

# The Spiritualist.

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

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MR. OTTO GOLDSCHMIDT.

THE Editor expresses his unfeigned regret for having in the last number of this paper, under the head of "Woman's Rights," given circulation to certain statements derogatory to the character of Mr. Otto Goldschmidt. He admits that the insertion of these statements, particularly with the addition that they might be "true or false," was wholly unjustifiable and without excuse. He has tendered, and now publishes, his unqualified apology to Mr. Goldschmidt for the pain and any other injury caused by the article in question. Our readers will have already learned, from the reports in the *Times* and other papers of the late trials at Kingston, that the statements were singularly without foundation in every particular, and that the Printers and Publishers of three other papers which had inserted similar statements have been cast in damages amounting in all to £2,000 besides costs. The Editor thanks Mr. Goldschmidt for his forbearance in not taking similar proceedings against this paper, and allowing him an opportunity for the insertion of this contradiction and apology.

## HOW THE "SPIRITUALIST" NEWSPAPER LABELLED MR. OTTO GOLDSCHMIDT.

NEWSPAPER EDITORS, PROPRIETORS, AND PRINTERS, AND THE LAW OF LIBEL.

By the Editor.

A cruel libel, without a vestige of foundation in truth, about Mr. Goldschmidt, the husband of Jenny Lind, was published in a New York paper, from which it was copied into *Public Opinion*, and thence into other journals, including the *London Reader*, the *American Register*, the *Haverfordwest Telegraph*, the *Spiritualist*, and how many more, if any, I know not. In the philanthropic work of advocating the cause of "Woman's Rights," the paragraph was quoted into this journal from the *Haverfordwest Telegraph*. I did not know its unreliable American origin.

At the Kingston Spring Assizes, on the 30th of last month, before the Lord Chief Justice, Mr. Goldschmidt brought three actions for libel, and the Kingston jury awarded damages as follows:—Mr. Wyman, of *Public Opinion*, £750; Mr. Spottiswoode, of the *American Register*, £750; and Mr. Stiff, of the *London Reader*, £500; total, £2,000. In the case of *Public Opinion*, the Solicitor-General (specially retained), Mr. C. Pollock, Q.C., and Mr. Thesiger were for the plaintiff; Mr. Sergeant Ballantine and Mr. Holt were for the defendant.

After the appearance of the quotation in this journal, a lady reader brought it under the notice of a friend of Mr. Goldschmidt's, and when the latter saw it he placed the matter in the hands of his solicitors, who wrote:—

"We are instructed to commence legal proceedings against you immediately unless you undertake to insert in your next number an apology in terms to be previously settled by us on behalf of Mr. Goldschmidt, accompanied by a full report from the shorthand notes (with which we will furnish you) of the recent trials, and unless he is also indemnified against any expenses with reference to your paper."

When it was pointed out to Mr. Goldschmidt that the filling of this number of the journal with long law reports of trials would spoil it for its readers, he at once waived that one point out of the three.

After the apology at the head of this column reached me, I wrote to the solicitors as follows:—

"With some curiosity to know what a legal apology was like, I have read the one you have sent, and after carefully considering it sentence by sentence, I find I agree with the principles involved in each, there never having been any intention on my part to libel Mr. Goldschmidt, and he being more than entitled to have the matter put right in this journal. As no two people write alike, the style of composition is not mine, but that is a small matter, so I accept, adopt as my own, and will publish the said apology. With reference to the shorthand notes Mr. Goldschmidt had taken, to print as a pamphlet for private circulation: if he wishes to have them distributed, and would like to present them to the readers of this journal, I shall be very pleased to issue his pamphlet as a supplement with the *Spiritualist* next month, if he will send copies for the purpose.

The above is all I have to say about this celebrated Goldschmidt libel case, and now change the subject to make known what, for some years past, printers, and others connected with newspapers, have considered to be "grievances" in the law of libel, and a man with a grievance is always an object of popular interest.

In the first place, if an editor libel anybody, the law

permits the person injured to recover damages from the printer, or the publisher, or both. I know one printer who has been nearly ruined three times in his life, for the printing of libels he knew nothing about, and he says he would not have known them to be libels had he seen them before they were printed. The *Printers' Register* calls attention, among other cases, to one in which an eminent printer was put on his trial for libelling some one of whom he had never heard, and on searching for proofs of his own guilt, he found it at last in the following thrilling entry in one of his books:—

"A two-sheet demy octavo tractate."

The guilt of the publisher in the same case, consisted in his having been made a trade agent without his knowledge or consent, by a customer at a distance.

Even if those printers or publishers who issue, say a dozen newspapers weekly, kept a literary lawyer on the staff to examine them for libels, it would often be impossible for the said intelligent supernumerary to tell what was and what was not a libel, without knowing all the facts of the case.

Should a printer or a lawyer's clerk be held responsible for the acts of his principal?

This is no laughing matter. It is one which often threatens men of high character with ruin. It would be well, perhaps, for some of the chief newspaper proprietors in Fleet-street to call a meeting to consider these things, and to pass resolutions thereupon for submission to the government.

But a few months ago the House of Commons was employed in revising the law of libel, and it decided that a newspaper editor should no longer be prosecuted for libel for truthfully reporting a speech containing a libel, he not knowing it to be such, but that he should be bound to print a contradiction of the slander directly after being informed of its nature, the speaker of the libel being alone held responsible for the consequences of his acts. The inference therefore is, that the House of Commons holds the opinion, not yet expressed in law, that if one English newspaper incautiously make a truthful quotation of a libel from another English newspaper, saying where the quotation came from, the first English newspaper uttering the libel, shall stand on the same footing as the person who speaks a libel. The two cases should be parallel in law. I say "the House of Commons" passed this good and just law. It may have been naimed or thrown out by the House of Lords. Really I have no knowledge whether it is now the law of the land or not. It never having been my intention to libel anybody, and a knowledge of Acts of Parliament being worthless to the possessor after he quits the body, manifestly the acquiring of more knowledge of them than is necessary for temporary needs, is waste of time. With scientific knowledge, the case is just the reverse.

As the law now stands, supposing a libellous quotation to find its way into newspapers half printed in London, there at once is ground for legal action against some hundreds of newspaper proprietors, and a thorough going British jury might award the same damages (for they could hardly award different ones) in each case, amounting altogether to some hundreds of thousands of pounds.

If public men or women, once great popular favourites, fall into great distress in later years, is it for the general good that such facts should be mentioned in newspapers? Clearly, "Yes," and for three reasons:—1. Because it tends to arouse popular sympathy to help them out of their affliction. 2. Because if the said trouble be caused by some legal or social error, publication helps to remove one of the sources of pain to the community. 3. Because secrecy in anything whatever is a mistake and unnatural. It is a thing which can only exist while the people in the world, having passed through the phase of physical barbarism, are savages and cannibals in morals, ever warring with each other. Children have no secrets, unless cunning be hereditary in the family, or the ways of the world be forced upon them in early age by bad parents. Spirits also can read each other's thoughts, and mediums while in the trance or clairvoyant state, very often read off the present thoughts and past lives of those in the room. In a few years each reader of these lines will be where his friends or enemies can by means of the wonderful natural powers possessed by spirits read off all the acts and thoughts of his life, so the sooner we all of us try to help

each other in everything, and begin to have no secrecy or privacy down here, the better. We do not know why disembodied human beings have such powers, any more than we know how waves of light, after setting in motion the wonderful "pegs" on the surface of the retina of the eye, produce by such mechanical action the sensations called "vision."

## THE "DAILY TELEGRAPH" ON SPIRITUALISM.

ON Good Friday, last week, the *Daily Telegraph* published the following, which is one of a series of articles on "Unorthodox London," now being issued in that journal. It contains, perhaps, more truthful information about Spiritualism than has ever before been published officially by any London daily paper:—

"To the uninitiated inquirer the line of demarcation between Swedenborgianism and modern Spiritualism—or Spiritism, as it is now called—must of necessity be shadowy and ill-defined. It would appear, at first sight, that the position assumed by Swedenborg, as the prophet of the New Jerusalem Church, would almost oblige that Church to recognise the so-called revelations claimed by the Spiritualists. To a certain extent this is the case: that is, the Swedenborgians are prepared to admit—what a great many of us cannot admit—not only the genuineness of the phenomena, but also their spiritual source; nay, they advance a step further, and even identify the communicating spirits. It is here, indeed, they part company with the professed Spiritualist, and approach very nearly, without quite reaching, the position assumed by the ordinary orthodox mind on the subject—that is, when orthodoxy does not go the length of denying the facts altogether. Where these facts are admitted, wholly or partially, the *rationale* usually appended is that their source is a diabolical one. The Swedenborgians adopt this theory in spirit, though varying the letter, and couching it in their own peculiar phraseology. They claim finality for the revelation of Emanuel Swedenborg. The Spiritualists, then, are in the position of a kind of Swedenborgian Nonconformists. The question of the legitimacy of Spiritualistic communications has, in fact, gone far towards forming an open schism in the New Church. If the Spiritists may be correctly described as Swedenborgian Dissenters, the New Church, in its turn, is but an established, formulated, orthodox Spiritism.

"The announcement, then, which appeared recently, that Professor Tafel would lecture at the New Jerusalem Church, Cross-street, Hatton-garden, on 'Mesmerism and Spiritism, as viewed by the light of the New Jerusalem Church,' offered an irresistible attraction to one who, like myself, has made it his business to examine the nicer shades of religious belief. I must confess that I expected to find the New Jerusalem Church thronged with the Spiritualistic celebrities of London. I have got to know them pretty well by sight; but to my amazement I did not recognise one in Cross-street, Hatton-garden. Is it that the Sunday evening services of Mrs. Emma Hardinge, at Cleveland Hall, demand the undivided attention of the faithful; or—gently be it insinuated—do the Spiritualists lean to 'mutual admiration' and avoid the possibility of hearing their creed roughly handled? They would certainly have done so had they been present at Cross-street; but, as I said, there certainly was not a Spiritist of any standing there on the occasion of Professor Tafel's sermon.

"The congregation was by no means so large as might have been expected, seeing the sermon had been freely advertised. Beyond one or two gentlemen armed like myself with note-books, and seemingly bent on business rather than edification, the assembly appeared to consist of the regular attendants at the church. The service was exceedingly short, being composed of a few prayers and two hymns only, after which Professor Tafel plunged in *medias res*. It was a new sensation to hear such a topic broached by one arrayed in the familiar clerical attire of surplice and bands, though mounted withal on the rostrum of Nonconformity instead of the orthodox pulpit. The question could not but occur—Why do the clergy not handle such topics as these? Spiritualism is emphatically a question of the hour, and has been fairly described by one of its adherents to be 'either a gigantic delusion or the most important subject that can possibly be broached.' Gamaliel's argument may be sound enough—that, if the thing be not from God, it will come to nothing; if it be from God



we must not fight against Him. Still, people have a perverse habit of thinking, that if a subject is avoided, it is because it cannot be grappled with. This, however, by the way. Professor Tafel grappled with it hand to hand, beyond a doubt. He had read, as the 'lesson from the Word,' Deuteronomy xviii., which so emphatically denounces 'an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer;' and these denunciations he proceeded at once to apply to the modern Spiritualists.

"He spoke with alarm of the growing numbers of these people, whom he alleged to be counted by the hundreds of thousands. The men of science were aghast. This tilting of tables, if authenticated, entirely destroyed their theory of gravitation. These responses of invisible beings by raps on the table, or by the hand of writing mediums, distracted the minds of those who believed that man was going to rise again with his physical body, and who located the soul in the interim in some non-descript place, either below or above the earth. The men of science believed in material existence only, and either denied the facts, or, admitting some of them, said they were beyond the pale of science, because they could not be explained by natural causes. In the meantime the Spiritualists went their way unembarrassed, and their principles spread more widely day by day. The 'theologians of the old school' again, he said, were powerless. They went to the Bible to prove that it was wrong to consult diviners, yet they themselves, in the face of the Bible and of reason, taught the doctrine of the resurrection of the body. Science and theology were alike powerless to stem the rising tide of Spiritualism. The danger had, in one respect, abated of late. Common sense had begun to judge Spiritualism by its fruits, and these were anything but satisfactory. It had been found to have a bad effect on the mental and bodily health. Nevertheless, a rational explanation and exhibition of its dangers was still a desideratum. It was incumbent, then, on the 'New Church' to supply that want. The works of Swedenborg bearing on the question had been written between 1747 and 1772, just one hundred years ago. The phenomena of modern Spiritualism were evidently not permitted by God until the corrective came in the revelations of Swedenborg!

"The teaching of the New Church, said the Professor, was that every phenomenon in the natural world is due to a spiritual cause. All objects in the three kingdoms of Nature—the mineral and vegetable, as well as the animal—are produced and animated by corresponding objects in the spiritual world. Since God was in the human shape, so all the spiritual world was in the human form; and the tendency to assume this form was inscribed on all nature. The New Church taught that the spiritual world keeps the natural world in order by influx. The Church, therefore, did not *à priori* declare the phenomena of Spiritualism impossible. It viewed them in an affirmative state of mind. It believed in the immortality of the soul—that when the body dies, the soul enters at once into the spirit world. This spirit world it believed—with the Spiritists—to be in and around the natural world, and therefore, it acknowledged the possibility of men in this world conversing with the departed. The New Church, however, held it impossible to see the departed with the natural eyes. Those only could see whose eyes were opened by the Lord, and who were introduced by the Lord into the spirit world. Emanuel Swedenborg's eyes were thus opened, and the Lord Himself so introduced him, commanding him to write down what he saw.

