and hold me to it, and threaten me with the fate of the gentleman who wagered that the earth was flat, if I back out of it; or avail myself of the subterfuge that the crown jewels cannot be pledged in a wager.

Very well; in all friendliness I say, "Lay on Macduff." I am willing to commute the value of the Crown Jewels at a very moderate sum—say three thousand pounds; a very trifle to you—and I would make a further bet that my wife would spend it all in a morning's shopping, of course I mean in absolute necessities for herself and little Tommy.

After taking advice, I beg to send you the draft of agreement—viz., "This indenture dated — witnesseth that whereas Mr. Samuel Guppy, of Highbury-hill-park, London, did, by publication in *The Spiritualist* of Sept. 15, and by direct communication thereof to the Editor of the *Daily Telegraph*, propose a certain bet, therein fully specified, a part of which bet involved the pledging of the Crown Jewels, which he is since informed cannot be pledged; and whereas he has consented and does hereby consent to commute the value of the Crown Jewels for or in three thousand pounds sterling; and whereas the Editor of the *Daily Telegraph* accepts fully and entirely the conditions of the said bet, with the said commutation—

"Now this indenture witnesseth, that in order to give full and entire effect to this wager (the results of which may involve world-wide changes in science, religion, and politics), the following umpires are appointed with unlimited power, and totally independent of the parties making the bet, to carry out all its provisions, and hand over the stakes to the winning party:—

"His Grace the Archbishop of Canterbury,

"The Right Hon. W. E. Gladstone,

"Mr. John Bright,

"And the Editor of the *Daily Telegraph* pledges himself to deposit forthwith the said sum of three thousand pounds, in the names and to the credit of the said right honourable gentlemen, either in Messrs. Coutts's or the Bank of England; and Mr. Samuel Guppy pledges himself to deposit his wife's diamonds in like manner."

Now I think, my dear friend, that if you do not carry out this bet, which the Institution of Civil Engineers would tell you is a million to one against me, in fact an impossibility, and which the Royal Society would deem so impossible an event that they would not honour it by consideration, it is you, and not I, that will personate the gentleman who betted that the earth was flat.

Waiting the pleasure of a communication from you, I am, dear sir, yours very sincerely,
SAMUEL GUPPY.

POSTSCRIPT.

2, Birchfield-road, Birchfields, Birmingham.

I am in clover with a friend here; he begs me to bring you down with me next time; you'll see a letter from him shortly. Mine are not worth putting on the same file. You should see his studio—ultimate atoms bottled and labelled. Oxy-hydro-magnesia photographic apparatus, for magnifying and printing atoms. Branch of spirit post-office; invisible letters deliver

and read themselves. *Machine for weighing wishes.* Mr. Crookes has one also. There will be a dispute between these two learned professors for precedence, therefore I now give my evidence that my friend's can only act downwards, whereas, Mr. Crookes's, by reversing the weight, acts either way. Mr. Crookes in his very able pamphlet, quotes Mr. Home's wish at 3lbs. to 6lbs. avoirdupoise, downwards, but if Mr. Home had wished upward pressure—it would equally have taken place; for instance, a leg of lamb of 6lbs. weighed in that scale would weigh either nothing or 12lbs., just as Mr. Home wished. The public are in a state of excitement waiting Mr. Crookes's further communications. Mr. Crookes says he weighed several ladies' wishes and found them very variable—pity he did not state particulars; however, I can supply some. My wife, at Naples, in a delicate situation had lots of wishes, corals, cameos, diamonds, and once a young fox, which accounts for little Tommy being so sly. *No, ma'am, she did not eat him,* she put him in the orange garden and petted him. The way I managed was this—without letting my wife have the slightest idea that I was trying philosophical experiments on her, whenever she began wishing I gave her a full purse; then, by noting down the deficiency in pounds (and fractions) when she returned it to me I got accurate observations, and filled the purse (without her knowing it) ready for the next wish.

I have compressed my letter, in order that its length may not be an obstacle to your giving it to an expectant public. This postscript you may find room for, or not, as you please. You see, this is a world-wide event; it will go through Europe, America, Australia, like an electric shock. The umpires are well chosen—men of the first calibre—they will not refuse to act. Mr. Gladstone was chairman of the Islington Working Men's Association; this is fairly a working man's question. The Archbishop cannot consistently refuse to take cognizance of events of to-day bearing so close an analogy to events which are the subject of his daily discourses. Mr. Bright has *"deserved well of his country";* he is now angling; he might willingly exchange angling for fish for angling for information from the spirit world.—You will really have no trouble in the matter except signing the cheque. My wife will be worst off; she will have to do without her diamonds while they are at the bankers.

I was frightened last night. Coming home late, in my friend's close carriage, from a visit some distance in the country—the night just such as a highwayman would choose—my friend began in a hollow sepulchral tone, not in his usual cheery voice: *"The 'Telegraph' will hold you to your bet—you cannot get out of it."* Poor I, who only sought to shield my ill-used wife, to get in the claws of that hydra-headed monster the press. It took an honest glass of brandy and water hot to restore my nerves; I never was so *impressed* before but once, and that was when I was made a freemason. I tell it you short. In an unguarded moment—the ladies will understand me—I think I had taken too much champagne—I consented to allow myself to be proposed. I got a paper that I was accepted, and fixing the day.—I felt rather nervous, but like this bet could not back out. The eventual day came. I saw the author of my embarrassment in the morning; he was cheerful. As he was going away I falteringly said—"Have you any hints to give me as to this evening?" "No, no," said he, "nothing particular, only, *you had better put on clean linen.*" What my feelings were as I was conducted up that long passage, to rooms where neither screams nor groans could be heard outside, I leave your sensitive readers to imagine. I drop the curtain on that night.

By-the-bye, there is a great deal of nonsense in the *Daily News* of the 15th Sept., signed "Walter Thornbury;" and among other platitudes he designates my wife as a "fat lady denominated Guppy." I hold the editor responsible; he ought not to take in such trash and put it in his shop window; however, if he will write me a note and say he *blushes for the article,* I will forgive him.—I have a bet as to whether an editor can blush. Besides, my wife is not fat; it is all good solid flesh, with very little bone. I think I ought to know. And if she were fat, I have not offered her for sale, and therefore newspaper editors and correspondents should keep their cattle-show language for suitable occasions.

Let me state the case again shortly to the Editor of the *Daily News* and Mr. Thornbury, and if they don't feel ashamed of themselves, there is no shame in them. They say (the one writes and the other prints) "I had digested Mrs. Guppy." It seems to me that they have digested very little common sense in the course of their bringing up. *Nine respectable persons, including a press reporter,* meet at what is called a Spiritual *seance;* they take as many precautions as at a Freemason's lodge; a lady is brought without shoes or bonnet, housekeeping book in one hand, with the word "onions" half-written, and pen with ink wet in the other. I cannot say she comes, for she was in a trance. They verify the facts, send a deputation in two cabs to her house two or three miles off, and find she has mysteriously disappeared. The deputation is very cautious; it hears all the young lady who was sitting up for Mrs. Guppy had to say without giving her the slightest cue. It finds that at about half-past nine certain raps had taken place in presence of her, Mr. Guppy, and the photographer, Mr. Hudson; that these raps spelt out in the letters of the alphabet, said that the spirits had carried her to the *seance* in Lamb's Conduit-street; that she was "all well," and that there were nine persons at the *seance*—a fact that this young lady could not possibly have known, unless at that precise time, when the doors were closed and the *seance* being held, some one had gone out and telegraphed said information. That, said to say, Mr. Guppy so far relied on the spirit message so received, that he ate a hearty supper and went to bed (and so I should again if I was sleepy, without even insuring in the Accidents Company, for I am satisfied that the most powerful monarch, and the most savage tiger, are just as a tame rabbit in presence of that power).

These nine persons lay this statement before the public, appending their signatures and addresses.

Mrs. Guppy published no statement whatever. Now I ask, in the name of common sense—common logic—and common decorum, if there was anything in the matter giving just cause for low buffoonery and impertinent remarks on the part of the editors or correspondents of newspapers—whether or no the nine persons who published the report and appended their names, were not the proper subjects of the low wit of the editors or correspondents, if they, the editors, thought that wit so witless could add to the sale of their papers. Or are the British public Romeo, who asks for poison? and the editors the poor apothecary who says, "My poverty, but not my will consents."

My opinion of familiar spirits is that people should keep them at home and let them be useful in the family—not parade them in public. One Sunday morning my wife came to me and said the baker's boy did not come, and we had not a bit of bread in the house. "Send for some." "The shops

are all shut; I don't know what to do." In two seconds a loaf of bread was placed on the table. "Was that you, Katie?" "Yes." "Did you pay for it?" "Yes."

As for Moses, who you are always lugging in, Mrs. Grundy, if we are to have Moses, let us have him altogether. If a man was discontented with his wife, he could give her a writing of divorce; how would you like that, ma'am? Under Moses a man could have two or three wives without being hauled up for bigamy or polygamy; if one was in the sulks, he could let her sulk it out—fine times those!

Moses never established any ambulances, or took care of wounded enemies; he killed them all, took all their gold and silver, and gave it to the priests (*no wonder the clergy stick up for him*), and he divided their wives and daughters, and lands and cattle among his army, the generals, colonels, and captains having, of course, the first pick, and the rank and file taking the rest. No need of Army Reform, as none of his officers ever wanted to sell out.

A friend called on me one day; he was very serious, and said—"With the opportunities you have of investigating and proving the truth of Spiritualism, don't you think that you owe an imperative moral duty to the world, to make known fully your experiences and to demonstrate the truths of Spiritualism?" "Yes, my friend, yes; I fully agree with you in all you have said, but permit me to suggest to you that duties are reciprocal. The Archbishop of Canterbury fulfils very important duties, but the British public pay him £15,000 a-year for his services. Try me at even an ordinary bishop's emolument, and I will fulfill all the moral duties you have so lucidly expatiated upon."

Besides, I don't want it to be public. Cats are to be taxed, and Mr. Lowe, who levies so much money on spirits that are familiar to us, will, by-and-by, tax familiar spirits. I purposely omitted mine in the census, although a being which could go and fetch a loaf from a baker's shop would come under some denomination, perhaps that of "any other person."