"The Professor here went deeply into the *arcana* of what is termed general and particular influx, to appreciate which a previous acquaintance with the works of the Swedish seer is indispensable. Man he represented as in *equilibrium* between the influence of angels and spirits—presumably bad spirits—with his will left free. This is, in fact, the orthodox position, stated with technical differences of expression only. In a word, the revelation of the Spiritists were traced to the (bad) spirits, and those of the New Church to the angels; which, of course, every Spiritist would set down as simply 'begging the question.' Finally, the preacher dwelt at great length upon Swedenborg's writings, and read voluminous extracts to prove the untrustworthy nature of spiritual communications; a position which, I fancy, all but very bigoted Spiritists indeed would freely concede. The spirits, he remarked, were 'fond of making up stories.' Swedenborg was 'not allowed to believe them.' They were always 'inventing lies.' Then, again, man reacted on the communicating spirits, until those spirits really fancied they were the individuals they personated. These facts, he remarked, were written down by Swedenborg one hundred years ago, when he had little idea how far the 'talking with spirits' would extend. The only means of revelation as to God and the spirit world was the written word. Every other method was 'disorderly.' Surely it must have struck the preacher that he was here almost quoting the 'theologians of the old school' and the 'men of science!'

"Such, however, is the light in which the New Church regards modern Spiritism. Mesmerism was not touched, though included in the announcement. A final ob-

jection was couched in the somewhat broad assertion, that almost all Spiritualists held Christ to be mere man; after which the relations of Spiritualism and the New Church were summed up thus: Both recognised the existence of the spirit world in and around the natural world; both admitted that man enters the spirit world, and lives, *immediately* after his departure from the natural world. The Spiritualists made the revelations of spirits their criterion of truth; whereas the New Church said that there is only one criterion, the Word of God; and if man studies this prayerfully, he is led into the 'state of illustration.' When new revelation is required, he said a 'vessel' was chosen, and the work was not entrusted to 'low spirits.' Swedenborg's mind was prepared from childhood, and, whilst he read the Scripture, he was so illuminated that he was enabled to formulate his revelations 'in an orderly and rational manner.'

"As the distinguishing feature of Swedenborg was unquestionably the *cacoethes scribendi*, so is his disciple not altogether free from the *cacoethes loquendi*. The sermon was long but lucid, and no analysis can quite do it justice. I have endeavoured to lay it fairly before the public, remembering that my office in these papers is to describe, not to discuss, and so leaving them to say what amount of 'light' the New Jerusalem Church of Emanuel Swedenborg throws on the confessedly dark—and, to some, the 'uncanny'—subject of modern Spiritualism.

#### SCIENCE AND SPIRITUALISM.

THE religions of savages, or rather the beliefs of savages touching the supernatural, which of late years have attracted so much attention, are to the student of Spiritualism matter of peculiar interest. From them are gathered a not unimportant part of that vast accumulation of testimony borne by all nations and all ages, from the earliest records of the human race, to the occurrence of apparitions of the dead. Some minds far from allowing weight to the belief of savages in this respect, regard it as telling rather against than in favour of the alleged facts, but this notion appears to arise from a confusion of two things entirely distinct. However incapable may be the brains of savages of drawing correct conclusions from what meets their senses, their senses themselves are undeniably as acute and as trustworthy as our own, and their belief in apparitions rests solely on the evidence of their senses, on the simple fact that, as they affirm, they see them. What adds greatly to the value of their testimony in this matter is that from knowledge of the ideas of existing savage races, we are, as ethnologists have pointed out, enabled to infer what must have been the ideas prevalent at the same stage of development in primitive times. From the fact that savages in the present day believe that they are visited by spirits of the departed, and on that ground anticipate a future state of existence, we are warranted in concluding that such must have been the belief of our primeval ancestors. Study of the religions of savages, of which so complete an account has been given by Sir John Lubbock in his work on "The Origin of Civilisation," affords no doubt abundant proof of the low and childish nature of the savage idea of a future state: an idea not connected with hope of reward, or fear of punishment, not extending further than to expectation of a certain prolongation of life beyond the grave. So widely, indeed, does it differ from that idea in the mind of civilised man, that some observers of savage life have not recognised the radical identity of the two, yet do they differ surely only as the conceptions of a low mental period must differ from those of one immeasurably more advanced, only as the rudimental differs from the developed. Then be it regarded as founded on fact or on delusion, belief in apparitions of the dead has been, it appears,—strangely as the words may fall on some ears,—the starting point of belief in the immortality of the soul.

Another point of the Spiritualist creed—the belief that some persons are endowed with an organisation peculiarly fitting them to enter into communication with the spirit world—receives support from facts occasionally turning up, and carelessly noted in fields of scientific research. Of this an instance occurs in a striking passage of an eminent writer's "Lectures on the Science of Religion." After enunciating the opinion that the influences under which men in primitive times formed themselves into a people were language and religion, but that religion was even a more powerful agent than language—after observing that this opinion is not one "of philosophers only, but of historians, and more particularly of students of the history of law, of whom those who look below the surface have quickly perceived that ancient law derives its authority, its force, its very life from religion,"—Mr. Max Müller proceeds to remark that "the belief that the lawgiver enjoyed some closer intimacy with the Deity than ordinary mortals pervades the ancient traditions of many nations." Now, bearing in mind that in primitive times the term Deity meant merely spirit, and was applied to the departed spirits of mighty men as equals of the highest spirits of nature, how strikingly significant is this observation! Considered

in connexion with the context, it contains recognition not only that, in the infancy of society certain persons were held to be in communication with the spirit world, but that, as the founders of law, they have exercised the most powerful influence for good over the human race; in a word, as the inevitable deduction from high authoritative showing, it would surely seem that just as belief in apparitions of spirits of the departed appears to have been the starting point of belief in the immortality of the soul, so reverence for the injunctions of exalted spirits of the departed, communicated as it was believed through privileged persons, has been the starting point of civilisation.

It is gratifying to behold science, while averting her eye from Spiritualism, still, unconsciously, from her effulgent lamp, shedding light on that which corroborates the facts on which it is founded.

It will doubtless be objected, that though scientific research has produced testimony to the existence, at the earliest period, of belief in the supernatural, and to its important action on the progress of mankind, it has yet adduced no proof of the reality of the alleged facts on which that belief is grounded. The questions however arise: Can belief, of which the results have been thus beneficial, have been caused by imposture and delusion? Is there indeed in the false such force for good? Is there not something in those results which gives additional weight to the testimony of thousands of educated, and of not a few eminent persons, as to phenomena proceeding in the present day from the spirit world? Something suggesting with peculiar force the idea that, in the words of an earnest truthseeker, "Perhaps, nay, probably, some mystic law, centring deep in our nature, and touching far distant spheres of 'untried being,' runs through these undefined phenomena; which, if it ever be ascertained, will throw not a little light upon the past beliefs and actions of mankind, perhaps add to our assurance that there is an immaterial and immortal part within us, and a world of relation beyond that now pressing upon our senses." These words are those of one but just departed from a life of long and eminently useful labours; of one who for many years had investigated the phenomena of Spiritualism with close attention, and with characteristic freedom from passion and prejudice: they are the words, in his admirable paper on "Testimony," of Doctor Robert Chambers. J. H. D.

#### SPIRIT LIGHTS.

AT every large spirit-circle which sits in the dark, there are almost sure to be two or three observers present, who experience symptoms of seeing-mediumship, and see lights of more or less brilliancy flashing to and fro in different parts of the room. There are some mediums, however, in whose presence luminous phenomena are produced, visible to the normal eye, and seen by all the observers at once; manifestations of this kind have recently been common at the *séances* of the well-known medium, Mrs. Everitt. Recently we saw these lights. Sometimes they were stationary, and then they usually appeared two or three feet above her head; they sometimes first became visible as a mere point, and gradually enlarged to the size of a shilling, then contracted again and disappeared, all in the course of perhaps one-third of a minute—sometimes more, sometimes less. In most cases they were in rapid motion, and not stationary, so as to produce the optical illusion of being a streak, instead of a spot of light. Sometimes these streaks or flashes were only three or four inches long, and sometimes a yard or two, making graceful curves, from within a few inches of the ceiling, down to near the centre of the table, which was surrounded by perhaps a dozen observers. The lights were unaccompanied by the slightest noise or smell of any kind. They had a lambent phosphorescent appearance, but gave off not the slightest trace of smoke, either luminous or otherwise, and they had a cold bluish-white colour. They cast no illumination upon any material object; perhaps they did not approach near enough to any such object to do so. Mr. Everitt says they are reflected by a looking-glass, when one is in the room and in the right position. Although they were visible, and brightly visible at times, to everybody present, some saw them before and after others, and to such seers they were larger and more brilliant when they reached their maximum size. This may indicate that what is called the "normal state" of human vision may not be a fixed point, but a sliding scale.

Some members of Mr. Stokes's circle, 29, Kingsdown-road, Upper Holloway, told us a few days ago, that Mrs. Everitt was once at a *séance* there, that the lights were produced, but presently one of them gave a brilliant flash which lit up the room, accompanied by a slight explosive noise, of a crackling nature. John Watt, the spirit, afterwards made his voice heard, and said that the spirits around Miss Kate Stokes, after seeing the lights made, tried to make them too, and by accident produced the explosion; the conditions whereby the lights were produced were such, he said, that the accident attending the experiment might have injured Mrs. Everitt.

So far, there is nothing very strange in supposing



that beings who have some powers over matter which we have not, can make lights which shall be visible to the physical eye. But now comes an element of perplexity. Mr. E. Bird, of 98, Lothian-road, North Brixton, is a seeing medium, and seems likely to prove to be a very good test-medium. When the lights seen at Mrs. Everitt's circle were described to him, he said that he always saw such lights before he saw spirits. The lights appeared to him to be openings in a dark atmosphere; they grew larger and larger, till at last, in the illuminated opening, he saw spirits. Some of them were of exquisite beauty, but at a great distance, and in the brightest part of the light; but those nearer to him were commonplace sort of people, and some of them the very reverse of those he saw in the distance.

Now as spirits, by acting upon the organs of vision, often give seeing-mediums symbolical teachings, by impressing picture-scenes upon their minds, these constant experiences of Mr. Bird may have been meant to teach him that the lower spirits are nearer the earth and nearer to earthly conditions, while the higher ones are further removed from us. But the remarkable thing is that, in a letter recently published in *The Spiritualist*, Miss Nisbet, of Glasgow, told how one of the lights, produced through Mrs. Everitt's mediumship, was seen to expand into a spirit-form. Now Miss Nisbet and Mr. Bird have made their statements independently, neither at the time having any knowledge of the experiences of the other.

#### MR. HOME IN RUSSIA.

MR. HOME returned to London again a few days ago, from St. Petersburg, where the Emperor of Russia attended some of his *séances*. The *Standard* a day or two ago published much newspaper abuse about him, written by the St. Petersburg correspondent of that journal, who managed to pick up some hearsay rumours about what had been going on. The following is a portion of the abuse in question:—

"The success he had met with in the *salons* of St. Petersburg appears to have turned his head. Judging the Russians by those who believed in him, he expected to find them all equally credulous, and in an evil hour he offered to exhibit his manifestations before a committee of scientific men. The challenge was accepted, the committee stipulating that the locality should be chosen by them; that instead of an ordinary table one of glass should be substituted, and that Home should not enter the room before the time fixed for the experiments. To these conditions Home consented. Six gentlemen, principally professors, met in a room prepared for the purpose at the University of St. Petersburg. Home came at the appointed hour, expressed himself satisfied with the arrangements, and the party formed the chain round the table, and waited patiently for the usual rappings. A lamp, with a powerful reflector, prevented the possibility of any trickery under the table passing unnoticed, and for some time there was no indication of the appearance of the spirits. At length Home pretended to be aware of their presence by the wavering light of a candle on the table; but this was explained as being caused by the ventilator, which was immediately closed, and the candle burned steadily. Then he declared that the arrival of the spirits was announced by a peculiar rushing noise, which was heard by all present; but on searching for the cause, it was found that a hot air pipe had been left open, and on its being shut, the noise ceased. Rather out of countenance by the failure of the experiment thus far, Home next drew attention to the rapidity of his pulse; but this was shown to be the effect of the heat of the room and the excitement of straining the attention for such a length of time; moreover, one of the gentlemen present had exactly the same number of pulsations. Though baffled and confused, Home did not wish to give in, and offered to change the weight of any object in the room. For this the committee were prepared. A pail was placed in a pair of scales, and there it remained without moving the balance in the slightest degree. These experiments took up a great deal of time; everybody was tired; the trial was at an end; but, not wishing to acknowledge himself beaten, Home offered to meet the committee again on a future day. It must not be supposed that Home's dupes are merely fashionable loungers in want of excitement; some of them are superior men, and many are reasonable enough on other matters, but when they talk of Spiritualism they really seem to have taken leave of their senses. Home's first wife was a Russian, and he is again going to marry into a Russian family.

Assuming that there were some fragments of foundation for the foregoing story, the reason of the failure is plain, and may be gathered from the information about "conditions" given to Professor Tyndall on another page. Supposing some of these men to have been intellectual "Gradgrinds," with more of the porcupine or the fox than of the dove in their natures, what sympathy could there have been between them or their spiritual surroundings, and a medium of an affectionate nature, with a taste for poetry and flowers.

Here is Mr. Home's reply to the newspaper abuse, which reply was published in the *Standard*:—

"SIR,—In a letter headed 'Russia (from our own correspondent), St. Petersburg, April 7,' and published by you this evening, I find myself spoken of in a manner so utterly at variance with the truth that I must request the publication of this my reply.

"I did propose to meet some scientific gentlemen, but it was my stipulation not to see the room previous to the *séance*. It is untrue that 'a lamp was arranged with a powerful reflector' (not that I would in the least have objected to any such arrangement). It is untrue that I or any one 'pretended to be aware of any presence from the wavering light of a candle.' It is untrue that I, or any one 'pretended to be aware of the arrival of the spirits by a peculiar rushing noise, which, on search being made, was found to proceed from a hot-air pipe being left open.' It is untrue that I offered to change the weight of any object in the room, and that a pail was placed on scales.

"I am not certain that the latter part of his letter may not

be treated as libel; that it is an unwarranted and most gross falsehood is certain.

"I had a sapphire ring presented to me by his Majesty the Emperor, and one of trifling value from an old friend. In the latter was an emerald worth some two or three pounds, and this is the only emerald I had.

"I had remained in Russia six weeks longer than I intended, and for four weeks had accepted no invitations excepting with a proviso, my presence being required elsewhere.

"I left with the understanding that I am to meet the same gentlemen (one of whom is Professor Butleron, my future brother-in-law) next winter in St. Petersburg, and I may be allowed to express a hope that you will by that time have found a correspondent who can furnish you with the truth when he writes, and who will not insult men of whom he knows nothing.—Your most obedient servant,

"D. D. HOME.

20, North Audley-street, Grosvenor-square, April 13.

#### SPIRITUALISM IN WOOD GREEN.

(Abridged and amended from last Saturday's *North Londoner*.)

A FORTNIGHT ago, at a meeting of the Wood-green Literary Society, the subject chosen was that of 'Spiritualism.' Mr. Rees presided. Although the general rule is to hear the positive side prior to the negative, yet on this occasion the reverse was adopted. Mr. Townsend opened the subject by reading his paper against "Spiritualism." He gave copious extracts similar to those contained in *The Spiritualist*, and other publications of the class. The passages translated by Mason, from the Greek, respecting man being a triune being, were adduced. According to that idea man possesses a body, soul, and spirit. The body is material; the soul and spirit are immaterial, and as distinct in nature from the body as hydrogen is different from oxygen; but whether man is so constituted as to be able to obtain a glimpse of the spiritual world is a question which has occupied the attention of men in all ages. In nearly all the ancient civilised countries Spiritualism had been believed in; it is even carried out at the present time in India, but there they practice "devil worship." We may account for the origin of Spiritualism from the time that, in the days when the angels mingled their blood with that of the human race, mankind may have been raised to a standard which enabled them to hold communion with spiritual beings; that standard man has never reached since nor ever will again. Although astronomy kept its watch for ages over Chaldaea, and the priesthood seemed long to have retained some of the wisdom of the angels, yet, as to the apparent supernatural powers possessed by the priests may they not be ascribed to other causes? True, diseases of the epileptic class were oftentimes cured without the aid of medicine, but is it not a fact that magnetism has occasionally a most beneficial effect on patients of this class? The Spiritualism of modern times, however, appears somewhat different to the Spiritualism of other ages. At the *séances* it is alleged that the mediums can and do converse with the spirits of those who have passed from earth; information can also be obtained of the "hidden life beyond the grave." Writers inform us that modern Spiritualism arose in New York in 1834. At the present time there are said to be from five to eleven millions of Spiritualists in the United States. In 1855 modern Spiritualism was introduced into England, where we believe it is spreading, if we may judge of it from its increasing literature and places of meeting. The paper then went into a description of the effects produced by electro-biology, animal magnetism, and clairvoyance. The writer ridiculed the idea of the moving of substances or the elevating of tables by spirit power; as for spirit-painting, it was absurd to think that spirits would come on the earth to make sketches, they might do something more useful. Again, Spiritualism was said to be useful in rousing the sceptic, but how is this to be done when the Great Teacher has said—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." It may be asked if it is right to consult spirits. He (the writer) would say, "No." God in His word forbids it—"Regard not them that have familiar spirits." He did not think Spiritualism was necessary, nor did he think that God's Word approved of it. He therefore entered his protest against it.

On account of the indisposition of Mr. J. T. Taylor, that gentleman's paper on the positive side of Spiritualism was read by the hon. secretary (Mr. Sutcliffe). To those unacquainted with it, the alleged phenomena might appear untrue, indeed many persons judged of the possibility of a thing from their own standard of knowledge. When the sailor told his mother that he had seen a flying fish, the old lady at once rejected the assertion as impossible, but when he spoke of their having fished up the wheels of Pharaoh's chariot in the Red Sea, she at once believed it as being, in a sense, something within her own experience. The number of flying fishes in the world had been very numerous; geology, astronomy, indeed almost every discovery in science had been accepted by the world in the same spirit as Jack's mother accepted the intimation that there were fishes which occasionally made an aerial voyage. Sir Walter Scott ridiculed the idea of supposing that a town could be lighted by gas; and he, the essayist, had heard Sir David Brewster argue against the possibility of obtaining a correct portrait by means of the camera obscura. In like manner electricity and spectrum analysis had had their day of adversity, and Spiritualism was now passing through the same phase. He spoke at some length on the laws and value of testimony, and the reasonableness of accepting or distrusting the evidence of the senses, and referred to Faraday's assertion that there was no trusting our senses unless the judgment had been largely cultivated for their guidance, showing that if this principle were adhered to in everyday life, there would exist no such a thing as commercial or social confidence. He also spoke of Faraday's principle in the investigation of phenomena, viz., that before proceeding to consider any question involving physical principles, we must set out with clear ideas of the possible and the impossible. But if nothing were to be investigated until its possibility were known, by what means was its possibility to be known unless by investigation? In the case of a table being lifted from the floor without the contact of the hands of any of those surrounding it, Faraday would say that as it was impossible, therefore it never happened, no matter how many witnesses attested the contrary. Had they been trained to habits of scientific observation, they would have found that the table was not raised because it could not be. He then proceeded to give them the testimony of some of the first scientific men of the day in support of the proposition that the alleged Spiritual phenomena were real, and were not the product either of hallucination or imposture. Mr. William Crookes, F.R.S., the editor of the *Chemical News* and the *Quarterly Journal of Science*, had borne public testimony to its reality. Mr. Cromwell Varley, whose discoveries in electrical science are of the most brilliant and useful character was cited as one who had repeatedly testified to the truth of Spiritualism. Lord Brongham, Professor De Morgan, Dr. Robert Chambers, Mr. Alfred Wallace, the naturalist, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Thackeray, Lord Lyndhurst, Lord Adare, the Earl

of Dunraven, Archbishop Whately, N. W. Senior, late Master in Chancery, and many other names of persons eminent in science, literature, and art were mentioned among those who had not merely given in their adhesion to the new faith, but who had written in its behalf, and quotations were given from the writings of each of those mentioned. Mr. Taylor had often seen Spiritualistic phenomena of the most astounding nature; he had not merely seen material bodies of the most ponderous character freely moved about without being so much as touched by any one in the room, but he had been present when, without any contact of any of them, elaborate drawings and writings of a high character had been produced in an incredibly short space of time. These had been done in presence of artists, and scientific and literary men of the highest reputation, who could not possibly be deceived as to the reality of what was taking place. These things he had seen repeatedly, and what was more, they could be seen by every person present who desired it. Concerning mediums, many spoke loudly because three or four made a profession of it and took payment for their services. But what of the thousands of spiritual teachers of another kind, who took payment and high payment too for their services? Ought they all to descend on spiritual things for the mere love of it? If they asked the Archbishop of Canterbury for his opinion of such a doctrine, it would be given in no uncertain manner. "Much," he said, "has been said concerning the suspicion that must necessarily attach to dark *séances*, and some have unthinkingly averred that what has been alleged to have been effected or performed in the dark, could, if it were true, also be done in the light. Those, however, who make such a statement have but a very superficial acquaintance with the nature and power of light. In the meantime and pending the efforts now being made to discover the law under which spirits can, with the majority of physical mediums, manifest better in darkness than in light, let me observe that in such a matter of fact science as chemistry, light is recognised as a powerful agent in inducing change. For example, if I form iodide of silver in a room from which light is excluded, it will differ in a most important degree from that formed in even a feebly lighted room; if I mix together chlorine and olefiant gas in a glass globe or bottle, they will remain together so long as they are kept in the dark; but the instant that light, even that from a luminous taper, is allowed to fall upon the mixture, they combine chemically with a loud explosion like the report of a pistol. If pure chloride of silver be sealed in a glass-tube, and then be exposed to light, it will acquire a violet colour; but if it be taken in a dark room, it will regain its white colour; even the influence of a beam of sunlight in putting out a fire is recognised by many. Now seeing that these things are so, how absurd it is for people to prate with a volubility in the inverse ratio of their knowledge, about the conditions under which spiritual force should be exerted. The superficial wits of fifty years ago indulged in unrestrained merriment, accepted by some as reason, at the bare idea of the light radiated from a human figure ever being able to record the appearance of that figure, and yet photography is now a recognised and widely practised branch of science. Some experiments of a scientific nature made by me, warrant me in asserting that it is by no means impossible that the presence of a spirit form, either in a dark or a light room, may yet be rendered visible to the ordinary eye of sense. The reason for this will be discovered in the following, to which I invite special attention. Light, as many of you are aware, possesses a threefold property: that of rendering material bodies luminous, that of heating, and that of inducing chemical change. Now it is possible to so separate these properties as to fill a room with one to the exclusion of the others. For example, I could flood a chamber with light taken directly from the sun, which should be quite luminous, permitting us to see every object as we could outside of the house, and yet which should have all the chemical power entirely abstracted. No chemical phenomenon depending upon the agency of light, such as the taking of a photograph, could possibly take place in such a light. Then, conversely, I can flood a chamber with light which to our eyes shall be total darkness. The room may be so dark as to render it utterly impossible to distinguish any object whatever, even a white object on a black ground, and yet that room shall be so luminous in a chemical or actinic sense as to permit the persons sitting there to be photographed. To the eye of the camera the room shall be full of light. I think it very probable that the room in which a dark *séance* is held may be lighted by light which to the officiating spirits may be darkness, but which shall permit us to see all that transpires, and when I next have leisure to resume my investigations into the physics of Spiritualism, I purpose trying some experiments which I expect will prove exhaustive." One great use of Spiritualism was the affording of demonstrable evidence that there really was a life beyond this—a kind of evidence that, at the present time, was much wanted, even in the Churches, in which there was much practical materialism, and the majority of the ministers of which were utterly incompetent to grapple with the great questions of the day. A little Latin and less Greek were but poor weapons for the man who had to parry the thrusts of Huxley, Darwin, and thinkers of that class. If they were wise, they would accept the powerful aid of Spiritualism, which rightly understood and used, might yet restore to them the influence as teachers that they had now undoubtedly lost, and would permit the occupant of the pulpit to descend with a power that is now unknown, on the problems of man's destiny and happiness. In the course of the paper, the essayist instituted a comparison between the Spiritualistic phenomena recorded in the Bible, and those taking place around us at present, and directed attention to the marked similarity that existed between them. Spiritualism taught that God inspires men now as in former times—that He is not exhausted, and that religion consisted not in words, but in acts; that man's state hereafter depends upon his actions, and not upon his theological belief.

The interest aroused was such that an adjourned meeting was resolved upon for the purpose of discussion, and at that meeting Messrs. Rees, Fitt, Emerson, Mackenzie, Orr, Taylor, and Townsend, spoke. A report of the discussion will be found in the *North Londoner*, of April 8th, and that paper remarks—"The arguments on the Spiritualistic side seemed to carry weight."

We are informed that in consequence of the vigorous action of Mr. Taylor, several of the preachers in Wood-green have since been delivering sermons against Spiritualism.

Mr. J. J. MORSE, trance-medium, lectured last Thursday night, under spirit influence, on "The Philosophy of Spiritualism," to the St. John's Association of Spiritualists, Corporation-row, Clerkenwell. The public were admitted free.

THE ZOUAVE JACOB.—The present address of the "Zouave Jacob" is 39, Dorset-street, Portman-square, W. He will probably return to Paris as soon as the throat-cutting there, and other murderous work, resulting from selfish legislation and popular ignorance, are over. We have not heard of any sudden and remarkable cures effected by him in London, such as Dr. Newton performed, but in some cases speedy recovery has resulted. For instance, see the letter by Mr. Collen, of St. Alban's, in another column.