September 25th.—Don't be afraid I shall back. As Fitz-James said, "This rock shall fly," &c. I never backed but once in my life—tell you how. I was just able to be trusted with a gig on a plain turnpike road, when my father was obliged to let me take his through London city. The gig was quite new, dark green, patent springs and axles; my father had seen the patentee about them, and our black horse "General" could carry sixteen stone safely across country. I am intimate with horses; I paid Rarey ten guineas. Let me see a man's favourite cob, hack, and hunter, and I know the man. I spent a winter in the Bohemian mountains. Any horse they could not manage they brought to me. Once I bought a mare of the Duke's forester; she had been two years in the forest because nobody could manage her. She was dun, wall-eyed, with three white legs. The cavalry riding master said he would not trust one of his men on her. She looked mischief. She had a peculiar habit of walking about on her hind legs, and rubbing her legs against the wheels of any waggon passing. Fine times I had on those mountains. A covey of sledges would start for a ball fifteen miles off with the bells jingling. The bright moon on the snow-laden firs made it a fairy scene. Headlong down the mountain, now across the frozen brook, and up the hill. Look back. Five sledges have capsized in the brook; the spirits carried us safely over. In many a morning drive I have capsized a sledge load of Bohemian girls in the deep snow, but they only shook their feathers and jumped in again. But the saying in that country was—"Who rides with Guppy should make his will first." And then the ball; the Bohemian girls pouted if I forgot to ask an acquaintance to waltz, and the ball was not complete unless tall, slim Agnes, the banker's daughter, with black eyes and raven locks, and "the young man of the name of Guppy" were there. Happy days; how stupid London seems. I shall go back there some day, and leave the sulphurous underground railroad, and the overworked ministers, and the dilatory House of Commons to muddle along as well as they can. When the Session is over they go speechifying, and the burden of their song is—"We have worked very hard, but most of our time has been taken up in clearing away rubbish." And this to a nation that is liable any day to be *panicked out of its senses, cut in half, and starved to death.*

I forgot my father's horse and gig. He told me to be very careful in driving through the streets. I got into a jam, backed, and the pole of a gentleman's carriage came crashing through the back panel. My father was very angry. I philosophised, "Don't back." "But if you can't help it?" "Then don't put yourself in a position where you can't help it." This advice I give to gentlemen thinking of proposing to ladies, and if they follow it, there will not be so many actions for breach of promise.

After the bet is decided, as there will be many people yet unconvinced and ready to take odds, I shall be willing to bet the same thing over again for trifles—say, a gross of champagne, a case of Havanas, or a pony phaeton and pair for my wife, and a Shetland for little Tommy.

I cannot, Mr. Editor, pass over in silence the very flattering contingency in the last sentence of your paragraph—"that you will believe me a sensible man," &c. It is something to have even the contingent good opinion of a man whose business is netting £60,000 a-year. What will be your opinion if I show you how the £60,000 will become £100,000? I see myself opening a polite note from you begging my acceptance of "the enclosed cheque for £5,000." I told you Deville said (short), "Good at tracing effects to causes." Carrying that out, I see clearly the future. I can read in advance your paper—not all—but all the placards exhibited at all the offices and railroad stations, with the heading, "Daily Telegraph; ten pages; one penny." Here they are—make what use of them you like; *you may send me a haunch of venison:*—"Diamonds versus Crown Jewels commuted—Umpires accede to the nomination—Directors of the Bank of England offer the Vaults—Quotations of Bet from London, Paris, New York, Vienna—Emperor of China and Mikado of Japan shake their heads and wonder what their Sister is doing—King of Siam orders Treble Guards round his White Elephant—Letters from Special Correspondents—Mrs. Guppy Drove out in Highbury-hill-park, attended by her Italian Nurse with Little Tommy. Description of Italian nurse, age nineteen, brunette—can't speak a word of English—strong suspicions that she is an accomplice—looks innocent—all the more dangerous—chemical composition of woman C + H + Ph.—Very combustible—Serious Accidents from getting too near them in a Ballroom—Visit of the Editor to Highbury-hill-park—Brilliant Escort of Subs and Special Correspondents—Legion of Printer's Devils in Attendance—Subs and Specials accommodated with a case of Champagne and box of Havanas in North Saloon. Katie takes Printer's Devils into the *seance* room and treats them to hot ginger-bread nuts and burning snapdragon, which were brought in her usual way through the walls, the door being locked.

Private conference between editor and Mr. Guppy.—The Havana of etiquette having been smoked, Mr. Guppy remarked that although on the surface things looked smooth, there were snags and sawyers in the track of the ship of state.

EDITOR—The Press is a great power, sir, and requires to be wielded with judgment. It will warn the country in time without creating unnecessary alarm.

MR. GUPPY—Your profits, sir, of £60,000 a-year prove that you have your eyes wide open.

EDITOR—Lord Eldon, sir, asserted that a thing never took too much time, provided it was well done at last.

MR. GUPPY—Lord Eldon was an *antediluvian*, and ought to have been told "your salary is quite safe, but you shall not touch a shilling till every suit in Chancery is decided." Time is the succession of events, but events are compressible like cotton, and you may get a great many events in a little time by good management and strong pressure.

EDITOR—The Ministers have the welfare of the country at heart.

MR. GUPPY—I know it; the Queen took up a gold pen, set with brilliants, the last time Mr. Gladstone was announced, *expecting he had brought the Ballot Bill to be signed.*

EDITOR—The Lords had no time.

MR. GUPPY—Easily remedied. Pass a bill to the effect that the Lord's shall assent to all the bills sent up by the Commons first and talk about them afterwards. See report of Yacht Club. Yacht *Britannia*—Victoria figure head; helmsman, Gladstone; boatswain, Bright (on sick list); charts by Cobden; "this fine yacht requires readjustment of ballast, at present a slow sailer."

EDITOR—Much time was lost in the Commons.

MR. GUPPY—I demur to the expression. How much cotton would a ship carry if it was not compressed?—there you have the House of Commons. Organise a House of Commons Police, to go on crying out, "Move on, sir; move on; spin as long yarns as you like to your constituents, but speak here to the point, and, if you have nothing to say to the point, say nothing at all." Put a case of first quality Havanas on the table of the House and let the members smoke. There is many a man who only talks because he is in a fidget, and who would be quiet enough if he had a cigar in his mouth. The Prussians compressed events within the least possible time—that is the secret of their success.

EDITOR—There is every prospect, almost certainty, of a very long peace.

MR. GUPPY—Quite the contrary. We are at war with Germany.

EDITOR—Have you private information?

MR. GUPPY—Judge for yourself. The greatness of England, the power to maintain her population and send gold out for a quarter of her food, depends upon iron, coal, and manufactures. The great German nation, now united and all-powerful, have coals as cheap; iron they undersell us in. Higher intelligence, greater docility and better education in the working classes than we have, half the taxes, and food cheaper than with us: *these advantages must tell in the long run.* Of course they are our brothers, but if my brother sets up a shop next door to mine, and by his advantages ruins me, it is materially the same as if I were ruined in any other way.—As "our Bill" says,—"You take my life when you do take the means whereby I live." Fair play is all the Englishman can expect to have, and it is good government only that can give him that, and if he is then overweighted, he must trust to his stamina to pull him through.

EDITOR—We know our duty; there is yet time.

MR. GUPPY—And none too much—beware the *Captain's* fate. You are the suns whose potent rays should chase all noxious vapours from the intellectual atmosphere and change a pestilential swamp into an Eden. You have favoured me with your advice, will you permit me to convey a hint through your columns to the gentlemen engaged in editing the London Press?

EDITOR—What may it be?

MR. GUPPY—Business is business; demand must be met with supply, even of low class articles. Man is not yet fully developed. There are writers and readers of a very low type. Do business for all, and with all, only—print all articles that are not fit reading for a gentleman's wife and daughters on a separate sheet of paper of inferior quality.

The conference broke up, with expressions of cordiality on both sides. The sub-editors, correspondents, and printers' devils had made the best use of their time; the former were put to bed by their wives immediately on their return home, the latter performed wheel movements all the way to the printing-office, and went to sleep in the type boxes.

DAY OF TRIAL COMES—Great Excitement—"Telegraph" not to be had for love or money—all bespoken—Procession of Mrs. Guppy to the Bank—Reception by the Directors—Her entrance into the Bank Vaults—Sacks of Sovereigns—Piles of Ingots of Gold—Bales of Bank Notes. *She is shut in—Wild betting* rather in favour of the Diamonds—LIGHT!!!—IT IS THE ELEPHANT—He is munching some carrots—How did he get there?—Some suggest by a secret branch of the Underground Railroad, privately made by the Directors to carry away Bullion in case the Prussians should come—Railway officials examined—Several Dogs and a few Cats passed on the line, but no Elephant—Might have come by a Goods Train—Couldn't fly, having no wings—Objected that Mr. Home flew out of one window and in at another—How long did he take coming?—Referred to the Royal Society—Royal Society says that unless the time of departure from the Zoological was accurately noted by a chronometer they cannot take notice of the event, and would not take notice of the sun unless he kept Greenwich time—Keeper says he don't know; throw him a basket of carrots and bolted the door—How long does it take an Elephant to eat a mouthful of carrots?—Objections: he might have stopped at a Greengrocer's on the road—Further objections—"What is time?" "Time is a succession of events"—Objected, that a Toad in a Rock for 500 years has no events—Toad an exception—If you drink six glasses of Brandy-and-water while I am fast asleep you have six events and I none—Some people say, "I have plenty of time," others "I have no time at all." Has one person more time than another?

Mrs. Guppy's return to Highbury Hill Park—Elephant cannot be got out—*being hungry, eats Bank Notes.*

Deputation of Bank Directors to Mrs. Guppy requesting her to hold a *seance* at the Zoological Gardens, and have the Elephant carried back the way he came—She graciously accedes to their request.

Heavy Betting on that Event—Light!!!—*The Elephant is brought back; he has a package of Bank Notes in his Trunk*—Directors of Bank summons Elephant before the magistrates, with Mrs. Guppy and Katie as accomplices—Eminent Counsel employed on both sides—Damages laid at £200,000; £50,000 of notes eaten, £150,000 carried away. Counsel for Elephant admit that he ate, but deny that he carried away the first £50,000, and ask leave to bring evidence. Leave granted—Evidence brought in in a wheelbarrow—Question

raised—Is anything stolen which is not carried off the premises?—Referred to the Committee of the House of Commons sitting on the Laws on Poaching connected with little boys eating turnips—Trial of Mrs. Guppy and Katie as accomplices—Both attend.—Mrs. Guppy charged with inducing Katie, and Katie with bringing the Elephant, without which the robbery could not have been accomplished.—Counsel object that if bringing the Elephant made them accomplices, all railroad companies would be liable for the acts of all the thieves they carry. Magistrate remarks that every person aiding or abetting a robbery is liable in the Eye of the Law.—Mr. Bull (present) remarks that the Eye of the Law is a very curious one, for it can see a little boy eating a turnip in a field, but it can't see a rich man stealing the whole field—Case remanded.—Parties allowed to give bail.—Zoological give bail for the Elephant.—Mrs. Guppy and Katie refuse to give bail.—Magistrate orders them to be locked up.—Counsel suggests that the only place to lock Mrs. Guppy up in is her husband's arms, as no other prison would hold her.—Magistrate orders Police to take up Katie.—Police officers get their ears boxed by unseen hands—Raps all over the court—Magistrate's Wig pulled off.—Shower of Lobsters, Eels, red Herrings, and Periwinkles, mixed with the contents of ten feather beds—The chairs and tables begin dancing a quadrille, and the Court breaks up in confusion.

And now, Mr. Editor, take another cigar, fill your glass again—mix it strong; what I am going to say will bear it. You, *Daily Telegraph*, say, "It is generally supposed that they (Spiritualists) shrink from hard cold tests." Well, I never swear—sometimes I do as a lady told me she did, "I think swear." I see it is not you that say so, but "generally supposed." Well, "generally supposed" is an anonymous sister of Mrs. Grundy—a lady that lends that name to any lie or libel which she has not the courage to let be brought home to her own door. My wife says that betting her diamonds is worse than a cold hard test. Messrs. Herne and Williams are at this time shewing spiritual manifestations just as wonderful, except in size, as that of the elephant. I have it from witnesses reliable as—I was going to say something). It is true that some of the manifestations are grotesque, but they are spiritual nevertheless.

All birds are not birds of paradise, and the student in medicine has not a nice job in dissecting a man's intestines, but it must be done, if he is to be an able practitioner. The naturalist has to collect scorpions and centipedes—God's works, though not very pretty animals. A drunken Irishman beating his wife, and a cut-throat burglar, are not pretty specimens of God's works, but they have to be studied by the Social Science Association. In like manner must grotesque spiritual manifestations be studied. And what do they (Messrs. Herne and Williams) get by it? Much abuse from men totally ignorant of the subject and very little money. I think that is a hard cold test enough. Scientific too, for it proves that the men who parade scientific titles, sail under false colours. Listen carefully. Some time ago I went to the first chemist in England; I was very intimate with him—more than intimate; for some time before, wishing to brush up my analyses of minerals, I worked for a time at his college with blowpipe and acids.

"Well, Mr. Guppy, how do you do? Glad to see you." After a few compliments, I said, "Doctor, I am able, from circumstances, to give you proof that the phenomena called Spiritual are true, but the terms for giving them to you are that you shall allow your name to go before the public." Said he, "I should want overwhelming proofs." "Well," said I, "what proofs do you want? Do you think I could shake one of the railroad bridges across the Thames?" "I don't know—but what—you—might," said he, "if you went into the centre and went on balancing your body." "Well, Doctor, we won't dispute about that, the proofs must be overwhelming to you. Will you do so then?" "H'm, my friend, Professor de Morgan was at it for five years, and made nothing of it. What is the good of it?" My barometer of reverence for the doctor fell rapidly as I said, "Good of it! What was the good of steam, electricity, &c., a couple of hundred years ago? Will you accept my proposition?" "Nay, nay," said he, with a pleasant smile; "but if you see any more of it, I should like to hear about it."

It is the scientific men whose duty to the public for the deference paid to them, and for fair emolument in salaries, is to be in the van; yet who are in the rear.

Did not the Royal Society the other day shelve a proposition of Mr. Crookes, their own brother, to begin their education and show them the A B C of it. *Naughty boys*, is not the Compulsory Education Act applicable to them?

Have not the Dialectical been two years in the family way with the subject and not delivered yet?

Has England no Peabody in this matter? Must that impudent child on the other side of the Atlantic lead his poor old blind grandmother Britannia?

I think, Mr. Editor, that you are "the coming man." Just turn it over in your mind and give me your ideas on the subject by your usual channel. What is your opinion of an idea that has just entered my head? Consider mediums as race horses. (That will take.) Establish prizes for different classes of manifestations. Names to be entered and the business to be conducted regularly by the Spiritual Club, so that the betting might be as well conducted as at Tattersall's. The stakes must be worth while, to bring out first-rate abilities. You don't get Jenny Lind to sing for half-crowns—I should say £1,000 to £5,000, or even £10,000. There are many gentlemen who have excellent mediums in their families, wives or daughters; a prize of £5,000 would bring them out. They don't like it even to be known now. They are afraid of Mrs. Grundy and her canting sister, "Generally supposed." There are different kinds of spiritual manifestations, just as one person excels in singing, another in painting, another in music, another in drawing, another in sentiments of love and peace; another would wrench all the door knockers off and break windows and furniture, as well as any young nobleman; and all the work of spirits without mortal hands having anything to do with it. Others fly or are carried through the air. I hear Messrs. Herne and Williams have often no need of stairs, being occasionally carried through the ceiling up into their bedroom and back again.

What sum do you think your extensive influence could get up?

Shall we ask Mr. Gladstone to propose in the Commons the sum of	£30,000
The Lords and Bishops—the latter get some £200,000 a-year for incalculating faith in things unseen. We ought to get half of that, for we prove what they preach.	50,000
Exeter Hall properly managed.	5,000
Tattersall's—say	10,000
The Stock Exchange (liberal fellows)	10,000
The British public, who so liberally opened their purses for the French in the war.	50,000
All the Societies put together	1,000
Total	£150,000

This sum, with interest, would allow of £30,000 a-year for six years for prizes for the most distinguished mediums in various branches, to exhibit phenomena of which the world at large has not the remotest conception.

If that were done, competing mediums would be looked up to with as much regard as the favourite for the St. Leger is now, instead of being exposed to senseless satire. I know that the Spiritual publications will abuse me for the proposal and say, "What! take money?"

Does your butcher or baker supply you for nothing? Does not your doctor send in his bill? Will the clergyman preach for nothing? Can you go to the opera for nothing? And you will not get first-class mediums for nothing. Here and there, in gentlemen's families, you will meet the wife or daughter who is a fair medium, just as they may play the piano, or sing tolerably, but true mediumship requires not only the union of the highest mental qualities of sense and goodness, but continual exercise and care of health besides. The Americans number eleven millions of Spiritualists; they have lately had a grand gathering; they have spiritual lectures, and spiritual schools. They are a more powerful nation than we are; they are unattackable, and we have many weak places. We cannot put this thing in prison as the Pope did Galileo. On it is coming, and if you cannot stop reform, the best way is to put yourself at the head of it and guide it.

It is time to go to bed. I wish you a very good night, and may your profits never be less.

S. G.

STONE-THROWING BY SPIRITS.

BY BENJAMIN COLEMAN.

In the whole range of Spiritual manifestations there is nothing more curious nor more difficult to reconcile and explain than the act of stone-throwing. That such occurrences have repeatedly taken place which could not be reasonably attributed to human agency is beyond dispute.

But as I am not writing for the purpose of convincing the "clever fellows" who know better, and who with a ready pen fulfil their "calling" by trying to stay the advance of truth, I will not stop to argue the question, but will express my conviction, based upon personal experiences, and a large mass of human testimony, that material substances are wielded by immaterial agencies or spiritual forces, and that therefore these mysterious acts of stone-throwing may be fairly placed in the same category as the still more startling proofs we have recently had of spirit-power, by which solid matter is made to pass through solid matter in a twinkling, with as much apparent ease as the plummet sounds the river's depths.

The cases of mysterious stone-throwing, of bell-ringing, and other disturbances, are so numerous that a full record of them would occupy volumes.*

I will not therefore attempt to write a history, but I will confine my remarks to an extraordinary case of stone-throwing which recently occurred at Peckham—a populous suburb of London—which I have personally investigated.

It appears that about six o'clock in the evening of Wednesday the 13th of September last, a stone weighing 10oz., which I have in my possession, was hurled with great force against a pane of plate glass in the shop window of Mr. Howe, a grocer, situated at the corner of two streets, East Surrey-grove and a very narrow street running into Camden-grove, at the other end of which, at the opposite corner of the narrow street, is the "Lord Raglan" public-house, kept by Mr. Freeman. The crash occasioned by this stone brought out the neighbours who were joined by the policeman on duty, and whilst they were discussing the matter another stone, which Mrs. Howe said appeared to come from the blank wall opposite in the narrow street, smashed a second pane, and quickly following these came six more stones, each making a hole in the thick glass, sent with a force which the strongest man could hardly exercise in the limited space of this narrow street, and coming from opposite angles of the blank walls, without however injuring any person. Mr. Underwood, who owns the property with Mr. Freeman, of the "Lord Raglan" public-house, and several policemen, busied themselves to trace the delinquents. All kinds of conjectures and very contradictory statements were made by spectators, as to the direction from whence the stones were hurled, in the midst of which the scene of operations was changed to the other side of Surrey-grove, where several panes were broken in the windows of a private house, and then to the "Lord Raglan," situated as I have said at the other end and opposite corner of the narrow street which connects Surrey-grove and Camden-grove. Here a stone thrown with great force shattered a large pane of plate-glass, and whilst the landlord, assisted by his friends, was rushing about to find the thrower, yet another stone, to his great dismay, smashed a large ornamental pane in the doorway. The police used every exertion, but in vain, to solve the mystery, and the night passed without giving them the least clue to it.

On the following morning, about 11 o'clock, and therefore in broad daylight, the mystery was heightened by stones flying about, and falling on the pavement in the very midst of a *posse* of policemen, and one came directly against and smashed another large pane of glass in the front window of Mr. Freeman's house, facing Camden-grove.

About the same time stones fell thickly about the shop of Mr. Buckell, greengrocer, who protected himself by closing the shutters, and again through the already broken windows of Mr. Howe's shop, where the disturbance commenced on the previous evening, and Mr. Howe informed me that not less than nineteen stones struck his shop windows during that and the previous day. The windows, in fact, were completely riddled, but being insured in the Plate Glass Insurance Company, he suffers no loss. The foregoing is a brief statement of the facts corroborated by Inspector Gedge, who is in charge of the Metropolitan Police of that district, with whom I had a personal interview two days after these strange occurrences. Mr. Gedge had no explanation to offer; the stones did not belong to the neighbourhood; most of them were such as are found by the sea-side, and weighed from 7 to 11 ozs. One stone he said flew past his face whilst he was making inquiries on the premises of Mr. Howe, and it was to him altogether an extremely mysterious affair. But, of course, he could only attribute it to natural causes—the work of some malicious persons. He smiled good-naturedly at my suggestion that it might possibly be the work of spirits. Such an idea was evidently new to him. He knew nothing of Spiritualism or of mediums, nor of the numerous cases of mysterious stone-throwing, and violent tossing about of articles of furniture, which occurrences I told him had been witnessed

many times and had been generally traced to the presence of innocent people in whom resided an unconscious power which we call mediumistic. But unwilling as the Inspector was to accept such an explanation of the Peckham disturbances, he nevertheless supported the Spiritual theory by citing two cases which came under his own observation. One was that of a lady residing in Peckham who had sent for him some time ago to investigate the cause of her windows being frequently broken when it was certain the stones could not have been thrown from without. He came to the conclusion, after due enquiry, that the servant girl was the delinquent. The stones were always thrown at the glass when she was near. The lady protested against such a suspicion and reluctantly consented to have a policeman on the watch. The result was that the girl was detected, as the policeman averred, and she was discharged, after which no further damage was done, and this was to them the best evidence that their suspicions were well founded. He admitted the lady was not satisfied, as she declared that one stone came through the glass when the girl was by her side with her back to the window. But according to their limited knowledge and reasoning it *must* be the girl—who else could it be? The other case mentioned by the Inspector he candidly confessed was a mystery which had not been solved. His brother, he said, kept a chemist's shop and had in his employment a very artful boy who caused a great deal of mischief. Bottles were removed from their places and thrown down; peas—not stones—rattled in a shower among the glasses, and once whilst his brother and the boy were sitting in the ante-room at tea, a large piece of mortar, which did not come from the ceiling or the walls of the room, was adroitly dropped into the master's cup. These disturbances continued for a long period. They of course knew that the boy caused them. Who else could it be? But though he was closely watched they never could detect him, and the alternative was to send him away, after which nothing of the sort occurred. Now in these two cases, brought out by a casual conversation with Inspector Gedge, whose courtesy and intelligence I desire to acknowledge, we find illustrations of a power which the initiated know is common to a vast number of individuals whom we call "mediums," and which peculiarity may be traced in almost every case to have existed with such persons from their earliest childhood.