## PROFESSOR TYNDALL AT A SPIRIT CIRCLE.

## SPIRITUALISM AND SCIENTIFIC MEN.

PROFESSOR TYNDALL has just brought out a new book, published by Messrs. Longman, entitled "Fragments of Science for Unscientific People," in which he devotes a chapter to "Science and Spirits." The said chapter is in fact a reprint of an article he published several years ago in the *Reader* newspaper, and we now quote it here in its entirety, making comments as we go along:—

"Their refusal to investigate 'spiritual phenomena' is often urged as a reproach to scientific men. I here propose to give a sketch of an attempt to apply to the 'phenomena' those methods of inquiry which are found available in dealing with natural truth.

"Some time ago, when the spirits were particularly active in this country, a celebrated philosopher was invited, or rather entreated, by one of his friends to meet and question them. He had, however, already made their acquaintance, and did not wish to renew it. I had not been so privileged, and he therefore kindly arranged a transfer of the invitation to me. The spirits themselves named the time of meeting, and I was conducted to the place at the day and hour appointed."

The gentleman who entreated Faraday to attend a *séance*, was not a Spiritualist, but Sir Emerson Tennent, F.R.S. Faraday, great and good man as he was, unfortunately for his historical reputation, wrote an uncivil and ungentlemanly letter at Mr. Home, to Sir Emerson Tennent, of which letter Mr. Home took no notice. Dr. Tyndall, however, is here speaking of some other *séance*.

## WHAT IS MEANT BY "HARMONY" AT SPIRIT CIRCLES.

"Absolute unbelief in the facts was by no means my condition of mind. On the contrary, I thought it probable that some physical principle, not evident to the Spiritualists themselves, might underlie their manifestations. Extraordinary effects are produced by the accumulation of small impulses. Galileo set a heavy pendulum in motion by the well-timed puffs of his breath. Ellicot set one clock going by the ticks of another, even when the two clocks were separated by a wall. Preconceived notions can, moreover, vitiate, to an extraordinary degree, the testimony of even veracious persons. Hence my desire to witness those extraordinary phenomena, the existence of which seemed placed beyond a doubt by the known veracity of those who had witnessed and described them."

The latter statement is a graceful admission. As a part of the instruction and education we intend to impart to Dr. Tyndall in this article, on the branch of natural philosophy known as Spiritualism, we begin by telling him that a knowledge of the laws of synchronous vibrations is useful, analogically, in the investigation of Spiritual phenomena. When the spirits who wish to communicate are mentally and spiritually "in harmony" with the spirit and mind of the medium, they can communicate with ease; the more they differ from him in nature, the greater is their difficulty in communicating, and the more pain do they inflict upon him by the process. If the persons in the circle be also of the same spiritual and mental nature as the medium, then do "harmonious" communications flow with greater ease; also, good physical manifestations are more easily produced. The presence of one or two antagonistic persons may not much weaken the manifestations, except with some media, like Mrs. Everitt for instance; others, like Mrs. Mary Marshall the younger, are not so sensitive to repelling influences. Mr. Home is very sensitive to them.

## THE RELATIVE POSITIONS OF MEDIA, INVESTIGATORS, AND SPIRITS.

"The meeting took place at a private residence in the neighbourhood of London. My host, his intelligent wife, and a gentleman who may be called X., were in the house when I arrived. I was informed that the 'medium' had not yet made her appearance; that she was sensitive, and might resent suspicion. It was therefore requested that the tables and chairs should be examined before her arrival, in order to be assured that there was no trickery in the furniture. This was done; and I then first learned that my hospitable host had arranged that the *séance* should be a dinner-party. This was to me an unusual form of investigation; but I accepted it, as one of the accidents of the occasion.

"The 'medium' arrived—a delicate-looking young lady, who appeared to have suffered much from ill-health. I took her to dinner and sat close beside her. Facts were absent for a considerable time, a series of very wonderful narratives supplying their place. The duty of belief on testimony was frequently insisted on."

The medium was "sensitive." So are some reflecting galvanometers used by physical philosophers, and if the needle be disturbed, the operator must wait till it settles at zero before he uses the instrument to get accurate indications.

It is bad policy to narrate wonderful stories to enquirers about to attend a *séance*, so as to unduly raise their expectations; it is best to tell them that the manifestations are not under human control, and that, perhaps at the coming sitting, the spirits may not be able, or may not choose, to manifest themselves. Possibly there are persons living to whom certain spirits see no reason why they should trouble themselves to demonstrate, scientifically, the reality of a life beyond the grave; many new attendants at circles talk as if it were a great favour that they should be present to accept such an enormous boon. Once we were present when an important gentleman of this temperament put, in an authoritative way, many questions which he had prepared in writing beforehand, to the spirit "John King." John, who slightly loses his temper

sometimes, said, "Shall I give you a piece of advice?" "Yes," was the reply. "Hold your tongue," said John, and he took no notice of the important gentleman all the rest of the evening. There are some of Dr. Tyndall's associates in the Royal Society, as well as out of it, who are perfectly well aware, from personal knowledge, of the existence of the John King aforesaid, as a disembodied spirit. Whether they express their knowledge is another matter. Some of them would, perhaps, put on a look of blank unconsciousness if questioned on the subject, and speak very learnedly about a "new force"—which speaks with an audible voice, sometimes of deafening intensity, and, in rare instances, with a "volume" much the same as if the bellows of a cathedral organ took the place of lungs.

As Spiritualism can give scientific evidence to enquirers, to prove its facts, there is no necessity to say anything to uninformed novices about the duty of belief on testimony."

## THOUGHT-READING.

"X. appeared to be a chosen spiritual agent, and told us many surprising things. He affirmed that, when he took a pen in his hand, an influence ran from his shoulder downwards, and impelled him to write oracular sentences. I listened for a time, offering no observation. 'And now,' continued X., 'this power has so risen as to reveal to me the thoughts of others. Only this morning I told a friend what he was thinking of, and what he intended to do during the day.' Here, I thought, is something that can be at once tested. I said immediately to X.—'If you wish to win to your cause an apostle, who will proclaim your principles to the world without fear, tell me what I am now thinking of.' X. reddened, and did not tell me my thought."

Dr. Tyndall is unfortunate in writing about a scientific subject on which he has no knowledge. Many of the difficulties in the way of giving him what he asked are perfectly well known, but would require a column of space to explain. Here is one difficulty as a sample. The spirits around Dr. Tyndall—and he, like everybody else, has plenty about him—may have been perfectly invisible to the spirits around the medium, and living in altogether a different mental and spiritual sphere. If so, how could they get at the medium?

## IS IT RELIABLE?

"Some time previously I had visited Baron Reichenbach, in Vienna, and I now asked the young lady who sat beside me, whether she could see any of the curious things which he describes—the light emitted by crystals, for example? Here is the conversation which followed, as extracted from my notes, written on the day following the *séance*."

"Medium—'Oh, yes; but I see light around all bodies.'"

"I—'Even in perfect darkness?'"

"Medium—'Yes; I see luminous atmospheres round all people. The atmosphere which surrounds Mr. R. C. would fill this room with light.'"

"I—'You are aware of the effects ascribed by Baron Reichenbach to magnets?'"

"Medium—'Yes; but a magnet makes me terribly ill.'"

"I—'Am I to understand that, if this room were perfectly dark, you could tell whether it contained a magnet, without being informed of the fact?'"

"Medium—'I should know of its presence on entering the room.'"

"I—'How?'"

"Medium—'I should be rendered instantly ill.'"

"I—'How do you feel to-day?'"

"Medium—'Particularly well; I have not been so well for months.'"

"I—'Then may I ask you whether there is, at the present moment, a magnet in my possession?'"

"The young lady looked at me, blushed, and stammered, 'No; I am not *en rapport* with you.'"

"I sat at her right hand, and a left-hand pocket within six inches of her person contained a magnet."

Assuming the absence of error in this report of a conversation, the medium was a little loose in her statements.

## THE VALUE OF SCIENTIFIC EDUCATION.

"Our host here deprecated discussion, as it 'exhausted the medium.' The wonderful narratives were resumed; but I had narratives of my own quite as wonderful. These spirits, indeed, seemed clumsy creations, compared with those with which my own researches had made me familiar. I therefore began to match the wonders related to me by other wonders. A lady present discoursed on spiritual atmospheres, which she could see as beautiful colours when she closed her eyes. I professed myself able to see similar colours, and more than that, to be able to see the interior of my own eyes. The medium affirmed that she could see actual waves of light coming from the sun. I retorted that men of science could tell the exact number of waves emitted in a second, and also their exact length. The medium spoke of the performances of the spirits on musical instruments. I said that such performance was gross, in comparison with a kind of music which had been discovered some time previously by a scientific man. Standing at a distance of twenty feet from a jet of gas, he could command the flame to emit a melodious note; it would obey, and continue its song for hours. So loud was the music emitted by the gas-flame, that it might be heard by an assembly of a thousand people. These were acknowledged to be as great marvels as any of those of spiritdom. The spirits were then consulted, and I was pronounced to be a first-class medium."

This is the very best paragraph in Professor Tyndall's article, and the one of which he will be least ashamed when he has more knowledge. He, and men like him, can teach most Spiritualists a very great deal, just as Spiritualists can give him, and men like him, very much which they require. Some dozens of Dr. Tyndall's listeners on the red benches of the Royal Institution, already oscillate between his lectures and those of the redoubtable John King and other spirits; such

listeners have many a quiet laugh at the want of knowledge of the learned lecturer, whenever he makes allusions to the absurdity of the spirits playing such irreverent pranks with the respectable old law of gravitation.

## WHAT DR. TYNDALL DID "NOT" DO AT A SPIRIT CIRCLE.

"During this conversation a low knocking was heard from time to time under the table. These were the spirits' knocks. I was informed that one knock, in answer to a question, meant 'No'; that two knocks meant 'Not yet'; and that three knocks meant 'Yes.' In answer to the question whether I was a medium, the response was three brisk and vigorous knocks. I noticed that the knocks issued from a particular locality, and therefore requested the spirits to be good enough to answer from another corner of the table. They did not comply; but I was assured that they would do it, and much more by-and-by. The knocks continuing, I turned a wine-glass upside down, and placed my ear upon it, as upon a stethoscope. The spirits seemed disconcerted by the act; they lost their playfulness, and did not quite recover it for a considerable time."

So Dr. Tyndall heard knocks coming from a table under his nose, without finding out where they originated. Such is scientific investigation.

If there is one thing firmly established in Spiritualism, it is that the sitters at a circle should be "passive observers," but they may be as intelligent as they please. Yet for want of this elementary knowledge, Dr. Tyndall sat trying all kinds of clever things—turning wine glasses into stethoscopes, and wagging his legs, as we shall see further on.

## A DELICATE PART OF THE STORY.

"Somewhat weary of the proceedings, I once threw myself back against my chair and gazed listlessly out of the window. While thus engaged, the table was rudely pushed. Attention was drawn to the wine, still oscillating in the glasses, and I was asked whether that was not convincing. I readily granted the fact of motion, and began to feel the delicacy of my position. There were several pairs of arms upon the table, and several pairs of legs under it; but how was I, without offence, to express the conviction which I really entertained?"

If he thought it to be "unconscious muscular action," or anything else unconscious, there was no difficulty in saying so. Really, in these days of libel actions, he and Messrs. Longman had better be cautious, and consult Mr. Spottiswoode before printing sentences like this.

## A REMARKABLE BUZZING NOISE.

"To ward off the difficulty, I again turned a wine-glass upside down and rested my ear upon it. The rim of the glass was not level, and the hair on touching it, caused it to vibrate, and produce a peculiar buzzing sound. A perfectly candid and warm-hearted old gentleman at the opposite side of the table, whom I may call A., drew attention to the sound, and expressed his entire belief that it was spiritual. I, however, informed him that it was the moving hair acting on the glass. The explanation was not well received; and X., in a tone of severe pleasantry, demanded whether it was the hair that had moved the table. The promptness of my negative probably satisfied him that my notion was a very different one."

Professor Tyndall will shortly give a series of lectures at the Royal Institution on "Sound." Should he then repeat this experiment, and with the hair of his head make a wine-glass buzz like a humble bee, the performance will be viewed with breathless interest.

## THE MECHANICAL POWER EXERTED BY SPIRITS.

"The superhuman power of the spirits was next dwelt upon. The strength of man, it was stated, was unavailing in opposition to theirs. No human power could prevent the table from moving when they pulled it."

This statement is not accurate. Is Dr. Tyndall quite sure that he reported it correctly? Usually the spirit power in this way is very weak. With very good physical media it is common enough for spirits to pull (or move) objects with a force equivalent, say, to ten or fifteen pounds. In some very rare and exceptional cases much greater force than this has been exerted by disembodied spirits.

## WHAT DR. TYNDALL "DID" DO AT A SPIRIT CIRCLE.

"During the evening this pulling of the table occurred, or rather was attempted, three times. Twice the table moved when my attention was withdrawn from it; on a third occasion, I tried whether the act could be provoked by an assumed air of inattention. Grasping the table firmly between my knees, I threw myself back in the chair, and waited, with eyes fixed on vacancy, for the pull. It came. For some seconds it was pull spirit, hold muscle; the muscle, however, prevailed, and the table remained at rest. Up to the present moment this interesting fact is known only to the particular spirit in question and myself."

"A species of metal scene-painting, with which my own pursuits had long rendered me familiar, was employed to figure the changes and distribution of spiritual power. The spirits were provided with atmospheres, which combined with and interpenetrated each other, considerable ingenuity being shown in demonstrating the necessity of time in effecting the adjustment of the atmospheres. In fact, just as in science, the senses, time, and space constituted the conditions of the phenomena. A re-arrangement of our positions was proposed and carried out; and soon afterwards my attention was drawn to a scarcely sensible vibration on the part of the table. Several persons were leaning on the table at the time, and I asked permission to touch the medium's hand. 'Oh, I know I tremble,' was her reply. Throwing one leg across the other, I accidentally nipped a muscle, and produced thereby an involuntary vibration of the free leg. This vibration, I knew must be communicated to the floor, and thence to the chairs of all present. I therefore intentionally promoted it. My attention was promptly drawn to the motion; and a gentleman beside me, whose value as a witness I was particularly desirous to test, expressed his belief that it was out of the compass of human power to produce so strange a tremor. 'I believe,' he added earnestly, 'that it is entirely the spirits'



work.' 'So do I,' added with heat, the candid and warm-hearted old gentleman A. 'Why, sir,' he continued, 'I feel them at this moment shaking my chair.' I stopped the motion of the leg. 'Now, sir,' A. exclaimed, 'they are gone.' I began again, and A. once more ejaculated. I could, however, notice that there were doubters present, who did not quite know what to think of the manifestations. I saw their perplexity; and, as there was sufficient reason to believe that the disclosure of the secret would simply provoke anger, I kept it to myself."

Professor Tyndall was fortunate, with his absence of knowledge of what takes place at spirit circles, in himself not only producing a manifestation which really does occur at *séances*, but in misleading experts. Sometimes these vibrations extend to the ceiling. Can Dr. Tyndall do that by "muscle-nipping?" People unacquainted with Spiritualism often speak with the easy flow of eloquence, incidental to want of knowledge of facts, about the frequency with which the manifestations are produced by spirits in the body; therefore it will be very satisfactory to them to be able for once to prove their statements, by quoting the above piece of undeniable evidence.

Let not the inference be drawn, however, that all persons connected with the Spiritual movement are immaculate. Now that Spiritualism is becoming respectable and fashionable, imperfect spirits in the body will have an inducement to attempt to make manifestations, and considering the present state of society, there is too much reason to fear that the law of supply and demand will work in its usual way.

#### THE GENERAL CHARACTER OF THE SEANCE.

"Again a period of conversation intervened, during which the spirits became animated. The evening was confessedly a dull one, but matters appeared to brighten towards its close. The spirits were requested to spell the name by which I am known in the heavenly world. Our host commenced repeating the alphabet, and when he reached the letter 'P' a knock was heard. He began again, and the spirits knocked at the letter 'O.' I was puzzled, but waited for the end. The next letter knocked down was 'E.' I laughed, and remarked that the spirits were going to make a poet of me. Admonished for my levity, I was informed that the frame of mind proper for the occasion ought to have been superinduced by a perusal of the Bible immediately before the *séance*. The spelling, however, went on, and sure enough I came out a poet. But matters did not end here. Our host continued his repetition of the alphabet, and the next letter of the name proved to be 'O.' Here was manifestly an unfinished word; and the spirits were apparently in their most communicative mood. The knocks came from under the table, but no person present evinced the slightest desire to look under it. I asked whether I might go underneath; the permission was granted; so I crept under the table. Some tittered; but the candid old A. exclaimed, 'He has a right to look into the very dregs of it, to convince himself.' Having pretty well assured myself that no sound could be produced under the table without its origin being revealed, I requested our host to continue his questions. He did so, but in vain. He adopted a tone of tender entreaty; but the 'dear spirits' had become dumb dogs, and refused to be entreated. I continued under that table for at least a quarter of an hour, after which, with a feeling of despair as regards the prospects of humanity never before experienced, I regained my chair. Once there, the spirits resumed their loquacity, and dubbed me 'Poet of Science.'"

The *séance* was a weak and poor one, made worse in consequence of non-compliance with the condition of passivity. Raps are often obtained with people under and around the table. Messages obtained through physical manifestations are commonly very unreliable, and especially so when there is a want of harmony in the circle, though the expression "Poet of Science," in this case, was true and appropriate.

#### ASSERTIONS.

"This, then, is the result of an attempt made by a scientific man to look into these spiritual phenomena. It is not encouraging; and for this reason: the present promoters of spiritual phenomena divide themselves into two classes, one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be undeceived."

#### Question.

##### "UNIFORM EXPERIENCE" AND SPIRITUALISM.

"Science is perfectly powerless in the presence of this frame of mind. It is moreover a state perfectly compatible with extreme intellectual subtlety and a capacity for devising hypotheses which only require the hardihood engendered by strong conviction, or by callous mendacity, to render them impregnable. The logical feebleness of science is not sufficiently borne in mind. It keeps down the weed of superstition, not by logic, but by slowly rendering the mental soil unfit for its cultivation. When science appeals to uniform experience, the Spiritualist will retort, 'How do you know that a uniform experience will continue uniform? You tell me that the sun has risen for 6,000 years: that is no proof that it will rise to-morrow; within the next twelve hours it may be puffed out by the Almighty.'"

Spiritualism appeals to uniform experience. The sacred books and secular histories of all nations abound overwhelmingly with records of spiritual manifestations. Mr. E. B. Tylor proved this conclusively one night in a lecture at the Royal Institution, while Dr. Tyndall sat and listened to him. The records just mentioned may not all be reliable; some of them are mixed up with fable and superstition, whilst others are pure forgeries.

#### SPIRITUALISM.

"Taking this ground, a man may maintain the story of 'Jack and the Bean-stalk' in the face of all the science in the world. You urge, in vain, that science has given us all the knowledge of the universe which we now possess, while Spiritualism has added nothing to that knowledge. The

drugged soul is beyond the reach of reason. It is in vain that impostors are exposed, and the special demon cast out. He has but slightly to change his shape, return to his house, and find it 'empty, swept, and garnished.'"

Spiritualism gives scientific demonstration of man's immortality. Is this "nothing?" It proves that the grave need not necessarily separate us from those we love. It shows, as a spirit once said through the lips of Mr. Morse, trance-medium, "If a man cultivate either his animal, his intellectual, or his spiritual faculties, to the neglect of one or both of the other two, the triangle of the brain is thrown from its balance, and the man is imperfect." If Faraday had been impressed with this idea respecting the enormous importance of cultivating the affections, he would never have thought it beneath his dignity to give some of his valuable time to the exposure of what he may have thought to be a clever imposture. He would have exposed and exploded it out of a loving desire to protect his less gifted and more credulous brethren. Because he had not this spirit in perfection, one dark blot in his life will go down with his name to posterity in all history—except the two histories written by Dr. John Tyndall, and Dr. Henry Bence Jones. Those histories will not be looked upon as perfect a century hence, in those portions which deal with Faraday's treatment of Spiritualism.

There is nothing about those facts in nature—love and affection—in the *Philosophical Transactions of the Royal Society*. Many business men, statesmen, and others, are very imperfectly informed on these two subjects, and Spiritualism will educate them in the cultivation of these two important virtues more than anything else.

#### MORAL.

When scientific men write authoritatively on scientific subjects of which they have not the most elementary knowledge, it is for the good of the public that the incompetency of their teachers on that particular subject should be made known, otherwise the followers of the great men aforesaid may be led into a quagmire.

The logic of the above moral will probably be admitted to be as unquestionable as the statement that the circumference of a circle is everywhere equi-distant from its centre.

THE ROYAL SOCIETY.—At the *soirée* recently given by Major General Sabine, K.C.B., to the Royal Society at Burlington House, perhaps the chief objects of scientific interest exhibited on the occasion were contributed by the two well-known Spiritualists, Lord Lindsay and Mr. O. F. Varley. The photographs of the last eclipse, taken by Lord Lindsay at Cadiz, were exhibited; also the large reflecting telescope with which he did the work. This telescope was made by Mr. John Browning, F.R.A.S. Mr. Varley exhibited, in the Library, some very beautiful experiments, tending to explain the nature of luminous electrical discharges in rarefied atmospheres; he also exhibited an experiment in which that exceedingly rare phenomenon, ball-lightning, was produced on a small scale. Mr. Spottiswoode, Treasurer to the Royal Society, exhibited some interesting experiments, making visible to the eye the vibrations and nodal points in musical strings; and Dr. Norris showed some remarkable experiments relating to the motion of blood corpuscles. Among the gentlemen present on the occasion were General Sabine, President of the Royal Society; Professor Tyndall; Professor Tennant; the Earl of Sheffield; Professor Owen; Professor G. G. Stokes; Major-Gen. Sir A. Scott Waugh; Admiral Sir J. Hay; Colonel Lane Fox; the Netherlands Minister; General Lefroy; Professor Adams; Mr. Justice Keating; Dr. J. H. Gladstone; the Lord Mayor; Lord Cecil; the Prussian Minister (Count Bernstorff); Mr. Frank Buckland; Dr. Rolleston; Captain Moncrieff; Mr. William Crookes, Author of "Spiritualism Viewed by the Light of Modern Science;" Lord Chelmsford; Sir Travers Twiss; Sir Henry Holland, President of the Royal Institution; Mr. Hepworth Dixon; Mr. J. Norman Lockyer; Mr. St. George Mivart; Mr. Ralston; Mr. Spottiswoode; Sir Henry Rawlinson, K.C.B., F.R.G.S.; and Mr. Harrison.

SPIRIT DRAWINGS AND PAINTINGS.—Among drawing and painting mediums are some who, with no knowledge of drawing, produce pictures of rare beauty and excellence. Mr. Benjamin Coleman, of 1, Bernard-villas, Upper Norwood, has some remarkably fine specimens, executed by Mrs. Mapes, wife of Professor Mapes, the celebrated American chemist; he also has others, of nearly equal excellence, by Mrs. Wilkinson. Such pictures are very useful for ornamental purposes. Other drawing and painting mediums execute elaborate works of art under spirit influence in pitch darkness under test conditions; among the Glasgow Spiritualists is one medium who has this power in perfection. This form of mediumship, therefore, is useful, because the drawings are executed under such conditions, as to give scientific proof to strangers that some abnormal influence is at work. There are other drawing and painting mediums, who waste their time year after year, by drawing or painting incomprehensible things under spirit influence, which things are of less use to the world, than if they had spent the same time in knitting stockings, or sweeping a street crossing. For the benefit of the many mediums who have thus sacrificed their independence and right of private judgment to disembodied spirits, these words are published as a delicate hint, because their palpable waste of time brings discredit upon themselves and upon Spiritualism. Any spirit, in or out of the body, who assumes the absolute control of any other spirit, cannot be a high one, for such a line of action cannot be justified. Whenever mediums have sacrificed their own independence in money or any other matters, to disembodied spirits, they have usually suffered in consequence, and very properly too. It is told in Mrs. Hardinge's book how Mr. Koons helped the spirits for years, but because he yielded up to them his common sense, and right of private independent judgment, he was commercially ruined. We have seen much waste of time over drawing mediumship, so hope that those who waste time and money over the lower forms of this gift will break off at once their present line of action. The value of anything must be measured by its use, and Swedenborg has pointed out that the angels in heaven are happy in proportion to their usefulness.

THE publication of *The Spiritual News* is suspended during the summer months.

MR. J. J. MORSE'S public *séances*, held every Friday evening at 15, Southampton-row, W.C., are very interesting.

Mrs. EMMA HARDINGE will leave London in May, on a lecturing tour in the provinces. There are rumours that Mr. J. M. Peebles will shortly visit England once more.

THE ROYAL INSTITUTION.—Professor Max Müller, M.A., gave a Friday evening lecture at the Royal Institution, on March 31st, on "Mythology." Sir Henry Holland, Bart., M.D., F.R.S., presided. There was a crowded audience in which rank and intelligence were well represented, and many leading Spiritualists were among the listeners. The lecturer explained how mythology was the necessary result of the growth of language, but as he spoke chiefly of the mythologies of the ancients, his discourse had not the same interest as the four lectures of his once reported in these pages. He said that the history of philosophy is a history of one constant battle with mythology. Mr. Spottiswoode recently lectured at the Royal Institution, and many of the leading philosophers of the day were present. He exhibited some magnificent experiments with the electric lamps and two great Iceland spar prisms, on the circular polarisation of light. In these novel experiments the light was reflected from a polished plate of silver, placed between the polarizer and the analyser.

REINCARNATION.—The reincarnation doctrines of Allan Kardec so largely accepted by French Spiritualists, and so generally rejected by Spiritualists in other countries, seem to be based on the assertion—"If it were so, it would explain much that is incomprehensible relating to the justice of God." This may be true, but still the question remains—"Is it so?" and in the vast quantity of speculations some of our contemporaries have printed on the subject, we have seen scarcely a single scrap of evidence in support of the great volume of assertions. Under what conditions, through how many mediums, and at what French circles, have the speculations been broached?