For the manifestations which have arisen from the possession of this strange and somewhat unenviable "gift," children have been severely punished by their parents, and more commonly by their teachers, and even expelled from their schools, branded as "incorrigible." A notable instance of persecution in modern times of this character, arising from the inexcusable ignorance of a body of savans, is to be found in the case of Dr. F. L. Willis, of Boston, now a recognised medium of remarkable power, and a very worthy man. He was expelled from Harvard University, after solemn convocation had been held, because certain marvellous manifestations occurred in his presence, for which he could offer no other explanation than that they were beyond his control, and, he believed, were of spiritual origin; perfectly honest and truthful statement, of which, from the wide-spread evidence these "wise men of the west" have since had, they *must* be now conscious. Yet they have never had the manliness to condone their error, and to make reparation to a gentleman whose health has been undermined, and whose worldly prospects have been blighted by a blind and stupid act of gross injustice.

Well may it be asked, Is this state of things to go on and be repeated in England, the boasted land of enlightened civilisation? Yes; it is, if the press continue to close their columns to the advocates of unpopular truths, and permit such men as Mr. Walter Thornbury, of Dorling, to abuse his privilege, and to mislead public opinion. This gentleman wrote a letter to the *Daily News*, published by that Journal September 15th, which shows him to be a clever satirist, but not a philosopher, and therefore unfitted to be the guide and counsellor of other men. In that letter Mr. Thornbury discredits the genuineness of manifestations witnessed by him at a single public *séance*, he rushes at once into print to denounce the whole thing as "an unsuccessful effort at vulgar deception," and concludes his letter by invoking the aid of the police to punish the impostors. I have seen, during the last seventeen years, many others commit themselves after this fashion, who have lived to be ashamed of their folly. But if Mr. Thornbury ever succeeds in accomplishing his desire, he will do more for the spread of Spiritualism than its ordinary advocates can accomplish, and I only hope in that event the offenders may be brought before the tribunal of justice over which Mr. Sergeant Cox presides. His judgment would be worth having in such a case, as he is himself a recent convert from the same condition of mind which wrongly influences Mr. Walter Thornbury now.

In the cases of stone-throwing, of bell-ringing, and wilful damage to furniture, of which I have said there are very many instances, it startles and distresses us to think that this should be the work of spirits, the spirits of departed human beings engaged in anything so apparently meaningless, undignified, and malicious. I for one, however, am not disposed to condemn what I do not understand. We know there is a better, a brighter side to Spiritualism. But the marvellous and sensational are in the ascendant just now, and doubtless for a wise purpose, the meaning of which may be made clear to us hereafter. There is a powerful press arrayed against the power of the "invisibles," and a Royal Society in England—a body of the most learned men in the world, but as a body, materialistic, hard-headed, and slow to receive evidence. Their views on all matters of science very naturally to a great extent govern public opinion. As a body (there are a few exceptions), they look down upon Spiritualism, and affect to treat it as a wild delusion, and its believers as fools and fanatics. To present, therefore, a message of peace from a gentle, loving spirit, or even grave and solid counsel, purporting to come from a denizen of the spirit world, would be to evoke from the breasts of men who believe not in such "visionary mandlins," pity or contempt. The spirits, knowing this—the word has doubtless gone forth that the gentle and pure, whose benignant ministrations have solaced millions of torn hearts, and robbed death of its sting—shall stand aside for a time, and let the warriors come on the scene, those who are best fitted to cope with the hydra-headed monster of unbelief. There are, as we have had ample evidences, as many conditions of men in the spirit world as there are in the natural; they are not all angels, nor all devils; but the worst, as the best, have under Supreme guidance, I believe, their mission. We have evidently some powerful spirits actively at work amongst us now, taking their own way of establishing in the obdurate minds of a sceptical multitude the fact that there are in nature, wielded by intelligent though invisible agents, forces not dreamt of in their material philosophy.

* Some very remarkable instances have been collected by William Howitt, and published in *The Spiritual Magazine*, vol. vi., 1865. In Robert Dale Owen's *Footfalls on the Boundary of Another World*. In Capron's *Facts and Fanaticisms*, and *One Personal Experience*, by the Rev. William Ker, of Tipton in Staffordshire, page 168. *Spiritual Magazine*, 1865.

In this view of the matter, let us not take alarm, as I find some timid ones, who think these acts of violence must proceed from diabolical spirits are disposed to do. Let us be patient, and "judge them by their fruits." "Out of evil cometh good." "God chooseth the base things of this world to confound the mighty," etc., etc. We who are numbered by tens of thousands, not so learned as the Fellows of the Royal Society, but as honest and as capable of recognising a physical fact made patent to our senses as the best of them, know that phenomena of an extraordinary character are transpiring daily in our midst. True they have hitherto been seen only in certain places, and under special conditions, and by a comparatively limited number of persons. But what of that? Look at the character of the witnesses. Can such a mass of human testimony as is brought to bear in all the great centres of Europe and America in support of the most marvellous "Psychic" facts, be rationally ignored? Yet they are, with stolid dogmatic effrontery. We state our honest convictions, which are denied by the sceptic on *à priori* grounds, and without offering to us instead a reasonable explanation of our assumed delusions. Our calm statements, and solemn averments in reference to the so-called Spiritual phenomena, are laughed to scorn, and we, the observers, who know they are real, and are certainly of a super-ordinary character, are held up by a body of materialistic savans to public ridicule and odium; whilst the poor medium, the mere machine through whom these marvels are produced, is threatened with condign punishment by the law, set in motion, it may be, by some baffled egotist to satisfy his own blind unreasoning and baseless prejudices. Well then, I say, having failed by reason and accumulated testimony to impress the minds of those who ought not to be indifferent to the marvellous facts by which they are surrounded, let us, the believers, stand aside for awhile, and watch patiently the action of those invisible disturbers of the peace, the stone-throwers and bell-ringers, who seem determined to force the truth by rude but striking examples of their power; and let us not be surprised—for after the recent stupendous proofs of "psychic" force, we ought not to be surprised at anything the invisible workers may accomplish—let us not be surprised if their mission should culminate for the present, by "catching up"—as Philip the Evangelist was at Gaza—one of our most popular lecturers, and by suspending him, like Mahomet's coffin, in his own hall, where a multitude of witnesses shall attest the fact, settle the controversy of spiritual forces at once and for ever. *Nous verrons.*

MARRIAGE OF MR. D. D. HOME.

MR. HOME is now in Paris, in which city he will be married on Tuesday next to Madlle. Julie de Gloumeline, of St. Petersburg, youngest daughter of the late Basil de Gloumeline, Councillor of State. The ceremony will be in accordance with the rites of the Greek Church, and will be ratified at H. M.'s Embassy. The brothers of the bride, his excellency Michael de Gloumeline, *Conseiller du College*, and Basil de Gloumeline, *Lieutenant de la garde de S.M. L'Empereur de Russie*, will act as groomsmen, so also will the Baron Conrad de Meyendorff. Madlle. de Gloumeline is on both sides of the house related to the oldest of the Russian nobility. Her grandmother, a Countess de Zouboff, the last of a long and illustrious line, married an Aksakoff, whose family is in line direct from some of the early Russian princes; by him she had several children, one of whom married M. Gloumeline, the father of Mr. Home's future bride. The cousins Aksakoff hold distinguished positions in Russia as men of talent and wealth. A sister of Madlle. Gloumeline is married to Professor Boutleroff, of the University of St. Petersburg. Mr. Home and his bride will return to London at once, and leave early in November for Russia.

THE BRITISH ASSOCIATION.

In addition to the correspondence published in our last, Mr. C. W. Pearce, President of the Kilburn Society of Spiritualists, has received the following letter from Professor Allen Thomson, F.R.S.:

"SIR,—In reply to your letter of the 8th inst., which, in consequence of my absence from Glasgow, I have only now received, I beg leave to say that in my address in Section D of the British Association, when I included spiritualistic along with mesmeric, magnetic, and other like phenomena, I had no intention of imputing dishonesty to Spiritualists in particular, nor of doing more than indicating my view that they belonged to the same class of phenomena, various modifications of which I conceived admitted of being explained on known physiological principles, and had received sufficient examination from competent persons as well as from myself.

"As I have no wish to give offence or to be otherwise than just and respectful to any who are engaged in scientific or supposed scientific inquiries, I have thought it proper, in recently revising the proof of my address for printing in the Transactions of the Association, to introduce some corrections, which may cause my meaning to be more correctly expressed, I shall be glad to send you a copy of the address when I receive the printed copies. I am, Sir, your obedient servant,

"ALLEN THOMSON.

"C. W. Pearce, Esq., President Kilburn Society, &c.

"P.S.—May I request you to be so good as to communicate the substance of the foregoing to the secretary of your society, from whom a letter was sent to me long after its date when I was absent from Glasgow."

ANOTHER edition of Mr. D. D. Home's book, *Incidents of My Life*, will be published in December.

THE Kilburn Society of Spiritualists will soon begin its work for the winter. Mr. A. C. Swinton, of 5, Cambridge-road, Kilburn, is the hon. secretary.

MISS KATE FOX is on her way to England, and is now expected daily. She will probably be the guest of Mr. Coleman in the first instance.

WE have heard some good accounts of the mediumship of Miss Lottie Fowler, who recently arrived in London, but cannot at present speak from direct knowledge.

THE Earl of Dunraven, Richard Windham Wyndham-Quin, passed to spirit life on Friday, the 6th inst.; his son, Lord Adare, late Lieutenant of the 1st Life Guards, succeeds to the family title as fourth earl. The late Earl of Dunraven was a convert to Spiritualism, and, with Lord Adare, wrote and printed a book of about 200 pages for private circulation, describing the Spiritual manifestations they had witnessed in the presence of Mr. D. D. Home. The book also gives the names and addresses of fifty witnesses of more or less eminence who attended the *séances*.

MORE EXPERIMENTS BY MR. CROOKES.

THE October number of the *Quarterly Journal of Science* contains another long article by its editor, Mr. William Crookes, F.R.S., on "Psychic Force," a very wonderful force, which sometimes talks with an audible voice, though Mr. Crookes does not say so. The article is very interesting, and is illustrated by thirteen wood-cuts.

When the council of the Dialectical Society appointed a Committee to expose Spiritualism, they were just as jubilant about the certain result, as the scientific world and the newspapers were when Mr. Crookes undertook the same work.

Mr. Crookes says:—

"It is edifying to compare some of the present criticisms with those that were written twelve months ago. When I first stated in this journal that I was about to investigate the phenomena of so-called spiritualism, the announcement called forth universal expressions of approval. One said that my 'statements deserved respectful consideration,' another expressed 'profound satisfaction that the subject was about to be investigated by a man so thoroughly qualified as,' &c.; a third was 'gratified to learn that the matter is now receiving the attention of cool and clear-headed men of recognised position in science; a fourth asserted that 'no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality;' and a fifth was good enough to tell its readers that 'if men like Mr. Crookes grapple with the subject, taking nothing for granted until it is proved, we shall soon know how much to believe.'