SPIRITUALISM AMONG THE QUAKERS.—Spiritualism is beginning to spread among the Quakers, more especially in Yorkshire, and at Messrs. Herne and Williams's *séance* last Saturday, held at 61, Lamb's Conduit-street, Holborn, a Quaker lady and gentleman were present. Friends and Spiritualists have much in common, since both bodies at present consist of very friendly people, who can manage to govern themselves without the intervention of law or policemen. The chief difference between a Friend and a Spiritualist is that the former is more unnatural, and dislikes music, flowers, paintings, dancing, bright colours, and good taste in dress. A Quaker Deity would never create all the glories of a sunset at sea, but would substitute drab and slate colours for the gorgeous yellow and crimson hues of the clouds. A sunset always tempts a Quaker to say—"Friend sun, thou art too gaudy!" Now that Spiritualism is fast becoming respectable and fashionable, we Spiritualists may possibly, as a body, become so changed as scarcely to know ourselves, just like a tadpole changed rapidly into a frog. In such case the present resemblance between Friends and Spiritualists may, to a large extent, cease to exist. Most Quakers cultivate the spiritual at the expense of the intellectual and animal faculties. Many men of science cultivate the intellectual faculties at the expense of the spiritual and animal. A very large proportion of the general public cultivate the animal faculties at the expense of the spiritual and intellectual. The best plan is to try to reasonably balance all these faculties, in due proportion to each other.

MESSRS. HERNE AND WILLIAMS'S MEDIUMSHIP.—For the past year or two, so far as we know, there has been no paid medium for physical manifestations in London, and this has been a great disappointment to sincere enquirers, who have been unable to see manifestations because of the pressure upon private circles. Messrs. Herne and Williams, however, have just set up as paid mediums, at 61, Lamb's Conduit-street, High Holborn. They get usually raps and tilts in the light, and spirit-voices, spirit-hands, flowers, spirit lights, and levitations of heavy objects in the dark. A report of some wonderful manifestations observed in their presence is printed in the last number of the *Spiritual News*. Last Saturday, at an evening party in their rooms, a planchette stood on end in a bright light, and tapped against the toe of one of the boots of our reporter, as though it had been a live animal. Mrs. Guppy, the well-known medium, was also present on the occasion. On the previous Saturday, in the course of the dark *séance*, about fifteen witnesses sat round a large oval table, with Mr. Herne at one end of the table, and Mr. Williams at the other. Our reporter had hold of Mr. Herne's hand, and behind Mr. Herne's chair was the fender. A rattle was heard among the fire-irons, something passed with a whizzing noise between the head of our reporter and the head of a sceptical government official on his left. This proved to be the tongs, which then flew round and round the room like a bat, snapping its jaws all the time. The witnesses present were persons holding responsible stations in life, and there is no difficulty in the way of getting their names and addresses. Mr. Williams says that the manifestations are weaker with him when Mr. Herne is absent, and Mr. Herne by himself sometimes gets very good manifestations, and sometimes none at all. Together they usually get very powerful manifestations, but occasionally have a failure. Before they recently set up in business as paid mediums, they had two very kind friends, who gave them much aid in making their powers known to the public, namely, Mrs. C. Berry and Mr. C. P. Alsop, of 2, Great Turnstile, High Holborn. The exceedingly wonderful manifestations these mediums usually obtain, are sure to gain for them a large amount of public support.

#### ANSWERS TO CORRESPONDENTS.

A. F. Liverpool—The communication has been already published.

F. J. T. Trelawney-terrace, Hendon—Too late for this number.

J. M. P. New Jersey, U.S.—The report received. If you are about to visit England again, cannot you bring over a good test-medium?

S. Wolverhampton—This correspondent sends information that the abuse of Mr. Home recently published in the *Standard*, has been quoted into a Birmingham paper from the *Russian Academic Gazette*.

For the first time the *Spiritualist* has not come out on the proper day of publication. The uncertainty for some days whether or not this number would be filled with law reports so disturbed our arrangements that this paper could not be brought out till the evening of Monday the 17th April. Two correspondents write from different towns in the country complaining that they have ordered the *Spiritualist*, and the *Spiritual News*, over and over again, without being able to obtain them. There are trade interests among some few vendors of spiritual periodicals, and those of the general public who cannot get any periodical they want of the dealers in question, can protect themselves by ordering the said periodicals through some other booksellers. We print this simply to let readers know of the artificial check.



## Poetry.

## OUR LITTLE ONE.

ALL day long the house was glad  
With the patter of little happy feet;  
Never was stranger's face so sad,  
But it brightened to see a thing so sweet:  
Hither and thither all the day,  
Here did our little one laugh and leap,  
Till his eyes grew dim and the world grew gray,  
And in his little bed he lay,  
Tired, tired, and fast asleep.

But all the house is very still,  
And the world looks awful beyond the door;  
All is still, all is ehill,  
And our little one will wake no more.  
Yet it does not seem that he is dead—  
His slumber does not seem so deep;  
'Tis only dark because day has fled,  
And he is lying on his bed,  
Tired, tired, and fast asleep.

Alas! he smiles as if he dreams!  
Can Death indeed be such as this?  
He lies so prettily, it seems,  
That I could wake him with a kiss.  
'Tis like the nights that used to be—  
Only I wring my hands and weep,  
And the night is very dark, and see!  
There on his little bed lies he,  
Tired, tired, and fast asleep.

From "Poems of the Country Life."

## Correspondence.

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

## THE ZOUAVE JACOB, THE HEALING MEDIUM.

SIR,—On the 20th of December last I took a young lady, about twelve years of age, to M. Jacob. A few years ago she suffered much from a broken elbow, and latterly from weakness and pain in one of her knees; all that various medical men could do was done, but she was left upon crutches, without which she could not get about. Having represented to her parents what I know as having been effected by M. Jacob's influence, they acceded to my wish to make the visit as above. M. Jacob's manifestation is very gentle, almost passive; she left his apartments on her crutches, used them on the following day, but on the second morning they were laid aside, and have not been used since. She gradually acquired the power of walking freely, and I this morning received a letter from her mother, in which she says, "that she (the daughter) never feels her knee at all now, and that her general health is excellent." I am sure you will be glad to make so marked a case of M. Jacob's great and beneficent gift of healing known as widely as possible.

St. Albans.

HENRY COLLEN.

## SPIRITUALISM IN THE BIBLE.

SIR,—Having just received a paper from Mr. Peebles, who recently visited England as American Consul at Trebizond, which paper, called *The Troy Daily Press*, was addressed to "John Watt, care of T. Everitt," and there being reports of some lectures in it given at Apollo Hall by Mr. J. M. Peebles, I think a few extracts would be interesting to your readers, as that gentleman is well known among them.

After speaking at some length of the different phenomena he had witnessed at various *séances*, he says:—"I think I have seen more wonderful manifestations in England than in America, owing probably to the different conditions of the atmosphere, the greater density of it, and perhaps the greater perseverance of the English Spiritualists." In another part he says:—"A great many people argue that the advancement of Spiritualism will have a tendency to supersede the Bible. I thought so once myself, but I am convinced now that the truths contained in that Holy Book are eternal, and all the powers of darkness and earth combined could not blot out any truth. I have a firmer faith in the Bible to-day than I had in years ago, because I have a more thorough knowledge and understanding of heavenly and spiritual things. Now I come to the Bible proofs of Spiritualism.

"According to the ancient Bible accounts, very soon after mortals began to pass into the immortal world, angels and immortalized spirits commenced holding converse with men on earth. To this end three angels appeared to Abraham while he sat in the door of his tent, and he conversed with them and set food before them; Gen. xviii. When Hagar and her child were perishing with thirst, an angel of the Lord came and showed her a living spring; Gen. xvi. The angels appeared to Lot, and he bowed his face to the earth before them; Gen. xvii. Jacob, in vision, beheld a ladder set upon the earth, and the top reached to heaven, and he beheld the angels of God ascending and descending; Gen. xxviii. 12. An angel appeared to Moses in a flame of fire from the midst of the bush; Acts vii. 35. As Jacob was journeying on his way he met three angels; Gen. xxxii. 1. As Elijah was sleeping under a juniper tree, an angel touched him, and said unto him, Arise and eat; 1 Kings xix. 5. The prophet Daniel says, While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision . . . tended me; Dan. ix. 21. Angels and spirits appeared to the Marys at Jesus' tomb. Matthew says the stone was rolled away by the angel of the Lord; but Mark, referring to the same thing, calls the angel a young man clothed in a long white garment. See also Job iv. 14, 15, 16; Fear came upon me and trembling, which made my bones to shake; then a spirit passed before my face; it stood still, but I could not discern the form thereof, and I heard a voice, saying, Shall mortal man be more just than God. Rev. xxii. 8, 9; 'And I John saw these things and heard them, and fell down to worship at the feet of the angel that showed me these things. Then said he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets. Worship God.' Rev. iv. 1; 'After this I looked, and behold a door was opened in heaven, and I heard a voice talking, and it said, Come up hither.' Acts xxiii. 9; 'And there arose a great cry, and they said we find no evil in this man, but if a spirit or an angel hath spoken with him, let us not fight against God.' Luke ix. 30; 'And behold there talked with him two men who were Moses and Elias.'

"These texts declare in the most positive manner that the man Gabriel touched the prophet Daniel; that Samuel from the spirit-world appeared and held converse with Saul; that a spirit passed before Job's face, and he heard the voice; that an angel conversed with John, which proved to be his fellow-servant; that an angel or spirit spake to Saul, and that Moses and Elias appeared and talked with Jesus in the presence of Peter, James, and John, on the mount. In fact, the Bible abounds in spiritual appearances, visions, trances, dreams, and wonders, and the living facts of to-day confirm those ancient facts."

I will take this opportunity just to say that we have received a letter from Mr. Peebles addressed to John Watt, and which I have no doubt he will answer some day.

To show your readers the high appreciation he has of J. W., I will conclude with an extract from his *Year-Book of Spiritualism*. Mr. Peebles says:—"It is a pleasure, as well as justice done, to say that the controlling intelligence of this circle, John Watt, is a most exalted and truthful spirit. It is heaven on earth to converse with him upon life and scenery in the world of spirits. He dwells in the love-sphere of immortality, and has fully proved himself worthy the appellation of *ministering angel*."

M. A. EVERITT.

## A SPIRITUAL SEANCE UNSOUGHT.

SIR,—It is generally so insisted upon by Spiritualists that rigid conditions are necessary to establish communications from the spirit-world, that I am induced as briefly as possible to send you the following short account of what transpired at my house last Sunday evening. My friends, Mr. and Mrs. Everitt were staying with us simply for a healthful change. Mrs. Everitt not being very well, we held a short *séance* with our own family circle as usual, in which one of my little boys was entranced by a spirit purporting to be John Watt. It is not my object now to call attention to this sitting further.

The children had retired for the night, and we were sitting round the fire chatting on various matters of daily life. Suddenly Mrs. Everitt was entranced, rose from her chair, and with eyes shut walked round to the other side of the dining-table, where she placed a chair, and made a feint of writing. Pencil and paper were supplied, when she wrote quickly, "John Watt is coming; he wishes to speak to you to-night." Mrs. Everitt then walked, carefully avoiding chairs and other articles of furniture, into the drawing-room, and sat down in a corner of the room. We followed, and sat promiscuously about the room, shutting the door to create darkness. Scents and lights came immediately in profusion, and then John Watt quietly addressed us. He came chiefly, he said, to remove a false impression he saw we were entertaining. The voice through our little boy was not his own, but from one in his society, and he wished to correct us. He then spoke for about half-an-hour, and wishing us "Good night," departed. We returned to our former seats round the fire, and Mrs. Everitt in her somnolent state, returned, awoke, and told us she had been in the other room, and seen our little spirit group playing about us, with two adults, who by description I recognised as my father and mother. On showing my father's photograph, Mrs. Everitt immediately confirmed our impression.

Much more she had seen and described, but seemed herself mystified how she had been in another room with them and us, and yet was now in the same seat as before her trance. It was as perfectly unsuspected by us all as it was pleasant, and will probably interest your readers as a *séance* not only unsuspected, but absolutely determined beforehand, out of regard to Mrs. Everitt's health, not to be held.

Hendon, March 31, 1871.

MORELL THEOBALD.

## THE MESSAGE FROM E. M. DENNYS.

SIR,—In No. 18 of the *Spiritualist*, Miss F. J. Theobald, of Hendon, published an extract from a message said to have been given by Edward N. Dennys, the author of *Alpha*, through her mediumship, which reads as follows:—"The fatherhood is universal, but it is a truth I did not grasp that it ultimated fully in the Spirit of Christ His Son."

In No. 19 of the *Spiritualist*, Mr. A. C. Swinton, of Kilburn, "as the intimate associate of the late Edward N. Dennys, impugns the affirmation that Edward N. Dennys is the author of the passage quoted, because of the "irrationality of the ideas conveyed, and their utter antagonism to those of that great humanitarian thinker." In an editorial note appended to A. C. Swinton's letters you ask, firstly, "What is the evidence that it is Dennys who communicated?" Secondly, "To what extent are the messages warped by the opinions of the medium?"