These remarks, however, were written too hastily. It was taken for granted by the writers that the results of my experiments would be in accordance with their preconceptions. What they really desired was not the truth, but an additional witness in favour of their own foregone conclusion. When they found that the facts which that investigation established could not be made to fit those opinions, why,—so much the worse for the facts! They try to creep out of their own confident recommendations of the enquiry by declaring that 'Mr. Home is a clever conjurer, who has duped us all,' 'Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler,' 'Mr. Crookes must get better witnesses before he can be believed,' 'The thing is too absurd to be treated seriously,' 'It is impossible, therefore can't be,' 'The observers have all been biologically (!) and fancy they saw things occur which really never took place,' &c., &c."

In another part of the article Mr. Crookes says that on June 15th, 1871, he forwarded an account of his experiments to the Royal Society, and invited the two secretaries, Professor Sharpey and Professor Stokes, to come to his house and see the experiments with Mr. Home. Dr. Sharpey politely declined the invitation. Professor Stokes, in the course of his reply, said:—

"The facts you mentioned in the paper were certainly at first sight very strange, but still possible modes of explanation occurred to me which were not precluded by what I read in the paper. If I have time when I go to London I will endeavour to call at your house. I don't want to meet anyone; my object being to scrutinise the apparatus, not to witness the effects."

Professor Stokes raised objections to imaginary defects in Mr. Crookes's apparatus, which Professor Stokes did not call to look at, though invited. To do away with all quibbling, Mr. Crookes made fresh apparatus, so that contact with Mr. Home's hands should be made through water, through which he could not possibly exert muscular force. Again Mr. Crookes wrote to Professor Stokes:—

"Mr. Home is coming here on Wednesday and Friday evenings; if you can come on either or both occasions at 8 p.m., I shall be glad to see you, or if you only wish to scrutinise the apparatus, I will be here at any time you like to name."

A few days later Professor Stokes wrote in reply:—

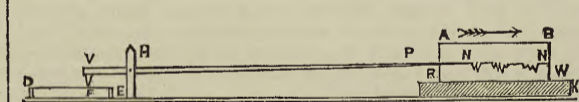
"As I was otherwise engaged so as not to be able conveniently to go to your house, I may as well mention the possible sources of error which occurred to me with reference to your first apparatus, I don't suppose they all exist."

Mr. Crookes in another letter said:—

"Three years ago (June 27th, 1868), I sent a paper to the Society, 'On the Measurement of the Luminous Intensity of Light,' just after the Session closed. It was not read till December 17th. My wish would be for a similar course to be adopted in the present instance, although I am scarcely sanguine enough to expect that so much notice will be taken of these communications. So many scientific men are now examining into these strange phenomena (including many Fellows of the Society), that it cannot be many years before the subject will be brought before the scientific world in a way that will enforce attention. I confess that in sending in these papers to the Society, I have been actuated more by the desire of being the first scientific experimenter who has ventured to take such a course, than by any particular desire that they should meet with immediate attention. I owe to the Society the first intimation of important scientific results, and these I shall continue to send, 'pour prendre date,' if for no other reason."

Professor Huxley and Professor Tyndall did not accept the invitation of the committee of the Dialectical Society to witness Spiritual manifestations; the two secretaries of the Royal Society, it will be seen, also refused to observe facts when invited to do so by Mr. Crookes. All this tends to prove that the charge brought by the public, that scientific men neglect their duty in not investigating this subject when invited, is a just one. Mr. Home once, in the *Pall Mall Gazette*, invited Professor Tyndall to witness the manifestations, and Professor Tyndall did not accept the offer. We are not sorry for it, because under present conditions those philosophers only who care nothing for public opinion, but search anywhere after truth for its own sake, are quietly inquiring privately into Spiritualism, and thus we gain supporters worth having, whilst the more conventional and self-important men shut themselves out.

The principle of the most interesting experiment made by Mr. Crookes, may be explained by the aid of the following cut:—



In this cut D, K, is a table, on which is placed the tambourine, D, E. The lever V, H, P, N, B, is heaviest at the end V, and rests upon the point F, which presses upon the parchment. The fulcrum of the lever is at H. A plate of smoked glass, A, B, R, W, is slowly drawn by clockwork in the direction indicated by the arrow. A fine point at the end of the lever presses against the glass, and scratches away the lamp-black when the lever moves. Thus, if the lever were still, a straight line would be scratched upon the glass, but if it moved, there would be a zig-zag line, as at N, N. The medium placed her hands on the table, but was not allowed to touch the apparatus. Raps then came upon the parchment, the vibrating parchment moved the lever, so that the raps drew a zig-zag line on the glass-plate. As a self-recording instrument cannot be biologically, this experiment answers Dr. Balfour Stewart's objection that the observers at circles may possibly be in such an abnormal state of mind, as to imagine that they see things which do not take place.

We have said that "raps came upon the parchment." Mr. Crookes does not say so, since if he used the word "raps," or "medium," or "spirit," it would act upon the Royal Society like a red rag dangled before a turkey-cock. Mr. Crookes does not say "raps," but "percussive noises." We understand that in future the word "spirit-lamp" will be abolished from his journal, the *Chemical News*, and that he dares not write about "spirits of wine," lest the nerves of the readers should be dangerously shocked.

Some few Spiritualists have raised the question, "What

* The quotation occurs to me, "I never said it was possible, I only said it was true."—W. C.

use are the experiments of Mr. Crookes to us? They may do for uninformed scientific men, especially those too weak to bear the idea of spirits, but we knew all these things years ago." Mr. Crookes at least has placed on record some of the best testimony extant as to the reality of the physical phenomena, by selecting as his witnesses a vice-president of the Royal Society, and a well-known judge, neither of them Spiritualists, but men not likely to incur the large amount of popular clamour which now greets their ears, had they not felt it to be a bounden duty to tell the truth about a very serious subject, that subject being the fact of the existence of telegraphic communication between the living and the "dead."

SOON *The Spiritualist* will be published at shorter intervals. MR. AND MRS. HOME return to town on Wednesday, and will probably visit Malvern shortly.

"ALL THE YEAR ROUND" of yesterday contains the story of "The Drummer of Tedworth," one of the best authenticated ghost stories on record.

In the early numbers of *The Spiritualist* some very good physical and trance manifestations through the mediumship of Mrs. Perrin were reported. Mr. Perrin is a professional mesmerist; his address is 95, Camberwell-road, London.

DR. LIONEL BEALE ON SPIRITUALISM.—The *Journal of the Quekett Microscopical Club* for this month contains the presidential address of Dr. Lionel S. Beale, F.R.S. In the course of his remarks the President said:—"But history will have to record in these days of fact and law inexorable, when physical science was taught in village schools [*we wish it was*], and physical philosophers ruled supreme in society [*their want of knowledge of the most important of the sciences makes them the laughing-stock of a large section of society*], that certain Fellows of the Royal Society associated themselves with a so-called 'medium' to investigate the so-called spiritual phenomena, and to consider whether table turning and chair lifting, and accordion playing, without the action of the medium's muscles, was or was not due to 'psychic force.' The details you will find in a journal called *The Spiritualist*, where, I regret to say, you will also notice the statement that Mr. Alfred Wallace, the naturalist, the intimate ally of Darwin and Huxley, is an avowed Spiritualist. [*There is a long article by Mr. Wallace in No. 15 of The Spiritualist.*] What an avowed Spiritualist may be I know not, but under the directions given to form spirit circles I find that '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. [*This last sentence is inaccurately quoted.*] A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits, and there is much more that I need not quote. Here, indeed, is a commentary upon the materialistic tendencies of the age, humiliating and painful enough."

SPIRITUAL DISTURBANCES AT PECKHAM.—For the past two or three weeks, since Mr. Coleman's article, printed in another column, was written, the spirits have occasionally, in broad daylight, broken more windows before the eyes of the police and many other observers, notwithstanding that a reward of £20 has been all along offered for the detection of the offenders. One of the re-glazed windows of Mr. Howe, grocer, East Surrey-grove, was smashed by a stone, the value of the sheet of glass broken being £6 5s. Two days later, shortly after, one window in the shop of Mrs. Harding, St. George's-road, had been smashed before the eyes of Sergeant Phillips a piece of red brick came over the people's heads, and smashed another pane, before the eyes of about a hundred witnesses. The mischief done in the locality has been confined to an area of about 250 square yards, and the stones have come at different angles, and in different streets at the same time. Upon any theory several persons must be at work doing the mischief, and the police are fairly bewildered. Full reports of the occurrences are printed week after week in the *South London Press*, a very good local paper. Its first report does not seem to be quite accurate, as it says that a boy was hurt by a stone; Inspector Gedge says that he has not heard of anybody having been hurt. Perhaps, if some good medium had a *séance* on the spot, the spiritual cause of the mischief would be found out; but the question is whether it would not be dangerous for a sensitive medium to venture within reach of such spirits as those who seem to be at work there. The probability is that some great crime has at some time or other been committed, on the spot, since only very low spirits, like those which inhabit haunted houses, can sometimes produce violent manifestations without the presence of a medium. In connection with this subject, Mr. W. H. Harrison, of Chaucer-road, S.E., gives the following account of a *séance* at which he was present last Sunday evening:—"The *séance* was held at 3, Clyde-terrace, Stockwell, the residence of the Misses Ponder, who were both present. There were present also Dr. Ponder, Mrs. Rudd, Mr. and Mrs. Bassett, and myself. I questioned a spirit named James Lombard about the stone-throwing by spirits at Peckham. He said that he did not know who the spirits were who made the disturbances, but he strongly disapproved their doings. I asked him 'whether, if they could make their presence known there in no other way, physically proving their existence was not of more importance than smashing a few windows?' He replied, 'No. How would you like your windows broken?' I remarked that 'Perhaps I might not like it at the time, but afterwards I should be glad of it, if it led me to learn for the first time the truth of Spiritualism.' 'Not you,' said he, 'you would not have believed if they had smashed your windows; you are too hard-headed.' I answered that 'Most likely I should not be made a convert at first by the window-breaking, but if it led me to begin a course of inquiry, the benefit done would be the same in the end. Had they not some spiritual policemen to look after these window-breakers?' 'No,' he replied, 'and they were not justified in doing the damage.' He said that, as on earth, some of the spirits in the next world were not particularly good, and did not always give their real names at circles. 'In fact,' he candidly added, 'I did not mean to give my real name at first, but my brother was at the circle, and I saw that by proving to him who I was I should do him much good. He has led a better life ever since.' On the same evening at supper time, in a bright light, I was slowly carried along in my chair about six inches, while my feet were off the ground, and nobody in it or touching the chair. Another chair, with nobody in it or touching it, moved about a good deal before our eyes for about five minutes, and tilted every now and then. Mrs. C. E. Bassett, of Thornham-grove, Stratford, E., was the medium. The spirit, James Lombard, speaks with an audible voice, and he is the brother of one of the employés of the Great Eastern Railway Company at Stratford."

Correspondence.

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

DIRECT SPIRIT WRITING.