As the communication from which the above-written extract is taken was made in my presence, and as I have received benefit from the profoundly thoughtful writings of E. N. Dennys, I determined to test further the authorship. To this end I went to Mr. Bird, of 98, Lothian-road, Brixton, who is one of the best test mediums known to me. I did not tell him the ultimate object of my visit, but asked him to consider me as an investigator coming for the first time to investigate. When the tilts of the table signalled the presence of a spirit, I asked Mr. Bird to inquire who was present, whereupon the name of Edward N. Dennys was spelt. As Mrs. Wood, who is an excellent seeing medium, was in the room, I asked her if she could see the spirit and describe him. She then described E. N. Dennys accurately.

He then told me he was the author and communicator of the message we had received through the mediumship of Miss Theobald, that the idea he wished to convey to us was in the message, although it was of a necessity clothed in the medium's form of expression. Three successive times did I make the same enquiry through Mr. Bird, under similar conditions, and with similar results. On two occasions Mr. Bird, together with Mrs. Bird, saw and described E. N. Dennys whilst he was answering my questions. Mrs. Bird saw the replies as E. N. Dennys passed them through the table, and confirmed them. Twice during the time which elapsed between my first and last visit to Mr. Bird's I had the privilege of sitting *en séance* with Mrs. Everitt, through whom E. N. Dennys several times has communicated. On each of these occasions I put the same questions to him with the same precaution as exercised at Mr. Bird's, and with the same result. I made the same enquiry, three separate times, in my own circle, where our communications are equally reliable, and with the same result. Dennys has also confirmed to me personally what he told me through the mediumship of the ladies and gentleman now named.

I give you this information, as a reply to your first question, "What is the evidence that it is Dennys who communicated?" The second cannot be so easily answered, and as you yourself have raised the question, you will be willing to print the message, from which the extract was made, in its completeness, which will enable those so disposed to judge it as a whole.

" . . . But pray let me beg you will not make me a prominent leader, as it were, of a new sect. I wish truth to disseminate, but not to be prominently brought forward, for it is not I as an individual who teach these truths, truths mixed with error, which I pray God to weed away. On earth I was a medium for the sphere here; I am so still, becoming more and more so, because of the embodiment of my thoughts in books. They draw me. . . Be true to your own consciences. It is true error creeps in,—for the want of truth is error, as the absence of light is darkness,—but God, head over all, is

willing to set all individual minds at play, and each mind must germinate fresh thoughts within, and out of—thoughts which will tend to elucidate truth. God the Infinite is the only infinitude of truth, because the only centre of perfectness or perfection. . . The Fatherhood, the God, is universal; but it is a truth I did not grasp, that it ultimated fully in the spirit of Christ His Son. . . It is true great heroes have lived, who had the Christ-life in them; the full in-germination of the essence of Divinity; but in Christ alone did God in the flesh walk this earth. . . He was the *great medium* for inter-communication with the centre of Divinity. Other mediums received but the 'ray of light,' dropped, or gleaming through the minds of the higher or lower spirits. This constitutes the one great difference. . . He stands alone as only a son can. His sonship is involved in the Fatherhood, as the Fatherhood would not—could not—be complete without the sonship. Christ is the visible presence of this centre of Divinity, and as such He was embodied in your material frame, which differed in a very material degree—very ethereal degree from the ordinary humanity. . . Mary, His mother, was the actual medium for the material body. . . Let these thoughts germinate; resist them not."

I cannot think my friend, Mr. A. C. Swinton, has read this communication, or he would not have penned the letter which appeared in your last, wherein he clearly shows, in his post-scriptum that his antagonism was against the God-denying doctrine of the vicarious sacrifice, or atonement, which he feared might be involved in the teaching of the extract, and against which life-destroying doctrine Edward N. Dennys ever fought, and continues still to fight.

No such doctrine appears in the message.

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

C. W. PEARCE.

[With reference to the questions Mr. Pearce put to Dennys, how did he put them? Did he make a statement, and ask Dennys to say "yes" or "no" to it, or did he, instead of thus putting "leading questions," leave Dennys to tell his own tale? Much depends upon the way in which questions are put, to obtain an unbiassed statement of what is in the mind of the respondent. We have often seen statements thus placed in the mouths of spirits by irrational questioning.—Ed.]

## THE BERNERS CLUB.

SIR,—In your last number you invited a discussion on the subject commonly known as "Woman's Rights." Much as I dislike the name, and regret the unfavourable publicity into which the movement has forced many wise and excellent, as well as some foolish, women, I am among those who feel that as long as our sex is denied that justice at the hand of the law, and that individual freedom in social and domestic life which has hitherto been considered the right of men only, it is the duty of all true women to use what influence they may have in demanding the one and in extending the limits of the other.

In connection with this subject, I venture to send you a sketch of the women's club, which was instituted about two years ago in Newman-street, but which is now removed to 9, Berners-street, Oxford-street, and is designated the Berners Club. The object of the club is to afford a resting and dining-place to ladies engaged in teaching, or in the study of art or literature, and for those who may come some distance into London for shopping; and to provide, in the evening, a suitable place of resort and recreation for those engaged in various kinds of business during the day. It contains a dining-room, where refreshments are provided at a nominal price; a reading-room, supplied with newspapers and periodicals, besides a small permanent library, and a drawing-room, where members can meet and receive their friends. The subscription is 10s. yearly, with an entrance fee of 1s. The club has, at present, between 200 and 300 members, but twice that number is necessary to make it self-supporting. In the meantime, many ladies of independent means have become members, chiefly for the sake of increasing the funds; and among the list of contributors by donation or annual subscription are the names of Sir John and Lady Coleridge, Professor Huxley, Mrs. P. A. Taylor, Mrs. Westlake, and others equally well-known. The best service, however, that friends can render the club, is to make it more widely known, for the comfort and benefit to those whom it concerns are so obvious that it cannot fail to be appreciated by all who are introduced to it. I especially recommend it to those engaged at private milliners, lace houses, and others of a similar description, where only a few are employed, and consequently, a change of society is necessary. In the larger establishments of linendrapers and silk mercers, a certain amount of recreation and means of improvement are, I believe, generally provided within doors; but even to some of these the different atmosphere of the club might be beneficial. Anyone wishing to become a member must give a satisfactory reference as to respectability, unless introduced by one of the committee. I hope in time to see similar clubs established in other parts of London, as it is of course desirable that they should be within easy reach of those who frequent them.

ADAMANTA.

## ALLEN KARDEC'S REINCARNATION THEORY.

(Reply to the Editor of *Aurora*, Italian Spiritual Journal.)

SIR,—There is no inclination to "burk" reincarnation; there is no desire to contend about reincarnation; there is no belief in the truth of reincarnation by British Spiritualists; therefore, as to us it is a tale of imagination, continentalists need not be surprised at the almost total silence you so much feel.

The British, as a people, allow no despotic mind to control them. Their leaders may read, and think, and judge; but the people will not follow unless those leaders can give satisfactory reasons grounded on facts. On the continent the reverse appears to be the case.

Taking your article copied from *The Aurora*, published at Florence, and forwarded to me, as the basis on which the assertions I am about to make are made; I find you admit that "a lack of physical phenomena exists in France and Italy, which we in England possess, but that you have the teachings from high spirits, through a trusted human mind (Allen Kardec), and therefore we in Britain ought at once to accept his inspirational teachings." You are wrong. Your position is weak. We in Britain not only have powerful physical phenomena, but we have inspired communications from ethereal beings; and as they confirm their existence, and individuality, and teachings by signs and wonders; we have greater reason to trust than you who, have only the declaration without the credentials—Miracles.

The British leaders of Spiritualism have been practical producers of clairvoyance and biology, and of sympathies of taste and thoughts, by means of negative minds; and have and can produce any kind of theory on any subject by means of the silent will. They therefore required and still require, that inspirational information should be free from the possibility of human



action, conscious and unconscious. Moreover, they require that it be accompanied by phenomena superior to the power of man, under like conditions. These have been fully given to us in England, and as under them no announcement of re-incarnation has been made, do not be surprised at our apathy, our stolidity.

Negative minds, or mediums, are often influenced at *séances*, and their utterances confused by the mesmeric action of positive minds, where trance developments only are produced.

The idea that spirits are ever busy plunging into semi-fluid bodies called human, losing, as a rule, all remembrance of their prior existences, for say fifty to seventy years each plunge, has something so funny, so absurd in it, as to cause a smile, except when the deductions drawn seem to excuse lax morality. Then uprisings in the mind of the Briton, the Protestant energy and the vigorous antagonism displayed by some of our writers.

We of Great Britain have, by spirits (no doubt high, though we do not boast of them as such), through wonderful phenomena, been taught that our individuality commenced at birth—that when we pass out of our semi-fluid bodies, we continue to remember all our past life with its incidents and associations, recognise all those who have gone before, see all those still in human form; watch over, protect, and help them mentally and physically. That these spirit human beings are sometimes seen, sometimes not seen, till we, too, leave the body, and more intimately associate together as ethereal beings; having increased perceptions of principles and powers, and by using them, increase in knowledge and usefulness.

There is, to our thinking, a simple natural course of continuous conscious existence, ever learning, yet never coming to a full knowledge of the Infinite mind—God.

Our "New Testament" is our platform of principles, and its unequalled miracles its credentials. Some Spiritualists recently changed from Atheism and Deism to belief in the existence of God, and of angels, and of their own personal continued existence after flesh death, do not fully accept that book as their text-book, or "our Saviour" as their leader in Divine knowledge of our future state of life and duties; yet are ever using the sayings of "The Book," and its phenomena.

Of one thing be assured, that God the Infinite, the director of pure ethereal beings, is wisely ordering the manifestations of power for the good of men of all nations; and as many peoples and languages, embracing millions upon millions of individualized human beings, are under the British rule, He is ordering all things well for us, as a large section of the human family.

JOHN JONES.

Enmore Park, Norwood Junction, London.

#### ELECTRICITY, MAGNETISM, AND THE HUMAN BODY.

SIR,—In the *Spiritualist* for February 15th is a letter from Mr. Varley with the above heading, on which, with the greatest respect for his attainments in science, I feel obliged to make a few remarks, as it appears to me that the conclusions drawn from the experiments described are rather hasty, and the enunciation of them even somewhat dogmatical. I am quite sure that with Mr. Varley's love of truth, and his moral courage in confessing it, he will not be averse to repeating experiments, and re-considering the subject of the connexion of electricity and magnetism with the human body.

The vulcanite comb mentioned by Mr. Varley is by no means a necessary adjunct for producing the electric sparks when applied to the hair of the head, as I have several times been called by my wife to listen to the crackles (seen as sparks in the dark) when she has been brushing her hair with a hair brush, these *not* being "dissimilar imperfect conductors"—no doubt the same effect may be produced by loose hair and a vulcanite comb, because these are such conductors.

As I have never worn a silken shirt, I cannot speak of the effect produced on pulling it off rapidly, but in my younger days I have often, on pulling off silken stockings after a dance, heard the electric snappings, and seen the sparks. Now, I submit that the effect produced by the removal of either shirt or stockings is due to the insulating quality of the silk, in consequence of which the electricity in or on the body cannot pass off to other conductors as it usually does; if not, how is it that this effect is never observed with woollen or cotton clothing? If the silk is moist, it of course loses its insulating quality in proportion to the moisture; if really wet, it is no longer an insulator.

I am well acquainted with a lady who is very sensitive to electrical influences, knows when a thunder-storm is approaching, and cannot remain in a room in which an electrifying machine is in action; being also a medium for spiritual communications, I induced her, on one occasion, to sit completely insulated, as I wished to know what effect, if any, would be produced. The insulation was effected by a large sheet of india-rubber cloth. But she soon complained of very uncomfortable sensations, and I was obliged to remove it. Does not this look like an interruption to the natural discharge of the accumulated electricity from the human body? If accumulated in the human body, how and why? The answer to the how, I offer in this wise, premising that "no chemical action can take place without a development of electricity." Now a chemical action takes place in the lungs when the inhaled air comes into contact with the blood, the oxygen uniting with the effete carbon of the venous blood, and thus forming the carbonic acid of exhalation. What part the nitrogen plays, who knows?—it is enough, however, for our purpose, that there is a development of electricity within the human body, and we may be sure it is not there without a purpose.

With regard to Du Bois Raymond's beautiful experiment with the galvanometer, I hope Mr. Varley will be induced to go over the experiments again; I am now precluded from having that pleasure, but I remember well that on repeatedly squeezing and relaxing the hand, I have sent the needle up to 90 degrees in fourteen efforts, and have seen a man, much more robust and magnetic than I ever was, do the same in three.

In making the experiment, it is absolutely essential that the water in the basins should be exactly of the same quality and temperature; but if chemicals are introduced, such as ammonia and nitric acid, it is at once vitiated, and then truly the "currents are (may be) simply due to electro-chemical action."