SIR,—I called yesterday afternoon (September 25th) on Mr. Andrews, to give instructions about some clothes which he is making for me. In his shop in Lamb's Conduit-street, I encountered Mr. Williams, the medium, who occupies, jointly with Mr. Herne, apartments in Mr. Andrew's house, and whom I have frequently met before. While we were talking together, Mr. Andrews on one side of his counter, Mr. Williams and myself on the other, we heard a voice which we recognised as that of John King, greeting me in a way which he has frequently done before. I had been speaking with Mr. Andrews about the anxiety which he and Mrs. Andrews must feel from the unexpected absence of a member of his family, and John's interjections, heard now and then as we talked, were evidently intended to compose the mind of Mr. Andrews. As John did not reply to our questions at once, and then only intermittently, and, as it were, by effort, I suggested that we should try to furnish the condition of absence of light, when John might be enabled to speak more easily. (I beg to whisper in scientific ears that, as this particular "psychic force" calls itself by a name, I assign that name to it.) We therefore extemporised a little cabinet in the light, it being then 3 p.m., by placing a chair on the counter, and hanging over it dark woollen cloth. We said—"Now, friend John, we trust you have a condition for more continuous speaking;" and while listening for this we heard something fall within our little cabinet. Upon putting in a hand, it was found to be coin of small amount, which might have been transferred from the pocket of either one of us present, and not be missed, but I calculated afterwards that I ought to have had just so much more in my own pocket. We supposed that John was showing what might be done in it. My gloves were lying, with my umbrella, between me and the cabinet, (I must dignify it by that name.) We heard the word "Gloves" in John's voice, and sure enough from almost under my nose my gloves had been conveyed to within the cabinet. "If you can do this, John," said Mr. Andrews, "I think you can write, if you cannot speak. I wish you could compose our minds about the absent one." Presently we saw the hanging cloth of the cabinet move. Mr. Andrews lifted the chair and we saw a line of writing in chalk; but as the chair was drawn aside, the cloth hanging from it swept over the writing and made it indistinct. There had been a piece of tailor's chalk near, but not within the covered chair, our cabinet. We joined in requesting John to take the trouble to kindly write again, what we had so unguardedly obliterated, this time with a pencil on paper. We heard the words, "I'll try." Mr. Andrews put into his cabinet then a piece of blank note paper and a lead pencil; presently we heard the pencil fall, and saw the curtain move from within, as we had seen before. The paper was drawn out, and on it was written: "She is well. Bear up." John's voice said, "No more now," and we returned him our thanks.

Of course it was to the mediumship of Mr. Williams that we owed the witnessing of these phenomena with our extemporised cabinet. He said he had an impression when each little phenomenon occurred, and each was visibly accompanied by a slight shock, or tremor of his nervous system.*

8, Great Ormond-street. J. DIXON, L.R.C.P., Ed.

THE RELIGIOUS OPINIONS OF SPIRITS.

SIR,—I had the pleasure of listening to the very able lecture given by Mr. C. W. Pearce to the Dalston Association of Enquirers into Spiritualism, on the 5th inst., and to an interesting discussion, to which some of his remarks gave rise, respecting the doctrinal opinions given by spirits, and more especially when such opinions are contained in replies to questions put by enquirers during the initiatory part of their investigations.

My own experience has been that when questions on doctrine are put by enquirers through a table, the answers are most frequently in accordance with the opinions of the enquirer; but when the interrogations are put through a trance medium the replies partake very largely of the views held by the medium. This, however, is not always the case, as the following fact, which may be of interest to your readers, will show.

A lady, with whom I am well acquainted, became interested in Spiritualism some eight years since, and was convinced by tests she received that she was in communication with her mother who had passed away some years previously, and who during her earth-life had been a Roman Catholic. The medium used was a Swedenborgian, through whom the spirit urged her daughter to continue a member of the Roman Catholic Church, thus giving a message opposed to the medium's own theological convictions. A similar message was also given through another medium who was neither a Catholic nor a Swedenborgian. The lady followed her mother's wishes, somewhat against her own inclinations, but after some time had elapsed she had other messages from her mother through the same mediums and still accompanied by tests of identity, asking her no longer to attend the Catholic Church, but giving her religious teachings somewhat similar to those held by the Swedenborgians. I have lately, when in conversation with the spirit of this lady's mother through a third medium—a Swedenborgian—heard her refer to the opinions she held on first entering the spirit world and to the advice she had given her daughter.

R. PEARCE,

32, St. Philip's-road, Dalston, E.

SPIRITUAL MANIFESTATIONS.

SIR,—I have known the writer of the letter signed "A Convert" for sixteen years, and while I am sure that you can rely upon the accuracy of any statement he may make, I consider him a man most unlikely to be led away by his feelings, or to allow any excitement to interfere with the calm exercise of his judgment. Being engaged in business of large extent, requiring all his time and attention, he is unwilling to make public his name and address; but if any sincere inquirer wishes to see him, and will write to me and ask for it, it shall be given in confidence.

W. BEADELL,

8, Vere-street, Cavendish-square,
October 11th, 1871.

The following is the letter:—

"SIR,—Having lately had several *séances* privately, without the presence of a professional medium, at which some remarkable results were obtained, it may interest some of your readers to hear what took place. I may state that I have attended *séances* at Messrs. Herne and Williams's lately, and

* Mr. Andrews informs us that on a subsequent occasion while he and Mr. Herne were in a room behind the shop, John King wrote a sentence on the counter with a piece of French chalk.—Ed.

was thoroughly convinced of the reality of the manifestations, but, at the same time, felt that it would be a satisfaction to obtain similar results among my own friends, without the presence of a professional medium. While staying at the seaside, I had, therefore, four evenings, the persons present being my wife, myself, a young lady, and a gentleman, intimate friends, who were on a visit. The two latter I will call Miss A. and Mr. H. All except myself were utter disbelievers in Spiritualism.

"*First Evening.*—We sat at a small round table in the drawing room. Shortly after commencing, the table was lifted and moved about the room. Messages were given by raps, and in answer to my inquiry whether a medium was present, the name of H. was spelt. I asked if another medium was present, the reply being 'doubtful.' The table having crossed the room, I asked to have it brought to its original position. After moving slightly in my direction, and stopping, it was turned round, we following, until H. had his back towards the place indicated, when it at once moved back, pushing him before it. A match-box was brought from another part of the room and placed on the table.

"*Second Evening.*—We used a large round table of very considerable weight. This was lifted, moved, and as before, questions were answered. Lights appeared, visible to all of us, flashing about, and especially above H. I ask again 'if anyone else is a medium;' reply, 'Yes.' I ask for the name to be spelt, when my wife's name is given. H. is frequently touched, and A. is touched on the hands. I ask for further manifestations, to convince A. H. asks for a book. Immediately afterwards H. feels his chair dragged away; asks for a light, when we find him laid on the floor (quite noiselessly), in a trance apparently, a book from a table in another part of the room upon his knee, his watch placed upon the sofa at some distance, the chain hanging loose from his waistcoat, a ring on the sofa beside it which was on his fingers (A. having kept hold of his hand from the commencement), and a ring which was fastened to the swivel of his chain having disappeared altogether.

"*Third Evening.*—I place a speaking tube, consisting of a short roll of paper, upon the table. Lights appear. I ask if Katie is present, as it appears to me that the manifestations very much resemble those of Messrs. Herne and Williams. Reply, 'Yes.' My wife asks for a book. A French novel from a corner table is at once thrown down in front of her. She asks for H.'s watch-key, lost the night before. It is brought immediately. A. is touched. I ask Katie to speak through the tube. She refuses, but floats it, and upon my lighting a candle, it falls on the table, while a carrot (which my little nephew had brought to give to my horse, and placed on the sideboard) is thrown upon A.'s shoulder. My wife, A., and I now sit alone. A band of light appears round the neck of my wife, and directly afterwards we distinctly see a female figure move across the room; H.'s chair, which he had left, is moved away, and the figure passes close to my wife. While this is transpiring, she calls to H. to know if he has moved, and he replies from a sofa in another part of the room, where he is sitting. He rejoins the circle, and asks Katie to bring flowers for the ladies. (There were no flowers at the time in the house.) Some double geraniums and other cut flowers are at once placed in front of them both. Shortly afterwards he says that his boots and coat are being removed. I strike a light, when we find his coat half off, his boots, one on the sofa, the other some yards from him, and his handkerchief, which was in his pocket, in a corner tied in a knot. He now asks Katie to bring him something from his house in London. A photograph of a valued friend which he had placed in an album, locked in a box, and the box locked in a drawer at home, is immediately placed on the table in front of him. We now sit again without him. The flowers I placed upon the mantelpiece. We again see a figure come between A. and myself, and apparently throw something. (I call to H. instantly, who replies from a bay window where he is sitting.) On striking a light we find the flowers in two directions on the floor (A. and my wife having felt them pass their faces), and one upon A.'s head. The photograph which H. had put in his pocket has entirely disappeared.

"*Fourth Evening.*—We sit without H. My head is violently struck by some soft substance, and directly afterwards we see something move between us, and feel something soft drawn across our hands on both sides of the table. H. rejoins the circle, and asks for fruit and flowers, and apples (neither of which were in the house), and some flowers are brought. My wife asks for something from a side-table. Her pocket-book, the only thing belonging to her among many there, is brought her. She asks for something else, when the photograph which had disappeared on the previous evening is again brought, and at the same time H. is thrown into a trance.

"I may state that during these manifestations we never let go of one another's hands, except when one of our number was removed from the circle, and that all present are prepared to vouch for the facts stated above. I was the only one present who had been present previously at a *séance*. Many of the results may be due to Katie's well-known love of mischief, but they were quite sufficient to convince us all that manifestations of a startling character can be obtained without the presence of any professional medium. "A CONVERT."

ARE ALL SCRIPTURE MIRACLES TRUE?

SIR,—The September *Spiritualist* foot-note question to my article *What is a Miracle?*—"Are all the Christian Scripture miracles true?" surprised and pained me. I regret that a month has had to intervene before I could answer. I do so now, by unhesitatingly stating "Yes." As a Christian, as a member of the Church of England, I glory in the narratives of Spiritualistic phenomena therein related. They prove Spirit life, Spirit help, Spirit guidance, under the guidance of the great Spirit God.

I believe the narratives because, they read as if true—because, the Jews were notoriously exact in their accuracy of parchment narratives—because the men who averred the Christian doctrines were publicly persecuted, scourged, tortured, put in boiling oil, sawn asunder for refusing to deny the facts. They were men who suffered hunger, thirst, nakedness, &c., through the intense viciousness of the theological and scientific schools of those days, days superior to ours in skill, in the arts and sciences. Men who have suffered those miseries, commend themselves to my confidence. Moreover, I believe the Scripture miracles are true, because I have seen nearly all their equivalents in the quiet of my own home life. I have seen the gift of miracles in action. The gift of healing, of seeing spirits, of prophecy, and other gifts also. I have seen inanimate objects as well as human persons floating in the air; I have, therefore, reason for trusting the narrative that Philip was carried in the air thirty-two miles to Azotus, and that Christ was carried to the pinnacle of the Temple. Surely Christians have as great a right to be free from sneers as anti-

Christians desire to be, for narrating to us that a lady was carried not only from Holloway in the air, but through brick walls to a room in Lamb's Conduit-street, London; and also that shells and a ribbon were taken from a circle room at Kingston, and carried over the country and over the German Ocean to a lady in Ostend. As a Christian Spiritualist, I protest against anti-Christian Spiritualists so systematically impugning the testimony of others as in past history, and yet asking us to believe in incidents like the foregoing in now-a-days history.

Christians were and are in Britain equal, and in some instances superior to any anti-Christians in reasoning and scientific knowledge, men whose wisdom, whose knowledge, and grey hairs have made their names national. Need I name other than Milton as a poet, Newton as a man of science, Bacon of a past age, and Faraday and Herschel of this, beside a host of others.

The power of God, through His principles enunciated in the Jewish and Christian Scriptures, is steadily subduing the nations. The great power of Christianity is, through the activity of the British race, working itself into all the nations of the world. Its principles, "Bless those that curse you; do good to those who despitefully persecute you," heralded by the signs and wonders, by the miracles as narrated in its sacred books, are directly and indirectly moulding the political movements of those nations. And the greatest harm is done by anti-Christians being called Christians in foreign lands, because they came from a nation called Christian, though they believe not in angel or devil, or in a hereafter.

Enmore-park, S.E.

JOHN JONES.

THE WORK OF A PSYCHOLOGICAL SOCIETY.

BY THE EDITOR.

IN my last article on this subject, I pointed out several openings for experimental work applied to the mesmeric phenomena connected with spiritual manifestations, but the end of the article was kept out for want of space. I now add the few remarks thus crowded out, which are intended to show a little that may also be done in the way of experimental investigation by the physical philosopher.

At voice circles considerable changes in the temperature of the hands and feet of the sitters often take place, and more especially is this the case with the medium. The amount and order of these changes require observing and registering, and as some of the most remarkable of the physical manifestations take place in the dark, the changes of temperature from minute to minute could perhaps be best registered by means of thermo-piles let into the woodwork of the table under the hands of the sitters, with conducting wires communicating with reflecting galvanometers and self-recording photographic cylinders fixed in another room. An attempt might also be made to get the common table manifestations at all times under such conditions as to place unconscious muscular action out of the question, and this might perhaps be done by establishing contact between the hands of the sitters and the table, by means of short pieces of rope not under tension, since rope will conduct that force which Reichenbach discovered to emanate from the human body, and which is probably much used by the spirits in producing the manifestations. Then again, further attempts might be made to do away with dark circles, by filling the room with rays which we can see by, but which possibly may not weaken the manifestations. My experiments on this point, already published in these pages, tend to show that the longer rays of the visible part of the spectrum are more likely to answer the purpose than the shorter ones. A low red or yellow light might perhaps do.

The physical philosopher who inquires into this subject, has to face phenomena so astounding, that his uninformed compeers only meet the assertion that such manifestations actually take place, with the loud rude tongue of denial; a plan of action which temporarily shields their own want of knowledge. Take, for instance, the circumstance of solid objects being frequently made by the spirits to pass through other solid objects. Once when the Davenport's—so untruthfully "written down" by the newspapers—had their manifestations tested at the residence of Lord Borthwick, this phenomenon took place in the presence of good witnesses. Mr. Benjamin Coleman, of 1, Bernard Villas, Upper Norwood, gave the following account of the manifestations to the listeners at one of the Harley-street meetings last winter:—

"At the residence of Lord Borthwick, Ira Davenport and William Fay were each bound to a chair within two yards of the company present. It was intended to show the wonderful feat of Mr. Fay's coat being twitched off in the dark interval of a few seconds, while his arms were fast bound behind him. But instead of that Ira Davenport's waistcoat came off and was thrown at my feet, his coat remaining on; and on examining the waistcoat it was found to be fully buttoned, with his watch in the pocket, and the chain suspended and fastened through the button-hole, just as he was seen to have worn it ten or fifteen seconds before.

"On another occasion, at the Hanover-square Rooms, when Professor Taylor, as he was called (who lectured at the Coliseum against Spiritualism, as long as it paid, but who since then has become a convert, and is now a proclaimed Spiritualist), tied Mr. Fay up in a most intricate way, with a long piece of rope, making many knots, and fastening the final knot at the back of the chair. It was then sealed by Colonel Drayson (I think it was he who is an astronomer of high repute in Her Majesty's service at Woolwich, and an avowed Spiritualist), and in two or three minutes, when the light was restored, we found Mr. Fay liberated, with every knot removed *except the final knot*, which of course, under ordinary circumstances, must have been the first to be loosened before the other intermediate knots could be untied. *This, however,*

the final knot, with the seal intact, remained, and this is the identical piece which I cut off and carried away, and which I have had in my possession ever since."

I quote the foregoing account because it leads up to the statement I have now to make:—

One morning, a few weeks ago, I called, in passing, upon Messrs. Herne and Williams in Lamb's Conduit-street. They raised the question of trying to obtain the spirit voices under test conditions, and suggested that I should stop their mouths with strips of sticking plaster. I said, "How can I tell that you do not take it off in the dark and put it on again; you should also be tied up." This was agreed to, and six yards of new rope were sent for. I remarked, "If this is to be a test *séance* some other witnesses besides myself should be present; who can we get?" All we could do was to send downstairs for Mr. Andrews, of whom they rent their apartments; he is an old-established and respectable tradesman. I placed the mediums in two chairs, back to back, and after passing the central part of the rope round their waists, we tied the four hands of the mediums to the four back legs of the chairs, so that as they sat in the chairs, their arms hung down vertically a little behind them. They were tied so that there was no possibility of their getting their hands free themselves. Then the final knot of the rope was tied tightly under the front rail of Mr. Williams's chair close by his boots. I did this in the hope of witnessing a similar manifestation to that recorded by Mr. Coleman.

At this point in the operations Count —, who does not wish his name printed as an inquirer into Spiritualism, accidentally called in to try a scientific experiment with a pendulum. We told him what we were doing, and he helped, after first examining and strengthening our previous work. Some lengths of string were then obtained, and with these the hands of the mediums were further bound to the thick rope and the back legs of the chairs. Then with more string we tied the legs of each medium together at the ankles. Lastly, two pieces of thin string were tied round the thick rope near its two ends, close by the final knot, the two knots of these pieces of string were sealed with wax, and much wax was dropped over the big knot near the end of the rope. The end of the rope was thus tied and sealed in three places, under the front rail of the chair, away from the reach of the hands or teeth of the mediums. Then with strips of sticking-plaster we sealed up their mouths; they had to breathe through the nose. All this time not a rap had been heard, nor any sign of the presence of the spirits.

"We then went to the opposite side of the room where the folding doors were, and before closing the doors to put the room in darkness, the three of us who had tied them grasped each others' hands, and one of us pulled the door to. That instant Katie King's voice was heard down by our feet; John King shouted at us. In less than thirty seconds (timed by guess) the two mediums were free, and the final knot of the rope was found to be fastened as we left it; the two pieces of string and the seals were intact. The rope was still twisted about the two chairs.

"I asked the Count to examine the rope, as he was not present at the beginning of the experiment, to see that it was all in one piece. The final knots were cut off, and he disentangled the rope from the chairs, and pulled it inch by inch from end to end, to satisfy himself that the rope was all right.

"Then we closed the folding doors again, and asked John King to tie them up. We heard violent noises and the lashing of ropes, and in two minutes the mediums were found bound up most tightly and scientifically, with the final knot under one of the chairs, out of their reach.

"We tried several other experiments of the same kind. Once we bound Mr. Williams by himself in a chair at the further end of the room, and the four of us (including Mr. Herne) came outside, and closed the folding doors. The instant the doors were closed they were burst open again by a blow from the inside, and Mr. Williams plunged into the front room headlong. He said that the instant the door closed he felt himself free, and received a push, which sent him flying across the room to the door, John King at the same time shouting out, 'Now then, Ted, old boy, get out, and God bless you.'

I suggest that these experiments should be repeated in the presence of witnesses who are not Spiritualists. Since then, I have had two rings made of thick wrought iron, too small to go over the head, but large enough for the neck, to see if the spirits can get one or both of them round the neck of Mr. Herne or Mr. Williams. This ring manifestation has been obtained in America, and there is an authenticated account of it in the last *Year-Book of Spiritualism*. A fortnight ago Katie King tried for about half an hour to get one of them, made of iron half an inch thick, round the neck of Mr. Herne, but she failed. Last Saturday week John King told a large circle of ladies and gentlemen, who were present witnessing the manifestations, that the ring experiment would have to be tried in the presence of Mrs. C. Berry, and that if it could not be done with the additional aid of her medial influence, it could not be done at all. It is very curious that some time ago Messrs. Herne and Williams lost the voice produced by John King for a whole week, and were told that he could not get near them to speak again, unless they had a sitting with Mrs. Berry. They accordingly had a *séance* with her, and John King recovered his power to speak through their mediumship.

Probably the unravelling of the laws which govern the passage of solid matter through solid matter, will occupy scientific men for some centuries. The fact itself is an enormous one, altogether opposed to all ordinary experience, outside the realms of Spiritualism.

Mr. Serjeant Cox and Mr. Varley, who published their desire that a Psychological Society should be formed, have been supplied with the names and addresses, which were kindly sent to us, of those ladies and gentlemen who wish to aid or take part in the scientific investigation of spiritual phenomena. What they will do in the matter, or on what principles a society will be formed, we do not know, but are informed that the whole subject will be very seriously considered within the next few weeks.

SPIRITUALISM IN NORWICH.

THE following are notes of *séances* held at the residences of Mr. E. D. Rogers, Old Palace-road, Norwich, and of Mr. G. Dawson, Earham-terrace, Norwich, during the week ending September 9th, 1871. In addition to members of Mr. Rogers' and Mr. Dawson's families, there were present Mr. and Mrs. Everitt and Mr. C. W. Pearce of London:—

On the first evening we had numerous raps, and perfumes in abundance, wafted on cool refreshing breezes, and also beautiful spirit-lights; but although we sat in the dark for voices we had none. There were, however, continual noises as though the walls and ceilings were being gently brushed with a paper tube which had been placed on the table. In reply to our questions, our spirit-friends signified that the noises were those of preparations which were being made for placing the room in a condition to secure the utmost possible success at subsequent sittings.