The experiment suggested with the four-pound weight does not prove that the brain is not the source of power, if its quality is taken into consideration; or, even without this, only goes to show that the muscles are no longer in a condition to receive the slowly given orders of the brain—slow as compared with the rapidity of signal given from France to America. The question is not, however, whether the brain is the source of the power conveyed by the nerve to the muscle, but whether the power is in any way connected with electricity.

In a lecture given by Du Bois Raymond at the Royal Institution, April 13, 1866, he says that "every attempt to identify it (the nervous agent) with the electric current as it circulates

in a telegraph wire must appear hopeless." He also says, "Yet it would be rash, as the matter stands, entirely to dismiss the notion of electricity being concerned, and even playing a prominent part in the internal mechanism of the nerves." The human body is so complex in its construction, the actions going on within it so infinitely delicate, and we are so totally unconscious of many of them, that it appears to be by no means certain that true conclusions can be arrived at, but it is very certain that other and more refined means are required in making an attempt to detect these actions and the causes of them, than suffice for rendering evident the weakest current through a copper wire.

The nerve may be a very bad conductor compared with a copper wire of the worst quality, and the sheath of the nerve may be a very poor insulator, when compared with a coating of gutta percha, but may still have sufficient insulating power to preserve to the slowly conducting nerve its weak current of electricity.

Investigators of such recondite phenomena as are presented by the human body, especially those connected with the nervous system, should be very cautious in announcing as positive the results of one set of experiments, in contradiction to those of quite another class. Great as has been the advance in the acquirement of knowledge with regard to the nervous system, in consequence of the researches made by Sir C. Bell, Gall, and the electro-physiologists, it cannot for a moment be supposed that all is known; but that, on the contrary, the utmost patience in investigation is required before another step is made.

The experiments in America are so evidently the results of frictional electricity, arising from "dissimilar imperfect conductors," that although they are curious from their intensity, caused by the extreme dryness of the atmosphere, &c., they are beside the question of human electricity. How few years have passed since the patient and ardent investigator, Faraday, showed that all the various substances which had been submitted to experiment (so many, that it is almost safe to say, all in nature) were under the influence of the magnet, and liable to be classed as magnetics, or dia-magnetics—man among the rest! and yet who at present can say what is the effect of dia-magnetic repulsion on bodies? The magnetic substance becomes itself magnetic, with an attractive power; is there no equivalent effect produced on the dia-magnetic substance? Is there not an electric condition set up in the dia-magnetic body while in its equatorial position between the poles of the magnet? Should the answer be in the affirmative, then man must be electrical, placed as he is between the poles of the great magnet, the earth. These, and many other such-like questions, will be answered satisfactorily, sooner or later; and we may wait patiently for what may prove to be a key to the difficulties attaching to mesmerism, and analogous subjects—and it may hereafter be proved that the forces by which mesmeric actions are produced are *electricity and magnetism*.

I most sincerely hope that what I have said may not only not deter, but urge forward Mr. Varley and others, in this grandest of all paths of discovery; that it is so, the late Mr. Faraday expressed himself as convinced, when he wrote that the discovery of the causes of mesmeric phenomena "would be the greatest that could be vouchsafed to man."

St. Albans.

HENRY COLLEN.

[In the brush experiment mentioned in this letter, the element of friction is introduced, and the brush probably had an insulating handle. Other than silk shirts do sometimes produce the effects described by Mr. Varley, when worn by dry-skinned people; if they acted as insulators, they would continually be giving off feeble sparks, but it is only after friction that the said sparks are actually obtained. The probable presence of feeble electricity in closed circuits in the human body, wherever there is fluid friction or chemical action, is one thing, and the emission of electricity or magnetism from the human body to the enormous extent supposed by some Spiritualists is another, and the latter question has been very conclusively answered. If the body gave off these forces to such an enormous extent, it would be impossible for the clerks to work the Atlantic Telegraph. One practical fact mentioned by our correspondent is interesting, namely, the large deflections of a galvanometer he obtained (partly, however, by "accumulation"), and the circumstance that some persons can give greater deflections than others. These experiments require repeating and verifying by many persons before they can be accepted as proved, and then the force is only weak galvanic electricity, which does not pass through air to the distance of say one-millionth of an inch from any human body. With enormously sensitive instruments, perhaps the most sensitive in the world, Mr. Varley only obtained feeble indications of electrical action, but it cannot be gathered from his article whether he tried the hands of anybody but himself.—ED.]

#### SPIRIT IDENTITY.

SIR,—The statement made by Mr. Towns, in your last, about a spirit who gave the name of "Uncle James," is not quite accurate. It is true he has often personified a spirit who gives the name of "John Bunyan," but he has always been detected, whilst the latter has given tolerably satisfactory proofs of identity.

A. C.

#### THE DIFFICULTIES OF INVESTIGATORS.

SIR,—I am much disposed to give my adhesion to Spiritualism, because I think that the evidence in its favour is stronger than anything which I have seen adduced against it, but when my mind is all but made up to its reality, the puerile, foolish, and contradictory messages which appear in some spiritual publications make me hesitate to accept it; and in this I know that I am not singular. In the account of the recent *séance* at Kilburn, we had the spirit of Mr. Denny's telling us of beautiful trees, shrubs, a splendid apartment, a distant city, a benevolent spirit in elegant attire, &c. Is it possible that this can be a reality? Why did not the spirit tell us of the locality which he described, or why was he not interrogated about it? Was it in a planet of our system or in that of another? Wherever it was, we are led to believe that it was in remote space. How is it that we don't obtain something really worth knowing from those who in the body cultivated astronomy and the kindred sciences, and who, in revisiting this earth, must pass through our solar system, and yet so far as I know say nothing about its glory. I think it is much to be regretted that those who investigate in a proper spirit do not publish the result of their observations on a subject of so much interest. If they could be induced to do so, it would not be necessary to give names if the reports were authenticated by an intelligent and trustworthy person. Were persons like that accomplished man and distinguished philosopher Mr. Varley to do so, Spiritualism, I feel certain, would command attention in quarters where it is now ridiculed, and educated men might be induced to assist in unveiling the mystery in which it is now enveloped.

Edinburgh.

A. B. C.

[So far as we know, the few scientific people connected with Spiritualism are quite insensible to the ridicule of the uninformed, and if any educated persons elect to stand aloof from Spiritualism, they have a right to do so, if they like. Why should we interfere? If, after being told in a kindly way of the facts, they choose ignorance rather than knowledge, that is their business, and not ours. If a man accept error rather than truth, and wilfully neglect to examine the evidence on which his opinions are based, he

alone is responsible for his want of knowledge, and why should his neighbours interfere with him against his will?

Spiritual manifestations are of two kinds—physical and mental. In the production of the very extraordinary physical manifestations often recorded in spiritual journals, the spirits confine themselves to the performance of their work, and usually only send a message or two of a few sentences, all through the *séance*. Messages come most freely through trance and clairvoyant mediums; there are few of these in London; it is only at occasional *séances* that any scientific men are present, and then they can only put a question now and then, in turn with other persons. The space of a whole article would be required to answer all the questions in the foregoing letter, but the following facts show some of the difficulties of the subject:—

1. The communicating spirit may be truthful or untruthful.—2. All communications are coloured more or less by the medial channel through which they flow.—3. Comparatively few spirits are able to communicate at all through one particular medium.—4. The messages, as received through a trance-medium, are sometimes literally accurate, sometimes symbolical, and sometimes a mixture of both.—5. Human beings have neither the language to convey, or the brains to receive, clear knowledge of many of the conditions of spirit life.—6. The whole subject will require investigation for some centuries.

Spirit messages often state that there are millions of spirits in the next world, who will not believe that it is possible to communicate with men on earth, and who, when asked to come to a circle, will not do so. It is the same on earth—the great majority of people will not investigate the subject, or come to a circle when invited. If astronomers on both sides of the grave will not go near a medium, and if a medium cannot at present be found with an organism suitable for the transmission of their particular methods of thought, how is astronomical information to be obtained? There are astronomical spirit-messages on record; we have been collecting them for the purpose of comparison, and mean hereafter to publish results.

Possibly astronomers, and other physical philosophers, may hereafter have to learn that the *physical universe is the result of mental conditions*, but we are not at present asserting this to be so. When a clairvoyant in London was a scene in Birmingham, where are the intervening walls and hills of material substances? Could the clairvoyant, if asked, measure the distance between the room in London and the room in Birmingham? The conditions of time and space are not the same to spirits as they are to mortals.—[Ed.]

#### "GLIMPSES OF A BRIGHTER LAND."\*

NEVER was a more fitting title than this, which the medium to whom these words of heavenly hope were given, has chosen, in sending her little book out into the world, to convey to many other souls the consolation and the instruction she has herself received. Full of an unearthly brightness are these pictures of the "land that is very far off," and that is yet, in a spiritual sense, very nigh to each one of us, the land of life and light.

Once opened, this small book will have for any thoughtful reader, even the least believing in its spirit-origin, a fascination that he will not be able to resist; and with however much incredulity he may begin it, inevitably he will finish it, and will lay it down with at least this verdict—that "it is all very wonderful," while some of its suggestions may linger in his memory, and may possibly, even although unconsciously, throw some light for him upon the problems of life and of death.

By the intelligent Spiritualist this little volume will be hailed with much satisfaction, as one more evidence of the high and pure teaching that is coming to us in these doubting days from the unseen.

A very admirable preface has been contributed by "A. M. H. W." a signature which brings to my mind sundry able articles in the *Spiritual Magazine*. This preface is, in itself, a brief, but valuable treatise on spirit-phenomena; especially those coming through writing and drawing mediumship.

The medium to whom these "Glimpses" were vouchsafed, distinctly says that she does not expect or desire them to be received as dogmatic or infallible utterances of truth or fact. As they came to her, she offers them to others. She does not consider herself responsible for the opinions therein expressed, but she "cherishes and values them, as the words of spirit friends who have passed into a Brighter Land." Every spirit out of the flesh has his own personal experiences, which may not correspond exactly with those of others. He has his identity and individuality, as entirely, nay, more entirely and absolutely than when he dwelt in the earth body. Beings who have passed within the veil are not thereby rendered all-knowing; they can but give their testimony to what they believe the highest knowledge and the truest truth.

The messages have been written mechanically, and with complete passivity, so far as the will and consciousness of the receiver of them were concerned. She was ignorant of what words and sentences were being formed, until she read them over when completed.

Perhaps one of their most marked characteristics and greatest beauties, is the clearness and yet the fulness of the symbolism with which they are replete. With much force, they all combine in declaring that the other world, while it is essentially *real and actual*, visible and tangible to spirit eyes, is yet penetrated through and through with an inner and mystic meaning which is its life and soul, the outward fact and appearance being but the form and clothing through which the essential *idea* manifests itself, and being therefore completely secondary and subordinate to the thought which it enshrines. On earth we have agreed to look upon this mere clothing as the reality, and so, as we serve and worship the outward, its proportions increase, and the spiritual lesson and meaning is overwhelmed until it dies away and perishes under the weight of the material. In the spirit land one of the first things that will strike us, if so be that the teachings of Spiritualism are true, will be that "the flesh" (or the form) profiteth nothing except in as far as it be the true and fitting externalization and embodiment of a living spiritual truth. In our future fate there is nothing arbitrary. Heaven and hell are at the same time subjective states and objective conditions. Our surroundings will be the reflection of our innermost selves. Here we may deceive ourselves and others. There we must be seen as we are and not as we would fain appear. The "Books will be opened," and "he that runneth may read;" for our face, our garb, our dwelling, and all about us, will reveal us to the universe; and men and angels will behold the glorified saint, the struggling spirit, or the sinner lost awhile to God and heaven. A Judgment Day this, from which many well may shrink and call upon the hills to hide them, and the mountains to cover them!

This is what a spirit writes: "Everything here is typical of our state. Some are in rags who, on earth, were rich and handsome, their robes tattered, and their bodies miserable and sick; while many who were crippled and deformed on earth, are lovely now. According to the mind, so is the body; according to the spirit, so is the outer garb. We have beautiful mansions for the good to live in, and mud hovels and wretched cabins for those who in life were selfish and dwelt in palaces, while their neighbours perished around them, unheeded and uncared for." With this short extract I heartily commend "Glimpses of a Brighter Land" to all who can procure it; to those who mourn, and those who doubt; to those who sorrow and those who speculate, believing that each will find within its pages something for himself, something to soothe, to interest, and to instruct.

ALICE HACKER.

Prestwich, near Manchester.



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.

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

"About 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, 41, Adelaide-road, N.W.; Captain Drayson, R.A., Woodwich; 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 Crossland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Essex; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmore-house, Norwich; 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. Do Morgau 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 Paraday's "unconscious muscular action" theory explained all the facts.

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.

Mr. W. Crookes, F.R.S., editor of the *Chemical News*, is now investigating Spiritualism, and he has published an article in the *Quarterly Journal of Science*, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits.

"20, Mornington-road, London, N.W. July 18th, 1870.

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

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

"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.

HOW TO FORM SPIRIT CIRCLES.

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

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

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

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

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

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

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance. Information respecting the many kinds of mediumship will be found in Mrs. Professor De Morgan's book, *From Matter to Spirit*, published by Longmans; and this is a good book to read before trying to start a new circle.

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