And certainly the subsequent sittings were as successful as could have been wished. Two or three times while we were gathered round a good-sized centre table, raps were heard on a small stand which stood on one side of the room. On the friend being asked for his or her name, "Rose," the name of my little girl who departed for the summer-land fifteen months ago, was spelled out. She was asked if she could bring the stand to the table, and she did so, the stand moving without being touched by any visible being. It was replaced by one of the sitters, and again it was brought up to the table in the same way. This, as I have said, occurred at two or three different *séances*, and, as it took place in a good light, was witnessed by all present. On each occasion, after the gas had been turned out, the spirit lights were very beautiful, frequently keeping time by their twinkling to the tunes sung by the company. The perfumes, too, which were very varied in character, were exceedingly sweet and refreshing; and, night by night, Mrs. Everitt's spirit friend, John Watt, talked with us audibly, availing himself of the numerous questions that were put to him as opportunities for giving us counsel and information. E. N. Denys, too, author of *Alpha*, spoke audibly for two or three minutes, as did also Mr. Pearce's sister Clara; and other voices were heard which I believe were familiar to some of the company. In reply to a question as to the means by which he was enabled to speak to us, John Watt stated that he formed from our emanations a throat and lips, that he collected the medium's breath in the paper tube to which it was conveyed by a pipe that he made for the purpose, and that if the medium spoke there would be danger of this pipe being broken, to prevent which he sent Mrs. Everitt into a trance while he talked with us. He also said that though he collected the medium's breath in the tube, he did not, as seemed to be supposed, speak through the tube. John was asked if the character of the messages which he gave us was affected by the mental state or capacity of the medium, and he replied that by the *viva voce* mode of communication the messages were not so affected at all,* the only limit to his ability to convey to us exactly what he wished to say being the inadequacy of our language to express the knowledge, thoughts, &c. of the spirit-life. On one occasion it was observed that Mrs. Everitt before entrancement sang with the rest of the company, left off for a minute, and then recommenced. On this being incidentally mentioned, Mrs. Everitt denied that it was so, but when John was shortly afterwards asked about it, he stated that Mrs. Everitt, during the brief interval referred to, sang as before, but spiritually and not physically, and yet she was so little removed from the physical that she was all the time conscious of her physical surroundings, and did not know but that she had continued to sing with her physical organs. When asked whether the natural world was objective and external? or whether it was subjective and sensational only? John replied that it was objective, and yet that it did not exist before man, being in fact the consequence of man's existence. He said there would not be time then to discuss the question, but he should be happy to renew it on another occasion, though he scarcely hoped to be able to make us comprehend it. It should be added that the perfumes were several times given us at the *séances* before the lights were extinguished, and that we had them very palpably even while sitting on the beach at Yarmouth, and also while enjoying a quiet row on the river at Norwich.

A noteworthy piece of experience was given to us on the evening of the day we visited Yarmouth. My family were sitting at the supper table, Mr. and Mrs. Everitt were also with us, when we were startled by unusually loud and violent blows upon the table. We were alarmed at the manifestation; and the influence accompanying it was inharmonious. The name of the spirit who was present was requested, and given. He was asked why he came, and replied—"Because you once asked me to visit your house." Thereupon he was thanked, and requested to leave at once, and he did leave. Afterwards, Mrs. Everitt was informed by one of her spirit guardians that the visit of that spirit was permitted in order that she might see how effectively she was guarded from any influence which was prejudicial to her. Her simple request to the spirit to leave was, under such circumstances, a necessity which could not be overcome. EDMUND D. ROGERS.

Old Palace-road, Norwich, Sept., 1871.

SPIRITUALISM IN DALSTON.

LAST Thursday week at a meeting of the Dalston Society of Inquirers into Spiritualism, at 74, Navarino-road, Dalston, Mr. C. W. Pearce, president of the Kilburn Society of Spiritualists, delivered a short extemporaneous lecture on "The Uses of Spiritualism." Mr. T. Wilks, president, occupied the chair. There was a good attendance.

Mr. C. W. Pearce said that the principal use of Spiritualism was to give sensuous demonstration that there is a life beyond the grave; that the spiritual world is around and about us, and not a great distance off. Christendom says that there is no need of such a revelation, because mankind has been told of these things in the Bible; that we ought not to seek to pry into the future, or to have dealings with familiar spirits. Christendom is divided into hundreds of sects, but the leading sects which differ from each other, are—Trinitarians, Unitarians, Roman Catholics, and Quakers. The Quakers are a very influential body considering their small numbers, and there is a little sect known as Swedenborgians more intelligent than any of the others. But whilst all these sects, who differ on essential points, claim to found their beliefs upon one book—the Bible—the Gentile world, or the people outside the Churches, reason thus:—"They say their Bible is an infallible guide, yet it teaches them differently on funda-

* At another voice-circle we have heard statements made by the spirits which do not agree with this assertion. The question may be considered an open one till further information is obtained.—Ed.

mental points;" therefore, those outside the four hundred odd sects, discard the Bible altogether, and many scientific men, including the deepest thinkers in the nation, have formed the opinion that there is no hereafter. Spiritualism is useful to such in proving that there is a life beyond the grave. Christians who say that the Bible is sufficient for themselves, forget that there are some minds to whom it is not sufficient, and who, like the unbelieving Thomas, ask for sensuous demonstration, and the good Father of all, knows that He has made minds which are accessible to no other evidence. Consequently, when Thomas asked for sensuous proof, Jesus gave him the required evidence, asked him to feel His hands and side, and did not complain about his state of mind. There are spirits in the other world, holding all the theological views of the four hundred sects, for the loss of the earthly body works no miracle with the man himself, but leaves him in character and thought just the man he was before. For this reason inquirers into Spiritualism find that they often have their own theological opinions confirmed by the spirits, whilst it is the same with their neighbours who hold other views, consequently they think the teachings of Spiritualism to be false, forgetting that the spirits nearest to earth are usually those who have not been long in the other world, and have not got rid of all the erroneous opinions of earth-life. Swedenborg, who undoubtedly entered the spirit world during his lifetime, prohibited the general communion of mortals with spirits, because in his days mankind was in a very low state, wrong and persecution reigned triumphant, the spirits then chiefly acting on men must have been of a low order, and communion with them would only have made matters worse. That danger has since been removed. The spirits who now force those scientific men who have no belief in a hereafter, to know that there is a life beyond the grave, consequently making them more careful in their lives, cannot be evil.

Mr. G. R. Tapp asked: Do spirits always answer theological questions in accordance with the opinions of the questioner?*

Mr. Pearce replied that at his own circle they did at first answer him in accordance with his belief. Probably spirits in coming back take upon themselves their old thoughts and condition, for when a spirit who died a painful death, speaks for the first time through a trance-medium, the medium nearly always feels the death-pains of the spirit; perhaps they also, in returning, have to take on many of their old thoughts. After the spirit has communicated several times, the medium no longer feels the death-pains, and the utterances of the spirit seem to become purer and clearer, more in accordance with its normal state in the next life.

Some spirit present here began to influence Mr. Lambert, a trance-medium, and through his organism said that God never intended that man should be without spiritual communion, it being one of the greatest blessings man could have; without it life would be void and blank. As long as man breathed the breath of life, he always had communion with the spirit world; the spirits of the departed loved ones watch over their friends during the still hours of the night, while the body is racked with pain and sickness; sometimes, also, during healthy sleep, do they give bright visions of the spirit land. The churches deal out hell and damnation to those who seek spiritual communion, but if a son has a father in the spirit world, *reason* tells him that he would like to know—"Is he happy?" When men take reason for their guide, they will learn that Spiritualism abolishes the fear of death, showing that death is a bed of flowers, to be traversed by man to reach the parapets of the eternal world. It takes but the twinkling of an eye for a spirit to come from the other side of life, and men are always influenced in thought and feeling, more or less, by their spirit friends. When the robber goes on the path of villainy he has evil spirits following him, whilst the man who does good has angels watching over him. "There is no communion," says the clergyman, whilst in reality there is perpetual communion which can never be broken by any dogmatic theology, and in the bright world beyond, mortals will hereafter meet the communicants face to face; the mother will meet her child, and the wife her husband. If they would begin all their meetings and circles with prayer, they would have high and holy communications from the spirit world.

Mr. Harrison remarked that spiritual communications were usually coloured more or less by the medial channel through which they had to flow. He was not sure whether this was not the case, even at those circles where the spirits spoke with their own voices. Once at one of Mrs. Mary Marshall's *séances*, he asked a spirit who spoke with the audible voice, "Whether his utterances were coloured by the thoughts of the medium?" The spirit replied, "Ycs. Even in speaking we are battling with your thoughts, and working to preserve our individuality."

Mr. T. Everitt said that he had had four years experience at home in voice manifestations, and had not noticed anything of the kind. Mental influences at his circle interfered with the power of the voice, but not with the teachings or opinions of the spirit.

Mr. T. Blyton, secretary, made a short statement about the objects and work of the Dalston Society, after which the usual votes of thanks were passed, and the meeting broke up.

ANSWERS TO CORRESPONDENTS.

- J. T. R., Kilburn.—The causes of a phenomenon are not usually discovered before the fact itself has been observed.
- M. T.—The assertion you sent us about a civilised race in the interior of Africa, was a quotation from Swedenborg. All ethnological and geographical experience tells against such an idea. In places inhabited by savages, the superior races almost invariably take possession of the sea-coast, whilst the inferior races live inland; this has been noticed in many instances in the islands of the Malay Archipelago. Moreover, we are not so very ignorant of much of the interior of Africa. Portuguese travellers have pierced it from east to west, but the knowledge they thus obtained is very little known in England, too much prominence being given by the Royal Geographical Society, and others, to the explorations of English travellers, and too little to similar work done by foreigners.
- T.—Your longer communication has been already published; you should have told us so, and not allowed us to run the risk, in an overcrowded journal like this, of reprinting old matter without our knowledge. The other letter is in type.
- M. D., Bristol.—Kept over for want of space.
- C. E. A. B., Stratford.—In type, but kept over for want of space.
- J. J., Birmingham.—No room this month.
- C. W. P.—Please send the particulars.
- A LOVER OF TRUTH.—We regret we have no room for your communication.
- J. J.—The letter about a dream-warning kept over for want of space.
- S. GUPPY.—The scientific letter kept over for want of room.
- T. S.—So the last "revelation" contradicts the first.
- J. Jones, Liverpool.—A notice of pamphlet in type.

* See Mr. R. Pearce's letter in our correspondence columns.—Ed.

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.

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

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny.

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, B.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square.

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

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

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself.

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

HOW TO FORM SPIRIT CIRCLES.

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

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

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists

themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

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

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

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

WILLIAM CROOKES."

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

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

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

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

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

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

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

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

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

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

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

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

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

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 plain 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 mak their appearance.

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NEXT FRIDAY evening there will be a SOCIAL GATHERING at Mr. Burn's Circulating Library, 15, Southampton-row, Holborn, W.C., in honour of Mr. J. J. Morse, trance-medium, who for two years has done so much publicly for Spiritualism. Refreshments will be provided at six o'clock. Admission One Shilling each.

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Just Published. THE REPORT OF THE LONDON DIALECTICAL SOCIETY'S Committee on Spiritualism, together with a full account of the proceedings of the Committee, the Reports and Minutes of the Experimental Sub-committees, and the evidence, pro and contra, of the following eminent persons:—Lord Lytton, Lord Lindsay, Lord Borthwick, the Countess de Pomar; Professor Huxley, Professor Tyndall; Drs. W. B. Carpenter, Chambers, Davey, Dixon, Edmunds, Kidd, Robertson, Garth Wilkinson; Mr. Serjeant Cox; Messrs. Edwin Arnold, Henry G. Atkinson, Laman Blanchard, Chevallier, Damiani, Léon Favre, Camille Flammarion, Hain Friswell, D. D. Home, William Howitt, H. D. Jencken, George Henry Lewes, Hawkins Simpson, J. Murray Spear, T. Adolphus Trollope, Cromwell Varley, A. R. Wallace, W. M. Wilkinson; Mesmes, Anna Blackwell, Hardinge, Houghton, &c., &c. Price 15s. London: Longmans, Green, Reader, and Dyer.

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

THE SPIRITUALIST.—No. 1 of The Spiritualist contains an overwhelming weight of evidence for the general public, as to the truth and reality of Spiritual phenomena. No. 13 contains the leading arguments in favour of and against the theory that the manifestations are due to Satanic agency. London: E. W. Allen, 11, Ave Maria Lane, E.C.

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